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APR 4 1913

CAMBRIDGE, MASS.

Miss E. E. Dana,
Cambridge

THE SPIRIT OF MISSIONS



CHOW MEMORIAL HOSPITAL IN WUCHANG, CHINA

JANUARY 1913

10 CENTS A COPY

THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

January, 1913

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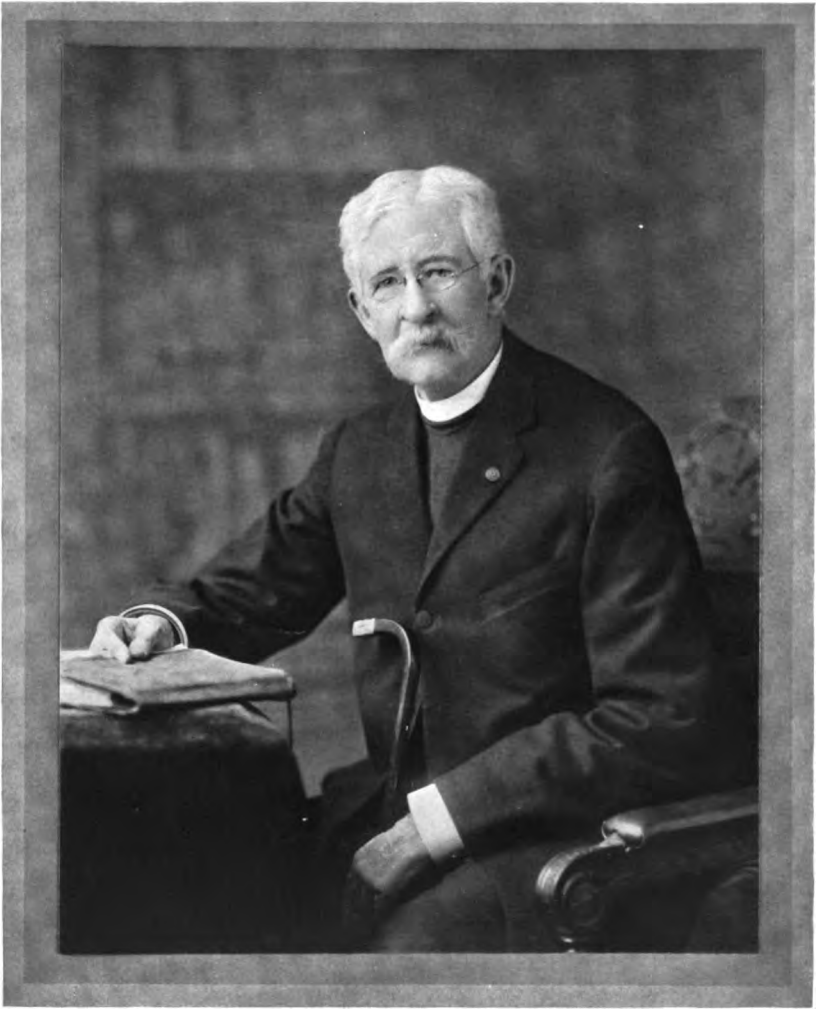
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Very cordially yours,
John A. Decher

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLESON, Associate Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXIX.

January, 1913

No. 1

THE PROGRESS OF THE KINGDOM

IN His wonderful providence God gives us another year in which to prove ourselves more worthy to be His children. For if *Another Year* the voice of the Church, and of the Bible, and of the human spirit be not mistaken, that is the great purpose of life.

Some progress toward this end has marked the year which now closes. As a nation and as a Church we are a step or two nearer to realizing our possibilities. We have at least glimpsed a larger horizon. Men are thinking more seriously than ever of their responsibilities toward one another. Not yet have they discharged these responsibilities adequately or effectively; some are even denying that such things exist, but that number grows fewer as one year succeeds another. The whole world is moving toward the recognition of a common destiny, in which the well-being of each part is bound up. And what is this but the incoming of the Kingdom of God, and—as we Christians must believe—the rule of His Christ?

With this thought in our minds, and this vision—however dimly—before our eyes, we face another year of privilege. May God in His mercy and loving-kindness make it also for us a year of power.

SUDDENLY, on the evening of December 3d, at his home in New York, the Rev. Joshua Kimber, for forty-five years an officer of the Board of Missions, was called to his rest and

Joshua Kimber reward. The funeral service was held in Calvary Church, New York, on Friday morning, December 6th. The large congregation was made up of clergy and prominent laymen, together with the officers and others connected with the Board of Missions, and a delegation from the Grand Army of the Republic. The service was conducted by Bishop Burgess, of Long Island, Bishop Greer, of New York, and the rector, the Rev. Theodore Sedgwick. Bishops Lloyd, Lines, Courtney and Thomas were also vested and in the sanctuary. The interment was at Richmond, S. I., the parish of Mr. Kimber's only child, the Rev. Robert B. Kimber.

The whole Church, both at home and abroad, knew Mr. Kimber. There was not a mission where his name was not a familiar one, and as the very embodiment of faithful and loyal service he was everywhere held in honor. Only last May he had retired from active duty, but he still had a desk at the Church Missions House and gave valued and helpful suggestion in the solution of administrative problems.

It is not necessary that THE SPIRIT OF MISSIONS should speak at great length concerning Mr. Kimber's services. In our June issue, at the time when he retired from the active work of the Board, his life and services were sketched at considerable length. But it does behoove us to record our gratitude for this long and useful life, and our sense of its large contribution toward the setting forward of the Kingdom of God. We are glad to present to our readers, in the frontispiece of this issue, the fine reproduction of Mr. Kimber's latest portrait, with a fac-simile of his signature, which we believe will be highly prized by many people.

A Backward Look

Strangely enough, the life of Mr. Kimber was coincident with that of THE SPIRIT OF MISSIONS. He died in his seventy-seventh year, having seen the Church grow from the day of small things to become a real power in the nation and the world. At the age of thirty-two he entered upon the service of the Board. The total contributions for domestic and foreign missions at that time were \$190,000, and only about 230 missionaries were employed. This year we report gross receipts for missionary purposes of \$1,800,000, and more than 2,500 missionaries are supported in whole or in part.

Not yet have we done great things, and, viewed in the light of the world's need, our achievements seem small enough, but there is comfort in remembering how great an advance has been recorded within a single lifetime. In this advance the late Associate Secretary of the Board bore a worthy part. May he rest in peace!

CHRISTIAN literature is one of the buttresses of Christian character. Few people living in a Christian land realize how much they owe to scores of stimulating and supporting influences. They live in an environment of Christian ideals. Art,

music, literature, architecture—all of them at their best products of Christian thought and activity, are among the greatest glories of a Christian heritage. Were our life deprived of any one of them, it would be an impoverished and enfeebled life, with weakened powers of resistance against wrong and with lessened possibilities for growth and development. Especially is this true with regard to the influence of Christian literature. The printed page can carry noble ideals and uplifting thoughts far and wide. It gives permanent form to a thousand helpful influences that would otherwise be lost.

The young Church in China has done well, therefore, to organize early in its life a Church Literature Society to provide for the translation and circulation of some of the literature upon which our Western life has drawn so deeply. Nowhere else in the world is the printed page so highly regarded—we might almost say revered—as in China. Many American Churchmen know of the work of that invaluable auxiliary of the Church of England, the Society for Promoting Christian Knowledge, and realize that the absence of an American counterpart has been a heavy handicap in our own Church life. The S. P. C. K. has promised a grant of \$1,000 a year to the new society in China. It must be a source of no little gratitude that when the important question of the right man to be placed in charge of the new agency had to be decided, an American clergyman, the Rev. A. A. Gilman, of Changsha, was unanimously chosen. Upon the recommendation of the three American bishops, the Board of Missions has approved his assignment to this special work and has agreed to continue his support. Mr. Gilman joined the staff of the District of Hankow in 1902, and for some years worked in the sea city and the out-stations. When at last it became possible to station a foreigner in Changsha, Mr. Gilman was selected for that responsible post and has fully justified the confidence placed in him.

Mr. Gilman's appointment will necessitate his removal to Hankow, where, in addition to his work in translation and in editing *The Chinese Churchman*, he will be able to take occasional duty at St. Paul's Cathedral and elsewhere. For the new society and its secretary and editor THE SPIRIT OF MISSIONS asks the active sympathy of its readers.

City, and as rector in Richmond Hill and Astoria, L. I., before coming to his present charge. Mr. Davenport is universally beloved in his parish and in the city of Danbury, and the regrets which are voiced at his departure are a good omen of the success with which he will administer the larger responsibilities to which he has been called.

THE Rev. George W. Davenport, of St. James's Church, Danbury, Conn., who was elected as secretary of the First Missionary Department in

*A New
Department
Secretary*

succession to the Rev. W. E. Gardner, now General

Secretary of the General Board of Religious Education, will assume the duties of his office on February 1st. Mr. Davenport's election was confirmed by the Board at its recent meeting in Indianapolis.

The new secretary has been for ten years at work in the Diocese of Connecticut. He is the son of a clergyman and has exercised his ministry as assistant in Baltimore and New York

DEACONESS CLARA M. CARTER, of Alaska, has been elected head of the Philadelphia Church Training and Deaconess School and

*From Allakaket
to Philadelphia*

with Bishop Rowe's approval has accepted the post. During her ten years in Alaska Deaconess Carter has served successively at Skagway, Fairbanks and Allakaket, and always with distinction.

To most residents of Alaska she is best known as the woman who organized and managed St. Matthew's Hospital, Fairbanks. It was not long before she was generally spoken of, not only in the town but throughout all the surrounding mining camps, as "The little angel in black." In 1907 Deaconess Carter's long-cherished desire to work among the native people exclusively was gratified when she was placed in charge of the new station of St. John's-in-the-Wilderness, Allakaket. The site was deliberately chosen many miles from the nearest white settlement in order that the Koyukuks and Kobuks, who were attracted to the mission and built their homes about it, might be safeguarded from damaging intercourse with vicious whites.

What Alaska will do without Deaconess Carter it is hard to say. The great service that Deaconess Carter will render the Church in training women for work in parishes and in the mission field can easily be foreseen. The Board of Missions in accepting Deaconess Carter's resignation has recorded in the following words its high appreciation of her work and of the help ren-



THE REV. G. W. DAVENPORT

dered the mission of the Church by the institution to which she goes:

Resolved: That the Board assures Deaconess Carter of its great appreciation of the valuable service rendered by her during her ten years in Alaska; that it deeply regrets her retirement from the Alaska staff, and that its best wishes will follow her to her work as head of the Philadelphia Church Training and Deaconess House, from which the Board has always received such valuable aid in the preparation of missionaries, and where it realizes that Miss Carter will be able to make large contributions to the furtherance of the Church's work.

CHINA'S millions suffer as do the people of no other great nation, widespread and unnecessary

*An Answer to
the Cry of
Suffering*

Christian physicians from western lands in hospitals and dispensaries are working unselfishly and effectively to control disease and to lessen human suffering. But just as the making known of the Christian revelation in China must depend chiefly upon the Chinese trained by the missionaries, so the relief of China's physical ills must come through the training of a great multitude of Chinese physicians. Medical education must proceed side by side with theological education.

For several years medical students have been trained in the Church's mission, both in Wuchang and Shanghai. It has been deemed wise to consolidate the two schools and endeavor to build up at Shanghai, as part of St. John's University, one medical school worthy of the Church, and in some measure at least, adequate in size and in the quality of its work, to supply that part of China's need for the meeting of which the Church may fairly be held responsible. Dr. Edward M. Merrins, whose record of service is long and honorable, has been selected as the dean of the new

school, and will shortly move from Wuchang to Shanghai to enter upon his duties. The Board of Missions must now depend upon the Church to supply the physicians needed to form an adequate faculty and the money to erect a suitable building on land already secured. In its effort to find both the men and the money the Board hopes to have the aid of Dr. Wm. Hamilton Jeffreys, who after twelve years of telling service at St. Luke's Hospital, Shanghai, was compelled, for health reasons, to retire a year ago.

"GIVING away money is a greater sport than baseball and more fun than any other form of entertainment."

*Giving as a
Diversión*

That is the sentiment credited to an Illinois layman who died a few months ago. He had a right to an opinion on the subject, for since 1888 he had given away more than \$5,000,000. He owned practically nothing at his death. For some time before his death, he lived on an income of \$5,000 a year, provided by a college to which he had given \$250,000 on condition that he should receive an income of 2 per cent. during the rest of his life.

Dr. Pearsons was a New England man who went to Chicago more than half a century ago. Fortunate real estate investments proved more profitable than practising medicine, and he became one of the West's modest millionaires. His money came from rising land values resulting from growth in population; in other words, indirectly at least, from the community. He determined to give it back to the community before his death. Twenty-five years ago he began making himself a specialist in small local colleges, where the boys and girls from the farms of the Middle West and South are likely to turn for an education. So he began to indulge in the sport of giving. In a quarter of a century he has helped dozens of institutions in amounts ranging from a few thousand dollars to nearly half a million.

Neither the amount nor the method of his giving was particularly striking in these days of enormous gifts for educational institutions in this country. It was rather the point of view that made it noteworthy—giving as a diversion, in which he could take honorable pride and pleasure, not something done reluctantly as the result of importunity.

Some Opportunities for an Episcopal Dr. Pearsons open for the progress of the Kingdom if some Churchman were to undertake to do for the Church what Dr. Pearsons did for the small college. There is just as inviting a field of endeavor open to the Churchman in some of the big general enterprises before the Church. And what "form of entertainment" can excel that of setting in motion forces that will help to shape the future of the world? For four years the Church has been talking about a \$5,000,000 pension fund for its clergy. About \$200,000 has been given. Yet here is one man who has given more than \$5,000,000 for small colleges. If small colleges need endowments, so do dioceses, that the support of the episcopate may not be a burden on struggling parishes. One-half of \$5,000,000 could be so used as to secure the endowment of every inadequately endowed episcopate in the Church. If a multitude of small colleges need endowment and equipment, none the less does an institution like the University of the South—the one single Church university in this country. Sewanee's romantic history and brave struggles, its contribution to the best ideals and the most useful citizenship of the country, would surely appeal to the imagination of one who began to give away money as a lofty diversion.

When we turn to the enormous opportunity before the Church in her educational work abroad, impatience for the appearance of an Episcopal Dr. Pearsons increases. Five million dollars spent in the next quarter of a century would insure, so far as human foresight can fore-

cast, a great Christian university for Japan through the development of St. Paul's College, Tokyo; two great Christian universities for China by carrying forward the remarkable beginnings at Shanghai and Wuchang, not to mention at least two colleges for women, medical schools and other training institutions and a dozen or more well-equipped high schools.

Dollars and Doing

Two words remain to be said. Five millions alone would not necessarily do what needs to be done. Dollars always need to be vitalized by service. But great giving is often a challenge to great doing. And secondly, it will be well not to sit down and wait patiently for the coming of a single individual of large wealth to do for the Church what Dr. Pearsons has done for the small college. Most of us can enjoy this "form of entertainment" on a modest scale now—if we will. And, if all of us who can will, our combined giving will far exceed even Dr. Pearsons's figures. So all the good things that need doing will be done, after all. And one man will not have had all the "fun." Nevertheless, the Church should have her Dr. Pearsons.

A CABLE message from Japan on December 17th announced the death of the Rev. Arthur Rutherford Morris. Mr. Morris had the distinction and the privilege of assisting in laying the first permanent

Arthur Rutherford Morris

foundations of the work of our Church in Japan. For years Bishop Williams had labored there alone. No priest or teacher had come to his assistance. On his graduation from the Virginia Theological Seminary in 1870, Mr. Morris, in response to the bishop's earnest appeals, volunteered for Japan, where for thirty years he served in many capacities and always at his own charges. Since 1900 he has lived in retirement at Yokohama. His knowledge of the Japan mission covered a period of more

than forty years, and his name is intimately connected with the beginning of our promising work in the Island Empire.

Mr. Morris, like Bishop Williams, was the most modest and unassuming of men, but as the forerunner of the band of missionaries who have borne witness in Japan for Christ and the Church, and as one who at his own charges gave his life to the mission field, his memory will be held in honor.

NOTHING does so much to demonstrate to many people the thoroughness and the success of Christian work

*A Former
Mohammedan
Suffers Martyrdom
in Afghanistan*

abroad as the readiness of some newly won convert for our Lord to suffer for His sake. Recently a paper in India called attention to the fact that a convert from Mohammedanism had taken advantage of the Emir's visit to Kandahar and crossed the frontier, unbidden and uninvited, to preach Christianity in Afghanistan. He was arrested, taken before the Emir, and sent in chains to Kabul, but was murdered before reaching there. He was named Abdul Kârim, and was at one time one of the workers at the Church Missionary Society's medical mission, at Bannu, on the north-west frontier of India. One of the members of the mission writes of Abdul Kârim:

"While here he was always more or less restless and wanting to go to Quetta [in Baluchistan, and the only place in that country where there are Christians]. At length he left us and went there; then without permission given he crossed the border, was taken prisoner, and on refusing to repeat the '*Kalima*' [the Mohammedan formula: God is one and Mohammed is the Prophet of God], and saying he was a Christian, he was taken to Kandahar, where the Emir then was. He questioned him, and on his again refusing to repeat the '*Kalima*,' and saying he had come to preach the Gospel, he was ordered to be flogged, put in chains, and to be ta-

ken to Kabul, where he was to await the return of the Emir, and unless he changed his mind would get due punishment. We heard that, heavily chained hand and foot, he set out with an escort for Kabul; that at the villages he was spat upon, and the hairs of his beard pulled out—and at length the poor, weary sufferer, at a village before reaching Kabul, was murdered."

Afghanistan is still closed to the Gospel, but who shall say that the martyrdom of Abdul Kârim may not be one of the means of opening that land to the Light and the Truth?

WHILE Christendom is contemplating the possibility of the expulsion of the Turks from Europe as one result of the plucky effort of the Balkan States to free themselves from age-long oppression, it will

*The Menace of
Mohammedanism*

not be wise to forget the widespread menace of Islam. It is a disquieting fact, but common sense demands that it be recognized, that the Crescent is advancing powerfully and rapidly everywhere. Among the outcast peoples of India, the pagan tribes of Africa, the Malays of the Dutch East Indies, Islam is winning its way. There is much apparently in its favor. The emissaries seem more of kin than Caucasians to the native races. Its morality is not exacting. Its doctrine of the one God is powerful against idolatry. Every Moslem merchant is a missionary for his faith. The civil governments support its advance and hold Christian effort in check. And yet, on the other hand, recent movements in Turkey and Persia seem to indicate a wonderful change in the temper of Mohammedanism at the ancient centres of its power, and the possible opening to Christian influence of countries that have long been absolutely closed. The situation is critical, for the advance of Islam means everywhere the building of a formidable barrier to the progress of the Cross. There is no time to lose. The need is urgent to concen-

trate effort just now upon work where Moslem influence is pressing on. May not the American Episcopal Church have a share in this special work? Nowhere is she aggressively endeavoring to block the way of Mohammedan progress. Hardly anywhere, indeed, is she in touch with Mohammedanism at all. It would seem that the time has come to consider, at least, the extension of her work to some distinctly Mohammedan field.

IF one-third of the college and university students of the United States were gathered into one city, how many would there be?

A City Set on an Hill

Over sixty thousand. Some day—and perhaps sooner than we

think—China's millions will have the same educational advantages as we Americans. Then Wuchang will have 60,000 college students. For it is the capital of a province with one-third of the population of the United States, and the provincial capital is the seat of higher education. Of course in time educational centres in China will be established outside of the provincial capitals. But Wuchang as the geographical centre of the China that counts, and as the intellectual centre for more than one province, will draw students from the East and the West and the North and the South. Hence 60,000 college students is no overestimate for Wuchang's not very remote future.

What a responsibility that throws upon our Church which has by far the strongest mission in Wuchang, and on Boone University, the leading educational institution in a district with 100,000,000 people!

Our work here, and our college in particular, is as a city set on an hill.

New Points of Light

An immediate step in the forward direction would be to build two large

churches at strategic points in Wuchang. Here our 150 Christian students at Boone University would have an outlet

for their evangelistic energies in a way that would count throughout a vast region. With two such churches a mile from each other, and one a mile from Boone Library, we should have a good chance, with these three centres, of dominating a dominating city. If we influence in any marked degree the transient and permanent population of Wuchang, we are vitally affecting the head and heart of a vast region. There is a great work to hand now in the thousands of students who come here for their education. There will be a still greater work when these students shall be numbered by the tens of thousands. Now is the time to lay foundations deep and broad. The missionaries on the spot, as recorded in a resolution sent to the Board last year, feel that the establishment of two new parishes in the most influential and as yet unoccupied sections of the city will be the best foundation for the future. The money for one of these churches has been secured through the New China Fund. The second church and parochial equipment for the two parishes yet remain to be provided. May the want soon be supplied, and our present force in Wuchang be enabled to multiply its efficiency through an adequate plant. For "a city set upon an hill cannot be hid."

THE General Board of Religious Education, established by the Church at the last General Convention, has put forth a suggested

Missions an Essential

standard curriculum for the schools of the Church. It does

not come within our province to comment upon it from an educational point of view, but we are glad to note that it stresses Christian service as one of the fundamentals of religious education. Beginning with the smallest child in the kindergarten, by acts of loving kindness the missionary spirit is developed, and year by year the vision is enlarged until, if the adult follows the ideal set forth, he or she becomes a member of the mission study class. Not only is there a

continuous recognition of the missionary idea as a part of the curriculum, but also during the whole of the fifth year, when the pupil is supposed to be about thirteen years of age, the subject assigned for study is "The Missions of the Church." The correctness of this attitude cannot be successfully disputed. It is a matter of great encouragement to find the educational experts of the Church recognizing a training in the history and progress of her Mission as essential to the development of Christian character.

*New Aids to
Mission Study*

The study of missions in our Sunday-schools is already an important feature in the curriculum of many. Toward this end the Sunday-school Department, maintained for two years in this magazine, which furnished lessons prepared by the Rev. William E. Gardner, was a great aid. Many of our readers regretted the decision by which this department was discontinued last fall. The lessons had come to be used not only in many Sunday-schools, but also in branches of the Woman's Auxiliary and reading circles. Two substitutes for this material are now supplied. Mr. Gardner writes a junior lesson which appears in the monthly *MISSIONARY MAGAZINE of The Young Churchman*, and he has also prepared a series of ten lessons on "Japan Advancing—Whither?" to supply the need among middle and senior classes and auxiliaries. This pamphlet may be had by application to the Educational Department.

*A New Lenten
Course*

A new Lenten course for Sunday-schools and other junior study classes who found useful the different brief courses of mission study specially adapted for use during the season of Lent contains an attractive and interesting lesson for each Sunday. The course this year, prepared by the Rev. Phillips E. Osgood, is on "The Helping Hand in the Sunrise Kingdom"

and furnishes six lessons, with ample illustrations. Material is provided which will enable the teacher to talk interestingly to the class for ten minutes or longer each Sunday, thereby widening the scholar's knowledge, deepening his sympathy and stimulating his purpose to increase the Easter offering. All the material necessary for an entire class is contained in the pamphlet, the price of which is 15 cents.

In addition to this course, any of the courses of former years can be obtained. They are: (1) Lessons on China, (2) John Henry Climbing the Upward Path (Negro), (3) The First Americans (Indian).



**BACK NUMBERS OF THE
SPIRIT OF MISSIONS**

HAVE any of our readers back files of *THE SPIRIT OF MISSIONS* that they would be willing to send to the Business Manager? We are frequently asked by libraries and colleges for old numbers of the magazine, in order that they may complete their files. Unfortunately copies of some of the more recent issues are missing. The following table will show where the shortage lies:

1892	July
1892	September
1892	October
1896	January
1899	February
1900	January
1900	February
1902	October
1904	January
1904	June
1906	January
1906	September
1906	November
1909	November

Earlier numbers of *THE SPIRIT OF MISSIONS* are always in demand, of course, and would be most acceptable. Any such back files can be sent by express, charges collect, addressed to the Business Manager, 281 Fourth Avenue, New York City, N. Y.

Who can help us to find them?

THE SANCTUARY OF MISSIONS

OUT OF THE SHADOW OF THE NIGHT

OUT of the shadow of the night
I come, led by the starshine
bright,

With broken heart to bring to Thee
The fruit of Thine Epiphany,
The gift my fellows send by me,
The myrrh to bed Thine agony,
I set it here beneath Thy feet,
In token of Death's great defeat;
And hail Thee Conqueror in the
strife;
And hail Thee Lord of Light and
Life.

All hail! All hail the Virgin's Son!
All hail! Thou little helpless One!
All hail! Thou King upon the Tree!
All hail! The Babe on Mary's knee.
The centre of all mystery!

—*Michael Fairless.*

THANKSGIVINGS

"We thank thee"—

For a New Year in which to
live and work for thee.

For the faithful and fruitful ser-
vice in the upbuilding of thy King-
dom rendered by the late Associate
Secretary. (Page 1.)

For the lives of those whose me-
morial stand in foreign lands as a
means for the advancement of thy
Kingdom. (Page 23.)

For examples of Christian stew-
ardship wisely exercised in the mis-
sion of thy Church. (Page 39.)

INTERCESSIONS

"We pray thee"—

To guide thy Church in the com-
ing year and to inspire every mem-
ber thereof with a realization of her
world-wide Mission.

To bring into the light of the
Christian faith those who wander in
the darkness of superstition. (Page
18.)

To prosper the enterprise for de-
veloping a Christian literature for
thy Church in China, and to give
wisdom to those who have it in
charge. (Page 2.)

To give abundantly to Japan the

strength of thy Gospel, of which she
so greatly feels the need. (Page 15.)

That it may please thee to sustain
and cheer those who minister to thy
scattered children in places of spiri-
tual destitution.

For the work of training native
physicians to minister to the people
of China. (Page 4.)

To remember for good all others
who by prayers and alms are help-
ers in the Mission of thy Church.

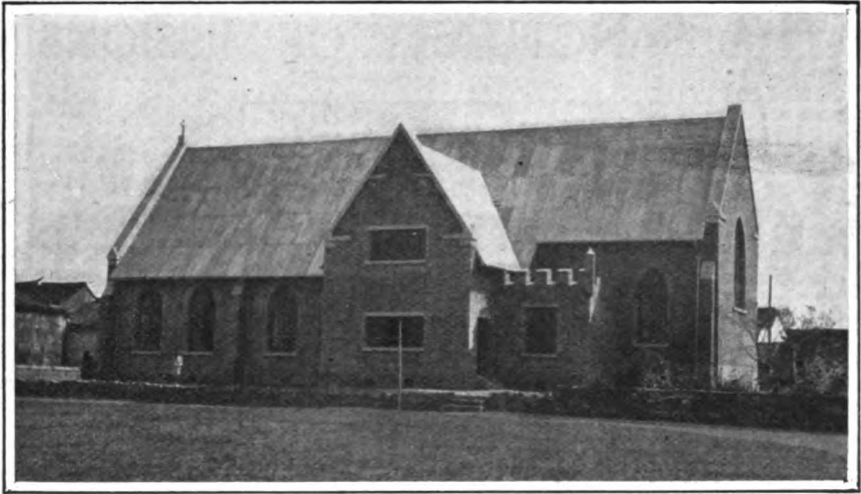
To prosper all work done in thy
name among the erring and de-
graded, especially in the empire of
Japan.

PRAYERS

OLORD JESUS CHRIST, we
offer Thee ourselves and
all that we are and have. We
beseech Thee to use our poverty,
our ignorance and our weak-
ness. Come Thou, and rule in all
our hearts by Thy sacred presence,
making us to depart from sin and to
be wholly Thine; and may Thy
Kingdom grow in our hearts day by
day, Who livest and reignest with
the Father and the Holy Ghost, One
God world without end. *Amen.*

FOR THE NEW YEAR

O GOD of endless years; Give
to each of us, in this little
day of life which remains, some
share in the working out of Thy
eternal purposes for men. Show us
where we may stand in the battle,
and arm us for the fight. Fill our
weakness with Thy strength; touch
our hearts with Thy love; gird us
with a measure of Thy great pa-
tience, and cheer us with the con-
fidence of final victory through
Thee. That so, through the life
which we now live in the flesh, there
may shine some token of Thy pres-
ence; to our own eternal benefit and
to the blessing of our fellow-men;
through Him Who is the Captain of
our Salvation, and the rich reward
of those who give their lives to
Him, Thy Son, Jesus Christ, our
Lord.



GRACE CHURCH, SOOCHOW, CHINA

Consecrated October 10th, 1912

HOW AN AMERICAN LAYMAN GAVE A CHURCH TO A CHINESE CITY

By the Reverend Henry A. McNulty

IN 1902 the Rev. B. L. Ancell and the Rev. John W. Nichols began the Church's work in Soochow, a great city of 500,000 inhabitants and the capital of the Province of Kiangsu. For years this work has demanded for its religious expression something far more adequate than the old and poorly constructed Chinese house which has had to serve as our only place of worship. The building has been packed full at our Sunday services, and room for our growing congregation has been greatly needed. Outside of the city of Shanghai the Soochow work is to-day perhaps the largest in the Shanghai district. On the educational side, there are a boys' boarding and day-school with 120 students, a girls' boarding-school with about 30 students and a women's Bible training-school with ten students. The evangelistic side has been represented by the central congregation and two flourishing street chapels or preach-

ing halls within the city wall, while outside the wall, in the dense suburbs, there are a chapel and preaching hall besides a number of country stations.

It was, therefore, indeed a welcome letter that came three years ago from Mr. John S. Newbold, of Philadelphia, asking whether he might in any way help in furthering the work in Soochow. This request, it is hardly necessary to say, was quickly followed up by a unanimous decision of those in charge of our work that, above all things, a church building was needed. With the approval of the bishop this decision was reported to Mr. Newbold, and almost by return mail came the reply that the entire sum suggested as the amount needed for building the church had been deposited with the Board of Missions for our use. Mr. C. C. Haight, a well-known New York architect, was then asked if he would care to draw plans for the church. With a kindness equal to that of the



PROCESSION OF CLERGY MARCHING TO THE CONSECRATION

Missionary residence in the background

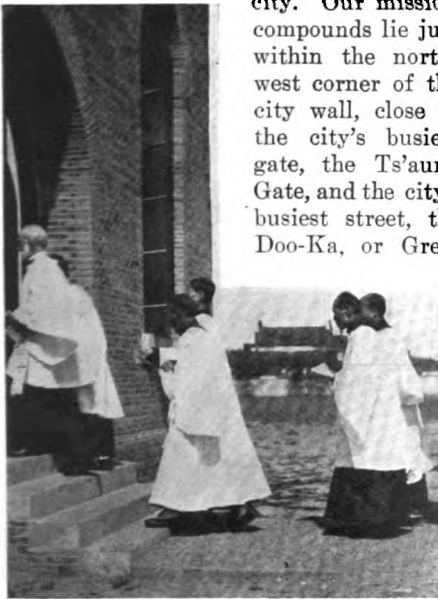
donor of the money, he sent in due time a beautiful set of plans, which, as a memorial, he presented to us.

The site chosen was a piece of slightly elevated ground adjoining our boys' school athletic field, and occupying the corner of our south compound in closest touch with the city. Our mission compounds lie just within the north-west corner of the city wall, close to the city's busiest gate, the Ts'aung Gate, and the city's busiest street, the Doo-Ka, or Great

Street. This street is especially imposing, being on the average ten feet wide!

The sudden death in the fall of 1910 of the foreign priest in charge, the Rev. W. H. Standring, and the outbreak in the fall of last year of the revolution, greatly hampered the work of building. But at last the work was started, and in June, 1912, the exterior of the church was completed. It was thought wisest, however, not to occupy the building until the fall, when, with the cooler weather and with the various schools reopening, all might have their share in the service of consecration. So, finally, October 10th, practically the tenth anniversary of the opening of the station, and the first anniversary of the birth of the Republic, was decided upon.

Twenty-two clergy, Chinese and foreign, together with many guests from practically every mission station in the Shanghai district, with a good number of friends from the other missions, came to celebrate with us the consecration of the first building that could fairly be called a church which the District of Shanghai can claim outside the city of Shanghai itself. Especially welcome was the presence of the two oldest clergy in the district, the Rev. Mr. Ng and the Ven. Archdeacon Thomson. The latter had paid his first visit to Soochow when the city was in the hands of the



Procession entering the church. The venerable Archdeacon Thomson, patriarch of our mission in China, is seen on the steps



SOOCHOW ACADEMY, MAIN SCHOOL BUILDING

Taipings and when he had been obliged almost to flee for his life.

The church was filled. The clergy, forming in procession at the Rev. Mr. Griesser's house, marched to the main door of the church, where the vestry, Mr. Oo, Mr. Koo and P'en Tsung-oen, the last named being the student representative on the vestry, opened the doors to the bishop's knock, and the clergy filed in and up the aisle to the chancel, where they occupied the choir and sanctuary seats.

The request to the bishop to consecrate the building was read by the two priests in charge, first in English and then in Chinese.

After pronouncing the sentence of consecration, Bishop Graves preached an eloquent sermon on the place the new church building should occupy in the community, as a house set apart from common things to the service of God. At the Holy Communion which followed about one hundred received. After the service a reception was given to the Chinese and the foreigners.

The new church is cruciform in shape, one of the transepts being larger than the other and at present used as a separate room. The church is ninety-eight feet long and thirty-two feet wide in the nave. The present seating capacity is about four hundred, but this may easily be increased to five hundred by using the transepts and by a different arrangement of seats. As in all Chinese churches, the men and boys sit on one

side of the main aisle, and the women and girls on the other. In the regular services the students in the schools occupy the front seats on either side, while back of them sit the Christians and catechumens and enquirers of the general congregation, and back of these the strangers who are not Christians. The latter are looked after by various members of the congregation. The choir is



Looking down upon the Doo-Ka, or "great street," one of the three largest and busiest in Soochow

How an American Layman Gave a Church to a Chinese City 13

composed of Christian boys from the school, and the music is led by a new organ which we were able to obtain to put at once into the church.

Apart from the altar furnishings and the organ all the furnishings of the church are of Chinese workmanship. The altar, of beautifully carved teak, was the gift of Mrs. Standing, in memory of her late husband, in whose heart it had been to build this church to the God whom he so nobly served.

Apart from the more formal services, the new church is being used on Wednesday and Friday evenings and Sunday afternoons to preach to the crowds of non-Christians who flock to see and hear. These crowds, at first inclined to be very noisy, are already learning to appreciate the difference between this House of God and the squalid idol temples all about them, and to feel some sense of difference as the Gospel of Christ is being preached to them. There is nothing in all our work that is of more intense interest than this effort to present to those who do not know and do not see, a message that does touch their hearts and open their eyes. Whether in the new church itself or in the preaching-halls, on every day of the week this message of Christ is being preached to them, sometimes in men's meetings, sometimes in women's meetings, but always to an audience that is eager to hear, and which listens far more carefully now than was the case even three years ago.

The present staff of workers in Soochow consists of one foreign and two native priests and a catechist-student who gives all his time to the work. For the women's work there are two foreign and two native evangelistic workers. There are, too, many willing hands to help, both in the Sunday-school work and in the various preaching halls. In a new Sunday-school, made possible by the new church, eight of the older students in the boys' school have volunteered to act as teachers, and the work promises to grow indefinitely. In the section outside the city there is a clerical staff of one

foreign and one native clergyman, and one catechist.

It is indeed with grateful hearts that we who have watched this work for Christ, some for longer, some for shorter periods, see now, as the centre of our future work this beautiful new church. We all, Chinese and Americans alike, look with great thankfulness to the past, and with great hope to the future. In all our happiness one point especially stands out—that in all this work those at home have their share. Without their help God's work here could never with the same appeal touch men's hearts. The new church to which they may now come is its own eloquent appeal to all the Chinese to come and worship our common Lord in "the beauty of holiness."

THE MISSING WORD

The Rev. Willis R. Hotchkiss, a missionary in eastern equatorial Africa, tells this incident to illustrate the difficulty of reaching a people who have no written language. Speaking of his life with one of the interior tribes, he says:

THERE was one word which it took me two years and a half to get. It was in my thought by day and in my dreams by night, and I shall never forget the thrill of joy that came to me when the long search was rewarded.

One night my people were seated around the camp-fire. I listened to their stories, and finally my head-man, Kikuvu, told a story of a man who was attacked by a lion. But he did not say a word that I could construe to be the one I wanted. I was about to turn away, when he turned to me and said: "Bwa-na nu-ku-than-i-wa na Ki-ku-vi."—"The master was saved by Ki-ku-vi." I immediately said to him, "Uk-u-than-ie Bwa-na?"—"You saved the master?" "Yes," said he. "Why," said I, "this is the word I've been wanting you to tell me all these days, because I wanted to tell you that Jesus, the Son of God, died to—" He turned to me, his black face lighting up in the lurid blaze of the camp-fire, and said, "Master, I understand now! This is what you have been trying to tell us all these moons. Jesus died to save us."

A THIRTY YEARS' WAR

A CONGREGATIONAL missionary in South Africa tells of an old white-headed Zulu who for thirty years struggled against the heathen customs that gripped him so securely until finally with God's help he won. His name was Dweshula. "A mighty conflict was ever raging in his soul. Native preachers from the Umzumbe church came up to hold services on Sunday quite regularly, so he had an uplifting influence about once a week. Often that influence lifted him up so high he was almost persuaded to give up his beer-pots and his wives and all his ways of darkness. At such times he would take off his skin aprons and put on trousers and shirt and coat and almost renounce heathenism. Then down he would go again, and off came his trousers and on came the skins. Yet even when the skins were on, he would not cease to pray, nor to encourage his children to become Christians, nor himself to attend church. For thirty years trousers and skins alternated in a long off-and-on process, and the conflict raged in that heathen soul. In that time Dweshula took to himself six wives. He was a rich man, possessing many cattle. He held so high a position in his tribe that he stood a good chance of becoming chief, had he lived.

"Two years before he died the victory was won. Dweshula at last cut clean away from heathenism. He gave up his beer and all his wives save one. For the wives from whom he separated, he provided houses and a comfortable support. After thirty years of struggle he joined the church, and the conflict was ended. Poor old Dweshula! What did he have to help him in all those years? Around him oceans of heathenism of the darkest sort; to save him, only the outstretched hand of Umzumbe church, and back of that the hand of the American churches. Yet back of all was the hand of the Saviour, whose messengers had brought to him the Gospel.

"When dying he sent for the whole tribe to come and see him. With his last breath he told them that for many, many years he had fought to be a Christian, that the battle had been long and fierce, but that he had conquered and God had blessed him in it. 'Now,' he said, 'when I am gone I want you all to become Christians.' One year has passed since Dweshula's death, and now in that remote spot, so far away in the wilds that missionaries can only rarely reach it, a great turning to the Lord has taken place. Thirty men have cut off their head-rings, and are washing off the grease and clay and are putting on clothes. Huts are being torn down and civilized houses are going up in their place. The school is so full that a pleading letter has come from our school-teacher there, begging for a second teacher to come and help. One of our preachers went there recently to hold a service. He had 300 at the service. The people say to each other, 'It is Dweshula's God we are worshipping,' and Dweshula's God is dear to them. They love the God who could make such a man. In times of famine was it not Dweshula who used to send his cows here and there to the poor to be milked for the babies until the stress was over? Was it not Dweshula who used to inspan his fourteen oxen into his big wagon and cart a load of corn for the poor people free of charge?"

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AN enthusiastic friend of THE SPIRIT OF MISSIONS writes as follows: "It is almost incomprehensible to me to meet women who have been Auxiliary workers the best part of their lives and have never read or taken THE SPIRIT OF MISSIONS. We met one the other day who was over seventy years old, and she took four Church papers but had never taken THE SPIRIT OF MISSIONS. She has at last subscribed."

A JAPANESE STATESMAN'S VIEW OF CHRISTIANITY IN JAPAN

A Statement by Count Okuma

This statement by one of the most distinguished of Japanese statesmen, not himself a Christian, is published in the October *International Review of Missions*. The impression which Christianity has made upon the mind of this man is so significant as to deserve a wide publicity. Of course, to the Christian Count Okuma's estimate of what is essential and vital will seem altogether inadequate, but his frank recognition of the need of a religious faith and of the influence of Christianity is most significant.

IN Japan as in the West it is an era of inward struggle, of restlessness, of testing the teachings and ideals of the past. But we Japanese for the past generation have been so absorbed in the struggle for existence both individually and nationally that we have hardly had time to attend to the interests of the higher life. We have attempted to master centuries of western development in a few decades. But although we have paid too little attention to the problems of religion, we have not been uninfluenced by religious ideals. For example, although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, has exerted a wide and deep influence over Japanese thought.

Christianity has affected us not only in such superficial ways as the legal observance of Sunday, but also in our ideals concerning political institutions, the family, and woman's station. Even our lighter literature, such as fiction and the newspapers, betrays the influence of Anglo-Saxon and German literature and personalities. Not a few ideals in Japan which are supposed to have been derived from Chinese literature are in reality due to European literature. The Chinese influence may still supply the forms, but the soul has come from Christianity. Japanese law to-day is

more closely related to Europe than China. This is noticeably true in the case of our revised law codes, for, although our social structure still revolves around the family, yet our laws are increasingly recognizing the sacredness and worth of the individual, which is pre-eminently a Christian ideal.

A few years ago anxious souls feared that all religious faith was about to be engulfed by the waves of doubt and criticism. Some German scholars think that they have killed religion, and that it only awaits burial. Even in England not a few persons consider religion to be very ill, but a diagnosis shows that only the forms, the wrappings of religion, have been broken, while its life and transforming power are unimpaired; for the religious sentiment, the bond between God and man, is imbedded in human nature beyond the power of criticism to destroy it. Indeed, is it not true in religion as in biology, that the envelope of the germ must be cast off before the life at the centre can burst out and grow and propagate itself? Despite all the progress of biological research and evolutionary philosophy, men are no nearer understanding the mystery of life itself. So in the universe I believe that the Ultimate, the source of life and power, is greater than man can define or conceive. Is it not what in religion we call God, the heart of all being?

It is an inspiring thought that true religious ideals and experience of all races and peoples are bound to persist

and to form in time one noble and comprehensive whole. As in biological evolution, so in religion, the law of the survival of the fittest is operating. The true and the good will persist, and the non-essential and false and ephemeral will be left behind. As I read history, it seems to me that all religious controversies and wars have been about non-essentials. The races are at bottom one, and truth is one. The fact of the power and worth of religion is admitted by all; it is about the explanation of the fact that men debate so fiercely. There is an interchange of ideas to-day between East and West like the waves of electricity sent forth by the wireless telegraph, which no national boundaries can hem in. We can take courage as we approach nearer and nearer to an era of religious concord and of mutual recognition of the truth which each race possesses. When that era fully comes the kingdom of God will be here.

The consciousness of immortality, of our relation to the unseen powers of the spiritual world, is ineradicable and universal. It is as foolish to talk of the religious sense being extirpated as of man's appetite for food being destroyed. Man always has stretched out and always will after the infinite and the eternal. It is our task to purify and elevate the vital and permanent elements in the religious and moral life of all lands. I firmly believe that we shall pierce through the dark doubts and perplexities of to-day and come out into the dawn of a great unification of religions leading to the fraternity of all races and faiths.

If I may presume to speak more directly of Christianity, I would say that not a little of Christ's teaching and of the miraculous in His life ought to be made subordinate and optional. It is unreasonable to expect highly educated modern Orientals to accept the whole body of Christian teaching even in the Gospels. The controversy whether Christ was God or man is to me irrelevant. What I want is to know about His central teachings; to come into con-

tact with His superlative character and to understand His strange power to draw and inspire men. His miracles and His metaphysical nature are bypaths; the main road is His character and His principles of love and service and brotherhood.

It is the same with Shakamuni. His teaching contained peculiar elements which are useless to-day, but his spirit and his principles of the democracy of all men, of the sacredness of peace and of the supremacy of the spirit over the world and human passions,—these are forever valid. In birthplace, time and race Shaka differed from Jesus Christ, but the aim of both—the salvation of mankind—was the same. They were both eminent in their common consciousness of union with a supernatural power, but their modes of working out their consciousness were necessarily different.

I am but a child in religious matters and cannot give any detailed suggestions regarding the best methods of carrying on the Christian propaganda in Japan, but by way of caution I would say that all Christian workers should study Japanese history and ethics. For religion in Japan is a complex of old and new. The old faiths are so interwoven and tangled that patience and study are required to understand them and to help believers in them to accept a new faith. Let Christians make an effort to find points of contact with Buddhism and Shinto; to cast aside the non-essentials and to emphasize the points of agreement. The watchword of true religionists should be tolerance and inclusiveness. I firmly believe that it is Japan's mission to make a large contribution toward the blending of the East and the West, and the Christian movement in Japan should conceive its mission in some such spirit.

It may be presumptuous, but I cannot doubt that Japan is destined to affect all the backward countries of Asia. Rome conquered by the sword, Japan will conquer by ideas. Just as Christianity was expanded and shaped by the

thought and organization of the Roman Empire, so it must be affected if it is naturalized in Japan. And just as Christianity influenced northern Europe by way of Rome, so should Christianity influence Asia by way of Japan. We have already been in a large degree subdued by European ideals, and it is for us to mediate them now to China and other neighboring countries. Many influences conspired to bring about the Chinese Revolution, but not the least was the influence of European thought mediated to China by Japan through her printing presses and school-teachers, and through the thousands of Chinese students who have thronged to Tokyo. In saying these things I am not moved by narrow nationalism, but by a true regard for the welfare of other nations and races. I am only anxious that Japan should do her part well in the great drama now being played.

Japan received Buddhism and Confucianism from India, China and Korea, and under their influence she declined. But under the impact of western Christianized thought, Japan has revived. China and India also have pined under their old faiths. It is clear that their only hope is to follow the example of Japan and welcome western thought. Despite her loss of independence, Korea is really fortunate in having been swept by Japan into the fresh stream of western thought and institutions. Japan's salvation from ancient times has been in welcoming and absorbing foreign ideals and faiths. Other Asiatic countries must do likewise.

The future calls us to still greater things. It is a temptation for an old man like me, or for a nation, to keep looking backward. We must strive to forget the past, to put away our pride and press toward the future. Japan is now in the main current of the world's life. She is bound to become an active factor in it, and at this juncture Christianity must strive to adapt itself to the actual present needs of Japan, must keep pace with the nation's growth, and must help to guide her in this time of stress

and transition. I earnestly hope that all branches of Christianity may get into closer co-operation, and may together tackle the great problems before them.

As an educator, I am concerned about the moral education of our youth. Intellectual education by itself has high moral value, but it is not enough. Unfortunately the ethical instruction given according to the direction of the Department of Education is shallow—it urges patriotism and loyalty without giving a reasonable and fundamental motive for them. It is not thoroughgoing. At the same time it is too abstract. Youth needs practical, concrete morality, and inspiration by contact with noble, unselfish teachers. Of course it is impossible to introduce religion formally into the schools, but outside of school religion should have free play and be presented earnestly by intelligent exponents, for religion is an indispensable factor in complete manhood.

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THE most recent information states that something less than \$9,000 is now needed by Archdeacon Russell to make it possible to claim the \$10,000 offered by Mr. J. Pierpont Morgan, which will wipe out the remaining debt of St. Paul's School, Lawrenceville, Va. In this connection it is interesting to have the following testimony of Dr. Booker T. Washington with regard to the character of the work done at St. Paul's: "I think I have never made a visit anywhere that pleased me so much. I can now speak with authority concerning the value and wide influence of your work at Lawrenceville. You certainly have succeeded finely in getting the confidence of the Colored People, but you also have the support and good will of the white people to a remarkable degree. I commend and congratulate you most highly. You have already done a life work, but I hope you will have many years spared for some further and higher usefulness."

A NINE YEARS' PILGRIMAGE

By the Reverend S. Harrington, Littell, of Hankow

WHEN passing the corner of the Wuchang wall one day, we saw a man prostrate on the ground just in front of us. In a moment he was up, and took three steps forward along the way we were going. Then he dropped down again, bent over in front a moment, then rose and took three more steps. His back was toward us, so we did not guess what was the meaning of this until we came to his side. We then saw that he was a Buddhist priest, and that he was making a pilgrimage. All he carried was a very small



A BUDDHIST PRIEST

stool which he placed before him on the ground at every step, and which he touched with his forehead. Attached to the stool was a wire arrangement for holding two incense sticks, having one lighted, which gave out the usual smoke and sweet scent. Strapped upon his back was a tin box, holding many such sticks, and around his waist a belt with a few *cash* (copper money) tied in it. That was all the impedimenta he had. The usual suit of gray stuff, no hat, shorn head, with the scarmarks of burning candles visible—reminders of his profession as a priest—



—AND AN UNUSED BUDDHIST SHRINE

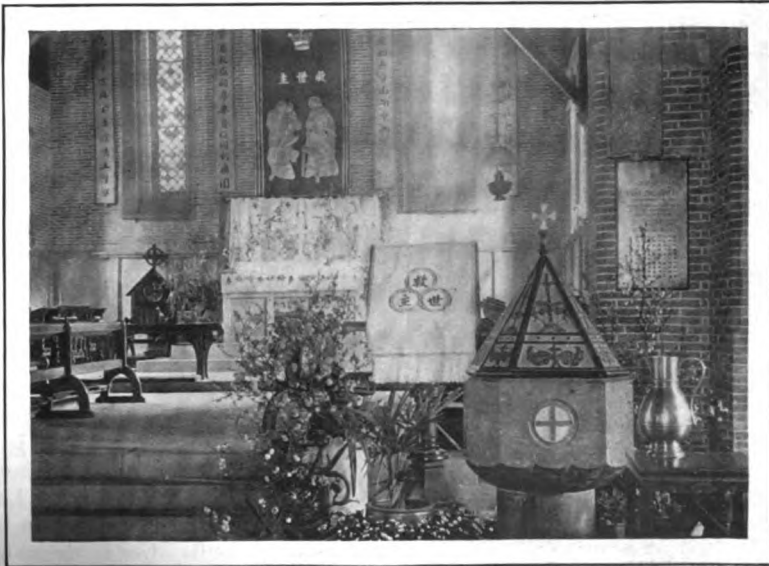
these all showed his state of life. At first I thought he would not stop his pilgrimage to speak with us, but he seemed willing enough to do so. A small piece of wood hanging on his breast showed what he was doing, whence he came, and whither he was going, and recorded the names of former temples and shrines he had visited on this pilgrimage. But I gained more information from him than from his signboard. He has been walking thus in three-step measures for seven years already. In this period he has gone through Shansi and Shensi provinces to the capital of Sze Chuen, and along the Yang-tse down to Wuchang. He was directed toward Kiukiang when we saw him, and from there will go direct-

ly east to Ning Po on the coast, and end at Puto near Ninghai—a famous shrine on the Chusan Archipelago, southeast of Shanghai. We calculated that he had already travelled 2,600 miles, and has about 700 more to go, so that he will probably be on the road for nearly two years more. He depends on charity by the way for his food and lodging, and apparently gets it. The out-door life and exercise seem to agree with him, for he is one of the biggest and healthiest Chinese I have ever seen, and a great contrast to the usual run of Buddhist priests.



A CHRISTIAN PRIEST,
THE REV. Y. T. LIU,
OF HANKOW

The Puto temples, where his journey is to end, are famous. Like the establishment on Golden Island in the Yang-tse, they have been helped and favored by



AND A CHRISTIAN CHURCH, ST. PAUL'S, HANKOW

Chinese Emperors at different periods. These two places are about the richest and most popular monasteries in China. At Puto, they say, 2,000 priests live, in the most beautiful surroundings of art and nature that can be found in China, though the place is run down, and the priests vile. No women are allowed to live on the island, and no men except the priests and their employees. The Goddess of Mercy is supposed to have visited it, and her image is the principal object of worship. Everyone you meet says "*Ometo Füh*," the great Buddhist formula, and everywhere you look you see the characters of these words.



THE STONE SET TO FRIGHTEN SPIRITS

I asked the pilgrim if he prayed as he journeyed. He said, yes; and I asked what he said. "*Ometo Füh*" and "*Goddess of Mercy*," he replied—only those two phrases. We wished him "*Peace*" on his journey, admired his devotion and zeal—mistaken though it be—hoped for him the bliss he thus blindly sought, though in ways he is ignorant of, and walked on ahead. As we turned around the city wall we looked back, and saw him in the distance prostrating himself, and creeping along his slow journey like a snail.

We could not help being struck by the devotion of the man, and his efforts to attain a better place and high reward in the next life. He believes he is heaping up merit which shall buy for him the coveted Nirvana, and that he will become a Buddha in that state, and he knows of no other way of securing the desired end.

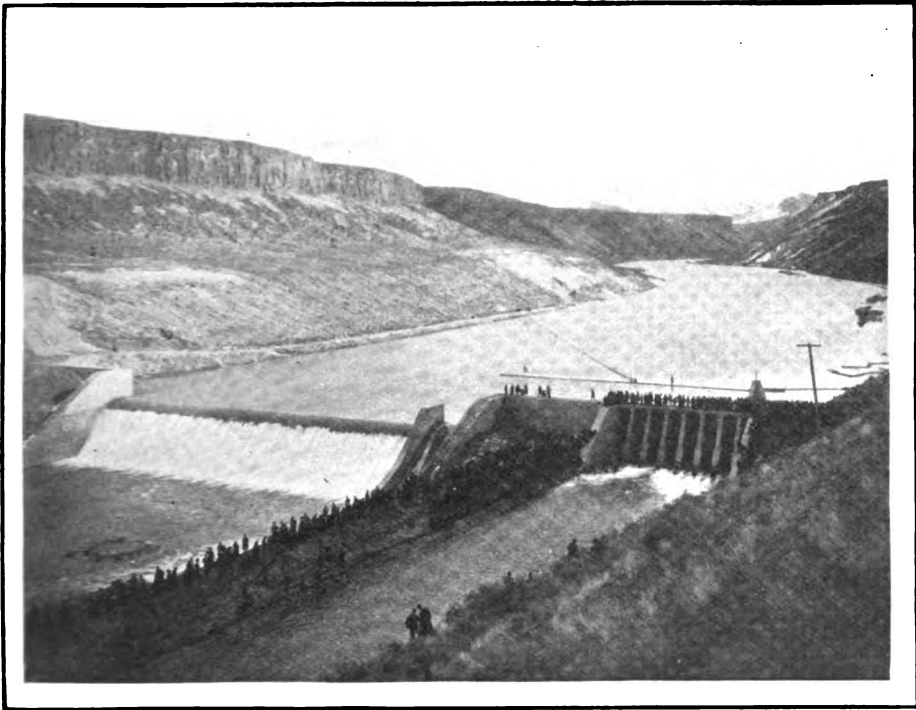
God help all such blind seekers after truth, and reward all that is honest and faithful in their efforts by bringing them at last to His holy hill and to His Temple, to the feet of Him who is the Way, the Truth and the Life.



A GUARDIAN OF THE RIVERSIDE

NEAR our mission compound in Soochow, China, is a small body of water which claims each year a victim. Recently a young woman was mysteriously drowned at night. "The river spirit dragged her down," the people said. A shaft of stone, inscribed with prayers to Buddha, has been erected near the spot to frighten the river spirit should it come out again. A Chinese gentleman in Soochow gives this description of the stone:

"This stone is about four feet long and has seven equal sides. It is carved with seven sentences, one on each side. Its name is called "Seven She Lai." It was placed by the river for the purpose of keeping devils already drowned in it from tempting men or children to take their places.



A SAMPLE OF THE GOVERNMENT'S IRRIGATION WORK IN IDAHO

THE MAGICIAN'S WAND IN IDAHO

IRRIGATION is a modern magician's wand. Its results can be seen all through the West. For a specific instance, take Idaho—twice as large as the State of New York. Once Idaho was looked upon as a hopeless desert. Through irrigation, arid sage-brush valleys are being transformed into beautiful fruit orchards and alfalfa ranches. Thousands of people are moving in.

There was a time when the lure of gold and silver led people to Idaho. So the state was originally settled by miners. Thousands of people rushed across the continent that they might dig a fortune out of the ground. In many parts of Idaho mining is still carried on with large success, but people are attracted to-day by the farms rather than the mines. Up among the mountains of Idaho there can be found to-day a town with a small, poor and dis-

heartened population living in ramshackle buildings, which was at one time the home of 12,000 vigorous men.

Most of Idaho's three hundred towns and villages have been developed in the last ten years, during which time its population has more than doubled. Only three other states have a similar record. Unfortunately, there has been a large Mormon immigration. Fully one-third of Idaho's population has come in from Utah.

The Church has her work among miners and ranchers, fruit men and cowboys, sheep-herders and Indians. Most of the non-Mormon population has come from the states of the Middle West, where the Church failed to see her opportunity two or three generations ago, so that she gains but little now in Idaho through immigration.

The district has sixteen clergymen in active service. This means that if

Idaho's area were distributed among them, each clergyman would have a parish as large as the state of Connecticut. When Idaho was set apart as a missionary district in 1898, there were 700 communicants and nine parishes and missions. To-day there are 1,983 communicants and sixty-nine parishes and missions.

Two enterprises of the Church in Idaho deserve special mention. St. Margaret's School for girls, in Bois , was established by Bishop Talbot. It renders an inestimable service in making possible the education of girls and young women whose homes are in the mining towns and on the isolated ranches, where there are no school privileges. At St. Margaret's, in addition to an excellent education, they receive careful Christian training and many of them go back to their homes devoted Churchwomen, to help better religious conditions throughout the new country. Unfortunately, St. Margaret's has no endowment and so is frequently unable to receive a pupil who gives much promise but whose parents are unable to provide the means of her education. Most of the pupils do pay what for a new country are generous fees. Bishop Funsten hopes sometime to have a similar school for boys.

St. Luke's Hospital, also in Bois , is another institution that has done an immense amount to commend the Church to the people of the state. To it there come the sick folk from mining camps and ranches, travellers who have been overtaken by illness on their journey across the continent, young men who have gone "out West" to work in the irrigation service, and young women who have been teaching in some of the public schools. In a single year it cares

for as many as a thousand people. Its work could be further extended if an additional building were provided. Bishop Funsten hopes that before long he may be able to secure an adjoining piece of property, so that the hospital may own an entire city block, and so be protected from encroachments, while it also has room to expand.

The Church in Idaho has work among the Bannock and Shoshone Indians on the Fort Hall Reservation. They are a picturesque and attractive branch of the Indian family, just emerging from pagan conditions. Bishop Funsten says: "I do not know of any more attractive bit of scenery than to stand out on the sage-brush plain, not far from our mission house (where we have our school for Indians), look away across the Snake River Valley, and see the tepees, here and there, of the Indians, and, far off, the tall Saw-Tooth Mountains with their rugged outline and their snowy peaks. It is just the scenery that one might have looked on years ago. Around these tepees are the Indians in their variegated costumes, their spotted ponies, and their little children, still playing with bow and arrow. Our Church work with them has largely yet to be done. Last year, however, our clergyman, who has twenty children in his school, and who also visits the government school, where there are two hundred, baptized one hundred Indians and presented eighty for confirmation. Our hope for doing anything for the Indians lies chiefly with the young people, and so the school ought to be sustained and scholarships provided for these Indian children, so that none will be sent away who knocks at the Church school for admission."



A CAMP OF IDAHO INDIANS



THE GEORGE C. THOMAS MEMORIAL HALL, BOONE UNIVERSITY,
WUCHANG, CHINA

This newest and most complete building of Boone University has just been finished and stands as a memorial to the late Treasurer of the Board of Missions

A CLUSTER OF MEMORIALS IN MID-CHINA

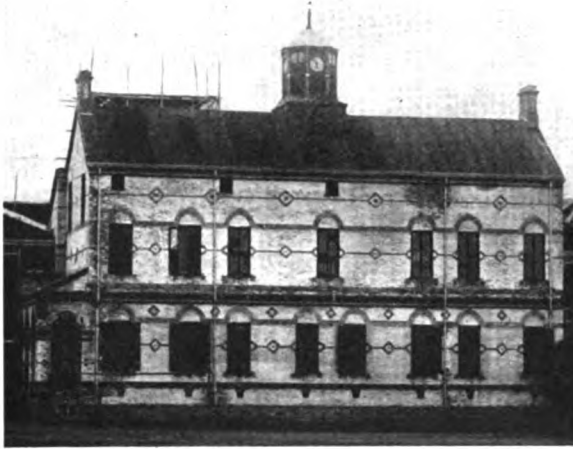
By Edward M. Merrins, M. D.

S CATTERED over our foreign mission fields, bearing testimony to good lives lived far away, and enshrining somewhat of the beauty of those lives, may be found memorial buildings bearing honored names. Like the alabaster box from which ointment was poured forth in honor of the Master, they are fragrant with blessed memories of love and sacrifice. How much more vivid is such a memorial, from which the influences of Christian sympathy and service go out to bless a neighborhood, than would be a pile of stones in some city of the dead! More and more Christian folk are realizing that loved ones are best commemorated by seeking to extend and perpetuate the service they strove to render while on earth.

An interesting group of such memorials is found in the compound of Boone University, Wuchang. There are ten buildings, bearing the names of three bishops, two laymen, seven women and one child. The study of them furnishes suggestive bits of missionary history and biography.

Bishop Boone Memorial—1871

The first missionaries of the Church reached China in 1834, but in 1845, when Bishop Boone arrived in Shanghai with a party of missionaries we settled down to our present field of work in the Yang-tze Valley. In 1864, after twenty-seven years of faithful and adventurous pioneer service, the good bishop died. The closing months were full of trouble.



THE BISHOP BOONE MEMORIAL

His wife being very ill he was advised to take her back to the States as the one chance of saving her life, but she died on the voyage and was buried in Suez. In very poor health himself, the bishop returned to China. During the journey a terrible cyclone was encountered, which almost caused the ship to founder. He lived to reach Shanghai, but became rapidly worse and died a month later.

In 1866 his successor, Bishop Channing M. Williams, selected Wuchang as the centre of work in the interior. Through the self-denying efforts of the missionaries means were found for the erection of a boys' boarding-school, which, in memory of the first bishop, was called the "Boone Memorial School." In October, 1871, it was opened with five pupils. Before the close of the year the number had increased to sixteen. This institution is now Boone University, with over four hundred students in its various departments. It is impossible for us to estimate the benefit to China of the generations of students who have been influenced by the intellectual and religious instruction received in the institution. As long as the Church exists in China the name of our first bishop will be well remembered.

The principal school buildings, standing on the original site, form an imposing quadrangle. The one shown in the illustration is on the east side. The original buildings, which were very small, have long since disappeared.

Jane Bohlen Memorial—1875

As soon as the school for boys was well started, it was inevitable that the mission should open a school for girls. The

funds for this purpose were provided by Miss Jane Bohlen, and when the school was built it was named after her. The enterprise at first was on a small scale. For years there were seldom more than twenty pupils in the school, as the Chinese did not then appreciate the value of a good modern education for girls. Gradually as the Church grew and public opinion changed the number of pupils increased until the building became utterly inadequate. In 1899 a building large enough to accommodate over seventy girls was erected and called St. Hilda's. In turn, this has become too small. Land has now been purchased outside the city walls on which to erect buildings that will meet our needs, it is expected, for a long time to come. Hundreds of girls have been educated in this institution and have gone out into the world to exercise a good influence in the home. Further, the school has been a refuge for not a few girls who were friendless and homeless. To educate and save these little ones from the evil of the world, besides doing such a large educational work, is surely an enterprise that was well worth starting, and a noble memorial.

The original building, rapidly falling to decay, is now occupied as a dwelling by two missionary families. In this connection it may be well to point out that it is not always possible to keep a memorial building to its original use. Not only the expansion of work, but many other causes, may render necessary the transfer of an institution to another site, and the diversion

of the vacated building to other purposes. But such changes are never made without the greatest consideration, and the memorial character of the original building is, as far as possible, always preserved.

Elizabeth Bunn Memorial— 1883

The first physician appointed to Wuchang was Dr. A. C. Bunn, who reached the city in 1874. Almost immediately he was overwhelmed with work, and many of his patients were women and children. Seeing the great amount of unrelieved suffering among the latter, he urged the appointment of a lady physician. Pending her arrival he rented a small house and opened it as a hospital for them. With the approval



THE ELIZABETH BUNN MEMORIAL



THE JANE BOHLEN MEMORIAL

of the Board it was named after his wife, who had died earlier in the year, suddenly and unexpectedly, after an illness of only a few hours' duration. Mrs. Bunn was much beloved by her foreign associates, and her interest and gentle sympathy endeared her to the Chinese. In 1880 the serious illness of his eldest son compelled Dr. Bunn to return to the United States. Mainly owing to his efforts, funds were raised for a proper hospital, which was built and opened in 1883. As the annual mission reports show, thousands of women and children have been cured or relieved by those in charge.

In the course of time the character of the neighborhood changed, becoming less occupied by the poor and needy as the land was covered more and more by government and missionary institutions. The advisability of moving the hospital to a more populous part of the city began to be seriously considered. When the rapid growth of Boone University made it necessary to find accommodation for additional students the hospital was transferred to the University to be used as a dormitory. The medical work was then started in a distant part of the city, where it has since grown by leaps and bounds. It is still being carried on in a native house as at the first—not at all a suitable arrangement, but it is hoped that funds will soon be forthcom-

ing to erect a new hospital which will continue to bear the name of "The Elizabeth Bunn Memorial Hospital."

Abiel Abbot Low Memorial— 1894

The medical work for men in Wuchang, begun in 1874, was for twenty years carried on in native buildings. This was unsatisfactory, as a Chinese dwelling can never be made into a really good hospital. On the death, in 1893, of Mr. Abiel Abbot Low, for many years one of the leading merchants of Canton, his sons, Mr. A. A. Low and Mr. Seth Low, as a memorial of their father, gave the money to build and equip a hospital for men in Wuchang. It was built and opened in 1894. Semi-Chinese in style, and built on the pavilion plan, which was the prevailing architectural fashion for hospitals in those days, the effect was very pleasing to foreigners and Chinese alike. (See cover of this issue.) One of our missionaries, now a bishop, who had seen foreign hospitals in other Chinese cities, boldly declared that our hospital at that time was the very best in the whole empire. Nowadays, we are glad to state, there are fine hospitals in all parts of the country.



THE BISHOP WILLIAMS MEMORIAL

In the first year of its occupation there was a total attendance of over twelve thousand sick and injured people, and the work has continued with increasing success until the present time. Who can estimate the value of such a memorial?

A few years ago the changes and chances of the mission field led to a change of location. Boone University was growing, and it was judged that the whole of the compound should be reserved to meet its needs. The southern half of the city, containing the principal public buildings, and most of the large factories where accidents occur, was without a hospital for men, and there was no mission to undertake the work unless ours did so; lastly, it was hoped that by the change more cordial relations would be established with a neighboring mission which has a hospital very close to our compound.

Accordingly, the move was made. The Low Memorial building was taken over by the University. A large house owned by Manchus was leased and changed into a hospital. On the outbreak of the revolution a year ago the family disappeared, and for a time it was feared they were among the

massacred. Fortunately this was not the case, but they have not yet ventured to return to the city. As the lease has now expired the house must soon be surrendered either to the original owners or to the Republican Government. It is time that the mission should have a hospital entirely its own. To some extent the



THE BISHOP INGLE MEMORIAL

mission has shared with the Chinese in the vicissitudes and misfortunes of the Revolution. It was reckoned that the University would be able to pay the price of the buildings it had taken over out of the fees of the additional students it was expected to gain; but the disastrous fire of Hankow and other calamities of the war have unfortunately diminished the number of its paying students, and so far it has done no more than pay the interest on its obligations. The appeal now being made to the Church to meet the needs of new China it is hoped will soon enable the statement to be made once more that in Wuchang the mission has one of the finest hospitals in the whole country.

Bishop Williams Memorial—1898

During the head-mastership of the Rev. S. C. Partridge the number of pupils in Boone School steadily increased. It became necessary to appeal for

funds to provide for their accommodation. Having taken his theological course at the Berkeley Divinity-school under the famous Bishop John Williams, of Connecticut, Mr. Partridge—now Bishop of Kansas City—made a special appeal to the alumni of the Divinity-school to erect a building in memory of their old friend and bishop. The appeal was successful. In 1898, the Bishop Williams Hall was built and opened. It is on the south side of the school quadrangle, and contains class-rooms and dormitories.



THE WARD MEMORIAL

Ward Memorial—1898

Miss Lily Funsten Ward was not as young as most missionaries who offer for service, and as she had never before been far from her quiet Virginia home, life in China involved no slight sacrifice. But the call of God was more to her than the love of home. She worked hard and successfully at the language, and was soon given charge of the Jane Bohlen School. In less than three years, however, the call came to higher service. Attacked by a severe and painful disease, which the heat of that climate aggravated, she was ordered in the summer to a cooler and healthier part of the country, but died on the journey. To a remarkable degree she had won the respect and affection of foreigners and Chinese. After her death it was found she had bequeathed funds to build a Divinity-school as a memorial of her relatives, Julia Anne Ward and Emily Funsten. The building, erected in 1898, also stands as a memorial of herself. Not a few of our young Chinese clergy, now doing good and faithful service, received their theological training in this Divinity-school.

Bishop Ingle Memorial—1906

The diocese of one of our first missionary bishops comprised the whole of our stations in China and Japan. It soon became possible to make China a separate diocese, and then to confine



THE ZABRISKIE MEMORIAL

our actual work to Shanghai and the valley of the Yang-tze. In 1901 this enormous district was divided into the dioceses of Shanghai and Hankow. On Bishop Graves taking the former, the Rev. J. Addison Ingle was elected Bishop of Hankow. It is difficult to be restrained in language when speaking of Bishop Ingle and his work. He was one of those rare souls who from their birth seem destined to high service for God. He was a most earnest Christian; kind, wise and courageous. Withal he possessed marked administrative ability, and was a fine Chinese scholar and speaker. He gave promise of being one of the most notable missionaries of his day and generation. His death at an early age, after an episcopate of less than three years, was an unexpected and grievous loss. Ingle Hall, opened in 1906, a large, handsome building, containing classrooms, dormitories, lecture hall, and the general dining hall, was built by numerous friends as a tribute to the value of his missionary career.

Zabriskie Memorial—1906-1910

When the buildings of St. Peter's Hospital were transferred to the university, and the medical work was moved to a distant part of the city, an infirmary on the compound became necessary for the accommodation and treatment of boys who fall ill while at school. In 1906, Mrs. Kate Forrest Gray sent a gift to the mission to perpetuate in some way the memory of her grandchild, Helen Romeyn Zabriskie, the daughter of Mr. and Mrs. George Zabriskie, of New York City, who had died the previous year when only thirteen years old. At first the money was used to add an additional story to St. Peter's Hospital. After the transfer of the hospital to the university, in order to preserve the medical character of the memorial, financial arrangements were made so that the gift of Mrs. Gray could be used to build the infirmary. It was accordingly built and opened in 1910. As there are over four



BOONE UNIVERSITY LIBRARY

The large assembly hall in this building is the Stokes Memorial

hundred students in connection with the university, it is always occupied during term time, and is sometimes quite full. It is a touching and lasting memorial of the young, for the benefit of the young.

Stokes Memorial—1910

It is a little surprising that the Chinese, with their genuine love of learning, have so few public libraries. As a matter of fact, there are only three, and these are small and not easily accessible. The Boone University Library, opened in 1910, will be of great service therefore, not only to the four hundred and more students connected with the university, but also to the far larger number of students in the Government institutions of learning, and to the educated young men of the three cities of Hankow, Han-yang and Wuchang, to all of whom the privileges of the library are extended. A large hall, capable of seating several hundred, in which public lectures could be given and religious meetings held, for the benefit particularly of the student class, being also greatly needed, provision for this valuable addition to the library was made by Miss Olivia Phelps Stokes in memory of her sister, Miss Caroline Phelps Stokes, who died in 1909. It is named the Stokes Hall.

George C. Thomas Memorial— 1912

Ordinary Church members have the joy of giving without the wearing burden of responsibility; missionaries have the

honor of battling direct with heathen sin and ignorance. But the value and extent of the work done by those who stand, as it were, between the Church at home and the Church in the field, is perhaps not always appreciated as it should be.

In our late Treasurer, Mr. George C. Thomas, the Church had a most faithful and efficient servant, and his name will always be held in grateful remembrance by those aware of his goodness and generosity. It is well that we have a visible and lasting memorial of him in the George C. Thomas Hall, just completed. Of classic architecture, containing lecture halls, class-rooms, laboratories and dormitories, it is the largest and finest building on the compound, and we dare say it is the finest in central China.

For all these, whose names are held in honor among us, and whose visible memorials are daily before our eyes, we thank God, and rejoice that their name and influence are perpetuated among the Chinese. Nor do we fail to bless Him also for all those, both great and small, who have given cheerfully of their substance to carry on His work in this great land; even though their names are not linked with memorials, they too share the glories and rewards of work well done. Remembering this, we of Boone University utter our accustomed prayer:

"Blessed be Thy name, O Lord, for the founders and benefactors of this University; for all, whether living or dead, who have befriended it with their gifts, their labors, or their prayers and good-will. Reward thou them, O Lord, for all that they have done, out of Thy treasure which fadeth not, eternal in the heavens. Withhold not Thy hand, but raise up other helpers to enlarge and endow that which we have builded in Thy Name, and make us faithful in administering the trust committed unto us. The gold and the silver are Thine, and all things come of Thee: therefore do we look to Thy gracious and ready help in the furtherance of our plans, while we adore Thee for all that Thou hast done for us in the past, through Jesus Christ, our helper and our Redeemer. *Amen.*

AN EVENING IN IFUGAODOM

BISHOP BRENT'S TALK WITH THE MEN OF SAPAO

IN the gloaming the principal men of the community gathered about us and, seating themselves on their heels—what a convenience, always to carry your chair about with you, attached to your feet!—they put fire to their pipes and invited an interchange of confidences. Elders are held in high respect in Ifugaodom, and the chief spokesman of the assemblage was a venerable old gentleman with a long, straight, iron-gray beard. He began by expressing regret that there were not more of his fellows with him to greet us and hear counsel at our lips. Then the following conversation took place:

"How would you like some good American to come here and help you?"

"We should like it. We need someone to teach us. Anyone who came, padre, doctor, or teacher, would be welcome."

"You would be glad to have a padre, then, to teach you about God?"

"Yes."

"Do you believe in God?"

"Yes. We have two gods, Wigan and Bagan."

"Do you think that they love you?"

"Yes. Else we would not have them as gods."

Here followed a disquisition on the second origin of the Ifugaos. Yonder at Mayoyao, after a great deluge which drowned everyone else, Wigan and Bagan, his wife, found foothold, and from this pair, who afterwards became gods, sprang the race.

"What happens when people die?"

"The good go up to heaven (*lanġit*), and the bad down to hell (*inferno*)."

The warrior who dies from the spear has a special place of his own, a sort of Valhalla, and his body is buried in the hills, the ordinary citizen being buried near his house or, in the case of a few rich men, in a building constructed in a secluded spot to serve as a tomb.

"Do you pray to your gods?"

"Yes. In our minds all the time, and especially when we kill animals for food."

As a confirmation of this last statement, we had noticed during the day a young pig being taken into a house where two men monotoned long prayers over its fated head before killing it.

"We Americans also believe in God and in prayer. But there is only one God for Ifugaos, and Americans, and Spanish, and everyone."

"Yes. We know. It is Wigan."

"Call Him what you may, there is but one God. He is our Father—of Ifugaos, and Americans, and all people alike. Therefore we are your brothers. All of us are your brothers, and you are ours. We are here to help you as brothers."

"Yes. We believe that."

"Would it not be good to say a prayer, asking God's blessing on you and ourselves? You think of God as the prayer is offered in English, and He will surely bless you."

"We will do so. The Americans have travelled more than we, and are wise."

Then through the evening shadows the prayer went up to God for enlightenment, for strength, for protection against the evils of civilization, for wise and loving missionaries to guide these simple children of nature. Very still the dusky figures sat until the prayer was ended, then—

"We do not understand what was said, but we are sure it was good, and we were saying the same things in our minds."

Quietly they slipped away, one by one, into the darkness, and left us musing under the stars on the destiny of the hill tribes of the Philippines and how America was fulfilling a solemn trust to the simple and the weak, till at last slumber's soft veil stilled our queryings and gave halt to our doubts,

A SILENT SERMON IN SUGAMO PRISON

The Rev. Yoshimichi Sugiyura, who has done such a noble work among the poor and the degraded in Japan's greatest city, tells in his own words the story of an unique form of preaching which he adopted to impress the prisoners who could not otherwise be reached.

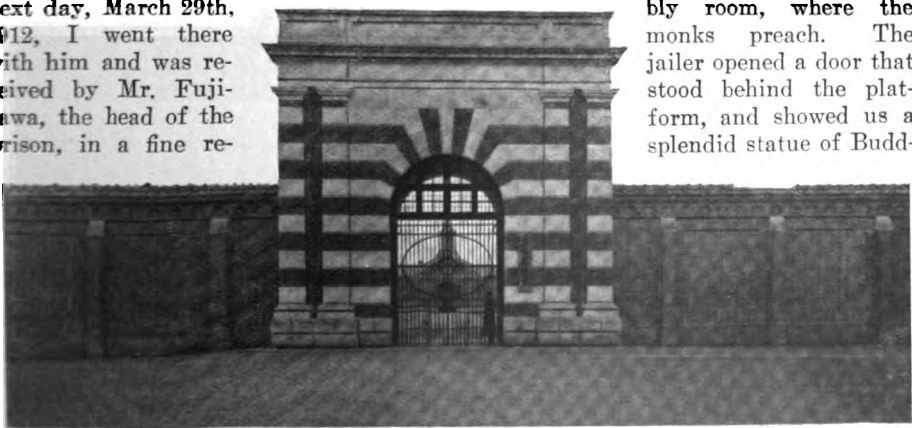
IN the gaols in Tokyo and in almost all the gaols throughout this country, the Buddhist monks are occupied in the work of converting the prisoners. But as far as I have heard, from those who have been there, their influence does very little for the criminals.

It was long my hope, therefore, to see the actual condition of the prisoners, and, if possible, to give them some knowledge of our mighty God, and show them, who are in such sad state, the wondrous power of His Holy Ghost. Of course, it is impossible for me to get the consent of the Buddhists to preach our religion where they have monopoly. I know this very well, but it struck me that I would like to give those 13,000 prisoners in Sugamo gaol a sermon full of a spirit and power which they have never heard before.

It must be, however, a silent sermon in the ears of those Buddhist monks. As Mr. Numari has been often confined there before his conversion, and is acquainted with the monks working in it, I made him ask them by telephone to give us permission to see the inside of the prison. On the next day, March 29th, 1912, I went there with him and was received by Mr. Fujisawa, the head of the prison, in a fine re-

ception room. In talking with him, I explained to him that as the conversion of the soul is a spiritual act, it is not effected unless men come in contact with others of a higher character than themselves, and also told him about the method which I am using in my Union. I also meant to tell him in this way, that as long as the present monks are so low in character their work in it is vain. But he seemed not to understand what I meant. At any rate, however, he was very kind and gave an order to a higher jailer to guide us around, and at first we were taken into a long brick building which was one of the wings.

The jailer opened a strong iron gate at the entrance to let us in and locked it again, and led us through it, explaining everything. I saw the numerous cells on each side, but most of the occupants in them were out at their work, and the few remaining were sweeping and cleaning the rooms. All things necessary for their daily life were well provided and in regular order. At the centre of the house, where the wings meet, we went up stairs and into a large hall. It was the assembly room, where the monks preach. The jailer opened a door that stood behind the platform, and showed us a splendid statue of Budd-



THE GATEWAY OF THE PRISON



THE PRISON BUILDINGS AS SEEN FROM WITHIN THE GATE

ha that reflected the golden sunlight but had no power in itself. It represented what was happening in that large, pretty hall, where there was no life, no power, no influence for good, everything being merely ornamental and mechanical. "Pitiful" is the only word that can express our feeling at the scene.

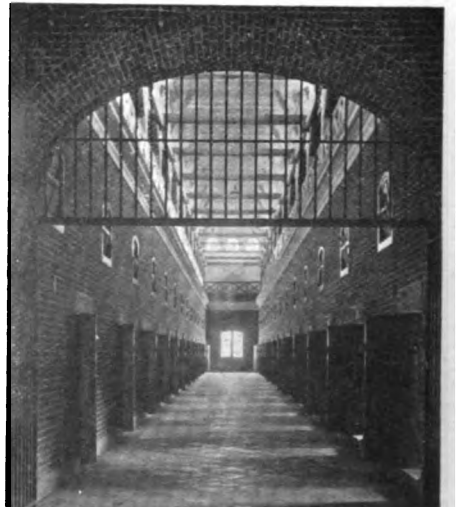
Next we were taken into countless workshops in other large buildings, and saw 1,300 criminals at diverse kinds of works. The news of Mr. Numari's marvellous change had already reached the ears of his old friends, who were seen among them. In every workshop the criminals raised their heads to see who had come in, and when his friends unexpectedly recognized Mr. Numari, their old companion, appearing before them in gentlemanly dress and with dignified manner, his appearance and his talking with me, making him seem almost like a different man, they must have been much astonished. Under the strict rules they could not utter a word, but they seemed to be much ashamed and hung their heads. This was the silent sermon I designed to give.

Mr. Numari, who knew very well of their daily lives, told me that their talks that evening after they retired to their cells must have entirely been about our visit, and increased the impression which we had made on them. The words I wanted to speak were spoken by their own lips.

When the jailer had gone through all the workshops, the hospital and bath-room, he brought us into the dining-room, where I was given some of the rice and other food which were just be-

ing prepared for the criminals, and my sympathy with those who have to eat such poor food every day was deepened greatly.

After we returned home I wrote a letter to Mr. Fujisawa to thank him for his kindness, and asked him to have the monks talk of the change of Numari in their sermon and exhort the criminals to repent, after his good example. I firmly believe that my silent sermon was not fruitless. We have already found an ex-criminal who was released not long after it and who bought a Bible. When he saw Mr. Numari he showed the book, saying, "There is no religion except the Christianity that can truly save the human soul!"



CORRIDOR OF CELLS



Sod school-house in the District of Kearney, with its group of Sunday-school children

“AS TOLD IN THE HILLS”

By Ruth M. Renick

A CONTINUAL roll of green-brown floor, a great broad stretch of blue-white roof, and the best ventilation in the world—this is home in the sand hills. And the dwellers therein are as care-free and hospitable as fresh air and blue sky are apt to make one.

When I had been in this household but two days it was suggested that we “stop off at Sunday-school on the way to the broncho-busting!” Although it was Sunday, I will frankly admit that the thought of a party of cowboys mounted on pitching horses was far more interesting to me than a little country church with the inevitable country parson, a few dutiful children and some staid and faithful teachers. However, it was certainly our duty, and I would, of course, be pleased to go.

The day was quite warm; in fact, it was very hot, and after riding about two hours I began to look with some concern for the belfry of the church.

We had not seen a human being or a dwelling of any kind except two desolate claim shacks since we left the ranch. After jogging along in silence for the greater part of another hour, we came to a little sod house, where my host said we would stop for a while. There seemed to be more visitors than the house would comfortably hold, judging from the number of saddle-horses and conveyances of various types, but at any rate this would be better than travelling on to Sunday-school in the hot sun.

On going in I was entirely bewildered to discover that the few who could find places were sitting on big, old-fashioned double desks. There were two rows of these seats, one on either side of the room, with five desks in each row. A centre aisle, a path to pass round a teacher's desk and a little organ up in front was the only space left. The room could not have measured more than twelve by sixteen feet. There were three small windows on either side and the

door was at the back. The floor was well waxed, and I learned from enthusiastic comments that the dance the night before was a great success. This evidently was a ranch schoolhouse, but surely the gathering was not a Sunday-school!

Cowboys wearing kerchiefs about their necks and ranchers in shirt sleeves and vests joked and laughed with the women and girls, and general hilarity prevailed. They were not unthoughtful, however, and to seat as many as possible they brought in the well-worn seats from their spring wagons. These were arranged very close together down the middle aisle, and when we were seated, three in a seat, I thought how little Easterners know of a real "sweat-shop." My sense of the ridiculous began to mount high.

The commotion now ceased, as a man, very much tanned and with the movement and appearance of a soldier, advanced to the teacher's desk and announced a hymn. A young lady began strenuously to pump the little organ, but the little fellow was very loath to join in and heaved regularly between notes. The hymn was executed in at least three different keys and with much enthusiasm. The tears rolled down my cheeks, my body trembled and my sides ached, for never before had I held so much laughter at one time.

The leader now began to talk, and having been very disrespectful I determined to give at least the impression of close attention. This, however, was unnecessary, for in a very few minutes I found myself listening as intently as the rest, and the humorous side of the proceeding was forgotten. This was no common man, and certainly this was no common Sunday-school.

The little room was crowded and hot, and the air from the windows was almost shut out by the men and boys seated outside to listen. All were oblivious of their discomfort, and the decorum of an aristocratic city church prevailed.

The sermon was drawn from a

picture on the wall—Millet's "Angelus"—and life was explained as love, labor and prayer. These people of the plains were told that love of their fellow-men was Christianity, hence they were Christians; that honest toil in God's great out-of-doors was Christianity, hence again they were Christians, and as such to thank their Maker in their hearts and be exceeding glad, for by their good works they should be known and judged. This man talked not as one who considered himself beyond reproach, but as man to man. He talked with sincerity and conviction, and the sceptical mind of the plains believed, for it could find no sham.

And then, as the little organ wheezed forth the chords of the closing hymn, and these people, some of whom had travelled twenty-five miles across the prairie, joined in "God be with you till we meet again," all discords were forgotten and the solemnity was almost more than I could endure. I had attended services in beautiful churches and cathedrals, but never had I heard oratory more splendid or beheld a congregation more devout. The Holy Spirit was indeed present.

Thus did I learn the great lesson—never to be forgotten—the great, all-embracing love of the Master, "as told in the hills."

THE American Bible Society recently made a shipment of seven tons of Bibles for use in its South American work.

FROM December 31st to January 3d the fifth annual Medical Missionary Conference was held at Battle Creek Sanitarium, Michigan. With its customary hospitality, the Sanitarium management entertained all the missionaries who attended the conference as its guests. Among the speakers were Methodist bishops from India, Africa and China, besides medical missionaries from many lands.

A CHINESE WEDDING

By the Reverend S. Harrington Littell

I WANT to tell you about a wedding experience I once had which, to say the least, was out of the ordinary. One of my well-known and faithful Christians came with Mr. Hwang, the Chinese deacon, to ask if he could borrow the guest-room of St. Andrew's Church, Wuchang, for his wedding. He said he knew he could not expect to have a large wedding in the church during Lent, but that he must be married at once, or else his bride would suffer dreadfully, and perhaps even starve. That was rather startling, so I inquired into it farther, and this is what I learned. And herein lies a commentary on marriage and social life in China.

Two days before, the man, who was a widower, went with a relative (as heathen as you can find) to the house of the lady who figures so prominently in this account. She was a widow, and as such had her own say as regards her future state. If she chose to remain single, great honor would accrue to her for her fidelity to her former husband. She must be fully persuaded in her own mind. No one can say that she *must* marry, or must *not*. The bridegroom had never seen her before, but liked her looks, and the engagement was announced at once. He is not handsome, with two great tusk-like teeth projecting out of his mouth, about the shade of yellow cheese. I suppose he thought the chances of a wife were not large, because girls are usually betrothed very young, and so he gladly embraced this opportunity. She said "Yes." All he had to do now was to get her release from the family into which she had married, to which she rightfully belonged. He told his heathen relative to act as his middle man, and find out on what conditions the family would release the young widow. His middle man consulted with her middle man, and an-

swered that 85,000 *cash* (about \$45) would satisfy the claims of the family. That is a good deal, as you can get a slave girl for \$10 or \$15 any time. But this widow, only twenty-one years old, though perhaps never better than a slave, was worth it to him, so he agreed. He is just twice her age, and could not delay indefinitely or he might never find a wife. So he signed the papers and handed over the 85,000 *cash* to his middle man.

Then the widow's family said that he must marry her at once. They were in no sense bound to support her any longer. She would never be of use to them and they did not want her about. Widows in China who are engaged are too light-fingered and "extremely hard to deal with," as Mr. Hwang explained. They are irresponsible persons between the time they decide to leave their present family and the time of entering the new husband's family circle. They not infrequently get into all sorts of mischief, and have been known to change their minds and marry husbands other than the intended one. All this our friend, Mr. Ren Kwō Lin, knew, and hence his desire to get his bride before she slipped through his fingers.

I asked if it would not be possible to delay the festivities until after Easter, and was persuaded that it would be impossible. At the word "festivities" there was a general smile on all faces, because that word is hardly applicable to such a marriage as this. I finally agreed to have the wedding next day, quietly, at St. Saviour's. I asked if the woman was a Christian. "No," said the man, "not yet, but she knows she is to be after we are married, and is willing to be baptized."

Knowing the absolute control husbands have over their wives in China, and knowing also the faithfulness of the man, we decided that the woman should

be baptized as an infant, with reliable sponsors, having the promise of the husband that he would see that she was instructed in the Faith. Such a proceeding seems strange indeed to us Westerners, and would be in our own land, but out here, somehow, where women have no will, no liberty, no say of their own, it does not seem so much out of the way. We decided therefore to baptize the woman just before the wedding, as a child, and then to marry her as an adult!*

Four o'clock was the hour appointed, and to be sure that she should be in time she was told *three*. She lived outside of the city, near St. Andrew's. It was decided not to have the wedding at St. Andrew's, because the groom did not want all the neighbors to know about it, or they would have demanded a feast, presents of money, etc., which he could not afford to pay. Besides, there would have been no end of beggars at the house, clamoring for food and money. So she was to walk on her little feet to the city gate, and there an ordinary sedan chair (not the customary gorgeous, red bridal chair) was to meet her and carry her to St. Saviour's. Miss Wood was anxious to see the ceremony, so she and I went at four o'clock. We sat in the guest-room at St. Saviour's for an hour or so, eating dough-balls, bean-cakes and other delicacies, and talking with Mr. and Mrs. Hwang, while waiting for the bride and groom to appear. At five Mr. Hwang and two of our school-teachers thought they had better start out toward the city gate and see if they could not hurry things along. They met the groom and sent him off to hurry up the middle men to hurry up the bride.

Every little while the teachers and Mr. Hwang came back to say that there were no signs of the bride, and that they could not find out what was the matter. We feared that she had hidden herself, or run away. It looked as if she had repented and changed her mind.

* More recently, however, after full consultation, it has been decided in the mission not to baptize women as infants even in such circumstances, but to give them the regular full course of instruction before baptism.—S. H. L.

I felt sorry for the man; and he did not like to lose both his wife and his 85,000 *cash*. Miss Wood, who was in a room with Mrs. Hwang, having long ago exhausted her Chinese vocabulary, grew sleepy and dozed in her chair. She said she knew now, as never before, the meaning of the words in Scripture: "While the bridegroom *tarried*, they all slumbered and slept." At 6:30 a cry arose, "They have come, they have come!" in which all the children of the neighborhood joined.

I was in Mr. Hwang's study, and put on my surplice and stole and waited. After half-an-hour Mr. Wen, an evangelist, came in, out of breath, and said, "She wont put her wedding clothes on. She heard that a foreigner was to perform the ceremony and she is scared to death, trembling all over. She has heard all those tales about the wickedness of foreigners, and probably has never seen one before except from a distance. I have tried to quiet her by telling her that Mrs. Wen, at our wedding, was in exactly the same plight, screamed and yelled and wouldn't dress up, but now she has met many foreigners and knows they are very good people, and likes them. I think the woman will calm down pretty soon. I'll go back and see what I can do."

By and by the men all came back and said she had consented to put on the wedding garments, which had been sent to Mrs. Hwang's early in the day, and that Mrs. Hwang was going to superintend the dressing. So the people who had crowded in arranged themselves around the guest-room in preparation for the ceremony. At 7:30 the children, who had been watching the bride dress, with noisy comments, in the next apartment, rushed into the guest-room, and so I knew that all things were actually ready at last. Two women came in, leading the bride, who was frightened nearly to death. She was really pretty in a modest blue silk gown and a pretty head-dress. When she saw Miss Wood she started visibly and covered the lower half of her face.

Mr. Hwang began with the baptismal office, and by the time he reached the question asked the sponsors (where I began) the bride was more at ease. When I approached nearer to her for the baptism she behaved splendidly, and seemed to have lost all fear. But in the wedding office she became frightened again at times. Where the bride and groom join hands, and when he gave her the ring, she was all right; but at the promises she had to make "for better for worse, for richer for poorer," etc., after four words she lost her power of speech, and shook. The groom nudged her and said, "Answer up, there." But she could not, so Mrs. Hwang said the promises for her. I asked if she was willing to agree to all this and she nodded and said, "Willing," so all went on properly. They knelt nicely for the blessing, and afterward she received and answered my congratulations quite naturally.

As soon as the services were over she turned right round and stared at Miss Wood, but no longer with fear. When the groom had said that he would have no festivities at present, connected with his marriage, he also asked if he might have a few fire-crackers to enliven the

occasion. I remembered no decree in any Council of the Church which forbade fire-crackers in Lent, so allowed him to have them. I was awfully amused at the way he requested them. Soon after eight all was over, and the fire-crackers banged away, while Mr. and Mrs. Ren went away and the crowd dispersed. None of the bride's relatives or friends thought the affair of sufficient interest or importance to them to come. I suppose if they ever happen to meet her they will notice her, but what is she to them any more?

The next day we heard that our groom's heathen relative, one of the middle men, had pocketed more than half of the 85,000 *cash*. The agreement with the widow's family had been made for 40,000, but knowing the slender chances of his relative ever getting such a fine wife, and the strength of our friend Ren's desire for a help-meet, he raised the price, and "squeezed" 45,000. The whole proceeding is so thoroughly Chinese that it has caused little comment among the natives. Several to whom I have spoken about it have told me that far more strange and dishonest things go on every day, and I believe them.

A LAY MISSIONARY IN ALASKA

Mr. Guy H. Madara went to Alaska in September, 1911, as farm superintendent for the school in Nenana. It is interesting to see how varied and unusual are the duties of a "farm superintendent" in the mission field.

MY work is a combination of pastor and working-man. We have nearly two hundred Indians who make their headquarters at Nenana. During the year they, of course, do not stay here. They pass a nomadic existence, subsisting by hunting, trapping and fishing. At Christmas and the Fourth of July they meet here, then scatter all over the country until the next meeting time. This makes it necessary to carry the Gospel to them, and as often as I can spare the time from my work here I go to

their camps and stay a day or more with them. The early part of this month I went down the Tanana to Tolovana, where about forty families were awaiting me. I made the trip down in a birch-bark canoe and had a most pleasant and profitable trip. These canoes are light and glide through the water so easily that they seem to skim rather than cut the water. One of the prettiest sights here is to see an Indian in his canoe, which is hardly wide enough to hold him comfortably, but which a lifetime of practice enables him to balance so per-

fectly that it seems as steady as a raft. However, a trial is all that is necessary to convince one that the small canoes are *not* steady. The trip was made more pleasant by the delight which the Indians showed at being able once more to have a service. Some of them had not been to a service since they left here last Christmas, and they do need the Gospel badly. Their pleasure made me wish I could spend more of my time in their camps.

For generations they have lived here close to nature, with no knowledge of God; simply that yearning for something to believe in which fills all human minds. Naturally, in their ignorance, a fear of the evil spirits came to them, and "medicine men," so-called, claiming to have the power to propitiate these spirits, attained positions as leaders. Even to-day the inheritance of fear remains in their hearts, and "making medicine" still prevails. However, it is no longer openly practised and with the rising up of a new generation it will soon be a thing of the past.

And, if the redemption of the race is to be accomplished, no other factor will count so much as our mission schools. We have but two—one at Anvik and Tortella Hall here. No one can be ignorant of Miss Farthing and her work. Living here with the Indians as she did, and dying for them, her example has proved an inspiration to everyone connected with this work. I am writing this letter in the little cabin in which she started her work with two small Indian children. To-day we have a large school building, a large two-story hall which is used as a dormitory and for every kind of meeting except services, and a hospital. This winter we expect to haul the logs for the new church, which will be built early in the spring.

To me falls the oversight of all the outside work, from the cutting of the wood for heating to the carting and curing of the fish. We endeavor to train the boys to go back to their homes after they leave us, carrying with them a knowledge of how to live their lives on

a higher plane, both spiritually and physically. We try not to make them imitation white men, but better red men. The needs of the race are so many, and at times it seems so hard a task to make them realize what things are for their own good, that we almost become discouraged; then some evidence of improvement will gladden our hearts and make us wonder how it is that a people so close to savagery can improve so greatly. One thing especially which I should like to see bettered is their habit of improvidence. If they get furs enough to make some money, in nearly every case the money is immediately spent, with no care for the future. If the spring break-up finds their sleds in the woods, no care is taken of them, and they go away and leave them there until the next fall. They live from hand to mouth, and very often are hungry. But their fraternal spirit is splendid. If one man kills a moose it does not belong to him, but is divided among all the villages. He may get one of the choice parts, and he may not. No one goes into an Indian cabin or tent at meal-time without being asked to join in the meal. The main food in winter is rabbit, and in summer fish. They do dry a great many fish in the summer while the salmon are running, but many do not dry enough to keep themselves and their dogs until the next season.

Our hope in the school is that the boys may learn habits of providence for the future, and that this may be the foundation of a higher life in every way.

I

BISHOP Brent submitted to an operation on September 14th, 1912. Writing a week later he said that the doctors pronounced the operation a complete success and assured him that he would be entirely himself again by October 1st. Owing to the crowded condition of our own Church hospital, the bishop was operated upon in the Manila General Hospital, but was moved to the Church hospital later.

THE HAROLD BROWN FUND

A STUDY IN STATESMANLIKE GIVING

IN 1888, the late Harold Brown, a Churchman of the Diocese of Rhode Island, signalized his twenty-first birthday by a gift of \$100,000 to the Domestic and Foreign Missionary Society. The purpose of the gift was to encourage missionary districts to organize as dioceses and undertake the support of their bishops. The Board of Missions agreed to hold the \$100,000 in trust, with the understanding that whenever a missionary district had succeeded in completing diocesan organization, and had been recognized as a diocese by the General Convention, not less than \$5,000, or more than \$10,000 was to be given to the new diocese for episcopal endowment, on condition that the diocese would hold the gift as a perpetual trust and apply the income for the support of its bishop. The Board of Missions, acting upon the discretion granted by the donor, fixed the amount to be given to such new dioceses at \$10,000. It also announced that it would supplement the \$10,000 from the Harold Brown Fund by \$9,000 from the missionary treasury.

Under the terms of the missionary canon the Board of Missions is authorized to terminate the relation of a missionary bishop to the Board whenever it is "satisfied of the ability of a missionary district to support its bishop with a salary not less than that provided for at his consecration," namely, \$3,000. The Board of Missions has, therefore, expected missionary districts looking to diocesan organization, to secure additional gifts sufficient to bring the endowment to an amount that will insure an annual income of not less than \$3,000; or, failing in securing the actual endowment, to give satisfactory guarantees that the episcopal salary will be provided for.

The first missionary district to take advantage of this far-seeing gift of Mr. Brown was the present Diocese of Colorado. It had originally been erected as

a missionary district in 1865 and was admitted as a diocese by the General Convention in 1889.

Since then eight other missionary districts have become dioceses in the years, and with the endowment, indicated below:

Diocese	Date of Admission as Diocese	Total Endowment
Colorado	1889	\$108,000
Oregon	1889	58,000
Marquette	1895	35,000
Dallas	1898	30,000
Montana	1904	68,000
West Texas	1904	68,000
Duluth	1907	60,000
Olympia	1910	51,000
Sacramento	1910	65,000
Total		\$541,000

Of the total of these episcopal endowments \$90,000 was provided by the Harold Brown Fund; \$78,500 from the funds of the Board of Missions, and \$372,500 from the gifts of parishes and individuals. In other words, Mr. Brown's gift has already resulted not only in the erection of nine dioceses, but in gifts of \$451,000. Of the foregoing dioceses, all but Dallas are still receiving aid from the Church, through the Board of Missions, for the support of missionary workers other than the bishop. When the Missionary District of North Texas was set apart by the General Convention of 1910 from the territory formerly included in the Diocese of Dallas, the Bishop of Dallas and his convention requested the Board of Missions to transfer the amount formerly received by Dallas to the new district.

During the twenty-four years since the gift was made, the income of such part of it as had not already been appropriated to new dioceses has been used, by the terms of the gift, for the support of the Church's work in this country.

One \$10,000 share of the fund now remains. The Missionary District of Southern Florida has given notice that it hopes to effect diocesan organization and apply for recognition as a diocese by the General Convention of 1913.

When Mr. Brown made his notable gift,

there were twelve missionary districts. There are now twenty within the continental territory of the United States. The need for such a fund is, therefore,

even greater than it was in 1888. Has the Church of 1912 a layman with the wide vision and the large heart of Mr. Harold Brown?

IS CHRISTIANITY A DIVISIVE FAITH?

By the Reverend S. Harrington Littell

“**A**RE your Christians cut off, because they are Christians, from friendly relations with non-Christians, becoming a separate caste; and are they disliked, or ignored, or suspected, by their fellow-countrymen?” This is a question sometimes asked by discriminating people at home.

The answer is that the Christians have not broken their friendly attitude toward the non-Christian society around them in the least. They are not cut off by their neighbors from the usual intercourse, nor placed in a special class or category. As far as *friendliness* is concerned Christianity has made no difference in their lives. Perhaps a greater opportunity for influencing public opinion and converting private individuals is furnished by this freedom from a Christian caste than would be possible otherwise. There are no better citizens than the Christians, who take their part in public affairs and philanthropy intelligently and conspicuously. The Chinese Government simply cannot strengthen itself and reform without the help of the Christians, who have a religious motive in honoring and obeying the “powers that be” as “ordained of God.”

Our younger Christians are better instructed in duties as subjects than any other set of people in China. At the time of the late Emperor's death, in this section few persons outside the Christian Church showed any signs of real interest, or a sincere desire to keep more than a minimum of the regulations imposed upon them during the period of mourning, such as not shaving head or face for the hundred days of mourning. Christians, on the contrary, held pa-

triotic services, well attended by non-Christian friends on invitation, who expressed surprise at the way the Church is teaching its people to love their country. For one hundred days a special prayer, authorized by the bishop, was used in all our churches. After the memorial service Bishop Roots received a letter signed by half a dozen leading merchants in Hankow, from Canton province, none of them Christians, full of gratitude and praise for his efforts and those of our Chinese Christians to make good patriots of their fellow-countrymen. They remarked that Christianity cannot justly be dubbed a foreign religion when its leaders are thus helping Chinese members to observe Chinese customs and to keep Chinese obligations.

The co-operation of Christians is not only welcomed by the non-Christians, but frequently sought. Not long ago a group of men came to ask moral support and help (not financial) in the establishment of a refuge for fallen women. Further, a young professor in Boone College, at the request of the Hankow Chamber of Commerce, is delivering a course of lectures on social, economic and industrial conditions, with great acceptableness, before that body. Our methods, institutions, school curricula, discipline, and even athletic sports, are frequently examined by men sent from Government schools and from private enterprises who visit us and our Christians, requesting advice and aid in reproducing them. In fact, we consider the co-operation and practical aid which Christians can give to outsiders in many directions one of our valuable Christian assets in extending the Kingdom of God.



BOY SCOUTS OF ST. PHILIP'S CHURCH, WRANGELL

BOY SCOUTS IN THE FAR NORTH

By the Reverend Harry P. Corser

THE boy problem comes to the missionary as well as to others, and possibly in a much more urgent form. What his boys are will determine largely the success of his work.

We have been asked to tell what we are doing for our boys in Wrangell. Our answer is, we have introduced the Boy Scouts, and we find the idea very successful. Many boys literally rot, morally and intellectually, because nothing has been furnished for them to do in their times of recreation. The Boy Scout movement corrects this by giving the boy an interest and an occupation. When we have our sports we insist that

every boy shall take his place in the games. No one is allowed simply to look on.

One of the great rewards for faithful service on the part of the boys is the annual camping trip. The last one we had was very successful. It was a fine summer day when we started. The use of a large gas boat was donated by the manager of one of our packing companies, and it was a merry lot of boys that started on a trip to Kugg Glacier, thirty miles from town. We camped that night near the foot of the glacier.

For scenery the place was all that could be desired. At the foot of the glacier is a large lake surrounded by



SCOUTING ALONG THE FACE OF THE LE COUNT GLACIER

mountains perhaps two thousand feet high, their sides being so steep that climbing them was out of the question. In the lake were icebergs as big as large-sized houses. Back beyond the glacier were high peaks, looking in the distance like some of the old German castles. Most brilliant flowers grew right up at the edge of the ice and the snow.

But some may say, What does all this have to do with missionary work? It looks simply like having a good time. We *did* have a fine time, but it was something a great deal more than that. Every Sunday-school is troubled more or less with its "bad boy class." Too frequently these "bad boys" have been cast aside as hopeless. On an excursion like this, boys begin to ask questions, and you will be surprised to find that behind each so-called bad boy there is a good-sized doubt. You have a chance to explain, and he is now better satisfied with himself and his church, and what was, or might have been, the bad boys' class becomes the missionary's best helper.

As a result two of our scouts, not from Church families, have asked to be made ready for confirmation, and four of them have asked to be enrolled as mem-

bers of a junior chapter of the Brotherhood of St. Andrew. Nearly all of our boys are quite regular attendants of our Church services.

When we returned from our excursion the boys were more enthusiastic, and the missionary himself felt so refreshed that he would recommend to any clergyman an excursion with the boys of his church as a cure for that exhausted feeling which comes at times to the best of us.

¶

THE Educational Museum of Teachers' College, Columbia University, held an exhibit which was opened October 21st and closed December 21st. It dealt particularly with the recent development of education in China. At the request of its promoters information and a group of photographs concerning St. John's University, Shanghai, was furnished. In commenting upon them the handbook of the exhibit says: "The group of photographs of St. John's University at Shanghai shows one of the most complete plants for college work in China. The influence of the work done under the leadership of Dr. Pott has permeated the entire country, many of the leaders of the new education having been trained here."

EVANGELIZATION WITH THE VIOLIN

By the Reverend Dudley Tyng

THE gentle tuning of a violin attracts the passers-by in the narrow Chinese street into a long, low room. It is night, and a lamp burning dimly in the room, which looks like a tumble-down carriage house, is just powerful enough to cast a flickering light on the crowd of curious Chinese faces at the door. As the violin begins to play a hymn tune, the people surge in. In the very forefront are some children, padded out in so many changes of winter garments that they look like full flour-bags with heads and some one has said, remind one of eternity.

Then the hymn is sung, if not melodiously, at least vigorously, by some boys from the Mission School. When that is over, the catechist begins to speak. The burden of his speech is somewhat as follows: "We have changed our minds about many things these last few years. We did not want the telegraph or the post-office. Now we believe in them. We were opposed to the railroad, but now we find it very convenient. Perhaps it may be the same with this new doctrine. Why not try and see? Come to our 'Worship Hall' next 'Worship' Day and hear more about it." After the catechist has spoken there follows another hymn led by the violin. Then some of the people come up and ask a few questions and perhaps pass the time of day. After which all is over for that night.

What the seed is that has been sown at that time, what the fruit thereof shall be, only the Great Sower knows. It may be great, it may be little or none. The only certain thing is that the preaching halls scattered about in various parts of the Chinese cities, besides helping to dispel ignorance and prejudice, besides helping to sow broadcast new knowledge and new ideals, do actually, first and last, bring in a good many people into the Church. For instance, according to a re-

cent investigation, most of the fifty men studying to be catechists in the Catechetical School at Hankow had their interest first aroused in Christianity by attendance at a preaching hall or on a Christian service.

Perhaps the readers of *THE SPIRIT OF MISSIONS* may be interested to know where the above-mentioned preaching hall is. It is in Soochow, a great walled and moated city on the Grand Canal of China in the District of Shanghai. Who was the violinist? Many readers will know him—the Rev. Henry A. McNulty, formerly secretary of the C. S. M. A. Mr. McNulty, like other missionaries, finds that every accomplishment he ever had comes handy in China. He uses his violin not only in the Soochow preaching halls, but in the house-boat trips into the country. At the time I saw him he himself was not yet able to preach in Chinese; but he finds that on a country trip the violin will gather two or three hundred people, when the catechist going alone might assemble twenty or thirty. This last is, surely, an interesting instance of the many ways in which the foreign missionary, generally more or less helpless alone, is able to reinforce and multiply the power of the native worker.



THE postmaster of Hankow has informed Bishop Roots that the post-office business of Hankow and Wuchang has almost completely recovered the ground lost during the revolution, so far as the volume of its business is concerned, while Hanyang has quite recovered. This in view of the burning of Hankow and the necessarily upset conditions in Wuchang seems most significant and a good ground for a hopeful view of the situation.

NEWS AND NOTES

ST. JOHN'S UNIVERSITY, Shanghai, now has 436 students in all departments. Five recent graduates have offered for the ministry.

¶
BISHOP GRAVES, of Shanghai, writing of actual and impending losses to the staff because of ill health, closes with the plea: "Send us some asbestos-lined, copper-riveted missionaries."

¶
AN army officer stationed in the Philippines sends a gift to the New China Fund with this message: "I hope the amount is secured, as I consider that the greatest movement of the hour."

¶
FRRIENDS of Dr. Eugene Stock recently presented the C. M. S. house with his portrait. The presentation speech was made by the Archbishop of Canterbury. For many years Dr. Stock, who is a layman, was one of the secretaries of the C. M. S. He is known throughout the world as one of the greatest missionary statesmen and leaders of the English Church.

¶
A RELIGIOUS census at the Imperial University in Tokyo has revealed the distressing fact that more than 4,000 of the students frankly declared themselves either atheist or agnostic. Only eight desired to record their allegiance to Shinto. Fifty were Buddhists and sixty were Christians.

¶
THERE is a yearly fair held in Fairbanks, Alaska, in behalf of St. Matthew's Hospital. The articles placed on sale are sent by friends in all parts of the United States. This year the amount cleared was \$1,763.50. This is the seventh annual fair, and the seven have produced a total amount of \$12,000 for the hospital work.

BISHOP WILLIS, of the English Church, formerly of Honolulu, now of Tonga in the Friendly Islands, was in New York about the first of December. He had come from England, having taken his first vacation in fifteen years. In response to the question of a reporter he said: "While the Friendly Islands group was once peopled by cannibals, scattered tribes of them being found there still, we who make the place our home are in the main in no fear of either natural savages or those who are the result of civilization. In Tonga nearly every one is Christian and nearly every one is honest. We keep no locks on our doors, we require no safes or strong boxes, and we are never called upon to deal with malignant disease. I shall be glad to return to the peace I shall find in Tonga. I was a month in London and I may remain a week in New York, which, if I am not wrong, I shall find quite sufficient."

¶
MISSIONARY activity has always marked the Diocese of Pennsylvania. The Men's Auxiliary is just now pressing the matter of the apportionment with particular vigor. The committee is composed of men of high position and large responsibilities, who are sparing much time for the work. One who comments upon this matter says: "Truly the days have gone by when a 'stated offering' taken once a year, and a missionary box packed in Lent by a few earnest women, were looked upon as constituting a fair record of missionary enthusiasm in an average parish."

¶
IT was with great thankfulness that the Bishop of Nevada consecrated, on December 1st, St. Mary's Church on the Pyramid Lake Indian Reservation. This structure of concrete succeeds the frame church which was destroyed by fire about a year ago. Pyramid Lake is the scene of Miss Marian Taylor's faith-

ful missionary service, and among these simple folk that departed missionary is lovingly remembered. This simple but sightly church, made possible by the generosity of many Church people, will be a great factor in the successful prosecution of the encouraging work which is under way here.



AT the request of Japanese resident in Ketchikan, Alaska, our missionary, the Rev. R. E. Roe, recently held in St. John's Church a memorial service for the late emperor. The rector and two Japanese made short addresses. Throughout it was evident that the many Japanese who attended were expressing a sincere tribute of love and respect for their departed ruler. Several hours after the service was over, a delegation of Japanese waited upon the rector and handed him an envelope with \$64.65 as an evidence of their appreciation and to be used, as they said, "for the good of the Church."



JAPAN is sharing in the advance in the cost of living. The movement seems to be practically world-wide. Bishop McKim writes that during the past six months the price of rice in Japan has increased 50 per cent. The *Asahi* recently published a table showing comparative costs of living in Tokyo and other great cities. The figures are:

Tokyo	126
New York	125
Hamburg	115
Paris	114
London	110



One of the North Dakota clergy has this to say about a very useful plan he has adopted:

THERE is one kind of special effort that I would be glad to see become a regular one of the American Church. When Bishop Thurston was consecrated I began a custom that I hope to continue, and one that I would be glad to see become the habit of every priest in

this Church. On the Sunday after the consecration I asked for an offering for the endowment of his district. On the Sunday after Bishop Biller was consecrated, I did the same, forwarding the amount received for the South Dakota endowment fund. So far I have done this for bishops in this country, my idea being to call the attention of the newly-made bishop to the fact that he should strive to make a self-supporting diocese of the district. We sometimes accept help from outside when, with a little extra effort, the money might be raised inside the territory.



At the recent English Church Congress, Mr. Alexander G. Fraser, principal of the Kandy Christian College in Ceylon, one of the most effective institutions of the Church Missionary Society in the Orient, gave this timely information:

INDIA'S population exceeds the combined totals of the peoples of North America and South America, Australia and Africa. And her intellectual and religious force is greater than her numbers.

The last census showed that after deducting Christians of European origin and then again deducting the natural increase by birth-rate, there was still left an increase of 720,000 Christians on the figures of the previous census, or 72,000 a year. That is, through baptisms the Christian Church has increased during the last ten years in India every fortnight by about the numbers of Pentecost, or nearly 3,000.

More remarkable than that is the fact that all Hinduism with its 240,000,000, all Mohammedanism with its 60,000,000, and all Buddhism with its 15,000,000, are seeking to defend their faiths not from the inroads of each other, but from the 3,500,000 Christians—that almost invisible handful among the millions of India.



A missionary in Southwest Virginia writes of a recently ordained associate:

MR. — writes as if he had both India-rubber and sticking-plaster in his make-up. Two first-class qualities,

EIGHT schools are now under the care of the American Church Institute for Negroes, which has recently taken over St. Mary's School, Columbia, S. C., and the Fort Valley High and Industrial School in the Diocese of Atlanta.

The Treasurer of the Board of Missions has received the following interesting letter from Samarai, British New Guinea, dated October 3d, 1912:

I HAVE much pleasure in enclosing cheque value £11 8s. 3d. (54 dollars 78 cents, I think) as a donation to the Board of Missions from the members of the New Guinea (Anglican) Mission Staff. It is part of the money collected at services in this primitively missionary land.

Our white staff consists of the bishop, eight clergy, five laymen and ten ladies. One of our laymen, Mr. Buchanan, is an United States subject, born and brought up in U. S. A. He has worked nobly and self-sacrificingly for thirteen years here, during which time he has never even been away for any vacation.

I read with great interest every month THE SPIRIT OF MISSIONS, and I pray that the work of the American Board of Missions may be prospered and blessed.

I send this money by cheque on my English bank, which will, from New York, be negotiated more quickly than a cheque on an Australian bank.

Yours very faithfully,
GERALD, Bishop of New Guinea.

AN incident of the recent Board meeting in Indianapolis is worthy of record. An appetizing luncheon was served to the Board in the diocesan rooms, with the delightful informality of a family gathering. No set speeches had been planned, yet out of the occasion itself there grew certain spontaneous utterances. The Bishop of Indianapolis expressed his deep satisfaction at the Board's visit. He reminded his listeners that he probably knew more

about the Board of Missions than the Board knew about itself, inasmuch as he could speak from a three-fold point of view: as a former missionary in the foreign field, as the bishop of a home diocese aided by the Board, and as a member of the Board itself and of the Executive Committee. From all these sides he wished to testify to the fairness and high-mindedness with which the Board was striving to carry on the Church's work.

"I regard," he said, "my membership on the Board of Missions as the greatest opportunity and honor of my life, for I count this Board as the finest and noblest activity which the Church possesses. I wish to bear testimony as to what the Board has done for me. More than once I have gone from my little diocese disheartened by my difficulties, almost ready to give up, but as I sat in the meeting of the Board my vision was expanded and took a world range and my heart was cheered by the world mission. I felt the larger meaning of the Church's activity and the larger Church which was behind it, and I came back to my work not only willing but glad to take it up again, and finding in it a significance which somehow I had lost sight of. I am constantly thankful for what the Board of Missions has done for me."

Such words could not, of course, go unanswered and it was the Bishop of New York who volunteered to say what needed to be said. "There is," he remarked, "both a credit and debit side to this matter. I wish to say here—and I am glad to say it in the presence of the clergy of Indianapolis—that if the Board has a better vision and a larger enthusiasm, if the Board is exercising a wiser administration and more adequate leadership, it is largely due to the splendid service rendered by the Bishop of Indianapolis." With such words as these—which everyone felt to be no empty bandying of compliments, but sincere statements of conviction—the luncheon was brought to a close.

WHAT OTHERS ARE DOING

MOHAMMEDANS of India are planning an effort to Mohammedanize Japan. A strong deputation has been commissioned to study the situation.



DR. T. I. PENNELL, one of the physicians of the Church Missionary Society on the northwestern frontier of India, recently died. For more than thirty years he had worked in that region, and the affection he inspired among the wild people of the frontier was shown in a most remarkable way at the time of his illness and death. Prayers were offered for him in Hindu temples and Mohammedan mosques, and from far and wide the people came to view his body before interment.



THE Indian work of the northern Presbyterians is carried on by 118 missionaries laboring among forty-nine tribes. Last year \$81,000 were expended upon it.



IN its last fiscal year the Presbyterian Board of Home Missions received \$1,491,182, nearly \$300,000 more than ever before. Part of the great increase was due to exceptionally large legacies.



THE American Board of Commissioners for Foreign Missions has 248 American workers in the four Turkish missions. All are reported safe.



A CONGREGATIONAL missionary in Ahmednagar, India, has been appointed a member of the Board of Aldermen. His special duty will be to supervise the educational interests of the community.



THE lives of more than 3,300 men employed in the coal mines of the United States are sacrificed every year in "preventable accidents."

THE last synod of the Church in Uganda was held in the capital city of Mengo and was attended by the King and other high officials. The Archbishop of Canterbury sent a letter of greeting.

Besides the twenty-six European clergy and six lay missionaries, there were present thirty-five of the Baganda clergy, thirty licensed lay-readers, and about 160 African lay delegates from the various pastorates and missionary districts throughout the protectorate. Three of the principal subjects dealt with were "Marriage," "Church Finance," and the question of "Child Labor."

An interesting event outside the scope of the synod but connected with it was the opening of the Martyrs' Memorial Chapel at the King's School, Budo. The chapel is the generous gift of Bishop Wilkinson, who, wishing to commemorate the splendid heroism of the first Christian Baganda martyrs, offered to Bishop Tucker, before he left the diocese, a memorial cross for their graves and a church. The cross was erected on the site of the martyrdom, and the chapel has now been consecrated at Budo School, where, in happy contrast with the opposition of the past, boys now receive the help of a Christian education.



CONGREGATIONALIST missionaries in the Balkan peninsula find that the war gives them some unusual opportunities for service. Nearly 1,000 Bulgarian soldiers were quartered for several days upon the mission in Samokov, and officers and soldiers were well disposed and eager to receive the religious pamphlets supplied by the missionaries. Daily services were held, attended by most of the troops. When the regiment moved forward the colonel left \$100 with one of the missionaries for safe keeping. He refused to take a receipt for it and said that if he failed to return to claim the money it should be used for the mission work.

THE Rev. Gore Browne has been consecrated the first bishop of the new South African Diocese of Kimberley and Kuruman.

A FEW months ago a layman sold a highly prized speed boat for \$10,000, and gave the entire amount, in addition to his regular offerings, for missionary purposes.

PERU is apparently a land where the circulation of the Bible in the vernacular is not appreciated. One of the agents of the British and Foreign Bible Society gives this account of what followed one attempt to interest people in the Bible.

"About forty persons had gathered round me to listen, when a *beato* drew near, and immediately set up a noisy contradiction of all I said. 'He does not believe in the saints,' said he, 'nor in the Holy Virgin, or the priest. Come, let us kick him out. He is a Freemason, he ought to be burnt!' Then the people who had gathered round rose as one man against me, and seizing me by the throat commenced to maltreat me with blows and kicks, and some in their fierce anger bit me with their teeth. In the midst of all this the books rolled to the ground, and the crowd trampled them ruthlessly under foot and destroyed them. 'Are you not tired of ill-treating me?' said I. 'If I have done anything wrong send me to *Jauja*, and declare your accusation before the authorities.' Then they let me go, and sadly I gathered together my torn and useless books and left the spot."

AT a great meeting in Albert Hall, London, the Church Missionary Society recently took leave of 216 missionaries departing for stations in Africa, India, China, Japan and other lands. Of the whole number 184 were returning to their fields and thirty-two were recruits. Among the former were four bishops, three archdeacons, forty-

six other clergymen, nineteen laymen (including nine doctors), and 112 women (including fifty-eight wives). Of the recruits ten are clergymen, five laymen, and seventeen women. Among them are five graduates of Cambridge, two of Oxford, two of Trinity College, Dublin, one of London, one of Melbourne and two Licentiates of Theology of Moore College, Sydney, N. S. W. Of the returning missionaries no fewer than twenty-seven were going back after twenty or more years of foreign service.

AN English missionary doctor is of the opinion that "the Persians have many charming qualities and far greater capabilities than we in Europe are apt to imagine."

IT is said that the largest Presbyterian Church in the world is in West Africa, with a membership of 6,000.

IN Great Britain there is said to be one physician to every 1,400 of the population. In India there is not one to every 100,000. It is doubtful whether 5 per cent. of the Indian population is reached by medical aid.

FOURTEEN persons sent to the Presbyterian Board of Home Missions during its last fiscal year individual gifts ranging from \$1,000 to \$8,000.

BISHOP PEELE, of Mombasa, believes that the present outlook in East Africa is even more favorable than was the case in Uganda twenty-five years ago. During the past year about a thousand persons in these districts have definitely put themselves under regular Christian instruction, each one being publicly enrolled before friends and relatives. Several influential chiefs have become inquirers and one has been baptized. Five chiefs in one district who could not be supplied with teachers each hired a Christian man, paying him to go and live among his people.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Our readers will recall the interesting article by Bishop Nichols in our July issue concerning the Hill Memorial School in Greece. Miss Masson, the head of the school, in writing to the bishop under date of August 9th, says:

THIS week's mail brought me the July SPIRIT OF MISSIONS. What was my surprise, on opening it, to be confronted by the pictures of our girls! I cannot tell you how grateful I feel for your kindness in writing about the school and telling of its need.

We are sadly crippled by its present condition. Last September, some of our older girls, along with others who have graduated lately, formed a Prayer League. They happened to see my leaflet of the Church Prayer League. I explained to them what it meant; and they expressed a wish to form one with petitions for their own Church and those of other Eastern Churches (Coptic, etc.), but also to pray for missions of other Churches. One of the petitions for Friday is specially for the renovating of the Hill Memorial Building, so that Mrs. Hill's dream for it may at last be accomplished. There are twelve members in this little League.

Last week I received a letter from a pupil who graduated two years ago. She is spending the summer in the island of Spetsia, her father's native place. He is a naval officer and commands a large new warship. She tells me of a summer Sunday-school which she has started for the children of fishermen and sailors. She writes, "There are forty children of fishermen, some of them big and naughty." The priest of a neighboring church made an address to the people after service, urging them to send their children. The courtyard of an old monastery was placed at her disposal for an open-air school on Sunday. It required a good deal of courage for a girl not yet nineteen to begin such an undertaking in a place when such a thing had never been heard of before.

Bishop Knight, writing from St. Thomas, Danish West Indies, December 1st, suggests some of the difficulties of travel in the Caribbean:

HERE I am marooned on account of a foolish quarantine—St. Thomas is quarantined against Porto Rico, and there is no way of getting there except by the occasional European boats that come here and then pass on to San Juan on their way to Europe. The regular boats which run from Santiago and Kingston, touching at the ports of Haiti and Santo Domingo, cannot make their regular stops at Porto Rico, as these other ports would not receive them. Cuba raised the quarantine some time since and I was informed that the boat leaving Santiago for Haiti would stop at Porto Rico. In this way I could make the most necessary visitations in Haiti on my way to Porto Rico. After I reached Santiago and the ship was about to sail, the captain said he would not go to Port au Prince or Porto Rico. This was pulling down my house of cards which I had spent three hard weeks building up. However the agents of the Hamburg-American Line said I could come on to St. Thomas and take the *President*, which touches here December 3d. Her regular trips call for San Juan. On arriving here, I was politely informed that she would not stop at San Juan because Santo Domingo and Haiti had not raised quarantine. Then I went before the Danish Council and asked whether, if I chartered a sailboat, they would allow me to go. Yes, they would; but they would not permit the boat to come back unless she spent ten days in quarantine, even though she did not touch shore. Well, would they allow a boat to come from Porto Rico for me? Yes, they would do that. They would hold her out in the harbor and would put me aboard—so I have cabled for a sailboat. The Council were very polite and courteous, and explained that

the only reason for the existence of St. Thomas is the calling of the ships of the world here for coal and supplies. The moment that their execution of quarantine laws became lax, or should a case of the plague get in, they would starve to death. And so I forgave them; but I cannot overlook the fact that there has been no case of plague in Porto Rico since September 13th. Still quarantine is kept up by most of these backward islands and countries. I could have taken a boat from Cuba to Porto Rico, but this meant leaving Haiti out, so I took the chance and came on here. Barring the expense, and the destruction of my precious itinerary, I would not mind it so much, if it did not mean that unless the sailboat comes for me from Porto Rico, I shall not see my family for five months.

[Bishop Knight's friends will rejoice to know that the sailboat came to St. Thomas for him and landed him at Fajardo, from which point he made a careful visitation of Porto Rico. He reached New York December 20th, and, after hurried conferences with the officers at the Church Missions House, started south to spend Christmas with his family. Early in January he sails for a visitation of the Panama mission.]

* *

In a former issue we commented upon the very successful institute for teachers conducted last summer at St. Augustine's School, Raleigh, N. C. So highly was it appreciated that the authorities of the State have asked St. Augustine's to conduct a winter course as well for the public school teachers. The following letter of appreciation was written on behalf of those who shared in last summer's course:

To the instructors of the teachers' institute of St. Augustine's School:

WE feel it is our duty to acknowledge our thanks and gratitude for such timely, proficient and thorough ideal instruction as you have given us (each day since we have been under your guidance.) . . .

It is with regret we say good-by.

But there is one consolation left us as our heritage: We shall meet you

again. If not in person, we shall meet you in the person and influence of the students, who shall go forth from this fountain of light and knowledge, as the product of your genius and faithfulness.

But we hope to come again for further aid.

We also feel indebted to Professor Judd for the interest he has always manifested in our behalf; and we extend our thanks to the Board of Education for the appropriation made for this institute.

We take it for granted that the State Superintendent is in sympathy with the onward march of education; then he must be with us in our endeavors to come up to the standard of perfection.

Hence he is our friend.

And thanks to all who help us.

For we are in need of it, and the necessary means to fit ourselves for better service.

* *

The Rev. R. C. Cooper, one of our missionaries in Liberia, writes encouragingly of the progress made at his station, Clay-Ashland:

THE "Crumwell Memorial Hall"—the name given to the new school-building that is in course of erection here—bids fair to multiply the usefulness of our work.

On the 9th of April, 1912, the cornerstone of the building was laid by Bishop Ferguson. Addresses were delivered by the bishop and the Rev. Messrs. March and Cassell. That day marked a turning point in the work here.

There were many persons present. The structure (60 x 48 feet), when completed, will be very imposing. And standing, as it does, on the slope of the hill on which Grace Church is, adds to its impressive location. Here is where our hopes are centred to make the Church's work *tell* in this part of the field. Give us the boys for *three* years and we make no mistake in pronouncing that they will become, all their life, Churchmen.

There are thirteen boys (boarding scholars) now attending the school, and applications sufficient to increase

that number ten times have been received. Passey, Kru, Basse, Vey, Gollah and Liberian are the tribes represented in the school.

Nineteen day-pupils are now attending the school, making thirty-two under our instruction. It is evident that when we enter the new building our roll will show over 100 getting the benefit of the school.

The superintendent, officers, teachers and pupils of the Sunday-school are very faithful and deserve all of the commendation that I can give them. I am always at my post as teacher of the "Pastor's Bible-Class" when not absent on other Church business, and a lecture on the Collect for each Sunday is regularly delivered as well.

Ten of the women parishioners, composing the Woman's Auxiliary, are working with the view of putting stained glass in the chancel windows. There is yet much to be done on the church edifice to enable it to reflect credit on the entire membership. Some church fixtures have been already supplied since my rectorate. Slowly we shall proceed until I shall have it looking as I left dear old St. Andrew's Church, Grand Bassa, where I labored most successfully for fifteen years.

* * *

A young clergyman, speaking of his work in a town which shall be nameless, says:

THIS is a typical western town, composed of people who have been here from the beginning and seen every rise and fall, and of those who have lately come with the expectation that a healthy, normal growth has come to stay. I have learned to appreciate these people—the oldtimers and the newcomers as well. The first I admire for the patient heroism with which they have weathered the times of stress, and the latter because of their cheerful optimism and new ideas.

The ideals here of home life have not been quite up to our standard in the more conservative East. They show

what they consider a liberal charity toward each other because, as a matter of fact, most of them live in glass houses. Naturally this has had its effect on some of the girls and boys.

Here is a field for work—the opportunity of setting before the rising generation some higher ideals. I have worked harder toward this end than toward any other. I organized a girls' guild of fifteen members at once, and threw myself into the lives of the boys—coaching two football teams for the two schools and demonstrating the power of clean athletics. I organized three different boys' clubs, all with a view to making a contribution to the morality of the community rather than with a view to Church extension. There have been results already.

Our field is small. There are about 4,000 in the town, but we have only thirty-four communicants and thirty children. I have an average attendance of forty-five at the morning service and thirty-five at the evening.

We are, I believe, the smallest congregation in the town, but our people are among the best. When you know that we had an attendance at daily Lenten services of nearly 50 per cent. of our communicants, and that the people gave \$208.21 as an Easter offering and the Sunday-school \$38.71, you can see that they mean business, especially when you know that this money was most of it earned, from the boys who worked in the brickyard Saturday, to the women who baked and sold pies and cakes. There is not one wealthy member of the mission.

Naturally I am enthusiastic about them. I am looking for the town to grow. Otherwise it will be hard to build up a larger work, for the field is so well "burned over." But even as small as it is at present, there's no such thing as a man's burying himself among such a live little group of workers. I found a mission study class here when I came and there will be one here as long as I can keep it going.

The Rev. Neville Joyner is in charge of the Pine Ridge district, South Dakota, which includes nearly twenty stations. In a recent letter he gives the following account of his work:

I HAVE about three thousand people whose spiritual and intellectual needs I try to minister to. These are scattered over an area of country larger than some of the states. There are twenty congregations, most of which have houses of worship. Where there is no church we use a government school-building or an Indian house. You might suppose that we could not have a very good service in an Indian house; but, really, you would be surprised. I sometimes have a series of services in a camp where we have no church. The people come from far and near and camp. The family usually moves into a tent for the occasion. At breakfast-time a long table will be brought in and breakfast served. The priest and the men eat first; women very seldom sit at table with the men.

After breakfast a table will be put at the end of the house for an altar, chairs, benches and boxes placed in order and then the "crier" will go out and announce that the hour for service has arrived. Such singing you never heard; they love to sing, and all join heartily. In their Dakota Prayer Books they follow the service, and they come reverently to the Holy Communion. If there has been an unpleasantness between any of them they will not come to the Sacrament until they have first come before the priest and settled the matter. At some of these services there may be several baptisms and a marriage or two or three. I have had as many as four marriages at one service.

After the service the house is made ready for dinner, and after dinner it is again turned into a church for the afternoon service. Again it becomes a dining hall for supper and after supper there is a social gathering with much talk and laughter, and a great deal of smoking. Late at night the room is cleared and beds are made on the floor—which is sometimes of plank, sometimes

dirt. I have my own bedding, which I always take, and space is given me on the floor. The next day we go through the same schedule. It is a common thing to spend two or three days and nights in this way.

To be sure, the sleeping accommodations are not the most pleasant, but they are delightful compared to the food. They are not cleanly. Christianity has done much for them, but it has not done as much as one could wish in teaching them cleanliness.

Every congregation is in charge of some one, either a deacon, or a catechist, or a helper. They hold services every Sunday, prepare people for baptism and confirmation, visit the sick and bury the dead. These men come to the agency about once a month to make reports of the work, to receive their small stipend and to receive instruction. You can understand that these meetings are a great help. I always have the Holy Communion while they are here, and set aside a part of the time to see them individually, so that I may hear their troubles (real and imaginary) and give them advice and encouragement.

It takes a great deal of travelling for me to visit all the congregations and I do so just as often as I can make the rounds. Last winter I drove for five successive weeks. It was hard on my horses. One afternoon last winter I lost my way in a severe storm and spent the night in my buggy with the horses tied at its rear. Part of my bedding I took for myself and part I gave to the horses.

Is this travelling pleasant? Yes and no. Some days it is very hot and I go slowly. Some days it is very windy and the wind drives the sand in my eyes. Some days it is very cold, the snow is deep, and I have difficulty in keeping my hands and feet and face from freezing. Again the weather is as fine as you ever saw anywhere, and the roads like city pavements; then I sit back in my buggy, if it is a long journey and I must let my horses take their time, and sing and whistle and—smoke. No monotony in this part of the country!

LITERATURE OF MISSIONS

BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

CHILDREN OF BORNEO. By Edwin H. Gomes, M.A. Fleming H. Revell Company, New York. 60 cents, net.

OUR OPPORTUNITY IN CANADA. By Eda Green. Published for the use of Study Circles by the S. P. G., 15 Tufton Street, Westminster, London, England.

THE CLAIM OF SUFFERING: A Plea for Medical Missions. By Elma K. Paget. Illustrated. The S. P. G., 15 Tufton Street, Westminster, London, England. Price, 1s. 6d.

THE MISSIONARY CAMPAIGN. By the Rev. W. S. Hooton, B.A. Longmans, Green & Co., New York. \$1.00, net.

MISSIONS: Their Rise and Development. By Louise Creighton. Henry Holt & Co., London and New York. Price, 50 cents.

THE CALL OF THE WORLD. By W. E. Doughty. Published jointly by the Missionary Education Movement and the Laymen's Missionary Movement. Price, 25 cents.

THE PERSONAL LIFE OF DAVID LIVINGSTONE. By W. Gordon Blakie, D.D. Price, 50 cents. (Centennial Edition.)

DAVID LIVINGSTONE. By C. Silvester Horne. Price, 50 cents.

LIVINGSTONE, THE PATHFINDER. By Basil Mathews. Price, 50 cents.

THE STORY OF LIVINGSTONE. By Vautler Golding. Price, 50 cents.

[These four books on Livingstone are recommended by the Missionary Education Movement, 156 Fifth Avenue, and to be procured through them.]

A HISTORY OF JAPAN. By Hisho Salto, Translated by Elizabeth Lee. Kegan Paul, Trench, Trubner & Co., London.

THE JAPANESE NATION: Its Land, Its People, and Its Life. By Inazo Nitobe, A.M., Ph.D., LL.D. G. P. Putnam's Sons, New York.

AMERICAN SOCIAL AND RELIGIOUS CONDITIONS. By Charles Stelzle. Fleming H. Revell Company, New York. Price, \$1.

ALEXANDER GREGG, First Bishop of Texas. By his son, the late Wilson Gregg. Edited and extended by the Rev. Arthur Howard Noll, LL.D. The University Press, at the University of the South, Sewanee, Tenn.

BOOK REVIEWS

The Claim of Suffering: A Plea for Medical Missions, is a book of 120 pages put forth by the S. P. G. The argument in the pages is intensified by the thirty-six admirable illustrations. We believe that it will be most useful in awakening the interest of those who do not know how closely the Church is trying to follow in the steps of her Master in ministering to those in physical need. It will also accentuate the interest of those already familiar with the work being done by medical missions.

Missions: Their Rise and Development. In a small volume of some two hundred and fifty pages, Mrs. Creighton has summed up, in a manner at once succinct and interesting, comprehensive and brief, the entire subject of missions. The first part of the book gives a clear and concise sketch of the gradual advance of the Christian faith through the centuries, and of the heroes of Christian missionary enterprise. The second part is devoted to present methods and problems, as illustrated by the history and the conditions of various present-day missions. Although not cast into the form of a mission study text-book, it might be made to fit the needs of an advanced study class; and as a handbook for the general student it is invaluable.

The Call of the World; or, Every Man's Supreme Opportunity, is a mission study text-book for men. It is divided into four chapters, dealing with the present progress of the missionary enterprise, what remains to be done, America's share in the world responsibility, and each man's personal responsibility in the spread of the Kingdom. A number of Men's Mission Study Classes are planning to use this new text-book during the winter. We await the result with great interest.

Biographies of Livingstone. On March 19th, 1913, a hundred years will have passed since David Livingstone was born. It is fitting that the centennial of the birth of so great a man should be kept. For this occasion, the Missionary Education Movement has prepared a Livingstone library, recommending that as a part of the centenary there be a "life of Livingstone in every home." Vautier Golding's *The Story of Livingstone* is intended for little children. It is well written and interesting. Basil Mathews's *Livingstone, the Pathfinder*, is for older children, and proves a real rival to Henty and the Frank books. Horne's *David Livingstone* is a new publication, short and very readable. The best book on the subject, however, is Blaikie's *Personal Life of Livingstone*, which is obtainable from the Missionary Education Movement for 50 cents. This is a special reprint of the old \$1.50 edition. We can hardly find better or more absorbing missionary reading than this—the life of the man who, though known the world over as a scientist and an explorer, is yet best known as a missionary.

A History of Japan and the Japanese Nation: Its Land, Its People and Its Life. In view of the fact that the Mission Study course for this year deals with Japan, any new books concerning the history and the people of Dai Nippon possess especial interest for us. The two books noted above are both written by Japanese. Mr. Saito's *History of Japan* is nothing more than a concise but exceedingly readable history. The author's point of view is impartial, almost distant; but for this very reason the book is especially illuminating. *The Japanese Nation* is the outcome of Dr. Nitobe's labors as Japanese exchange professor for the academic year 1911-12. Dr. Nitobe, it will be remembered, is the author of *Bushido, the Soul of Japan*. He is a Christian, and his wife is a Philadelphia woman. The volume treats of the significance of Japan's past in its present, and deals especially with the relations of the United States and Japan. The keynote of the volume is the wisdom and the justice of preserving happy relations between the two countries. It might also be said that it is intended as an irenic to those unfortunate agita-

tors and alarmists who predict imminent war between us and the country we introduced into the comity of nations.

American Social and Religious Conditions. In a candid discussion of present-day industrial, social and religious problems, in a clear-sighted exposition of the difficulties attendant upon our lack of ethnic unity in the United States, and, above all, in the startling and, in many cases original, diagrams and statistical tables illustrating the book, Mr. Charles Stelzle sets before the American Christian in no uncompromising manner the greatness of his responsibility to his country and his God. The book is the result of the Men and Religion surveys in seventy cities.

Alexander Gregg, First Bishop of Texas. In the life of Bishop Gregg just published by the Sewanee Press, we add another chapter to the history of the American Church, as told in the lives of her pioneer bishops. We may wish that this particular chapter were fuller, for the early days of the Church in Texas, the war period and the time of reconstruction, together with the character of the valiant bishop himself, afford matter of peculiar interest. In the present volume the subject is only opened up. We welcome it, nevertheless, and are grateful for every page.

¶
WHEN Dr. Sun Yat Sen visited Peking some weeks ago, he was given a reception by the Christians of the city. The building was crowded to the limit and great crowds were unable to gain admission. In the course of an address Dr. Sun said:

"Men say that the revolution originated with me. I do not deny the charge. But where did the idea of the revolution come from? It came because from my youth I have had intercourse with foreign missionaries. Those from Europe and America with whom I associated put the ideals of freedom and liberty into my heart. The republic cannot endure unless there is that virtue, the righteousness for which the Christian religion stands, at the centre of the nation's life."

THE BOARD IN THE MIDDLE WEST

Indianapolis, December 10th-11th, 1912

THE Board of Missions, carrying out its plan of holding meetings outside of New York, largely with a view to strengthening the Church by such inspiration as its presence may give, went in December to Indianapolis. Again, as in the case of the visit to Chicago, it was evident that the result justified the effort. Not because a large number of the Board was in attendance. Those who have urged the holding of meetings elsewhere than in New York on the ground that more of the members would be present, will not find their contention borne out in either of the instances when this has been done. Only twenty came together in Indianapolis, but there was undoubtedly a mutual benefit bestowed. It meant something to the Church folk of that city that men like the Bishop of New York were willing to leave their pressing responsibilities, that men could come from the far south and the coast of California, to bring the work of the whole Church to the knowledge of the people of Indianapolis, and it must also have been a good thing for the members of the Board to see how much the Church has yet to do, even in the nearer parts of the home field, before she can call herself—in any other sense than that of aspiration—a national Church.

The business of the Board began with a meeting of the Executive Committee at ten o'clock on Tuesday, the 10th. The matter dispatched by the committee, in so far as it was of special interest, will appear later in the action of the Board. At one o'clock luncheon was served by the Churchwomen of Indianapolis in the basement of the diocesan house. At two-thirty the special committee on organization and administration convened and sat throughout the afternoon. Considerable progress was made in the development of the matters coming before them. Another meeting of this committee will be held in January.

The chief contact which the Board had socially with Indianapolis was at the

gathering of men on Tuesday night. A goodly number listened to interesting speeches by President Lloyd, Bishops Greer and Nelson, and others. After two hours of good-fellowship and interesting conference light refreshments were served. It was evident that this gathering would furnish a missionary impulse to the laymen of the city.

At Grace Cathedral on Wednesday morning there was a celebration of the Holy Communion for the clergymen of the diocese, all of whom had been invited to be present at the meeting of the Board. At nine o'clock the regular celebration for the Board was taken by Bishop Lloyd and the Rev. Hugh L. Burleson. At the close of the service the Board convened in the diocesan rooms.

To the calling of the roll twenty responded—a small number compared with other meetings, but excellently representative of the Church. Members were present from every department, also Bishops Osborne and Van Buren, *ex-officio* members, and the Rev. O. C. Rollitt, Secretary of the Sixth Department.



Some of the Board members at Indianapolis

The first act of the Board was to take cognizance of the death of the late Associate Secretary, which had already been commemorated in the Eucharist. Announcement was made by the President, who immediately called the Board to prayer, the Bishop of New York reading the appropriate collects.

The Treasurer's report showed that the increase over last year—some \$10,000—announced on the first of November, had been maintained on December first and a slight advance made. On the whole the indications were encouraging, provided a rigid economy in appropriations could be observed. The Board heeded the Treasurer's suggestion, making only one additional appropriation, which was to the domestic field. It amounted to \$1,100 and was given to meet an urgent need in the Diocese of Marquette.

Notification was received by the Board that the First Missionary Department had elected the Rev. G. W. Davenport as its secretary, which election was duly confirmed by the Board and Mr. Davenport's appointment thereby ratified.

In accordance with the suggestion of the bishops of the Anglican Communion in China, consent was given to the appointment of the Rev. A. A. Gilman as Secretary of the Church Literature Society, with residence at Hankow. To supplement the work which Mr. Gilman will do on behalf of the *Chung Hua Sheng Kung Hui*, the Society for the Promotion of Christian Knowledge has voted \$1,000 a year for three years toward the production of Chinese Christian literature.

In further conference, with the suggestion of the bishops in China, Dr. Merrins was transferred from Wuchang to the medical school in Shanghai, where it is proposed to make a training centre for the medical missionaries of the new national Church.

There being a vacancy in the Board representation of the Sixth Department, caused by the resignation of the Bishop of Nebraska, the Board elected for the unexpired term the Right Rev. N. S.

Thomas, D.D., Bishop of Wyoming.

Matters of vital interest to the whole Church came before this meeting. One step long considered was so quietly made that it was difficult to appreciate its significance. As the result of a resolution presented by the Bishop of New York, and with the unanimous vote of those present, it was resolved that the Board should hereafter sit with open doors at all regular sessions.

Much discussion was had concerning the matter of government appropriations for Indian schools, and a committee consisting of the Bishop of Washington, the Rev. Dr. Bratenahl and Dr. Rives was appointed to represent the Church in this matter. Another significant action was that taken with regard to undesignated legacies. It has long been felt that these should be used for some definite advance work which may stand as a memorial to the giver, and not be swallowed up in the ordinary current expenses. A motion looking to this end was adopted and the committee continued with instructions to bring in a plan whereby some part of these legacies may be used for the enlargement of the plant in the domestic field.

The Rev. B. L. Ancell, our missionary in Yangchow, China, was presented to the Board and made a telling address. As a proof of the spirit of inquiry which animates New China, he described the meetings which he had witnessed just before his return home. Twelve hundred men crowded a theatre in Yangchow day after day. Half of these were officers and soldiers. The commanding general himself had hired the theatre and invited the missionaries to make addresses. He himself spoke, urging his hearers to study and accept the Christian religion. Different high officers of the army bore in rotation the expense of these meetings. "They call America 'the admirable nation' and pay us the compliment of imitation," said Mr. Ancell. "I myself have received a letter in handwriting so like my own that I thought I must have sent a self-addressed envelope. It proved to be

from one of my boys." The Mahan School at Yangchow, built two years ago with the idea that it would be sufficiently commodious for the demands of the next seven years, was full to overflowing in eighteen months, and now has a long waiting list. Among others the sons of three brigadier-generals have been denied admission.

Bishop Francis reported for the Committee on Organization and Administration, asking that the committee be continued and its report made a special order of the day at the February meeting.

After reassembling the Board proceeded to elect its committees for the ensuing year. They remain practically unchanged. An invitation was offered by the Bishop of Atlanta that the Board hold its next meeting outside of New York in that city. Inasmuch as a like invitation was already on file from the city of Pittsburgh, cordial acknowledgment of the courtesy was given but definite decision was postponed until a later date.

Archdeacon Emery, of California, gave notice of a proposed change in the by-laws enlarging the Executive Committee so as to consist of five bishops,

five clergy and five laymen, with the proviso that it shall have at least one member from each missionary department. Institution of a plan to provide necessary buildings for the mission field was referred to the Executive Committee.

For more than a year the question of a change of date for the fiscal year has been before the Board. At this meeting its committee definitely reported, advising the change from September 1st to December 1st, and suggesting plans by which this might be accomplished. After a considerable discussion, on motion of the Bishop of New York, the whole matter of a change was postponed until after the next General Convention.

After the passage of resolutions appreciatively acknowledging the hospitality of Indianapolis, the Board adjourned.

The last event in connection with the Board's visit was the mass meeting in St. Paul's Church in the evening. The music was given by the combined choirs of the city. An interested congregation, including many of the clergy of the diocese, heard addresses from Bishop Lloyd on "What the Church Has Done for the Civilization of America," and the Rev. B. L. Ancell, on his work in China.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

At the request of Bishop Rowe, the appointment of Miss Lily Grace Holmes, of Nopeming Sanatorium, Proctor, Minn., as a nurse in the Good Samaritan Hospital, Valdez, in place of Miss Anna H. Frost, was approved by the Executive Committee on December 10th.

The resignation of the Rev. L. H. Buisch, of Fairbanks, was accepted by Bishop Rowe and the Executive Committee, to date from December 4th.

Cuba

Miss Iva Gertrude Lester, who was appointed November 12th, left her home at Key West, Fla., on November 22d and arrived at Havana the next day.

Hankow

Dr. Edward M. Merriss of Wuchang,

has been assigned to the work of the Joint Medical School, Shanghai.

Miss Louise L. Phelps, returning after furlough, left her home at George's Mills, N. H., on December 17th and sailed from Vancouver by the steamer "Empress of Japan" on December 25th.

Kyoto

At the meeting of the Executive Committee on December 10th, the Rev. Dr. I. H. Correll was granted permission, on account of the impaired health of himself and wife, to anticipate his furlough. They are purposing to leave Kyoto about May 1st next.

Mexico

Miss Tinie Tarver McKnight, who was appointed on November 12th, left

San Antonio, Tex., on December 12th for Mexico City.

Shanghai

On October 30th Bishop Graves ordained to the priesthood the Rev. T. K. Voong. The service was held in the new church at Soochow, the clergy present being the Rev. H. A. McNulty, the Rev. R. A. Griesser, the Rev. F. K. Woo, the Rev. T. M. Koeh, the Rev. C. F. McRae, the Rev. Y. Y. Tsu and the Rev. G. F. Mosher. The sermon was preached by the Rev. Y. Y. Tsu, the Epistle was read by the Rev. F. K. Woo, and the Gospel by the Rev. G. F. Mosher. Mr. Voong will continue the work in which he is engaged in Soochow.

The Rev. and Mrs. B. L. Ancell, returning after regular furlough, left Philadelphia on December 26th and are to sail from San Francisco by the steamer "Siberia" on January 9th.

Miss Annette B. Richmond, returning after regular furlough, left New York on December 31st and is to sail by the same steamer.

Miss Laura E. Lenhart, who sailed from Vancouver on September 25th, arrived at Shanghai on October 14th.

Tokyo

The Rev. John C. Ambler and family, who sailed from Yokohama on November 16th, arrived at Boydton, Va., on December 17th.

Mrs. Charles F. Sweet, returning because of illness in her family, sailed from Yokohama by the steamer "Empress of Japan" on November 24th, arrived at Vancouver on December 6th and proceeded to Lawrence, Mass.

Miss Anna Theodora Wall, who returned by way of Europe, arrived at Boston on December 18th.

Wuhu

The Rev. and Mrs. Edward K. Thurlow, who sailed from San Francisco on August 31st, arrived at Shanghai on September 24th and reached their station at Anking on October 5th.

Miss Mary Reed Ogden, after taking a course under the Mayo Brothers, left Rochester, Minn., on December 18th, and sailed from Vancouver by the steamer "Empress of Japan" on December 25th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

- I. Rev. G. W. Davenport.
- II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.
- III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.
- IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.
- V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.
- VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.
- VII. Rev. H. Percy Silver, 826 Topeka Avenue, Topeka, Kan.
- VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Brazil

Rev. John G. Meem.

China

Hankow:

Miss M. E. Wood, of Wuchang.

Shanghai:

Mrs. F. R. Graves, of Shanghai.

Porto Rico

Rev. F. A. Warden, of San Juan.

South Dakota

Right Rev. George Biller, Jr.

Spokane

Right Rev. L. H. Wells, D.D.

Wyoming

Right Rev. N. S. Thomas, D.D.

THE WOMAN'S AUXILIARY

To the Board of Missions

THE MAPLE TREE SUNDAY-SCHOOL AND WHAT GREW OUT OF IT

[This story of long ago is told by the daughter of those who planted and for long years tended the Maple Tree Sunday-school. She is now serving as a United Offering missionary in the mission which sprang from their planting.]

“I S you gwine to Sunday-school to-morrow?”

“Wa’ any Sunday-school?”

“Ain’ you know one Buckra¹ lady da teach Sunday-school?”

“I ain’t yerry² ’bout it. Way³ her teach?”

“At she place under de big maple tree, ’cause it’s hot now. Me and Pauline does go; you betta go wid us to-morrow.”

This conversation between two little chocolate-colored girls took place “’way down South,” many years ago. Let us follow this little girl, Annie, and her sister, Pauline, to the Sunday-school taught by the “Buckra” lady.

It was a pleasant summer afternoon, and children of all sizes and shades of color soon came flocking in. The beautiful maple tree spread its branches, giving shade for all. Some sat on benches, some on the grass; in the midst was the wife of the missionary, the lovely “Buckra” lady who cared enough to teach them.

“Before the war” the parents of these children were well-mannered servants and received religious instruction; but being left to themselves, many returned to their heathen superstitions, mixed with a degraded form of religion; consequently the children were very ignorant, some rough and some unruly. But from the very beginning of the Sunday-school the influence of the teacher

controlled them wonderfully, though, alas! on their homeward way, they often fought like little savages, tearing each other’s clothes, so sometimes she would go a long distance with them, to keep them orderly.

The father of our little girls was anxious that they should attend Sunday-school, but he was afraid the rough children would hurt them. Listening to the teaching, he became interested, and after a while went on Sunday mornings with the missionary to his little chapel, St. Stephen’s, seven miles away. Then he began to come to the missionary on week-nights to learn to read and write. When the bishop visited St. Stephen’s, this man was confirmed, the first-fruits of the Maple Tree Sunday-school. His old mother remarked that “the missionary thought so much of Henry, he had the bishop come all the way from Charleston to crown him.”

When autumn came it was too cool under the maple tree, so teacher and pupils crowded into a room far too small for them, and here the faithful teacher opened a day-school, and every day as well as Sunday ceased not her efforts to civilize and Christianize these little savages.

The little girls had no dolls, and we all know how gentle it makes little girls to nurse their dollies and love them. This missionary family was too poor to buy dolls, so the daughter of the house made rag dolls which delighted them. Little Annie and Pauline, you may be

¹ White. ² Hear. ³ Where.



THE FIRST WINTER SHELTER OF THE
MAPLE TREE SUNDAY-SCHOOL

sure, each had one. The missionary also had a Sunday-school at St. Stephen's Chapel and on Friday nights a Bible-class. He had no buggy, and made his journeys on the back of his faithful pony, Ella. One Easter a wagon was borrowed so that the wife and daughter could go and decorate the little chapel. The people knew nothing about Easter, and Christmas they only knew as an orgy.

At last a good friend, the Rev. Dr. Saul, of Philadelphia, heard of the Maple Tree Sunday-school and sent the missionary money with which to build a little chapel. What joy in the missionary family! All were interested. The missionary labored with the carpenters, directing and assisting; he and his son painted, oiled and varnished the inside; the wife and daughter embroidered covers for the home-made chancel furniture; it was in truth God's house, and the children could be taught to reverence it.

The missionary and his wife worked on in the schools, visiting the sick and never wearying of doing good. There was still no schoolhouse until a good lady in Washington heard about the necessity and sent some money to build one. This the missionary built almost entirely himself, with the help of only one carpenter. It was the last work of



ST. THOMAS'S MISSION CHAPEL

the kind he ever did, for he was soon stricken with a fatal disease. During his months of illness the people were devoted, coming to see him, bringing gifts of eggs and chickens, and Henry Smith waited on him as a friend, not a servant, and on Quinquagesima Sunday, after ten years of faithful service, he fell asleep. His body was carried to the grave by the colored men of his missions.

In that ten years such a change had taken place; from a rowdy crowd of boys and girls, to an orderly congregation of young men and women, the same boys and girls civilized and Christianized by their loved pastor, the beginning of Church families.

After the missionary's death the missions were absorbed in the associate mission of the diocese. The missionary's wife was appointed teacher and so carried on her husband's work. She had seemed active before, but now gave her whole time to the work, the daughter taking all the cares of the house. She was doctor, teacher, lay-reader, friend and counsellor. A clergyman came once a month, who baptized the children and administered the Holy Communion. Little Annie, with whom we began our story, had been called to Paradise, but Pauline, a young woman now, on one August day, the Feast of

the Transfiguration, was busy with others preparing the chapel for service. Some burning papers in the stove flared up and set the building on fire. When help came it was too late, the dear little chapel was in ashes, but the school-house was saved. With the help of friends and the people themselves a new chapel was soon erected, a memorial to the missionary and called St. Thomas's. The people began to take a pride in their church, known as "St. Thomas's" by all, not "Miss Sep's Church," as formerly. (They always called their teacher, "Miss Sep," her name being Septima.) But by now the teacher was getting old; her home had been destroyed by fire, her husband and sons were gone: trouble had whitened her hair, but she still trod the path of service with unfaltering steps, and the children of the children she first taught were her pupils. At last her iron will and indomitable spirit could fight no longer against age and disease, her daughter must help in the school and other work, gradually doing more and more, as the mother became more and more feeble.

For many years a beautiful Christmas-tree, made possible largely by the generosity of the ladies of the Church of the Covenant, Philadelphia, had delighted the children; the dolls with "open and shut eyes" and "real hair" such a contrast to the rag dolls of long ago! On the Christmas of 1910 the missionary teacher, too feeble to take the accustomed walk to the schoolhouse, was driven there in the buggy, lifted in and out by some of her big "boys," as she called these fathers of families, and carried in to take part in the exercises and to see her last Christmas-tree. In the following April she joined her loved ones in Paradise, borne to her last resting-place by those same "boys" of the mission.

There is very little more to this story. Little Pauline has long ago married and moved away, still a loyal Churchwoman. Her father, Henry, is

the oldest member of St. Thomas's. Many of those pupils of the Maple Tree Sunday-school wandered away from the good influence, some are dead, one is the faithful lay-reader, all the members of St. Thomas's are the old pupils. They are good Churchmen and Churchwomen, respectable and self-respecting, with a reputation for honesty and industry, and with the hope of becoming a self-supporting church. In the meantime they do what they can toward that end. The greatest need at present is someone to play the organ, and the Sunday-school is raising money to have one of its members taught music. The choir does remarkably well, the leader trained by their old teacher. In addition to sewing-classes there are classes in cooking. Some kind ladies of St. Andrew's Church, Philadelphia, gave the stove, other friends helped to fit up the kitchen and the class of young girls is progressing finely in domestic science. The women have a missionary society. They meet and sew and read THE SPIRIT OF MISSIONS. They have United Offering boxes and they will share in the next triennial thank-offering. The Sunday-school which commenced under the maple tree now numbers ninety pupils, with regularly organized classes and several teachers, a monument to two faithful missionaries.



SOME OF THE PRESENT-DAY MISSION SCHOOL-BOYS

A FRESH ATTEMPT IN GEORGIA

IN our Auxiliary work we must often fall back upon the busy clergyman's wife, already full of home and parish cares, as the one to take the lead in forward movements. The following report comes to us from one such, a vice-president in the Georgia branch, telling of a recent archdeaconry meeting and the results, Auxiliary-wise:

The leaflets came the day after we arrived at our place of meeting, and I gave one of each to some one from each parish represented and asked her to hand them to the educational leaders for the Woman's Auxiliary, whom they promised me to nominate and elect at the next meeting of their guild, and whose name they will send me. I also gave one of each to the five clergymen who came to the archdeaconry meeting, they promising me they would try to get an educational leader for the Woman's Auxiliary elected in the different branches and guilds of their parishes and missions, sending me their names, when elected. I shall try to get one chosen here at home, but suppose it will have to be myself.

This is the only practical work I accomplished at the meeting, and I hope something will come of it. I had a chance to talk with the bishop and five clergymen and to address the women of the guild who were present on a line which solved some of their difficulties, basing my address on a consideration of the work for missions and the circumstances of our people. I drew my suggestions for this work from the leaflets and letters received from the Missions House and from the former vice-president for the Woman's Auxiliary of this archdeaconry, and from the article, "The Auxiliary Institute," in *THE SPIRIT OF MISSIONS*.

We found in the mission where we met about eight or ten families, a guild, a Sunday-school, a well-kept little church, with hangings and altar linen and an organ. This is in a town of

1,500, orderly, thriving, cheerful and religious. Most of the people are Baptists or Methodists. The families we met were refined, living in neat houses, sending their children to school, the mothers doing most if not all their own work. In our Church one lady teaches, keeps house and has a family; another has spinal trouble and keeps house for her dead sister's husband and six children. Now this place is a sample of some of the missions. There are two places of which the clergy told me, where there is only one member in each, and in others there are only three or four members, and women at that. So I thought out this plan to put before these missions, as a way of getting into touch with the work of the Board of Missions through the Woman's Auxiliary.

Prayer first. They were asked to pray for the spread of Christ's Kingdom at noontide each day, if only by saying, "Thy Kingdom come, O Lord"; at proper times and convenient seasons to tell others of this rule and ask them to join in it; to make the prayer at some time in the day whenever they have forgotten it at noon, for it is noontide somewhere all the time, and there are those who already keep this rule.

Study. The simplest way to do this is to choose one of their number as the educational leader, with duties defined as follows: To get *THE SPIRIT OF MISSIONS* taken and read by the guild or branch of the Auxiliary. To ask the Sunday-school to read each month the missionary lesson prepared for them; to answer letters and to fill out the blank report the president of our diocesan branch sends out regarding the work connected with the Board of Missions, the value of articles for missionary boxes, the amount they contribute, of "the apportionment" any "specials" they may give and the amount they raise for United Offering boxes.

Giving. To ask people to give systematically and to get the United Offering boxes in each house, and not to

ask for any more than one cent each week, but if any wish to increase their gift and have not the money, to get another box taken will be acceptable help. To distribute leaflets and to collect the contents of the United Offering boxes, the middle of February and the middle of August, and send them to the United Offering treasurer.

It appears to me if the effort is directed to getting many to give their prayers and their will, the large amounts will be obtained and much in individual consecration and the gift of time.

I told the guild I met at the archdeaconry gathering that when the educational secretary is elected she would probably find such a field of work would open up to her, that she might give all her time and still see more to do; that she undoubtedly would be asked to do more, and that if she honestly felt she could do no more, I advised her not to feel discouraged, but just frankly to say that she would keep to her present line of work and could undertake no more, instead of giving it all up because she may not be able to do more; and that the guild it is hoped will keep in mind, as their numbers increase, that they will try to have all four officers, president, vice-president, treasurer and secretary, and form a separate branch of the Auxiliary. In the meantime the educational leader could keep them in touch with the great work of the Board of Missions and the Auxiliary to it—a thing our bishop desires, our rectors and missionaries desire.

Please remember I am not circumstanced so that I can go around as much as might be well, or as much as is suggested. I cannot see the diocesan officers more than once each year, and I have to ask the clergy to take the work of getting this educational leader in the little missions. They have cordially promised me to do so, for I have my own duties each day to attend to, which prevent my giving the time which an archdeaconry officer might give.

THE WOMAN'S AUXILIARY IN DECEMBER

AT half past nine on the morning of Thursday, December 19, Bishop Lloyd celebrated the Holy Communion for the officers of the Woman's Auxiliary in the Chapel at the Church Missions House. We are sure it is a great regret to those who are not able to reach the Missions House so early in the morning, that they should lose this privilege, but we hope that in the remaining months before the present season closes an increasingly larger number will find they can attend.

At the close of the service the officers assembled in the Board Room, and although the number was not large it was found to be representative of all the Missionary Departments, save the Fourth and Sixth. Connecticut sent two officers; Long Island four (one Junior); Michigan, one; Newark, three; New York, four (one Junior); Pennsylvania, two. Visitors also were present from California and West Texas.

Mr. Wood gave a ten minutes' talk on current events, which is not reported here, as the many interesting details will be mentioned elsewhere. We only emphasize the fact that in order to meet the needs of the mission field during this first quarter of the year the reserve funds have been so largely drawn upon that only \$90,000 are left at the present time, and the officers were asked to bring this to the attention of parochial treasurers in the hope that they may as promptly as possible forward gifts from parishes.

At the close of Mr. Wood's remarks a resolution of appreciation of the long service rendered by the Rev. Joshua Kimber was adopted.

The Secretary of the Auxiliary reported a class on the Woman's Auxiliary held at the New York School for Deaconesses, having for its purpose to realize what the Auxiliary should be in a parish, and to understand how this aim should be accomplished. On motion of Mrs. Stevens, of Michigan, it was requested

that these lessons be issued in leaflet form. Miss Lindley reported upon four classes held for two weeks in Chicago, with seventy members in attendance, who are to help in training the 23,000 stewards called for for the conduct of the "World in Chicago" which is expected next spring. Deaconess Goodwin reported on the Annual Conference for Church Schools held in the National School in Washington, with some two hundred and fifty girls at the opening service, the afternoon meeting being conducted most acceptably by the girls themselves. Connecticut reported an attendance of fifty clergymen at the last annual meeting of the Auxiliary branch—a probable result of the day's conference held in the summer, called by the bishop for the benefit of clerical and lay deputies to Convention and of representatives, both men and women, of parish activities throughout the diocese. From Pennsylvania came the report of missionary visitors, Mr. Ancell, of Yangchow, Bishop Griswold from Salina, leaving with almost everything for which they asked obtained, and the explanation seemed to be in the interest awakened among the *men*.

At the close of the reports Mrs. Stevens, president of the Michigan branch, took the chair and presided over the conference, on the subject,

MEETINGS OF PARISH BRANCHES, LARGE AND SMALL.

Many good things were said in the course of this conference, which was conducted along the lines suggested by a set of questions presented by Mrs. Stevens, and their substance is here given in a condensed and concrete form, in the hope that the suggestions may be worked out in many branches and be found practical and helpful.

Every meeting of a parish branch may be a good one if only it is prepared for with prayer and carried out with a purpose. Have an aim for every meeting. Ask for at least one corporate Communion for the branch each year.

Have a meeting of the Executive

Committee before each meeting and pray for the special purpose of the meeting throughout the month.

Have a general order of business for the meetings.

Suggested form:

Bible reading and prayer (make the service as hearty as possible; when a hymn is sung, two or three stanzas only); roll call; reception of new members; minutes; reports of Secretary, Treasurer, United Offering Treasurer, Educational leader, Junior and Babies' Branch leaders, Committees; miscellaneous business; assignments of new work; programme for the day; special intercessions.

Suggested programme for the season:

At every meeting Current Events—a review of THE SPIRIT OF MISSIONS and other missionary intelligence of the month; during Advent, a missionary Bible lesson; in the Epiphany season, foreign missions; in Lent a study class on the year's book issued by the Educational Department; after Lent, domestic missions; box work, when desired, as most convenient.

Be punctual in beginning and closing meetings. When an officer is late or absent, if the Rector, the President will lead the opening prayers, if the Secretary, appoint someone else to take the minutes, and go right on with the business, receiving belated reports when the officer appears. Give as many persons as possible definite duties and call upon them for reports at each meeting. Welcome each new comer and as soon as possible place her on a committee.

Suggested committees:

On the increase of membership; on hospitality; on box work; on plans for giving toward the Board's appropriations; on specials; on the United Offering; on current events; on programmes; on the use of the Bible, intercessions and other devotions; on study classes; on THE SPIRIT OF MISSIONS, and on as many other subjects as may set forward the work.

A meeting is likely to be more interesting if those present sit as near as possible to the officers' table, and join heartily in the opening service. Re-

ports should be brought in in writing and handed to the Secretary, but, when possible, should be made without reference to the written paper, and always in an audible voice. Time should be given for the discussion of every report and subject presented. A social gathering after the meeting will often be found to add to its pleasure and usefulness. Close the meeting itself with special prayers, that its aim may be fulfilled. Some word of Holy Scripture may then be given for the members to bear in mind until the next meeting.

Change this plan to suit circumstances, but even in very small or widely scattered branches two or three earnest and willing members can do much that is suggested here.

Tell us if you try it.

CLUB RATES FOR THE SPIRIT OF MISSIONS

A Special Notice from the Business Manager to the Members of the Woman's Auxiliary

FOR some years there has been a standing offer with the Woman's Auxiliary whereby for each new subscription of \$1 obtained by them they were allowed to keep fifty cents to add to the United Offering. We have recently had to alter this arrangement, making it for the first year of a new subscription, seventy-five cents for THE SPIRIT OF MISSIONS, the balance of twenty-five cents being retained for the United Offering Fund. Renewals of subscriptions must be at the usual rate of \$1.

Apparently some of the parish branches have not been notified of this change. We would, therefore, ask that the parish branches of the Woman's Auxiliary when sending in subscriptions remit accordingly, that is seventy-five cents for new subscriptions; \$1 for renewals.

Subscription blanks and literature will be sent to any member or branch of the Woman's Auxiliary upon application to the business manager of THE SPIRIT OF MISSIONS.

ONE OF OUR JUNIOR PLAYS GIVEN BY CANADIAN CHILDREN

FROM Canada we hear: "The 'Sunset Hour' was a great success. In order to lengthen the programme I had the 'Light Bearers' from one of the Round Robin series. That brought in thirty-eight parts which were taken by children from all our diocesan Sunday-schools. All the children in those schools were invited to be present, and a good many accepted the invitation. Perhaps you may be interested to know that I added to the characters of the 'Sunset Hour' eight attendants on Mother Church, who followed her, and a bearer of the Woman's Auxiliary cross, who preceded her. The attendants, dressed in white, with veils, carried in the banners, etc., that Mother Church gave the children when she made them office-bearers in her work.

"Since I began this letter I have learned that, as a result of my coming in contact with a mother of one of the children in the play, a Junior branch is to be organized next week in a parish that has never had one, and the mother is to be its superintendent."

N. B. The Educational Department has two Japan plays for those studying "Honorable Little Miss Love."

THE JANUARY CONFERENCE

THE subject of the January conference is the "Literature of the Woman's Auxiliary," and the conference is under the care of the Newark branch. It will be held at the Church Missions House on Thursday, the 16th. Holy Communion in the chapel at 9:30 A.M.; current events at 10; the conference following until noon, closing with noonday prayers. Any branch to be unrepresented this time is asked to send in communications on the subject of the conference in the form of questions, criticisms or suggestions.

THE JUNIOR PAGE

OLDER GIRLS IN LOS ANGELES

OFTEN when I visit Juniors the older girls come too. Here in our newly formed small branch of such busy girls, two of them take entire charge of my class of younger Juniors, from eight to twelve years, and some thirteen in class. This year I found it necessary to have more help, and I find this works well. I plan suggestive work along study lines, and see that these girls have the literature. They take turns in this, the one who is not taking the regular study work conducting the service and teaching the missionary catechism, a few questions at a time, after which we shall use the Maine game of questions on the same. I stay away, generally, taking these days for my diocesan visiting, and they like to report to me. At the same hour downstairs, two very competent young women who attend our Woman's Auxiliary take charge, but they like me to plan their subjects and supply literature. There are only eight girls in this class, and I plan to graduate them into the older Auxiliary meeting once a month, oftener in Advent and Lent. It is a problem what to call this intermediate class. We are not satisfied with "Young Women." Our first branch was called that, and they did not wish to go into the Woman's Auxiliary when the time came to do so. Finally some did, and others ceased to be interested for a time, but about all are in our Woman's Auxiliary now.

I have such interesting letters from Nora Harnett. She enjoys her Indian branch of the Woman's Auxiliary. I have asked her to write a short paper on it to be read at our Woman's Auxiliary next week. This year I am president of that. I have also been appointed educational secretary for the Juniors. I plan to introduce Japan the first of the year, and have sent for a

number of the *Children's Monthly Magazine*, and am trying to introduce it into each of our Junior branches and into Sunday-schools also.

Before Christmas I have emphasized Indian missions as the work appointed for us is to send an Indian Christmas box.

We have a Rally Day for Juniors on December 7th, all meeting at the pro-cathedral in Los Angeles for service, with a Christmas play following and an exhibit of things for boxes or barrels (to be packed next day), then ice-cream and cake. This is an annual day for Juniors.

I am emphasizing the prayer and the study hard. There are so many new leaders each fall and all teaching has to be done over again. Leaders go East, or are ill, and the branches have been left to scatter. I am trying to keep my eye on them, but human vigilance is very feeble in this land of continual coming and going! It is scattering the seed with no results seen for it and meagre reports to show for work in each branch. But we know nothing can be lost of consecrated work.

FROM CALIFORNIA

THE Juniors in the Diocese of California are growing almost faster than I can keep up with them. Four new branches have reported to me in the last month. We are trying to awaken an interest in the study side, and I talk "older girls" in every place I visit.

FROM WESTERN NEW YORK

WE are sending a comfortable to Miss Mead in Japan. One of the "earnest helpers" used to pray for Miss Mead every day, and she made our missionary so real to the other girls that after her death they finished the quilt in memory of her. The central block tells the story.

ACKNOWLEDGMENT OF OFFERINGS TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

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from September 1st, 1912, to December 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Dec. 1st, 1912	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Dec. 1st, 1912	
Department I			Department IV			
Connecticut	\$ 56,880	\$ 4,399.66	Alabama	\$ 7,555	\$ 104.41	
Maine	5,014	294.23	Atlanta	4,720	363.54	
Massachusetts	74,250	4,394.88	East Carolina....	3,600	41.50	
New Hampshire....	5,465	537.14	Florida	4,442	279.95	
Rhode Island.....	18,286	2,038.81	Georgia	4,054	33.50	
Vermont	4,604	381.30	Kentucky	7,633	851.36	
W. Massachusetts..	13,426	2,024.94	Lexington	2,840	188.04	
	177,725	14,070.96	Louisiana	7,813	816.45	
			Mississippi	4,813	595.81	
Department II				North Carolina....	5,175	329.89
Albany	26,043	1,282.50	South Carolina....	7,194	489.24	
Central New York..	21,208	2,038.65	Tennessee	6,944	612.73	
Long Island.....	63,597	2,529.98	Asheville	2,508	182.88	
Newark	40,050	4,166.62	Southern Florida..	1,869	.....
New Jersey.....	25,860	2,054.47		70,655	4,888.85	
New York.....	266,650	8,845.50				
W. New York.....	25,643	940.99				
Porto Rico.....	189	10.00				
	469,240	21,868.71	Department V			
Department III			Chicago	45,327	1,690.29	
Bethlehem	16,049	1,680.18	Fond du Lac.....	3,635	89.20	
Delaware	4,951	513.18	Indianapolis	4,494	199.26	
Easton	2,566	137.63	Marquette	2,060	90.72	
Erie	5,328	149.72	Michigan	16,399	874.42	
Harrisburg	10,462	658.38	Michigan City....	2,501	187.92	
Maryland	29,053	2,239.97	Milwaukee	14,460	353.06	
Pennsylvania	157,970	10,394.10	Ohio	26,017	571.82	
Pittsburgh	28,587	1,710.80	Quincy	2,352	313.66	
Southern Virginia..	15,601	1,027.91	Southern Ohio....	13,990	1,274.87	
Virginia	14,600	1,854.98	Springfield	3,158	15.00	
Washington	21,613	940.00	W. Michigan.....	5,887	144.40	
West Virginia.....	6,415	1,146.08		140,080	5,804.62	
	813,195	21,952.88				

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Dec. 1st, 1912	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Dec. 1st, 1912
Department VI			Department VIII		
Colorado	\$10,410	\$ 103.50	California	\$10,997	\$ 319.22
Duluth	2,943	340.32	Los Angeles	11,672	51.73
Iowa	8,415	137.21	Olympia	4,470	341.22
Minnesota	13,052	144.12	Oregon	3,402	501.75
Montana	4,362	113.00	Sacramento	2,532	.....
Nebraska	5,007	168.90	Alaska	1,000	238.50
Kearney	1,780	154.39	Arizona	818	73.05
North Dakota	1,715	.....	Eastern Oregon	664	2.50
South Dakota	3,800	1,075.78	Honolulu	1,900	5.00
Western Colorado	610	29.13	Idaho	1,389	10.00
Wyoming	1,501	58.75	Nevada	1,003	143.44
			San Joaquin	1,028	.....
	53,095	2,325.10	Spokane	1,777	241.53
			The Philippines	500	7.50
			Utah	889	10.00
				44,041	1,940.44
Department VII			Africa		
Arkansas	3,421	64.94	Brazil	420	137.50
Dallas	2,439	39.82	Canal Zone	250	.....
Kansas	3,955	177.07	Cuba	840	103.00
Kansas City	6,172	168.18	Greece .....	.....	.....
Missouri	13,574	272.30	Haiti .....	.....	.....
Texas	5,250	278.76	Hankow	250	.....
West Texas	1,975	108.19	Kyoto	180	.....
Eastern Oklahoma	941	47.80	Mexico	420	2.50
New Mexico	964	145.21	Shanghai	250	.....
North Texas	298	5.00	Tokyo	830	.....
Oklahoma	1,110	49.31	Wuhu .....	.....	.....
Salina	940	157.30	European Churches	1,680	.....
			Foreign Miscell .....	.....	27.62
	41,039	1,513.88		4,600	270.62
			Total	\$1,313,670	\$74,602.72

OFFERINGS TO PAY APPROPRIATIONS

Source	To Dec. 1, 1912	To Dec. 1, 1911	Increase	Decrease
1. From congregations	\$ 50,837 17	\$42,117 79	\$ 8,719 38	.....
2. From individuals	13,365 82	10,835 49	2,550 33	.....
3. From Sunday-schools	2,540 02	4,314 36	.....	\$1,774 34
4. From Woman's Auxillary	7,839 71	7,915 78	.....	76 07
5. From interest	15,471 61	14,781 85	689 76	.....
6. Miscellaneous items	1,068 64	58 77	1,009 87	.....
Total	\$ 91,142 97	\$80,024 04	\$11,118 93	.....
7. Woman's Auxillary United Offering	18,000 00	18,000 00	.....	.....
Total	\$109,142 97	\$98,024 04	\$11,118 93	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1912, TO AUGUST 31st, 1913

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$1,363,741 09
2. To replace Reserve Funds temporarily used for the current work	197,633 12
Total	\$1,561,374 21
Total receipts to date applicable on appropriations	109,142 97
Amount needed before August 31st, 1913	\$1,452,231 24

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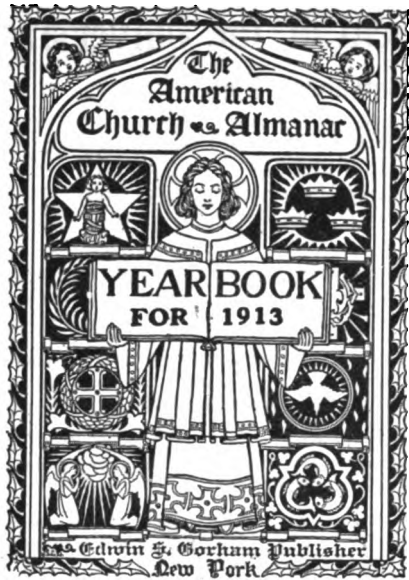
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AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

February, 1913

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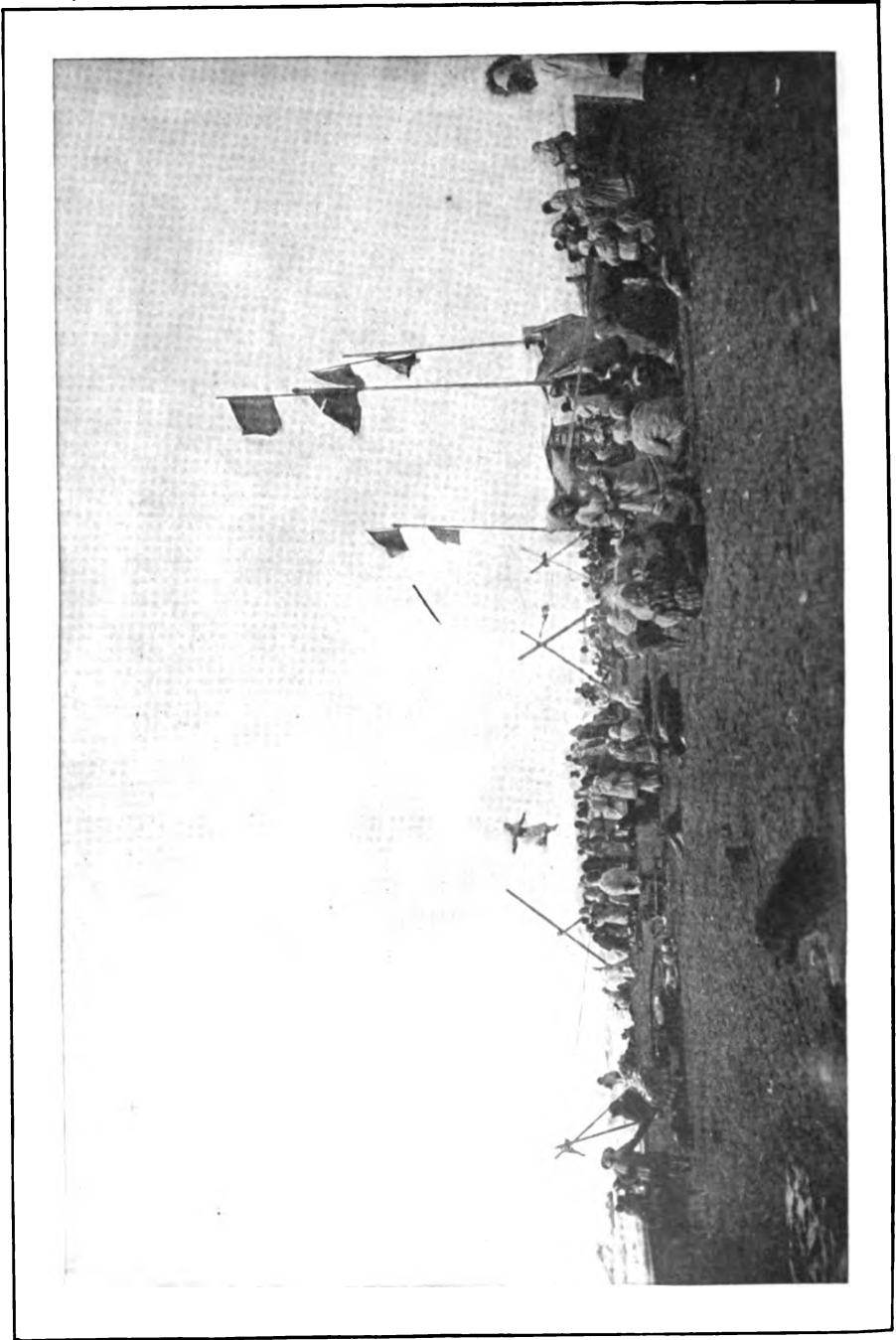
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See Hunt and Kill at Point Hope, page 109

FEB 6 1913
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AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLERSON, Associate Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXVIII

February, 1913

No. 2

THE PROGRESS OF THE KINGDOM

THIS month we address a greatly enlarged circle of readers. For eleven years it has been the practice to issue a special pre-
The Church and the Child Lenten edition, called the "Children's Number,"

and to place it on sale throughout the Church by the agency of the Sunday Schools. Two things much to be desired are thus accomplished: An opportunity is furnished to our boys and girls for earning, in an interesting and effective way, some part of the money which goes to make up their Easter offering; also a number of new people are reached by the missionary message.

Although heretofore known as the "Children's Number," this has never been, nor was it intended to be, a juvenile issue of THE SPIRIT OF MISSIONS. Rather was the name used because of the purpose to set forth more particularly the missionary activities of the Church in their bearing upon the life of the child. To the man or woman who possesses in any degree the spirit of parenthood nothing is more appealing than the needs of children; nothing more beautiful than ministry in their behalf.

The person who has only average information concerning the missionary

enterprise does not begin to realize how large a part of that effort is directed toward the child. Less and less is it true that sporadic preaching to companies of adults is regarded as evangelization. With such increasing frequency that it may almost be cited as an invariable rule, we find the kindergarten, the orphanage, the children's ward or hospital, and schools of every sort, reckoned as agencies of primary importance in the work of bringing the world to Christ, and Christ to His world. The study of any table of missionary statistics, or any list of missionary workers, will confirm this statement. The Church in the mission field, and especially in non-Christian lands, must of necessity be the teaching Church.

The Child and the Church

But this issue, now called the "Children's Lenten Offering Number," aims to do more than tell of the Church's ministry to children. Its purpose is to enlist the child, as an integral part of the Church, in that enterprise for which the Church exists. Thousands of children will this Lent be gathering their offerings for the advancement of the Kingdom of God. Thousands will handle this maga-

zine as a part of that effort. And so will they gain a deeper sense of sharing in the Church's work, and a better apprehension of what is meant by Christian service.

If this were only an effort to exploit the money-raising powers of the child, to use the Sunday Schools as an advertising and "paper-peddling" agency, it could not be visited with too immediate and positive disapprobation. From the beginning the promoters of the Children's Offering and the Children's Number have estimated them, not by their pecuniary results, but by their educational value. On no other basis could they be urged upon the Church.

Sharing Good Things

But on this basis, and this alone, we do not hesitate to urge them. A wise stimulus whereby the child may be encouraged to share his good things with others, making practical and possible for him some part in a world-wide Christian activity, may produce far more in the training of character and the developing of intelligent sympathy than the value of all the dollars—and they are very many—which this Lenten campaign of the children has brought into the missionary treasury.

Therefore we do most earnestly ask the priests and teachers, the fathers and mothers of the Church, that they make much of the Children's Offering and of this Children's Lenten Offering Number.

TO you who bought this magazine because some bright-faced child asked you to do so, we give greeting.

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practical way. Tell the child from whom you bought this magazine that he may have it sent to you for a year. One dollar will bring you twelve chapters of the story—a story so full of human interest and deep significance that we believe you will be glad you met the little missionary who brought it to your notice.

DR. CHARLES W. ELIOT, for many years the distinguished president of Harvard University, returned recently from a journey round the world. He endeavored to inform himself in

some detail about medical work in the Orient, especially in China. He has been deeply impressed by the urgent need for such work, by the good accomplished, and by the necessity of providing better equipment and many more associates for the skilful and devoted men and women who as Christian missionaries have dedicated their lives and their professional skill to the immense task of relieving needless suffering, preventing disease and training Chinese to perform the same service for their own people.

While he has only cordial commendations for all who have helped to begin and maintain medical missions in China, Dr. Eliot feels that much more might be accomplished if hospitals were better equipped, and if the numbers of American doctors and nurses were considerably increased. He expressed this view forcibly in a letter addressed to Bishop Greer, and has kindly consented to its publication in a slightly abridged form. It will be found on page 125. We are confident that Dr. Eliot's estimate of the situation will be read with great interest.

The Board of Missions has known for years that our medical missionaries, whether doctors or nurses, are sadly overburdened. Some of them have been obliged to return to this country with broken health. None of them has been able to attain to a standard, especially in the direction of asepticism, which

he would consider adequate in this country. Nevertheless, all of them have rendered an immense service to China. Their ranks should be speedily reinforced. Where there is one physician there should be at least three. Where there is one nurse there should be four. Where the Board is appropriating one dollar for running expenses it should appropriate five dollars. Some of our hospitals, notably St. Luke's, Shanghai, and St. James's, Anking, in China. St. Luke's, Tokyo, Japan, and the University Hospital in Manila, have in many respects excellent equipment. All of them should be strengthened and improved. This can be done if qualified men and women will offer for this vital work, and if the Church at home will give the money needed to maintain an enlarged staff and an improved plant.

WE received a letter recently from a man who was five years in arrears on his subscription. He acknowledged the debt, promised to pay it as soon as he was able, and asked

Is the Church Worth While?

to have his name taken from our list. His reason for this request was interesting. He says: "I think the Christian Church in general, and our Church in particular, is utterly unable to fight the evils and wrongs of this age. The Church has been preaching the Gospel for over 1900 years, and during that time she has not prevented wars, lessened poverty, nor abolished the social evil."

This is a heavy indictment, and if true it might perhaps be considered a sufficient reason for despairing of the Church and abandoning her fellowship. It is possible—though difficult to conceive—that a man's mother *may* become so helpless that he might feel justified in deserting her.

But is the indictment true? Has the Church never prevented wars, nor lessened poverty, nor protected and elevated womanhood? To ask these questions is to answer them. It must of course be acknowledged that the evils

which our correspondent enumerates have not ceased to exist; but what agency has more successfully combatted them, and more consistently striven to mitigate their effects, than has the Christian Church? At times, perhaps, her hands have been weakened, and her voice drowned in the clamor of the selfish and the sinful; but she has never surrendered her ideal, and in the midst of the clamor she has continued to bear her testimony.

Which of us has not sometimes been discouraged by the slowness of the world's movement onward into light, by the contradictions and the evils in the lives of professing Christians? We, like the disciples, desire that "the Kingdom of God should immediately appear." But is it fair to condemn the Church for the naughtiness of her children? If she is weak, the fault is ours, not hers. If we have received the Gospel and not lived it, the failure is not in the message—that sounds as clear and strong as ever. The Gospel of Christ is still "the power of God unto salvation."

Our friend needs the very thing he is surrendering—he needs to know the history of the Church's mission; to see how she has transformed the lands whither she has gone in the Saviour's name. The story of Greenland and Tierra del Fuego, of Uganda and Korea, Bishop Rowe's struggle with the evil white men of Alaska to save the helpless native population, the splendid leadership of Bishop Brent in combatting the opium evil—these are signal examples of what the Church not only *may* do but *is* doing to make real the brotherhood of man and to bring in the Kingdom of Righteousness.

Where, outside the Church, may we look for a power that shall produce greater results? The shame is that we do not help her as we ought.

For the ages have marched by, and the social schemes and universal panaceas of men have had their little day and ceased to be, but the power of Christ to save men to the uttermost, through the ministry of His Church, has known neither change nor decay.

THE SANCTUARY OF MISSIONS

LET Thy Kingdom come, we pray
Thee;

Let the world in Thee find rest;
Let all know Thee and obey Thee,
Loving, praising, blessing, blest.

Let the sweet and joyful story
Of the Saviour's wondrous love
Make on earth a song of glory
Like the angels' song above.

Send Thy Spirit's mighty shower;
Bring the heathen to Thy Throne;
For the Kingdom and the power,
And the glory, are Thine own.
—*The Children's Hymn Book.*

THANKSGIVING

"We praise Thee"—

For Christian nurture, Christian
homes and Christian parents.

For the Babe of Bethlehem in the
manger and the Christ-Child in the
carpenter shop.

For the leadership of little children,
who still show the way to the King-
dom of Heaven.

For the many works of mercy—
especially those in behalf of children
—wrought by Thy Church in the name
of Thy Christ.

For the splendid gift of the Sunday
Schools in these thirty-five years, and
for the blessing it has brought both
to the work of Thy Church's Mission
and in the hearts and lives of the
givers.

INTERCESSIONS

"We pray Thee"—

To show Thy Church, and help her
to fulfill her obligation to the child.
(Page 83.)

That in all the families of the world
parents and children may learn to fear
and love Thy holy Name.

That all teachers and pupils in our
Sunday Schools may have grace to
serve Thee better and more perfectly
to know Thee.

To bless the Sunday Schools of this
land in their endeavor to gather a
worthy offering to lay at the feet of
the risen Christ.

That homes and hospitals which
minister to the needs of children may
be blessed and their number multi-
plied.

To make us quick to realize and
eager to supply the spiritual needs of
our brothers in this land.

To rouse men and women to whom
God has given the stewardship of
wealth, and make them ready to use it
for Christ and humanity.

That the needs of St. Paul's College,
Tokyo, so long before the Church, may
be speedily met.

PRAYERS

FOR THE PROTECTION OF CHILDREN

O LORD JESUS CHRIST, we be-
seech Thee by the innocence and
obedience of Thy holy childhood, to
guard the children of this land, and
of all lands. Preserve their innocence;
sustain them when they are weak; re-
move all that may hinder them from
coming to Thee and show Thyself to
them that they may learn to be like
Thee; Who livest and reignest with
the Father and the Holy Ghost ever,
one God, world without end. *Amen.*

FOR THE INSPIRATION OF THE YOUNG

O ALMIGHTY GOD, who makest
us both to will and to do those
things which are well pleasing in Thy
sight; stir up, we beseech Thee, the
pure minds of Thy children; bless all
means employed for the instruction of
the young; implant in their hearts
such gratitude for Thy Gospel as will
make them eager sharers in bringing
others to the knowledge of Thee and of
Thy Son Jesus Christ; so that many
may be brought out of darkness and
error into the glorious liberty of the
children of God; to the praise of Thy
name, through Jesus Christ, our Lord.
Amen.

THE CHURCH'S OBLIGATION TO THE CHILD

By the Reverend William E. Gardner,

General Secretary General Board of Religious Education

THE Church, like the State, cannot fulfill her mission until she recognizes her obligation to the child. In no adequate way can she measure her world-wide duties, or her power to perform them, until she has given serious, genuine and enthusiastic valuation to child life.

THE SPIRIT OF MISSIONS, with its emphasis on a definite missionary propaganda, to some will appear not the proper place for a discussion of the value and necessity of adequate child study on the part of the Church. To others, who see the future always near, who dream dreams that press close to reality, there will come the vision of the great host of the world's children drawn forth from the gates of heaven, held by temporal hands, growing to manhood and womanhood, yet living and dying without the knowledge of Him to whom they are "unknown yet well known." Such will rejoice that missionary leadership sees beyond the immediate necessity for money and volunteers, and realizes that the evangelization of the world depends fundamentally on a childhood that has been nurtured in close companionship with Christ in His Church.

If in these paragraphs we seem to depart from the subject of missions, it is only that we may come back to it with a larger programme.

Some of the most definite sayings of our Lord were uttered concerning children. In His mind the kingdom and a little child were parts of the same vision. On no other subject in His ministry did He use both the negative and the positive appeal. It was as though He said: "You must understand me on this subject: Verily I say unto you, except ye become as little children ye shall not enter into the Kingdom. Take heed that ye despise not one of these little ones." Not content with this most unusual form, He even utters the appeal to fear,

with the indefinite but very forceful warning: "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

The Christian Church of today has an enormous task in seeking to overcome the tradition which treats the children as a negligible quantity. The serious discussions and canon construction of our councils do not reveal a very deep concern for the child life of the Church.

Some leaders of ecclesiastical life do lip-service to the importance of the child. They theorize on "Holding the children." They graciously concede that "the Sunday School contains the Church of tomorrow," but they fail to enter the Sunday School; they avoid contact with the problems of religious nurture and teacher training, and they give little co-operation to the general or diocesan movements that struggle for the improvement of the situation.

The day has come when the Church must face issues clearly. All about us are establishments under scientific and benevolent auspices for the development of child life. Children's mental traits, physical capacity and health, their amusements and occupations, their care and their training, are all receiving expert attention. Schools are spending money for every new idea that seems to hold a possibility for advance. The State is enacting laws for the protection of children in homes, in schools and in shops. For the Church to avoid a serious consideration of child life is not merely to neglect, *it is to offend.*

It is an offence to treat as negligible legislation that concerns the educational life of the Church. It is an offence for the vestry to be unconcerned over the life of the Sunday School. It is an offence for parishioners to forget that the parish is a family, eating at a common board and dependent on the children for

continued life and Christian development. It is an offence to permit candidates for Holy Orders to be admitted into the pastoral office with little or no knowledge of the problems enshrined in the developing life of a little child.

The day must come when theological education will be directed with a new objective. When that day arrives the ability to teach the Christian religion will rank as high as the study of its content. Then we shall have endowed chairs for the education of Christian educators; the General Board of Religious Education and the diocesan boards will have adequate support, and the Church will set the child in its midst and see in him new visions of the kingdom of heaven.

Once more let it be said: The Church must face issues clearly. She must heed not only the call of the child but also her need for the child. No longer can the Church be defined as a school for developing character, or a hospital, or a city of refuge. The Church is the garden of the Lord, from which the world draws its life. The work of primary importance in the Lord's garden is the Lord's nursery.

But the Church's obligation to the child is not completely stated when we have told what she owes the child. Closely akin is the growing conviction that the Church needs the child in order that her own inner life may be saved.

Rauschenbusch, in "Christianity and the Social Crisis," has this very illuminating paragraph:

"A man was walking through the streets of the city, pondering the problems of wealth and material well-being. He saw a child sitting on the curb-stone crying. He saw a young mother with her child, and an old man with his grandchild. But it never occurred to him that little children are the foundation of society, a chief motive power in economic effort, the most influential teachers, the source of the finest pleasures, the embodiment of form, color and

grace. The man had never had a child, and his eyes were not open. . . . Jesus knew human nature when he reiterated, 'He that hath ears to hear, let him hear.'"

The Church has not really seen the child. Theoretically she has proclaimed the importance and value of children, but that importance and value are conceded because children will grow up. That was not the mind of the Master when He blessed little children. "Of such," he said, "is the kingdom of God." He did not mean that the kingdom belongs to those who are *like* little children. His statement was that the kingdom belongs to little children. Greatly blessed is the parish that is filled with little children, because it has the kingdom in its very midst.

In a recent drama called "The Lion's Whelp," there is a dialogue between an old man and a youth. Says the old man: "The next century will be the century of the child, just as this century has been that of the woman. When the child gets his rights, morality will be perfected. Then every man will understand that he is bound to the life which he has produced with other bonds than those imposed by society and law."

We might let the thought lead us further, and say: As this century has been one of *brotherhood*, the next will be one of *parenthood*. We cannot glorify too much the spirit of brotherhood, but in the last analysis it does not attain the height of human expression, nor does it reveal the highest ideal which the Master gave His life to show. It is in parenthood that we face the vision of the deepest, widest and highest experiences of life; there, and there alone, do we receive the power that yields the truest joys, and the only results that are eternally worth while.

Christianity stands for the spirit of parenthood toward the world's life. This is the only adequate basis for the missionary enterprise. A physical experience of parenthood is as unnecessary for a spiritual appreciation of world-parent-

hood as a blood-brother is unnecessary for the best appreciation of brotherhood. Through Christ we are lifted into a new realm, but the complex life of society waits for the spirit of parenthood to dominate it. Parenthood is made by a child; the spirit of world parenthood is made by the recognition of the world's children. If the Church is to save herself and save the world she must impress the world with the fact that she is a student and instructor in the life of parenthood. Which means that she must live with the child.

This is a hard thing to ask. Today it takes courage to be childlike. The courage and joy of the ancient tournament is gone, the courage and joy of social conflict is here, and beyond, to be attained, is the courage and joy of being a child—in the Father's family.

The Church is not playing with her children, neither is she praying with them. The nursery in the brown-stone front is a long distance from the glass-doored office downtown, and the public school is far from the shop; so also is the parish pew separated far from the Sunday School in the parish house. Theoretically the 9.30 a. m. Sunday

School goes to church at 10.45, but practically it does not. If it did, in many cases it would inconvenience the congregation and embarrass the preacher.

The greatest call for sacrifice in this great and wonderful world is the call of the children who are waiting to be played with and prayed with. Will the Church hear the call?

She will. Not by a great movement in organization; not as the result of a propaganda of child study. A parent in some home, a rector in some parish, a professor in some seminary, a vestryman, a Sunday School teacher, in an ever-increasing host will find the joy that comes from a life devoted to the child, and in these sacrifices they will find their parenthood.

Nor is that all. In the Church's ability to sacrifice, lies her strength. Finding the fullness of her life in the parenthood of her children, she will begin to see what it means to so love the world that she must try to save the world. True Christian parenthood is never satisfied until it finds fulfillment in providing world-fathers for the world's children.

THE PRESIDING BISHOP'S LETTER TO THE SUNDAY SCHOOLS

EACH year the editors of the *American Church Sunday School Magazine* have requested the Presiding Bishop to write his cheering message to the children of the Church as a stimulus to the gathering of their Easter Offering.

Our canons declare that the whole Church is the Missionary Society, and the Presiding Bishop is therefore the Commander-in-Chief of the missionary forces. As such he issues his proclamation, to which we are glad to give the widest possible publicity. These "General Orders" have been reproduced in fac-simile, through the courtesy of the magazine above mentioned, and appear on the following page.

We would echo in the strongest way

his hope that the belief that the children of the Church, encouraged by their splendid success and notable advance last year, will take at least another large step toward that impressive string of figures:

\$200,000.00,

which the General of the Army has indicated as a goal to be striven for.

We are convinced that the possibilities of a fine response from the Sunday Schools to the missionary appeal have by no means been exhausted. It is beyond question possible for them to accomplish what Bishop Tuttle suggests in his inspiring letter—and to accomplish it with good results to themselves as well as to the missionary work of the Church.

Dear Children of all
The Sunday Schools:

Thirty four years ago the Boys & Girls began giving their Lenten offerings for General Missions. That was in 1878.

The amounts in the earlier years were little baby gifts. But lately they have been big children gifts.

Last year they were \$167,000.00

Just look at it; —
\$ 1 6 7 000. 00

My! how I love & thank you for it.

Now look at this; —
\$ 2 0 0 000. 00

Would'nt it be grand to make it all that this next Lent?

With a Heave, Boys, Heave; and a Help, Girls, Help, — let's try, please God, to do it.

Your grateful, Hopeful, Loving
Commander in Chief of
The Missionary Army,
St. Louis, Mo.
Dec. 9, 1912.

Daugh. Dutton
Presiding Bishop.



THE LITTLE CHURCH WHERE THE SUNDAY SCHOOL OFFERING ORIGINATED

THE CHILDREN'S GIFT FOR THE CHURCH'S MISSION

THERE is an old Scotch proverb that "Many a mickle makes a muckle." Nowhere is this more effectively demonstrated than in the Lenten Offering given each year by the Sunday Schools of the Church.

This movement was begun thirty-five years ago in the diocese of Pennsylvania, and almost at once it spread throughout the Church. Year by year the volume of gifts has grown, until for the whole period they have reached the amazing sum of \$2,618,290.86. The gifts which produced this result have come from all quarters of the earth and from all manner of children. The poor and rich have shared in it. Youngsters in Alaska have shovelled snow, and others in Southern California have raised flowers to earn their money for this purpose. The negro boys and girls of Africa, the peons of Mexico, the Igorotes of the Philippines, and the brown and yellow children of Japan and China have gathered the odd coins of their several countries in common with the children of the mountains and the prairies, the small towns and great cities of the United States.

The "Children's Offering" represents also the energy, devotion and self-sacrifice of many an adult. The teachers who inspire and lead their pupils, the Bible classes and the Sunday School officers, have a very large share in the result.

Yet all these labor and give the more gladly because they are helping to strengthen an enterprise of the children of the Church.

The offering is unique. No other Mission Board receives just this sort of help from the Sunday Schools of its constituency. Our Lenten Offering is in addition to the regular missionary giving. Many Sunday Schools have missionary offerings throughout the year, and an increasing number use the duplex envelopes. Yet these work no less eagerly to fill their mite-boxes during Lent. No other Christian body has such giving on the part of its children. Last year even a Roman Catholic missionary organ, none too ready to praise the efforts of others, commented admiringly upon the achievement of our children.

This Offering is significant. It shows what may be accomplished by educated effort and organized interest. In the six weeks of Lent the children gathered last year \$167,000; had the general congregations done equally well for the fifty-two weeks of the year the result would have been a million and a half of dollars.

A movement which can accomplish such results deserves more than a passing mention. We want to know something of its origin, its latest results, and of what such a gift may accomplish.

I.—THE BIRTH OF THE SUNDAY SCHOOL OFFERING

St. John's Church, Lower Merion, Pennsylvania, is situated six miles from the centre of Philadelphia. In 1877 it was a quiet little country parish, reporting forty-one communicants, and having about two hundred in its Sunday School. The Superintendent of the school, Mr. John Marston, Jr., was at the same time a man of vision and a man of action. He proposed to his school that they see how much they could gather during Lent as a missionary offering. Most of the parishioners smiled at the project; some frowned. The parish was in debt about \$5,000, but this did not deter Mr. Marston. With a wisdom born of a power for real leadership, he encouraged the children to do their best. When Easter came their offering amounted to \$200, and thus began the movement which was to sweep over the Church.

Encouraged by the success of the effort Mr. Marston sought to widen its scope by inducing others to adopt his plan. In this effort he was ably assisted by prominent laymen and Sunday School

workers, who together brought about the adoption of his plan by the Schools of the Diocese, resulting in a gift of \$7,000 for Missions in 1878. Mr. George C. Thomas, late Treasurer of the Board of Missions, was actively interested. The writer has often heard the story told of the first conference between Mr. Marston and Mr. Thomas on this subject of mutual interest. Their business offices were not far apart and often they enjoyed their luncheon together. On this particular occasion each had a fifteen cent bowl of oyster soup, and over this meagre meal plans were laid and methods agreed upon which resulted in the magnificent proportions the Lenten Offering has reached to-day.

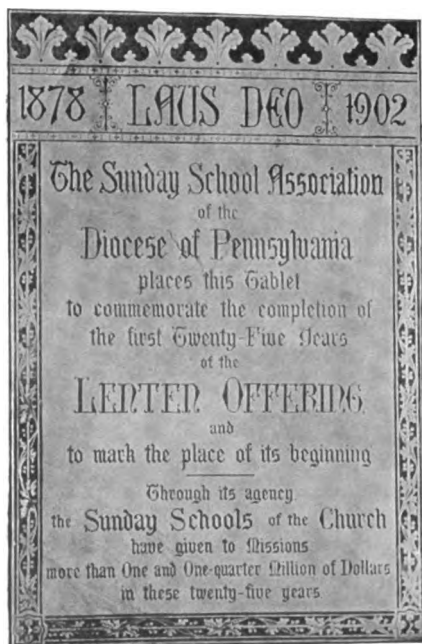
Twenty-five years passed with increasing interest, with larger and still larger offerings, when the officers of the Sunday School Association thought it would be well to recognize the greatness of the work, and erect a tablet to mark the place of its beginning. This was unveiled at a special service held on June 8, 1903, by John Marston 3d, a grandson of the originator of the Lenten Offering.

The last ten years have witnessed larger increases than ever before and it may not be too much to expect that the little \$200 of the first year will have grown to the magnificent sum of \$200,000 in a single year before it reaches its fortieth birthday.

On the last day of January, 1910, a quick summons came to John Marston, the servant of God, and he was taken to receive his reward. Beside the larger tablet mentioned above, a small one has been placed bearing this inscription:

The Originator of the
LENTEN OFFERING,
Mr. John Marston.

Entered into rest January 31st, 1910.
"Their works do follow them."—Rev.
xiv, 13.



St. John's, Lower Merion, has become a suburban rather than a "country" parish, and in place of the wooden buildings in which the Lenten Offering had its inception, there stands a noble group in enduring stone, beautiful for situation, perfect in architecture, and free of all incumbrance. Some who worship in its courts see in the great privileges

they enjoy the fulfilment of the Divine promise which came to God's people of olden time. "Bring ye all the tithes into the storehouse, that there may be meat in Mine House, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

II.—THE RECORD FOR 1912

THE Sunday School offering for 1912 reached its highest mark with a total of \$167,250.36, given by ninety dioceses and districts.

Each year we have presented an analysis of the offering, showing the per capita average gift of the Sunday Schools of the different dioceses and districts in the United States according to rank. In each case the sum total of the diocesan offering is divided by the number of teachers and officers in the Sunday Schools of the diocese as shown by the "Living Church Annual and Whittaker's Churchman's Almanac for 1913." The figure before the name of the diocese indicates its rank this year, the one following its rank last year. The list is an interesting one to study.

North Dakota takes first place, as it has done for a number of years, with a per capita offering of \$1.45 from each child in the district. When this is compared with the gifts of others it will be seen how great a thing has been done by the Sunday Schools of this missionary district. Pennsylvania, as usual, holds second place, and in the third appears a new name—the Diocese of Montana. While Montana Sunday Schools have given largely in previous years, the bishop has always maintained that their gifts should be counted on the apportionment; they could not, therefore, be reckoned in the special Children's Offering. The whole Church has now come to Bishop Brewer's point of view in this matter. Honolulu which last year stood sixth, is now fourth, with a good show-

ing. The record of the remaining may easily be discovered by comparison of the figures before and after the names.

1. North Dakota gave \$1.45; 2. Pennsylvania gave \$0.83; 3. Montana gave \$0.70; 4. Honolulu gave \$0.63.

Sixty to Fifty Cents.

5. Missouri (4); 6. Pittsburgh (7); 7. South Dakota (10).

From Fifty to Forty-five Cents.

8. Los Angeles (13); 9. Eastern Oregon (5); 10. Bethlehem (18); 11. West Texas (26).

From Forty-five to Forty Cents.

12. Kansas (24); 13. North Texas (16); 14. Eastern Oklahoma (38); 15. Minnesota (17); 16. Western Michigan (57).

From Forty to Thirty-five Cents.

17. Western Massachusetts (19); 18. Quincy (87); 19. Vermont (21); 20. New Hampshire (41); 21. Erie (14); 22. Central New York (39); 23. Nevada (11); 24. Arizona (37); 25. Arkansas (40); 26. Kansas City (23); 27. Easton (20); 28. Dallas (9).

From Thirty-five to Thirty Cents.

29. New York (22); 30. Wyoming (62); 31. Kentucky (30); 32. Connecticut (34); 33. Olympia (58); 34. Salina (27); 35. Alaska (35); 36. South Carolina (32); 37. Texas (12); 38. Michigan City (77); 39. Alabama (52); 40. Georgia (31); 41. Duluth (55); 42. Milwaukee (51); 43. Indianapolis (42); 44. Delaware (46); 45. Western Colorado (85).

From Thirty to Twenty-five Cents.

46. West Virginia (36); 47. Rhode Island (61); 48. Harrisburg (54); 49. Maryland (44); 50. New Jersey (50); 51. Washington (65); 52. Southern Ohio (29); 53. Spokane (33); 54. Michigan (64); 55. Massachusetts (56); 56. Ohio (75); 57. Oregon (47); 58. North Carolina (69); 59. Lexington (25); 63. Kearney (45); 64. Newark (72).

From Twenty-five to Twenty Cents.

65. Western New York (59); 66. Colorado (76); 67. Atlanta (8); 68.

Southern Florida (74); 69. Mississippi (49); 70. Oklahoma (67); 71. Sacramento (3); 72. Iowa (80); 73. Louisiana (82); 74. Springfield (68); 75. Chicago (70).

Below Twenty Cents.

76. Maine (63); 77. Utah (48); 78. Southern Virginia (79); 79. Nebraska (66); 80. Albany (43); 81. Tennessee (71); 82. Marquette; 83. Asheville (78); 84. Long Island (86); 85. Virginia (81); 86. Fond du Lac (83); 87. California (84); 88. Porto Rico (88); 89. Florida (60); 90. Idaho (53).

III.—WHAT SUCH AN OFFERING CAN DO

One hundred and sixty-seven thousand dollars in a single year, and during thirty-five years a total of \$2,618,290.86! This has been done by the Sunday Schools of the Church since John Marston had his great thought in the little Sunday School at Lower Merion, and persuaded Mr. Thomas to help him work out a plan for the Church.

Some comparisons will help to illustrate: The Society for the Propagation of the Gospel in Foreign Parts, the first missionary organization of the Mother Church of England, had been at work eighty-five years before the amount placed in its treasury reached the sum of \$1,000,000. This included annual subscriptions, dividends and royal grants. The children of the Church, by means of the Lenten Offering, have put into the Treasury of the Board two and one-half times that sum in thirty-five years.

The offering of last year is sufficient to pay the salary and traveling expenses of all the Missionary Bishops, both foreign and domestic, of the eight department secretaries, working in different parts of this country, and of the president and all the secretaries on the staff at the Church Missions House. Or putting it another way it will support the entire work done by the general Church among Indians and Negroes in this country. As a matter of fact the money

is not confined to either of these uses, but portions of it go everywhere throughout the world. The little kindergarten in Japan is nourished by it, the school where the eager children of Africa are taught Christian knowledge, and the orphanages and hospitals in the Philippines and in China. Mission work in snow-bound Alaska, and the varied interests in the wide fields of the missionary bishops in this country receive of the children's bounty. And herein lies the chief value of the offering. Not in the number of dollars which can be collected, nor in the number of bills which these dollars will liquidate, but in the fact that the children of the Church are being trained in Christian activity and their view of service widened to include the whole world. From the very beginning this has been the highest purpose of its promoters. While its founder was not unmindful of the splendid results measured in dollars and cents, he was even more impressed with its educational value, and this should be the consistent attitude which the Church takes. The offering is stimulated, not for the purpose of exploiting the children of the Sunday Schools and securing additional missionary funds, but for the training of the Church's children to understand the Church's life and purpose. As such we may well give constant thanks for its increasing influence and effectiveness.



THE BOYS AS THEY WERE GIVEN TO US
The shortest one is the little lad who crawled off the boat and then on again

SAVED FROM THE FAMINE

By the Reverend John G. Magee

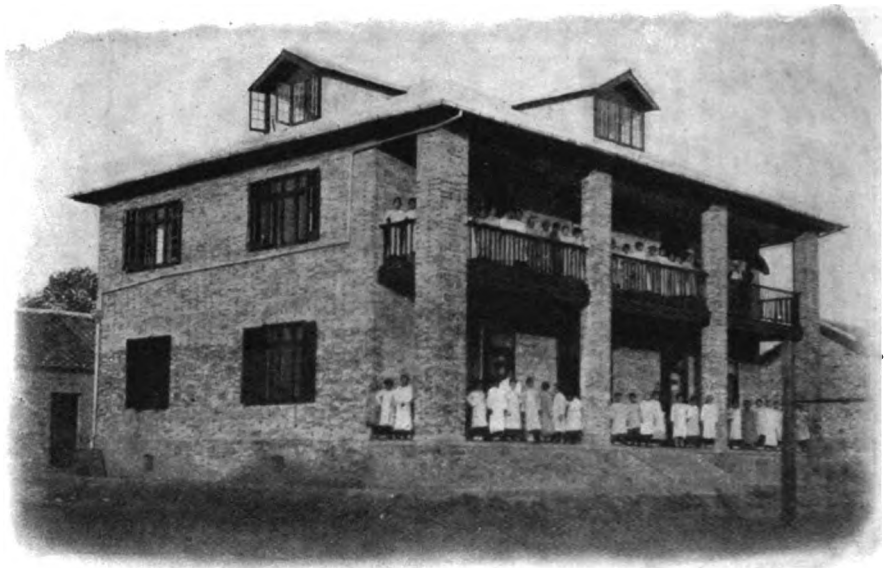
ONE of the saddest of the many sad things about any great famine is the suffering of the children. The recent famine in China was no exception to this. To see them with their little sickly faces and sometimes emaciated bodies, scrambling with haggard women after the individual grains of rice that slipped through the bags being handled by the relief workers, would melt the heart of the most hardened. How many children starved to death no one will ever know. Village officials were often eager to give away as many as twenty or thirty or more, while the parents would often beg you to take their boys since they could not feed them. Knowing what a passion for male children the Chinese have, it is surely a pathetic sight to see a Chinese father knock his head on the ground before you beseeching you to take your pick of his sons. There were very few girls in sight, as they brought a price of from fifty cents to a dollar (gold). This will tell its own tale, for sin is pretty much the same everywhere,—only in nominally Christian countries it is not so flagrant. A

great many were carried off by the soldiers.

Out of such conditions as this grew our little orphanage at Nanking. As we had no equipment at that time for housing them, we could only take in a handful. When I came down from the famine region for the last time I brought thirteen boys with me. Some of them I had picked up along a river as I was returning on a boat with some relief workers who had just closed their sta-



Three of the same boys a few months later



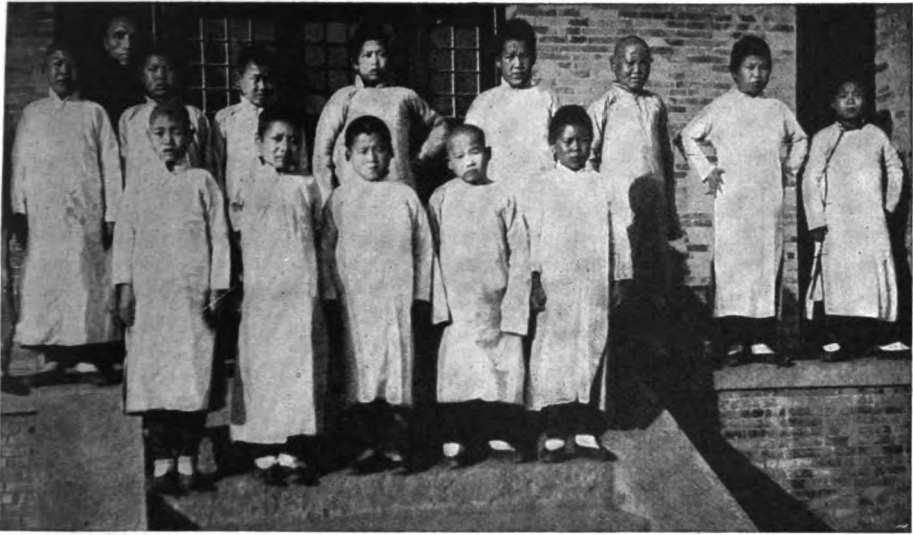
THE ORPHANAGE

tion. One night as we were passing a town a man hearing that we were taking homeless orphans brought some to the river bank and we stopped for them. One little fellow I remember in particular. His body was emaciated and he had to hold on the few filthy rags that served as his clothes, or they would have dropped off. All the spirit had been knocked out of him by the suffering he had been through, and he stood there in the water trembling with fear of the strange foreigners who were promising him a home and food. He climbed on our boat and then crawled off again. It was something of a proposition for a child to go off, he knew not where, with white men on about five minutes' notice, even if he was starving. Finally, just as we were leaving, assured by the boys we already had on board that he would be well treated and fed, he crawled on again. I wish you could see him now. In a picture taken some months after their arrival in Nanking he is the fattest and jolliest of the lot. It would be almost impossible to recognize him as the same boy.

After the children were collected there was first of all the much-needed scrubbing, cutting of hair and change

of clothes at the Presbyterian hospital at Hwai Yuan. Then came the trip to Nanking, including a ten-mile ride on the Presbyterian motor boat to the railroad, and the one hundred miles by rail to Nanking. Needless to say this trip was full of wonders to these country lads. On the cars, when we doled out a slim lunch consisting of a boiled egg and a bun for each boy (we succeeded in buying these from a vendor at one of the stations passed) one of the boys who was a little older than most of them politely offered part of his share to the people who happened to be sitting on the same seat with him; and this in spite of the fact that he had been going hungry for weeks or months, only having had sufficient food for a few days. How many American boys would have done such a thing under similar circumstances?

After entering the city wall at Nanking we drove the seven miles to our rented Chinese house which was to serve as their home for the time being. One of the drivers told the boys that we were going to dig out their eyes and cut out their stomachs! This awesome news, coupled with a little homesickness, was probably the cause of two of them



OUR THIRTEEN ORPHANS ON THE STEPS OF THE ORPHANAGE

running away the very next day. We had to send four or five of them to the Methodist hospital to be treated, and two of the older boys who were allowed to go along ran away. But their places have been filled by three others.

At first the children ate ravenously, and were soon rolling in fat. They presented an odd appearance, as we had to fit them out in odds and ends of clothes, with the result that some of these were too large and some too small. One little fellow was much concerned, as he complained that his clothes were so tight that he could not eat a full meal!

After a few weeks, with Bishop Graves' consent, we entered into a union orphanage with the Presbyterians in Nanking, who already had land for an orphanage with buildings in process of construction provided by money from the *Christian Herald*, of New York. We were very glad indeed to accept their invitation, because in Nanking all the missions have been co-operating splendidly in educational work, and besides this plan gave us a fine place for the children.

Our plan is to teach each boy a trade as well as to give primary instruction, following the method of the trade school at Ichang. All are taught gardening as

well as a trade. At first we shall teach carpentry, tailoring and possibly shoe-



A NECESSARY OPERATION

making and brass-work. Experience will show us what is best. We want to send each boy out into the world able to support himself.

This is only one little undertaking among the countless things that are being done to redeem this great nation at this crucial time. Compared to the need it is nothing. When the Cantonese troops came down from the famine region they brought six hundred children with them, but the government would not permit them to keep them, since they feared they might be used for evil purposes. Such a number might have been gathered in a comparatively small num-

ber of villages. But it is a satisfaction to have done something, however small, to answer "the bitter cry of the children."

To hear these little chaps happily shouting out their lessons, or romping in their present spacious compound, and to know that they are daily learning to love and know their Saviour, gives one no little pleasure. Some of them at least might have swelled the number of little lives crushed out by the cruel jaws of famine. Now, let us hope, they may each contribute something to the up-building of the Kingdom of God in China.



ROMPING IN THE COMPOUND OF THE ORPHANAGE

REFORMING A REFORMATORY IN CUBA

A GOOD USE FOR A CHURCH PAPER

By the Reverend C. B. Colmore

THE Rev. Francisco Diaz, through the medium of our district paper, *The Church in Cuba*, of which he is editor, has been instrumental in bringing before the people of Cuba a true statement of the conditions existing at the national correctional school, sit-

uated at Guanajay, a few miles from Havana, which has resulted in great benefit to the unhappy inmates of that institution.

The president for Cuba of the "Band of Mercy" first called Mr. Diaz's attention to the facts and took him out to

the school on a visit of investigation in September. They found everything in a most deplorable condition. Although some \$20,000 has been appropriated annually for the institution, which cares for upwards of 200 boys, it was evident that very little had been expended in their behalf.

Photographs were taken showing the sad plight of the boys, and upon his return to Havana, Mr. Diaz immediately published a supplement to the church paper which was distributed broadcast through Havana and the rest of the country. In the article the conditions were described in what was called the "antechamber to the penitentiary." Hundreds of children shut up in the most horrible misery, whose clothes hardly served to cover their nakedness; torn, dirty and no opportunity to change them, as they possessed no others than

those on their backs. The beds had no mattresses or other covering over the wire springs. Boys were all mixed together, "young and old, bad and worse," with no attempt to separate and train them for citizenship in the nation.

The publicity of these facts soon became the subject of conversation on all sides, and numberless appeals came from all parts of the island for copies of the paper, and requests for information with regard to the Church by which such

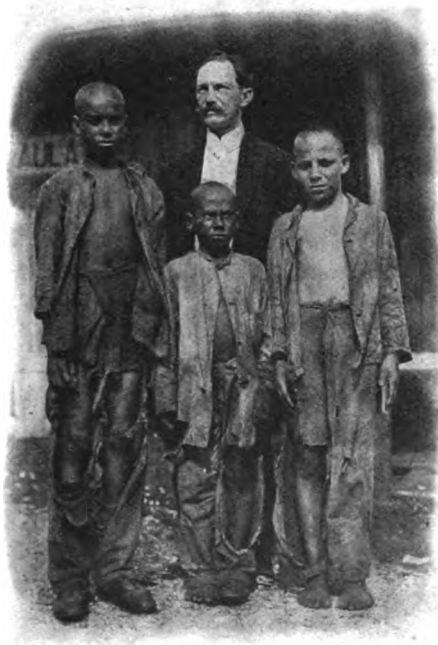
charitable work was being done. Not all the comment, however, was favorable, for Mr. Diaz received some anonymous letters stating that "your life will continue just so long as you desist from publishing in your little paper, *The Church in Cuba*, anything concerning the correctional school at Guanajay." Mr. Diaz of course took no notice of this, publishing a second supplement,

and giving due notice of the progress made in the matter in the regular editions of the paper.

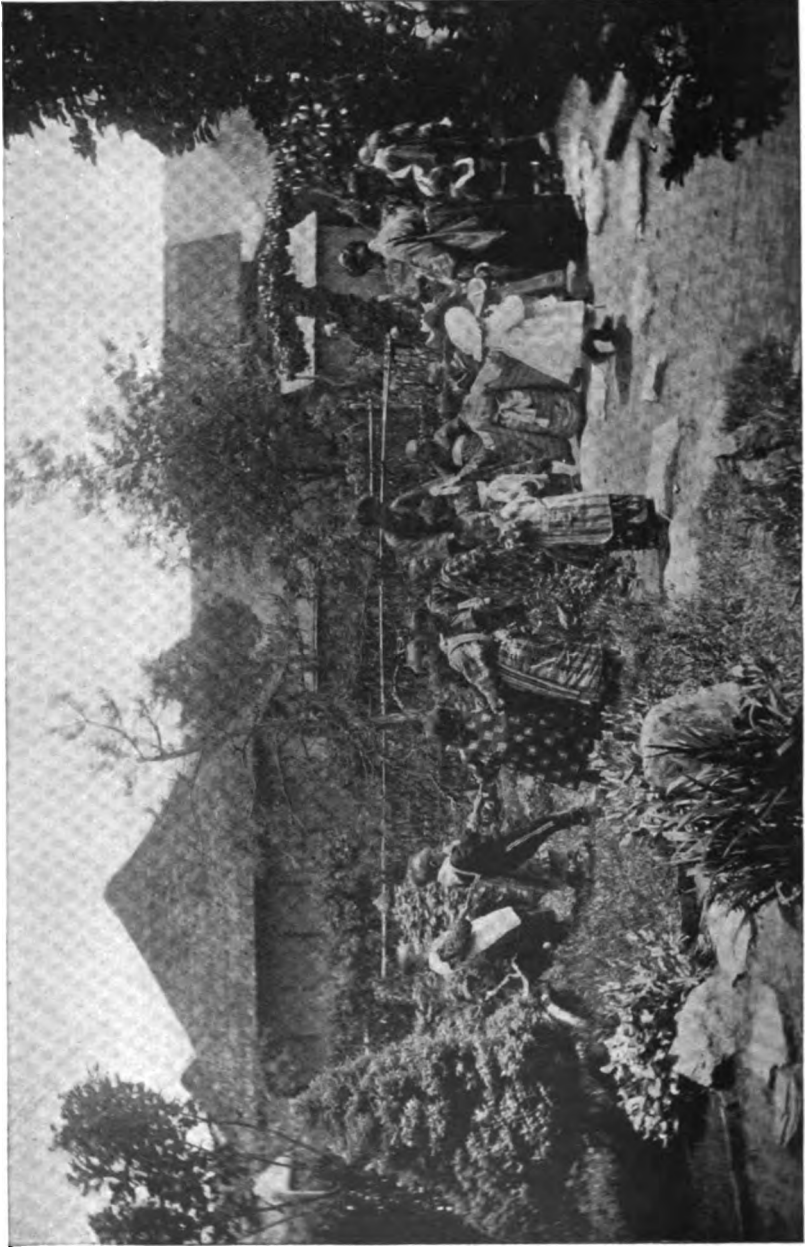
The matter was taken up by the political party opposed to the Government, and no small use was made of it as a campaign material. Our editor placed the matter before all the prominent men in the Conjunctionist party and obtained their promises to better the conditions if elected in November. Through his efforts the power of public opinion was brought to bear upon the

present authorities, the superintendent of the school was displaced and an honorable man appointed to fill the vacancy. The buildings were at once ordered repaired and painted throughout, wagon loads of clothes made for the boys and sent out, and all conditions vastly improved.

Rev. Mr. Diaz has shown these boys that at least someone cares for their bodies, and he has told them that Jesus Christ cares greatly for their souls.



MR. DIAZ AND THREE OF THE REFORMATORY BOYS



THE KINDERGARTEN IN A GARDEN, WAKAMATSU, JAPAN

A LITTLE CHILD SHALL LEAD THEM

By Margaret Jefferys Hobart

THERE is a Japanese proverb that runs "The heart of a child of three remains until sixty." When we set forth upon the great Conquest we should be mindful of this truth and try to win first that strategic point—the heart of the child.

The value of the kindergarten as a missionary agency is only beginning to be realized, but where it has been used its importance is thoroughly appreciated. Perhaps the greatest difficulty the foreign missionary has to encounter is the non-Christian point of view which makes it so hard to find a point of contact and to make an appeal. The Christianizing of the country can follow only upon the creation of Christian homes. But meanwhile there is the lack of a Christian atmosphere in which the little ones may grow to learn by example and experience in the lives of those around them what the love of the Lord means. This lack the mission kindergarten is able in some measure to supply. Though the kindergarten cannot make definitions, he unconsciously takes knowledge of his teachers that they have been with Jesus. He may grow up unbaptized, yet he can never in after-life entertain the unfriendly attitude toward Christianity which is common to his prejudiced fellows.

Not only is it the child that is thus influenced; the kindergarten is an open door into the native home. To the overburdened mother the kindergarten, with care and contentment assured her child for at least part of the day, is a tremendous boon. Even those parents who would hesitate to send their older children to a school where the "Western religion" is taught, are willing to send their babies to the kindergarten, because in their estimation the little ones are too young to be hurt by foreign teaching. They forget their own prov-erbs; and we do not remind them. So the children are sent in such numbers that most of the kindergartens are overcrowded. Then naturally it is only

polite that the teacher should call to tell each fond mother how well her darling is progressing in his baby studies, and what mother can resist the friendly advances of those who are good to her children? Thus the ice is broken, and the kindergartner becomes a welcome visitor in the home of each of her little charges. The mothers are invited to attend the Mothers' Meeting, and in one or two enterprising kindergartens the fathers also are gathered into a Fathers' Meeting. The little alumni of the kindergartens are organized into alumni associations so that the teachers retain some hold upon the children even after they have left the shelter of the kindergarten.

Although kindergarten work is carried on in several of our missions, it is in the Japan Mission that its efficiency is best demonstrated. The first opened was that planned by Mrs. Madeley and begun by Miss Bessie Mead for the Children of the March Wind, as the little ones of the northern coast town of Akita are called. Mrs. Madeley, immediately upon her arrival in Akita in 1902, determined that there should be a kindergarten for the children under her charge. But it was 1905 before Miss Mead was appointed and the little ones could be gathered each day in the kindergarten which was started in her own house. All was going splendidly until one night the house was burned to the ground and the kindergarten left without a home. When the babies arrived next day and found only the charred remains of their little paradise, they wept lustily and would not be comforted until the catechist, saying, "It is better under the shadow of the cross," offered to open to the children his tiny house next to the Church. So the kindergarten was held there until 1908, when the new building, erected by the Little Helpers in memory of one of their number, Gaylord Hart Mitchell, was completed.

Meanwhile the Madeleys had moved

to Wakamatsu. The first thing Mrs. Madeley did was to open the *Sei Ai Yochien*, or Holy Love Kindergarten. The same year Hatsuse San, an earnest Christian woman, started one at Yumoto. Hatsuse San has never had any special training, but every summer she goes to a summer school in Tokyo and returns with new ideas which she and her assistant put into practice with such effect that the kindergarten is improving year by year.

The following year, 1907, saw the first Tokyo kindergarten, the *Shin Ai* Kindergarten, or the Kindergarten of the Love of God, which Mr. Peter Kune-kichi Goto opened in one of the worst slums of Shitaya, a suburb of Tokyo.

The moral depravity of this district is shown by the very games the children play, "The Pawn-Broker," "The Burglar," and the like, while they swarm in the wretched alleys and learn every sort of vice from their earliest infancy. Mr. Goto felt that he could best reach the community through the little ones, and he started his "creche" in the best quarters then available. So potent an influence for good has it become, that in 1910 the Ministering Children's League in Tokyo and other friends subscribed enough money to enable him to build a new and commodious building and to secure a yard as playground for his pupils. The organ was bought with money secured by the sale of a valuable ring which a young Japanese lady took from her finger and gave Mr. Goto on hearing him tell some especially pathetic story about life in this Shitaya slum. This same year in Kawagoe Deaconess Ranson and Miss Heywood organized the *Hatsukari* or Wild Goose Kindergarten, called after the old name of the town. Miss Upton is now in charge of the Kawagoe kindergarten, and under her direction an offshoot has been opened in the neighboring town of Urawa. Meanwhile Miss Bristowe was busy in Aomori, Hachinohe and Morio-ka, starting kindergartens. Although she has not had the advantage of trained teachers, the three kindergartens under

her supervision have been centers of good, and useful evangelizing agencies in the district.

In 1909 Miss Fyock started her model kindergarten in Sendai in connection with the Training School for Mission Women. She hopes in course of a year or two to open a normal school for kindergartners, for which the buildings have already been erected. The next year a kindergarten was started in Kumagaya by Mr. Kitazawa, the resident catechist, thus making eleven kindergartens in the district of North Tokyo alone.

During the last year, 1912, three more kindergartens have been started, a second one at Sendai under Miss Fyock's direction, one at Yamagata where Miss Mead has lately been transferred, and one in Okubo, a suburb of Tokyo, by Miss Bessie McKim.

The kindergarten work in the district of Kyoto was begun in 1910, the year that Miss Mabel Bacon was appointed as pioneer kindergartner for the *Sei Ko Kwai* in Kyoto. The first year she opened a kindergarten in St. John's, Bishop Williams's old parish, and the next year one in St. Mary's. She is planning further development of kindergarten work in the southern jurisdiction.

The Japanese word for kindergarten is *Yochien*, and a recent regulation requires that all institutions bearing that name hold a Government license. The advantages accruing from the possession of such a license are, however, offset by the restriction which forbids religious instruction, even outside the proscribed curriculum. Many Christian kindergartens hold the license and provide religious instruction in kindergarten Sunday Schools. Christian stories may be told during the week in the story hour, and the examples of the teachers together with the Christian atmosphere of the kindergarten are beyond the regulation of even Departments of Education. Some of the kindergartens, however, do not hold the

Government license but call their school by a name other than *Yochien* and pay the penalty for their freedom.

A day in a Japanese kindergarten of the American Church Mission is not unlike a day in the kindergartens with which we are familiar. Long before the opening bell has sounded, the eager little ones are assembled. If the kindergarten is furnished in the native style, they have left their sandals at the door and are pattering about in soft tabis. They have already greeted their teachers with their polite "*Sensei, ohaya suzaimasu,*" "Honorable early it is, teacher," and are ready for the opening prayers; for in most of the kindergartens the day begins with the Lord's Prayer, and a morning prayer said in unison, and then perhaps a hymn.

If it is early in the term and there are many new pupils, the most important lesson to be learned is that of sitting in foreign fashion on the kindergarten chairs with little hands folded decorously. For the Japanese babies, until they come to kindergarten, have never sat on anything but the floor, and it takes many days of patient effort before they learn to sit securely. Many and many a time during the first few days must the teacher stop to pick up some little tot who has returned in sudden and surprised manner to his native seat, the floor.

In the middle of the session recess is given for *o bento*, honorable lunch, which the children bring with them, curious concoctions of rice and fish, with sometimes a cake, save in those kindergartens where sweets are forbidden.

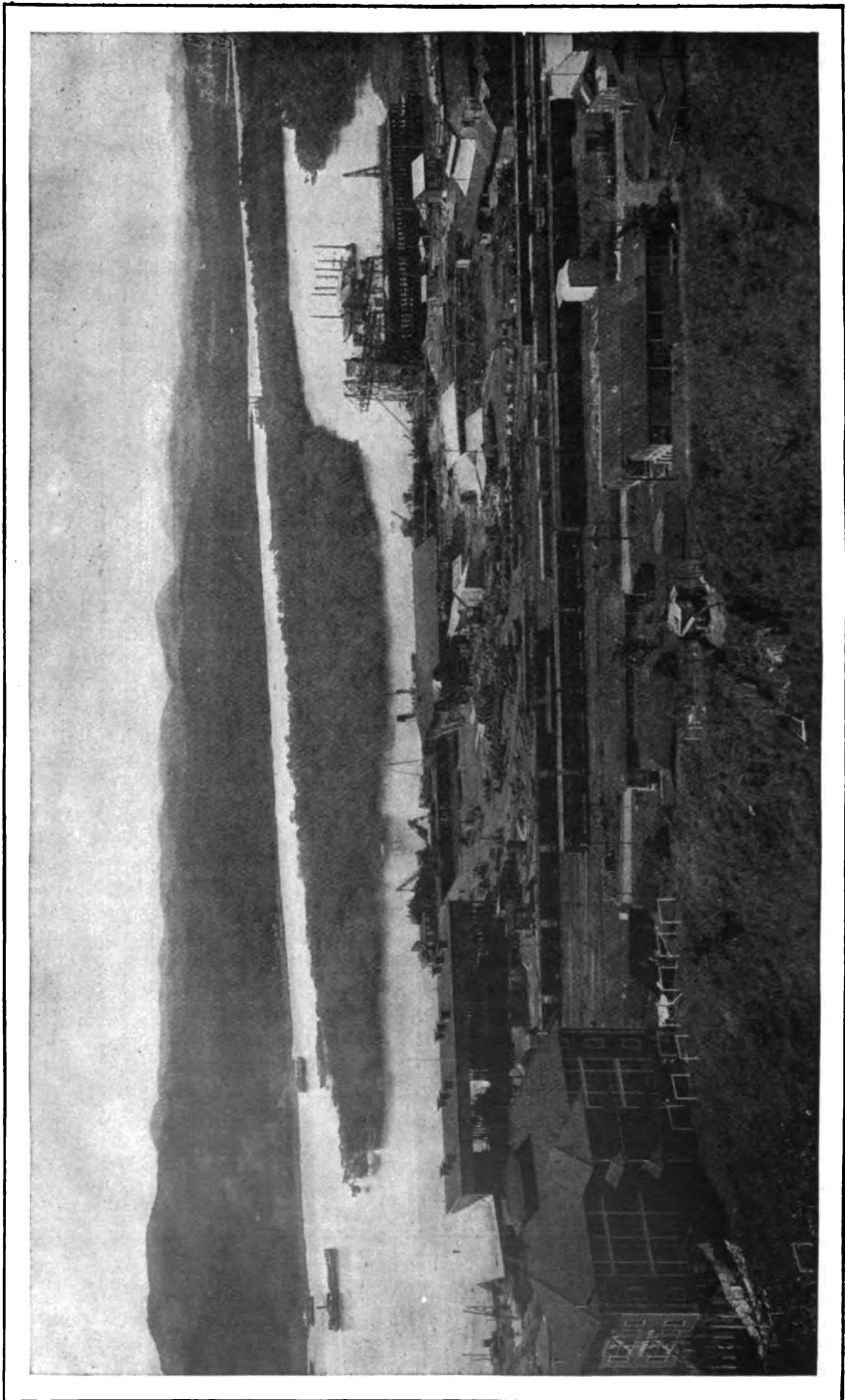
Before luncheon they repeat together their grace, and many mothers have told

the kindergartners that this habit acquired in the kindergarten is brought home, and that the children not only teach their younger brothers and sisters, but insist upon having their parents return thanks for God's bounty before partaking of their meal.

During the story hour the little ones listen eagerly to tales from their own folklore or to nature stories; often there is a beautiful Bible story or an episode from the life of a great Christian hero. The children always enter heartily into the games. Miss Bacon tells us that her children love above everything else the games which dramatize the deeds of great heroes, and thus give opportunity for the expression of patriotism. Their deft brown hands are apt with their handwork, and their keen minds—for the Japanese children, particularly of the poorer classes, spend so much of their time in public that they are seldom shy or reserved—are so quick to catch an idea that it is a joy to teach them.

And the lessons learned in kindergarten are carried home. Stories drift back to the workers of how one mite reproved his father who was loyally extolling the emperor as the consummation of everything good, by asking, "And how about God?" and of another who comforted her troubled mother by saying, "Why don't you tell it all to the Lord Jesus—I do." In one mission station after another we hear how the kindergarten babies in the fulness of their own enthusiasm have persuaded their parents to attend the preaching services and have brought their brothers and sisters to the Sunday School. And we remember that a great prophet said, "A little child shall lead them."





THE TOWN OF EAST BALBOA, THE AXIS OF THE CANAL
It was here that the Hindu funeral took place

A HINDU FUNERAL IN THE CANAL ZONE

By the Reverend Harvey P. Walter

THE world has come to the Republica de Panama to help to dig the canal. Forty-four different languages are spoken along it. Among these people are Hindus from India. They are said to be most excellent workers, sober, industrious and reliable. They have brought with them their strange customs and religion.

One of these strange customs is their method of disposing of their dead. They do not bury, but burn. I went to Balboa to see the "last rites" given to one of their number who had died. The pyre was built on the dumps of East Balboa, just where the breakwater is being built out to Naos Island, seven miles away.

When I came to the place the pyre was in the shape of an oblong frustum of a pyramid about three feet high. The top was level, on which the coffin was placed. Then the men piled the prepared wood all around the coffin, completely hiding it from view. The pyre then looked like an oblong tent. The priest made a short address to his comrades in his native tongue. This was followed by a prayer. Now the dramatic moment had arrived. The dead man's brother was led some distance away, around a bend in the road, so that he could not see the burning. At a word from the priest every man—there were about thirty of them—pulled from his pocket a bottle of kerosene and poured it on the wood. About six men took short pieces of wood and poured oil upon them. At another word from the priest they lit these sticks and thrust them at different places into the oil-soaked pyre. In a very few moments the whole thing was enveloped in furious flames, and the body was burning.

The men sat about the pyre watching the flames devour the body of their former comrade. As they sat there in silence one could hear the cries of the

dead man's brother above the crackling of the flames. I went to the priest and asked in Spanish whether he spoke that language. He shook his head, but said: "Me speak English." I told him that was my language, and I would like to ask him some questions. He replied that he would be glad to "speak with me."

"Of what religion are you and your people?"

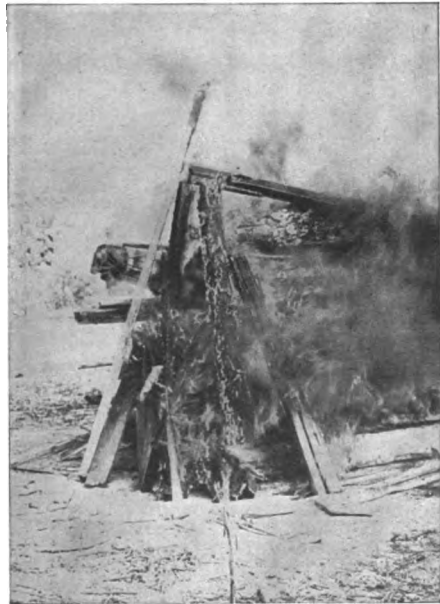
"We are all members of the Sikh religion."

"Why do you burn instead of bury your bodies?"

"That is one of the rules of our religion. Everyone above three months old must be burned; under three months they may be buried."

"Would you tell me something about your religion?"

Here occurred a dramatic interruption. The dead man's brother got away



THE FUNERAL PYRE BURNING

from his friends and came running down the road at top speed, right toward the fire. It looked as though he would run right into it. Indeed, he was within a few feet of the pyre before he was stopped by several of his friends, and literally dragged to a safe distance, where a few men sat on him. I wanted to ask whether he actually would have run into the fire if he had not been stopped, but forgot to do so. I do not see how he could have stopped himself at the speed with which he was coming.

I repeated my question about religion and the priest told me there are "five principles" of his faith:

1. They are monotheists. "We believe in one great invisible Spirit to which we pray and which we worship." He said their sect was founded at least in the fourteenth century. It was surprising to me to learn that for so many years there were worshippers of the one true God in India among the Hindus. What is this but another confirmation of St. Paul's statement to the Lycaonians that God "left not Himself without witnesses" in all the world? (Acts 14:17).

2. They have a five-fold baptism. Five is their sacred number, as three may be said to be the sacred number among Christians. This baptism makes them full members of their sect and entails upon the baptised the observance of the tenets of their religion.

3. No one is allowed to cut his hair or shave his face. The hair is plaited and wound about the head somewhat as our mothers used to do. It is kept in place by a turban which every man wears instead of a hat. These turbans are of all colors, which I at first thought might represent caste, but the priest said it was simply a matter of taste. The Sikh's religion permits no caste. It is founded upon the idea of human brotherhood.

4. Every member must always be armed.

5. Every member must wholly abstain from any and all intoxicating drinks. This "principle" of their religion is no doubt one of the reasons why these men are so tall and straight, so strong and steady, so healthy and peaceable.

The fourth tenet of their religion puzzled me. I said it seems very strange to me that a religion founded upon human brotherhood should require all its members to go about armed. "Will you tell me why you have this 'principle?'"

Then in his quaint English he told me this story. "Man' years ago Mohammed, he come to my country. Mohammed he say, 'You take my religion.' My people say, 'We no want your religion.' Mohammed, he say, 'You take my religion or I fight you.' My people say, 'You may kill us, but we no take your religion.' Then Mohammed, he kill man' my people. At last my people see Mohammed kill all our people if we no fight him. Then we fight Mohammed. But Mohammed no able to conquer us and my people no able to conquer Mohammed. But my people kill so man' Mohammed people that Mohammed, he say, 'I no fight you more, you no fight me more, you keep your religion, I keep my religion. Let us have rest.' So we fight Mohammed to standstill. But Mohammed, he no honest. When he finds one of my people alone he kill him. My priests then say, 'All men Sikh's religion must be armed and fight Mohammed if Mohammed fight him.'"

He told me that the man who led the people in this fight was named Singh. He is held in great reverence ever since, and every man of the Sikhs religion takes Singh for his surname. The clerk who took their names when they first came to the Zone, and found every first one of them was John, Henry, James or Paul Singh, thought this man Singh had the largest number of sons of any man in the world. In this way they forever honor General Singh.

By this time the fire had died down to hot ashes and living embers. As the fire

died away the dead man's brother seemed to grieve more and more. How we all pitied him! How these two brothers must have loved each other during life!

But now the Hindus began to move about. They brought various articles of food, prominent among which were two dressed kids. What are they going to do with all this raw meat? Are they going to have a barbecue? Yes, that is it. The fire which had been lighted a short time ago to consume the body of one of their men is also to furnish the

heat for the funeral feast! Something was lacking, however. Where was the grief-stricken mourner? He was no longer prominent on account of his cries and tears. He was assisting in the preparation of the feast. He helped in every way, not in solemn silence nor in unseemly laughter, but in a perfectly natural way. And no one seemed to have a heartier appetite than this brother. How he could eat food roasted in his brother's ashes was beyond me. I guess one must be brought up a Hindu to make that possible.

THREE OF CHINA'S LITTLE ONES

By Elizabeth P. Barber

I WAS just turning away from the woman's meeting on a cold, dreary afternoon, thinking that woman's life in China was not out of harmony with the street scene that lay before me—one of dirt and dreariness—when my thoughts were suddenly arrested by a sedan chair stopping in front of me and a foreign voice calling: "I am looking for you."

I found the occupant of the chair was a lady from the China Inland Mission who came to ask if we could take a little girl who had been brought to her by a *taitai* (the wife of an official) with the following story:

The *taitai*, having no children of her own, had bought the child for \$20 (\$10 gold) from a poor widow while on a visit to an adjoining province. Upon her return home her husband refused to allow her to keep the child, and angrily ordered her to get rid of it at once, also adding that if she felt obliged to buy a child, he did not understand her wasting the enormous sum of \$20 on a girl!

The woman was in despair, but while on this visit she had learned something of Christianity, so she

turned to the missionaries, hoping they would help her.

Pitiable as the outlook was for the child, it seemed impossible to take her, as we had no orphanage, and our girls' school was already crowded. Besides a six-year-old child was too young for school. The only way open was to become personally responsible for her. So I went with Mr. Lee to see the wee lady



MISS BARBER AND PRECIOUS TRUTH

and her mother. The latter we found a young woman of very pleasant address, and the former a chubby tot to whom one's heart went out at once. What was to be done? It seemed the old, old story—a little child and “no room in the inn.” It was Good Friday, and when I thought of the scene on Calvary and all it meant for her, I could not find it in my heart to turn her away, so by the following quaint contract she was made my very own:

“The Honorable Mrs. Wan, who executes this deed of gift, is willing to present Kwei Chen (Precious Truth) to Miss Beh* of the Holy Catholic Church to instruct and rear. When she is grown Miss Beh has authority to act in choosing her a husband. She who now gives cannot interfere. This is done with a willing heart, nor will a different statement ever be made. As empty words are not evidence, this deed is given as proof.”

Having assumed this responsibility and returned home, the first thing I had to do was to make the acquaintance of the sewing machine, for although she came from a *taitai*, I found her wardrobe very slender. The next was to have her baptized, and then sit down and wonder what in the world I should do with her!

The baptismal service was scarcely all one's heart desired, as my lady demonstrated her ability to use her lungs, and openly repudiated her new mother; but what could one expect, for perhaps she thought three mothers in her short life all too many, and this last one a queer looking creature with “white hair and eyes”—for so the Chinese describe us. In the final disposition of the child I had to turn to St. Mary's Orphanage in the Shanghai district. Here Precious Truth (for such is her name in English) has been kindly cared for for five years, and is awaiting my return to China to go up river to St. Agnes's

school, where she will be educated for a teacher, or perhaps St. James's Hospital will train her for a nurse.

The mention of St. James's brings me the story of our second adoption. Early one May morning Miss Ogden, our foreign nurse, ran into my study, bringing the tiniest, queerest-looking little bundle, and said: “Miss Barber, do take this baby and do something for it; it has just been found in the hospital garden and we are getting ready for an operation and I have not a nurse to spare.” I received into my arms a tiny, chilled morsel of humanity wrapped in a dirty rag and tied with a string. I fled to the hospital with it, and soon a big tub of warm water, a “grown-up's” padded jacket and a blanket did wonders for the small object's comfort. You have already guessed it was a baby girl not wanted by her parents, and that the same problem confronted us: “What shall we do with her?” I must have looked at her very wistfully, for Miss Ogden generously said: “You take her if you want her.” But I felt were I so rash I might be reduced to putting her in someone's garden!—so she fell to Miss Ogden. Miss Emery visited us soon after, so we baptized the new adoption with Miss Emery's Chinese name, “Mei,” and ever since Mei Si has been the joy of the hospital and the whole compound. A tiny rescued waif, toddling through the wards, down the walk to our homes, or to visit her “sisters” (for so she called the school children) in St. Agnes's, she has been a blessing, an influence for more good than one can say.

At another time a woman came to me bringing a little girl—an albino—whom she begged me to take, since she was considered so hideous that it would be impossible for her to marry. This is looked upon as rather a disgrace in China. Hence she did not want her. My heart ached for the little soul as she sat listening to her mother, urging, begging a stranger to take her, and I wondered what the little child-heart felt.

*Miss Barber's Chinese name.



SOME JOLLY CHILDREN OF THE DAY SCHOOL

Surely she must have realized the lovelessness of it all.

Perhaps the saddest case of all is the little slave girl who was brought to the hospital recently by one of our catechists. He had found her on the street almost naked and beaten until her body was lacerated. She had been so treated and turned homeless in the street by the daughter of an official, and old scars showed life in the past had not been free from brutal treatment. She was soon bathed, bandaged and tucked into bed by the hospital nurses, and later, when I laid a foreign doll by her, which she could not take because of the poor, little swollen bandaged hands, she smiled up at me just as one of our own little girls would have done. Very soon messengers came from her former owners saying they did not want her, so it means another little waif left to the care of the big Church at home.

One could write indefinitely of those who come to our doors. The half has not been told. I can only pray that these lines may be a call to the Church at home to respond to the great opportunity given her in this day of new things in China—a day for reaching these little ones as we have never been able to do before.

HOW REACH THE OTHER FOUR-FIFTHS?

INVESTIGATION indicates that not one-fifth of the communicants of a congregation make any contribution at all to the "annual collection for missions."

What is the remedy?



MISS OGDEN AND MEI SI



ON THE COAST OF "THE DAUGHTER OF THE SUN AND SEA"

BOYS AND GIRLS IN "THE QUEEN OF THE ANTILLES"

By the Reverend Frederick A. Warden

DO you know "The Queen of the Antilles?" It is, of course, the Island of Porto Rico, 1380 miles south by east from New York, almost rectangular in shape, with an area of 3600 square miles and a population exceeding one million souls, of which it is said that more than one-half are children.

The Cuban boy may speak of his isle as "The Pearl of the Antilles," but the Porto Rican prefers a coronal title. Occasionally he substitutes as a synonym his poet's appellation, "Daughter of the Sun and of the Sea," but whichever of these he uses he could well wish he had used the other, for both are alike appropriate. *El Yunque*, the anvil, rising 3000 feet above the sea, holds her head sufficiently high to claim an insular crown; while the Atlantic Ocean, with waters blue as Neapolitan sky, washing the north, east and west shores of the island, and the silvery waters of the Caribbean Sea, breaking on the southern coast under an almost vertical sun which seems as strong in December as in June, are sufficiently suggestive of the phrase, "Daughter of the Sun and of the Sea."

It is of childhood amid such scenes that we write. While the subjects may be small, the subject is great; for perhaps in no other country is the original command to "multiply and replenish the earth" more faithfully obeyed.

Children are everywhere in evidence in Porto Rico, among the classes as among the masses. Seldom do you find a household with less than five; frequently there are more than nine, and occasionally nine plus five. Playing on the streets, swimming in the bay, bathing in the patio, sitting on the doorstep, riding on the ox-cart, leading the ox team, loading the cane carts and loafing on the beach front are boys anywhere from nine to fifteen years of age, notwithstanding the fact that there is a comparatively large public school accommodation, and these schools well filled. Add the number of conservative people whose children are kept "prim and particular," and you have some idea of the large child population of the island. Although the mortality among children is high, yet the juvenile portion of the population holds its own, for if the death rate is high, the birth rate is high also.

Organized games and method in ordinary child's play seem to be neither common nor popular. Allowing for the climatic conditions, which never impel, and seldom conduce, to great physical activity, still children's sports, in and out of doors, as we have them in the north, are largely unknown. American teachers, both in insular and church schools, have told me how difficult it is to teach the

children methodical games and get them to understand just how to play. It is not that they are stupid; indeed, they are usually bright and apt at imitating, but they seem to have no conception how to go about playing, save by making sufficient noise, and in that they carry the palm. This may seem strange to the reader, but to one who has been on the island for some time, and has observed carefully, it is not so strange. Even the ordinary toys familiar to an American or English child do not seem to have been in use previous to the American occupation. Even as late as six years ago the things we consider common to Christmas and Easter in toy and baby-land were not procurable here, and calisthenics and equivalent exercises for children have only come with the coming of American schools. Our island boys and girls have had to take their first lessons in children's sports along with their first studies under our American system.

Some estimable traits of the Porto Rican boy and girl our children of the North might do well to imitate, and there are customs which one cannot but admire. Respect for age and honor for infirmity seem innate. To be old or feeble is rather a premium than a handicap, for the children appear to vie with each other in paying deference to the aged man or woman of the family, be it grandparent, parent, uncle or aunt. In instances not a few, where daughters-in-law and sons-in-law reside under the same roof with father and mother, they and their offspring seem to form a mutual admiration society for the purpose of honoring the aged couple and ministering to their infirmities; nor is there any disposition to dispute their right to be head of the household, or their word as the final law.

Every child, old or young, asks his father's and mother's blessing ere he goes to bed. This is a custom which makes a lasting impression upon the observer who hears the young man say, "*Papa, su bendición!*" "father, your

blessing," or, "*mamma, su bendición!*" "mother, your blessing," and knows that if the blessing were refused the boy would have a heavy heart, and that if the father should suspect that the boy did not respect him sufficiently to want his blessing it would be enough to break his heart. The Porto Rican child, irrespective of social condition, seems to have great faith in the power of a blessing. Often on the streets have I had children stand respectfully in front of me and say, "*Padre, bendición,*" "Father, a blessing." However much or little superstition may lurk beneath such a request, one cannot but be touched by the confidence which inspires it.

Christmas and its wonted customs are rather unknown here. Ecclesiastically it is observed, but its domestic side is not. So to an American child the day appears strange, and this strangeness is intensified by the sight of flowers and palms, sunshine and birds, instead of snow and ice, mistletoe and holly. Yet the Porto Ricans have their Christmas of gifts and gaiety, not on December 25th, but January 6th—old Christmas Day. Instead of the St. Nicholas legend they have the legend of "Three Kings," which one is tempted to consider the more Christian and in less need of revision. The three kings are supposed to be traveling with their camels, just as they did when in search of the Christ-child, and every child takes a box, fills it with straw and places it on the porch or balcony on the evening of the 5th. That night the Magians go by, use the straw as provender for their beasts, and in its place leave a gift for the one who placed it there. The writer has had the privilege of substituting for the Magi, and thus has felt the uniqueness of the custom and the beauty of its conception.

Amid such scenery, customs, legends and tradition it might be thought that sin, disease, poverty and ignorance would have no place; but, indeed, a large percentage of these children are in grinding poverty, with all sorts of skin

and blood diseases, and live in an environment of dense ignorance. If not sinners, they are greatly sinned against, and it is to these more particularly that the Church at present has her mission.

If the ultimate argument and final proof of Christianity be now what it was in the days of the Master—"The poor have the Gospel preached to them"—then the Church's claim and pretension in Porto Rico is vindicated, for the children found in our parochial and Sunday-schools, like those of riper years who claim our ministrations, are not of the highly favored class, but of a class of which one might say that they were least likely to make great development. Yet this class represents, at a conservative estimate, forty per cent. of the total population; and if they are ever to be brought to their highest possible state of development and imbued with the American spirit, they must be seriously considered both by Church and nation. The first bishop of our Church in Porto Rico said in an article written in August, 1902: "The key to the problem is to be found among the children." If it were so then it is equally so now, and we cannot be too alert in bringing to bear upon them the best we have to offer in the United States for the building up of manhood and womanhood.

The missions of San Pablo and Annunciation, in the district of San Juan, are perfect types of this forty per cent. of the people. In many of the other stations are to be found representatives of a more favored class, but at these two missions the people are alike in poverty and social standing and there is no problem of class or caste spirit to be solved. Boys, girls, men, women may come, with or without shoes—more

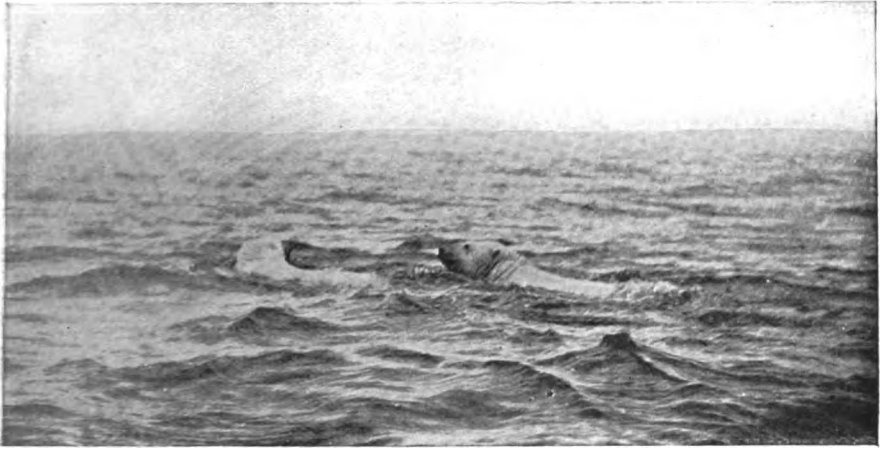
frequently without—and one must not closely inspect their garments lest their tattered state appear. Nor must one scan too critically the place of their abode, for it is made either of kerosene oil cases, with the tin of the cans used for roofing, or it is constructed out of the palm tree, the branches forming a thatched roof and mother earth the floor.

With such surroundings how much of home life, influence and training can one expect? No common board around which the family sit; no living room in which they gather; no privacy resultant from separate sleeping rooms. Each child sits in the most accessible place and eats its ration of food, which is of the cheapest and least nourishing sort. After it has eaten, any stone, empty box or tree stump, in any part of the yard or patio, is the living room. When night comes the hammocks are strung around the one room, or at most two, and the youngsters bunk as they may.

To such folk how much must the Church mean, and how much it may do to help them in their need! The pastor and the teacher have here not merely opportunity for spiritual and moral force, but also for teaching manners, modesty and manliness, and for providing for deficiencies in what, for want of a better name, we call home.



"The place which for want of a better name we call home."



TWO POLAR BEARS SWIMMING IN THE OCEAN

WORK AND PLAY AT POINT HOPE



NO people can be well-developed, either morally or physically, who do not both work and play. Everywhere we find these two activities manifesting themselves. Even under the most primitive conditions, and in the long silence of the Arctic night, the Eskimo find ways in which to prosecute their work and make opportunities for play.

On a clear moonlight night the children play tag on a level place in the midst of the village. When the northern lights are flashing in the sky it is almost as bright as day, and it is very much more pleasant to play in the clear, frosty air than to sit in the crowded, stuffy igloo underground. Sometimes when the wind is blowing from the south and conditions are favorable, they go out on the ice and after cutting holes jiggle for the small fish, about four inches long,

which swarm in the water. The fishline is made of tiny strips of whalebone knotted together. Whalebone does not freeze as fishline would. Three or four hooks passed through small pieces of ivory are attached to the line, which is then jerked up and down. As the fish swim up to investigate they are jerked out on the ice. They freeze almost instantly in the cold air, and are eaten without the formality of cooking or cleaning.

The underground igloos are far from pleasant or well-ventilated places of habitation. Frequently two or three families live in one small room. There is a small window in the roof which in summer is covered with the dried intestines of the *oogruk* (giant seal), sewn together. This takes the place of window glass. In the winter the opening is covered with a heavy slab of ice in order to prevent the polar bears from paying a surprise visit.

In the spring the eider ducks fly over Point Hope in large numbers, and the native boys make a weapon formed of several strings of raw-hide fastened together at one end and weighted at the

other with stones or pieces of lead. They crouch on the ground and, as the ducks fly low over their heads, rise to their feet and whirling the *niksik* around their heads throw it into the flock. The weights cause the strings to wrap themselves around the wings of the flying duck, which falls to the ground and is secured by the hunter.

It is in the spring also that the people go out on the ice to hunt whales. The men form themselves into canoe crews, each crew being in charge of a *oomalik*, or boat captain, who hires six or seven men on shares. The wind blowing from the shore causes the ice to break up into "leads," and the crews are stationed along the edge of the leads watching for the whale to spout. During the six or seven weeks of the whaling season the men never take off their clothes or go to bed. They take turns in snatching a few hours' sleep lying on the sled drawn up on the ice. There are always four or five men on watch. As soon as the whale is sighted the canoe is launched and makes straight for the head of the

whale. As the whale's eyes are placed on the sides of his head he is not able to see directly in front of him. As they near the whale the *oomalik* gives a sweep of his paddle, the canoe swerves to one side, and as they pass the whale the boat header throws the harpoon, which is fastened to a wooden handle with a long line attached, and three or four seal bladders at the end of it. To the harpoon a bomb gun with trigger is attached, which is released on percussion. The bomb, twelve inches long, is fired, and after an interval of six to ten seconds explodes in the interior of the whale. The whale dives and endeavors to make his escape under water, but his course can be traced by the seal bladders, which are towed on the surface. The *oomalik* hoists a flag and the other canoes put out to his assistance. Should they succeed in killing the whale he is towed to the edge of the ice and the whalebone extracted. A whale carries in his mouth about 375 slabs of *balaena*, or whalebone, attached to his upper jaw. In a large whale these slabs may be twelve inches wide and eleven feet long. They may weigh three thousand pounds and are worth about \$3.25 a pound. But it is comparatively seldom that the people are able to kill the large whales.

After taking out the whalebone they strip off the black skin, which is two inches thick and looks and tastes like black India-rubber, and store it in their igloos for winter consumption. Then the blubber is cut off in masses three or four feet square, placed in underground caches, and used for dog feed during the winter. The two or three feet of solid red meat is cut into strips, dried and used for food. So the capture of a whale is cause for great rejoicing.

On returning from the ice they spend a week in games. At that season of the year for thirty-eight days the sun never sinks below the horizon. Taking the skins with which the canoes are covered the men gather around and toss the women in them. A woman ascends twenty or thirty feet into the air, fre-



GETTING THE WHALEBONE OUT



THE KINDERGARTEN RING ON THE MISSION HOUSE LAWN

AMONG THE SPINDLES

By the Reverend R. T. Phillips

ABOUT six years ago a young deacon under the direction of the Right Reverend C. K. Nelson, D.D., then the bishop of Georgia, went from his home in Atlanta to take charge of three missions on the West Point Railroad. These points were similar to many which are to be found in Southern dioceses. In each of the small towns was the usual snug little chapel, a corporal's guard of faithful communicants and strong prejudice against the Episcopal Church. There was nothing apparently at any of these towns to differentiate the work to be done there from that which is usually done at such points, unless perhaps that the "faithful few" were unusually conservative folk, and the minister in charge could not look forward to the time when the three chapels might be organized into a self-supporting parish.

The young deacon, after the manner of deacons, was faithful in his ministrations to his little flocks, optimistic and enthusiastic, looking forward eagerly to the building up of Christ's Kingdom and the growth of the Church throughout the small towns of the diocese, in spite of the fact that they were the strong-

holds of the Methodists and Baptists. However, he differed from the majority of the deacons who had labored in this field in that he determined that if the already existing work could not be made to justify his continuance at these points he would find a work to do which would.

The eyes of the young man were opened, and he saw his opportunity at La Grange, rapidly becoming a center in the cotton mill industry. Many visits to the mill settlements and a resulting knowledge of the life of their people confirmed him in the idea that the golden opportunity of the Church was to be found in ministering to a class which in the South has been almost entirely neglected, so far as the question is one of efficient ministry to their real needs.

No sooner had he heard the Macedonian cry than he began formulating plans for the development of an organized institutional and settlement work among the mill operatives of La Grange. The beginnings were modest—so modest, indeed, that it seemed foolish for our deacon—by this time a priest—to hope that what he had could ever help to realize his vision. The story of the prejudices he encountered, of the finan-

cial difficulties to be solved, of the great trouble and anxiety in getting helpers suited to this particular class of work, must be passed over. We will have to content ourselves with the knowledge that these difficulties have in large part passed away, and that there is now at the settlements of the Unity and Elm City mills, in La Grange, a settlement plant, valued at \$30,000, composed of a Mission House containing a large auditorium used for services, a library, baths, etc., a splendid dormitory for the workers and a hospital. These have been equipped as the needs of the people have required, and are so planned as to become the training school for workers in this line of the Church's activity throughout the whole Southland. Not only have the buildings been so planned, but the director of this work has so ordered the appointment of his assistants that he has four specialists, thoroughly equipped for the instruction of those who plan to give themselves in this service.

But, you ask, what has the Mission done for the Church, and for the people on whose behalf it was established? It has done something quite definite. It touches so many different phases of the life of the operatives, and in such diverse ways, that its influence is leavening and transforming the whole life of the mill community.

When the Mission of the Good Shepherd was opened its first faithful attendants were of the poorest and most shiftless class. Perhaps they were the only ones who could brave the storm of attack which was hurled at the work from all sides. But to-day the work is appealing to all alike, and its helpfulness has been felt even among the families of the overseers. Let me relate an incident by way of illustration.

The director of the work and I were conducting a series of special services preparatory to the formation of a class for Confirmation. As is the usual custom at such times, we were invited to

supper by one of the members of the Church, Mr. J—— B——. Having partaken of the inevitable fried chicken and good things prepared for us, we repaired to the front porch for a few minutes' conversation before going up to the Mission House for services. We had been looking at the new hospital and dormitory, and were speaking of the splendid opportunity for helpful service it gave the Church, and the great need it met in the lives of the people. We were all agreed that in the erection of a hospital in the settlement for the settlement, with charges adjusted to the financial ability of the people, the Mission had undertaken a work of wonderful helpfulness. No people could possibly be more in need of that attention and care which can be gotten only in a hospital than are these mill hands. They are absolutely incapable of preparing such things as are necessary for the patient's welfare in serious illness.

I suppose that our conversation was very tiresome for little Georgia, sitting on her minister's knees. Having patiently listened for a time she seemed much more to enjoy singing the beautiful hymns and songs she had learned at the kindergarten, for she was but four years old. In our conversation we had become conscious of a little voice happily singing "O Zion, haste; thy mission high fulfilling," "Jesus once was a little child," and "Jesus Christ is risen to-day." As it continued, our talk dwindled away. Little Georgia had conquered, and we were all attentively listening to the hymns and carols which this little one had learned in the year she had attended the kindergarten.

As we listened I turned to Mr. B—— and commented on the number of things she knew. And he, his face wreathed in smiles and his eyes sparkling with the pride he felt in his young daughter, pointing to the Mission, said: "That is the greatest place for learnin' children things I ever seen. It's not only these pretty songs they are learned, but they are learned to say their prayers and to



J— B— AND HIS FAMILY

know the Bible." It was the observation of these things in his children which had brought B— before the bishop for confirmation.

The time for service was drawing near, and I began to wonder who would stay at home to look after the younger children and the house. There seemed no such idea in the minds of any of them. Services were being held at the Mission and every one of them wanted to be there. Mr. B— said: "The children we can take with us and the house can take care of itself." That only raised another question in my mind. How were they going to get them up to the services? The only really large boys in the family had already gone out. Jack had gone forth, in the spirit of St. Andrew, to get someone else to go with him, while Hoke had gone to ring the bell. But I seemed to be the only one con-

cerned; the question for them had been settled long before, for this same condition presented itself every Sunday night. I was surprised to see that it was the children who were plan-



COMRADES

ning this part of the family life. Pat and Willie, seven and nine years old, had undertaken to arrange the trip.

"I'll tell you what," said Pat to Willie, "Georgia's gone to sleep in the preacher's arms, and we'll put her in the go-cart and I'll push her up to the Mission."

"All right," said Willie, "and I'll carry Emmet."

So the plan suggested by Pat was put into execution. Georgia was put in the go-cart and Pat started on ahead. Soon the house had been shut up and everything was in readiness to leave.

"Emmet," said Willie, as he knelt in the walk, "get on my back." And that little tot, knowing well the part he had to play, came to his brother, reached his arms up around Willie's neck, straddled his little legs across his brother's back, and soon the second division of the family procession was in movement.

Mr. B—— took charge of little Lunny, and we, with Mrs. B——, constituted the last division. As we walked along Mr. B——'s eyes were filled with the view of his children before him. There, away ahead of us, was the resourceful Pat sturdily pushing his sleeping sister, and just in front of us, Willie with Emmet riding pig-a-back, as we called it in nursery days. As he viewed them he said, "My! but I'm proud of my children."

This is such a simple story and so poorly told that I fear it will not do what I desired. Yet if you had seen these people of the southern mills as I have seen them, with their indifference to their families as well as to their churches, with their helplessness and lack of ambition, without desire for development, whether physical or mental, you would realize that this family and many others have had something very definite brought them in this mission of the Church. In this incident we can see reflected the ambition which has been stirred in the father's breast for his children's education. In the spirit of helpfulness with which those young boys planned for the carrying of their little sister and brother to the Mission we can recognize the teaching of the Church that the sum of the Christian life is helpfulness and service.

It is not only among the children that the Church, working in the spirit of her Incarnate Lord, has demonstrated the power of the Gospel to transform life. Probably many men in the mill settlement had less enviable reputations than Mr. B—— before his connection with the Mission of the Good Shepherd; yet he has been so transformed under the principle of active service to his fellows that recently a widowed mother told one of the ladies at the Mission: "Though I need the money terribly, I wouldn't have sent my boy to the mill if he hadn't been able to get into Mr. B——'s room."

Having seen the success of the work at this point, and realizing the great need and opportunity for such service by the Church, many of our Southern bishops are embarking upon it. The need of these people is great, and the Christ came "that they might have life, and that they might have it more abundantly."



AN OUTDOOR SEWING CLASS



THE BOYS AND THE COW

IDAHO INDIAN WORK

By Right Reverend J. B. Funsten, D.D.

ON a beautiful day in August, 1899, I found myself astride an Indian pony galloping over the sage brush plains of the Fort Hall Indian reservation in Idaho, on my way to a camp of the Bannock and Shoshone Indians on the banks of the Snake River. The Idaho sun was hot, the Idaho roads were dusty. I was weary from a long journey and anxious about the great work that I was undertaking. I was on my way to see the representative of the Connecticut Indian Association, who was then in the camp ahead of me, about the transfer of their mission house and farm of a hundred and sixty acres so that the work among the Indians at this place might thenceforth be under Church guidance. Before this it had been merely a humanitarian effort in the main, and had, I fear, been somewhat of a disappointment to its supporters. At any rate they were ready now, as soon as the formalities could be attended to, to turn

over the whole plant to me as bishop without conditions.

I had always felt a deep interest in Indians in general. Scattered, impoverished, helpless and ignorant, they impressed me as a people whose fate was both pathetic and tragic. It is a case of the heathen at our own door.

Oftentimes they received a form of civilization without the tonic of true religion, and this meant their degradation by their contact with the white people. They had been the victims of all kinds of plans and all kinds of schemes on the part of politicians and money makers, but the Church with its command to teach all nations had only been sympathetic and active in spots. Up to this time she had never done anything for Idaho Indians, and yet they, by their needs, their isolation, their paganism, hold out their pleading hands unconsciously asking for the Bread of Life.

I asked myself: "What can I do to

help these Indians? Here is a real opportunity, but it will mean years of anxious waiting and care. It will mean many disappointments and failures. Shall I shrink back from this call and refuse to accept this challenge to do the Master's work among these ignorant and degraded people, who would probably misinterpret my efforts, who did not care and would not give thanks? "Surely," I said to myself, "why should I undertake this work? I have enough on me already. Can I count on the support in a financial and sympathetic way of the Church and the people in the East, or have they not already selected certain favored fields and bishops so that any new work would have a poor chance and be a heavy burden on the bishop?" These were some of the anxious thoughts, but they were swept away by the inflowing tide of optimism. Who could be a pessimist in the midst of the scenery upon which I looked?

Far away to the west, beyond a vast plain, rose the gigantic peaks of the Sawtooth, their snowy heights glistening in the rays of the summer sun. To the northeast could be seen the Teton range bordering on Jackson's Hole and

the mountains of the Yellowstone Park. Around me were the rolling sage brush plains of the Snake river country, while just a little ahead was the picturesque camp of the Indians, with its tepees and spotted ponies and many colored costumes.

My visit was a very satisfactory one. In the course of time all the work was turned over to me, and I placed in charge of the mission school a very earnest worker, Miss Susan Garrett, who was assisted from time to time by a number of missionary helpers. The work has gone on through the twelve or thirteen years that have followed.

Among the clergymen who have been resident at the mission have been the Rev. D. C. Mayers, Rev. R. A. Curtis, Rev. J. H. Macpherson and for the last two years the Rev. S. W. Creasey and his wife.

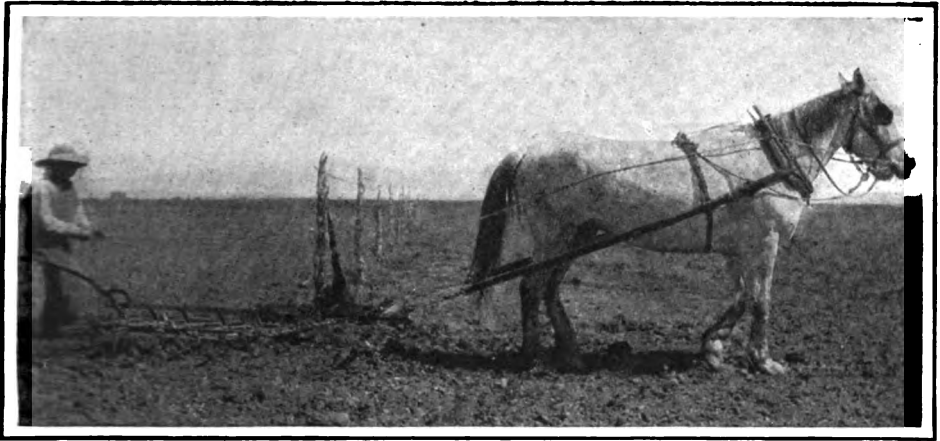
During Miss Garrett's ten years of service a very churchly chapel for the mission was erected as a memorial to Mrs. Tazewell Taylor of Norfolk, Virginia, by her family. This has been a splendid influence upon the Indians, many of whom have been baptized and confirmed, and now attend services and take Communion in this building. It is

impossible to go over the detail of the labors of the many missionaries during these years of service or to speak of the self-sacrifice exhibited in this difficult field.

Sometimes it looked as if it would be impossible to carry on the work much longer. However, many children were taught in the school and we were gradually creating an interest among the Indians in our work and in Christianity. Also we were getting in good touch with the work of the government both at the agency and at the government school. Great changes were taking place which meant the



A Teaparty on the Lawn before the Mission Building



INDIAN BOY HARROWING

forcing of the Indians to settle down and follow agriculture. The government schools were also moved from an isolated spot in the mountains and located a short distance from our mission school. These changes meant the coming of a great many white men to the reservation who had contract work on the irrigation ditches and on the public school buildings. This brought a very undesirable set of conditions and for a time the Indians seemed very stolid and intractable.

However, things settled down, and in 1910, a little over ten years after my first ride on the Indian reservation, a new and very satisfactory chapter opened in the history of our work at Fort Hall. At that time I appointed the Rev. S. W. Creasey and Mrs. Creasey, our missionaries at Fort Hall, to take up the work that Miss Garrett (now Mrs. Nelson) and others had done so faithfully. Fortunately, Mrs. Creasey had large experience among the Lemhi Indians, and at Fort Hall after the Lemhis had been transferred to that point. For over two years these devoted missionaries have been laboring in this field, and anyone who visits the place will rejoice to see that a real, and even a great work, is being carried on. Mr. Creasey intends to give his life to this field and now has a family of twenty-three Indian boys and girls.

The boys are learning to be farmers, and the girls to sew and cook and also to help in the farm work.

The other day one of our former scholars, who has been married for some years, came to the mission and said: "Mr. Creasey, I want you to take my child into the school so she can have the good Church training that I had." This is but one instance in many, for all the old scholars who have children want them taught in the school.

Not long ago there came an Indian chief and his squaw with several children knocking at the mission door, and when Mr. Creasey appeared he asked if he would take his children. When he was told that all the money to take children had gone and that the mission was heavily in debt, the Indian was very sad and wanted Mr. Creasey to take the children at any rate. To console him Mr. Creasey said: "I will come to your camp and baptize your children, but I cannot take any more children in the school until I have money to pay my debts for those I have." The Indian replied: "If you no teach my papooses in the school, no good to baptize them."

Mr. Creasey is showing excellent judgment in the way he is handling the whole situation. He is not attempting to do more than give the Indians an education suitable for their humble life and their future environments. He is



"Won't You Help Me Go to the Mission?"

trying to add to the matter of a simple education in reading, writing and simple calculations a thorough religious training and also an industrial education. This means a great deal in developing leaders in their communities along the lines of civilization.

It is a part of his training to choose one of the boys as the leader of the gang and put him in charge of a certain amount of work, such as grubbing the sage brush or taking care of the stock. This brings out a feeling of responsibility and it helps to develop future leaders for a people sadly in need of them. Occasionally there is trouble in getting the boys to submit to their headman. Mr. Creasey was saying the other day he set a lot of boys to work under their leader to clear up a patch of ground. When he went to see how things were coming on he found one of the boys in trouble. He asked what was the matter; the head boy spoke up and said he had to punish this boy because he would not work. It was simply a case of the recognition of his responsibility to do his duty and make others do it also.

Mr. Creasey recognizes that the pagan Indian is not kind to his cattle, horses and other animals. Very often his cruel,

savage nature comes out in his treatment of them. The mission boys are taught how much better it is to be kind than cruel to dumb animals.

One of our boys, George by name, did most of the plowing for the mission last year. He has now finished this course and I believe will make one of the most valuable and practical farmers on the reservation. He is a communicant of our Church; in fact, all of the mission children sooner or later become communicants.

It is very pleasant to see the young Indian girls doing the entire domestic work of the mission, such as making bread, cleaning up the establishment and helping about sewing. They also love to get out on the farm work and do it remarkably well. Perhaps this comes somewhat from the fact that under pagan conditions the Indian women did about all of the work that any Indians ever did. There seemed to be a sort of tacit understanding in those days for the women to do all the work and the men to do all the fighting and for neither to interfere with the other's department.

It is beautiful to see how Mr. and Mrs. Creasey and our valuable teacher, Miss Parsons, have won the affection of these Indian children. In the most affectionate way they gather around them in groups when the work is over, calling Mr. Creasey "father," and Mrs. Creasey "mother."

Among their happiest hours are those spent in singing the beautiful hymns of the Church and hearing from Mr. Creasey the stories of the Bible. I consider that in Mr. Creasey the Church has a man remarkably fitted for this work. His ability and sim-



EDWARD EDMO



THE CHURCH AT FT. HALL

licity, his devotion and capacity for hand work as well as head work, above all his sense of mission, his loyalty to his bishop and his staunch faith, all combine to make him a power for good at Fort Hall. He needs good strong financial help at this time to relieve him from several hundred dollars' debt incurred with my approval, in order to promote the health and safety of the children.

Some time ago one of our Churchwomen, who was travelling in New Mexico, found opportunity to help among the poorer Indians. She sends us the following:

ABOUT a month ago I received from the Indians a blanket, with their thanks. Each of them did without tobacco for two days and gave five cents to pay for the blanket. Both men and women contributed. Their self-denial to show gratitude is very touching.



Grubbing up Sage Brush

A SURE CURE

PHILLIPS BROOKS was once asked the question: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

His reply was, so it is stated: "The first thing I would do would be to preach a sermon on, and ask the congregation to make an offering for, foreign missions."

Phillips Brooks was never called to that kind of church. But he was enunciating a sound principle. Scores of congregations to-day are proving in their own experience that the best way

To keep out of debt,
To develop a healthy growth,
To serve the local community effectively.

To drive away the congregational blues is to adopt a world missionary policy, and make adequate offerings for telling telling the message everywhere.

WHAT TEN CENTS A WEEK WOULD DO

REGULARITY in giving accomplishes amazing results. Comparatively few people can give on any one day all they would like to give for so great an enterprise as the Church's Mission. Fifty-two opportunities for giving mean the enlistment of many more givers. No congregation that has one Sunday in the year for a missionary offering can hope to have more than a fraction of its membership share in the offering. If some plan can be found whereby everybody can give something every week, the Church's work will never lag for lack of funds. The duplex envelope makes possible a weekly offering for Church support and for Church extension. This chart shows what the weekly offering plan would accomplish if each of the 970,000 reported communicants of the Church gave not less than ten cents a week. Most of them could give at least that much; many of them could, and do, give much more.

The appropriations for 1911-12:

\$1,299,613

Offerings from living donors available to pay appropriations:

\$1,010,944

If living communicants had given an average of 10 cents a week:

\$5,044,000

OURSELVES AND OTHERS

WOULD it be reasonable for the people of every congregation to endeavor to give as much for extra-parochial enterprises within the United States and for the extension of the Church abroad as they give for the maintenance of their own religious privileges and for the work to be done within the limits of their own parishes? Many think that this can be done and should be done. At present, according to the best obtainable figures, the congregations of the Church are giving nearly \$6 for their own maintenance and local work for every dollar given for work beyond the parish limits. This is the way the record looks in a diagram.

HOW SHALL WE MAKE THE TWO LOWER LINES MEET?

For ourselves:

\$15,654,370

For all others in the U. S.

\$2,017,989

For all others outside the U. S.

\$737,161



The children as they are now. Clement is at the extreme left

CLEMENT AND I

By Mrs. Anne Hargreaves

When Bishop Brent asked Mrs. Hargreaves to take charge of the Igorot children at Easter School in the mountains of Northern Luzon he chose wisely. She has been a "mother" to them in every sense of the word. There is no glamour of romance about the task of lifting a primitive people up to civilization. It is hard work, done day after day with slow results. Fastidious people would shrink from some things which it involves. Only those who see in each wild and dirty little one the image of the Master can successfully carry it on.

CLEMENT and I became friends when I first went to the Philippines, six years ago. Bishop Brent had gathered a dozen Igorot boys from the mountain *barrios*, or villages, of Luzon, and he asked me to go up there and be the housemother. From the first Clement was my special friend and helper. After I had been there a short time I felt that we ought also to do something for the girls. So, through the kind help of St. James's parish, New York, we built a room in the nearest large *barrio*, called Peco, and in the afternoons, when the work of the school was done, Clement and I would start off and try to coax the shy, wild little things to come in. At first they would run away from us, but we put up a swing just outside the door, and after a while the more adventurous ones began to climb into it. Gradually we grew a little more friendly and they would even come into the room. In a few weeks we had about twenty boys and girls. Clement would talk to them, for I did not know their dialect. He helped me teach them; first the alphabet from a chart, then to read a few small words and

to write them on slates. Then they learned the Lord's Prayer and the Commandments and to sing their first little hymn, "Jesus, Tender Shepherd, Hear Me." Meanwhile we had not forgotten that cleanliness comes next to, and frequently precedes, godliness. Thanks to the interested help of Mrs. Leonard Wood and other army ladies.





THE ROOM WHERE WE BEGAN

each child became the possessor of a towel and made its first acquaintance with soap. Every day before we opened our little school I would go down to the river and bathe them. Then the little girls learned to hold a needle and helped to sew their first clothes. At four o'clock we would send the little ones to their homes, and would often go with them to make the acquaintance of the parents.

After some months of this quiet life, when we had gathered a flourishing little school about us, the school at Baguio was broken up and the boys went back to their homes, with the exception of Clement who asked to stay to be my helper. Indeed I do not know what I should have done without him. Bishop Brent gave me permission to bring my little school over from Peco and take possession of Easter School building. It was hard work to persuade the parents to let the little ones come with us. The Igorots want the help of their children—especially the girls—in the rice “paddies” and *camote* or sweet potato patches. You will see them there from early morning to late evening. It is hard work; in fact, you can describe the women and girls only as beasts of burden. However, after a great deal of persuasion most of them were allowed to go with us to Baguio.

Then we began to teach them habits of cleanliness, the art of sleeping on beds and eating off tables, how to make themselves useful in the garden; the girls did washing, ironing, cooking and weaving, and the boys put up buildings, cared for horses and made pottery. Don't think that our life was all work. We taught them to play games, too. Clement superintended the boys' work, such as bringing the heavy logs of wood for the fires down from the mountain, cleaning the rooms, cooking the food (for the boys always take their turn with the girls at cooking), building and keeping in repair the bridges and roads, while I gave special care to the girls and had general oversight over all.

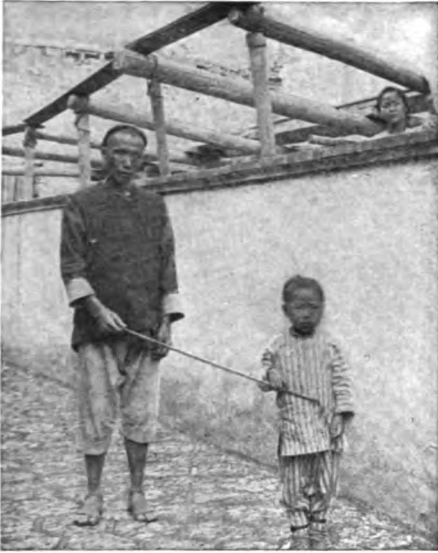
The work was worth while. I had the pleasure of seeing little wild “Dockgog” change into the attractive and dignified Elizabeth. She is now, with another of my girls, Barbara, being trained for a nurse at the University Hospital in Manila, and will come back to teach her own people. Clement is also in Manila, studying. He, too, hopes to go back to his people. As our first Igorot priest his desire to help his people will find a wider field than the little school at Baguio, but I shall always remember him as the boy who worked so faithfully by my side.



Wearing their first clothes, made by themselves

THE STRENGTH AND WEAKNESS OF MEDICAL WORK IN CHINA

By Charles W. Eliot, LL.D.



LEADING A BLIND MAN TO ST. LUKE'S HOSPITAL, SHANGHAI.

Blindness is very prevalent in China. In spite of its lack of men and means, St. Luke's has been able to restore sight to many. One hundred thousand perfectly curable cases still await our help.

IT is but a few years since the various missionary societies assumed the responsibility of sending into foreign parts men and women who had received some medical training and were expected to give part of their time and strength to the medical and surgical treatment of suffering people in foreign lands. At first, the practice of medicine was only a part of the work assigned to the individual missionary, who remained primarily an evangelist, or preacher. Since the medical work of such a missionary was regarded as only an incidental and not the most important part of his labors, a brief training in medicine before he went to his foreign post was considered sufficient. Dis-

pensaries were opened, and hospitals were built, usually with inadequate means. Gradually the work in hospitals and dispensaries became so important and interesting, that it claimed all the time of the men and women who had any medical knowledge. Immediately, the need of thorough medical training for the men and women who were to work in these hospitals became evident, and the missionary societies demanded of candidates for appointment as medical missionaries a fairly complete medical training, and entered on the creation and maintenance of hospitals where a great variety of diseases could be treated, and the gravest operations of surgery could be performed.

In China, the unsanitary condition of the population, when massed in cities and towns, the superstitions of the common people and their complete ignorance of Western medicine, have made it much more difficult to maintain satisfactory hospitals there than in the United States. The missionary boards are, as a rule, hampered by lack of money; and they have not had the means of making the large expenditures which are necessary to the successful building, equipment, and maintenance of a modern hospital. Hence, the mission hospitals in China are generally imperfect as regards their buildings, and undermanned in all grades of the service. The physicians and surgeons in charge are overworked, and are distressed by the constant sight of sufferings which they have not the means of relieving, and by the numerous failures of the treatments they administer and the operations they perform, failures due to the unsanitary condition of the hospitals. The number of nurses, orderlies, and servants is invariably insufficient, and these attendants are not so well trained and skilful

as they should be if the best results are to be obtained. Moreover, under such circumstances the physicians and surgeons themselves are liable to lose their own technical skill, and to become ineffective as trainers of skilful nurses, orderlies and servants. . . .

Of course, the mission hospitals do a great deal of good, imperfect as they are, over-worked as all their officers are, but they fail to prevent or cure a great mass of preventable or curable suffering and disease, and they, therefore, do not promote so well as they might the cause of Christian truth and good will.

It is, of course, impossible to train in such hospitals and through such over-worked physicians and surgeons the Chinese nurses and attendants whose services ought to be made available not only in the hospitals and dispensaries, but in Chinese towns and villages all about the country. It is also impossible to give Chinese young men proper instruction in medicine and surgery in the mission hospitals as they now are. For example, the success of modern surgery is due, after anaesthesia, to asepticism. I did not see in the six Chinese cities I visited a single mission hospital or dispensary which could possibly be called aseptic.

If this condition of things were inevitable, if it depended—for example—on the dense ignorance of the Chinese people and their unsanitary ways of living, the missionary boards at home might perhaps be content to go on with their present methods of operation in regard to medical service, satisfied for the present with the partial good now done, and hoping that the gradual amelioration of the conditions of Chinese life will permit in the future a gradual improvement in the missionary medical service.

It is fair to say that some medical missionaries now in the field hold the view that it is impossible to improve much the present missionary medical service in China; but to my thinking this view is far from being correct. An

immediate and large improvement of the medical service rendered by missions in China could, in my judgment, be made by the expenditure of more money in the hospitals and dispensaries already established. They all need more physicians and surgeons, and more and better trained nurses and attendants. They all need to be equipped with every tool and piece of apparatus which American experience has shown to be serviceable. They all need better appliances for washing and sterilizing, and for keeping clean. Money can satisfy all these needs, and I cannot but think that every American board which is maintaining a medical service in China ought to exert itself to the utmost to procure the money necessary to effect these improvements. . . .

I venture to illustrate the existing conditions of missionary hospital service in China by the case of St. Luke's Hospital at Shanghai. There, the chief physicians have long been overworked, it being simply impossible for human beings to endure the labor and strain involved in the prompt and sympathetic discharge of their duties. There, too, nurses, attendants, and servants are too few and too unskilful. . . . It is impossible to save life, and cure or heal patients even approximately in the same proportion to all cases which is attained in a good American hospital. I believe that to remedy these defects it is only necessary to spend on St. Luke's Hospital an adequate amount of money. The experience in management, the human skill and devotion, and the needy patients are all on the spot. The only question is,—will Christian benevolence in America supply the means to carry on this much-needed work in the best way?

I would not imply that St. Luke's Hospital differs from, or is in any way inferior to, the other hospitals connected with Christian missions in China. It is not. They are all alike in their material incompleteness and poverty, while rich in high purpose and humane devotion.



THE NEGRO BABIES LOVE THEIR KINDERGARTEN

IN TOPSY-TURVY LAND

By the Reverend Samuel H. Bishop

ALICE found a queer state of things in the room behind the looking-glass. The letters on books read backward and upside down, and when she wanted to go anywhere she had to start in exactly the opposite direction. If she walked toward a thing she found herself going straight away from it. When she tried to get up a hill so that she could see the garden of flowers better the path always led back to the house.

There is a Topsy-Turvy land not so delightful, here in our real world, where many boys and girls must live. It is a far less pleasant land than the one Alice found, for it is a land in which the boys and girls can't do the things which they should have a chance to do.

I want to tell of some black boys and girls who live in this disagreeable Topsy-Turvy land, to whom washing their faces and hands and getting them really clean is a pleasure great and rare; whose hunger for school and for what school gives is written in their big brown eyes and sounds with startling clearness in their pleading voices, and who must

somehow be helped into the "Straightland" where things are right side up and the right way around.

There are about a million of these black children under fourteen who cannot go to school, though the Southern people since the war have spent over \$150,000,000 on the education of black children, and their own fathers and mothers have in the same time spent about \$75,000,000 to get all these children admission into "Straightland." Fathers and mothers who may read this probably spend from two to five hundred dollars a year on the education of a child. The city of New York spends for each child in school more than forty dollars a year. Yet there are districts in the South where the sum expended for each Negro child is only one dollar and forty-two cents, and in some whole states it is hardly more than two dollars.

But I want to tell of some who have found their way out of Topsy-Turvy land and are trying to help their little brothers and sisters out into the "Straightland" of real and useful life.

A number of years ago a little colored boy, the son of a clergyman who had to use all of his income to buy food and clothing for his children, started away from home to earn his way through school. He went to St. Augustine's School, Raleigh, N. C., and stayed a number of years, graduating with honors. He then went to Yale, working his way through that great college as he had through St. Augustine's. When he graduated he said to himself something like this: "People say that a colored child never gets into 'Straightland' at all. Even though he have an education he never learns how to work with his hands, he never takes into his home the education he has received, and he always wants to seem something he is not. I am going to do three things—work with my hands, work in my home, and never seek title nor office." So he went back to his home, lived with his father and mother, did a good deal of the housework because his mother was not strong, helped his father in his parish school at nights, and during the day taught in the public school of his town. He was shortly made principal of that school, and he soon saw that boys and girls need to learn to work with their hands while their minds are being taught from books. At his own expense he came to New York and went to Columbia, taking a manual-training course and earning his way by serving as butler. Taking his new knowledge back to his school, he purchased with his own money some equipment for manual training, and made that school one of the best vocational schools in the whole South, a school which helps boys and girls to find out through experience what they can best do in the world.

Another young man went about twenty-five years ago to a little place in Virginia where there was a small parish school. He also soon saw that the children there needed to be taught to work as well as to think. He borrowed some money and built a small school house. Little children hungry for knowledge

came faster than he could take care of them. He borrowed more money and built more buildings; and now, at the close of a quarter of a century, he has a great school, one of the most important in the South. There about five hundred pupils are being taught all sorts of handwork and trained to go out into the country districts and teach others what they have learned.

Down in Savannah, Georgia, there is a clergyman who originally came from the West Indies. When he began his work a number of years ago there was not a single kindergarten for colored children in the whole State. The bishop, who was deeply interested, could give little help in money; but the clergyman said to himself: "I will start a kindergarten for these little schoolless children, trusting to such help as I can get from the outside, and also to the payments of the children themselves." With the little money he had he bought, ever so wisely, the equipment for the kindergarten, and the things necessary for the teaching of girls and boys the beginnings of good housekeeping and of gardening. I think one of the most wonderful things I know in the South is the extent and completeness of the equipment in dishes and cooking utensils, brooms, dusters, garden tools, etc., which this wise clergyman procured at such small cost. Each child pays five cents a week—when he does not forget to bring it, or when his mother and father can spare so much money. This school has for many years depended mainly on the money from the children for its support. When I go to Savannah I find all over the city, even in the State College for Negroes, men who were first taught in St. Stephen's School.

Scattered throughout the South there are about one hundred parochial schools; and they are greatly needed, for hundreds of colored children cannot be seated in the town and city schools. If you will look at the daily papers of New York or of most any Northern city in September, when the public schools open,

you will find statements as to the number of school children in the city and the capacity of the school buildings to hold them. If there are not enough seats a great deal is said, and the city officials are blamed severely. But the South suffered harsh poverty for many years after the war; and the people there have not yet had time to provide opportunity for all the black children, so they can find their way through school into "Straightland." That is one reason why the Church ought to help.

And there is another reason. Through "Straightland" lies the way into "Wonderland." It is this which our schools and missions are trying to show the black children. We want them to live in the "Wonderland" of love and service.

I will tell of one girl who found the way. It was in a Southern lumber camp. On these camps the laborers are mainly Negroes. Sometimes they bring their families with them, and when they do the little children are absolutely without school, and life for them is very hard.

Some time ago a good lady from the North went for her health to a hotel near one of these lumber camps where there was a large saw-mill and a permanent community. She became deeply interested in the condition of the little children, who seemed to know nothing about God, or Christ, or the larger life. This lady wrote to the principal of one of our schools and asked if he could send a teacher, she promising to provide the school-house and to pay the teacher's salary for a year. The principal picked out the bravest girl he knew and recommended her to the lady. She was called and accepted, making her home in a barren little house. She found it easy to interest the children, but it was difficult to make the fathers and mothers see how greatly their children needed to be taught.

The teacher was compelled, as her first work, to call on the parents, who lived in little one-room shanties, or log huts with no windows and no chimneys. She began by helping the mothers to

clean their cabins; to make better bread than they had been making; to cook their pork, hominy and potatoes more palatably than they had been doing. By showing her Christlike love and the good results to be had from neater houses and better cooking she won their consent that their children should be taught. At the end of two years she had so inspired both parents and children with the wonderful beauty and newness of "Straightland" that they demanded the right to pay her themselves.

It was a hard and a lonely life for this gently-nurtured, home-loving girl; but when she was asked, after two years of service, to go to a school where everything was much more convenient, and where she could see her friends and have much less hard work to do, she refused to leave these children to whom she was teaching the spirit of love of God and of our Saviour Jesus Christ.

So by love and service to those who need is our prosaic and everyday "straightland" transformed into the loveliest of all "wonderlands."



A PUPIL TEACHER IN ST. AUGUSTINE'S
*Trying to help their brothers and sisters out into
the "Straightland" of a useful life*

FORWARD MOVEMENT NOTES

THE rector of Calvary Church, Chicago, says:

"The duplex has solved our difficulty. This past year we not only paid off a mortgage of fifteen years' standing, raised all salaries and were represented in the diocesan convention the first time for eight years, but met in full our apportionment and every obligation, parochial, non-parochial and general."

Under these circumstances it is not strange that Calvary Church should desire to introduce the duplex plan of giving into the Sunday school, in order, as the rector says, "to begin our training at the source."



FROM All Saints' Cathedral, Spokane, comes the message:

"The duplex envelope lately introduced in the Sunday school has doubled the weekly offering. Some children are giving more for missions than for Sunday school support. A new baloptican is aiding much in presentation of missionary lessons."



THE dean of St. Philip's Cathedral, Atlanta, Ga., says that the treasurer of the parish, in a report made to the congregation recently, declared that the year 1912 had been the best year, from a financial point of view, since he had known the parish, and he has been connected with it for twenty years or more. The dean thinks that this statement is all the more significant because the past year was also the year in which an every-member canvass for missions was made and the plan of weekly offerings introduced.



THE rector and men of St. Mark's Church, Washington, recently organized a missionary committee and made an every-member canvass of the congregation as suggested by the Board

of Missions. The rector says: "If the last three Sundays can be taken as average Sundays, I think it is fair to suppose that the contribution for the general work of the Church will more than pay all our obligations. It may be a little early in the year to speak of it, and yet I think that we have also good reason to hope that the contributions will increase and that we may be able to pay the apportionment for general missions, which seemed so large last year and so impossible under the old system for us to pay. Our apportionment for general missions this year will amount to something like \$690, and I am hoping that we may have paid it long before the 31st of August."



WILL the weekly offering work in the Sunday school as well as in the parish? Here is a note from the Rev. Cyrus Townsend Brady, LL.D., rector of St. George's Church, Kansas City, Mo.: "I am taking the parish through a course of missionary and historical lessons which has been decided upon and adopted for the year. The duplex envelope is working just as it always does. I have gone further, I have introduced the duplex envelope into the Sunday School as well, and the results are amazing. The Sunday school offering is now over \$10 a Sunday. Every envelope we ordered—and we ordered twenty-five more than the regular envelopes last year—has been taken by the children and we have been forced to reorder. This is gratifying testimony of the value of that sort of thing."

Mr. J. W. Wood, 281 4th Ave., New York, is ready to supply particulars about the envelopes in the Sunday school.



BISHOP KNIGHT AND PANAMA

BISHOP KNIGHT'S visitation to Panama which had been planned for the month of January has been postponed until some time in the spring.

THE CONGREGATIONS AND THE APPORTIONMENT

AT the beginning of each missionary year the Board of Missions promises to give certain amounts to forty-two home dioceses, twenty-three home missionary districts, and ten foreign missionary districts in order that the Church's work may be maintained and developed. The Board, by instruction of the General Convention, divides its budget among the dioceses. The diocesan authorities distribute these smaller amounts among the congregations. The Apportionment for General Missions is the least amount that each congregation should give in order that the Board may make good its promises. Some congregations give their apportionment and more; others give something; some forget to give anything. In which group does your congregation belong?

Congregations in the Church:

6,952

Giving apportionment or more last year:

2,406

Giving less than their apportionment last year:

3,336

Giving nothing toward apportionment last year:

1,210

A SIMPLE ANSWER TO A FAIR QUESTION

“WHY does the apportionment for the Church's mission work grow larger from year to year?” It is a natural question. The answer, put into a single sentence, is this: “Because the work of the Church is growing steadily.” This chart tells the story at a glance.

Members of the Missionary Staff in all fields, 1835:

46

Members of the Missionary Staff in all fields, 1912:

2,561

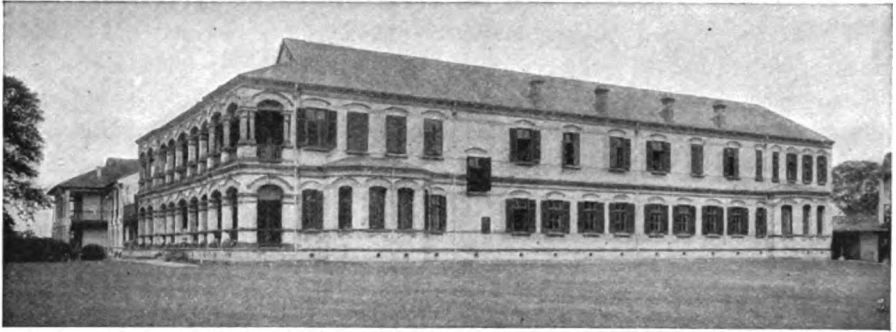
Income, all sources, 1835:

\$25,000

Income, all sources, 1912:

\$1,775,000

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS



TWING MEMORIAL HALL, EAST SIDE. THIS BUILDING WAS ERECTED BY THE GIFTS OF THE WOMAN'S AUXILIARY, IN MEMORY OF ITS FIRST SECRETARY

TWO IMPORTANT YEARS IN THE LIFE OF ST. MARY'S HALL, SHANGHAI

THE past two years have been epoch-making in China, and it is but natural that St. Mary's Hall should have caught something of the excitement which the revolution has caused throughout the country. Still it is surprising to what extent the girls have been affected by a new spirit quite foreign to their former passive attitude. They seem so much happier now, so filled with vitality and interest. Their faith in the revolution and hope for the great things to which it may lead have awakened initiative in them, so that they are enthusiastic in attempting many things. Above all, they are much more open-minded and receptive toward all progressive thought, especially toward Christianity, the religion of the great republic which they so much admire; thus giving us an opportunity the like of which we have never known before. This new spirit is manifested variously, and sometimes far from wisely, but very often in a deep, earnest way, and it pervades all their activities.

For several years there have been growing indications in the school girls' English essays that their thoughts were

much on patriotism. With the revolution, all their smouldering zeal burst into flame; Joan of Arc has been their ideal. We have discouraged them from becoming Amazons—as have some students from other schools; and it also seemed inadvisable to let them give entertainments in public places to raise funds for the revolution. They were allowed, however, to give two entertainments in the school for the benefit of the Red Cross Society, and they raised and contributed \$180 (Mexican).

The Chinese girls and women generally thought it very patriotic to change their style of coiffure to that of the Ming dynasty; but, as it is very ugly and unbecoming, we persuaded our girls to adopt something more like the foreign style.

The senior class studies "Silas Marner" in the literature course, and the girls surprised us all by dramatizing it very cleverly. It showed more inventive ability than we knew they possessed. Not to be outdone by the upper-class girls, the wee tots decided to give a play, to which we foreign teachers were unfortunately not invited.

They raised \$10 as a result of their enterprise; and we hope the audience was satisfied with the performance. A cantata was given in 1911 at the closing before Chinese New Year vacation. It was a child's Christmas dream, and the children did it unusually well.

It was found necessary, over a year ago, to make a further change in the Church services. For a time, when the church became too small to accommodate all the College boys, Orphanage children and St. Mary's girls, the younger children from the three institutions met for services, and the older ones at a later hour. Now the boys have their own services and the girls theirs. We have a girl choir, but not

dozen girls, in order that they may be of more service in their parishes on leaving school. The two branches of the Junior Auxiliary in the school are the *Tsing-sing we*, or Pure in Heart Society, composed of communicants, and the little girls' society, *Sung-e we*, or Holy Innocents' Society. These organizations have monthly meetings at which various people are invited to give helpful talks. The girls raise a very generous sum each year to give at the annual Auxiliary meeting. For Christmas, 1910, the *Sung-e we* knitted many warm garments of various kinds, and gave them on a Christmas tree to poor women and children who were ill at St. Elizabeth's Hospital. In 1911 they made



CONFIRMATION CLASS OF 1912.

vested, and the girls have their own baccalaureate service in July.

On Whitsunday, 1911, ten girls were confirmed, and in 1912 the same number. There have been two Baptisms, and recently two heathen girls have of their own accord asked to be baptized. The girls still gather for an informal service of prayer on Sunday mornings. It is quite their own idea and is left in their own hands. Often heathen girls attend the little service, and we hope they may be helped by means of it. During Lent of 1912 Miss Mitchell held a series of meetings for the communicants, which were largely attended and seemed to arouse much real religious feeling. Miss Graves has organized an altar guild of about a

dozen girls for the poor famine sufferers.

In July, 1911, there were nine graduates from the regular school course. The Viceroy's medal for the best Chinese essay and St. Mary's medal for good scholarship were both won by Christian girls. This year the class was even larger, and St. Mary's medal was again won by a Christian girl. There were also three graduates from the Normal department each year.

It would be interesting to follow each of the graduates, but as space does not permit, I will speak only of the normal students. This year the privilege of sending three girls to America on the indemnity fund has been granted to St. Mary's. Han Me-ying is at present teaching in our school, and Nyi Vong-

sung is studying medicine in Soochow. When the government is settled, however, these two girls will go to America to complete their education. Sze Kyung-tsung, a niece of Mr. Alfred Sze, the Chinese Ambassador at Washington, has already gone to America to study, at her own expense. The three normal students of 1912 are all at work, having been offered positions before they left for the summer vacation. Miss Pen has gone to Anking to help Miss Hopwood in her school. Miss Zi is teaching in Miss Clark's Normal School in Hankow, and Miss Yoen is teaching in St. Mary's.

Two girls, Seur-kyung Yin and Kyung Yioh-kwe, who belonged to the school (neither of them members of the classes of 1911 and 1912), have been married during the past year.

Tsen Ba-nyoh has been assistant music teacher for over a year, ever since Koo Yung-tsung went to Wuchang to teach at St. Hilda's. Two of the recent graduates from the Normal Department are now teaching for us, as is Miss Bailey. Mrs. Remer, Mrs. Throop and Mrs. Ely are also teaching, as several of our teachers are away in the United States. A number of changes have been made in the courses of study, but perhaps nothing new in the school has ever met with more enthusiasm than the introduction of drawing. The girls love it, and show considerable skill.

The total number of students in 1911 was 160, thirty-four of them new students, and this year, too, the school is crowded to its fullest extent. To ac-

commodate such a large number, we were obliged to resort to all kinds of expedients. The bedrooms were overcrowded; the class-rooms had as many as they could hold, and the dining-room was so full that we were obliged to place tables in the adjoining reception room and have some of the older girls eat there. This has forced us to face the fact that it is absolutely necessary to build if we are to take advantage of the great opportunity which the present situation offers us. The girls are eager for education and determined to get it. If we cannot give it to them there are plenty of heathen schools ready to take them in. We are hampered all the time by lack of room, and yet we cannot put up a building of any kind because St. John's wants us to move, and needs our present buildings. We are tied down in every way. We need a new building containing a music-hall, gymnasium, library and other rooms, and have the money in hand, but cannot build because no more buildings must be put up where we are. Now is a good time to buy land, as the price is down. We want forty *mow* (62-3 acres) just across the road from St. John's, and not too far for us to attend the Pro-Cathedral. It is near enough for collaboration in every way, and yet far enough for independent growth. We are so near now that the boys can overlook our grounds and the girls have to pass through college grounds to get out of the compound. The future of St. Mary's depends on our making this move as soon as possible. We, in the mission field, all feel that is the most pressing need to-day.

THE CURRICULUM AT ST. MARY'S

THE CHINESE DEPARTMENT.

St. Mary's differs from many of the schools under foreign supervision in the prominence given to the study of Chinese. Very earnest effort is made not to educate the girls away from their

own people, and they spend half the day in the Chinese department.

This course covers eight years and it is quite distinct from the English department, as often a pupil who is quite advanced in her Chinese studies may

be just beginning English or *vice versa*. With the introduction of the study of Mandarin, the number of hours of English study has to be lessened in order to allow more time for Chinese.

With the adoption of the foreign calendar, there will no longer be the necessity for the long Chinese New Year holiday, so our school year must be rearranged.

THE ENGLISH DEPARTMENT.

The English course by no means represents what the students are doing. However, a regular eight years' course in English is given, including the common branches, as in our intermediate schools at home, and also English literature, general history and algebra. One needs to have been in China to realize the importance the study of English assumes in the eyes of the Chinese. Frequently a boy will send his betrothed to school and, in at least one case, has refused to marry the girl until she completed her course. This naturally adds to the zest with which the girls study. The study of English is important in our eyes, too, for we see the broadening effect it has in the girls' lives. Their ideals are formed from characters they study in foreign history and fiction; for we all know how little there is that is inspiring in Chinese literature or history. We have always had to use pressure to keep the students from neglecting their Chinese study for the sake of English. An American teacher visiting St. Mary's would find the same textbooks and the same mistakes, too, in recitation that she has seen in her own schoolroom; but she would be forced to acknowledge that the Chinese girls surpass the American in ability to spell the English language.

THE NORMAL DEPARTMENT.

A diploma is given on the completion of the eight years' course in English, but an additional normal course of two years is open to girls who wish to return. In addition to Pedagogy, English, Latin,

French, Algebra, Geometry and Chinese Literature are given. The practice is done under the supervision of the foreign teacher. The purpose of this department is, of course, primarily to train teachers; but it has proved valuable in keeping the girls longer under the influence of the school, and in this way increasing their power for good when they leave us.

SCIENCE.

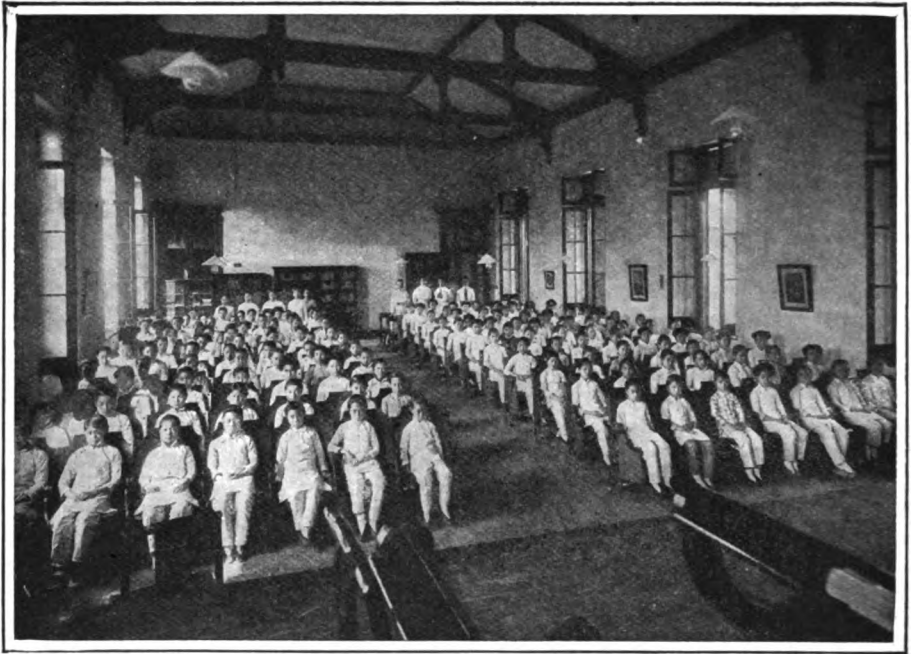
In the Science Department, Chemistry is taught to the senior class, Botany to the second class, and Physiology to the third class. The aim in Chemistry is to teach things the pupil can use in her every day life; so that she may be familiar with the composition of air and water, and understand the chemical changes that take place in the useful arts and in cooking. Since the change was made which gives a year instead of one term each for Botany and Physiology much more work is done in these subjects.

In Botany the class studies as far as possible from specimens the pupils gather themselves. Each girl keeps a notebook in which drawings are made of the specimens, and descriptions are written. She also classifies plants and prepares an herbarium. The aim of this course is to awaken an interest and love for the wonderful variety and beauty in plant life.

The course in Physiology has been very successful in awakening the girls' interest in Physiology and Hygiene. The course is made more complete by means of a skeleton, manikin and specimens obtained from the butchers.

THE MUSIC DEPARTMENT.

The Chinese love to follow a well-beaten path; and each year it seems easier to get good results in music, as the girls follow those who have gone before. The number of those who study music can not increase much beyond fifty, until our dream of a new building and more room is realized. Our



ASSEMBLY HALL IN TWING MEMORIAL: SCHOOL OF 1912. TEACHERS AT THE BACK.

seven pianos and five organs find themselves in all sorts of nooks and corners. There are few girls in school who would not value the privilege of music lessons. That they really desire them is shown by the fact that in some cases a girl who is teaching will take from her not over large salary to pay for the instruction of a younger sister. There are a good many poor Christian girls who do not go further than learn to play the hymns and chants for Church services, but they find even this amount of skill most useful when they go to small places in the interior and have to play for the services in such missions.

The music course includes instruction in pianoforte and organ playing, musical note writing, transposition, harmony and the history of music. Those who have graduated in pianoforte playing have had to work one or two years after finishing the regular eight years' course. They are required to play, passably well, some Bach, Beethoven, Chopin, Schumann, Liszt and other classical composers. Though, thus far, there have been no musical geniuses among them, they do

not compare unfavorably with the average American pupil.

We have not a regular course of vocal instruction, as we have of instrumental. Some of the girls with the best voices receive especial instruction in the Church choir and glee club. All the girls in school, however, are taught in daily singing classes, which are of fifteen minutes' duration, taken from the time of the English class. The class are studying a graded course in singing, called the "Natural Singing Method." The aim of this course is to teach the girls to read music as readily as one would a book, and also to cultivate in them a feeling for music. The course has helped the girls a good deal. It has given them confidence in singing, and the ear, eye and voice training which they get from it has helped to give them a clearer understanding and quicker perception for music.

THE ART DEPARTMENT.

About two years ago drawing was introduced in the higher classes as a regular subject. The girls seemed to like it from the first, and even now, after the

novelty has worn off, they keep up their interest in it wonderfully. In June, 1911, we had our first exhibition, which was highly appreciated, at least by the girls themselves, who enjoyed indentifying their own work and that of their friends.

Another exhibition was held in 1912, in which the work showed a distinct advance over that of the previous year.

The classes meet together twice a week for forty minutes. Of course it is all very elementary as yet; but we do try to touch on the various phases of the subject, teaching them a little drawing from nature, still life and so on, in order to form a basis for later development along the same lines. For the first term, the mediums used were pencil and crayon, with a little water color in one class only, but now some charcoal studies are made and water color is used very extensively. The character of the work, on the whole, is better than one would expect from Chinese girls, who are accustomed to an art in which all the forms are more or less stereotyped, so that the making of a worthy picture is not a matter of showing nature as she is, but of introducing her in a certain formalized dress, which will conform to the received ideas of the way in which she should appear in art.

In view of this background for their work, it will be easily understood that the girls lack originality and imagination; and as they have had no training heretofore, their ideas of form and color are still crude. In fact, the combinations of color that they evolve, when left to their own devices, are so remark-

able as to seem almost incredible, if one did not see their like daily in the streets of any Chinese city. They are skilful in handling their brushes, through their many years' practice in using a Chinese pen, so that the work is nearly always neat and carefully executed. Then they are willing to take infinite pains, which should carry them far when once they realize what is expected of them. Already the girls, who have caught the idea of reproducing, do it with great faithfulness. Again, they are naturally imitative, so that, when they have become familiar with a certain number of our best pictures, it should have a distinct effect on their attempts. Then, when they have learned the rudiments of representation, it will be possible to teach them, through Chinese pictures, the fine arrangement which is so admirable in their own art.

The Art Department is yet in its infancy, but it aims high. The constant endeavor to see truly and express what they see on paper should certainly develop their powers of observation, their sense of color, and above all their feeling for beauty.

If they can only gain some appreciation of the beauty which is everywhere, it will bring something into their colorless, humdrum lives which will make our new venture well worth while.

PHYSICAL DRILL.

The Physical Drill at St. Mary's is given twice a week, after four o'clock in the afternoon. There are four drills altogether, the military drill, the dumb-bell drill, the wand drill and the Indian



THE GIRLS' DRILL, WITH BANNER.

club drill. In all these drills the girls are formed into companies of twenty-four, and each company has a captain in charge of it. The captains are taught once a week in a class by themselves and then they are held responsible for girls who are under them. In this way strict order is kept and the girls get more individual attention. The Chinese girls are not very fond of exercise. What we need more than anything else to stimulate them are a gymnasium and a trained teacher to take charge of the physical training in the school.

THE LIBRARY.

There is very little to tell about the library, which still occupies one wall of the music room. Very few books have been added, as we have no funds; but the money that still remained from gifts of friends has been spent, mostly for reference books, some of which have proved very useful.

We are very anxious to have a separate room for the library which may be fitted out as a reading room and open every day for the use of the girls, so that it may be a real influence in their lives, but we shall have to wait for that, as for many another thing, until we really have the long desired new building.

SHALL IT BE DONE?

St. Mary's Hall has long been known and loved by the women of the Auxiliary. It was to enlarge its usefulness that they made their Epiphany gift of 1902, in memory of Mrs. Twing, the first Secretary of the Woman's Auxiliary to the Board of Missions.

Twing Memorial Hall was erected by this memorial gift "for the advancement of Christian womanhood in China." Mrs. Twing would be the first among us to rejoice that a New China calls for all that the story of these last two years suggests, and that her memorial should be set up again where it may better serve the purpose for which it first was reared.

WILL OUR STUDY CLASSES DO THIS?

During Lent, far and wide throughout the Auxiliary and its Junior Department, classes of women and of Juniors will be studying Japan. As they study they will pray more and more earnestly that that great empire may be won to Christ, that its Christians may be strengthened, that the missionaries may be blessed, that the lonely ones may never forget the loving Master Who is ever at their side.

There is much to be done in our Japan Mission, and some of us care especially for St. Paul's College, Tokyo, and wish we had the \$125,000 needed to complete the sum required for its new ground and buildings.

Our little self-denials are called for to make up the great Easter Offering for General Missions. But there are men and women who could give—just one of them alone—that whole \$125,000, if only the closed eye would see the vision and the closed ear hear the call, and the closed heart open in love and the closed hand in eager joy to pour out this gift.

So we are asking the members of every study class, and every study class together, to pray for men and women such as these, week by week through Lent, and if we *believe enough* we shall be sure of the answer that the Master, who cares more for St. Paul's than we do, knows to be the best.

THE FEBRUARY CONFERENCE

"Your Ideal of the Woman's Auxiliary."

This is the subject of the conference to be held at the Church Mission House, Thursday, February 20, and which will be introduced in a report presented for discussion by the Massachusetts branch.

Holy Communion at 10; current events at —; short business session preceding the conference, which closes with noon-day prayers.

A large attendance is desired, and especially at the Holy Communion.

THE JUNIOR PAGE

OCTOBER, 1913

Of course all Junior leaders are beginning to think of October, 1913, when the Triennial will take place in New York. Between now and then probably many notices and letters will be sent to leaders, but there are two subjects to which we want to call special attention. One is to remind you that the United Offering of 1913 will be made then. Surely the Juniors are going to have a larger share in that offering than ever before! Beside the offering of money we are suggesting an offering of life. Seventy-nine dioceses and missionary districts have Junior branches, and if each diocesan branch will have at least one volunteer the Junior Department will begin to make an adequate offering.

The second reminder is this: Ever since the Triennial of 1910 Junior leaders are supposed to be making a very special effort to organize branches of young women and older girls. The plan suggested included the graduation of these new branches *in a body* into the Woman's Auxiliary at the next Triennial. So it is important that in these months before October all the final work of getting such branches shall be done and that every diocese shall be ready to report in October, 1913, the number of such branches to be graduated into the Auxiliary.

NEW LEAFLETS

There are some new Junior leaflets which we hope will be helpful. On the United Offering there are three leaflets.

"October 9, 1913," for children.

"Older Girls and the United Offering," for young women.

"Wanted," a short leaflet on volunteering, for young women.

"One Army—Two Departments," a leaflet for use in starting branches of older girls.

For the Babies' Branch

"A Letter to the Members."

"A Letter to the Leaders."

JUNIORS AND THE MISSIONARY MAGAZINE

Of course all Junior leaders have welcomed the new Missionary Magazine of the *Young Churchman*. But let us not only welcome it but use it. There are many ways in which we may do this in our Junior branches. For instance, ask the Juniors if they know the name of the "Engineer Missionary," told about in the December number. They should; for no life could furnish much more interesting study for Juniors. Help them to guess some of the missionary puzzles, use the prayers and thanksgivings in Junior meetings, and encourage Juniors to write for the Postman's Bag. And, of course, Junior leaders who are teaching "Honorable Little Miss Love" will gladly use the help to be found in the lessons on Japan, "Behind the Doors of Nippon."

HOW MUCH DO YOU KNOW OF YOUR PARISH BRANCHES?

There is almost nothing which will help the work more than the personal touch between the diocesan officers and the parish branches. Are you able to visit your parish branches? Do you know personally, not only by letter, every parish leader? Do they feel that you are interested in their problems and successes? Here is a list of questions sent out by the President of the West Texas Junior Auxiliary:

1. Has your Branch any special name?
2. How many have you on your roll?
3. How many usually attend?
4. What ages are your members? (8 to 12, 14 to 18?)
5. How often do you meet?
6. What is your Leader's name?
7. Give name of your President; of your Secretary?
8. Are you studying any book or subject now, and if so, what?
9. What work are you doing now?

Comparative Table of Sunday-School Lenten and Other Offerings from 1908 to 1912

Diocese or Missionary District.	1908.	1909.	1910.	1911.	1912.	Sun. Schools Contributing.
<i>Department No. 1</i>						
Connecticut.....	\$ 5,105 11	\$ 6,043 24	\$ 6,122 55	\$ 6,347 07	\$ 6,501 25	148
Maine.....	428 80	405 86	438 15	637 40	520 75	36
Massachusetts.....	5,905 78	6,563 84	7,017 87	6,123 12	6,622 34	125
New Hampshire.....	551 33	781 13	784 20	785 21	1,000 56	38
Rhode Island.....	1,870 08	1,789 94	2,402 43	2,578 57	3,023 54	55
Vermont.....	732 72	646 52	745 59	807 77	795 73	42
Western Massachusetts.....	1,827 24	2,120 59	1,974 63	2,076 21	2,128 12	48
	\$16,421 06	\$18,351 12	\$19,485 42	\$19,355 35	\$20,592 29	492
<i>Department No. 2</i>						
Albany.....	\$ 2,799 79	\$ 2,726 44	\$ 2,829 83	\$ 2,819 14	\$ 2,937 29	93
Central New York.....	2,444 64	2,548 34	2,492 96	2,723 74	3,322 61	102
Long Island.....	3,289 95	2,981 88	3,171 69	3,376 76	3,613 63	89
Newark.....	4,046 13	4,117 87	4,632 64	4,397 85	4,942 03	83
New Jersey.....	3,550 11	3,756 15	3,827 75	4,187 86	4,052 46	104
New York.....	10,087 00	11,181 68	10,434 64	12,327 79	13,266 86	161
Western New York.....	2,188 01	2,293 52	2,183 03	2,379 75	2,694 68	86
Porto Rico.....	48 63	77 60	45 49	14 50	75 83	6
	\$28,454 26	\$29,683 48	\$29,618 03	\$32,227 39	\$34,905 39	724
<i>Department No. 3</i>						
Bethlehem.....	\$ 2,728 33	\$ 2,998 01	\$ 3,538 54	\$ 4,249 43	\$ 4,908 79	67
Delaware.....	705 77	679 17	737 34	704 01	785 37	27
Easton.....	560 23	451 92	610 43	697 56	818 54	40
Erie.....				1,383 02	1,264 06	28
Harrisburg.....	1,326 70	1,158 08	1,348 79	1,429 68	1,705 88	44
Maryland.....	2,978 15	3,292 32	3,184 35	3,436 20	3,720 23	83
Pennsylvania.....	36,286 58	38,279 89	31,028 91	34,839 37	33,955 07	170
Pittsburgh.....	2,377 27	2,589 86	2,991 07	3,968 82	4,079 08	73
Southern Virginia.....	1,641 74	1,577 57	1,564 36	1,519 37	2,027 08	77
Virginia.....	1,008 62	1,214 72	1,155 57	1,175 16	1,541 05	62
Washington.....	1,826 45	1,987 29	2,041 83	1,966 03	2,455 40	44
West Virginia.....	760 71	904 74	951 35	1,103 12	1,131 37	42
	\$52,200 55	\$55,133 57	\$49,152 54	\$56,471 77	\$58,391 92	757
<i>Department No. 4</i>						
Alabama.....	\$ 1,023 84	\$ 1,224 44	\$ 1,217 03	\$ 947 20	\$ 1,271 05	39
Atlanta.....	595 45	537 98	655 24	1,007 94	776 74	27
East Carolina.....	1,475 29	1,509 82	1,540 06	1,694 05	1,119 06	33
Florida.....	196 65	263 19	319 94	325 99	212 97	13
Georgia.....	580 64	1,039 15	896 48	883 12	922 86	24
Kentucky.....	1,066 56	1,062 12	960 93	952 63	882 57	26
Lexington.....	458 24	416 31	543 94	489 16	393 34	15
Louisiana.....	555 80	644 11	685 74	620 26	920 79	30
Mississippi.....	531 33	672 16	655 86	657 25	565 43	30
North Carolina.....	1,214 73	1,048 92	1,175 75	1,247 55	1,687 67	49
South Carolina.....	1,142 70	1,166 45	1,348 48	1,434 64	1,713 69	68
Tennessee.....	621 43	654 43	858 27	762 36	742 05	40
Asheville.....	626 13	618 62	676 47	619 92	487 15	31
Southern Florida.....	458 53	469 69	530 60	507 32	554 13	27
	\$10,547 32	\$11,327 39	\$12,064 79	\$12,149 39	\$12,249 50	452

Diocese or Missionary District.	1908.	1909.	1910.	1911.	1912.	Sun. School Contributions
<i>Department No. 5</i>						
Chicago.....	\$2,508 33	\$ 2,465 27	\$ 2,509 21	\$ 2,498 91	\$ 2,678 49	74
Fond du Lac.....	257 76	374 50	370 41	363 69	348 07	26
Indianapolis.....	536 60	489 62	575 96	573 14	591 97	24
Marquette.....	204 65	202 13	.....	.....	263 92	12
Michigan.....	1,554 58	1,491 59	1,618 90	1,873 30	2,365 38	72
Michigan City.....	248 53	232 80	263 45	309 09	413 58	17
Milwaukee.....	1,003 58	978 23	1,100 39	1,193 10	1,527 14	53
Ohio.....	1,418 42	1,808 90	1,741 87	1,588 77	2,311 20	69
Quincy.....	210 14	232 20	122 99	19 74	409 80	20
Southern Ohio.....	1,086 13	1,196 09	1,096 76	1,607 80	1,496 77	50
Springfield.....	296 46	344 42	351 25	336 39	324 02	22
Western Michigan..	549 02	870 56	767 34	812 17	1,130 04	26
	\$9,874 20	\$10,686 31	\$10,518 53	\$11,176 10	\$13,860 38	465
<i>Department No. 6</i>						
Colorado.....	\$ 822 68	\$ 805 82	\$ 705 80	\$ 820 25	\$ 926 30	33
Duluth.....	752 20	912 74	904 31	663 25	619 76	27
Iowa.....	488 41	772 91	597 15	618 50	714 23	40
Minnesota.....	2,414 08	2,398 71	2,667 11	2,598 45	2,778 69	75
Montana.....	16 30	.....	.....	.....	1,740 62	26
Nebraska.....	493 03	367 41	476 54	375 17	340 07	30
Kearney.....	229 90	287 26	314 75	311 50	275 68	16
North Dakota.....	873 34	921 53	1,085 52	1,146 84	1,229 11	40
South Dakota.....	987 75	1,247 35	1,269 92	1,272 83	1,350 90	64
Western Colorado..	98 06	109 66	180 99	96 87	141 74	13
Wyoming.....	262 53	298 69	443 62	423 16	670 11	28
	\$7,438 28	\$8,122 08	\$8,645 71	\$8,326 82	\$10,787 21	392
<i>Department No. 7</i>						
Arkansas.....	\$ 396 14	\$ 628 17	\$ 523 99	\$ 637 50	\$ 547 50	17
Dallas.....	584 35	733 31	877 10	852 35	649 36	17
Kansas.....	587 13	720 38	818 32	859 77	1,028 41	42
Kansas City.....	585 28	646 31	538 99	586 66	669 52	22
Missouri.....	1,869 61	2,045 26	1,917 07	2,560 54	2,307 89	47
Texas.....	664 32	824 12	1,239 70	1,401 27	1,029 25	30
West Texas.....	614 36	725 98	762 45	620 88	990 92	29
Eastern Oklahoma..	.....	.....	.....	163 38	290 80	27
New Mexico.....	303 53	342 94	298 77	339 90	235 47	11
North Texas.....	.....	.....	.....	131 27	114 39	6
Oklahoma.....	189 05	219 54	249 91	151 83	159 41	14
Salina.....	205 02	260 41	156 98	155 25	167 58	12
	\$5,998 79	\$7,146 42	\$7,383 28	\$8,460 60	\$8,190 50	274
<i>Department No. 8</i>						
California.....	\$1,016 76	\$1,112 28	\$1,002 15	\$ 808 38	\$ 722 41	35
Los Angeles.....	1,194 65	1,517 31	1,901 28	2,045 68	2,467 65	51
Olympia.....	477 85	456 35	634 10	744 26	909 06	32
Oregon.....	551 91	733 05	894 94	485 97	519 55	19
Sacramento.....	370 50	412 90	333 98	396 97	388 71	16
Alaska.....	318 72	386 34	492 60	178 26	195 65	10
Arizona.....	158 12	151 59	186 26	139 69	277 39	9
Eastern Oregon...	148 62	152 53	208 14	245 34	219 11	5
Honolulu.....	361 34	613 31	597 18	629 71	833 12	17
Idaho.....	326 46	307 65	412 95	393 25	105 43	11
Nevada.....	375 93	328 44	285 17	368 48	330 02	15
San Joaquin.....	.....	.....	.....	201 97	242 24	14
Spokane.....	285 39	232 76	292 05	360 23	370 34	13
The Philippines...	23 50	.....	20 00	30 00	3 00	1
Utah.....	351 60	278 97	354 76	368 26	201 71	11
	\$5,961 35	\$6,683 48	\$7,615 56	\$7,396 45	\$7,785 39	259

Comparative Table of Sunday-School Lenten and Other Offerings from 1908 to 1912

Africa.....	\$176 20		\$54 59	\$82 43	\$147 02	7
Brazil.....			12 60	5 31	2 32	1
Canal Zone.....				5 00	15 00	3
Cuba.....				165 28	254.04	19
Greece.....					10 00	1
Haiti.....						...
Hankow.....	14 36		27 79	18 90	13 39	1
Kyoto.....						1
Mexico.....				24 63	36 14	3
Shanghai.....						...
Tokyo.....						...
Wuhu.....						...
European Ch's.....					5 00	1
Foreign.....	71 37	\$118 73	115 51	16 85	4 87	1
Miscellaneous.....	12 81	33				...
	\$274 74	\$119 06	\$210 49	\$318 40	\$487 78	38
Department No. 1.	\$16,421 06	\$18,351 12	\$19,485 42	\$19,355 35	\$20,592 29	492
" " 2.	28,454 26	29,683 48	29,618 03	32,227 39	34,905 39	724
" " 3.	52,200 55	55,133 57	49,152 54	56,471 77	58,391 92	757
" " 4.	10,547 32	11,327 39	12,064 79	12,149 39	12,249 50	452
" " 5.	9,874 20	10,686 31	10,518 53	11,176 10	13,860 38	465
" " 6.	7,438 28	8,122 08	8,645 71	8,326 82	10,787 21	392
" " 7.	5,998 79	7,146 42	7,383 28	8,460 60	8,190 50	274
" " 8.	5,961 35	6,683 48	7,615 56	7,396 45	7,785 39	259
	274 74	119 06	210 49	318 40	487 78	38
	137,170 55	147,252 91	144,694 35	155,882 27	167,250 36	3,853

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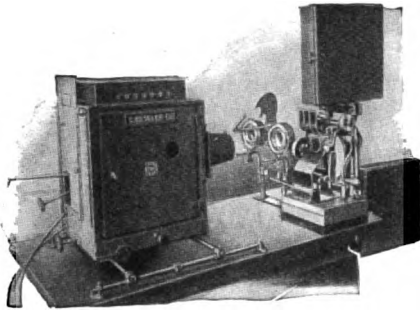
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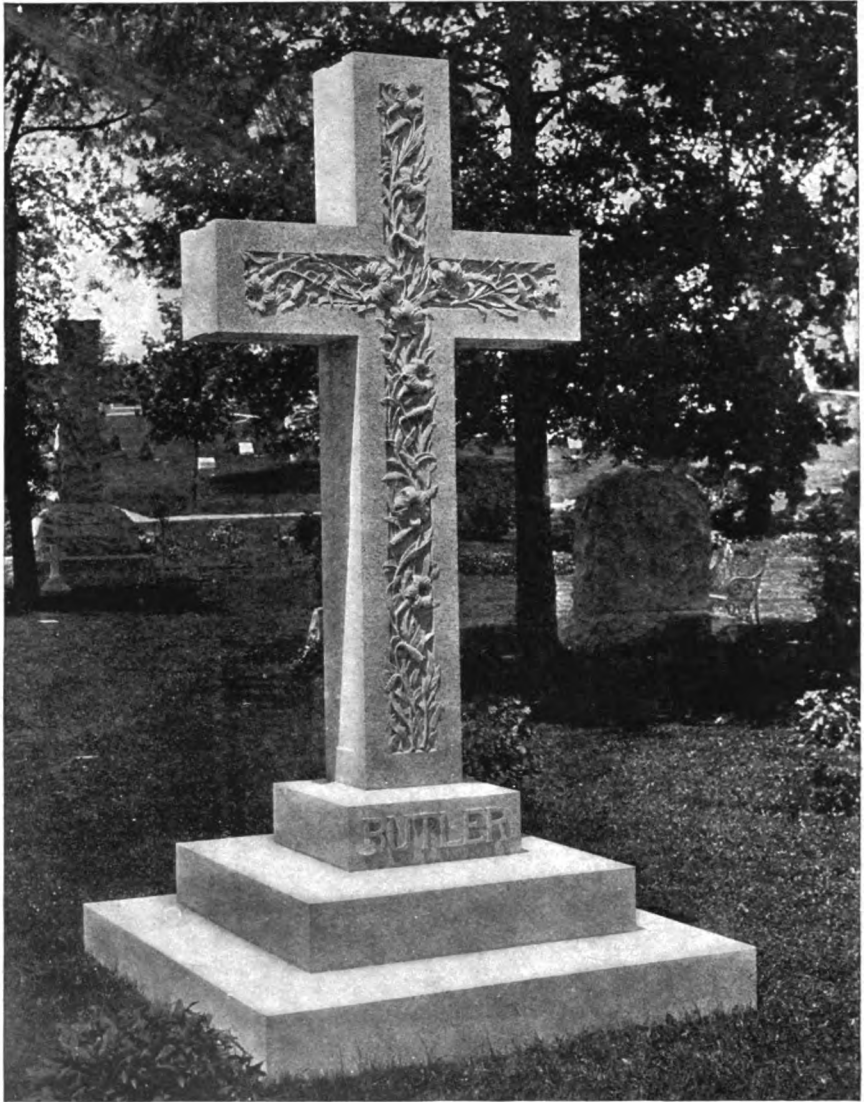
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OF CHRISTIAN MISSIONS

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March, 1913

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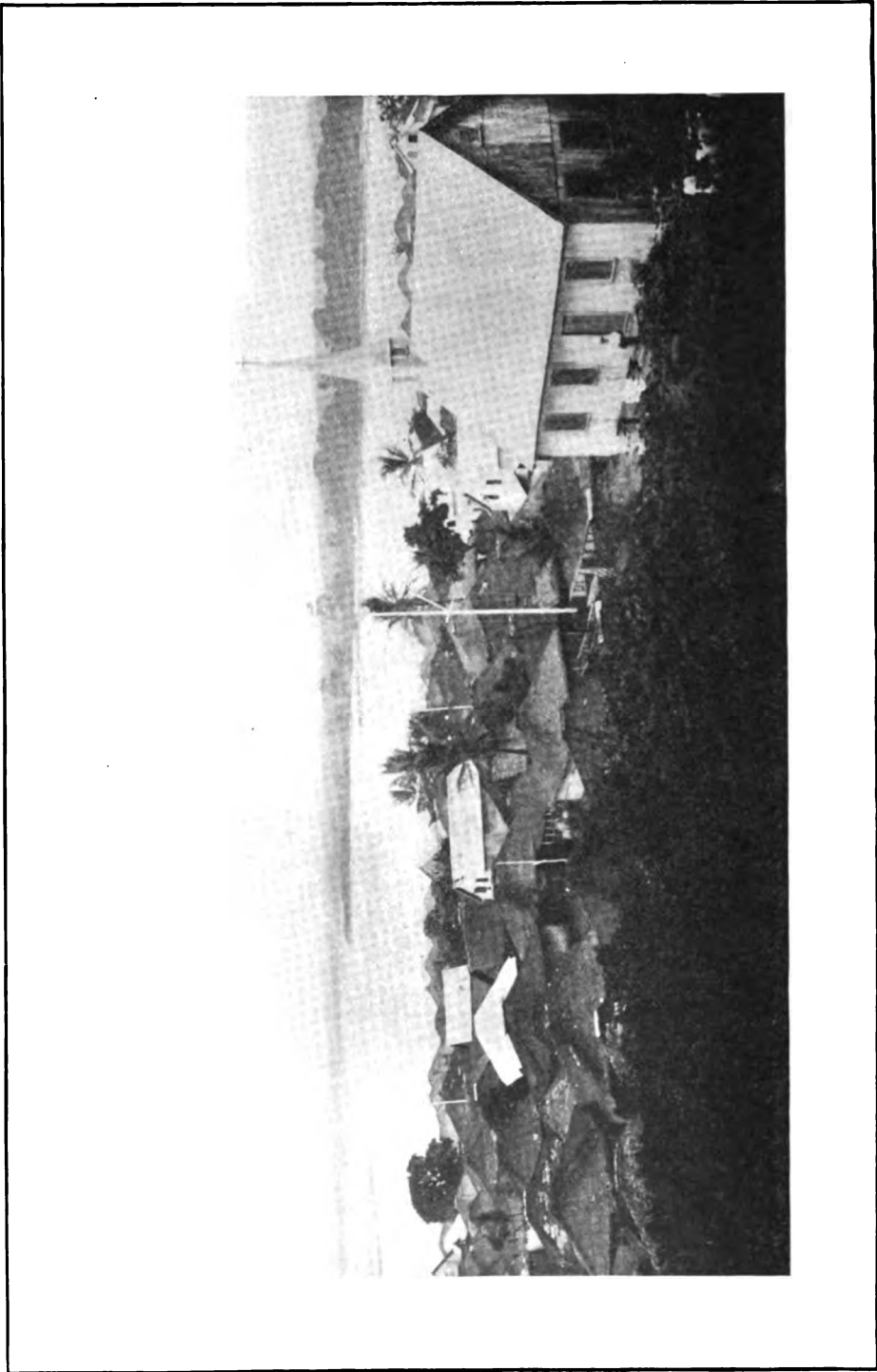
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VIEW OF KRUTOWN, MONROVIA, LIBERIA
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AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

~~LXXVIII~~
VOL. LXXVIII

March, 1913

No. 3

THE PROGRESS OF THE KINGDOM

AS indicated in the report of the February meeting of the Board of Missions, printed elsewhere in this issue, the condition of the State of treasury on the 1st of February was not encouraging. Until

now there has been, during this fiscal year, a slight advance in the Church's giving over the record of the previous year, but with January the situation changed to some extent, with the result that on February 1st receipts from all sources showed a decrease of something over \$11,000.

This is an inconsiderable percentage of the amount which the Church is asked to raise, and the fact that in any one month there is an ebb of the tide is not necessarily significant. Certainly it is no cause for alarm, but it should be made the occasion for reminding the Church of the serious importance with which her missionary obligation should be faced just at this time. The tide of gifts ought to be rising—and rising rapidly—if we are to maintain an honorable record and come to the General Convention with anything like a satisfactory report. Already there is an inherited deficit from previous years of \$200,000. If the full apportionment, or more, is returned from every diocese, parish and mission in the Church we should be able to pay our current bills and cancel the majority of this deficit. But a little

carelessness now, a little lack of energetic response, may easily result in multiplying the deficit already existing.

A Call to Action

This is the time when Church monies can best be raised. It is the harvest season for Christian giving, and that season this year will be short. Easter comes early and influential members of important congregations will be flitting from their home pews earlier than usual. Let every priest of the Church and every responsible lay man or woman take this matter seriously to heart. The Church's great business should be maintained; it should be helped strongly, and helped at once. There is no occasion for gloomy prophesying, but there is need of a call to action.

ON the morning of January 30th a telegram was received at the Church Missions House announcing that on the night before

The Disaster at Lawrenceville one of the dormitory buildings of St. Paul's Normal and Industrial School,

Lawrenceville, Virginia, had been destroyed by fire. The building was of wood and only partially insured. Aside from the money loss there was a serious condition to be faced in the fact that forty of the boys of the school were thereby deprived of shelter.

But neither of these facts constituted the most discouraging feature of the misfortune; that lay in the fact that Archdeacon Russell had just won his long fight to free the institution from debt. For thirty years he has given effective and unwavering service to the cause of Negro education. Never have the gifts of the Church been quite enough to make ends meet. The situation last year grew so serious that a debt of \$60,000 lay upon the school, but by tremendous efforts this had at last been canceled. Only a few weeks ago the final amount was raised.

Exhausted and in ill health, Archdeacon Russell went away for a brief rest but was followed by the telegram announcing this disaster. This means a new burden to be taken up by an already over-burdened man. We are thankful to know that friends are rallying to his assistance. The Church should immediately and generously make good the loss; not only so, but the wooden dormitory buildings should be replaced with brick. The use of frame buildings heated by stoves is wretched economy, made necessary, however, by the poverty of the institution and the apathy of the Church. Is it not strange that where Churchmen give tens of thousands to Hampton and Tuskegee, they seem scarcely to have heard of our own institutions which are doing just as effective work in the Church's name?

WE had a letter the other day from Bishop Thurston, of Eastern Oklahoma, in which he said: "Please

The Might Boxes

send me twenty-five Might Boxes for the Children's Offering. I spell it thus because it may do such a *mighty* lot of good." The Bishop's pleasantry emphasizes an important truth. All over the Church there is going on now the gathering of money in small sums in the little pasteboard boxes placed in the hands of Sunday School children. It seems, no doubt, a small thing to parents, and sometimes to rectors and Sun-

day School teachers. Certainly there are scores and hundreds of schools which would greatly augment their gifts if those in authority realized their importance. The product of the little boxes last year was \$167,000. It might just as easily be \$200,000 if interest in the Offering were properly stimulated. As all this counts upon the apportionment, it would help to solve parochial and diocesan problems; and the children would be the better for making the gift. Their little boxes are *mighty* boxes indeed.

WIDESPREAD comment has been made upon the will of the late Robert Arthington, of Teignmouth, Devon, England.

He Yet Speaketh

Mr. Arthington left four and a half million dollars to the Baptist Missionary Society and the London Missionary Society for the purpose of spreading the Gospel in non-Christian lands. Committees of nine persons from each society hold the estate in trust and apply the capital and income "for the purpose of spreading the knowledge of God's Word among the heathen." Mr. Arthington particularly stipulates that the Gospels of St. John and St. Luke, together with the Acts of the Apostles, shall be given "to every tribe of mankind that has them not in their own language or dialect, and that they be taught how to read, if necessary. "It is my wish," Mr. Arthington continues, "that everywhere in all Africa, in South America, in Central America, in Asia, in the South Sea Islands, and in the Indian Archipelago, all tribes and great populations destitute of the said Gospels in print should, by some means, be reached promptly, the actual heathen first, and put in possession of the Gospel."

This is perhaps the largest gift for foreign missions which has ever been made, and it calls to mind the generous legacies left by the late John S. Kennedy of New York for the missionary

work of the Presbyterian Church, and the recent gift of some \$700,000 to our own Board by Miss Mary Rhineland King—the largest bequest we have ever received.

Why, we may well ask ourselves, are not such gifts more frequent? Why is it that millions are constantly left for every sort of purpose except the great purpose for which Christ became incarnate? Why is it that even our own Churchmen seem to have no vision of a larger and better use for their money than the further endowing of an already well-endowed secular institution?

Yet is it not true that students of social conditions are realizing more and more that the greatest problem confronting us as a nation is the conservation of moral forces and the inculcation of religious ideals? The Church of Christ and her message to the world have not yet become a negligible quantity. There is no limit to what she might accomplish if she were set free from her poverty of resources by the generous gifts of her sons and daughters.

WITHOUT doubt one of the effective means of educating and inspiring the Church is found in summer conferences, which gather the leaders, and present to them in ordered sequence the subjects which have to do with the life and growth of the Church.

Summer Conferences

Each year these conferences grow in effectiveness and reach an increasing number of people. This coming summer a new one is to be inaugurated in New York City. It will occur in the latter part of June, and is being arranged for by a special committee embracing representatives of the missionary forces of the Second Department, of the General Board of Religious Education and the Church Commission for Social Service. The city of New York furnishes unusual opportunities for research and study along these lines, which resources will be utilized. A more complete announcement will appear at a later date.

THE Hon. Seth Low, upon his return from the Edinburgh Conference, said: "I went to the Conference believing that Christian

Missionary Statistics

Missions were a pious undertaking; I returned convinced

that they are a world force!" An illustration of this truth is furnished by *The Missionary Review of the World*, which in its January number prints a chart giving statistics of the non-Roman foreign missionary societies. This table is a revelation to those who have not realized the extent and success of the foreign missionary enterprise. For example, it is generally taken for granted by the uninformed that the large majority of missionaries are evangelists, who go out attempting the impossible task of preaching to a foreign people in an unknown tongue. This table shows that natives who are working for the Christianizing of their own countries already outnumber the foreigners five to one, and also that out of 24,092 foreigners engaged in missionary work only 6,769 are ordained ministers—slightly over one-third of the whole. The rest are teachers, nurses, doctors, etc. It is indeed a very practical business which modern-day missions are conducting.

Further investigation gives the reason for this vast preponderance of unordained missionaries. There are 675 hospitals and 1,063 free dispensaries. There are 2,475 colleges and other institutions of higher learning, in which are gathered 128,861 students. The schools of a lower grade number 33,320, and are educating a million and a half of pupils. In addition to these are orphanages, asylums and other institutions for social betterment. Along every line of practical human contact the religion of Christ is carrying its message by its works.

Turning to the question of sustentation, we find that Christian countries contribute \$30,500,000 for this enterprise—of which the United States gives one-half—and the foreign mission field itself contributes about \$8,000,000. Last year

212,000 persons were converted to Christianity by these missionary efforts, and the total number of communicants at the present time is over two and a half millions.

Of course these figures would be greatly increased if the results of the missions conducted by the Greek and Roman Churches were also available; but even as they stand they are immensely valuable as illustrating the power and success of the missionary ideal. Yet they must also be weighed against the enormous opportunity and the appalling need, toward the relief of which the utmost efforts of the Christian Church have as yet made only a beginning.

FRENCH authorities in Madagascar are seriously hampering the work of English Christians in the island. The English work was

**Unchristian
Christianity** begun many years before Madagascar

passed under French control in 1895. Previous to that time, in spite of long-continued persecution by the native court, the faith spread. When the attitude of the court changed from persecutor to protector the expansion was rapid, and by 1895 fully 400,000 Christians out of a population of two and a half millions were enrolled in the various missions. The evident hostility of the French authorities to the English work led many to renounce their Christian profession. Bishop King of Madagascar, speaking recently in London at a meeting under the auspices of the Society for the Propagation of the Gospel, said that the unfavorable attitude of the French officials made it almost impossible to establish new missions in occupied districts. Under the law no native may lend his house for any meeting of a religious character. Such meetings can only be held in buildings authorized by the government. In most cases when permission to use such buildings has been asked it has been refused, in spite of the fact that in many villages where the bishop desired to begin work there was

no church of any kind in the neighborhood, and the people had expressed their preference for a Church of England Mission. Here is the bishop's predicament in his own words: "I cannot hold an open-air meeting because that is forbidden; I cannot call the people into a private house; I cannot tell the few people that I may be able to reach by conversation that they had better meet together every Sunday and read their Bibles and pray together, because that also is forbidden and will draw penal consequences upon those who do it."

ONE serious danger which must be faced by our missionaries in Alaska is that of losing all their possessions by conflagration. In a climate of such extreme temperatures, where only the most

**Fire at
Fort Yukon**

primitive means of heating are available except at an enormous expense, and where through the long winter the only water obtainable is locked deep beneath the ice, there must be this constant threat. For the fourth time within the last few years a missionary residence has been blotted out in the midst of a bitter winter. Miss Woods's new house at Fort Yukon was utterly destroyed on the morning of December 29th, 1912. This calamity is the more to be regretted inasmuch as it blots out the dream of this faithful missionary, which she had cherished for many years, and had just seen turned into reality. Archdeacon Stuck, writing on the day of the fire, tells the story:

"The mission has just been visited with a terrible calamity. While divine service was in progress this morning a fire broke out in the new two-story house into which Miss Woods and her children have just moved, and so strong a hold had it taken before it was discovered that nothing could be done to save the house or even to save any of the contents.

"Miss Woods and her six children have lost everything save the clothes

they were wearing. Not a thing was saved. When the people came pouring out of the church and running to the fire it was already impossible to enter the building. The post-office with all letters, money, supplies, clothes, everything was consumed. We shall have to levy contributions upon neighbors both white and Indian, and shall be compelled to run the bishop into debt for immediate necessities.

"I believe that those outside who know Miss Woods and her eleven years' faithful and devoted work for the natives of Alaska, will be glad to help in removing the distress that this calamity has caused. It was a well-built, comfortable house, such as Miss Woods had dreamed of and desired for years. It was not yet finished but she had occupied it for two weeks. The carpenter was still working on it and he has lost all his tools and some \$400 in cash, a partial payment on his work, which he had entrusted to Miss Wood's keeping, as men from time to time have been in the habit of doing here. Miss Woods had \$200 of her own in the house.

"It is curious that the photograph I send is literally the only thing that was saved from the burning house. I had given it to Miss Woods last night to send to a lady in Boston, who gave much of the money for the house. She put it in an empty drawer in her post-

office room, and running out the second time, after she had attempted to give an alarm (every one was at the native service), choked and blinded with smoke, she had snatched a drawer as she passed, and this photograph, lying at the bottom, was all it contained.

"We praise God that no life was lost and are plucking up heart that He will not allow His work to be permanently set back."

PERHAPS it was hardly to be expected that the binder would be capable of making nice discrimination between Church dignitaries, but we were astonished and somewhat distressed to find that at least one copy of our January issue had gone out containing as a frontispiece a picture of the Rev. Dr. Cheyne in place of the Rev. Joshua Kimber. The mistake was discovered by those who did the mailing, and presumably was rectified in each case. If, however, some have escaped notice we shall be glad to send to any reader a copy of the splendid picture of Mr. Kimber which should have been in his or her magazine.

It would be proper also to mention here that we have an extra quantity of this frontispiece and can supply the picture, as long as the supply lasts, to such as may desire to have it apart from the magazine.

A CORRECTION

IN the article on "The Children's Gift to the Church's Mission," which appeared in our February number, there was an unfortunate omission from the table of contributing dioceses and districts. By some error of the printer two lines were dropped, so that the records of East Carolina, New Mexico and San Joaquin were omitted. These should have occupied positions 59, 60 and 61 on the list for the present year with an average of about 26 cents per child. Last year they ranked 15, 28 and 73, respectively.



The burned residence, from a photograph, which was the only thing saved from the fire

THE SANCTUARY OF MISSIONS

THE CONQUERING CROSS

EIGHTEEN centuries have vanished since that Cross stood on the earth: Eden flowers too soon were withered, Eden fruits consumed in dearth; But that glorious Tree of Life its everlasting Fruit doth bear, And its leaves, so meet for healing, have been wafted everywhere; So that underneath its shadow many nations dwell in peace, And its symbol wields a sceptre whose dominion shall not cease.

Aye, throughout the world, the Cross now beareth witness of the hour When the hosts of sin were baffled by the Crucifixion Power.

It is signed on infant foreheads—it is carved on Christian graves; In royal diadems it gleams, o'er myriad ships it waves; It is found in desert places, where few Christian feet have trod, And it crowns the vast cathedrals pious men have reared to God.

Christian Heralds, bear it onward! May that banner, wide unfurled, Wave o'er city and o'er hamlet, till its folds embrace a world, Ever wage an earnest warfare, daily watching unto prayer,— Mindful of the awful moment when that Cross shall gleam in air, Fiery token that Christ cometh, to refine earth's gold from dross, When all kingdoms, and all nations shall be conquered by His Cross.

THANKSGIVINGS

"WE thank Thee"— For the protection granted to thy missionaries in Mexico.

For the opening of the new cathedral in Anking with its great opportunity for evangelism in Central China. (Page 157.)

For the good report concerning our work in Liberia. (Page 161.)

For the noble examples of Christian generosity shown in recent legacies for missionary work. (Page 154.)

*For the kindness and good-will shown to our missionaries by those among whom they labor. (Page 182.)

*The Rev. J. W. Chapman of Anvik, Alaska, writes: "I wish that a request for the prayers of the Church might be published in the Sanctuary of Missions, that our work may not be curtailed, but increased, and also a thanksgiving for the benefits that we have experienced in this time of need."

INTERCESSIONS

"WE pray thee"—

That the disastrous losses of equipment by fire may speedily be repaired. (Pages 152 and 155.)

To supply the means and men for the extension of thy Kingdom in our own land. (Pages 168 and 173.)

To further strengthen and enlarge the work of the Church in China in extending the blessings of the Gospel among its own people.

To bless largely the effort of thy children now engaged in gathering their Easter Offering throughout the Sunday Schools of the Church.

To stir thy Church to a keener realization of its opportunity and responsibility in supporting the work of spreading thy Gospel. (Page 151.)

To prosper the work that is being carried on in thy Name by thy faithful servants in Cuba. (Page 165.)

PRAYER FOR THE CHURCH IN AFRICA

ALmighty and eternal God, whose love and care extend to all Thy creation; Bless, we pray Thee, the work of the Church among the people of Africa. Prosper every effort to supply their moral and spiritual needs. Save them from vice, superstition and ignorance. Help them to grow in the habits of industry, self-reliance and faithfulness. Let the light of the Gospel shine into their hearts, and through the power of Thy Holy Spirit grant that they may become lovers of purity, honesty and truthfulness. Strengthen all Christian converts that they may stand fast in the faith and walk in the way of light. Raise up native ministers diligent in leading their fellows in paths of righteousness, soberness and godliness. Stay the advance of the false teaching of Mohammedanism. Send down Thy blessing upon the bishop, the clergy and the teachers; protect them in every danger; strengthen them in every temptation; comfort them in every sorrow. Stir up, we beseech Thee, the wills of the people in this Christian land, that they may work together for the coming of Thy Kingdom in that dark continent. All this we ask through Jesus Christ our Lord. *Amen.*



VIEW FROM A TOWER IN THE CENTRE OF SHIHAN

ROUND ABOUT IN HUPEH

By the Right Reverend L. H. Roots, D.D.

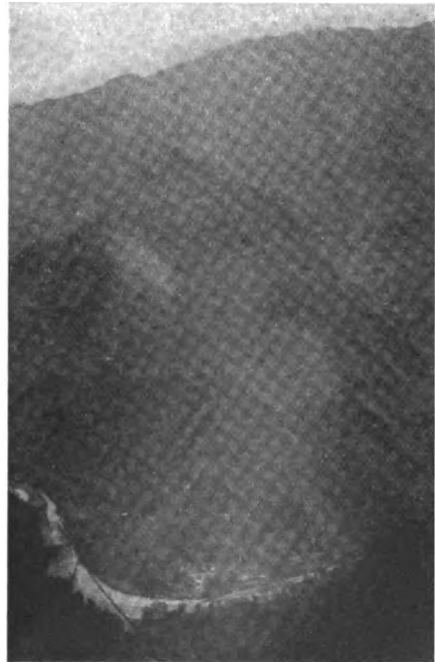
The following interesting account is given by Bishop Roots of a visit in the extreme western part of his great field. In making his journey of many hundred miles he was obliged at one time to pass over into the most western province of China, beyond which lies Thibet.

I HAVE just returned from a six weeks' trip to Ichang and Shihnan, returning by way of Shasi, Kingchow, Heokang, Chiaowei and Shayang and Hanchuan. If these places are not familiar to you I think you might be interested in looking them up on the map. They are all in the province of Hupeh, and my return journey from Shayang was by way of the Han River.

I reached Ichang early on the morning of October 14th, and before noon the Rev. R. E. Wood and I, having been greatly assisted in our preparations by the Rev. and Mrs. A. S. Cooper and our Chinese workers in Ichang, were off for the trip to Shihnan overland, with two sedan chairs, which were especially for Fr. Wood and myself, but were also to be used by our Chinese colporteur, Mr. Liu, who accompanied us, or by my servant, should they find the walking too hard.

Our visit to Shihnan was one of the happiest experiences of my life. In the first place the overland journey through the hills was like a picnic to me every day, for we had fine weather and made the trip in less than nine days from Ichang; and along the way we found frequent evidences that the seed-sowing of the past has not been in vain. I

thought very often of Bishop Huntington and Bishop Cassels as having traveled much the same road.



The dim forms of the mountains show through the haze across the valley, their sides covered with cultivated fields. At their base forms a rapidly running stream.

In Shihnan we found the work of the Rev. T. F. Tsen, which he has carried on the past two and a half years in rented quarters, in a very satisfactory condition. He has not gathered large numbers, but he presented a class of eight for confirmation, and two of the converts from Shihnan are men of unusual independence and apparent earnestness of character. One of them was formerly violently opposed to allowing the Christian Church a foothold in the city at all.

Furthermore Mr. Tsen seems to have won the confidence of the leading people of the city in a remarkable degree. When it was found that we American missionaries had come to the city, the civil magistrate, the gentry and the merchants put their heads together and asked us to address a meeting on the subject of the humanitarian work, especially that of the Red Cross, in Wuchang during the Revolution, and on the theory and practice of republican government. Wood did the first and I tried to do the second. Some hundred

of the leading men of the city were present—merchants, gentry and officials, including all the members of the local Self Government Association (which is like our aldermen or county council), the chief local civil official and the military official whose rank is like that of a colonel with us. One of the chief teachers of the place gave a speech of welcome, and made as his great point the fact that we were not only Americans, and therefore friendly republicans, but that we were religious teachers, "and religion is necessary if a people are to reach that stage of character where republican government can succeed."

We had most respectful attention, and the points we made were met with applause such as we have at home on similar occasions of friendly meetings between our own people and strangers from afar. Doubtless political and local reasons of a not strictly religious nature entered into the case, and it is not unlikely that the contrast between us and the Roman Catholics in matters of local quarrels and the like (I speak of the



ONE OF THE SEDAN CHAIRS CLIMBING THE CORDUROY ROAD UP THE MOUNTAIN



Looking through the dark canyon of a native street

past; matters are better now) told strongly in our favor. But the whole atmosphere was wholesome and natural, both in this meeting, and in the reception given us by the Christians—in striking contrast to what I have met on similar occasions. I was especially struck with the intelligence and earnestness of the two men, one of whom was baptized and the other confirmed during my visit, and with the spontaneous enthusiasm of our little company of Christians over the “Chung Hua Sheng Kung Hui.” It is quite evident that we have a name which appeals strongly to the Chinese, however it may disturb those not connected with the Anglican communion, or those of our own number who feel strongly (as I confess I do) that we must not have finally the same term in the name of the Church that we have in the translation of “Holy Catholic Church” in the creed.

But I think the most satisfactory

thing in my visit to Shihnan was to see the way Rev. Mr. Tsen is growing in character and ability. His conduct of the work there for the past two years and a half make me satisfied that he alone is making more solid progress for the Church than a foreigner alone in Shihnan could make. At the same time I am hoping to put more foreigners at Ichang soon, to work with Tsen in the Shihnan district, which is left to us by the Protestant missions as well as by the Anglican Communion, and which though only about one-twelfth as large in area, has a population probably almost equal to that of Norway.

From Shihnan we went by the short-



THE REST BY THE ROADSIDE

The mountain-slope with fields may be seen in the distance. In the foreground, beside the native house, stands one of the sedan chairs.



SALT CARRIERS MET ON THE ROAD

est way, that is *via* Daich'i, back to Ichang. This is the shortest because of the two hundred miles down the Yangtse River, which flows very rapidly. The overland route is shortest going from Ichang to Shihnan. Daich'i, on the Yangtse, is just below Kweichowfu and in the province of Szechuen. Immediately on reaching this place, about five o'clock that afternoon, we called on Mr. Chiao, who I understand is Bishop Casse's catechist there, and had a good visit with him. He says the work is

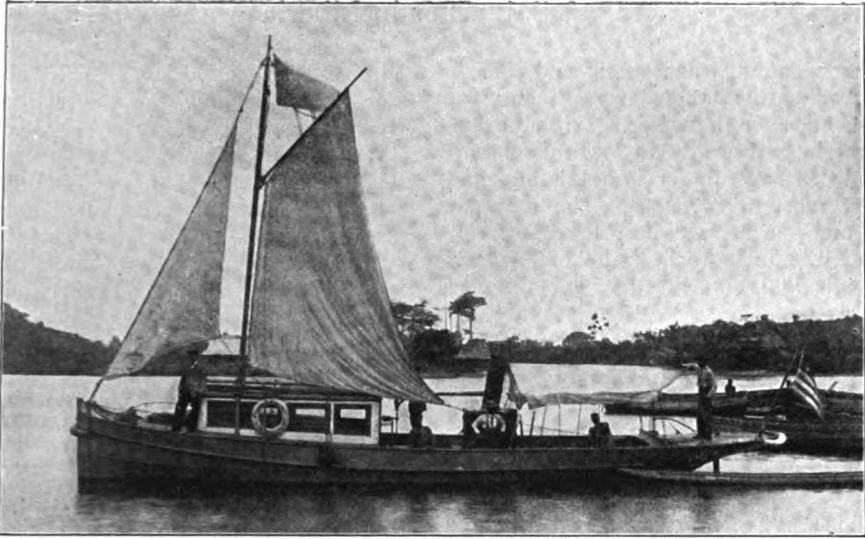
hard, not having even the encouragement which comes from opposition, but nevertheless some progress is being made. The man in charge of the post-office is one of the catechumens, which number some twenty in all, besides a few enquirers and some fifteen or twenty Christians altogether.

We also called on the Roman Catholic priest there, and he received us most politely. In the course of our conversation we explained who we were, and asked how relations are now between the Roman Catholics and ourselves. He assured us that all is now quite friendly—at least not unfriendly.

I have long wished to visit this province and felt the usual thrill at crossing the border from Hupeh into Szechuen away up in these beautiful mountains. We took some pictures which will suggest the beauties that were constantly before our eyes on this journey. The Yangtse gorges are of world-wide fame, and I make bold to call your attention to the fact that they are for the most part in the province of Hupeh, and that it is the duty of the American Church to see that the towns along this wonderful route, which as yet have for the most part not been occupied by Christian missions, should be speedily made regular stations of this mission. This is particularly true of the towns of Kweichow and Patung.



PATUNG HSIEN, ON THE YANGTSE



THE MISSIONARY LAUNCH "JOHN PAYNE"

A SOJOURNER IN LIBERIA

Professor Frederick Starr, who holds the chair of Anthropology in the University of Chicago, recently spent a considerable time in Africa. A month of his stay was devoted to Liberia. As a well-informed and careful student of social conditions Professor Starr's conclusions are of unusual value. He has kindly written for us this article giving his impression of our mission work and workers.

ANXIOUS to see all possible of Liberia, we gladly accepted Bishop Ferguson's invitation to visit Bromley and to inspect the work done at the Julia C. Emery Hall. On reaching the landing at Monrovia at 8 a. m. we found the mission steamer, the *John Payne*, ready. Our party consisted of ex-President Barclay, ex-Postmaster-General Blount, Justice T. McCants Stewart of the Supreme Court, Major Young, U. S. A., military attaché of the American Legation, Mayor Johnson, the Rev. Mr. Cassell and Bishop Ferguson—all residents of Liberia—my photographer and myself. He and I were the only white men. Of the colored men some were born in Liberia, others in the United States—North and South—one at least in the British West Indies. Ex-President Arthur Barclay is by many considered to be the ablest man of Liberia; he has had a wide experience

and has gained exceptional knowledge of Liberian needs and problems. Mayor Johnson is one of the sons of the late President Johnson, who was the first "son of the soil" to occupy the presidential chair of the negro republic. Bishop Ferguson, born in South Carolina, has lived so many years in Cape Palmas and Monrovia that no one ever thinks of him as aught but a Liberian. He is a man of energy and ideas and his work speaks for his efficiency.

We were soon off, and for three hours steamed up the river, a typical, tropical African stream. A dense tangle of mangroves extends far out from the shore on both sides, over the water, completely concealing the actual land; the trunks rise from pyramids of exposed roots; from the branches, slender shoots, round-tipped, strike vertically down, penetrate the water, force their way into the soft, oozy mud of the

river bottom, take root and aid in spreading the tangled growth still further out over the water. Here and there straight gashes are cut into this mass of crowded trees to serve as landing-channels for native canoes. The first part of our journey was up a branch stream, the St. Paul's River branching near its mouth and entering the sea by more than the single outlet. As we approached the main river, the mangrove thicket thinned, and the most striking feature in the vegetation was the dragon-palm. It, too, rises from a pyramidal mass of exposed roots, but in form and foliage it is totally unlike the mangrove; its long narrow leaves lead to its being often called the sword-palm. Here we could often look back over the land, and saw oil-palms with their delicate, graceful crowns outlined against the blue sky—truly blue sky, for by October 15, the period of rains is practically over. We had passed settlements, here and there, upon the way; single houses of "Liberians," or little clusters of "native" huts; New Georgia, on our right, is quite a village but seems to bear an indifferent reputation—due perhaps to its history; it was settled with slaves rescued from slaving-vessels and such slaves were rarely considered as equals, in the old days, by the colonists.

When we reached the main river, the whole character of the scenery changed. The river itself was wider; the banks were cleaner and the flat land stood higher; the mangrove swamps disappeared; plantations showing considerable attention were to be seen here and there. While we had chatted and viewed the scene the Bishop had not been idle, and the smiling black boy now passed an abundant supply of sandwiches and sliced cake, daintily wrapped in paper and tied with narrow ribbons, all prepared beforehand by Mrs. Ferguson. Served with lemon and strawberry soda-water they were a welcome refreshment.

We had been so fully occupied that we had hardly noticed that three hours

had passed when we saw Bromley ahead. The building stands on a level terrace well above the river. It is said to be the largest in Liberia; whether so or not, it is a spacious, plain, well-built construction, admirably adapted to its purpose. Its architect and master builder, Mr. Scott, met us at the landing. He is a native of pure blood, a Grebo from Cape Palmas district. He has never been outside of Liberia and has had to gain his knowledge and experience as he best could. He has had correspondence instruction from an American school and finds it of advantage.

The building is known as the Julia C. Emery Hall and serves as a girls' school. The parlor is a fine room and upon its walls are displayed interesting cuts, portraits and documents, all relative to national, racial and mission history. We were shown through the building from tower—whence a splendid view over the river is to be had—to cellar. It is well equipped—dormitories, school rooms, chapel, dining room, kitchen, wash-rooms, storerooms—all suitable and neat and clean. Seventy girls are in attendance. There are not beds for all the children, perhaps not for more than half of them; half of the children sleep upon the floor on mats. This is no special hardship, as they are used to it; in my own opinion they are quite as well off without beds.

The girls form two groups—the large girls dressed in blue and white and the little girls dressed in pink and white. They seem neat and happy. They rendered a program for us which would have done credit to any teaching here at home:

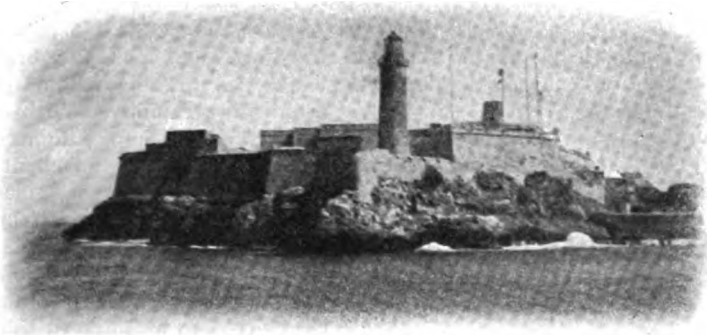
Singing—"He Who Safely Keepeth,"
School

Recitation—"The Burden,"
Miss Jahlmae

Singing—"Sweet and Low,"

Misses Nichols, Gibson, Tucker, Wisner
Dialogue—"Patience".....A class

Singing—"Wider Than the Ocean,"
School



EL MORRO: THE GUARDIAN OF HAVANA HARBOR

FORTY-EIGHT HOURS IN HAVANA

By the Reverend Ernest deF. Miel, D.D.

Just before Lent the Rev. Ernest deF. Miel, D.D., rector of Trinity Church, Hartford, the Rev. E. Campion Acheson, rector of Holy Trinity Church, Middletown, and the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury, Conn., made a brief holiday trip to Cuba. Dr. Miel, who is a member of the Board of Missions, has kindly formulated the impressions of the visitors concerning the Church's work in Havana, so far as they were able to see it during their brief stay.

A SOJOURN of two full days and part of a third in the city of Havana is hardly sufficient to furnish more than a fleeting impression of the work which is being carried on there by our Church; and yet, brief as it is, one cannot fail to be struck with the virility of the missionary spirit manifested in that city by those who are working under the able and inspiring leadership of Bishop Knight.

Havana possesses all the romance of ancient Spain, side by side with the progressiveness of modern America. The imagination is quickened by its many historical monuments; the social sense is stirred by its quaint customs, while one's sense of beauty is constantly appealed to by the peculiar charm springing from its tropical setting and picturesque life. Here is a city of over 350,000 people which has passed, as it were, in a night, from association with the ancient world into vital connection with the new. Its narrow streets suggest Madrid or Seville; its superb boulevards remind one

of Paris, while the thriving activity in commercial lines is quite up to the American standards.

We were surprised at the miracle which had been wrought by the American army of occupation under General Leonard Wood and Governor Magoon. The cleanliness of the streets, the indications of capable and thorough sanitary engineering, the opening up of broad avenues between centers of population, the Malecon with its superb promenade—all reflected the touch of that efficient hand which is expressive of the best in our American municipal life. Havana has undoubtedly been born again, and is entering upon a new career because of the stirring events of 1898. It gives unmistakable promise of taking its place among the beautiful and desirable cities of the world, and of occupying a position of great commercial prominence in our western hemisphere. As a strategic point for the Church to keep and extend her influence upon Latin-American civilization to the west

and to the south, it would be hard to find any city better adapted to the purpose.

One cannot refrain from speculating upon the great changes that are shortly to come to pass when the Panama Canal is open to trans-oceanic travel. Undoubtedly through this waterway will pass the great bulk of commerce from the East to the West and vice versa. Undoubtedly access will be found along these lines to the western coast of South America with its marvelous opportunities for development under the intelligent and efficient initiative of civilized peoples. Havana seems destined to be the port of entry toward the Gulf and thence on to the Canal. The steamships of all maritime nations will make it, in time, the chief stopping place from East to West. Its growth promises to be phenomenal in the next few years. This is not the dream of the visionary but the profound impression created by the evidences of activity and progress which are all to be seen in that beautiful city with its marvelous harbor.

One of the sections of the city visited was the Vedado, a most attractive sub-

urb laid out upon the broadest lines which, in three years, has grown with astonishing rapidity. With characteristic wisdom Bishop Knight has placed in this section the excellent Cathedral School for boys and girls, many of them the children of American and English parents, as well as those of Spanish and Cuban. We were delighted to find in this school those standards obtaining which have given so much merit to our American type of education. The building is one which has been adapted to the school purposes—a commodious affair but not nearly such a one as the enterprise would warrant and the work should have. An able corps of teachers—men and women—are in charge of this school which is the complement of the Calvary Mission school, located in a section of the city known as “Jesus del Monte.” Here the percentage of Cuban children is much larger, although occasionally a fair-haired boy or girl may be seen among the darker skinned children.

We were received with marked cordiality by the Rev. A. T. Sharp under whose charge the mission school is being conducted. As we passed from room to room the children immediately arose with characteristic Spanish courtesy and remained standing in our presence. We were delighted to find that a thorough course in English is considered essential; that history, mathematics, geography, and kindred studies are being taught the children with the same appreciation of their value as that which obtains in our own public schools. Something over one hundred children, all with bright eyes and clean hands and faces, were going through their exercises. They gathered in the central room for our benefit and sang for us the Cuban national air and also an American song. In discipline and general demeanor they exhibited a standard quite on a par with our own at home. In one respect, certainly, they have the advantage of our children, for their exercises begin with a daily service in the chapel. This school is doing for the children of poor



DEAN COLMORE

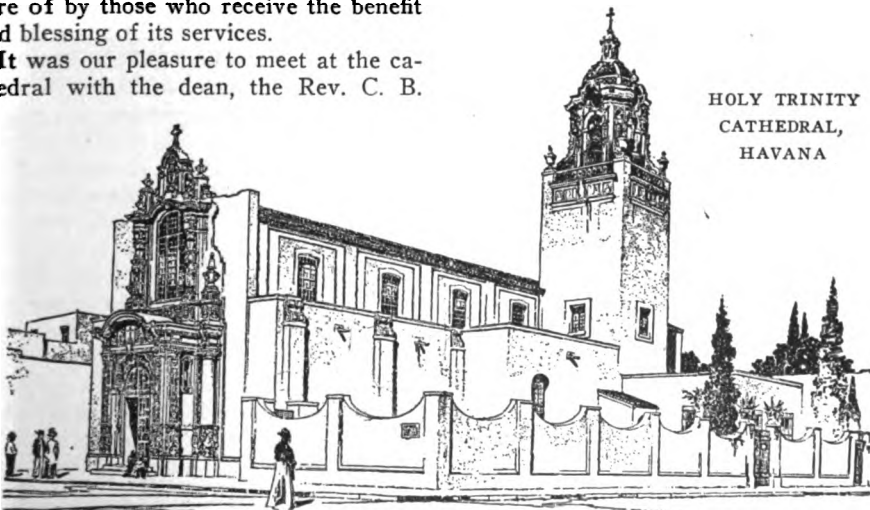
parents the same serious work as that being done by the Cathedral School in the Vedado district.

The time limit of our visit did not permit us to go further than to these two schools and to the cathedral about which centers the institutional work of the Church. A stately and dignified building expressing the best features of Spanish ecclesiastical architecture, embellished with rich and interesting details and surrounded with a high wall with courtyard, after the Cuban manner, represents the chief place of worship of our communion in Havana. Recently a reredos has been erected as a memorial to Bishop Whipple, who was closely identified with the Church's work in Cuba in the early days. The building is not large, but gives an impression of spaciousness and suggests in its outlines the Church of our fathers planted upon Spanish soil. Quite happily has the architect brought together these two ideas. Our services are held in both Spanish and English and a vigorous congregation is steadily growing of both Cuban and American people. The foresight of Bishop Knight is more than justified by the interest which has been created in the work among American and English residents through the erection of this building. He told me that the debt upon the church would be taken care of by those who receive the benefit and blessing of its services.

It was our pleasure to meet at the cathedral with the dean, the Rev. C. B.

Colmore, Archdeacon Steel and the Rev. Francesco Diaz, whose remarkable work in correcting the abuses which have existed in the National Boys' Reformatory redounds greatly to the credit of our Church. These gentlemen, together with the bishop, accompanied us upon our tour of the city, and it was evident from conversation with them that the work of the Church in Cuba is in capable and willing hands. With God's blessing, it cannot fail to prosper.

One is sensible of a great opportunity for American Christianity as represented by our own communion in this island. The spirit of social service is just beginning to awaken, while the educational standards set by Americans have begun to make a strong appeal to Cuban intelligence. Our liturgical service and our historic faith place us in a position of great advantage, to say nothing of our efficient organization; and few gifts could be more wisely bestowed than those which are expended for the extension of the Kingdom of God among these Spanish Americans. I am sure that I am voicing the sentiments of my fellow-travelers when I say that Havana, and for that matter, Cuba, holds in promise a field of activity for the Church which will repay a hundredfold the money and the effort expended upon it at this time.



HOLY TRINITY
CATHEDRAL,
HAVANA

THE CHURCH IN OKLAHOMA

DURING the last missionary year six new stations were opened in Eastern Oklahoma. No congregations became self-supporting during the year, although two are rapidly nearing that goal.

ALL SAINTS' HOSPITAL, McAlester, has been enlarged and greatly improved. Friends within and without the district have contributed nearly \$2,000 for this purpose, and have furnished all of the seventeen new rooms. In spite of this help the debt on the hospital amounts to \$13,500, but the property is conservatively estimated to be worth \$40,000. One thing that should be done, and done quickly, is to provide a decent home for the nurses. At present the hospital is making shift with the shack shown in the accompanying illustration. It has only four rooms, is without running water, a bath, or any adequate appointments. There could be no more convincing testimony of the devotion and fine spirit of the nurses than their willingness to put up with these unsatisfactory conditions for them-



The nurses' home of All Saints' Hospital, McAlester

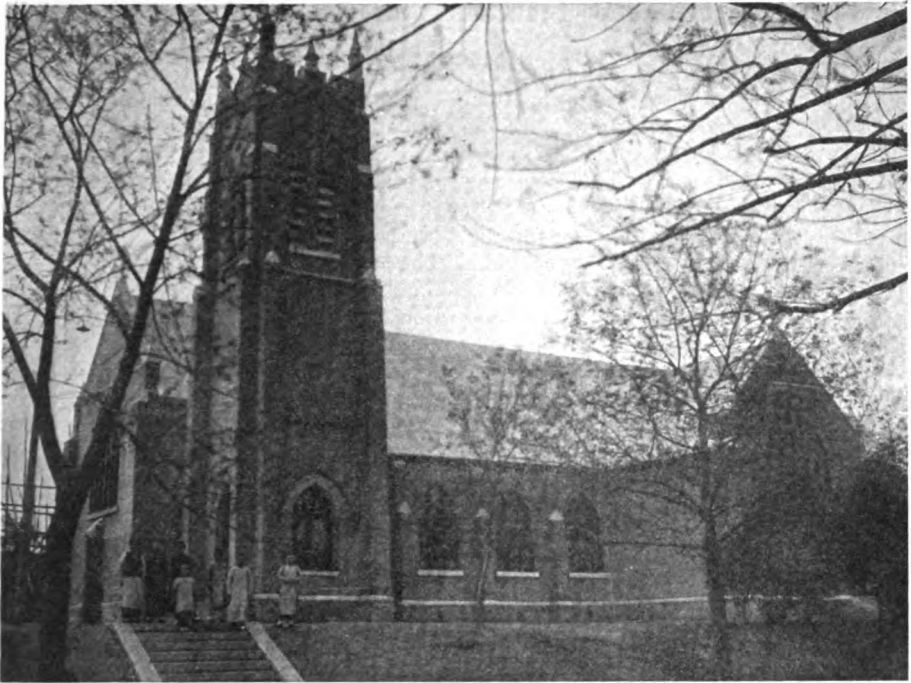
selves in order that they may work for the Church through the hospital. Bishop Thurston says that for \$1,800 an adequate building can be erected. Towards this \$1,800 he has already received \$700. Surely the Church when once the facts are known will not continue to ask her representatives to live in crowded, inconvenient and unsanitary quarters.

BISHOP BROOKE says of Oklahoma: "At no time for fifteen years have the material and financial conditions been so trying as in the past two. Abnormal drought caused a falling off in crop production of close to 40 per cent. in 1909-10, and over 50 per cent. in 1910-11, from the expected production. This was in some localities nearly total and this part of the state, depending, as it does, almost wholly on agriculture, has felt this loss and privation most, affecting all business and incomes and, temporarily, values. When the farmer does not prosper, none do, in such communities. With all this the cost of living has been increased, not lessened. It is safe to estimate that the population is less than in 1910. But even so there are 800,000 to 850,000 people in this district; more, I believe, than in any other domestic field, and certainly as well worth caring for as any such people in our land. But these business and financial conditions have checked growth, diminished self-support and caused much hardship and anxiety in the past two years. . . . But conditions are vastly improved and improving. Crops this year are, in the main, good, and while still struggling with the debts and privations of the past two years we shall safely hope to do much better this winter."

BISHOP THURSTON, in summarizing the needs of Eastern Oklahoma, urges that two more clergymen join his staff at once and adds: "Calvary parish, New York City, has maintained a man in this field this past year; and it has meant work in four different stations."

Are there two men who will help the bishop in his effective work for the Church in one of the most important commonwealths in the country?

Is there a parish that will provide the \$900 necessary for the support of a single man and so challenge a man to give himself?



CATHEDRAL OF ST. JAMES, ANKING.

A NEW BISHOP'S NEW CATHEDRAL

By the Right Reverend Daniel Trumbull Huntington

A NKING, the see city of the District of Wuhu, is a city of more than 100,000 people and the capital of the province of Anhwei, which has a considerably greater area than New York State and about twice its population. Now, to be the capital of a province in China means much more than to be the capital of a state in America, for the government is more highly centralized, and what is even more important, all the higher government education of the province centers there. The schools, to be sure, have not all resumed work yet, but many of them have, and others will no doubt soon do so.

The Church's work in Anking began in 1894. For several years we made shift in rented quarters. Our first foreign worker was Dr. E. M. Merrins, who was succeeded by the Rev. C. F. Lind-

strom. In 1900 he bought the land on which the new cathedral now stands. The building is on high ground near the center of the city and just off one of its busiest streets. Its fine tower may be seen from many parts of the city and its bell heard everywhere. It so happens that just behind the cathedral are the "City Temple" and the "Temple of the God of Medicine," which were both dismantled and turned over for government purposes only a few days before the cathedral was consecrated. The old temples are being taken away from the people just when we are preparing to receive them into the Temple of the Living God.

The cathedral is a fine perpendicular gothic building with a seating capacity of about 1000. The intention in building in this style was to show the Chinese an

example of good western church architecture. No doubt they will ultimately develop an ecclesiastical architecture of their own, based on a combination of Chinese and western styles, but we are not yet in a position to say what sort of churches they will build, and in the meantime we can help them best by showing them what has been done in the west. We may be able to aid them somewhat in the adaptation, but that must come gradually, and mostly on their own initiative. The cost of the church, including furniture, was about \$10,000, but I doubt if a like result could have been obtained for twice the money in America.

The day appointed for the consecration was the twenty-third Sunday after Trinity, November 10th. The week before had been rainy, ending with a snow-storm on Friday night and Saturday morning. During all my time in the Yangtze valley I have no recollection of snow coming so early. The storm detained many of the delegates from the outstations, who did not arrive till Monday, but Sunday itself was a perfect day, and the city Christians, together with the delegates that had arrived from the outstations and the other central stations of the mission, the boys and girls from the schools and the Christians from the China Inland Mission, made a fine con-

gregation of some 600 or 700 persons.

The procession, consisting of the bishop, all the clergy of the district save two, and the choirs of the cathedral and of the school chapel, was met by the wardens and vestry and passed up the centre aisle repeating Psalm XXVI. The consecration prayers were read by the bishop and the sentence of consecration by the Rev. E. J. Lee, who was mainly instrumental in raising the funds for the building. Before morning prayer a procession of the choir and clergy passed around the church going down the north aisle and up the south aisle singing "Lift up your heads, ye mighty gates." The Bishop preached the sermon on the text "And he called the name of the place Bethel."

What is to be done with a cathedral of this size in a heathen city? Our ordinary congregations, while crowding the old chapel, do not run much over 200 and would look lost in so large a church. The problem was answered during the first week by a series of evangelistic services. Every afternoon at two there was a service for women and children, and every evening at seven a service for men. These services were intended for non-Christians and were distinctly popular. They began with a hymn; then followed a brief address of welcome from

the bishop or one of the clergy, and a brief prayer; then a hymn by a quartet of foreign members of the mission; then an address on some aspect of Christianity in relation to the new life of the nation by one of our Chinese clergy, the Rev. Lindel Tsen, of Wuhu, and the Rev. Bernard T'sen, of Nanchang, bearing the brunt of the labor. After a brief prayer a recessional was sung and then a lantern lecture, chiefly on the life of Christ, was given.

These services were very thoroughly advertised and the attendance was beyond our expectations. A leaflet giving an



Our foreign missionaries in the District of Wuhu



PROCESSION ENTERING THE CHURCH FOR THE CONSECRATION

account of Christianity, and especially of our work in Anking, the whole about the size of one page of a Chinese newspaper, was printed and widely distributed. The two local newspapers kindly enclosed it with their issue a few days before the meetings commenced. Tickets were issued to certain classes each night—the first night to officials and teachers, the second to gentry and merchants, etc. On the first night Governor Peh sent his interpreter, Dr. Hu, who has spent many years in America, to represent him. Several other high officials were also present, though the majority of the congregation would have had the greatest difficulty in classifying themselves as either officials or teachers. Admission was supposed to be only by ticket, but the Chinese policemen who kept the door were entirely unable to handle the crowd, and every time one man got through with a ticket two or three others would push through without. The consequence was that we had more people than we could accommodate, the aisles being full as well as the pews.

In spite of this the order was better than one might have expected. Certainly they made more noise than we would consider proper in entering and leaving, and a good many of them could not understand that they had to keep their seats while the pictures were being shown. One or two had to be put out on that account, but that always had a good effect on the others. Also they

occasionally applauded the speaker, but while that has not been the usual custom in the Church, we have precedent for it in the Constantinople of Chrysostom's time—though not a precedent which we intend to follow. Considering that probably ninety-nine out of a hundred had never been in a church before, and that most of the ushers had had no experience in such work, the order was remarkable.

The attendance kept up well during the week. We succeeded in getting the crowd reduced somewhat, but at no time—except on the last night when a heavy shower came on just before service time—did the attendance fall below 900 at the men's meetings. At the women's meetings it ranged from 600 to 1000.

Of the permanent results of the meetings it is too early to speak. Fifty or sixty enrolled their names as wishing to attend a series of lectures to be given on Sunday nights for the rest of the year, and a good many women have expressed a desire to attend a Sunday school which is being started. The Chinese and foreign workers are busy following up the openings made, and are all hopeful of large results. This is certainly the time of all others when such work is likely to prove fruitful. The Revolution has caused a break-up of all old things, both good and bad, and into the gap are coming a few constructive forces—patriotism, the new education, and above all Christianity. Now is the time for a decisive advance.

THE WORLD'S COFFEE POT

How many people who enjoy their morning coffee know anything of Santos? The city lies on the Brazilian coast where it breaks in sharply to the West from Cape Frio, and is about as far south of the equator as Key West is north of it.

SANTOS is the largest coffee port in the world. It is almost due west of Rio de Janeiro and is the most important sea-port of the large and wealthy state of Sao Paulo.

The capital of this state bears the same name—Sao Paulo—and is a city of nearly half a million people. It is only about forty miles from Santos, with which it is connected by a finely-equipped and well-managed English railway. This road, leaving Santos, soon reaches the foot of the steep coast range which it proceeds at once to climb in a most energetic way. The only available route over the mountains called for a grade so steep that all trains are pulled up and let down by cables in five shifts, each shift being run by a powerful stationary engine. By this road, and into the port of Santos, is shipped a large part of the world's supply of coffee of all qualities and varieties.

Santos has a population of about one hundred thousand. It used to be a pest-hole of yellow fever. When I first passed through there in 1891, there were five large English sailing ships lying out in the stream all of whose crews had died of the fever, and we were told that there had been even a larger number of vessels in the same condition.

That is all changed now. Yellow fever has been banished, and the city made thoroughly sanitary with a modern system of sewers, good water from the mountains, wide, clean streets and plenty of public squares. Electric light and power are furnished by an American and Canadian syndicate. The electric street cars (built in the United States) are large, clean, rapid and satisfactory.

Automobiles are everywhere in evidence. On the high hill in the center of the town is the wireless station.

When we come to deal with the religious aspect of the city the picture is anything but attractive, or encouraging. The same conditions prevail in Santos as in the rest of Brazil. The larger part of the population has little or nothing to do with the Roman Catholic Church. For a town of its size and commercial importance, Santos is peculiar in not having a single Presbyterian, Methodist or Baptist mission. Nor has it any Y. M. C. A. work. There is no English church for the English colony. The only missionary work of any description is that which is conducted on a small scale by a missionary to English seamen who tries to hold services in Portuguese also.

In this needy field it is desired to plant the Church—the Church whose history goes over countries and across centuries to the beginning, the Church whose apostolic ministry, with its three orders, appeals to the conservative Brazilian, the Church whose liturgy takes hold of him with the same uplifting help to devotion that it has supplied in our own land, the Church which by this same liturgy gains more quickly a sympathetic hearing for the word of life, and the Church that has erected no man-made barrier to the Sacraments, but offers them on the terms laid down by our Lord and Master.

We know there are many other needy places in Brazil, but Santos is especially urged now because it is on the line of the natural and necessary development of the Church's extending work in Brazil.



TYPICAL DWELLING OF THE RANCHER AMONG THE GREAT HILLS OF WASHINGTON

THE CHURCH ON THE SLOPE OF THE CASCADES

By the Very Reverend William C. Hicks

Dean of All Saints' Cathedral, Spokane

THE Missionary District of Spokane comprises all that portion of the State of Washington lying east of the Cascade Mountains. It is 43,000 square miles in extent, being almost equal in area to the State of Pennsylvania. It is larger than Ohio and more than equal in area to the combined states of Connecticut, Delaware, Massachusetts, New Hampshire, New Jersey, Rhode Island and Vermont.

The census of 1910 gives the territory embraced in the District of Spokane a population of 409,904. The returns from parishes and missions the same year showed the number of communicants to be 2,590, which is only about three-fifths of one per cent. of the population. If we add the number of Sunday school pupils to the number of communicants, making a total of 3,790, it is then only

about nine-tenths of one per cent. of the population. These are startling figures and show that the Church has not yet begun to touch the religious life of the people in this fast growing empire.

Unoccupied Fields

In thirty-two towns of 1,000 or more population in this jurisdiction there are still twelve without the services of the Church, and many of the towns in which the Church has a footing have only infrequent services. There are twenty young growing places besides, which will be cities in a few years, having no services of the Church. For one hundred and seventy miles west of Spokane, along the Great Northern Railroad, in one of the finest wheat belts in the State, in which great irrigation projects are either under way or are contem-

plated, there are ten growing towns with many communicants without even an occasional service of the Church. Needless to say, this is not through choice, but because of the lack of men and money. If such facts as the above appall they also are as great a challenge to go forward as was ever sounded in human ears.

It is next to impossible for one not in actual contact with life and conditions here to realize either the vastness of the field or the opportunity and the work awaiting the Church. There, for instance, is what is called the Okanogan field, running from Brewster on the Columbia River to the boundary of British Columbia. This embraces a territory the size of Massachusetts, representing glorious possibilities but having at present only two church buildings, although there are several preaching stations, and only one missionary priest. There are no railroads and the field must be traveled by stage and horseback in winter, an automobile doing splendid service in the summer season and when roads are passable.

The Oroville church at the extreme north of the field, recently built, can make no claim to being pretentious, but it represents the beginning that has to be made in most of these new settlements and towns, and stands for large sacrifices. A year ago the few Church



Mr. Nash and his helper at work

people in Oroville elected one of their own number as leader, who prepared and presented a class of six for confirmation. Since then the Rev. H. O. Nash, who has charge of the Okanogan field, has been making them regular visits, and under his leadership the little church was built, most of the carpenter work upon which he did himself.

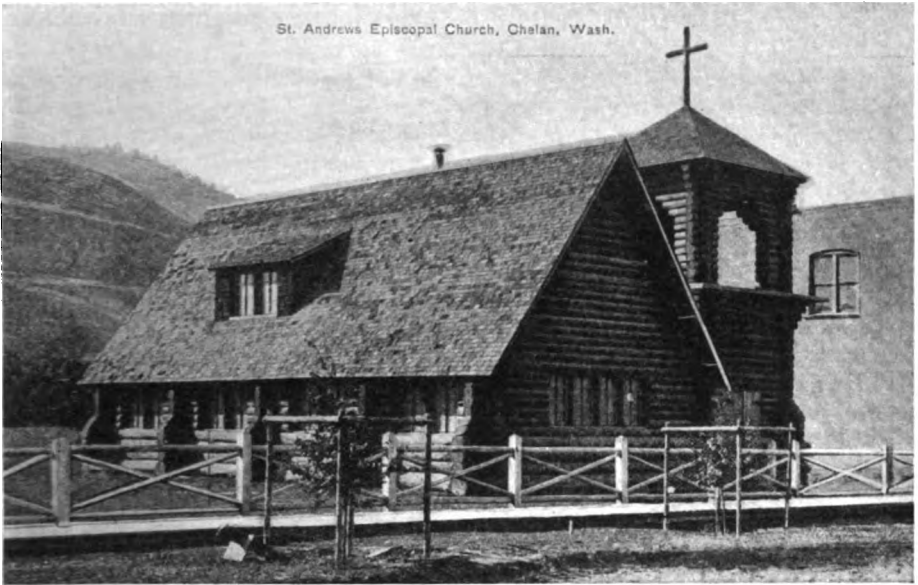
The Bishop is looking for a missionary to settle in this town, taking charge of a number of adjacent places, and as soon as a clergyman can be obtained, with the promise of funds to support him, it will be possible to divide this field of over 8,000 square miles and thus permit the present missionary to confine his labors to the southern portion of the Okanogan.



THE LITTLE CHURCH AT OROVILLE

Most of the carpenter work was done by the missionary the Rev. H. O. Nash

St. Andrews Episcopal Church, Chelan, Wash.



At the extreme south of this field is Brewster with its new church building which has just been dedicated, built out of granite taken from a nearby hill. A year ago, to get dynamite to blast the rock for this church, two women drove in a sleigh thirty miles to Chelan, and after filling their suitcases full of the

explosive took it home with them, thus making it possible to begin work. This church was built at a cost of \$4,000 with a debt of \$1,500, which Bishop Wells has personally assumed. Needless to say he needs help to meet this obligation.

Running up through Chelan, with its beautiful log church, into the Okanogan



THE INTERIOR OF ST. ANDREW'S CHURCH, CHELAN

country from Wenatchee to the British Columbia boundary a railroad is soon to be built. This will bring many thousands of settlers and will mean both obligation and opportunity for the Church.

The Lonely People

In addition to the new towns and cities which the Church should occupy, there are the lonely ranchers and dwellers on our great hills and in our fertile valleys to be cared for. They ought to be personally visited and their children gathered and instructed in the Word of God and the teachings of the Church. We should at once have a priest on the ground who would devote himself exclusively to this work. His visits would be welcomed by these lonely dwellers as the lost traveler welcomes the beckoning hand which points him towards home. What a glorious opportunity there is here for some man or woman of means to bless and be blessed by providing the stipend of this priest to lonely hearts and homes! Does God call you to this joy, and perhaps sacrifice?

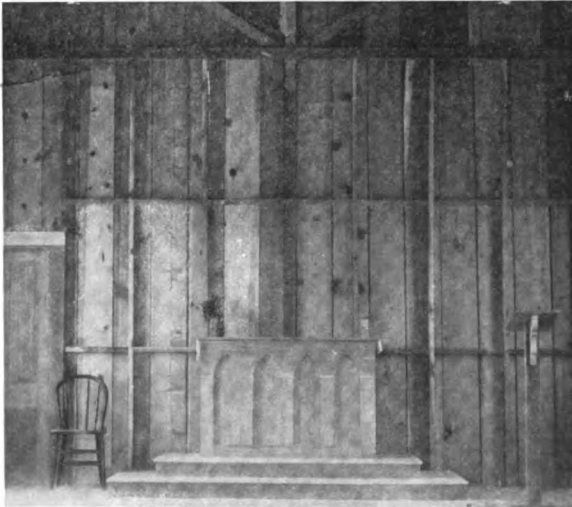
The Rev. H. O. Nash, now in charge of the Okanogan country, has volun-

teered for this work in that part of the State where his present work lies, offering to relinquish his stipend as soon as another priest can be secured to take his place and accept only what the Lord may put it into men's hearts to give, going to the country settlements on foot. When the bishop said to him: "You and your wife cannot walk through the mud and snow such as we have here; you will need a horse and buggy," he said: "No, we shall have no money to feed the horse by the way. If the ranchers provide meals for us it is all we ought to expect."

This, however, still leaves those solitary dwellers in the Yakima Valley and the southern and eastern portions of the district to be shepherded. If the proper person can be secured for this ministry he will do a work for God and human hearts of most enduring worth.

A Unique Problem

Whatever may be the claims of the Church elsewhere, there is no gainsaying the fact that in many respects the District of Spokane is unique, and has afforded a problem the like of which is seldom met. The influx of population during the past ten years has been so great that it has approached something of a deluge. To keep pace with it and to find the means to give the Church to the people has been impossible. Now that more stable and fixed conditions are established the duty of the Church is plain. The problem is not lessened by these more permanent conditions; it is in some respects the more perplexing. This problem is to give the Church and the Gospel in its fulness to every town and person in this great empire. At present the number of Church clergymen laboring in this vast field is twenty-one, sev-



Rugged simplicity prevails in the interior of Oroville church. The lectern at the right was built by Bishop Wells on the day of consecration



NEW CHURCH AT BREWSTER

To blast the granite for this church two women carried dynamite thirty miles in suit cases in mid-winter

eral of whom travel scores of miles each week to meet their appointments. It is seen at once that the number is altogether inadequate, and twice the number of clergymen during the next five years should find occupation here.

This in brief is the situation. How shall we meet it? Hitherto this district has been able to do but little in the way of self-support. Most of the money—outside of that given us by the Board of Missions—has been secured by the bishop from loyal Churchmen and Churchwomen in the east. It is fortunate that the Church here in the west has had such friends. Few of them know what a blessing they have been. Should these friends withdraw their gifts it would be a calamity from which it would take the Church years to recover. It is becoming more and more difficult, however, each year to secure money in the east owing to certain misrepresentations concerning the wealth of this Pacific Northwest. As a result the Church may be made to suffer. It is not stated by these “boosters” that most of those who come here invest what little money they have in a piece of land or in a shack and in getting a new start in life, and that for years, or until the soil is able to yield returns, hundreds, and even thou-

sands of them suffer actual want. Under such circumstances very few of them have even a dollar to give to the support of the Church. No effort, however, is being spared to develop resources for work in the district here at home, and this year will witness considerable advance, but because of the growing conditions it is impossible to care for the work ourselves.

The appropriation of the Board of Missions for the stipend of missionaries is \$5,050, without which the Church would be hopelessly paralyzed. This amount is in addition to the \$3,300 for the support and travel expenses of the bishop. To pay the stipends of the clergy already at work the bishop must have in addition this year \$5,500, which must be raised from outside sources. This does not provide for the occupation of new fields, nor for any advance; it simply takes care of the work already established. And these new cities and towns having promise of wonderful growth and representing great spiritual possibilities are calling us. Theirs is the Macedonian cry forever sounding in our ears, “Come over and help us.” This cry is the expression not only of inherent spiritual hunger, but also of a dissatisfaction with the services of those

religious bodies which the people feel can only give them imperfect ministrations. The cry for the Church and her services and sacraments was never so loud and insistent as it is to-day.

Men Needed

And not only do we need this money investment for Christ and His Church; we need also the investment of consecrated lives. Every field in the west has its hardships, but none promises greater compensations in the way of spiritual results, and the prospect is alluring. What the field needs is men who will come here to stay, in whose blood there is no fever of restlessness and discontent, who will not desert a seemingly lost cause; men who are strong and manly; men who will grow and develop with the country; whose consecration is thorough and complete, and who always will be found doing the Master's work. For such, God's skies literally burn with stars of promise.

The Promise of To-morrow

And while the present inspires and even thrills, it is as nothing compared to what awaits the Church in the future in this vast field. Conservative estimates—not from those who have real estate to sell or orchards to dispose of, but of our most solid and substantial business men—are to the effect that with the opening of the Panama Canal this portion of the United States will double in population in ten years, and that new towns and cities will spring up and experience most rapid growth. With steamships bringing their human cargoes direct from Europe to the Pacific coast ports the missionary problem will not only be enlarged, but because of new and diverse elements injected into our population, it will be vastly complicated. If the situation utters a challenge it also thrills. The Church should give her very best to this field, for no other investment that she can make promises such large and glorious returns.



A HOME IN THE MAKING

This residence of the Rev. H. O. Nash is typical of many among the hills of Washington

OUR LETTER BOX

Intimate and Informal Messages from the Field

Miss Dodson, of St. Mary's School, Shanghai, writes:

WE are hampered all the time by the lack of room. We cannot put up a building of any kind because St. John's wants us to move. We are tied down in every way. We have the money for a new music hall, but cannot build because no more buildings must be put up here. Now is a good time to buy land as the price is down. We want 40 *mow* (six and two-thirds acres) just across the road from St. John's. It is a fine piece of property, not too near St. John's and not too far for the foreign teachers to come to the College Church for services. The future of St. Mary's depends on making this move as soon as possible. The revolution has changed everything, and the women are striving to take their place in the social world. They are much more open-minded and less prejudiced against Christianity than they were; already two of my heathen girls have asked for baptism.

Will you please put our needs before the Church and do what you can for us? We feel that the situation is desperate. We all, in the mission field feel that it is the most pressing need in the mission today. Since buying the new property, the girls must go through college grounds to get out of the compounds, and the boys are much freer than they were before the revolution. So you can well imagine what happens.

St. Mary's is just as full as she can be, and work is going quite smoothly, considering I have to get teachers where I can. Will you also be on the outlook for teachers for St. Mary's? We cannot run the school without teachers, and good ones at that.

The Rev. George C. Bartter, missionary in charge of St. Luke's Mission among the Filipinos of Manila, P. I., writes of encouraging progress in spite of inadequate equipment:

ON November 24th a vested choir for the first time led our service, when Bishop Brent visited the congregation and officiated at a beautiful and reverent choral celebration of the Holy Communion. We used our newly-arrived processional cross, given by Mrs. L. S. Tuckerman of the Church of the Advent, Boston. We are very fortunate in having secured the services of Mr. Harry Brown, an accomplished musician, as honorary organist and choirmaster. Mr. Brown makes considerable sacrifice in sparing so much time for our choir notwithstanding his exacting duties as principal of one of the large intermediate schools in the city.

We also had with us on Sunday last Major A. M. Davis, of the United States Army, who is a member of the Cathedral choir, and is well known in Brotherhood of St. Andrew circles at home. He gave a splendid talk to the young men of our chapter on the founding, ideals and responsibilities of the Brotherhood.



CONFIRMATION CLASS AT ST. LUKE'S MISSION, MANILA

Our altar is one brought out by Bishop Brent from St. Stephen's, Boston, and will be our permanent altar. We have no reredos nor pulpit, a very inadequate organ and no choir stalls. Our own young people are raising money for a bell. Some time we hope to have adornments which are not necessities, such as as a rood screen, a credence, prayer and litany desks and some beautiful pictures.

As an indication of the way our congregation is growing, we have recently added twelve nine foot benches to the seating capacity of the church, and we still need more. We hope soon to begin the erection of a new building for St. Luke's. The old church will be moved to one side temporarily and the new building will be erected, partly on the present location. This will give us a prominent and commanding site, not quite so good as the corner site on the left, at present occupied by a Filipino thatched house, whose owner refuses to sell except at a fabulous price.

The Rev. H. L. Phillips, in charge of the Church Training School for Settlement Workers, La Grange, Georgia, writes, December 19, 1912:

WE have every reason to be most thankful, for our work is progressing very nicely. I feel that we have done remarkably well with the training school for the first year. It would mean a great deal to us if the Church would place herself squarely in line for this kind of work, for as it is we have to encourage women to take up this work, then—under very trying circumstances—have in most cases to make some financial arrangements so as to make the course of training possible, and naturally have our own work in the Institute and community to do. I have had some seventeen or eighteen applications from Parish Benevolent Societies, Mill Corporations and Associated Charities asking for one of our graduates. From this, as well as from other facts there is no question but what there is a demand in the South for the kind of work we are undertaking to do. I am hoping that within the next year long strides

will be taken in making the Church feel that our Institution is hers for her use in the Master's Service, rather than merely a cherished hope of an individual or group of individuals.

Miss Margaret Hart Bailey, of New York, who joined the staff of the Shanghai Mission last autumn, writes of her first impressions of St. Mary's School for girls:

ST. MARY'S is undoubtedly a big thing, a much bigger thing than I had realized. There are apparently only three other schools in China that rank with it in any way. The curriculum and equipment are up to date and excellent. The class of girls is very good, and grows better every year. The majority are Christians and naturally come from all classes of society, but there are a number of heathen girls, daughters of officials and other wealthy and prominent men. They have good minds, are well behaved, attentive and more responsive than I had hoped to find them—altogether delightful to teach. There are several normal students too, who take a two years' course beyond the regular eight years.

The one drawback, and it is a very big one, seems to be the overcrowding. There are now one hundred and seventy girls in a school that was built for one hundred and fifty, and others are being turned away all the time. It must be bad for them physically to be so packed in. There is no study hall, not enough class rooms, and the practice rooms have to be in very damp, dark quarters outside the building. Nor have they grounds enough for proper exercise.

The College is growing constantly, and is already much too near the school; a difficulty that seems to have been much greater since the revolution. The boys are more conscious of the girls; brothers come to see their sisters more often, and when they do there is nowhere for them to meet except in the hall, or on the steps of the Ladies' House. Sometimes now the same carriage is sent for a girl and her brother in the College. The College authorities evidently feel that the school

should not stay where it is, since they object to the putting up of any new buildings, and are in sympathy with Miss Dodson's plan for a new St. Mary's on an excellent piece of land which can be bought just outside the Compound across Jessfield Road. It seems to me that such a situation would be splendid—near enough to the College and yet quite separate from it, and I should think that the change would make all the difference in the world with the future of the school. In fact that it is the only thing to do. It would mean that the physical condition of the girls would be improved, their hours of study better regulated and the whole life of the school thoroughly systematized. With all these things I cannot see why, as one of the oldest and leading girls' schools in China, the Church should not be as proud of it as of any institution under its care.



The Rev. Dudley Tyng writes from Hankow, China:

ABOUT four years ago a number of Japanese in Hankow determined to start a Christian congregation. Being practically all converts of American Missions in Japan, they naturally turned to the strongest and only American Mission in the city of Hankow, namely, our own. Of course Bishop Roots gave them every possible encouragement, but was able to promise them real assistance only on the condition that they put themselves under his jurisdiction. To this they willingly agreed. So when I came to Hankow soon after, I was immediately set to work to rub up the Japanese of my youth, which I thought I had forgotten when I volunteered for China, and to take charge of the work. It was quite easy, I found, to play the organ and to read Morning Prayer from a Romanized edition of the Japanese Prayer Book. But to make even short addresses with my limited vocabulary was quite another matter. So I was glad to relinquish the work a few months later to a Japanese evangelist, Mr. Tomita. Mr. Tomita stayed with us for a year, and as a result mainly of his work I was able to baptize five adults and

six children, and to present ten persons to the Bishop for Confirmation. For a year I kept up the work alone, until the Chinese Revolution temporarily scattered the congregation to the four winds. On my return to China from America, where I had been working on behalf of the New China Fund, I found the flock once more assembled. The accompanying picture of myself and a few of the congregation was taken in front of our Church, the Chapel of the Catechetical School, one Sunday morning after service.

The three gentlemen in the front row of the picture are respectively, taken from right to left, the Japanese dentist, the manager of the "Lion Tooth Powder" firm, and an army officer. The two ladies at the extreme back are the dentist's wife on the right and the wife of the manager of the Japanese Bank on the left. These, with others of like or humbler condition, together with a dozen children, make up the thirty Japanese Christians living in the Chicago of China. They contribute twenty-five yen a month toward the support of the Japanese evangelist, giving more, perhaps, than any congregation of its size in Japan.

FROM Anvik, Alaska, the Rev. John W. Chapman tells of the kindly feeling manifested by white settlers on the Yukon toward the Mission. Here is a letter from one of the white traders on the Yukon:

"Dear Rev. Sir:

"Happy Christmas and New Year. Having heard through the mail man that you are short in goods for the winter, I am hastening to send a mite to show my appreciation and good feeling for your past generosity, and especially for the good work you are doing. I beg of you *please* do accept it. I am surely giving it to your cause with a willing heart. May our Lord bless you.

"Yours sincerely,

(Signed) "G. W. MORGAN."

"Mr. Jerome will give the present to you."

Mr. Chapman says: "I do not know what benefits he refers to, unless it is that he had a pair of glasses from me—one out of the famous three bushels; but I send the letter because it represents the attitude of our neighbors toward the mission this winter. It contained \$25.00. We have twenty-eight boarders this

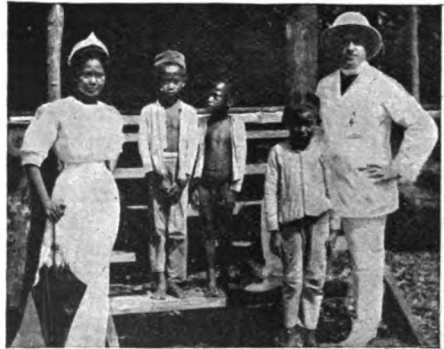
winter, and we were short of provisions by several tons. Nearly every white man for a hundred miles along this part of the river has offered assistance, or helped us in some way. Both the local trading establishments have offered to share with us as long as their stock lasted, with the privilege of replacing the loan when our spring order is received, instead of compelling us to buy at current prices. This is a sacrifice of so much trading stock—flour, cereals, etc., on their part, and a real contribution to the Mission. The Christmas contribution more than met our apportionment of \$50.00, leaving us free to raise an Easter offering for Bishop Rowe."

A clergyman who recently moved from a congested district of Brooklyn to take charge of a parish in a western town says:

"WHEN I get a little better acquainted with the country, I am thinking of turning tramp. Every physician in town has an auto—and most of the ranchmen—but I fear it would be too much up-to-date for a parson to have one merely from a business standpoint, I don't know that the parson could stand it himself."

AMONG THE MOROS IN ZAMBOANGA

FEW priests of our Church were privileged to minister to such a varied congregation on Christmas Day as was the Rev. Robert T. McCutchen of Holy Trinity Church, Zamboanga, Philippine Islands. At the ten o'clock communion service, there were present Americans, Filipinos, Moros and Igorots, Churchmen, Methodists, Presbyterians, Baptists, Congregationalists. The Moros are Mohammedans. The young people of the community were not forgotten. On the afternoon of Christmas Day, fifty-eight Moro girls, a few of their mothers and little brothers, assembled at the guild hall of the church to entertain an Igorot



The missionary, a Filipino nurse and three young Moros

Santa Claus when he brought them each a small gift consisting of a cup and



HOLY TRINITY CHURCH, ZAMBOANGA

saucer, a handkerchief, a stocking of candy and nuts as well as apples and oranges.

Mrs. Robert Smith, wife of the chief army paymaster of the Department of Mindanao, has worked with these girls for over two years but leaves shortly for Manila on her way to the United States. Mrs. McCutchen is doing all she can to

care for these girls and hold them together until some one comes to devote her entire time to the development of this part of the Mission. Some of these girls are able to make exquisite pillow lace, having been taught in the Moro public school. Mrs. McCutchen is arranging to develop this industry out of school hours.



Holy Trinity Sunday School on Christmas Day

THE MEMORY OF THE JUST

THE Board of Missions at its meeting on February 13th, adopted the following minute with regard to the death of the late Associate Secretary and directed that it be given due publicity:

Joshua Kimber, the son of Joshua and Rachel Gummere Kimber, was born in Flushing, Long Island, on the 31st day of December, 1835. After receiving his primary education in his father's school he attended the Flushing Institute, the Boys' Boarding School of Samuel J. Gummere, of Burlington, New Jersey, and the Westtown Boarding School of the Society of Friends, of which society the Kimbers were members.

After leaving school he engaged in business, but in 1862 he joined the army and served throughout the Civil War. Shortly after being mustered out he was admitted by Bishop Horatio Potter of New York as a candidate for Holy Orders.

In 1867 his former employer, Mr. Aspinwall, then Treasurer of the Foreign Committee of the Domestic and Foreign Missionary Society, nominated him as Assistant Local Secretary of that Committee, to take charge of the business of the office in the absence of the Rev. Dr. Denison, who was ill. He was made deacon by Bishop Littlejohn on February 19th, 1869, it being the first ordination in the Diocese of Long Island. He was advanced to the Priesthood by the same Bishop in St. George's Church, Brooklyn, on December 21st, 1873.

During his diaconate, in addition to his work in the missionary society, he was assistant minister of St. George's Church, Flushing, rendering service for thirteen months in St. Paul's Chapel, College Point, and for the whole term being in charge of a mission and Sunday school at the Town Farm of Flushing.

In February, 1874, he moved to Richmond Hill, now in the Borough of Queens, New York City, and in the East-

ter week following organized and became rector of the Church of the Resurrection, Richmond Hill. On All Saints' Day, 1876, his rectorship was terminated because his duties as secretary of the Board of Missions would not permit of its continuance. From March, 1873, to November, 1876, he was assistant treasurer of the Foreign Committee, at which later date he was elected its secretary. He served in this capacity until 1885, when the Foreign and Domestic Committees were reorganized into the Board of Managers and he was elected Associate Secretary. This position he filled with conspicuous devotion until May 27th, 1912, when he was retired upon his own request. Throughout these forty-five years of uninterrupted service in this society his duties and responsibilities, though varying in character, were discharged with conscientious fidelity and with great satisfaction and credit to the Board. His carefulness, close attention to details, discipline of memory and accuracy were the conspicuous traits characterizing all his transactions—qualities and accomplishments that have made his stewardship of the trust confided to him both useful and honorable.

The Church, both at home and abroad, knew Mr. Kimber. There was not a mission where his name was not a familiar one, and as the very embodiment of faithful and loyal service he was everywhere held in high esteem.

The period of his service covers that of the growth of the work of the Board from small to great things. The number of missionaries employed by the Board increased ten-fold during his stewardship and the total contributions for missions increased in the same proportion. In the accomplishment of these great results, Joshua Kimber bore no small part. May the Church be given many soldiers of like character and may it never cease to remember with gratitude this single-hearted child of God.

WORDS OF APPRECIATION

APPRECIATIONS of the life and work of Mr. Kimber have come from all quarters of the Church. The most significant are those from the foreign mission field with which he was so intimately associated. We quote a few of these which our readers will wish to see:

Bishop Graves, of Shanghai, writes:

"Personally I feel that one of the old ties which bound the Missions of the present to the early beginnings has been snapped, and I also feel that a real friend has gone. When I was a young missionary Mr. Kimber and I had various passages at arms about various matters in the China Mission, but he was always perfectly fair and I had a real liking for his blunt way of doing business which was so straightforward. In the correspondence about business matters, which extended up to a short time ago, I always found him prompt and business-like and never neglectful of the business of the Mission. What he did was always thoroughly well done.

"He himself was probably glad to leave this world with the consciousness that he had done his best for the Missions of the Church, but those of us who have known him for a generation will certainly miss his greeting when we go back to the Missions House."

Bishop Brent writes:

"His age was 'as a lusty winter, frosty but kindly.' I loved the dear loyal-hearted gentleman both for what

he was and what he did—I might add, the way he did it. In these days of rapid changes it is good to think of his long life of service with its unbroken record of stability. He never set lightly to his duty—but lived and loved seriously. His desire to understand and drink in the enthusiasms and aspirations of a younger generation was not in vain."

Bishop McKim says:

"The news of Mr. Kimber's death was no great surprise, but it came as a shock to us all just the same. The Church Missions House will not seem as it did without him. Those who were honored with his friendship, which was given to every missionary, knew that the cause of missions and the extension of the Kingdom of God had in him a stalwart and energetic advocate and supporter."

From Bishop Roots comes this message:

"We thank God for the devoted service of Mr. Kimber's long life, and pray God to give us grace so to follow his good example that with him we may be partakers of the heavenly Kingdom."

Bishop Ferguson of Africa forwards a minute adopted by the Convocation of Montserrado County, Liberia, in which are these words:

"Through his long connection with the missionary work of the Church, Mr. Kimber had become intimately acquainted with the affairs of this district. The cordial, patient and sympathetic manner with which he corresponded with us drew us very near to him. In his death Africa has lost a dear friend."

NEWS AND NOTES

DECEMBER 29, 1912, will be forever marked in the Church in India as the day upon which the first Indian bishop was consecrated. The ceremony occurred in Calcutta. The new bishop is the Right Rev. V. S. Azariah. He will be an assistant to Dr. Whitehead, Bishop of Madras.

THE Reverend S. B. Rossiter, D.D., who for several years has had charge of the English-speaking Presbyterian congregation in Manila, has endowed a room in the University Hospital in Manila in memory of Mrs. Rossiter, who died on her way from the Philippines to the United States two

years ago. The room is to be placed especially at the service of sick missionaries of all communions. The Board of Missions and Bishop Brent deeply appreciate this generous gift from Dr. Rossiter and the spirit of comity and consideration which prompts it.

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Lord Cromer has written an introduction to *Down in Darkest Africa*, recently published by an English missionary, John H. Harris. The London *Spectator* in reviewing the book says, among other things: "Missionaries err sometimes, no doubt, through misdirected zeal and well-meaning but mistaken prejudices, but we must protest, with Lord Cromer, against the absurd idea—generally to be found in uninformed, stupid, or cynical persons—that the humane and truly Imperial services of missionaries do not enormously outweigh the mistakes. Missionaries were at one time the chief explorers and geographers of Africa, and the greatest of them all, Livingstone, could scarcely be matched in any sphere of life for high enterprise and scientific competence."

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ONE of the interesting features of the work connected with Boone University Library, Wuchang, is the Saturday evening meetings for Government students. Prior to the outbreak of the Revolution these had been held regularly for some time. The Revolution, with the events following it, made it impracticable to continue these meetings for a whole year, but on October 12th, just a year from the time when the Revolution broke out, the meetings were resumed. Six hundred young men listened with great interest to a talk on the place of Christianity in national life by the Reverend Dr. James Jackson, President of the University. In addition to the students the Chairman of the Bureau of Education, and the Chairman of the Bureau of Administration were present. A fortnight later a second meeting was held, with the Reverend S. H. Littell giving an illustrated lecture on Oxford.

Boone under-graduates are not present at these meetings except as ushers. The attendance is therefore made up entirely of Government students and every effort is put forth to make them feel that the meetings belong to them.

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AT the request of Bishop Knight, and with the approval of the Board of Missions, the Rev. W. H. Decker, who has served for three years in Panama, has taken up work in the Isle of Pines. This is a small island just south of the west end of Cuba. Its population is partly Cuban and partly of American fruit growers who have invested most of their ready capital in orange and grape fruit orchards. Mr. Decker, who holds services at four places on the island, writes: "Everything looks encouraging and I believe that we can do good work here. Two new churches are badly needed. If I had \$700 I could build one in Nueva Gerona, with what the people could give and what the Church Building Fund would give. This is the head city and chief port of entry. It has a large tourist hotel and several business houses."

Those wishing to help to supply these two churches on the Isle of Pines may send their gifts to the Board of Missions.

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BISHOP Mann in reporting to the Board of Missions concerning his work in New Mexico during the last missionary year says: "I cannot close this report without testifying—superfluous though my testimony may be—to the universal respect and affection which I found for the memory of that good man who went all over this vast district as its chief pastor. Simple, kindly, generous, with the faith of a child, the endurance of a woman and the courage of a man, Bishop Kendrick taught the people of New Mexico that apostolic orders and liturgic services are, to say the least, no obstacle to the most humble piety and the most devoted self-sacrifice."

BISHOP TEMPLE says that the District of North Texas has lost slightly in population during the past year, chiefly because material conditions have been bad for a number of years. The population is almost entirely native-born, coming from all parts of the United States. The bishop believes there is nothing in the conditions to cause permanent discouragement, for the country is a good one, and must eventually be settled with a good class of people. The Church's work has moved forward steadily if slowly.

Bishop Temple, in North Texas, has wisely determined not to undertake to build churches in new towns until they have proved to some extent at least their permanency. In order, however, to provide some place for worship in such towns a church tent has been purchased and equipped with folding furniture, so that it can be moved from place to place where it does not seem wise at present to attempt building. There are places, however, where buildings ought to be erected in the near future and the bishop says: "Stamford, Lubbock, Canadian, Haskell, Sweetwater, Coleman—are all struggling to erect some kind of chapel, but are unable to do so alone. Some of them, with the help of \$500, could build a chapel sufficient for present needs."

ON November 10th Bishop Brent confirmed seven men at the Chinese mission in Manila. Four of them had been baptized some months ago by the Rev. H. E. Studley. Three were baptized years ago in the Roman Church. Mr. Studley says: "Lately many of our communicants have been home in China but they are coming back now, so there is a good outlook for a better attendance at the services unless the war which at this writing seems imminent actually breaks out. If it does I shall be surprised if some of our members do not go home to fight, for the congregation is intensely patriotic."

The congregation of Chinese is working earnestly to cut down the debt upon

the new church; \$375 has been given for this purpose since September 1st, and the total indebtedness is less than \$2,500.

BISHOP MANN, of North Dakota, who, under the appointment of the Presiding Bishop, has been in charge of the District of New Mexico since Bishop Kendrick's death, says: "In my opinion New Mexico offers at the present time remarkable and singular opportunities to our Church, which, if not soon grasped, will soon disappear. I believe we have a better chance there than in several other of our districts—in North Dakota, for instance. In New Mexico a larger proportion of the people desire our services; the towns are more stable; the capacity for self-support is greater."

THE London *Times*, discussing some of the recently published returns of the last Indian census, says: "There are 3,574,000 native Christians in India—apart from Eurasian Christians. The Roman Catholics still have first place, with 1,394,000 adherents, but the advance of Roman Catholicism in the decade is surprisingly small compared with Protestant progress. In the ten years the Protestant Christians have increased by nearly half a million, compared with the 272,000 increase among Catholics. The Baptists have grown in numbers from 217,000 to 331,000 and are now only a few hundreds behind the Anglicans, who take first place with 332,000—an increase of 26,000 in the period. Congregationalists have made very marked numerical progress, especially in Southern India, and they now have 134,000—an increase of 97,000 in ten years. The Presbyterians have added 120,000, and the Methodists 96,000. The total Christian population of India is now nearly four millions, or about one in every eighty of the 315,000,000 living in the great Dependency."

EASTERN OKLAHOMA contains two cities whose rates of increase between the census of 1900 and that of 1910 averaged 500 per cent.

MEN and women to the number of 200, representing thirteen parishes in the Convocation of Pawtucket, Rhode Island, met at St. John's, Ashton, on the evening of January 22 for a missionary dinner. Admirable arrangements had been made by the rector and his lay helpers. Bishop Perry presided and in an opening address emphasized his desire that the Diocese of Rhode Island might be in the best sense a missionary diocese. The Rev. F. W. Goodman, of St. Mary's Church, Portsmouth, Rhode Island, who spent last year at Point Hope, Alaska, in order that the Rev. A. R. Hoare might have his furlough, gave an interesting account of some of his experiences and observations in the Far North. Mr. John W. Wood brought the greetings of the Board of Missions, expressed his gratitude for the admirable work done and the generous gifts made by the congregations represented, and told of the extent, variety and vital character of the Church's work at home and abroad.

THE Convocation of the District of Southern Florida met at Holy Innocents Church, Key West, on January 29th. To those who think of this missionary jurisdiction as a remote and forbidding spot with few encouragements in the work, the statements made by the bishop in his address will be interesting and informing.

Bishop Gray commemorates the fact that he has been twenty years in the episcopate; he has seen the number of clergy in Southern Florida grow from twenty to forty-six; communicants increased from 2,000 to 5,000; Church property from \$150,000 to more than \$500,000. Instead of five parishes there are twelve, together with two self-supporting missions. The bishop also emphasizes the enormous and continuous growth of the district. Tampa, when he first visited it a place of less than 5,000, has now 60,000, and like advance has been made in scores of other places. "Moreover," says the bishop, "during the

year just passed the population has been flowing into Southern Florida. I have not been able to learn the names of all the colonies and settlements which have opened up in every direction—even in the remote Everglades. Men, women and children from distant regions are flocking into this sunny land. We should be the first to answer their call: 'Come over and help us.'"

In view of these facts the bishop, who is in his seventy-ninth year, gives notice to his Convocation that at the next General Convention he purposes to resign his jurisdiction and asks that a younger man be sent to take his place. The Church will honor him not only for the work he has done but for the self-forgetfulness with which he now gives place to another.

ST. PAUL'S CHURCH, Milwaukee, celebrated its seventy-fifth anniversary during the week January 26th to February 2d. The first two clergy of St. Paul's—the Rev. L. B. Hull and the Rev. Benjamin A. Kerley—received part of their support from the Board of Missions. At that time Wisconsin was included in the immense missionary district to which the Church sent Bishop Kemper in 1835. When the congregation was first organized services were held for a time in the court room. In one of his early reports Mr. Hull stated that the congregation varied greatly, "according to weather and circumstances," which seems to indicate that characteristics of congregations have not changed greatly in seventy-five years. Mr. John W. Wood represented the Board of Missions at some of the anniversary exercises and was the speaker at the Woman's Auxiliary service on January 29th.

THE Right Rev. Charles P. Scott, D. D., Bishop of North China, has resigned his see, to take effect October 1, 1913. Bishop Scott has been in China since 1880. He is senior bishop of the Chung Hwa Sheng Kung Hui and chairman of its House of Bishops.

FORWARD MOVEMENT NOTES

AFTER three months' trial of the duplex envelopes in the Sunday schools of the Nativity and Resurrection congregations in Washington, the Rev. E. M. Thompson writes that he is highly gratified with the results. In both schools there has been a progressive increase in the three months, and the total given for the Church's mission work amounts to \$16.91 for the period. If the "beginners' duplex envelopes" had not been in use, Mr. Thompson says, this amount would have been lost to the cause. The offerings for the current expenses of the Sunday school have also increased. "If poor children can do this," Mr. Thompson asks, "what would be the result if all the Church's children were given the opportunity? They merely want to be shown the way."

FIFTEEN members of Trinity Parish, Bristol, R. I., have made a canvass of the congregation. From 206 resident communicants, 131 subscribers for missions were secured. The total subscribed for general mission work was \$378.94. Last year, Trinity's apportionment was \$241, upon which less than \$28 were given. Here, then, is an increase of more than 1000 per cent. The canvass also resulted in just about doubling the regular income for parish support. More important still, as one result of this effort, the rector, says more people are coming to church.

THE rector of St. Timothy's, Massillon, Ohio, in commenting upon the steadily increasing gifts of the congregation for general mission work, says: "The duplex envelope system is the only system that could bring the results so effectively, because it alone presents the cause of missions each week to the individual as a sacred responsibility. It, above all systems, emphasizes the need of individual giving. It places the whole matter where it ought to be placed, and where it must be placed if the Church as a whole is ever to do its duty. It

puts the responsibility fairly and squarely up to the individual. It saves the individual, while other systems lose him, by preserving his self-respect and building up his manhood. It is a comprehensive world-wide system, capable of adoption anywhere and everywhere, and it is this because it keeps before us the great vital truth that the Church is larger than the parish and of infinitely more consequence."

THE duplex envelope has worked a revolution in St. Peter's financial interest in the spread of Christ's Kingdom," says the parish paper of St. Peter's, Denver.

ACCORDING to the rector of St. Paul's Church, Canton, Ohio, the duplex envelope system has done a great deal for the finances of the parish. For twelve years one of the parish guilds has made a pledge of \$300 towards parish support. The very first year the income was sufficient to release the guild from the pledge and to warrant an increase of current expenses of \$300, a total gain of \$600 for the year. A few months ago another canvass was made and the income was increased another \$600, a gain of \$1,200 in parish support for the two years. Offerings for general missions last year were \$109 as against a best previous record of \$50.

THE rector of St. Paul's Church, Fremont, Ohio, says that the duplex envelope system has been a great advantage for the parish besides increasing the missionary offerings of the people. Although the canvass was made "with very moderate enthusiasm, it brought a decided increase in pledges," and enabled the parish to give the full apportionment. The canvass did the parish good, for "it increased our general income and stirred up interest among some people who before were quite indifferent to the subject. We have two treasurers—that is, a separate one for the Missionary moneys."

THE people of the Church of the Advent, Chicago, heard with satisfaction at a recent parish meeting of the good things resulting from the adoption of the every-member canvass and the weekly offering plan. For each of the three years prior to the adoption of these plans the pledged income of the parish was \$617, \$688, \$640. The year the plans were adopted the income of the parish rose to \$1,166. The next two years have shown advances to \$1,398 and \$1,577. Thoroughly mindful of the fact that the parish becomes stronger by inculcating the spirit of helping others, the Advent pledged \$200 for diocesan missions at the last convention. This was an increase of 100 per cent. over the previous year. A report submitted to the parish meeting showed that the diocesan pledge had been paid in full and that twenty-five per cent. of the apportionment had been forwarded to the Board of Missions. Another exhibit shown at the parish rally revealed the interesting information that the bonded indebtedness of the Church had been reduced \$1,100 in two years. The Advent has now set a minimum standard of \$2,500 a year for the parish expenses that it may be entirely self-supporting.

TRINITY CHURCH, Houston, Texas, has recently acquired a new organ and an excellent choir. The rector says "this is a concrete example of the principle that a parish remembering others will also take care of itself. For nearly three years we gave to missions and practically did without an organ and a choir." Certainly if a congregation ever deserved such improved equipment, Trinity Church does. Its offerings last year were the second largest in the diocese, while its offerings per capita were far in advance of those in any other congregation, the average being nearly \$2 per communicant, and the total of \$575 being \$225 in excess of the apportionment. Trinity Church is one of the few parishes in the country where special intercessions for missions are offered at every celebration of the Holy Communion.

THE Laymen's Central Missionary Committee of the Diocese of Pittsburgh now numbers fifty-seven members, representing thirty-four parishes. Parochial committees have been appointed in thirty-four parishes and the weekly offering plan is now being followed in seventeen parishes. Wherever the every-member canvass has been made, the committee says the offerings for missions have been increased from 10 per cent. to 700 per cent., the offerings for current expenses have been increased from 10 per cent. to 100 per cent., and the number of givers has increased from 10 per cent. to 190 per cent. The committee urges the necessity of following closely the methods advocated by the Board of Missions and recommends a missionary treasurer in every parish so that missionary funds may be kept separate and forwarded monthly to the treasurer of the diocesan and general boards.

CONFIDENCE in the face of gloomy predictions is one of the best assets for missionary achievement. The rector of an eastern parish, which has been accustomed to give rather largely for the Church's mission work, but which last year failed by about \$700 to give its apportionment, will this year triumphantly reach the standard set. The clergyman who recently became rector of the parish says: "I had been told in the most positive manner by the vestry and a great number of the congregation that, for various reasons that seemed absolutely valid to the givers of them, it would be an impossibility to raise the amount asked for. But, unfortunately for the reputation of the prognosticators, I failed to grasp the weight of their arguments until it was too late. I simply said that I never had been connected with a parish that did not meet its missionary apportionment, and that I doubted very much whether at my time of life I would be able to invent any sort of satisfactory connection. The people responded beautifully, and we are all as happy as happy can be."

WITH THE PUBLICATION DEPARTMENT

FOLLOWING the method now employed by many of the important periodicals of this country, we have concluded not to send out acknowledgments of subscriptions from this office. Receipt of the magazine by the subscriber will show that the subscription has been received and entered on our books. The following month the change of date on the wrapper will indicate when the subscription expires. We ask our readers to take note of this new arrangement.

A LETTER was laid upon our desk just before Christmas with the question, "Does THE SPIRIT OF MISSIONS ever make Christmas presents?" We shall not tell how we answered the question, but we would like to share the letter with our readers:

"For twenty-five years THE SPIRIT OF MISSIONS has been a visitor to my home. Alas, fate has dealt hardly with me. I am today homeless and moneyless. The wish to assist is all that I can give, but regrets do not fulfil earnest wishes. God prosper THE SPIRIT OF MISSIONS! is my earnest prayer."

Here, too, is another:

"Some time ago I wrote the manager of THE SPIRIT OF MISSIONS not to send the magazine any more, as I was not able to pay for it, much as I enjoy it. We have met with reverses and are dependent upon a small salary. My heart is truly in the work, having been connected with it for a long period of time, but I am unable to keep up my subscription."

It has sometimes occurred to us that there may be readers who are looking for opportunities such as these to place the magazine in the hands of those who really desire it. Of course it is quite possible for us to send it without charge, but this would mean taking that amount of money out of the Missionary treasury, because the magazine has not as yet been quite self-supporting. We can only say that if there be any persons who

would like to give us the pleasure of placing a number of subscriptions for them, we have abundant opportunity to do so.

OUR Circulation Department reports that some of our subscribers are sending only fifty cents as their yearly subscription to THE SPIRIT OF MISSIONS.

While in the past from time to time we have given inducement to *new* subscribers by making special offers, it should not be taken for granted that these special prices were to be considered permanent. The cost of producing THE SPIRIT OF MISSIONS will not permit of such a low subscription price as fifty cents a year, and we would therefore ask our good friends, when sending in their subscriptions, to remit the full amount.

THE subscription list of THE SPIRIT OF MISSIONS shows that very few of our public libraries have it on their tables. Readers will be greatly helping the cause of the Church if they will use their influence in interesting their library committees to subscribe for the magazine.

Those who are in personal touch with the library can do this more readily than we.

Who will help us to interest them?

IN the January issue of THE SPIRIT OF MISSIONS we appealed to our readers for certain back numbers of the magazine of which we were in need. Our friends have been most kind in sending us many that we asked for, but we are still short of the files earlier than 1870.

Perhaps other friends could supply us with these numbers that we are looking for. Packages can be sent by express, collect, to the Business Manager of THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York City, N. Y.

LITERATURE OF MISSIONS

BOOKS RECEIVED

- VAL AND HIS FRIENDS.** By Agnes Giberne. Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton Street, S.W., London. 2 shillings.
- CHILDREN AT PLAY IN MANY LANDS.** By Katherine Stanley Hall. Missionary Education Movement, New York. 75 cents.
- THE RENAISSANCE IN INDIA, ITS MISSIONARY ASPECT.** By C. F. Andrews. The Foreign Mission Committee of the Church of Scotland, 22 Queen Street, and the Mission Study Council of the United Free Church of Scotland, 121 George Street, Edinburgh. 50 cents.
- THE LATTER DAY SAINTS, A STUDY OF THE MORMONS IN THE LIGHT OF ECONOMIC CONDITIONS.** By Ruth Kauffman and Reginald Wright Kauffman. Williams and Norgate, 14 Henrietta Street, Covent Garden, W.C., London.
- DAVID LIVINGSTONE.** By C. Silvester Horne. The Macmillan Co., New York. 50 cents.
- THE CATHOLIC ENCYCLOPEDIA.** Volume XV. Robert Appleton Co., New York.
- WHY THEY FAIL.** By the Rev. A. T. Robinson. Broadway Publishing Co., 835 Broadway, New York. \$1.50.

BOOK REVIEWS

Val and His Friends is a welcome addition to our children's library of Missions. Miss Agnes Giberne has given us a delightful boy hero, Val, in a charming setting of English country life. The chief interest of the story, however, centers about a little Brahmin. His father, a Christian convert, has endured severe persecution from his people who hold that he has betrayed them. The lad, Nancu Ram, has been brought over the *Kali pain* (black water) by a benevolent official, but the journey has involved loss of caste. The story tells how he is weaned from the superstitions which his native priesthood consider the proper "food for babes" among the ignorant masses of India, and how he is taught the Gospel. The descriptions of Indian customs and superstitions are clearly detailed and the numerous illustrations are interesting. The moral of the book is that the thin line of skirmishers sent to attack the 60,000,000 steeped in blackest heathenism need not only reinforcements but the financial backing of those who profess a belief in the command, "Go ye into all the world."

Children at Play in Many Lands is a boon to those who are trying to devise missionary entertainments for children. The author, Miss Katherine Stanley Hall, trained more than two thousand children to play the games in the streets and scenes of the "World in Boston." In order to do this she made a collection of the games characteristic of the children of various nations. This little volume is the fruit of her experience. The illustrations by Spencer Baird Nichols greatly increase the usefulness of the book by showing the games in action and by suggesting graphically the arrangement of the costumes. The last chapter is devoted entirely to the latter subject, giving clear and simple directions for the making of American Indian, Japanese, Chinese, Korean, Indian, Persian, Turkish and Burmese children's dresses for both boys and girls. We recommend Miss Hall's volume to those who wish to give an entertainment which will be easy as to training and properties, useful in stimulating the interest of the children and profitable in teaching them something of the manners and customs of the lads and lassies of the mission field.

Two Mission Study text-books dealing with Christian work in India have recently been published by the various Missionary Societies in England and Scotland under the auspices of the United Council for Mission Study. **The Outcasts' Hope**, by the Rev. Godfrey Phillips, is of a simple and concrete character, and deals largely with village life and work. **The Renaissance in India**, by the Rev. C. F. Andrews of the Cambridge Brotherhood, Delhi, is "devoted to the discussion of wide problems of missionary policy," and appeals to "the smaller but more influential class of students and educated people." Mr. Andrews' theme is the awakening to a national consciousness, and the consequent unrest which is making the present so crucial a time in India. The first part of the volume is devoted to a problematic study of conditions and to a discussion of the significance of the excitement, political, social and religious, which exists not alone in India, but throughout the East. The latter half of the book treats of

Christian missions in India in the light of these conditions.

In view of the discussion of Dr. Kinney's *Mission Study* text-book on Mormonism, which occupied these pages in September and November, it is interesting to note another volume relating to the Mormons which has lately been published in England. *The Latter Day Saints*, by Ruth Kauffman and Reginald Wright Kauffman, is "A Study of the Mormons in the Light of Economic Conditions," as its sub-title indicates, "written by citizens of the United States to give British readers an account of the Mormons, their faith, their marriage system, their history, their political influence and their economics and to find and set forth the causes for all these." The authors have succeeded in their purpose remarkably well. They have gone about their study in a scholarly way; they have quoted from original sources whenever possible; they have appended a suggestive bibliography and a full index and have withal made the volume interesting and readable. Although they "recognize the absurdity of the Mormon religion" they are able to see the good, actual and potential, in the "Saints" and in what they have accomplished. The real value of the book lies in the fact that Mormonism is not taken out of its context, but is studied in relation to the economic and religious conditions of the time in which it originated as well as in connection with present conditions.

The fifteenth volume of the *Catholic Encyclopedia* has now been issued. We have already commented in these columns upon the former volumes, but we are glad in welcoming this, the last number except the Index, to express again our appreciation of the scholarly and interesting manner in which most of the articles are written and of the excellence of the printing and the illustrations. In a time when religion is too apt to be disassociated from life and our present civilization is treated as the result merely of human intelligence, it is reassuring to see a volume of such scope and scholarship deal with subjects of varied character from the Christian point of view. From the standpoint of *Mission Study* the *Encyclopedia* is useful, for it is always difficult to secure literature dealing with Roman Catholic Missions, and here we find a store of information otherwise almost unobtainable.

The Making of Modern Crusaders, or the Study of Missions in the Sunday School.

This little book is the first publication of a general character put forth by the Educational Department of the Board of Missions. Many books have been published by this department, but they have been those of the regular study courses. The present volume of about a hundred pages was prepared by the *Mission Study Committee* of the General Board of Religious Education, the Revs. W. E. Gardner, A. R. Gray, R. P. Kreidler, S. U. Mitman and Herman Page, and Mr. J. J. Greenough. The book stresses the importance of mission study in the life and training of the child. The introduction is by Bishop Rhinelander of Pennsylvania, and sounds a high note, for he asserts that "any Sunday school which does not shape its whole curriculum with a view to producing missionary Christians is not educating its children in the Christian faith." This contention is well sustained in the remainder of the volume. The titles of the chapters furnish the best epitome of the book. They are as follows: *Necessities for the Study of Missions in the Sunday School; Missionary Material; Activity that will Train the Missionary Spirit; Missionary Addresses; Missionary Hymns and Prayers; Missionary Offerings; The Annual Missionary Service; Missionary Reading; The Bible a Missionary Book; Missionary Recruiting; Missions the Basis of Church Loyalty.* This last chapter is particularly striking; it shows conclusively that loyal churchmen, in the large sense, can only be produced by the missionary propaganda. In an appendix there appear a number of illustrations showing the methods of work, with half-tone pictures of maps, charts, etc.

The little volume is a real compendium of information and suggestion, and represents the results of years of experiment and observation by individuals expert in their several departments. Every priest and teacher in the Church should have and study it. Its small price of 20 cents, postpaid, makes this possible. Address the Educational Department, Church Missions House, 281 Fourth Avenue, New York.

CUBA HONORS A BENEFACTOR

A MEMORIAL TO THE LATE BISHOP WHIPPLE

HENRY BENJAMIN WHIPPLE, sometime Bishop of Minnesota, was known throughout the Church as the Apostle to the Indians. It is not so generally known that to him is due the beginning of the work of our Church in Cuba and the growth of its early years. This came about, humanly speaking, by chance. Asked by the Church to inspect the work in Haiti, Bishop Whipple set out for that republic by the way of Cuba, but finding it impossible to secure a passage between the islands he was obliged to remain for some time in Havana. The same sense of justice which had led him to champion the Red Man impelled him to take up the cause of those foreigners in Cuba not of the Roman obedience. He found the conditions

appalling. The religious liberty which Spain had granted to her other possessions had not been extended to Cuba and the many foreigners in the island had to live and die without Church privileges of any kind. This was more than the bishop could stand, and he made arrangements for a Church service on the Sunday following his arrival. Inhibited from doing this he transferred the service to the United States warship which was lying in the harbor. The following Sunday, being

again inhibited, the valiant bishop made up his mind to ignore the powers ecclesiastical and held a service in the house of the British Consul-General. Subsequently he secured subscriptions from the various consuls and prominent business men, with which to send a priest of our Church to the island. This was practically the beginning of our work in

Cuba, in which Bishop Whipple never ceased to take an active interest.

It is fitting then that the Church in Cuba should keep green the memory of her early friend. On the Feast of the Nativity, 1912, there was shown for the first time in Holy Trinity Cathedral, Havana, the altar and reredos which are a memorial to Bishop Whipple. At present only the brick foundation of the



altar is laid. The reredos—save for some decorations in color which would not show in a photograph—is practically complete. It was designed by the architects of the Cathedral, and harmonizes with the Spanish Colonial style of the Cathedral. The work was done by a young Spanish architect, Señor Antonio Villar, who carved the small figures on the choir stalls of the Cathedral of St. John the Divine, New York. It is interesting to know that Señor Villar has applied to be admitted as a postulant.

THE MEETING OF THE BOARD OF MISSIONS

February 11 and 12, 1913

THE February meeting of the Board of Missions, preceded by that of the Executive Committee, was of unusual importance and brought together a large number of the members.

On Tuesday, the 11th, the Executive Committee was in session practically the entire day, settling many items of important business and discussing matters which were later to be presented to the Board. Among the questions determined in the session were the following:

Permission was given the Rev. J. Hubard Lloyd to appeal to friends in America for \$1,500 for building a parish house in Fukui, Japan.

Requests from many quarters for additional appropriations were reluctantly postponed until the schedule for the new year is considered, it being felt that larger appropriations for the regular work at this time were impossible.

The resignation of Miss H. D. Driggs, for many years the faithful and efficient head of Hooker School, Mexico City, was accepted with an expression of high appreciation for her long devoted service.

Miss Violet Whitbeck was appointed head nurse at St. Luke's Hospital, Ponce, which is to be reopened by Dr. Crossman, appointed at the last meeting of the Executive Committee.

A proposal to inaugurate a law department at St. John's University, Shanghai, was considered, but in the judgment of the Committee the establishment of it was thought premature.

Miss S. C. Tomlinson, who was for two years an efficient nurse at Anking, China, but was called home by family reasons, being now able to return, was sent forward.

Following the adjournment of the Executive Committee, committees on the new apportionment and upon Organization and Administration held important sessions, and prepared further matters for presentation to the Board, which will appear in the record of proceedings.

On Wednesday morning at 9 o'clock, in the Chapel by the President, assisted ure, the Holy Communion was celebrated in the chapel by the President, assisted by the Rev. Arthur R. Gray. At the close of this service the members assembled in the Board Room where the roll was called and the minutes were read. The attendance was most gratifying, 31 members present, and the Eighth Department being the only one unrepresented. In addition to the regular membership Bishops Horner and Partridge and the secretaries of the First and Second Departments were in attendance.

The Treasurer's report showed a condition not so favorable as had been hoped. Up to this time the monthly reports have shown an advance over the gifts of last year, but the receipts to February 1st indicated a decrease from all sources of \$11,627.41. The fact is not necessarily significant or serious at this time in the year, though of course it is regretted that we should be behind our record at any time. Comparing the receipts of to-day, however, with those of three years ago, it is encouraging to note that the gifts are \$106,000 more than they were then, and the majority of this increase has come from parochial giving. This is a demonstration that the Church is making a real advance.

Among the legacies reported by the

Treasurer is a large one coming from the estate of Miss Mary Rhinelander King, which results in the sale of the King homestead on Long Island, and will add nearly \$200,000 to the reserve deposits of the Board.

A proposal having been made by a New York real estate firm looking toward the exchange of the present Church Missions House for another building to be erected elsewhere, the committee which has had the matter in hand reported adversely upon it, which report was adopted.

The financial situation and the present deficit were considered, and a resolution introduced by Dr. Mann at a previous meeting of the Board, which has been under consideration, was adopted. It contemplated the securing of gifts from individuals throughout the Church for certain sums and for a period of years.

An appeal from the Bishop of the Philippine Islands for support in establishing a hospital at Zamboanga, for work among the Moros, was sympathetically received by the Board, but it was deemed unwise under present conditions to open a new work of this character, and the bishop was so informed.

Property readjustments in the district of Kyoto were considered, and the necessary amount voted to reimburse Bishop Partridge for all personal expenditure made by him as bishop of that district, and to secure the possession of property needed for mission purposes in Kyoto and Nara.

Among the resolutions and memorials presented was one by Bishop Francis concerning the Rev. Arthur R. Morris of Japan. Mr. Morris was the first priest to go to the aid of Bishop Williams, and spent his entire life in Japanese work—and always at his own charges. At his death a legacy for the extension of Christianity in Japan was left to the Board. The following resolution was passed:

Resolved: That the Board of Missions has learned with great regret of the death of the Rev. Arthur R. Morris, one of the

Church's pioneer missionaries to Japan, and desires to record its deepest appreciation of Mr. Morris's forty years of devoted service and his many benefactions to the mission, and that a committee be appointed to prepare a minute on the services rendered by Mr. Morris to the Church, to be published in **THE SPIRIT OF MISSIONS**.

The Board was informed of the sudden and sad bereavement of the Bishop of Minnesota in the loss of his wife on Shrove Tuesday, and passed the following resolution of sympathy:

Resolved: That the Board of Missions has learned with deep regret of the great loss that the Bishop of Minnesota has sustained in the sudden death of Mrs. Edsall and desires to express to him its heartfelt sympathy at this time of his bereavement.

A memorial from the Fourth Missionary Department, the gist of which is contained in the following resolution, was presented and argued before the Board by Bishops Nelson and Horner, and the Rev. Mr. Phillips of La Grange, Georgia. The resolution of the Council read.

Resolved: That the Board of Missions of the Domestic and Foreign Missionary Society be, and hereby is, memorialized to accept in large degree the cost of carrying the knowledge of Christ to the Southern mountaineers as a special department; and that to encourage and co-operate with the Board in putting this resolution into effect specials now accruing for this work be turned over to the Board to become a part of the total appropriation for this object so soon as reasonable guarantee can be given that no work now maintained shall lapse or be caused to cease.

The Board listened with great interest to the presentation of this case, and referred the general subject to the Executive Committee, with a view to discovering whether the work suggested might not be taken up by the Church in her corporate capacity.

A minute prepared under the direction of the Board in memory of the late Associate Secretary was then read, adopted by a rising vote and directed to be spread on the minutes. (See page 184.)

The by-laws were amended so as to

enlarge the number of the Executive Committee from eleven to fifteen, in order that at least one member might be chosen from each of the eight missionary departments. There are to be five bishops, five presbyters and five laymen. Mr. Robert C. Pruyn was elected to fill the place of Mr. George Wharton Pepper, resigned. To fill the vacancies created by the amendment, Bishop Rhinelander of Pennsylvania, Bishop Nelson of Atlanta, Dean Davis of St. Louis and Archdeacon Emery of San Francisco were chosen.

The Committee on Apportionment presented its report recommending that the total appropriation be the same amount as last year, the details of the distribution of the same to be referred, with power, to the Executive Committee. In connection with this report the Board took up the question of the change of date of the fiscal year, and decided to adopt the plan making the fiscal year close November 30th instead of August 31st. The details of carrying this out were referred to the Executive Committee.

Previous to the adjournment for luncheon brief addresses were made by Secretaries of the First and Second Departments. Adjournment was taken at one o'clock, when at the invitation of the Rev. Mr. Sedgwick and his wife the members of the Board and all visitors were made welcome to a luncheon served in the rectory of Calvary Church, next door to the Missions House. This feature of the meeting was a most delightful innovation and greatly appreciated, as was shown by the resolution passed just before the Board adjourned.

The afternoon session opened with the consideration of the report of the Committee on Immigration presented by Bishop Harding of Washington. This set forth most urgently the need of the immigrants and the great opportunity which they present for Christian service and evangelization. At the close of this report the following resolution from the Third Missionary Department was pre-

sented and referred to the Committee on Organization and Administration.

Resolved: That a Committee of the Board of Missions be appointed to prepare a draft of a Canon authorizing the Board to form a Bureau of Immigration, and that the President of the Board be requested to introduce the same at the next meeting of the General Convention, and to urge its adoption.

The other matters of the report were to be taken up in detail later.

The final and the most important work of the Board was the consideration of the report of the Committee on Organization and Administration. For this purpose the Board resolved itself into a committee of the whole, and discussed the important features presented. After two hours of serious consideration and discussion the committee arose and referred the matter back to the special committee with direction to proceed to the further elaboration of a report which might be acted upon at the May meeting and presented in due course to the General Convention. Inasmuch as no formal action was taken by the Board, nothing can yet be given out for publication, but they contemplate requesting the General Convention to make certain important changes in the methods and the canons governing the missionary work of the Church, and the methods in which it is carried forward.

At 5 P. M. the Board adjourned to meet again on May 14th.

WANTED—COPIES OF THE SPIRIT OF MISSIONS

BISHOP GRAVES desires to secure a complete file of THE SPIRIT OF MISSIONS for the library of St. John's University, Shanghai. So far it has been impossible to secure the complete volume for 1850. If any reader of THE SPIRIT OF MISSIONS has the issues of that year, or for any of the months of that year, Bishop Graves will gratefully receive them. His address is Jessfield, Shanghai, China.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Africa

Miss Margaretta S. Ridgely, returning on furlough, sailed from Monrovia by the steamer "Professor Woermann" on January 1st and arrived at her home in Baltimore, Md., on January 25th.

Miss Sarah E. Conway, who sailed from Liverpool on November 20th, arrived at Cape Mount on December 3d.

Alaska

Miss Orah D. Clark, appointed in place of Miss Effie L. Jackson, who has been transferred to Allakaket, reached Anvik the latter part of August.

Miss Lily Grace Holmes, who was appointed on December 10th, is to leave her home at St. Paul, Minn., on March 3d and sail from Seattle by the steamer "Mariposa" on March 10th for Valdez.

Brazil

The Rev. and Mrs. C. H. C. Sergel, returning after furlough, expect to leave Wellington, New Zealand, by the steamer "Remuera" on March 6th, which is due to arrive at Rio de Janeiro on March 29th.

Cuba

At the meeting of the Executive Committee on February 11th the resignation of Miss Sarah C. Thurston of Havana was accepted, to date from February 1st.

Hankow

Mr. J. W. Fell, returning after leave of absence because of illness, sailed from Southampton, Eng., on January 14th and expected to arrive at Shanghai about February 24th.

Miss A. M. Clark, on regular furlough, left Hankow on January 10th by the Siberian route.

Miss L. L. Phelps, who sailed from Vancouver on December 26th, arrived at Shanghai on January 15th.

Kyoto

The Rev. James J. Chapman, returning after regular furlough, with his family left Washington, D. C., on February 21st and sailed from San Francisco by the "Tenyo Maru" on March 1st.

Mexico

At the request of Bishop Ayes the appointment of the Rev. R. Y. Barber as rector of St. Paul's Church, Monterey, in place of the Rev. E. A. Neville, was approved by the Executive Committee on February 11th.

At the same meeting the resignation of Miss Henrietta D. Driggs, as Principal of the Mary Josephine Hooker Memorial School, Mexico City, was accepted to date from February 1st, and the resignation of Miss Ethel B. Strawn, because of illness, was accepted to date from January 13th.

Miss Tinië Tarver McKnight reached Mexico City on December 12th and began her duties as School Principal in the Mary Josephine Hooker Memorial School.

Porto Rico

At the request of Bishop Knight the following appointments were approved by the Executive Committee on January 14th: The Rev. Harvey P. Walter of Reading, Pa., as missionary at Ponce, and Dr. Lyman Weeks Crossman of New York, as physician in charge of St. Luke's Hospital, Ponce. Dr. and Mrs. Crossman sailed from New York by the steamer "Brazos" on February 15th, for San Juan.

At the meeting of the Board of Missions on February 12th, at the request of Bishop Knight, the appointment of Miss Violet Whitbeck of Brooklyn, N. Y., as nurse in St. Luke's Hospital, Ponce, was approved.

Shanghai

At the request of Bishop Graves the appointment of Cecil Dabney, M. D., of Rider P. O., Baltimore County, Md., was approved by the Executive Committee on January 14th.

Bishop Graves expects to leave Shanghai on March 29th, via Suez, and to be away from the District until after the General Convention.

Dr. C. S. F. Lincoln, on regular furlough, left Shanghai January 3d, via Peking, Moscow and London, and arrived at New York on February 14th.

Mrs. F. R. Graves, Miss Elizabeth W. Graves, Miss Lucy J. Graves and Miss Josephine M. Graves, returning after furlough, sailed from New York by the steamer "Prinzess Irene" on March 1st for Genoa.

Miss Edith Clara Piper and the Rev. Henry Augustus McNulty were married in St. Andrew's Church, Wusih, on January 2d.

Miss Eleanor Mary Landis and Mr. Millidge Penderell Walker were married in

Trinity Cathedral, Tokyo, Japan, on December 26th.

The Philippines

Mrs. Anne Hargreaves, who arrived at Manila on September 17th, has been stationed at Besao, near Sagada.

Tokyo

The Rev. A. W. Cooke, on regular furlough with his family, sailed from Yokohama by the "Shinyo Maru" on February 20th.

The Rev. P. C. Daito, at the request of Bishop McKim, has been granted permission by the Board of Missions to appeal for Specials for St. John's Church, Tokyo. He sailed from Yokohama by the steamer "Persia" on February 8th and arrived at San Francisco on the 25th.

Miss Ada H. Wright, who sailed from London on October 26th, arrived at her station, Mito, on December 12th.

Wuhu

At the meeting of the Executive Committee on February 11th the resignation of Howard F. Smith, M. D., was accepted to date from December 15th, 1912.

Miss Mary Reed Ogden, who sailed from Vancouver on December 26th, arrived at Shanghai on January 15th.

Miss Elizabeth Barber, returning after furlough, left Baltimore, Md., on January 8th and after visiting relatives in Pasadena sailed from San Francisco by the steamer "Manchuria" on the 23d.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, Danbury, Conn.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Brazil

Rev. John G. Meem.

Japan

Rev. J. C. Ambler, of Tokyo.

Porto Rico

Rev. F. A. Warden, of San Juan.

Spokane

Right Rev. L. H. Wells, D.D.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va. The Rev. A. B. Hunter and Mrs. Hunter, of St. Augustine's Raleigh, N. C.

AN attractive new poster in two colors has been prepared by our business manager, calling attention in an effective way to THE SPIRIT OF MISSIONS. One of these should have a place in every parish house, Sunday-school room or church porch. Heads of Auxiliaries, promoters of missionary meetings, Sunday-school superintendents and rectors, may obtain these free on application to this office.

Our Readers and Advertising

ADVERTISING plays an important part in your everyday life. What would the hundred million inhabitants of this great United States know about the Kodak, the phonograph, the automobile, the player piano, the foods and hundreds of other things if it were not for advertising?

As advertising has grown in importance it has advanced in reliability and reputability. The conscientious publisher to-day admits to his advertising pages only that which he would be willing to commend personally to his friends.

There are associations of publishers, advertisers and advertising agents whose constant efforts to raise advertising to a higher moral plane and to eliminate the undesirable, have accomplished far-reaching results. Honest advertising is the only kind that pays. Profits come from satisfying the reader, not from fooling him. Advertising to-day is the great sieve which shakes out the false and retains the true.

The advertising pages of any periodical which exercises a conscientious admission censorship are of great value to the reader. **THE SPIRIT OF MISSIONS** has now arrived at that point in its circulation where it can be very useful to the advertiser and at the same time render a real service to its readers. We are inviting the patronage of advertisers of recognized integrity, on whose statements you and we may rely.

We ask your co-operation in making **THE SPIRIT OF MISSIONS'** advertising pages effective. You will benefit from this service and you can contribute materially to its efficiency by making use of it and by mentioning always the magazine in your correspondence with its advertisers.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

WOMEN WORKERS IN JAPAN

THERE must have been a great raid this Lent upon the shelves of our publication department at the Church Missions House, for all the classes studying Japan must have wanted the Foreign Section of the Annual Report of the Board of Missions to use with their text-book, "Japan Advancing—Whither?" So these students are already familiar with the names of the Japan missionaries, given, in this pamphlet, on pages 53, 54. There we find recorded in the Missionary District of Tokyo the names of nineteen single women, in that of Kyoto thirteen, making a total of thirty-two, of whom twenty-one are supported by the United Offering of the Woman's Auxiliary. Our study has given us a good idea of the country and also of the people of the country among whom these women work, the conditions in which they live and the methods they pursue, but we plan in these columns of our March magazine, while the classes are still going on, to give extracts from recent letters, that shall bring our missionaries and their work even more closely to our minds, asking for each one individually the prayers of the Auxiliary students and of all others who shall read of them in these pages. And are there not some among these students, to whom the study of Japan shall have meant a call to service there?

OPENING COUNTRY WORK FROM SENDAI

By Alice Fyock

It was Monday, a school holiday, and the one time in the week for our attempt, when Miss Newbold and I started on a pioneering expedition into the country. With us were Sui San, of Maebashi, a first-year student in the Bible Training School, and Yashui San, a graduate of the same school and one of the workers in the kindergarten. We left the school in high spirits, for the call of the country and of the unreached ones in the villages had long been loud in our ears. Now at last we could obey the "Go ye" to these country people.

Outside the city, at the end of our first hour's walk, we began to inquire for Yoshida. No one had ever heard of the place. We kept on and came to a village. "But this is *Hara no machi*! Please, where is Yoshida?" "*Yoshida*? We don't know." "What is the name of the next village?" "Oh, do you mean that? That's *Tukuda*." "Thank you very much."

Hara no machi is one long street, across rich rice fields, ready for the harvest. May the people there be like them!

Presently there comes along an old *obasan* (grandmother). I fumble at my tracts, and to her surprise step before her. "Please take this." "What is it? What's all this?" she says, drawing back and putting her hands behind her. "It's all right, grandmother; please take it." "Thank you," she mumbles, making a polite bow as she passes on.

There in the distance we see the trees and thatched roofs—*Tukuda* at last! Just as we enter this village, of one hundred and seven houses, a group of cows with their calves comes along, and they, rather than we, attract the eyes and hold the attention of the stray children. But here are some observing us. "Will you kindly tell us where we may find a place to rest?" "I am sorry, but there is none in this village." This sad news at noon, after two hours' walk; but on we go, and at last stop at a place where they steam sweet potatoes (a delicacy here). The adjoining room is a barber's shop, but we ask, "May we rest here?" "Please come in," is the answer.

A piece of matting is spread down, and tea is served. As we begin our luncheon the girls ask for a possible place in which to open a Sunday-school. Back and forth fly questions and answers, all in dialect strange to my untrained ears.

"Teachers, please rest a little, and we will go to see if we can find a suitable place." So we linger, until getting into talk with a little girl, we decide to go to see the schools. Here is the school, and here are the children, and here is all the excitement we had expected to create before. See them rush along the irrigating ditch; shut your ears to the racket, for ten-year-old boys have no thought of ear comfort. We see the disturbed teachers gather, who, as we go in, take us to the principal, and some one commands silence. It is as strange and sudden as the former noise. All disappear, though some eyes are seen peering through the ground glass. The teachers are friendly, but as our girls have joined us, we politely say, "We've been a trouble and will now take our leave, but please when you come to Sendai come and visit our kindergarten." "Thank you—please don't go. Just one cup of tea first." "Indeed, we've been a great trouble. Thank you." And just as the tea appears, we disappear. Let us hope these teachers are not opposed to Christian teaching, for if they are, our work may be a failure before we can begin—or, rather, we shall have one more obstacle to overcome. Back we go with the girls, while they tell us of two possible places; but the men are all away at work in the rice fields, and of course no woman can decide such a question as renting a room. However, we arrange with the woman at the sweet potato shop. She will be our go-between, and secure a place, obtain terms, etc., and send us word by Thursday.

Thursday—no word; Friday, Saturday noon—no word. We will go anyway, and do what we can. Four o'clock—"The postal's here; shall I read it, *Sensei* (teacher)?"

"Thank you for your recent kindness. We have found a very nice place. Please come Sunday without fail!" So we briefly translate, although polite forms take many more words.

Sunday, and we are off again across the same lovely fields—Mr. Cooke prepared to talk to the older people, if they come, the girls ready for the children. The woman at the sweet potato shop has everything cleaned to receive us, and gives us welcome, but being anxious to see the real place we make off and find two splendid rooms in the home of an employee in the village office. The children are told of the meeting at one, and scatter to spread the news. After luncheon Mr. Cooke goes for a walk to see the little village, and is followed by some larger boys who mimic the foreigner's actions. "Let's go together," he says, and unexpectedly the boys step up alongside. "Ah, you are a joker, I see," says Mr. Cooke. "What, me? Yes, I am!" "Here's a handful," thinks Mr. Cooke, but as soon as all are gathered in, there's no sign of disturbance, even with sixty-five children crowded together, when only the names of those who can sit down are taken—the others must stand outside. Three classes are formed, "Jesus loves me" is taught, the lessons are begun, and with deep gratitude to God a new work is opened, in His name and to His glory.

PROGRESS

By Elizabeth G. Newbold

Just now we are all busy and eager over our Christmas preparations. It is evidently going to be a big event for the children in the little country village where we have just begun work. The children who can sing practise their songs with some pleasure, and the whole company sit quietly and patiently while the others are being trained. The twenty grammar school boys in my class have each memorized a text, which, said in rotation, gives some of the early prophecies, God's revelation as the Al-

mighty, and then the Christmas story ending with "Glory to God in the Highest," said in concert.

Six young men who are attending the upper school in Sendai also come regularly and want to have a part in the program. One wants to give a recitation, and one is going to entertain us with a violin obligata. Is it not a lovely spirit? Yesterday they asked if they could have a Christmas-tree; we said if we could get a tree and some cedar boughs, we could come out early with ornaments and decorate the rooms and trees. These young men also asked if there would be any objection to their coming to the celebration at the church in Sendai. Any objection! We all, and the Japanese girls who go with us, enjoy this work so much that each time we say to one another, "The six miles grow shorter and shorter," and one of them yesterday said, "Why, I walk now without thinking about it at all!" We take our luncheon with us, and have a cozy time over the brazier, warming our fingers, eating our sandwiches and oranges, and telling each other stories.

Yesterday was a cold, snowy, stormy day, so by half-past twelve there was a clamoring horde outside, remarking as they made peepholes in the paper *shoji*, "Oh, they are eating their lunch." "Yes, the foreigner is there." "Oh, see what she is doing now." Laughter is a good sauce for any meal, so we finished in short order, and decided, since the whole Sunday-school was waiting outside, they might as well be allowed to come inside, and those blessed children stayed contented and interested two mortal hours, practising songs, hearing the story for the day, and making plans. They entirely forget I am a foreigner, and talk with and to me, and crowd around me quite as though I were not an alien. *That* does warm the cockles of your heart. Yesterday for the first time I showed them the Perry pictures of the Shepherds and the Magi, and I wish you could have heard their "Ohs" and "Ahs!"—"That's Joseph." "There's

Mary." "Oh, see the little Baby!" "That's *Kirisuto Sama*." I also gave them an outline map of Palestine, told them how little the country was, but it was so famous, and they told me why, and then I asked if they could trace that map by next time, and eagerly they voviferated, "*Dekimasu!*" "We can, we can!" and reached out for it. It looks as if I would not have any trouble getting expression from them, does it?

A SOLITARY'S DAY IN YAMAGATA

By Bessie Mead

When your letter came I was eating my lunch—a Japanese one—so perhaps it might be just as well to begin in the middle of the day and tell you what I had to eat. On a black lacquer tray, there were, at my left, a bowl of rice, at my right, a soup with *tofu* in it (that is squares of something which looks like custard, but is really bean-curd), and besides these a dish made of bits of beef, mushrooms and onions cooked together; also a relish of some *daikou* stems, with a little grated dried fish over them.

You must not think that I eat nothing but Japanese food. It just happened this way today, and I thought it might be interesting to hear about it, because it is so different. But really I like Japanese food, and eat it quite often—and it's very economical!

Now I will go back to the beginning. At a quarter to eight, just after I had finished breakfast and scanned the daily paper (that is, the day before paper, which comes from Tokyo), my family of nine assembled in the study and we had Japanese prayers. After that, on some days I go at once to the kindergarten, but today I did not. There was still unfinished preparation for my talk tomorrow at the women's meeting. I had written an address on "The History of the Israelites in the Wilderness as Applied to our own Lives," and intended afterward to say a few words about the Auxiliary, but on thinking it

over it seemed to me wiser to give this up and write more fully about the Auxiliary, as the women here do not yet seem to understand it very well. And so I was rearranging and copying and correcting and studying my Japanese until lunch time.

The first work this afternoon is an hour's instruction of a young girl for Confirmation. Her father and mother are both Christians, but the father, I am afraid, does not understand much of what he has undertaken, and does not attend church at all. Such Christians are among our most difficult problems. One cannot lay too much stress on the preparation of those who are to receive Baptism and Confirmation.

Then I must make several calls to finish inviting the people who I think may come to tomorrow's meeting.

By this time it will be about time for a light evening meal. Then in an hour's time the Bible women, our kindergarten teacher, my servant and his wife and children will come again to close the day with family prayers. At the end of prayers I give a few minutes to the instruction of the children. They can say the Creed, the Lord's Prayer and the Ten Commandments beautifully now, and know the books in the New Testament in order and the Old as far as II. Samuel. They are learning a text from each book in the Old Testament now, and if once in a while I omit the recitation, they say in a disappointed tone, "*Sensei*, isn't there any learning by heart tonight?" They are also very fond of hymns.

I should say that my experience in Church work at the Heavenly Rest since I was fifteen, was of more help to me than almost anything, but it seems to me that all the training I ever received in any way in my life has been a help. And then, in helping me to get along and be comfortable in places which might else have been very uncomfortable, I should say that whatever I learned about housekeeping made all the difference in the world. For in-

stance, I had to keep house in one place for six months, without any kitchen. And I have had to train two servants who didn't know how to do even Japanese cooking properly. What seems to me almost a *sine qua non* for a missionary is some knowledge of music. But one ought to be able to play hymns, at least.

THE TESTIMONY OF A FELLOW MISSIONARY

There is not one single least little thing that you ever did at home, from darning stockings and doing the laundry to Church embroidery, that is not only "useful," but each and every item is likewise "most useful," for at the time at which it is needed, there is no one else to do it, and you have to do it, even to teaching singing when you can't carry a tune yourself! You can't know too much of anything for use out here. But, of course, over and above all of that I give a very real and personal thanksgiving every day that I was enabled to have the benefit of the training in a Church Training School before coming out. I feel this so strongly that it is one of my constant prayers that the Board may be led to see the necessity also to such an extent that they will not only have the rule in their code, but live up to it; so that not a *single worker* will ever be sent to any part of the mission field without having first had the benefit of a full course at one of our Church Training Schools, and this for three reasons:

1. That she may be better fitted to do her share of the great work.
2. That she may be better prepared to meet the real difficulties and trials that she will meet here.
3. That she may not be such a trial to the people who have to live with her, if she comes out with no training.

TRAINING SCHOOLS

The New York Training School for Deaconesses, 419 West 110th St., New York, and the Church Training School and Deaconess House of Pennsylvania, 708 Spruce St. Philadelphia.

A LETTER FROM A MISSIONARY TO AN IN-QUIRER THINKING OF WORK IN JAPAN

I AM so glad to hear that you are considering the possibility of coming to Japan to help us. How much we need you! So many stations vacant, and, of course, it is a heavy burden for the Bishop to carry. Kindergartens are particularly needed, as the whole empire is wild on the subject, and it is impossible to get teachers enough. We have also had instances of direct results from the kindergarten work, and it is one of the best ways to enter the homes—the small child is monarch there. And they are so loving and affectionate, and respond so eagerly. Oh! if you want to make your life count the very most, you will never be sorry if you “come over and help us.”

Japan has done so much in fifty years that people in America are apt to forget how much there still is to do. They are at the point now, past the thrill of pioneer days where China now is, where it takes a strong pull, a long pull, a pull all together and downright hard work to help them over the last bit of the road into the freedom and glory of a national Church. Just think how we struggled for the national Church at home, and yet we had the heritage of ages of Christianity back of us! Japan is advancing surely and steadily, but a Japanese girl said to me: “Oh, we need help so! The old people go to the temples because it is custom and because they have a good time, but their religion and life are separate; and the young people believe nothing. They need to be taught.” Dr. Nitobe said that the statesmen were grieved at the fearful state of morals, and in face of the fact that their code of morals produced no results, were concerned to know how to save their young people, and, “I think,” (said Dr. Nitobe) “they need Christianity, if you will help us.” The field is not so heroic, there are no physical hardships to endure, and so the new workers are few. When people get fired with enthusiasm for missions they seem

to want only a spectacular field, and so now, oh, so few, come to Japan. But I can assure you that in Japan you will have plenty of mental and spiritual hardships, which I think are far harder to bear, only they are not apparent to the naked eye. So don't come unless you are prepared to “climb mountains,” and you know Van Dyke says, “Every mountain is an invitation to climb; the difficulties in the way but add zest to the victory.”

But it is also well to know something about mountain climbing before undertaking it, so I do hope if you do feel the call strong upon you to help us, you will first go to one of the Training Schools, for it will make an incalculable difference both to you yourself, to your co-workers and to the work. It makes me shudder when I know of anyone going out without training, for I know, oh, don't I know, what it will mean! The two years spent in training will quadruple results here. It's not particularly what you learn about the Bible and Prayer Book—most of us have a good deal of that anyhow—it's the learning how to live and work together and to adjust yourself to varying personalities from varying environments; and when you come to live *en famille* with a person you never saw before, and whose antecedents and environments are a blank to you; well, you will be mightily thankful then, I urged you to go to a training school.

My last word is, that though there are heartaches and loneliness and discouragements, they are as a mist that vanisheth away and is lost when you once have the joy of seeing the beautiful light of a Christian soul shining in eyes that were darkened by heathenism before your teaching was received; and if you do believe that Jesus Christ is a Saviour for all people and is today working in his Church to bring all nations into the Kingdom of God, do come and help us, who are so few and weak, to spread the glorious news.

THE LITERATURE OF THE WOMAN'S AUXILIARY AS DISCUSSED AT THE JANUARY CONFERENCE

THE January Conference, on Thursday the 16th, was preceded by a celebration of the Holy Communion, at 9.30 a. m., in the chapel of the Church Missions House, Bishop Lloyd being the celebrant. At ten o'clock, in the Board Room, representatives from the following dioceses responded to the roll call: Bethlehem, one; California, one (visitor); Connecticut, five; Long Island, four (one Junior); Newark, nine; New York, seven (one Junior); Pennsylvania, two; Massachusetts, one; Western New York, one.

Mr. Wood gave a brief review of current events. Miss Emery, who had just returned from an Auxiliary meeting in Vermont, reported that in that diocese conferences are beginning to supplant the old style of meeting, with good results. Deaconess Goodwin reported having made sixteen addresses in South Carolina, where the Auxiliary and the Junior Department are thoroughly alive, and where she had found several volunteers, one of them a Japanese girl student, who hopes to return to her own land as a missionary.

The Long Island branch extended a general invitation to the Missionary Institute to be held in that diocese in February. Mrs. Markoe, of Pennsylvania, who had visited St. Augustine's, Raleigh, and St. Paul's, Lawrenceville, spoke in the highest terms of the devoted, consecrated work being done by those in charge of St. Augustine's, and of the change wrought among the students at St. Paul's, making a marked difference in the moral tone of a whole county. Miss Franklin of Connecticut had enhanced the pleasure of a vacation trip to Southeastern Alaska, by visiting some of the mission stations, and told how spotless, bright, and thoroughly attractive she found the mission buildings, especially the hospital at Ketchikan.

Mrs. Sawyer, President of the Newark branch, then took the chair, and conducted a conference on "The Literature of the Woman's Auxiliary," the aim being to consider the present available literature on missions, its adequacy, and the best use to be made of it. The following questions were discussed: Do we need literature in the Woman's Auxiliary? What kinds of literature are available? Is this all we need? Which kind have you found most helpful? How can we get such literature more widely used? What does the Woman's Auxiliary hope to accomplish by the use of literature? Miss Richards, of Newark, set the discussion going by asking the question, "If every leaflet were taken off the printing press and no more were issued, would anything happen to the Woman's Auxiliary?" No one suggested trying the experiment, but someone promptly said that another leaflet is needed to help us use the ones already existing, and the discussion of this point resulted in a recommendation that a request be made to have printed, each month, in *THE SPIRIT OF MISSIONS* a classified list of all available leaflets of the Board, the Woman's Auxiliary and the Junior Department, giving a descriptive title as well as the number of each, such a list to be constantly revised and kept up to date.

Other suggestions were that all the leaflets on each subject should be bound together or made up into packages and an index kept; that the United Offering leaflets and certain Junior leaflets should be revised, making them fewer in number and more appropriate; that more statesmanlike leaflets should be available for enlisting the sympathy of the educated modern woman; and that if a charge were made for certain larger leaflets they might perhaps be more highly valued and more conscientiously read.

It was also suggested that before each meeting of a diocesan branch a committee of Juniors should be appointed to sort the leaflets and see to it that each parish branch represented received a complete set of those on hand, with the understanding that they should be kept on file, that more might be called for as needed. The plan of scattering leaflets broadcast does not commend itself to many people. We want the leaflets to be *read*. Any officer addressing a meeting should be prepared to tell what leaflets on the subject being presented can be found at the Missions House, making sure that her hearers understand *what* and *where* the *Missions House* is. Do not forget that often leaflets may mean much to far-off country parishes and isolated places, opening a vision of what is going on and bringing a real blessing to lonely people.

More careful use may be made of diocesan papers and magazines and of parish papers; a publication committee might be formed in every diocese and parish to provide information for the diocesan and parochial papers, also a diocesan correspondent be appointed to bring the most important points about the Auxiliary work before Church-women generally, through *The Churchman*, *Living Church*, *Southern Churchman*, and other general Church papers.

Suggestions with regard to the SPIRIT OF MISSIONS:—A secretary in every diocese to increase its circulation; each parish to subscribe for several copies to be lent; groups of four women to subscribe together, paying twenty-five cents each; send the magazine to hospitals in order to bring the needs of the fields to the attention of the nurses. A motion was carried that the officers' deep appreciation of the SPIRIT OF MISSIONS be conveyed to the Editor, together with a plea for its appearance the first instead of the middle of each month.

Missionary books for parish libraries should be read by a committee before being placed on the shelves; they should be made returnable within a given time;

they might be given out after Lent services. Do not make the wrong use of missionary books and text-books. Do not read "Japan Advancing" while people sew, though Mrs. Bacon's "Japanese Girls and Women" might be used in this way. Get people's interest in missions aroused through books to be found in the public libraries.

The end and aim of all missionary literature is that it shall bring forth a response from the heart of the one who reads it.

It was suggested that the Interdenominational book for next year, "The King's Business," which is to be a book on method, might be used as a text-book, with a supplementary book on our own work.

A committee composed of Miss Richards and Mrs. Howell, of the Newark branch, and Miss Crosby, of California, was appointed to bring further suggestions on this subject to the April Conference.

On motion it was decided that future conferences should begin at 10.30, preceded by a celebration of the Holy Communion at 10 A. M., in order that more officers from out of town might be able to be present at the Service.

TO DIOCESAN OFFICERS

The conference in March will be held on Thursday, the 27th (the third Thursday in the month being Thursday in Holy Week), and will follow the celebration of the Holy Communion, in the chapel of the Church Missions House, the hour for the service being 10 o'clock. The subject for the conference is the "Relation of the Woman's Auxiliary to Other Organizations of Women within and without the Church," and it will be presented by the Long Island branch. Any communications upon the subject from branches that cannot be personally represented at the conference will be welcome, and may be sent to the Secretary in advance.

THE JUNIOR PAGE

ONE BRANCH NOT ENOUGH

IT is so easy to feel satisfied if we can get a branch, one branch, in a parish, but unless the branch includes all ages, which is apt to be very unsatisfactory, there will be many left out by the plan of only one. We must try to have as many branches, chapters, or sections as necessary. It is a pleasure to report such a parish in West Texas:

"Here in Christ Church we now have three branches; the girls from seven to twelve, the Bishop Elliott branch—girls from fourteen to sixteen—and the older group, seventeen to twenty-two. These girls meet once a month, are very faithful and seem interested. Of their own choice they are taking the SPIRIT OF MISSIONS to study, as they wished 'to begin at the beginning.'"

MAINE BOYS IN THE JUNIOR AUXILIARY

I WISH some of those who are skeptical about boy Juniors and indifferent about Junior work anyway could happen in unexpectedly at one of the Junior meetings in this parish. Directly from school the boys and girls hurry to the parish house, and four o'clock they begin work. Usually there are thirty-two Juniors, from eighteen years down to five, and there are about as many boys as girls. The big boys are busy at the workbench and with jig-saws, the little boys sandpapering the puzzles as the big boys saw them, preparing cigar boxes for the big boys to make doll's furniture, and some of them making straw hats of braided raffia prepared by the *real little* boys. The strands of raffia are nailed against the wall, and the smallest children braid them. Then the little girls make school-reins, and bags for the boys' puzzles, and string-bead necklaces. The big girls, around a large table, dress dolls

and make workbags and other useful articles. It is a busy scene and the time fairly flies.

At quarter to six, work is put away neatly, the roll called; then all sing hymn 574, second tune, even the wee ones who cannot read. The big boys take turns in leading the service—the Creed, Lord's Prayer, Junior Collects—and, still on their knees, the children, even the big ones, sing softly, "Jesus, Tender Shepherd, hear me." I asked one of the big boys, a lad of seventeen, after the meeting the other afternoon, when the boys had been particularly busy making crosses of wood, if he really liked the work after being in school all day. His face brightened as he said: "Indeed I do; why it's fine!"

EXCHANGES

IT has always been a pleasant thing about the Junior work that the leaders are anxious to ask and to give each other all the help possible. In the last year or two Institutes have grown in popularity, and it has been very delightful to know of the way different officers have helped in Institutes outside their own dioceses, some of which have been entirely for the Junior Auxiliary and others "joint" ones. In this way the Educational Secretary of Southern Ohio taught in the Woman's Auxiliary for the Fifth Department in Chicago and in the Junior Institute, Kentucky; the Junior Educational Secretary of Maryland and the Junior Educational Secretary of Newark in Washington; while the Pennsylvania Educational Secretary went to the Maryland Institute, and the President of the New York Junior Auxiliary helped in the Bethlehem Institute. There are, of course, others who have done such work, and in order that we may have some idea of how much interchange there has been, we shall be glad to hear from them about this.

A LIST OF LEAFLETS

A request has been made that a list of the available leaflets be published in *The Spirit of Missions*, corrected from month to month. All literature noted hereon may be had on application to the Literature Department, 281 Fourth Avenue, New York. Order by number and department. Those preceded by an asterisk are recent publications.

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| <p>Africa</p> <p>101 Our Liberian Episcopate.</p> <p>103 The American Church in West Africa.</p> <p>Alaska</p> <p>805 *The Borderland of the Pole.</p> <p>Brazil</p> <p>1401 The Church's Message and Mission in Brazil.</p> <p>China</p> <p>11 Our Foreign Medical Work by Women Among Women.</p> <p>18 The Training School for Bible Women, Hankow.</p> <p>20 The Bible-Woman in the China Mission.</p> <p>22 The Training School for Bible Women, Shanghai.</p> <p>201 The China Mission.</p> <p>202 New China and the Church.</p> <p>203 *St. Mary's Orphanage, Shanghai.</p> <p>216 What the Postmaster Did Not Know.</p> <p>247 Practical Ideals in Medical Missions. Dr. Jefferys, 10c.</p> <p>252 Missionary Enterprise in China. Chester Holcombe.</p> <p>258 Business Side of Missions.</p> <p>Indians</p> <p>621 St. Elizabeth's Indian Boarding School for Boys and Girls on Standing Rock Reservation, S. D.</p> <p>Japan</p> <p>324 *The Nippon Sei Ko Kwai.</p> <p>Mexico</p> <p>1600 Mexico: The Land, the People and the Church.</p> <p>Negroes</p> <p>709 The Church Among the Negroes—The American Church Institute for Negroes.</p> <p>710 St. Augustine's School, Raleigh, N. C.</p> <p>711 The Black Man's Need.</p> <p>The Philippines</p> <p>407 *The Cross, The Flag and The Church.</p> | <p style="text-align: center;">United States</p> <p>1204 The Church in North Dakota.</p> <p style="text-align: center;">Miscellaneous</p> <p>50 Prayers for Missions.</p> <p>912 Four Definitions.</p> <p>920 Mid-day Intercession for Missions.</p> <p>941 How Can I Give to a Particular Object and Yet Give to the Apportionment?</p> <p>944 Women in the Mission Field. Bishop Graves.</p> <p>956 *The Why and How of the Missionary Budget.</p> <p>969 The Church and the World.</p> <p>978 A Few Facts.</p> <p>979 Things Accomplished.</p> <p>980 Does It Pay?</p> <p>981 *The Apportionment, How to Treat It and How to Meet It. Rhinelander.</p> <p>1101 Statesman's View of Christian Work Abroad. Taft.</p> <p>1103 Concerning Specials.</p> <p>1105 How Shall I Vote?</p> <p>1106 Churchmen in the Laymen's Missionary Movement.</p> <p>1107 Diocesan Committee on General Missions.</p> <p>1108 Missionary Committee.</p> <p>1109 Forward Movement.</p> <p>1110 It Won't Work With Us.</p> <p>1111 They Did It.</p> <p>1112 Is There Any Substitute for the Organized Canvass?</p> <p>1114 The Forward Movement in a City Parish.</p> <p>1115 Suggestions to Leader in Every Member Canvass.</p> <p>1117-19 Pledge Cards—Forward Movement Sets.</p> <p>1120 Weekly Offerings for The Church's Mission.</p> <p>1121 A Message to Men.</p> <p>1122 System in Church Extension.</p> <p>1301 Why Believe in Foreign Missions.</p> <p>3055 Catalogue of Publications. [Educational Department.]</p> <p style="text-align: center;">The Sunday School</p> <p>2 A Litany for Children.</p> <p>3 *The Sunday School Offering.</p> |
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THE WOMAN'S AUXILIARY

- 1 On the Duties of Diocesan Officers.
 - 6 A Suggested Form of Constitution.
 - 8 A Message to a Weak Branch.
 - 10 Prehistoric Days of the Woman's Auxiliary.
 - 13 How Can I Help?
 - 14 Why Should I Be a Member of the Woman's Auxiliary?
 - 15 Sweet Amy (a story for those preparing a missionary box).
 - 16 A Bit of History. 5c. each; 50c. per dozen.
 - 17 A Cause for Thankfulness and a Fresh Campaign.
 - 19 An Auxiliary Campaign.
 - 21 On the Window Shades.
 - 23 Some Thoughts for the New Year.
 - 24 Lessons on the Woman's Auxiliary.
- United Offering**
- 2 The United Offering, What It Is.
 - 3 The United Offering, How it Grows.
 - 4 Who and Where Are Our United Offering Missionaries.
 - 5 The Mighty Cent.
 - 6 Giving Like a Little Child.
 - 7 What Mary Saw: A United Offering Story.
 - 8 An Offering of Life.
 - 9 Alethea's Call: A United Offering Story.
 - 10 Our Gift of Thanks.
 - 11 What Do You Think?
 - 12 A Study of the United Offering.
 - 13 The Spiritual Value of the United Offering. By Dr. Manning.
 - 16 A New Year's Letter.

- THE JUNIOR DEPARTMENT**
- 1 What It is; Where It Should Be; How to Organize It.
 - 2 One Army—Two Departments.
 - 3 Junior Pamphlet No. 1. On Prayer.
 - 7 Suggestions for Junior Missionary Study.
 - 8 The Kingdom: A Missionary Catechism.
 - 11 Little Formica and His Brothers.
 - 20 Mother Church and Her Juniors. Missionary Play.
 - 25 The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen. Collects. Membership Cards. 10c. per dozen; 50c. per 100.
- United Offering**
- 12 Juniors and the United Offering.
 - 13 The Youngest Juniors and the United Offering.
 - 15 Wanted: Sentries for the Outposts.
 - 16 *October 9, 1913.
 - 17 *Young Women and the United Offering.
 - 18 WANTED: One Young Woman from Every Diocese.
- Babies' Branch**
- 60 The Origin of the Babies' Branch.
 - 61 The Babies' Branch.
 - 19 The Babies' Branch—To the Leaders.
 - 21 The Babies' Branch—To the Members.
 - 22 *Little Helpers All Aboard!

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1912, to February 1st, 1913.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Feb. 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Feb. 1st, 1913
Department I			Department IV		
Connecticut.....	\$ 56,680	\$ 9,905.99	Alabama.....	\$ 7,555	\$ 430.81
Maine.....	5,014	871.38	Atlanta.....	4,720	698.78
Massachusetts.....	74,250	21,787.69	East Carolina.....	3,600	365.98
New Hampshire.....	5,465	1,172.26	Florida.....	4,442	1,306.21
Rhode Island.....	18,286	4,943.09	Georgia.....	4,054	171.86
Vermont.....	4,604	819.68	Kentucky.....	7,633	1,876.81
W. Massachusetts.....	13,426	2,793.51	Lexington.....	2,340	279.49
	177,725	42,293.60	Louisiana.....	7,813	1,658.08
			Mississippi.....	4,813	680.65
			North Carolina.....	5,175	590.50
Department II			South Carolina.....	7,194	853.30
Albany.....	26,043	3,573.74	Tennessee.....	6,944	1,154.93
Central New York.....	21,208	3,821.91	Asheville.....	2,503	371.73
Long Island.....	63,597	7,540.62	Southern Florida.....	1,869	59.95
Newark.....	40,050	6,892.34		70,655	10,501.08
New Jersey.....	25,860	4,870.96			
New York.....	266,650	46,085.72			
W. New York.....	25,643	3,306.91			
Porto Rico.....	189	10.00			
	469,240	76,102.20			
			Department V		
Department III			Chicago.....	45,327	6,046.07
Bethlehem.....	16,049	2,276.47	Fond du Lac.....	3,635	258.64
Delaware.....	4,951	679.70	Indianapolis.....	4,494	368.66
Easton.....	2,566	266.60	Marquette.....	2,060	107.15
Erie.....	5,328	401.97	Michigan.....	16,399	3,561.91
Harrisburg.....	10,462	1,148.22	Michigan City.....	2,501	187.92
Maryland.....	29,053	6,043.54	Milwaukee.....	14,460	940.62
Pennsylvania.....	157,970	26,989.43	Ohio.....	26,017	1,814.99
Pittsburgh.....	28,587	3,451.82	Quincy.....	2,352	566.25
Southern Virginia.....	15,601	2,311.26	Southern Ohio.....	13,990	3,532.95
Virginia.....	14,600	4,629.87	Springfield.....	3,158	276.85
Washington.....	21,613	4,301.01	W. Michigan.....	5,687	833.41
West Virginia.....	6,415	2,056.23		140,080	18,495.42
	313,195	54,558.12			

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Feb. 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Feb. 1st, 1913
Department VI			Department VIII		
Colorado.....	\$ 10,410	\$ 336.71	California.....	\$ 10,997	\$ 548.65
Duluth.....	2,943	637.29	Los Angeles.....	11,672	818.98
Iowa.....	8,415	437.82	Olympia.....	4,470	416.22
Minnesota.....	13,052	832.44	Oregon.....	3,402	691.31
Montana.....	4,362	494.75	Sacramento.....	2,532	322.26
Nebraska.....	5,007	614.81	Alaska.....	1,000	273.50
Kearney.....	1,780	245.20	Arizona.....	818	115.05
North Dakota.....	1,715	97.00	Eastern Oregon.....	664	8.05
South Dakota.....	3,300	1,354.87	Honolulu.....	1,900	16.70
Western Colorado.....	610	48.77	Idaho.....	1,389	76.09
Wyoming.....	1,501	92.70	Nevada.....	1,003	165.60
			San Joaquin.....	1,028	301.43
	53,095	5,192.36	Spokane.....	1,777	407.53
			The Philippines.....	500	17.50
			Utah.....	889	25.00
				44,041	4,203.87
Department VII					
Arkansas.....	3,421	199.04	Africa.....	420	137.50
Dallas.....	2,439	224.92	Brazil.....	250	.....
Kansas.....	3,955	481.46	Canal Zone.....	.....	111.75
Kansas City.....	6,172	469.55	Cuba.....	840	.....
Missouri.....	13,574	1,814.09	Greece.....	.....	.....
Texas.....	5,250	1,183.01	Haiti.....	.....	.....
West Texas.....	1,975	382.66	Hankow.....	250	.....
Eastern Oklahoma.....	941	122.05	Kyoto.....	160	.....
New Mexico.....	964	174.21	Mexico.....	420	2.50
North Texas.....	298	41.80	Shanghai.....	250	.....
Oklahoma.....	1,110	155.81	Tokyo.....	330	.....
Salina.....	940	258.93	Wuhu.....	.....	.....
			European Churches.....	1,680	240.59
	41,039	5,507.53	Foreign Miscell.....	.....	84.07
				4,600	576.41
			Total.....	\$1,313,670	\$217,428.59

OFFERINGS TO PAY APPROPRIATIONS

Source	To Feb. 1, 1913	To Feb. 1, 1912	Increase	Decrease
1. From congregations.....	\$163,384.03	\$172,819.28	.....	\$ 9,435.25
2. From individuals.....	25,870.71	23,438.88	\$2,431.83	.....
3. From Sunday-schools.....	4,128.95	7,400.58	.....	3,271.63
4. From Woman's Auxiliary.....	24,044.90	30,474.54	.....	6,429.64
5. From interest.....	36,376.61	32,323.68	4,052.93	.....
6. Miscellaneous items.....	1,917.62	893.27	1,024.35	.....
Total.....	\$255,722.82	\$267,350.23	.....	\$11,627.41
7. Woman's Auxiliary United Offering.....	30,000.00	30,000.00	.....	.....
Total.....	\$285,722.82	\$297,350.23	.....	\$11,627.41

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1912, TO AUGUST 31ST, 1913

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,372,113.90
2. To replace Reserve Funds temporarily used for the current work.....	197,633.12
Total.....	\$1,569,747.02
Total receipts to date applicable on appropriations.....	285,722.82
Amount needed before August 31st 1913.....	\$1,284,024.20

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Utah: Rt. Rev. Dr. Franklin S. Spalding.
Western Colorado: Rt. Rev. Dr. Benjamin Brewster.
Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Bishop of Cuba.

II. ABROAD

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III

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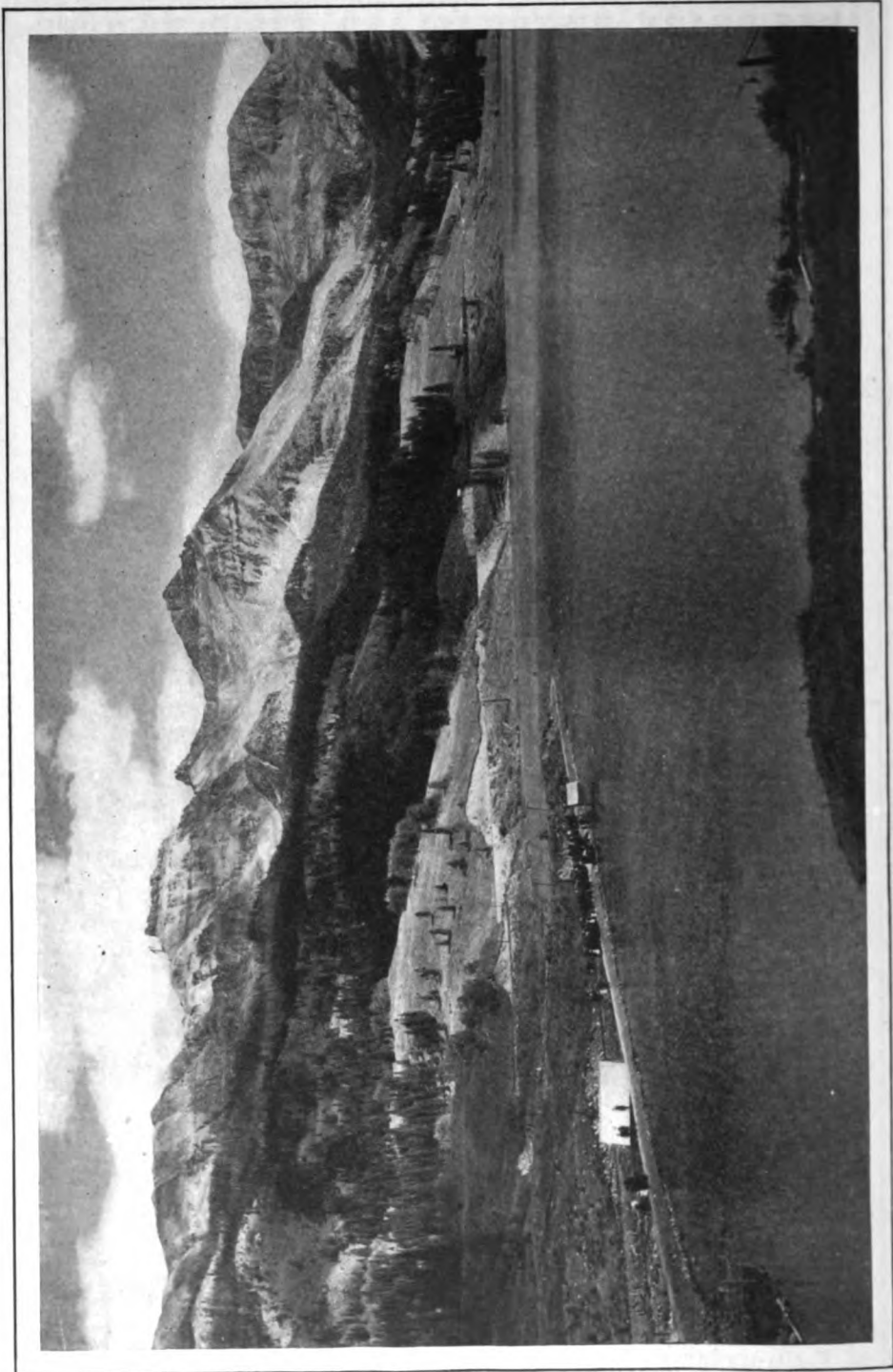
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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



A MOUNTAIN LAKE IN SOUTHWESTERN COLORADO
See "Map Talk on Western Colorado," page 231.

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

IX
VOL. LXXVIII

April, 1913

No. 4

THE PROGRESS OF THE KINGDOM

ONCE more we have listened to the Easter story; once more we have said in our own hearts and with our

"Alive Forevermore!"

own lips that "Christ is risen indeed." This has meant much or little,

according as we have realized what the world and our own lives would have been like had He never come forth from Joseph's tomb. The Easter thought is so familiar, its truth is so sure to our hearts, the Easter glory with its pledge of life eternal has been shining so long upon our human pathway that we cannot conceive of its absence. Yet if we really stood with the disciples in the shadow of Good Friday, we must have comprehended something of what it meant when the light went out of the face upon the cross; and knowing this we could more nearly understand what it meant when He stood among them in His risen glory and said, "Peace be unto you!"

It meant so much that out of that moment was born the impulse, which never left them while life lasted, to tell to all men the story of "Him who liveth, and was dead, and is alive forevermore"; for they had known what the loss of Him could mean to human life. This thought underlies the statement of the Gospel that the disciples preached everywhere, "Jesus and the Resurrection"; and this truth is the one which makes Easter Day a great missionary festival. Most properly has it become, in many parishes, a time when special

offerings of thanksgiving are made, whereby the story of that day may be sent on its speedier journey to enlighten the lands which are still in darkness.

THE thoughts and prayers of thousands of Church people must have turned anxiously in these past weeks toward our little band of workers in Mexico. Our readers will, there-

Distracted Mexico fore, rejoice to know that none of the Church's mission staff suffered injury during the recent fighting. Some were, indeed, in the very midst of it, as is evidenced by correspondence which will be found on a later page. Not only have the lives of our workers been graciously spared, but our property has suffered little damage. This was almost beyond expectation, since two of our churches in Mexico City, Christ Church and San Pedro, were within the zone of fighting, and the house occupied by Deaconess Affleck and her helpers was actually alongside of the citadel and had a machine-gun planted on its roof!

Of course the unsettled conditions in Mexico make Church work exceedingly difficult. Thousands of Americans, many of whom are supporters of our work, have left the country. The exodus of women and children has been particularly great. Our missionaries find their congregations sadly reduced and their resources greatly depleted. Some faint-hearted persons would say that it would be well for us to withdraw, at least for a time. They lose

sight of the fact that we are not in Mexico simply to minister to Americans, but to help build up a native Church. To desert our devoted band of Mexican Churchmen at a time of crisis like this, would be not only undiplomatic, but unworthy of the Church's record. Never did they more need the sustaining help of our prayers and our gifts. By proving to the Mexican people that we are willing to suffer with them, we shall be the better able to help them toward the attainment of a really Christian citizenship.

“**F**EAR GOD and work hard”—“Any-where, provided it be forward”
 “I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ.”—“I shall open up a path to the interior or perish.”

David Livingstone

Words such as these, to be found throughout Livingstone's letters and diaries show plainly why it is that the world is observing the centennial of the birth of the dauntless Scotch missionary, philanthropist and explorer. Though written in manhood, they indicate clearly why the weaver boy fought his way successfully through all the limiting environment of his poor Blantyre home, triumphed over the drudgery of the cotton mill, won for himself an education and finally made contributions to scientific knowledge and rendered services to mankind equaled by few men of the nineteenth century. He had desired to go to China as a medical missionary, but the directors of the London Missionary Society thought his abilities and attainments too modest for that field. So his destination was finally fixed as Africa. In interesting contrast to the opinion of the L. M. S. are the words of Sir Bartle Frere written many years later, after much personal intercourse with Livingstone in Africa, “Of his intellectual force and energy he has given such proof as few men could afford. Any five years of his life might

in any other occupation have established a character and raised for him a fortune such as none but the most energetic of our race can realize.”

Livingstone has been described as a “modern-minded man” and much of his wonderful achievement has been attributed to that. It is more accurate to call him a “willing-minded man.” That was his own phrase. He wrote even before he went to Africa: “If you have the willing mind, that is accepted—God desires that. He can do all the rest.” From the day when the young man, who had been rejected for China, modestly asked Robert Moffatt: “Would I do for Africa?” to the day when he knelt in the hut in Ilala, never to rise in this life, David Livingstone displayed a passionate willingness to be used of God. Nothing else could have sustained him in the long heart-breaking separation from his wife and children, in the exhausting journeys of twenty-nine thousand miles on foot through Africa's swamps and forests and over Africa's scorching and waterless plains, and in the bitter disappointments caused by half-hearted or disloyal companions.

Livingstone was essentially a pioneer. From the very first he was eager to push into the regions beyond. To build upon another's foundation was impossible to him. Perhaps it was little wonder that the directors of the London Missionary Society found it impossible to keep pace with him. Wherever he went he secured information with a precision that amazed scientists, and he preached the Gospel with the fervor of an apostle. By his travels and his preaching he, more than any other man, broke the power of the slave trade and opened a new continent to the world.

Henry M. Stanley, who found Livingstone in Central Africa and vainly tried to persuade him to return to the world of civilization where unbounded honors awaited him, bears this testimony: “For four months and four days I lived with him in the same house, or in the same boat or in the same tent

and I never found a fault in him. Each day's life with him added to my admiration for him."

On May 4th, 1873, he was found dead upon his knees. His African servants buried his heart in the land for which he had given home and life. His body, through almost indescribable difficulties they bore to England. It rests now in Westminster Abbey. Who that has been privileged to stand above the plain black slab in the floor of the nave has not been stirred and bettered by reading:

"Brought by faithful hands over land and sea here rests DAVID LIVINGSTONE, Missionary, Traveler, Philanthropist. Born March 19, 1813, at Blantyre, Lanarkshire. Died May 4th, 1873, at Chitambo's village, Ilala.

"For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa, where, with his last words he wrote: 'All I can say in my solitude is, may Heaven's rich blessings come down on every one—American, English, Turk—who will help to heal the open sore of the world.'"

RELIGIOUS conditions and needs in Latin America were carefully reviewed by a conference of officers and members of mission boards and missionaries meeting in New York, March 12th and 13th. Frank recognition was accorded the good accomplished by the Roman Church. Any desire to detach sincere Christians from their present allegiance was disavowed. Equally frank was the recognition of the existence of deep moral needs and of startling spiritual destitution. When the percentage of illiteracy ranges from fifty to eighty-five per cent. among the seventy-one million people of the Latin American world, when fully one-third of the births are recorded in official statistics as illegitimate, it is high time for more vigorous action on the part of constructive Christian

forces to give such aid as they may to the Latin American peoples in their efforts to better the situation.

Information from all sections of Latin America showed that university life is characterized by agnosticism and infidelity. Brazil, Chile and Argentina are easily the most progressive Latin American lands, with immense possibilities for good or ill. At present they are working out their national destinies without the energizing and ennobling power of vital religion.

The Rev. John G. Meem, who has spent twenty years in our Church mission in Brazil, regretfully told the conference that he could find but little encouragement in a comparison between conditions in the Roman Catholic Church today and a quarter of a century ago. And his testimony was substantiated by workers from other lands. In spite of this, or possibly one might say because of it, missionaries and missionary executives were agreed that the only proper attitude to take towards the Roman Catholic Church was one of kindness and helpfulness. To construct, not to destroy, to proclaim positive truth, not to denounce the message of others, to try to find what is best in the work of others and bring that best to completeness, were the principles recommended.

The conference also urged that special attention be given to work among women, that the distribution of the Scriptures and their interpretation in a truly catholic spirit should be continued, accompanied by the careful translation and publication of Christian literature, and that plans should be made for a system of Christian schools in order that the young people of today may be saved from the prevailing agnosticism and infidelity. The possibility of a visiting lectureship through which the religious convictions that lie at the foundation of our national life might be made known to the students of Latin American universities and other educated people was suggested. In extending work in Latin America it was urged that the largest

practicable measure of co-operation be employed in order that the inherited divisions of the past and their resulting weaknesses may not be perpetuated among Latin American peoples, familiar with the outward and visible unity of the Roman Communion.

It seems certain that the conference will help to assure more vigorous work on behalf of the many nations included in the Latin American world.

IT is one of the signs of the dawning of a better day that the world grows more careful of human life. Even yet its conscience on this point is none too tender, but nevertheless we are

False Economy

slowly outgrowing the notion that property is more valuable than humanity, and are coming to think that the individual has rights and dignities which are pre-eminent. This is part of the development—sadly retarded, indeed, but slowly advancing—of the Christian ideal as set forth in the Gospel. It has been learned only from the lips and through the life of the Master. The time is coming—and in the more enlightened of Christian nations it would seem to have already arrived—when we will no longer wear out a man to save a machine, when we shall not permit the destruction or deterioration of life to produce an increase of property. Viewed even on the lowest ground, it is a mistaken economy.

Missionary Equipment

These thoughts are sometimes forced bitterly upon our attention as we contemplate the sphere of the Church's work, particularly that in lands abroad. Our missionaries, high-hearted and enthusiastic, giving their lives gladly that the work may be set forward, trust themselves to the care and support of the Church, and turn their faces toward strange lands in far corners of the earth. They go among a people alien and per-

haps antagonistic; they spend themselves generously and freely, and sometimes, it would seem, almost in vain. This is frequently because they are not given the tools with which to work; because they are not surrounded by the conditions which make effective work possible. They grow discouraged with the impossibilities of the situation, or break down under the strain of combating them—and all because the Church at home does not give them a fair chance; because we ask them to work in our name under desperate conditions.

Yet when these returned missionaries speak to our congregations and appeal for money wherewith to build or equip a school or hospital—those primary necessities of effective mission work—we feel their request an irksome one, and wonder why they cannot be satisfied with what they have. Surely all this is a false economy. The lives of men and women who have prepared themselves through long years for the most delicate of all service, are sacrificed to save a few hundreds or thousands of dollars.

An instance of this has recently come to our attention and is the inspiring cause of this protest. One of the most efficient of our missionary woman physicians, having labored on under almost impossible conditions, and done a dauntless work against seemingly unsurmountable obstacles, has broken down, and comes home—probably not to return. She was conducting a hospital in a rented building of which one of the workers said: "We women are working in a cellar-like building which will ruin the health of any foreigner. One ward of twelve beds has light and air only from a covered court less than twenty feet square. I went to the hospital this morning to find the old Chinese building leaking in a dozen places, and the nurses scraping snow from the tables that they might dress the sores of the shivering patients. Each nurse's bedroom had a snow-bank in the centre, and the rounds of inspection had to be made in a fur coat and rubbers." A friend at home

who is cognizant of the facts, bursts out with this comment: "The way we are 'at ease in Zion' appals me! But most of our people seem to think we are virtuous to do what we are doing for missions. What a waste to break down valiant workers by sheer overtaking! Any man would see to it that a splendid, spirited horse was not racked to death, but somehow it is different with the humans!"

LAST month we called attention to the unfavorable condition of the Church's missionary treasury. This

The Cloth and the Garment more cheerful word to say. The tide has not yet begun to rise, and it is high time that it should do so. During February the offerings did not quite keep pace with last year's record, whereas not only as much but a very considerable additional sum is needed for the year's responsibilities. If this need is to be met there must be immediate and energetic action.

We believe that the Church as a whole desires to back its Board of Missions and properly to support its missionary enterprise, but it must prove its faith by its works.

The advances in expenditure which have been steadily made in recent years were imperatively demanded for the good of the work. Most of them were simply inevitable if the work was to continue in any adequate way. A considerable amount of the enlargement was due to the new responsibilities laid upon the Board by the General Convention in creating and dividing missionary districts. Unusual conditions arose in connection with our school work in China and Japan, which made purchases of land and other enlargements necessary for the proper continuance of the work. In the domestic field also appropriations have been considerably increased. Added to this there was the deficit which has been carried forward for a number of years. The present situation is in

part the accumulation of past failures to meet apportionments; it is in no sense due to a hasty enlargement of operations.

Cutting the Cloth

At present the Board is facing the necessary duty of deciding what obligations shall be assumed for the missionary year beginning September 1st. From the bishops of seventy-five dioceses and missionary districts, at home and abroad, it is now receiving itemized estimates of the appropriations needed for next year. These estimates represent, in the judgment of the bishops, the least amount required for the proper maintenance of present work. They make practically no provision for new enterprises or for the better equipment of the mission plant. The aggregate asked is certain to be far larger than the Board of Missions will dare appropriate.

These estimates will first be rigidly examined by the council of the officers, who—much as they regret to do it—will still further reduce the "irreducible minimum" of the bishops by recommending that certain items be not allowed. The estimates with these recommendations will then be laid before the members of the Board's Executive Committee, which may think that still other items should be cut, or may restore some of the items reduced by the officers. After dealing with each separate estimate in detail, the Executive Committee will prepare a budget showing the amount asked by each bishop and the amount it recommends should be appropriated. The whole budget and the separate estimates will be the main business before the full Board of Missions at its meeting on May 14th. It may still further modify the recommendations of the officers and the Executive Committee before finally making the appropriations.

An appropriation once made is a promise to pay, and must be fulfilled whether or not the Church sends to the treasury during the year an amount sufficient to

meet all the obligations. For several years past the Board, in its endeavor to provide a mere fraction of the increased appropriations requested by the bishops, has assumed obligations which proved to be somewhat larger than the amount given by the Church to meet them. The total of several such deficits is now \$197,000.

What Shall the Pattern Be? It would be far easier for the members of the Board if, instead of being obliged to make appropriations at the beginning of the year of money to be secured, their responsibility was limited to a mere distribution at the end of the year of money already in hand. But the Church has created a Board of Missions, not a charity organization society. It has commissioned the Board by canon, as its agent, to conduct missionary operations in all lands. The Board must have a policy. It must study the whole field, which is declared to be the world. It must determine where immediate advance is most important, and where reinforcement is most needed at any given time. It must find, train, commission and send recruits. It must counsel with the bishops who seek advice, and co-operate with them in meeting the needs and developing the possibilities of the several fields to which the Church has sent them. The Board must keep the Church informed of the progress of its Mission. It must do its best to secure what it has promised to the bishops, and it must present a clean balance sheet—if it can.

In discharging the duty of extending the Kingdom, and in endeavoring to meet some of the needs to which, with such wholly proper insistence, its attention is called by bishops and missionaries round the world, the Board may assume obligations which seem to some beyond the ability of the Church to provide.

"The question naturally arises," writes one who is evidently troubled by the present situation, "whether the faith of

the Board is not misplaced. It is barely possible that they may be mistaken in making appropriations of money that they have not in hand, and that their experience should teach them will probably not be furnished." It may be that the Church has not acted wisely in compelling the Board to exercise faith as well as judgment. Bishops and missionaries, however, whatever may be their estimate of the Board's judgment, are not likely to think of the Board as reckless in its promises. Too many of them have had the bitter experience of watching cherished plans disappear, and doors of opportunity close, because after the Board had promised all it dared, it felt obliged to refuse to appropriate the moneys needed for many a worthy bit of work.

How can the Board do otherwise than act in faith that the people of the Church, who have chosen the Board of Missions as their agent, will do their best to meet the necessary obligations assumed on their behalf? The harshest criticism that could lie against its action would be that it had believed in the people of the Church more than they deserved, and had rated their generosity and devotion to the Master's cause too highly.

If this be true, the Board will of course find it out. It will be compelled to mark time while the Church catches up. It must stop development and deliberately retard growth, cutting the garment according to the cloth. But is that what the Church wishes? Would she not far rather furnish more cloth?

WE often receive requests for copies of the Indian Number of THE SPIRIT OF MISSIONS, issued in September, 1910. Unfortunately our stock is too low to permit our filling these orders. If any of our readers have copies of this number to spare we shall be glad to receive them. Send express, collect, to the Business Manager of THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York City.

That I May Know Him

THE SANCTUARY OF MISSIONS

TELL HOW

Apostles of the risen Christ, go forth!
Let love compel.
Go, and in risen power proclaim His worth,
O'er every region of the dead, cold earth,
His glory tell!

Tell how He lived, and toiled, and wept
below;
Tell all His love;
Tell the dread wonders of His awful woe;
Tell how He fought our fight, and smote
our foe,
Then rose above!

Tell how in weakness He was crucified,
But rose in power;
Went up on high, accepted, glorified;
News of His victory spread far and wide,
From hour to hour.

Tell how He sits at the right hand of God
In glory bright,
Making the heaven of heavens His glad
abode;

Tell how He cometh with the iron rod
His foes to smite.

Tell how His kingdom shall thro' ages stand,
And never cease;
Spreading like sunshine over every land,
All nations bowing to his high command,
Great Prince of Peace!

—HORATIUS BONAR

THANKSGIVINGS

“**W**E thank Thee”—
For the glorious resurrection
of Him who “brought life and immortality
to light through the Gospel.”

That our missionaries in Mexico
have been delivered from imminent
danger and loss. (Page 236.)

For the faithful workers in the far
corners of our own land who are
helping to create the Christian citizen-
ship of the future. (Pages 231,
255.)

For the testimony borne by Chris-
tian converts in heathen lands, and
their desire to tell the good news
among their brethren. (Page 249.)

For the signs of a statesmanlike
purpose in the administration of our
domestic mission fields. (Page 246.)

*The First-begotten of the dead,
For us He rose, our glorious Head,
Immortal life to bring;
What though His saints like Him shall die,
They share their Leader's victory,
And triumph with their King!*

INTERCESSIONS

“**W**E pray Thee”—
That we may be so filled
with the joy of thy Resurrection
that we may go gladly and tell it
unto all the world.

To send a blessing upon the educa-
tional work of the Church in Japan,
and particularly to supply the needs of
St. Paul's College, Tokyo. (Page 239.)

That the home mission field may be
more abundantly supplied with men
full of faith and power.

That those who work among the
aborigines in the Philippine Islands
may be cheered and strengthened.
(Page 241.)

Through the self-sacrifice of thy
missionaries to awaken among those
who remain at home a deeper sense
of responsibility and greater desire to
help. (Page 226.)

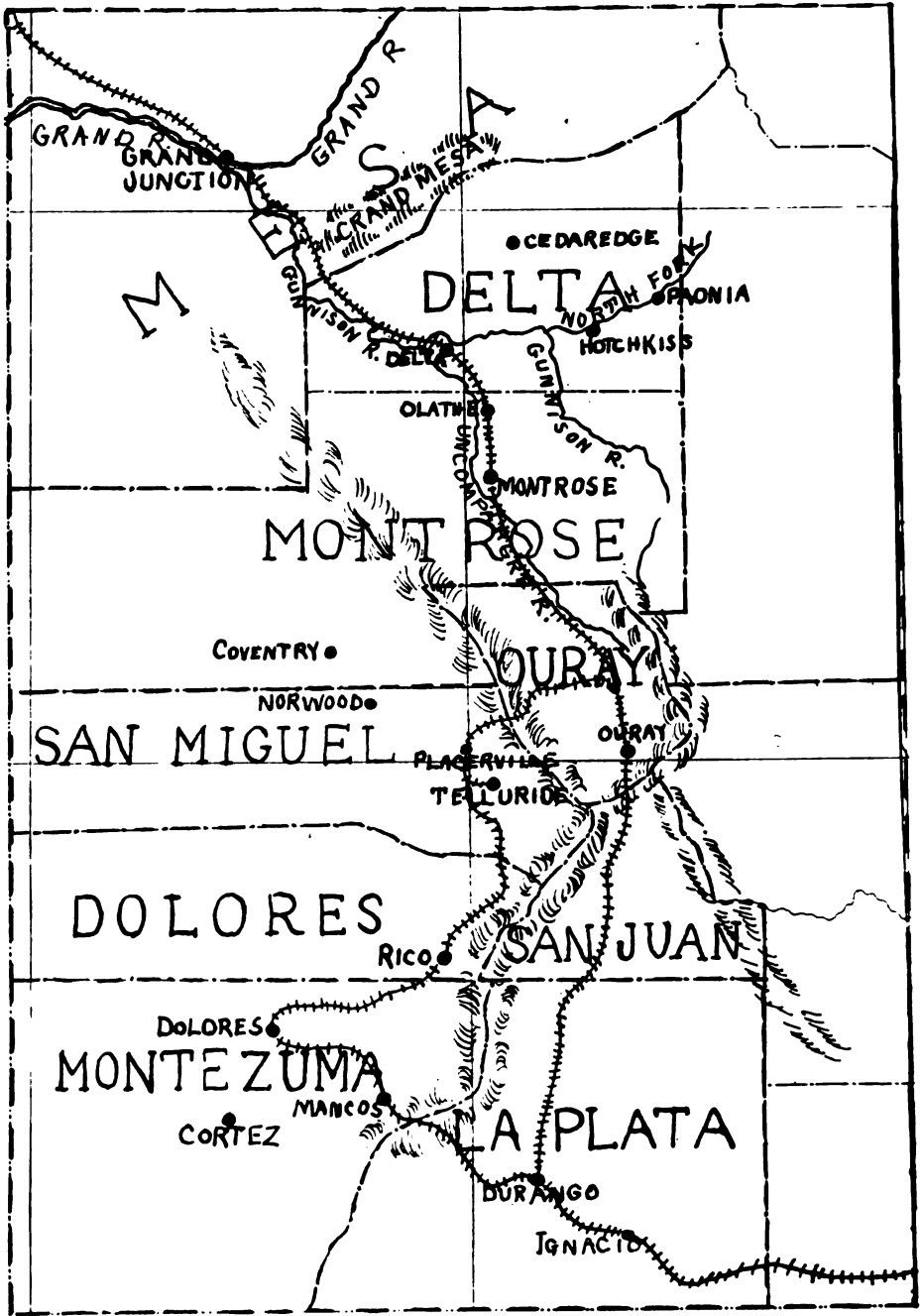
To enlarge the generosity and
deepen the consecration of thy
Church. (Page 227.)

To guide and govern our rulers and
all who are in authority, giving them
grace to execute justice and to main-
tain truth.

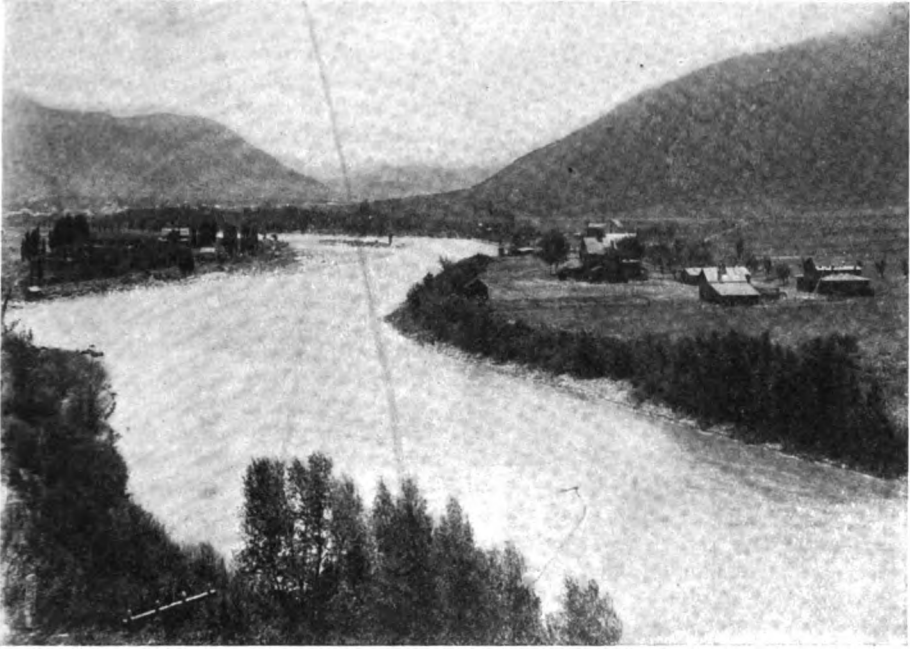
PRAYER

O LORD JESUS CHRIST, who
“when thou hadst overcome the
sharpness of death didst open the
Kingdom of Heaven to all believers”;
Arouse thy Church that she may
call men into that Kingdom and may
teach them to live as sons of God
and heirs of eternal life. As the her-
ald of the Resurrection, set free by
the help of her children from the
grave-clothes which have bound her,
may she go forth to carry thy mes-
sage to the ends of the earth. For
this may we pray without ceasing,
give without grudging and labor with-
out fainting, because we have known
Thee and the power of thy Resur-
rection. And so at length may all
the brethren of thy love come home
to the Father's house and to the
many mansions which Thou hast pre-
pared for them. *Amen.*

And the Power of His Resurrection



THE SOUTHWESTERN CORNER OF COLORADO



THE GRAND RIVER BELOW GLENWOOD

MAP TALK ON WESTERN COLORADO

By the Right Reverend Benjamin Brewster, D.D.

IN traveling between the two chief towns of Western Colorado—Grand Junction and Durango—one sees about a fifth of the missions of the district, and traverses a region destined to an importance second to none on the “Western Slope.”

Let us take this journey, starting from Grand Junction at half-past eight in the morning. Grand Junction is at just the central point of a north-and-south line drawn a little east of the state's western boundary. The distance by rail between this city and Durango, the seat of our only other parish, near the southwestern corner of the state, is only two hundred and sixty miles; but the journey takes at least two days, for travelers must perforce stop at Telluride over night, and moreover the greater part of the way the railroad is narrow gauge, and the speed around the frequent curves is not great.

As our train winds along the Gunnison River, we go between the grim yet imposing precipices of the lower Gunnison canyon, which admit of but little room for settlements, though we see, here and there, little strips of rich agricultural land nestling at the base of the cliffs. Around the nose of the Grand Mesa (really an elongated, flat-topped mountain rising over five thousand feet above us) the track curves slightly eastward, and enters the broad valley formed at the confluence of the Uncompahgre, the Gunnison, and the North Fork, which latter drains the eastern slopes of the Grand Mesa. At about eleven o'clock, we reach Delta, a town of 2400 people, appropriately named from the topography of the valley, so well watered by the three rivers. We stop here to visit St. Luke's Church, and to make a short side-trip up the North Fork.

St. Luke's is a pretty little brick struc-



Hotchkiss—"The little shack which we call the Guild Hall"

ture, centrally located on a corner, built about a dozen years ago, with a choir-room added last year. We have sixty-four communicants here, a vigorous Sunday school of forty-four pupils, an excellent vested choir of men and women, a working guild, and a Girls' Friendly probationary chapter. I have looked to St. Luke's to be our third parish in the district, perhaps in a decade or less. Delta is an important center for the fruit-growing industry, as well as for sugar-beets and alfalfa, and other crops.

Up the North Fork runs a branch of the railroad, to the smaller towns of Hotchkiss and Paonia, twelve and twenty-five miles away, amid irrigated mesas loaded with apple and peach orchards. A stage goes from Delta eighteen miles to the newer settlement of Cedar-edge, well up on the lower slope of the Grand Mesa. We have mission work going on at all these places, but church buildings at none of them, though we have land both at Paonia and Hotchkiss, and at the latter place there is on our property a little shack which we call a guild-hall, fitted up as a temporary place of worship.

These missions and others to the south, have been under the charge of our missionary at Delta. The growth is not rapid in these farming regions, and of course the population is scattered. While the wealth of the soil is great, the people who have settled here during the

past quarter of a century—beginning often with a mortgage—have been working hard to clear the ground and construct the irrigating canals, and are just beginning to come into their own. The Church cannot look yet for anything like self-support; but the growth ought to be steady if more young men can be found to work these fields.

Pursuing our main journey southward, we come next to Olathe, ten miles away. This is a town with less than five hundred people, but of growing importance as an agricultural center. The opening of the Gunnison tunnel three years ago has made possible the irrigation of thousands of acres of good sage-brush land on the upper levels of the wide-stretching valley. Here we have a new church—a memorial to Bishop Knight—which stands conspicuously on a low mesa a little east of the town; and though the kodak caught none of the houses in the neighborhood, the population is extending in this direction. The missionaries at Montrose and Delta, alternating, hold services here every Sunday afternoon, and a morning Sunday school is maintained by the lay people. Last Easter



ST. LUKE'S CHURCH, DELTA

I confirmed a class of seven in this new church. The sanctuary is beautifully adorned, and the people, who are devoted to their church, are now furnishing it with pews and electric lights.

Our next stopping-place is Montrose, eleven miles to the south. This is our third town in size in the district, with a population of 4,000, and is the metropolis of the great Uncompahgre Valley. At the festival occasion three years ago, when President Taft formally opened the Gunnison tunnel, bringing water six miles through the heart of the mountain, he called this "the valley with the unpronounceable name." But if you take each syllable as it comes, "Un-com-pah-gre" has, on the contrary, a rather musical sound.

Bishop Barker purchased an excellent site here, nineteen years ago, and we have a good church of brick, with a small frame rectory adjoining. Fifty-five communicants are reported, but the mission has had a slow growth. This is a good center for mission work, and the minister-in-charge goes out to several outlying stations, holding services in schoolhouses. We have tried to have a separate missionary for the western part of this huge Montrose County, but lack of funds compels us now to concentrate. The Rev. Arnoldus Miller, who formerly ministered to the vast country towards the west, now has charge of St. Paul's, Montrose City, and the nearer stations.

From Montrose, which is a busy railroad junction, you might now take your journey eastward, through the famous "black canyon" of the Gunnison and over the Marshall Pass. But, at this time, we shall keep on still southward, nearing the striking group of snow-clad peaks



ST. PAUL'S CHURCH, MONTROSE

which block the distant horizon. They are part of the San Juan range, and were we merely after scenery nothing could be better than to push on to Ouray, nestling in its majestic amphitheater. Ouray is now one of our most encouraging mining-camp missions, owing to the good work of the Rev. J. H. Dennis, coming monthly from Delta.

Now, however, we shall change cars at Ridgway, ten miles short of Ouray, and embark on that branch of the Denver and Rio Grande system known as the Rio Grande Southern. We have mountain scenery here to satisfy any one. Our train sweeps sharply to the west for a while, climbing the "divide" for nearly 2000 feet more, and then, from an altitude of nearly 9000 feet, descending 2000 feet to Placerville, in the narrow canyon of the San Miguel River. This is a little village of less than one hundred people, but teeming with life. Near here have been found rich vanadium deposits which are now being developed. From Placerville starts the stage for Norwood and



GRACE CHURCH, OLATHE

Coventry, and so on to the Paradox Valley. Scattered in remote settlements, the people need a traveling missionary. When can we have one for this section? At present the Rev. Arnoldus Miller, of Montrose, who has had to cut off his longer trips for the most part, visits Placerville, and also Saw Pit, four miles up the canyon. The people come in good numbers to our services, which are about the only ones ever held here. They have given us at Placerville a site, upon which we have moved a disused schoolhouse (also a gift), making the building over, with the willing assistance of the community, into a place of worship, calling it St. Peter's Chapel; but we still lack funds for the painting and the furnishing.

The important mining town of Telluride, in a beautiful high-walled valley seventeen miles beyond, is our necessary stopping-place for a night. If we are fortunately on time we reach there at seven o'clock; but often, if drifting snows or summer freshets impede, you are happy to pull in at eleven. Our mission work here has never greatly prospered, though we have a few communicants. Last summer a missionary was stationed here for four months and some interesting possibilities were disclosed in the high camps round about. But financial stringency made it necessary to curtail our force and return to the old policy of occasional ministrations. Telluride is very much alive, though, and it was a good sign of public spirit that the school children last year, in the campaign against tuberculosis, won the prize for the greatest proportionate sale of Red Cross stamps in the State of Colorado.

Resuming the journey early next day we pass through splendid mountains down toward the southwest corner of the state. We must not complain of the narrow gauge track, for it is hard to see how a broad gauge could zig-zag up and down these canyons and encroach upon the narrow ledges of these cliffs. Before noon we come to the old silver-mining

town of Rico, where empty houses and closed stores offer melancholy testimony to the practical effect of the drop in the price of silver; or, as some prefer to phrase it, "the crime of '93." But the census reports 368 people here still. Among them we have a dozen communicants. The only non-Roman church building in town, started as a "union church," is under Congregational control; but there is no resident minister of any name, and the people come freely to our services when we can have them. Last year I confirmed a class of eight, prepared by our missionary then at Mancos. We can do little, however, at such a place but minister occasionally to the older people who are left, and try to give some start in Church teaching to the few young people who, it would seem, must drift to other growing places.

As we continue our journey we begin to emerge from the broken hill-country at Dolores, where the road again takes a sharp turn to the southeast toward Durango. But let us stop at Dolores, and after lunch at the little hotel, take the stage which goes easily over the twelve-mile road to Cortez, the county seat of Montezuma County. As we climb the crest of the low divide between Dolores and Cortez, a wonderfully attractive view bursts upon us of fertile farm land being now gradually won from the sagebrush, of distant snow-clad mountains in Utah, and striking peaks, not so high, in Arizona and New Mexico as well as Colorado. Over against us stand the rugged walls of the Mesa Verde, enshrining the ancient mystery of its strange cliff ruins.

The promise of the future, however, is what chiefly wins us—the thousands of farms which, in a few years, will make all this new country smile. There is already a fine irrigation system, the water coming from the Dolores River through the separating hill by a tunnel of a mile and a half. Further along are 200,000 acres only waiting for the new irrigation for which plans are already made. Cortez is beautifully situated, a city set on a hill, commanding the



The converted schoolhouse at Placerville

entire valley that slopes away on every side. In this town of 565 inhabitants we have only half a dozen communicants. We hold a good site for a future church. At present there are three places of worship and four Protestant congregations—entirely disproportionate to the size of the place. Our occasional week-day services are, however, always largely attended. One would go far to hear better singing than that of the Manx male quartette, which kindly assisted at my last service here.

Returning to Dolores we travel by rail once more and in about an hour come to Mancos, another growing town and the starting-point for tourists wishing to visit the cliff dwellings. The Government has lately appropriated a liberal sum to improve the roads in and approaching the national park of the Mesa Verde. As people

come to an appreciation of the rare interest of the ruins there every summer should see an increasing number of visitors.

Mancos is a strategic point and a place where we must some time have a church. We have bought an excellent site and a nucleus of a building fund is in hand. Our mission now has twenty recorded communicants, and receives occasional ministrations from the rector of St. Mark's, Durango.

Let us close our journey with a little trip out of Durango about two hours by rail to the Southern Ute Indian Reservation at Ignacio. Here is the only Indian Government school now in the state. There are 362 Indians on the reservation, and about sixty-five children are in the school. On the staff of employees are three Church people, one of whom, Mrs. J. H. Molineux, has interested herself particularly in the religious condition of the pupils. I never had a more attentive congregation than the schoolroom full of Ute children when I held a simple Prayer Book service and gave a Christmas message. Though the Roman Catholic Church has a chapel on the reservation, and when the priest comes a portion of the pupils are taken to service, about half of these children are unbaptized. I think there is room for a real, if small, Indian work.



Indian children at Ignacio with Bishop Brewster and teacher

WHILE THE CANNON ROARED

PERSONAL NARRATIVES IN LETTERS FROM MEXICO

The following vivid description is from a private letter written by Deaconess Affleck, who has given herself so splendidly to the work among women in Mexico City.

IT has been a frightful experience, and no one can express the blessed relief of knowing that it is at an end. You have seen the details, of course, in the papers, so I shall give just the personal side. On Sunday the 9th we started to San José as usual at 7 o'clock. Found the cars were not running properly, but thought nothing of it. As we were nearing the center of the city a Mexican gentleman called to us: "Señoritas, do not go to the center." I stopped and asked why, and he said there was a "pronunciamento." We saw the crowded streets, but I thought it was just a demonstration, so we went on to San José. After service I took my coffee, as I never go home until after the second service, and we were going on with our work when the firing began at the Palace, four blocks from us. We stayed on, as the church seemed a safe place, and after a while everything quieted down, though the streets were filled with people running away from the battle. Then they began taking wounded soldiers into the hospital near us, and we began to realize that something serious had happened. After a consultation we decided to keep the church open, and at 10:30 we had a short service.

Then we started for home, walking, accompanied by Mr. Watson. When we were within four blocks of our house, which faces the citadel and is in the same block, the firing became terrific, and we were stopped by a Red Cross ambulance. The man said: "Go somewhere! anywhere except towards the citadel!"

"But, Señor," I said, "my house is there, and there are two young ladies alone. We *must* get them out." But he said, "No, it is impossible." So I asked him to take Mr. Watson under the protection of the Red Cross; this he refused, saying, "We cannot go there ourselves." So Mr. Watson took us to Mrs. G——, one of our parishioners who has a wall paper and paint shop in the center of the town, then he went by a roundabout way hoping to get to our house. After a time the place surrendered, and Mr. Watson got to the house, where the nurse who took care of Miss Strawn and a little friend of mine were frightened to death. A Gatling gun was on our roof and the yard filled with soldiers.

Well, we stayed with Mrs. G—— from Sunday until Friday morning. Tuesday, Wednesday and Thursday we were under fire. Shells struck buildings all around us, and burst over the house, so that we had showers of grape shot. But Mrs. G—— had only a few broken windows. As the federal batteries were two to four blocks from us the noise was dreadful. We had all the windows and doors downstairs closed with heavy boards, and we hudd'ed together in the back part of the shop, while the fire was heavy. The roar of big cannon, the steady fire from machine guns and rifles was too dreadful to describe.

On Friday morning at daylight we got word that the federals were moving back nearer us, so it was decided that we must move; we telephoned the Embassy and a car was sent for us. The firing was going on, and the ride was

not exactly a pleasure trip, but we got through all right.

This morning Mr. Watson came for me, and we managed to get through the lines of sentries to our house. By the mercy of God, we escaped with just one shell; being so near the arsenal this seems almost miraculous. The shell entered my room between two windows, making a hole about a foot and a half in diameter, burst, and half of it went through another wall, into a closet, through the third wall, tearing large holes, and ruining a door. It finally landed on the bed. My room looked as if everything was ruined, but underneath the bricks, dust, etc., I found that very few things were broken; but how the clothes, the beds and rugs can ever be cleaned, is a puzzle! My walls are so badly damaged that I think we shall have to move. It looks like a hopeless task to try to get things in order, and the repairs will take a long time, so although we will forfeit six weeks' rent we have almost decided to do it. Anyway, if the guards are to remain around the arsenal it will not be pleasant to live there, and after the horrors of the past ten days, I feel as if I could rest better somewhere else.

The streets are in a pretty bad condition, but they began cleaning them yesterday. They burned the dead horses, and there was just one in front of our



DEACONESS AFFLECK

house yesterday. They have removed all of the bodies of soldiers and burned them just outside of town. The houses all around us are badly damaged, the beautiful Young Men's Christian Association's five-story building is riddled with shells and bullets.

No damage was done to San José, and very little in Mr. Watson's neighborhood. I am so anxious to see our people, for I am sure some of them had a hard time. Mr. Watson saw the ones near him, and gave money to those who were in need.

Poor, poor Mexico! God grant that peace may come now, and the suffering of so many be ended.

AT THE HOOKER SCHOOL

Archdeacon H. D. Limric also writes, telling how these trying days were passed at the Hooker School, our institution for Mexican girls.

AT last peace has been arranged between the two contending armies which have been showering a tempest of bullets and projectiles on the city. The experience has been rather hard on our nerves. Now I trust that we can begin to cool off a little. Any sudden noise is quite enough to make us jump and wonder what next.

It all began on that memorable Sunday morning, February 9th. I live on General Prim Street, with side windows facing the *ciudadela*, the object of the whole bombardment. At half-past eight I left the house, to go to the Hooker School in Tacuba to hold the regular services, not knowing really what had happened. On the way I met the Rev.

Mr. Orihuela, who had just come from the *Zocalo*, who told me what it was all about. As there were no street cars, we walked together to Tacuba, a distance of perhaps five miles. I found the girls and Miss McKnight much excited over the rumors that had reached them by telephone, but we held the services as usual, both in the morning and at night. We darkened the front of the house so as not to attract attention. While the children were much excited and alarmed, they behaved very well.

On Monday the bombardment continued. We were cheered by the coming of Miss Peters, the new house principal. But as I had to take one of the girls to the doctor, we went into the city while the firing was going on. The streets were almost deserted and while we ran considerable danger in going to the office of the doctor, we arrived safely and got away safely. But it was rather trying to the nerves to hear that continual *bing!* of the bullets and the crack of the explosives. That night at the school we had a new alarm because of the rumor that General de la O, a noted bandit leader and revolutionist, whose atrocities were enough to set the hair on end, would pass the school that night. I found all the little children in the dormitories on their knees praying. I called them together, had prayers and talked to them, and they went to bed rather more calm and brave than I would have thought possible. But as the night passed and nothing happened I think it was a good lesson in putting one's confidence in the goodness of an ever-watching Father. At any rate the girls seemed to have more quiet and peaceful confidence after that night.

I remained at the school until the peace came on February 20th, when I returned to my rooms in front of the citadel. I was amazed to find that very little damage had been done to the building. Our losses were caused by the looting of the soldiers who were stationed in the house, and who carried away a large number of things neces-

sary, when they left early this morning. But it might have been very much worse.

Mr. Watson's house was almost in the direct line of the cannon balls, and one day, when I had walked in from Tacuba to see him, I had quite enough of it after hearing the balls whizz by the house. In front and near by a number of people were either killed or wounded; it was really wonderful that his house was not shot full of holes.

We all are deeply grateful for the escape we have had. And it is a great wonder that with the thousands of cannon balls that were flung widely over the city, and the millions of bullets that went wild, more people were not killed or wounded, and that much greater damage to property did not result. One would expect that a ten days' cannonading would lay waste the city; but it did not, although much damage was done. More than 2,000 people were wounded and perhaps 1,500 have been killed.

Through it all, we at the Hooker School hardly knew that it was taking place except the distant roar of the guns. What was thought to be the most dangerous place in case of just such an attack, became probably the quietest and safest in the city. We suffered more in our fears of what might happen than in what actually did happen. We never expected to see or hear of such a bombardment. The most we did expect ever would happen was an attack from the Zapatistas, the bands of roving, unorganized and undisciplined men who have been making life miserable for the people of the States of Mexico, Morelos and Guerrero. We never thought the attack would come from the inside and that we would see such a sensational and swift revolution as was inaugurated by Felix Diaz on the morning of February 9th. Indeed, the city has not seen such a fight since the days of Hernan Cortez; and I hope we shall not ever see another. Our nerves have hardly got back into place yet.

THE CHRISTIAN COLLEGE AND MORAL LEADERSHIP

*By the Rev. C. S. Reifsnider, President of St. Paul's University,
Tokyo, Japan*

EDUCATION, in any Christian idea of it, is for service. The Christian college exists not merely for the sake of culture, but for the general good of the people. It represents whatever is highest and worthiest in the striving of the nation. It is called to moral leadership. It does not fulfil its mission simply in fitting a number of men to earn their livelihood by their brains. It gives light for the life of the people. The Christian idea of education consecrates it to humanity.

Now, when such eminent educationalists as Dr. Eliot, ex-president of Harvard, who has recently made an extended inspection of the educational system of Japan, when the professors of the Imperial Universities of Tokyo and Kyoto, and others well qualified to judge of the shortcomings of Japanese education, have been criticizing the present system, the need for a Christian college becomes the more apparent.

The great defect of the present system seems to be its failure to affect materially the moral life of the nation. An attempt to correct this defect in the

moral tone of the nation was the recent *San Kyo Kaido* (a conference of the three religions—Buddhism, Shinto and Christianity) called at the initiative of the government, and the proposal of a recent conference of the Federated Missions in Japan to establish a Christian university whose standing should be

equal at least to that of the Imperial Universities of Tokyo and Kyoto.

In the general endeavor to uplift the moral tone of the nation, St. Paul's College has a responsibility, and the Church an opportunity which she cannot afford to lose.

St. Paul's holds a license from the Japanese Department of Education, and is the largest Christian school for young men in Japan. It reports 724 students this year; 105 were graduated last year; 30 per cent of these were Christians, and the prospects for this year are equally good; thirty-four are candidates for the theological seminary. Seven hundred have been graduated in the last thirteen years.

St. Paul's has three departments: the College, the Middle School and the Chinese School. The present buildings



REV. C. S. REIFSNIDER

are inadequate for the Middle School alone, and every building is uncomfortably crowded. But, with the well-equipped projected buildings for the college department, to be erected on the plot of land nearly fifteen acres in the outskirts of Tokyo, bought with the \$50,000 raised through the energetic efforts of a committee in Philadelphia, St. Paul's College can take its rightful position in the forefront of this movement for moral betterment.

Properly to build and fully to equip these buildings, \$153,500 are immediately necessary. Of this amount \$25,000 has

already been given, and \$50,000 at five per cent interest borrowed. Work on the most necessary buildings will be begun at once. But this borrowed \$50,000 must be returned, and the remaining \$78,500 must be forthcoming within the present year if the Church is to grasp this unique opportunity for the ethical advancement of a nation.

This statement is made in the belief that the Church in the United States will wish to do its part in helping the Church in Japan take its rightful place in this general movement toward moral leadership.

The Buildings Needed

Halls for lectures, laboratories, etc.....	\$50,000.00
Dormitories for 200 students.....	45,000.00
Gymnasium	15,000.00
Library with reading rooms.....	15,000.00
Dining hall, kitchen, etc.....	10,000.00
Chapel	15,000.00
Japanese teachers' houses (4).....	3,500.00
	\$153,500.00

These sums may be further divided:
 \$2,500 will build and equip one lecture room.
 \$250 will provide a room in the dormitories.

A PIONEER IN JAPAN

The Board of Missions at its meeting on February 12 passed a resolution upon the death of the Rev. Arthur R. Morris, one of our pioneer missionaries in Japan, and directed that an appropriate minute be prepared and published in THE SPIRIT OF MISSIONS. It appears below:

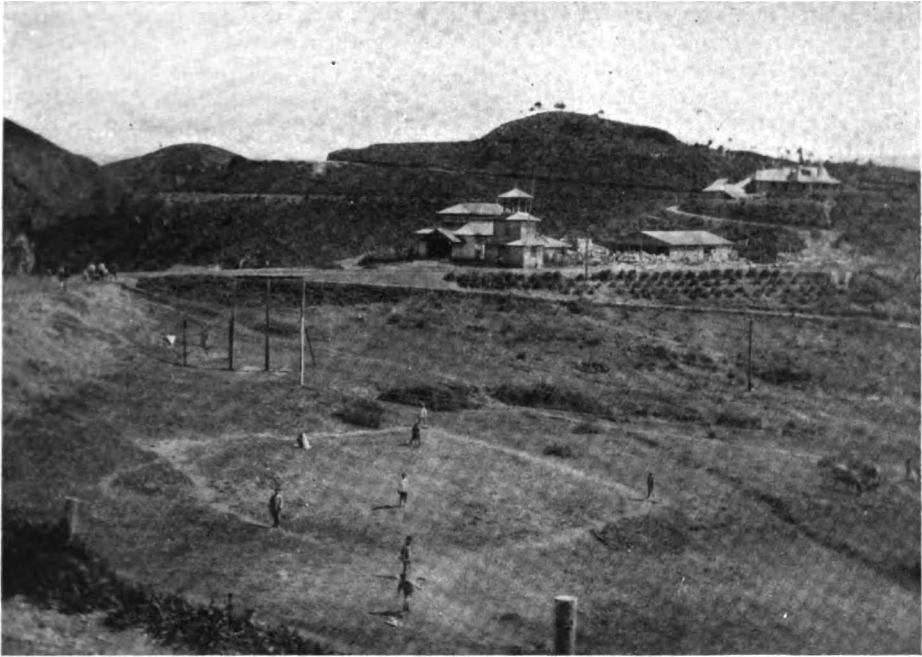
THE Board of Missions, having been informed of the death of Rev. Arthur R. Morris at Yokohama, Japan, on December 17th, 1912, makes thankful record of his life and work as a faithful and devoted missionary of the Church during many years.

A man of high attainments, a gentleman of refinement and culture, a priest of the Church, Mr. Morris became one of the pioneer missionaries to the Empire of Japan in the year 1871, where for some time he was "the Church's lonely sentinel." For fourteen years he was engaged in evangelistic work in Osaka and its vicinity, and afterward as an instructor in Trinity Divinity School, Tokyo.

Simplicity, reality, devotion to duty, wonderful humility, were the distinguishing characteristics of his life. His example was inspiring; his influence was the pervasive influence of goodness. Without recompense, he gave himself for the Church's work; with wise discrimination but with generous liberality he contributed to the needs of others and for the advancement of the Kingdom of Christ. "His works do follow him" in the ideals and lives of many whom he influenced for truer service and worthier effort in the Nippon Sei Ko Kwai.

On behalf of the Board,

JOSEPH MARSHALL FRANCIS,
 ERNEST MILMORE STIRES,
 GEORGE GORDON KING.



THE GREAT AMERICAN GAME ON A PHILIPPINE MOUNTAIN TOP

"Sometimes three or four games of baseball are going on at the same time—and not a yard of cloth in all the uniforms."

PROPAGATION BY CONTAGION

By the Rev. Robb White, Jr.

THIS is a significant phrase in the tropics. We know only too well what "propagation by contagion" means in the matter of human disease. Yet the phrase may also be true of Christianity. The Mission of St. Mary the Virgin, at Sagada, Mountain Province, in the Philippines, is experiencing the benefits of such propagation at this time.

Sagada is high up among the mountains. Our mission is just 5,000 feet above sea level. All the soil available for rice or camote raising is under cultivation.

Even the Japanese can give the Bon-

toc Igorots very little instruction in intensive rice culture. On the very sides of cliffs and precipices every little foothold is used to support a stone wall, behind which is a filling of grasses and weeds, covered over with soil carried in baskets on the heads of men and women and children, for distances and over declivities that are nothing short of appalling. No pigs roam at large. They might fall off the cliffs and break their backs, as our mission sheep did; instead, each one has his little rock pen into which dead grass and leaves and weeds are dumped, to be trodden in with the manure, forming a fine compost, which

is carefully preserved and carried to the fields.

But away up here among these limestone ledges the supply of soil adjacent to permanent streams of water is very limited and does not suffice to feed the large population. From time to time, and particularly since the destruction of many of their paddies in the landslides accompanying the typhoons of 1908 and 1911, small bands have migrated down to the fertile lands in the valleys of the Abra River and its tributaries, about a day's journey from Sagada. Very many of those who moved down were persons baptized in our mission, and probably it might be said that all of them were friends of it. The Igorot who moves away from his ancestral home and surroundings is very apt to be an Igorot into whom has penetrated the idea that there is a more excellent way than that of his fathers.

Down there these Igorots have been in contact with the outskirts of the Christian civilization of the Filipinos of the coast, and it has meant a great deal to them to be able to reply to the taunts of these people of superior advancement: "We, too, are Christians." Unquestionably, also, it has helped when these poor, ignorant savages, unqualified either to give or to appreciate a reason of the new hope that is in them, found themselves familiar with the same old forms and ceremonies by which the Roman Church had grasped and held the Malays of the lowlands.

Upon their visits to their old homes and friends we have been called upon to baptize their children, and occasionally they have brought along some of their new-found neighbors to be baptized also. Some of these neighbors were of a different tribe from the Igorots, Tinguianes, a people who have been most hostile to the Christian religion. They were among those who suffered from the unwise custom of Spanish times of punishing a vicious padre by sending him to a parish among the savages in the mountains.

We were well aware that the amount of instruction these people had received was very small. We were also aware of the fact that probably prominent among their motives in seeking admission into the Church was a desire to ally themselves with the only Americans in their vicinity, largely because those Americans were rich, and powerful, and wise. Do they not harness the cataract and make it saw planks? Do they not teach a naked Igorot to turn a few cranks, and behold, the wheels go buzzing that turn lathes, and grind axes, and flare out the anito (electric) light all over the mission? Do they not build houses of hewn stone, and do they not understand the hidden secrets of medicine? Yet, even though we believed that the seeking for the pardon and peace and power of God had perhaps the last place in their thoughts, we have not hesitated to baptize them upon promise to return for further instruction, and to seek such counsel as their sponsors and catechists could provide.

In response to repeated requests from the people, and in particular to one made through the Presidente of that district, I made a visit down there the week after the Epiphany. This journey revealed a succession of little villages where the prevailing tone is already Christian, or a leaning toward that, and this not through the efforts of any priest or teacher, but only by the influence of the unlearned and ignorant Igorots who have carried in with them a joy and comfort which has won over their savage neighbors. Before starting, our counsellor, Señor Masferre, who served in the Spanish guardia civile, warned me that the trail went over the tops of all the highest mountains. As he explained, if you wondered why the trail went up to the very top of the highest mountain in order to go immediately down again, the reason was merely because the Igorots could find no mountain that was any higher. Probably to that it should be added that those trails began when the object of a road was



GATHERED FOR FIELD DAY SPORTS IN FRONT OF THE MISSIONARY RESIDENCE

not merely to reach your destination, but to reach it with your head on your shoulders; and the path that leads under or around anything may be too useful to one's enemies. Off in the distance was pointed out the place where four years ago Father Staunton succeeded in dissuading the people of Agawa from taking vengeance on the people of Mainit for a head taken. The people of Mainit do not wear gee-strings, but only a breech clout of bark. They cut off the man's head, replaced his loin cloth with one of bark and went wailing to the Governor that their brother was slain by wicked enemies.

We were accompanied by our staunch catechist, Gerardo, three of the school boys for acolytes, a boy to carry the case of medicines, and the gun, and the two carriers with clothes, food and vestments. At intervals we were met by small deputations from adjoining valleys re-

questing us to turn aside and heal their sick, or baptize some catechumens, bless some graves, or shoot their persecuting hawks, hear their civic complaints, or kill them some meat. Such collocation of functions seemed natural to them, so we did not undertake to disturb it, but did the best we could in each case. Sometimes these villages, or the trails to them, led right from the river-bed over the highest visible mountain peak. Some of the peaks are some 6,000 or 7,000 feet high, and precipitous accordingly, but it should be explained



"Do they not build houses of hewn stone?"

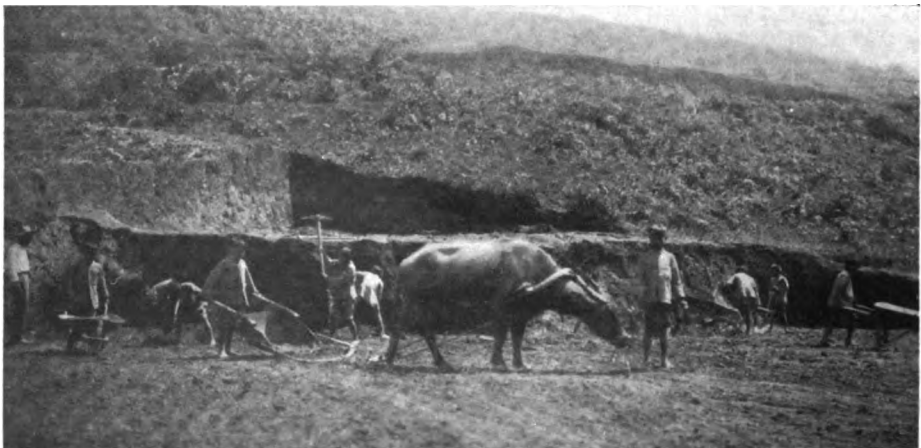
that when the angle got to be more than 90 degrees the people had arranged bamboo or rattan supports for the feeble-footed. From one of these peaks we could see the little trickling stream which Mrs. Staunton waded, waist deep, at 10 o'clock one night, in order to reach some seventeen poor unfortunates maimed in a landslide, with the typhoon still on.

Some of the boys began to get very tired, but when they got to diving after a wounded duck that fell in the river, all thought of returning vanished. I don't know which ruling passion is strongest in an Igorot's death, but some meat to eat interests him mightily while he lives; and it is with bits of meat, suspended on the reeds, or in little bamboo traps along the trails and about his house, that he propitiates the hostile spirits of the dead. High up in the hills it is a pretty solid chunk that is provided; we noticed as we approached the hot country that it was a dainty morsel in a very graceful little woven cage, waving from a feathery bamboo.

Along the wide river, among the broad low valleys, we found large villages where we were invited to stay over night, celebrate Holy Communion, marry those who were living together, and give instructions. Here were many of our own people, and many

others of the Roman Church, who had long been without any church ministrations; and they seemed glad to embrace the opportunity to make confession and communion, and to receive assurance that we would repeat the visit. Here, again, the idea that the Church was associated with progress and material advancement found its place in the reception accorded us. This region is bountifully supplied with food, and the canyons abound in superb trees of valuable hard woods. The tables provided for the Holy Communion were sometimes rough-hewn, and made with big-headed nails; but the wood would be flawless narra, or Philippine mahogany. But there is no good road and the resources are not utilized.

On the return we made one digression for a deer hunt. A large buck jumped up in front of the first hunter, about a hundred yards from the trail, and leaped into a clearing a few feet ahead. The huntsman's little dog barked in glee once or twice and then sat down on a rock to scratch some fleas from behind his ear, and the deer trotted on past the next spearless huntsman and disappeared in the bushes. Not one of the four languages known to our party could persuade one of our dogs to follow, so we quit.



BOYS CUTTING THE MOUNTAIN SIDE TO MAKE A LEVEL SPOT FOR THEIR NEW SCHOOL

At another little settlement where we stopped to get out of the rain we found all Sagadans and all Christians. Gerardo greeted the first resolute and strong-minded old woman at the door of her hut with a long string of Scriptural salutations. She received them all with great equanimity, arms akimbo, and when Gerardo's breath showed signs of giving out, merely remarked: "Ania pay?" (Any more?)

We were joined here by a man whose wife had run off to Sagada. He accompanied us quite cheerfully to the top of the first ridge, and when that consummation revealed two others, each still higher, to be scaled, the poor chap sat down and wept bitterly. A little farther on we needed some medicine for a man who had almost severed his foot with an axe. The inquiry for the medicine-bearer elicited the laconic monosyllable: "Dead." He revived, however, and overtook us, only almost dead.

The seventh day finds us home again, with sore feet but a record of the forty-eight baptisms and other offices per-



Some of our boys—and their little brothers.

formed, and promised medicines sent back to the sick along the route. Now we sit down to run over in our mind the list of husky young physicians, teachers, trained nurses and others of our acquaintance who might be so joyously spending the rich treasures of their lives uplifting the hungry sheep that look up and are not fed, down in the populous valleys of the Abra.



SLIDING DOWN HILL UNDER DIFFICULTIES

A NEW DEPARTURE IN MISSIONARY ADMINISTRATION

A BOARD OF STRATEGY IN THE SOUTHWEST

By the Reverend Edward Henry Eckel

THE Seventh Missionary Department took a remarkable step—forward, it believes—when, at its recent council in Austin, Texas, it voted with practical unanimity to create a departmental board of strategy. What a board of military experts is, with its war-maps and field-glasses, with its complete and detailed knowledge of the entire field of operations, of the topography and resources of the country, of the relative location and strength of the troops, armament and defences of both sides, and of the contingencies involved in critical movements; such, for a complete and masterful grasp of the whole religious situation in this missionary department, for the adaptation of means to ends, and for the most effective use of the available resources for the extension and strengthening of the Kingdom of God, is this missionary board of strategy intended to be.

The functions of the new board are chiefly studious and advisory. They are executive only to the degree that the council itself shall make them so. The board is given a free hand to originate much, but its plans can only be recommended. They will become effective only if they are found to be not inconsistent with constitutions and canons, if they are adopted by the council, and if they are authorized by bishops for their respective dioceses. But if any measure or plan which orig-

inates in the board of strategy passes the scrutiny, criticism and amendment of the entire board itself, and then passes the fiery ordeal of the council—of which every bishop in the department is a member, besides four presbyters and four laymen from each diocese and missionary district—it is reasonable to suppose that, though not mandatory but only advisory, it will have acquired a moral weight and persuasiveness almost equivalent to a positive law. A “good thing,” approved and commended under such tests as are here required, is hardly likely to be ignored widely and for long in the department by the Church’s leaders. And while able strategists and energetic leaders we already have in this department, as in others, in the persons of our bishops and missionary boards, it is obvious that, over and above the needs and problems of the individual diocese, there remain many tasks and opportunities which transcend alike the responsibility and resources of the individual bishop and diocese, but which can and ought to be treated by some authorized body with the whole field in view, and as far and as fast as possible brought to a practical solution. This last duty is pre-eminently the function of a board of strategy.

A glance at the following copy of one of the wall-charts employed in the council to demonstrate the need of such a board, may be suggestive:

Speak unto the Children of Israel, that they go forward.—Ex. 14:15.

WANTED—A DEPARTMENT BOARD OF STRATEGY

to be

An Executive Committee

A Bureau of Information and Publicity

A Clearing House of Method

An Advisory Committee

An Organizing Field Staff

An Efficiency Agent and an Engineer Corps

under, with and for

Bishops, Rectors, Missionaries and Lay Workers

in

The Five Missionary Districts and Seven Dioceses in the Six States of Missouri, Kansas, Arkansas, Oklahoma, Texas and New Mexico

in such matters as

Popular Evangelism and Mission Preaching—Church Extension and Defence—University Lectures on Creed and Church—Systematic Mission Study—Apportionment, Tithing and Missionary Giving—Sunday School Extension and Efficiency—Sunday School Training and Examinations—Lay Readers and Organized Lay Helpers' Associations—Christian Social Service and Moral Reform—Rural Church Efficiency—Associate Missions and Missionary Circuits—Automobile, Railroad and Tent Services—Lantern Services and Lectures—Organized Ministrations to Railroad Men and Commercial Travelers—Church Building and Equipment—Church Literature Distribution—Organized Publicity and Advertising—And in other things designed to make the Gospel "as this Church hath received the same" to be known, loved, respected and accepted as widely, sincerely and effectively as possible.

"FORWARD!" BE OUR WATCHWORD.

Turn now to another chart (see next page) which was intended especially to show in broad outline the nature of the studies actually necessary if a board of strategy, a missionary council, or any other responsible body is to plan and do really effective work.

It may fairly be asserted that the argument for the creation of this departmental board was made chiefly by the charts and diagrams, fifteen in number, which hung all about the room for two days during the discussion of the project. The entire council was deeply stirred, for example, by the showing that of the twelve and a half million people

in the six states of this department only three and a half millions are "full members" of any kind of religion whatsoever, and that if two millions more be added to these as "adherents," there are yet seven millions who acknowledge no religious allegiance. Or again, according to another chart, while the Episcopal Church has one communicant in every fifty-two people in New England and one in every forty-five in the Second Department (New York and New Jersey), it has only one in every 280 in this department, the smallest proportion anywhere in the United States.

No sooner was it created than the

board of strategy was asked by resolution to consider and report upon:

1. Advisory plans and recommendations designed to give practical effect to (a) the establishment of associate missions, (b) the creation of missionary circuits to shepherd the scattered sheep of the flock, (c) popular evangelism and Church extension lectures in the centers of higher education where practicable, on the fundamentals of Christian doctrine and morals, and on the history, system and claims of the Church.

2. The feasibility of preparing and publishing an illustrated handbook of inexpensive church-buildings, parish-houses and rectories of appropriate design, together with plans, specifications and estimates of cost; and also a similar

illustrated handbook of inexpensive church-furniture and other equipments suitable for missions, together with designs and prices; said handbooks, if and when published, to be available for missions requiring such advice.

The board was also authorized to act at all times as a bureau of publicity for the spread of information about the Church through the press.

The members of the board of strategy are the bishops of Missouri (president), Arkansas and Eastern Oklahoma, the Rev. H. Percy Silver (department secretary), the Rev. Philip Cook and the Rev. Edward Henry Eckel (secretary of the board), and Messrs. C. L. Johnson (department treasurer), James A. Waterworth and Seth Sheppard.

TO SOLVE OUR MISSIONARY PROBLEM

Somebody—a small group of specialists—a compact central body—a Board of Strategy—must know

I. THE FIELD:

Its area (occupied and unoccupied) and natural resources.

Its population and distribution thereof, with respect to

(a) Size and rate of growth.

(b) Urban and rural distribution.

(c) Size and distribution of negro and Indian populations.

(d) Number and classification of cities.

Nationality, political and religious antecedents of its population.

Its products and healthfulness.

Number, classification and distribution of its colleges, regarded as spheres of religious influence.

II. THE RELIGIOUS FORCES at work upon the field:

Christian and non-Christian.

Comparative strength of religious bodies and communicants in relation to the population.

Causes of relative strength and weakness.

Religious work among negroes, Indians and foreign-speaking immigrants.

The Episcopal Church:

(a) Number of churches, clergy, communicants, etc.

(b) Distribution of same.

(c) Various means and instrumentalities employed.

(d) Relative success and failure, and causes thereof.

And plan, advise and supervise accordingly.



PREACHING IN LECTURE HALL AT ZAUKAIDO

SETTLEMENT WORK IN CHINA

A VENTURE IN SOCIAL CHRISTIANITY BY THE STUDENTS OF
ST. JOHN'S UNIVERSITY

By the Reverend Y. Y. Tsu

ZAUKAIDO, or Jessfield, the suburb of Shanghai in which St. John's University is located, is fast becoming a busy factory town. It has two silk filatures, one cotton spinning mill, one flour mill, one oil mill, one tannery and some minor mills, including one for the manufacture of chemicals. They are built on both sides of the famous Soochow Creek. The village began as a little group of houses around the *do* or ferry. At present Zaukaido has a population of 5,000 families and factory workers, besides the many farmers of

the neighborhood who send their boys and girls to the factories.

The only social work in this community is that maintained by the students on the Jessfield Compound. For fifteen years the Christian Association of St. John's University has supported a free day school in the village at an expense of about \$150 a year. The Association maintains also a boarding school, with eighty pupils. Many university students serve as volunteer teachers. The other institutions doing social and religious work in the village are the

University Gate Sunday school for factory girls and the University Free Dispensary. To this will be added very soon a free day school for girls, preparations for which are being completed under the direction of Miss Marion Mitchell, of St. Mary's.

The preaching and lecture hall is the only one of its kind in the village. It opens three times a week for the present. On Sunday and Tuesday afternoons evangelistic services are held there, and on Thursdays there are lectures on various useful subjects, such as hygiene, physical culture, local self-government, natural history, etc. The speakers for both the evangelistic and the educational meetings are students of St. John's, under the supervision of Dr. Pott and myself. They are all most enthusiastic in the work.

At the formal opening of the hall the

University fife and drum corps gave their valuable service in playing in the open air in front of the hall, gathering a very large crowd for us. We had short addresses from Dr. Pott, Messrs. Jui, Wei, Yuan, Poo and Woo, telling the people our aim and the program of work to be undertaken. Gradually we hope to add to our work and make the hall the center of the social and religious life of the village.

One interesting thing is revealed by the accompanying illustrations. No more queues or "pig-tails" are to be found trailing down the backs of our people. From 1644 to 1911, we were a "queue-ful" nation; since 1911 we have been a "queue-less" nation. Such a great change speaks volumes. The mind and heart of the nation has changed. Herein lies the hope of the nation and the bright prospect of Christianity in China.



ST. JOHN'S UNIVERSITY BAND PLAYING BEFORE THE HALL

THE THREE THINGS NEEDFUL

In reply to inquiry concerning the things most needed for effective work in present-day Japan, Bishop Tucker of Kyoto has written the following statement, which is sound in policy and so illuminating as regards present conditions that we print it here:

FOR the proper carrying on of evangelistic work, provision must be made for (1) *a place of worship*, (2) *a place for parish work*, and (3) *Japanese pastor's residence*. In small towns, or in the very early stages of the work, one building may be made to serve two, or even all three of these purposes. Yet in places of any considerable size, by the time the church approaches the status of an organized congregation, and certainly before it reaches the point of self-support, it should have definite provision for all three purposes.

Several considerations show it to be essential for meeting the needs of the work that these buildings should be owned and not merely rented. In the first place there is the saving of yearly rent. Rents increase every year, but where we own the property the appreciation in value benefits us instead of becoming an ever-growing burden. It is said in Japan that seven years' rent will pay for land and building—certainly it will for the building. Next, rented buildings are never suitable for purposes of Christian work; especially is this true in regard to the church. Thirdly, the difference in the effect upon the community is more than worth the price of the land. When we buy land and put up a distinctively Christian building, people begin to take notice. They realize that we are in earnest and intend to stay. It is impossible to make them take us very seriously as long as we are in rented places. The church building itself is one of the strongest witnesses to Christianity. It is a fact that our work does not permanently prosper except in those places where we own our property. In the mission field we have to anticipate progress in acquiring property, because the ownership of the property itself is one of the

modes of promoting growth. Lastly, in many places it is impossible to rent a house for Christian work, or else we are compelled to change every little while. I might add that the amount of money that has to be spent on rented buildings, first and last, to fit them for our use, would almost put up a church.

There is another extremely important point to consider—the welfare of the congregation after it has reached the point of self-support. The development of a church, spiritually strong and financially able to maintain itself and do efficient, aggressive work under native leadership, is the great aim of our missionary endeavor. The first stage of self-support means ability to pay current expenses, i. e., salaries, upkeep and incidentals. If at this stage the church is compelled to provide for itself or to pay rent for the necessary buildings, its power of doing aggressive work is simply destroyed. For the promotion of our cause it is essential to relieve such churches from undue strain in this respect. Each one of them should have a proper church building, adequate provision for parish work, and a Japanese rectory. Given these, a self-supporting parish under a good pastor can render a service for Christianity that no number of missionaries, however large, and no amount of money otherwise spent, can perform.

We must not, indeed, run to the other extreme and over-equip. In this case not only does the cost of upkeep and running expenses constitute a burden, but also we ought not to relieve the congregation permanently of all responsibility—only give them enough to carry them through the stage where all their resources are used up in maintenance. The result of over-equipment is a hin-

drance to the work. There are, on the other hand, instances—like Christ Church, Osaka—where a congregation is kept from doing a great work for Christianity at large because of utterly insufficient equipment. In order to insure the continued progress and final success of work that we have brought up to the point of self-support, it is essential that we should turn it over to the Japanese, equipped in these three respects. The church goes without saying. A parish house is important at home, but the social customs of Japan make it *essential*. A case in point is Holy Trinity, Kyoto, which, with a beautiful church building, can do nothing among non-Christians, or in the way of advance work, because it has no parish house.

To sum up, then: In every place where we have work we should buy land as soon as possible. Even with no buildings on it the land is a guarantee to the community that we have come to stay. We should buy even in small places. To do so is a good investment from every point of view, and wherever we haven't land there is an urgent "need." Next we should, as soon as possible, put up a building, part of which can be used temporarily for a church, and the rest for a parish house. Later a proper church should be built, leaving the first building

for parish purposes, and then in larger places a rectory. In smaller ones the original building can be used for this purpose.

All central stations, i. e., stations where the priest in charge of a district resides, should be equipped in all three respects. The substations should have at least land—and one building.

Also in all central stations, apart from the direct evangelistic work, there should be philanthropic or institutional work of some kind. This brings the meaning of Christianity home to people practically in a way that no amount of preaching can do, quite apart from the actual good done. The importance of such institutions as agencies for Christian influence, for removing prejudice, for making people realize what Christianity means and stands for, makes them indispensable adjuncts of the evangelistic work. This applies to all philanthropic, social and educational work.

Both for the sake of the present efficiency and the future permanence and success of our work, we must endeavor to supply the needs of those places as yet unequipped. We cannot do it all at once, of course, but by mapping out a definite policy, taking the more urgent needs first, it will be possible to carry out the plan.

A DOCTOR'S FIRST YEAR IN CHINA

By Harold M. Morris, M. D., St. Luke's Hospital, Shanghai

IT is rather difficult to give one's impressions of the first year in Shanghai. There is, first of all, the set of impressions you receive when you arrive. Then you gradually receive a new set during the first few months. Finally by the time you have been here a little over a year, and have begun to feel somewhat as if you belonged here and were really a part of the work, you have grown into quite a new group of impressions. To get at a combination of

all these superimposed ideas is not easy.

Immediately upon my arrival in May, 1911, I naturally wished to see the hospital first of all, as it was the goal of my desires. It filled me with wonder and admiration to find such an excellent institution so far from home. The sad thing was that only half of it was open, because Dr. Tucker was single-handed and it was felt that the whole would have been too much for one man to care for, despite the great need for it all.

You can imagine how anxious I was to pitch in right away and help, and you can also imagine what a tremendous lot of good I would have done, when I knew not one syllable of Chinese. No! we must first get settled and then begin to study Chinese. If I did well in that I might begin to help a little.

Now that I have been here a little over a year, I know that if I wait to start work in the hospital until I really am proficient in Chinese, I will never do any work there. Such is the noble tongue of China! What a delight it is on a nice hot day (after lunch) to sit down with your Chinese teacher and begin to study! After perhaps three months of hard labor you find yourself able to carry on such an extensive conversation as to say "How are you?" "What time is it?" and to count up to ten. You feel very proud and disdainful when you meet a newcomer who is just beginning.

However, when the autumn came and college opened I at last began to feel that I was doing something by teaching in the medical school, which has been a part of St. John's University for several years. The teaching in this department is all in English, so that the fact of one's being a new arrival does not hinder from helping there.

Then, too, I get a chance to help in the hot weather, when Dr. Tucker has to have his holiday, and I have the work in the hospital while he is away. That experience makes me wish I could converse fluently with the patients in the hospital; but my conversation with them for the most part has to be carried on through one of our Chinese assistants, who is quite all that one could desire for a helper. These assistants are graduates of our own school, and without them I do not know how the work could go on. Being Chinese themselves, they know the Chinese mind much better than we could hope to, and so they know how to treat each individual case. Just at present one of them who has been at St. Luke's for a number of years is in the United States

planning to spend two years completing his medical studies.

At present there are two foreign nurses at St. Luke's—one of them a fairly recent arrival, and the other quite well known to readers of *THE SPIRIT OF MISSIONS*. St. Luke's would seem like a queer place without Miss Bender.

Last summer we were glad to throw open the whole of the hospital to the Chinese and they have made good use of it. The fact that it keeps so well filled is surely an answer to anybody who might question the need of such an institution in Shanghai, and when one sees the change which it produces in some of those who enter it, one does not need to ask if it is worth while.

Along with the daily hospital routine, there are, of course, attempts to convey to the patients some idea of what it is that has led us to come to China to carry on such an institution as the hospital. And here is where the native Christians lend their help in the spread of the Christian message. Every morning a service in Chinese is held in the little chapel. In the afternoon at the dispensary while a crowd of perhaps a hundred are waiting there, they are told something of Christianity. At other times services are held in the wards together with talks to individuals. So the work goes forward, and although the great majority are perhaps never seen again, yet who can tell how many of them carry away some little seed hidden deep in their hearts which, at the chosen time, will spring up and bear fruit?

Any reference to religious work at St. Luke's would be decidedly incomplete without mention of Archdeacon Thomson, venerable both as to title and years of service in China, for he came here in 1859. He still takes an active part in the religious side of the work at the hospital, and he is a splendid example to all of us for his loving and faithful devotion. How I wish some of you could receive inspiration from him, as those of us out here have the privilege of doing!

LENT AND EASTER IN A WISCONSIN SUNDAY SCHOOL

THE Sunday schools all over the country gave THE SPIRIT OF MISSIONS loyal help during Lent. The result is the addition of many new subscribers. Although the editors and the business manager have become accustomed to receiving generous lists of new subscribers from the Sunday schools, they were hardly prepared for the letter which came near the end of Lent from the superintendent of St. John's school at Grand Rapids, Wis. The bulky envelope contained forty-one new subscriptions. Since then nine other names have been sent in. St. John's school has just fifty pupils. Fifty new subscriptions means that the school has sent as many subscriptions as it has pupils. If every Sunday school in the country were to do equally well, there would be at least 450,000 new subscribers to THE SPIRIT OF MISSIONS this year. That is more than ten times as many subscribers as THE SPIRIT OF MISSIONS has altogether. No wonder the superintendent of the school says proudly that he would like to issue a challenge to any other school in the United States to equal its record.

How did these Northern Wisconsin boys and girls do so well? They simply went about the matter in a methodical way. They called on all the members of the congregation, sat down with them, and told them clearly all about the magazine. They received very few refusals. Not only have the members of the school secured these new subscribers, but they ordered fifty copies of the special Lenten number, sold every one of them, and would liked to have had fifty copies more. Everyone agrees "it has been such a pleasure this Lent to work for missions."

The Lenten work led naturally to a joyful Easter. At 3 o'clock in the

afternoon the Sunday school held its festival service. After the address the children marched around the church singing "Thou Did'st Leave Thy Throne and Thy Kingly Crown," and as they passed the chancel steps each placed his or her Lenten mite box (which was truly a "might" box) in a large box. Then the offering was presented at the altar. At the close of the service the cashier of the Grand Rapids Bank and his assistants counted the offering, so that everybody could go home for Sunday evening knowing that St. John's school had given during Lent \$65.65. Early Monday morning the superintendent bought a draft on New York with the money and mailed it to the Board of Missions, to be sent, as said, "Out into the world with our love and best wishes for other people's happiness." No wonder Easter was a great day in Grand Rapids, Wis.

The good record made by St. John's school in securing subscriptions was in part due to the phenomenal work of Master Jere D. Witter, a ten-year-old lad, who secured twenty-two subscriptions. The superintendent of the school is right when he says that "we claim to have the champion, long-distance, catch-as-catch-can subscription getter in Master Jere D. Witter." So far as the oldest person connected with THE SPIRIT OF MISSIONS can recall, no other single Sunday school pupil has sent as many new subscriptions at any one time as Master Witter. He certainly holds the record, and THE SPIRIT OF MISSIONS is grateful to him.

¶

A NEW YORK business man, visiting Honolulu recently, gave \$14,200 for the purchase of land for St. Peter's Church for Chinese in Honolulu.

A SCHOOL ON THE YUKON

By *Bertha W. Sabine*



*Our hunters—320
grouse*

GATHERED from many points on the Yukon, a group of twenty-eight children of all ages, Indians and half-breeds, are under training for a more useful life, and wider outlook, than they could receive in their own homes.

White fathers, recognizing this, are sending their children to Anvik school, which in earlier years was wholly restricted to Indians. Some are from isolated camps, and some from white settlements as far as three hundred miles up the Yukon. It is an added encouragement, as well as a greater responsibility in the work, that these men seek us, rather than we them, showing their trust in us from what they have heard of Anvik during past years.

Sometimes we meet with discouragements in these cases. Last summer on a visit to the Iditarod, Mr. Chapman succeeded in having two girls from an unusually large Indian family given over to his care, and as the father was a man greatly respected in that region, was quite pleased to bring them back to us in the launch—a distance of sixty miles. They were terribly dirty, with matted hair, and it was a task to put them in nice order, clothed from head to foot in the comfortable garments provided by our good friends of the Woman's Auxiliary of San Francisco and Montana—their own having gone up the chimney in smoke! They had pleasing faces and shy ways, but soon made friends among the little girls of our household and had begun to take their place in family life. It was Friday when they arrived; early Monday morning their father appeared

in a rowboat to take them home. "Their mother cried too much," he said, and they, in tears at being taken from new delights, most unwillingly departed, clothed in their new outfit. Let us hope they at least gained a lesson in cleanliness.

Before this, a very dear sweet-faced girl of ten years came from the village to live with us. We never had a more attractive, promising child; so sweet-tempered and willing, exceedingly quick to learn, and unusually faithful to her little duties. We all loved her, and she had spent about four months with us, when a short time ago her father came for her. She is needed to help her mother, who is not strong and has no one else for the heavier work. Greatly to her regret and to ours, her place is vacant, but she has been here long enough to have learned a good many lessons for home use, and she is still within reach of some teaching, as the village is only a mile distant. Our girls are lamenting that she cannot enjoy the delights of our house Christmas.

One of our very small boys is a "Tiny Tim" on crutches, an Indian, motherless, who had been the butt of the village children for all kinds of childish cruel-



Boys playing with steamboat of their own construction



Our latest arrivals—proud in garments furnished by the Woman's Auxiliary

ties. Here he lives a most happy life, to judge from his beaming face, and swings about on the ice, getting a share of all the play that is going on, and specially his "three square meals a day."

One of our household customs is to keep birthdays with simple gifts and a cake with lighted candles, which the hero or heroine of the day cuts and hands around, to his or her great joy. One girl, nearly ten, brought down the river by her white father in a small boat, in making acquaintance among her new friends was told the delights of birthdays, and eagerly welcomed this new joy in anticipation; but, upon being asked when hers would come she did not know. That was in the evening, and she had bidden farewell to her father. Next morning, while dressing, she looked from the window and caught sight of her father starting on his homeward journey. Downstairs she ran, screaming, half-dressed, startling the whole household, and rushing out she called loudly to her father, "I want my birthday! I want my birthday!" Hearing her cries he imagined something terrible had happened, and coming up from his boat he still heard

her cry, "I want my birthday!" He gave her the date; she quietly went up stairs again to dress, and settled down comfortably in her new life.

One of our latest arrivals is a wild little Indian girl from an up-river camp, an orphan, who has had a very hard life of labor for a woman who was no kin of hers. She was half-fed, half-clad, ill-used, and a perfect little heathen. It is hard for her to accustom herself to a life such as ours, and hard for us sometimes! but she is quick and handy, and can speak English—imperfectly—so she may tame down and learn in time. Several others are orphans, and have no home, nor anyone to care for them except the Mission. Some were dying bequests to us, and they will have to be cared for for years to come. There is no appropriation for them except as kind friends in the Church provide scholarships to help feed them, and as the Woman's Auxiliary provides their clothes. It does take a good deal for so many hungry mouths three times a day the year round; 1,095 meals, multiplied by twenty-eight this year, with extras on such feastdays as Thanksgiving and Christmas.

Some of our "children" have grown up in the Mission almost to manhood and womanhood, and these we hope may lead more useful lives in their small



Playing house. The fishing village is seen across the Anvik River



An old village friend boiling salmon heads for oil

world because of training they have gained here. Nine of these are communicants; may they prove faithful when they go out from us! All those who know our Mission story, know of Isaac Fisher, Mr. Chapman's interpreter and helper. He is a product of mission work, having been taught and cared for by Mr. Chapman since his boyhood. His own boy, just fourteen, is one of our family now, since his mother's death two years ago.

When the school bell rings morning and afternoon, everything gives way, and all the children—except our year-and-a-half-old baby, her mother and a chronic invalid—joyously start for the school room in the other house; later they return with equal joy, and each goes to next duty or to play. The older girls wash, iron, mend, make bread, and perform such like household tasks; the younger set, after play, have an hour's sewing lesson before supper. Morning and evening there are family prayers, and a weekly missionary meeting that Mr. Chapman conducts. A Sunday School and Bible story hour are part of the life. It is certainly a busy and a happy household.

Of workers Mr. Chapman is still the

chief; Mrs. Evans is the house-mother of ten years' standing, Miss Clark is the teacher, and I, in the rôle of grandmother, ply my needle and help among the children, with regular duty as village visitor. And so our life at Anvik school goes on, year after year. Sometimes there are many things to encourage, sometimes many disappointments; sometimes a little more prosperity comes our way; sometimes it is very difficult to make ends meet and provide for all; *this* year is one of those times. We have a fuller house, with less means than usual to supply daily wants. But our Father has never failed us through all the years, and He will help us to the end, for it is His work we are trying to accomplish.



Our lay reader, Isaac Fisher



Village group before their tent door

WHAT OTHERS ARE DOING

THE General Education Board has appropriated \$1,000,000 to ten Presbyterian colleges.

A PRESBYTERIAN clergyman in Shanghai says that he recently officiated at a wedding to which some of the Chinese guests came in automobiles.

BISHOP MONTGOMERY says that in spite of the suggestion made some months ago that the Society for the Propagation of the Gospel should reduce its grants because of insufficient income, it has determined not to take such a step. The reason given is "We are depending upon a steady and continuous expansion of income and upon the intense spirit living in our workers at home."

ONE of the Church of England missionaries in Uganda conducts a Bible class every Thursday for chiefs and their followers at the home of the prime minister, Sir Apolo Kagwa.

ABOUT 1000 boys and girls are enrolled in the thirteen Presbyterian mission schools in Persia.

THE Presbyterian congregations in Manchuria have been formed into a new presbytery. It contains three self-supporting churches.

THE Presbyterian Board of Foreign Missions has just completed "what is, all things considered, probably the finest group of mission buildings in China." There are two mission residences, a hospital, a girls' school and dormitory. The entire plant was given at one time by one layman.

AN anonymous friend has given \$50,000 to the Society for Promoting Christian Knowledge.

THE American Bible Society has issued a romanized version of the Bible in the Hingwhu dialect. In this case the word "romanized" has no doctrinal or ecclesiastical significance. It merely means that the English alphabet has been used and the words have been expressed phonetically instead of in the difficult Chinese characters. The romanization of Chinese has been frequently suggested, but conservatism has always triumphed hitherto. Perhaps the time is coming when, through the circulation of the Scriptures, China's millions will be freed from bondage to character writing.

HERE is the record of a Presbyterian missionary in South Dakota during the last three months of 1912: Services held, 31; attendance, 884; collection and subscription, \$91.56; funerals, 2; weddings, 2; churches reorganized, 1; members received on profession, 2; adult baptisms, 2; miles traveled on horseback and in rig, 1200; rattlesnakes killed, 60; hospitality to travelers who stopped at my shack, meals gratis, 40; wind and weather including 40 below zero.

A PRESBYTERIAN missionary in Korea, on a recent journey through the country, entered a village about fifteen miles away from the nearest preaching station known to him. He was the first missionary ever seen in the place. He discovered, however, that the village people were already at work building a church and had been meeting together for Christian worship in one of the houses of the village for over a year. The house had but two rooms, one eight feet square, and the other little more than half the size. When the missionary stood up to preach he found himself unable to do so on account of the low ceiling, and was compelled to give his message sitting in a chair.

FORWARD MOVEMENT NOTES

A PITTSBURGH layman says: "The Every-Member Canvass has placed it within our power at Wilkinsburg to take care of the apportionment, and this would be true of other places if they adopted the method."

IN 1907 one of the Baptist congregations in Toronto gave \$1,461 to home and foreign missions. Its men caught the impulse of the Laymen's Missionary Movement. The next year the offerings jumped to \$5,291, and have gone on increasing steadily ever since, reaching \$15,950 in 1912. The congregation has 590 members, so that the average gift per member for missions is \$27. The congregation is not counted a wealthy one. Before the enlarged missionary giving began the treasurer invariably reported a deficit in parish expenses at the end of the year. There are no deficits nowadays. On the contrary, during the last three years substantial amounts have been spent in improving the church plant. The congregation has increased the pastor's salary, besides paying off a considerable amount of its mortgage indebtedness.

THE first, and so far the only, parish in the Diocese of Pennsylvania to complete its apportionment for 1912-13 is St. Martin's-in-the-Fields, St. Martin's. Its apportionment is \$3,184. This amount was received before February 1st. But St. Martin's did not stop there. It has gone right on sending in offerings until on March 1st \$5,380 had been received. The Sunday school Lenten offering is still to be heard from, as well as the Woman's Auxiliary. Last year St. Martin's gave a total of \$7,072 to aid the Board in meeting the appropriations. This is an average of almost \$17 for each of the 425 communicants. Is there any other congregation in the Church that equals this record? St. Martin's uses the duplex envelope for weekly giving, but supplements it by occasional congregational thank offerings. Moreover, St. Martin's believes in

making frequent remittances to the Board of Missions. Every month since the new fiscal year began the treasurer of the Board has received a check from the treasurer of the parish. Here is the record:

September, 1912.....	\$1,171.06
October, 1912.....	1,170.99
November, 1912.....	195.35
December, 1912.....	374.36
January, 1913.....	1,118.97
February, 1913.....	1,338.84

A COMMITTEE of fifty recently made a successful canvass in St. James' Church, Providence. The work was completed in ten days. Nearly 300 regular weekly subscribers were secured for missionary support and the fund to pay the indebtedness on the parish house. More than this, the number of subscribers for parish support increased from 120 to 328. The chairman of the committee says: "To my mind the every-member canvass is the only way that all of the worshippers of the Church can be brought to contribute to the financial support of the Church's work."

THE Church of the Messiah, Providence, has used the duplex envelopes for several years. A recent canvass, however, has shown that there were many latent resources waiting to be reached. About 150 additional subscribers were secured. The treasurer reports the income for parish expenses as fifty per cent. larger, and the gifts for missions as seventy-five per cent. larger than for the preceding year.

NEARLY three years ago a missionary committee was organized in St. Augustine's Church, Wilmette, Ill. Although it contained only three members a vigorous canvass of the congregation was made and the plan of weekly offerings was adopted. One hundred and fifteen subscribers were secured from about 220 communicants. The subscriptions for extra parochial work amount to \$810 a year and are in ex-

cess of all apportionments. A member of the committee says: "We have found that instead of taking money out of the parish our subscriptions to the church have more than doubled. I think that there is growing in the parish a deeper sense of spirituality, and a more true conception of the meaning of the work of the Church on earth."

The missionary committee has been organized as a study class. Each member is expected to keep track of the progress of the Church in a certain section of the field and to report what he learns to each meeting. Some interesting information has been secured in this way, and a new demonstration has been given to the fact that "expression deepens impression." Once a month the members of the committee meet at a communion service with special intercessions for the Mission of the Church and for the work of the committee in the parish.

¶

TRINITY parish, Newport, R. I., has been giving largely for missions, but the offerings have come from comparatively few people. Recently 100 men gathered at dinner to consider what they might do to enlist a larger number of givers. Bishop Perry, Mr. George Gordon King and others made addresses. A canvass was determined upon. One hundred and thirty-two subscribers were secured for missionary funds. Moreover, pledges for parish support were much increased, and more than \$4,000 contributed towards the debt on Church and rectory. The rector writes: "Much interest has been aroused by this movement, and although the results are not large as respects the sum of money raised, the influence has, as a whole, been distinctly beneficial."

¶

"SEVERAL men have been entirely converted to missions and several others have been revived," is the cheering news from a parish not a thousand miles from the Atlantic Coast. "One man," says the rector, "a vestryman, sent in his check for \$50 as his year's

share for him. He is not a man of means at all."

It all came about because a new rector has been working hard to give the parish a missionary vision, something apparently it has never had. Just at the right time, his work was supplemented by a Sunday morning address by a layman, and a convention of the Laymen's Missionary Movement. "A year ago," the rector says, "the parish held three diocesan records. We owed more money for the Aged Clergy Retiring Fund, for the diocesan assessment and for diocesan missions than any other parish in the diocese. To meet these we had a deficit in the parish treasury, and less than ten people giving anything for any kind of missions. There was something given by individuals as specials, too. This was such a fierce showing that I used it as a means of interesting people in missions. The result was twenty more pledges to general missions and a very great interest in our diocesan obligations. I raised, by any means I could use, money enough to pay up these three amounts where we were in such great arrears. We went to last convention with a clean slate, but with nothing much done toward arousing the people to General Missions. Since then, I have been preparing them for that larger vision by preaching and personal teaching.

"We are now having a canvass. I had a meeting for a preliminary report yesterday afternoon and the indications are that the results will be what they are elsewhere, most successful. We have not had a missionary treasurer or a missionary committee, but we will have them both when this canvass is over. We put the duplex envelopes in the Sunday school (The Beginners' Duplex) and in one year our offerings have almost trebled. I think the Sunday school will give at least twice as much for missions, general and diocesan, as it gave last year.

"The morning light is breaking,
The darkness disappears!"

NEWS AND NOTES

The following notice has been sent to the large number who have been interested in the Conference for Church Work held in recent years in Cambridge, Mass.:

THE Advisory Council of the Conference for Church Work which in recent years has met at Cambridge held a meeting February 15, 1913, and, after taking all the circumstances into consideration, decided to intermit the meeting of the Conference this year.

The Council would call the attention of those who are interested in the work of the Cambridge Conference to the Department Conference to be held at the Cathedral in New York City the end of June.

With a view to a more permanent and effective organization of the work of the Cambridge Conference, and the enlargement of its field of usefulness, the Council proposes to call a meeting of those interested at the time of the General Convention, and it would be gratified to hear from those who may be able to attend such a meeting.

IN Trinity parish, South Norwalk, Conn., there was held in the middle of March a very successful missionary exhibit covering two days. Objects loaned from the Church Missions House constituted the exhibit, and special features in the way of addresses, missionary plays and a stereopticon lecture, filled the afternoon and evening meetings. From every point of view the effort was a great success.

JULY 10-17 are the dates for the next session of the Northfield Summer School for Women's Missionary Societies. The United Study Book "The King's Business" is by Mrs. Paul Raymond, and the Junior Book "Suggestions for Junior Missionary Leaders and Primary Class Teachers" by the Misses Applegarth and Prescott. Mrs. Helen B. Montgomery is expected to give the lectures each morning as usual. Miss Peacock will lead the Normal Study Class.

BISHOP STRANGE of East Carolina will be the Sunday preacher at the Conference of the Missionary Education Movement held at Black Mountain, N. C., during the first week of July.

GENERAL LEONARD WOOD, Chief of Staff of the army, says that the people of the United States spent more last year for automobile tires than was appropriated for the navy and that the salaries of chauffeurs amounted to more than was expended on the army. The navy appropriation was \$124,808,183, the army appropriation was \$150,035,897. Incidentally it is worth while to remember that the total of recorded gifts for Christian work abroad from all communions in the United States was \$14,942,500.

NANLING, one of the smaller stations in the District of Wuhu, needs a church. The Chinese building where services have been held is no longer adequate. There is no American missionary in the city, but Rev. F. E. Lund, of Wuhu, makes occasional visitations. Two Chinese have agreed to give \$100 each. A third may do the same. Mr. Lund has told the people that if they will raise \$600 he will try to secure \$400 from the Church Building Fund Commission in this country.

JAPANESE papers report that the magnificent temple of the Nishi Hongwanji sect of Buddhists, in Kyoto, has been heavily involved in debt, through "the enterprizes" of its "lord abbot." The obligations now amount to about \$2,500,000. The temple is immensely rich in some of the rarest art treasures in the world. No less than thirty-five *godowns*, or warehouses, are required to store them.

A FRIEND of Bishop Brent has promised to give \$4,000 for the erection of a hospital at Sagada.

IN sending a copy of the report of St. Luke's Hospital, Shanghai, for the past year, Bishop Graves calls attention to the increase of 18,000 in the number of out-patients and the increase of the total of patients treated of more than 20,000. "It follows from this," he says, "that we absolutely must have more help. Dr. Tucker must leave in the spring, he having been out his full seven years. Dr. Morris will then be left alone. St. Luke's has not the requisite foreign staff."

SECRETARY STIMSON, in his last report as Secretary of War, called attention to the fact that ten years have passed since civil government was established by the United States in the Philippines. "In this decade," he declares, "more has been done to maintain order, to develop industry and extend commerce, to increase wages and raise the standard of living, to advance education and to provide a common language, to relieve distress and eradicate disease, to train the different peoples of the Philippine Islands in the art of self-government, than was accomplished in the four preceding centuries of their history." Some specific achievements are the great improvements in the City of Manila, the increase in the railway lines from 100 miles to 700 miles, with additional trackage under way, the establishment of telegraphic communications between all important points, and the construction of 1000 miles of macadamized roads.

THE annual meeting of the International Missionary Union is to be held this year, as usual, at Clifton Springs. The dates are June 4th to 10th, both inclusive. The general theme of the meeting is to be "God Awakening the World." All foreign missionaries, whether active or retired, and all new missionaries under appointment, are invited to be present, and will be entertained during the week. Particulars can be obtained from Mrs. H. J. Bostwick, Clifton Springs, N. Y.

LET all who read this letter thank God and take courage:

"The enclosed \$10 is sent for the new Church Divinity School in Tokyo by a woman of St. Mark's parish, Philadelphia, who was given Holy Baptism fifty-five years ago on September 23d, the day the school was dedicated, as a thank offering for the opening of such a school and her baptism, and with prayers for its sixteen students and instructors. She wishes her mite could be a hundred fold larger." She requests her name to be withheld."

DR. W. W. YEN, a member of our Church in China, a son of the Rev. Y. K. Yen, one of the first clergy of the Chinese Church, and a former professor at St. John's, has been appointed minister to Berlin. Since the establishment of the Republican government at Peking Dr. Yen has been one of the assistant cabinet ministers.

THE entrance examinations for St. John's University, Shanghai, took place at the end of January. One hundred and seventy-seven applicants were examined in the city itself. Following the example of American universities, St. John's has arranged for examinations to be taken at other centers. Two hundred men in all took the examinations, but there are vacancies in the institution for only forty.

ONE of the teachers of St. Peter's Chinese mission, Honolulu, says that the knowledge of the Bible and catechism displayed by the children in her charge is marvellous. "Whole chapters of prophecies are recited by lads from eight to twelve years of age. One four-year-old repeated a psalm and sang a hymn! They really put to shame most American Sunday Schools."

ONE of the judges of China's supreme court, under the republican government, is a Christian.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Reverend Robb White, Jr., who for about four years has been stationed at Baguio, in the Philippine Islands, and who has recently been transferred to the more remote mountain station at Sagada, writes:

“WE arrived duly after the usual waits on cargadores and typhoons and with about as much mildewed stuff as a mountain trip in the rainy season usually entails. But our personal part was much more felicitous, for the children did not get wet once, and the typhoon that caught us at Cevantes—exactly the only place on the whole trail suitable for being caught. Also at one bad ford I took my baby out of his hammock and carried him over in my arms. The men carrying the hammock slipped and were washed down-stream quite a distance.”

* * *

The Rev. G. F. Mosher, of Wuaih, writing about visits to country out-stations, says:

“WE had a first rate time at Lok-chui-jau the other day, and admitted eleven catechumens. The interesting thing about them is that they are nearly all connected somehow with other Christians. One old man came with his grandson and granddaughter. Tsu T'a-t'a's second son's wife was one, and her adopted daughter—a woman of forty or so—another. A young man named Tsu—of another family—and his wife were two more. Tsu is the son of the first man who ever led our people to that village and who was to have been admitted also but he had to be away in Changchow. One man came by himself and the other three were from a neighboring village, Sih-ien-jau. One is the next younger brother of Zi Oen-siang, our catechist here, and the other two were a farmer and his son of fourteen. The hopeful thing is the way we are breaking away from the old custom of getting separate individuals, and now

are getting wives, children, brothers and grandchildren. Dzung-meu and I spent the late afternoon and evening in Sih-ien-jau, about sixteen *li* from Lok-chui. It is five times as well set up a place, and vastly more busy. In the evening there were twelve men who came to call on us on the boat. Every year sees a far brighter and more likely class of people getting interested. These people insist upon my opening in Sih-ien immediately, which of course I have no intention of doing; yet I have no doubt we shall have to do so when the time comes.”

* * *

One of our faithful missionaries in North Carolina writes as follows:

THE Church in the mountains and valleys of Western North Carolina is beginning to take hold on the hardy mountaineers as they gradually see and hear what is being done and spoken in the Saviour's name. A Baptist preacher attended the regular service held in the schoolhouse recently completed at White Oak, Polk County. Evening prayer was said and the different parts of the service were simply explained, the missionary preaching on both the scripture lessons in turn. A few weeks afterward he walked in from his distant home to tell the teacher that the memory of that beautiful service at the school house was ever in his mind and would she tell him more about the Church. She gave him some simple tracts and a copy of THE SPIRIT OF MISSIONS. Apparently the latter has done the work for he comes regularly for instructions and wants to belong and himself work in and for a church which is doing so much for others in all parts of the world. He offers us land for a schoolhouse and desires that his wife and seven children, as well as himself, be instructed for membership in the Church.

Rev. C. F. McRae, of Shanghai, writing from the house-boat on which he was making an itinerating tour among some country stations, says:

"I AM adding to my letter to tell you of rather an interesting and hitherto unusual experience which I have just had. When my boat arrived at Dzoongkoo, I was waited on by a committee from the Socialist Party, which is having a public meeting here today, with the request that I come to the meeting and deliver an address on Christianity. They kindly postponed their meeting until we had held our usual service, which today was a long one—Baptism and Holy Communion with sermon. I have seldom had a more attentive or apparently sympathetic audience than this political gathering, when I tried to expound to them the principles of Christian Socialism."

* * *

A brief message from St. Mark's, Nenana, Alaska, reads:

"It is fifty degrees below zero and all is well."

* * *

The Rev. James J. Chapman, our missionary in Nara Province, Japan, sends an interesting letter with the following explanation:

PERHAPS you can use the enclosed translation of a letter recently received from the catechist at Tatsuta, Nara Ken. The people there are strong in the faith but weak in the pocket-book. There is one man there who has some money and he will give 300 *yen* (\$150) and we need about a thousand *yen* to get a lot. The people in Tatsuta can raise 500 *yen*, I think. I shall try to get more. But they want and need a place upon which to put a building soon. There are good men around there who will come to church if we have a decent place for them to come to, as Mr. Sakaguchi says. Now it is his living room that we use. The altar is covered with a sheet between Sundays. * * * I said \$500 was necessary for the lot. I don't think one could be got for less. I said \$1,500 was necessary for a church. We can put up *something* for less than this, even

half, but we want to start right if we can. Two thousand dollars, or say \$1,750 with what the people now have, is needed. If somebody in America could give this how rejoiced we should be! It might mean one automobile less in America, but it would mean a great deal more amongst a people longing for a place of worship and a place to invite the un-Christian to come, and see and hear. I am going to have a hard time when I get back, explaining to these people and the people in several other places why I have not the means to build them a church.

Beloved Teacher Chapman:

Are your honorable wife and honorable children well? Every day I pray to God for all of you. Mr. Jo, Mr. Ogata and all here are well and working earnestly for God. At present we have five or six earnest enquirers. Please, I beg of you, work hard so that we can build a church here. Mr. Ogata will give 300 *yen*, Messrs. Jo and Yamazaki will give 150 *yen* towards a building. Besides these there are the wealthy men, Mr. Tomii and others (not Christians) who may give something. *If we build a good church good men will come.* I wish very earnestly to evangelize this place.

Please give my regards to Bishop Partridge, the Rev. Mr. Patton, and the Rev. Mr. Tyng. Also to their honorable wives please pass on our good wishes. We are praying for you every day. I wanted to write long before this, but not knowing English I put it off. It was my great fault. Please do the best you can for a church. Mr. Jo begs me to say so, too. He can't write English, either, and begs pardon for himself. Mr. Ogata, Mr. Jo, Mr. Yamazaki, Mr. Ueda, Mr. Ura, all send their most esteemed regards. How is Bishop Partridge now? Recently we had an intellectual culture meeting (Summer School) at Waka-no-ura and we had the pleasure of hearing Bishop Tucker's lectures.

My wife sends her best regards. We pray that the Grace of God and the Lord Jesus Christ may rest on your family. We salute you. We beg you to take care of yourself. Amen.

KAMETARE SAKAGUCHI,
Nammatsu Village,
(near Tatsuta town)
Ikoma District,
Nara Province.

When do you return to Japan? I want to see you soon. The Christians also as one body are waiting.

Bishop Graves, writing from Shanghai, says:

THE confirmation classes this year are noticeably larger and all seem to have been thoroughly prepared. One Sunday afternoon I baptized two girls from St. Mary's Hall. The parents of both girls are non-Christian, but left the girls perfectly free when they desired to become Christians. This attitude of parents towards children desiring to become Christians is significant of what is taking place in China. We have had the same experience amongst the boys, and it will manifestly help to bring many more of our scholars into the Christian Church, from which they have been kept away by the influence or command of their parents.

Every station seems to feel a new stir, and that means that the work will increase and that we need the staff to handle it. So far there is not a man applying for this district. It is very necessary to have at least three clergy as soon as possible, but, of course, I do not want them unless they are the right sort.

Surely there ought to be men to whom the fact that there is abundant work to be done ought to appeal. I freely grant that we cannot promise the spectacular, but we can promise opportunity in abundance.

* * *

Here is a cheery message from Sagada, among the mountains of the Philippine Islands:

IN the mission we are pegging along quietly and steadily. We have something like 1400 people baptized, scattered over a wide and hard area, and it keeps us pretty busy. We have five good native catechists. Where we would be without them I don't like to think.

* * *

Rev. F. E. Lund, of Wuhu, tells this incident in connection with a visit to the out-station at Nanning:

ON going back to the school about ten o'clock at night I found in a dark corner on the street a poor boy, half frozen to death. His piteous groaning attracted my attention. His legs were already numbed and his feet

swollen and covered with chilblains which made him quite unable to move. He told me he had been driven out from his home a few days ago, as his father and younger brother were on the point of starvation. His mother died last year in the famine. I knew that it was up to me to save him. There was no one else to do it. The cold night would have finished him. So I had him carried to our school, where we gave him a warm bath and put him into new wadded clothes. During the night he was in great pain and delirious, but in the morning he seemed hale and hearty, and proved to be a most straightforward and clever little man. He is ten years old, but very small for his age. It was most interesting to see how heartily our Chinese neighbors endorsed this little bit of charity. One gave me \$2 to help pay for the clothes. Another brought two pairs of socks. Some one sent a hat and an innkeeper sent bedding. If we only had a trade school to put such boys in we could do a little work along this line and it would certainly meet with the approval of the best class, who would be sure to give substantial help. At any rate, it would be a work that the best Chinese would appreciate and understand.

* * *

Rev. Robert C. Wilson, of Zangzok, China, sends these suggestive notes:

IN Ts-daung some non-Christians of the local "country council" have given about \$4 to the improvements on our rented chapel there. In the town of Hyui-poo, near Meli, a non-Christian has given \$5 toward the purchase of our chapel there recently.

The measures against the use of opium are being carried out here with a strictness unexpected by the majority. The city officials are stricter than those in the country.

There was some bribery in the late elections, but not much considering the extension of the voting privilege.

The country about Zangzok is more free from robbery and night attacks than for several years past.

From the Shanghai School for Catechists, Wusih, China, the Rev. John W. Nichols writes on January 20th:

WE graduated four fine men at Evening Prayer last night—men the best trained we have ever had and withal the most humble—men whose one request as they left was that we would remember them continually in our prayers.

* * *

Our missionary among the Indians in Fay, Okla., writes:

OUR reading-room is open every night after service and continues to be an important part of our work. We need more games (checkers, jack straws, flinch, etc.), books and pictures. The books and magazines are not only enjoyed in the reading-room but are distributed among the white people for a radius of thirty miles around us.

* * *

Bishop Huntington, who has recently completed a trip through the country stations connected with Anking, writes:

“WE need more equipment in several places, especially in Sousung, where we have a rapidly growing work (I confirmed nine persons) in inconvenient rented quarters. There is a house there which I think we could get for about \$1,000 gold, possibly less. It was built at a cost of about \$10,000 but the family who built it decided that it was unlucky and have moved away, the chief members of the family no longer living in Sousang. It would need two or three hundred dollars more to put it in repair, but if we could buy it, I think we should have a plant worth at least \$3,000, which would be ample for our needs for a good many years to come. There would be room not only for the chapel, but also for the guest rooms, boys' and girls' day schools and quarters for the workers, and I think something to spare after that. Of course we have no money. It seems to me a chance which we ought not to let slip. It is, of course, possible that when they hear that foreigners want the house the price may rise beyond what it would be worth while for us to pay.”

Writing on January 1st Mr. C. W. Williams, of Chena, Alaska, tells of the Christmas Communion offering of the Indian congregation. His closing question is suggestive:

YESTERDAY morning the Indians at Chena village were given their Christmas Communion, at which seventeen received. They had been preparing with great earnestness for their offering, being stirred by a spirit of rivalry with Salchaket, in addition to the ordinary causes. Owing to the larger offerings usually given by Salchaket, the Anvik committee on apportionment stipulated a larger share as due from that village, although the two villages are of about the same size and earning capacity. So Chena was determined to show that they could do as much per capita as anyone, and their effort resulted in an offering of \$37.60. This, with \$5.25 given by visitors, is being sent to the Board.

I have wondered if the lesson of the Salchaket offering for Christmas, 1911, has borne any greater fruit than this. This offering means even a greater increase over the old ones than appears on the face of it, for over a dozen of the people who usually give well were visiting at other villages (Salchaket and Nenana) and whatever offerings they made went in with these other villages. Further, only the gifts of the Indians themselves are counted in that \$37.60, although usually the offerings of the mission staff are included in the offering of the village.

Do people generally show their resentment of a comparatively small assignment in the apportionment by making a large offering toward it?

* * *

A READER of long standing sends a remittance to THE SPIRIT OF MISSIONS, and remarks: “I enclose check for \$3.00 which will put me well ahead. As I am 84 years old I can hardly hope to renew it again, but my unflinching interest and best wishes are always with you.”

* * *

A DELAWARE Churchwoman recently sent \$1,000 for the New-China Fund.

LITERATURE OF MISSIONS

BOOKS RECEIVED

- THE EDUCATION OF WOMEN IN INDIA. By Minna G. Cowan, M.A. Fleming H. Revell Company, New York. Price \$1.25.
- NATHAN SITES. By S. Moore Sites. Fleming H. Revell Company, New York. Price \$1.50.
- A RAINBOW IN THE RAIN. By Jean Carter Cochran. Fleming H. Revell Company, New York. Price 50c.
- A CHINESE ST. FRANCIS. By C. Campbell Brown. Hodder & Stoughton, New York. Price \$1.00.
- THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY. By Giovanni Luzzi. Fleming H. Revell Company, New York. Price \$1.50.
- CHINA AND THE MANCHUS. By Herbert A. Giles. University Press, Cambridge, England, and G. P. Putnam's Sons, New York. Price 40c.

The Education of Women in India, by Minna G. Cowan, is a companion book to "The Education of Women in China," published two years ago by Revell. It is a comprehensive little encyclopedia of the girls' schools and colleges throughout India. The first two chapters deal in a succinct but illuminating manner with the history of the education of Indian women and with some of the large problems which present themselves to-day. The body of the book is devoted to the study of what is being done in the various provinces, and the work of important Government, private and Mission schools is taken up in some detail. Statistical tables illustrate graphically the degree of illumination to which the women of each province have attained. A chapter on the five women's universities is especially interesting.

The burden of the book is the great need for religious education among the women of India. Miss Cowan treats her subject intelligently and sympathetically, and in spite of her very humble preface she seems to have a real grasp of the situation. Her book should be of interest and value to anyone who is studying conditions, whether religious or purely educational, in modern India.

Nathan Sites: An Epic of the East, is an admirably written biography of one of the early missionaries sent to China by the American Methodist Episcopal Church. When the young junior preacher from Ohio and his bride set out on their first journey to the country of their adoption, they sailed from the New York tea wharves in the clipper ship "Cathay" in June, and rounding the Cape of Good Hope reached Foochow in September. That was in 1861; Dr. Sites died in 1897. Meanwhile strong foundations for a native Church had been laid, there was a body of some fifty ordained ministers and a membership of

more than four thousand. In 1881 the Anglo-Chinese College in Foochow had been founded, the first of its type, which thirty years later was to send so many volunteers to fight in the cause of their country's liberty.

The story of the growth of the Methodist Mission in Foochow and the central part played in it by Dr. Sites is told in a picturesque and stirring way by his wife. Particularly interesting are the accounts of the pioneer journeys drawn largely from the missionary's journals which were written especially for Mrs. Sites. The devoted character of Dr. Sites himself, no less than the sweetness and unselfish love of his wife, which cannot help shining through the modesty of her style, endeavor to us both the actors in this drama of the Kingdom.

The volume is well printed, and illustrated with a generous number of tinted photographs, and with twelve exceedingly dainty little landscape pictures colored by a Japanese artist.

A Rainbow in the Rain, the title page tells us, is "the Journal of Margaret Watson, a Sojourner in England, and the Letters of Chu Shien Yo, a Chinese School Boy." It is a very fanciful little love story, with enough "local color" to pass muster as plausible, though in places it makes rather large demands upon credulity. But the missionary feeling is good and the picture of Chu Shien Yo's life in the Mission school is suggestive.

The Struggle for Christian Truth in Italy is a series of lectures dealing in a rather sketchy way with the progress—or, as the author would call it, the *regress*—of Christianity in Italy. For those who are interested in the endeavors that are being made to make Protestants out of the Italians, the book should prove a useful manual. Chapter IV, dealing with the Waldensian movement is the best in the book. From many points of view the Waldensian Church deserves recognition, and therefore we are glad to see this publication. The last chapter deals with Modernism and will accordingly be of interest to many at this time.

China and the Manchus is one of the series of Cambridge Manuals of Science and Literature. The entire history of the Manchu dynasty is compressed into one hundred and forty pages. This does not allow space for much more than an out-

line, but in spite of this fact the volume is interesting, since the style is clear and the characteristics of each reign are well defined, and it is possible to gain on reading it a vivid and intelligent idea of China under the Manchus. As a hand-book for a Mission Study Class, we recommend the volume highly.

A Chinese St. Francis: The Life of Brother Mao. By C. Campbell Brown. George H. Doran Co., New York. \$1.

Mr. Brown has told the story of a remarkable life with simple directness and no little literary charm. Cheng Yung-Youan was the son of poor parents in southern China. As a baby his mother nicknamed him Yeh Mao—little wild cat. The latter part of the name clung to him through life. Mao was a man grown before he heard the Christian Gospel. For a long time he resisted its attraction. Once he had decided to follow the Christ the bitter and continued persecution of family and neighbors could not swerve him from his allegiance. He developed such patience, self-sacrifice and humility, coupled with tireless endeavor to tell the story of our Lord's love for men and His readiness to help them break the shackles of sin, that he well deserved to be likened to the great Italian saint of the thirteenth century. His persistent and finally successful effort to win his brother, Cheng Tu, to the faith, showed him to have the spirit of a St. Andrew as well.

Mr. Brown has attempted no formal biography, but has grouped in five general sections many incidents of Cheng Mao's life, both before his conversion and after he became a catechist of the English Presbyterian mission. So long as the Gospel can produce such a character as Cheng Mao none need question its revolutionary power and its ultimate triumph.

THE CONSTRUCTIVE QUARTERLY. Published in March, June, September and December. Seventy-five cents per copy. \$2.50 per annum. George H. Doran Company, 38 West 32nd Street, New York, Publishers.

With the publication of **The Constructive Quarterly** a new and powerful factor is added to the forces making for Christian reunion. The Quarterly stands for the entire body of Christianity. It describes itself as "a journal of the faith, work and thought of Christendom." The Quarterly frankly disclaims any "scheme for propagating a system for the unity of Christian churches." It does invite "the free, living and deliberate statement of actual, operative belief." It is just be-

cause of this that we believe it will be able to render an unprecedented service in the effort to bring Christian people of sundered communions together. It seeks not merely neutral ground; it endeavors to find the common standing ground for all Christian people. How extended that common ground is, becomes more evident after reading this first issue of **The Constructive Quarterly**.

The inspiring paper of the Rev. Dr. DuBose upon what he calls "the constructing of Christianity" admirably prepares the way for the positive but considerate statements of such a diversity of writers as Mr. Wilfrid Ward, who as a Roman Catholic writes upon union among Christians; Archbishop Platon, who contributes a message from the Russian Church; and Mr. Arthur Henderson, who as a Christian and a leader in the English Labor Movement shows the close connection between religion and the needs and aspirations of the men and women who are doing the world's work.

We venture to say that the interpretation of "The Church of France Today" given by M. Georges Goyau, and of the "Reforms of Pius X" given by the Rev. John J. Wynne—both devout members of the Roman Communion—will be a revelation to many non-Roman readers. On the other hand Dean Matthews' description of the "Awakening of American Protestantism" and Bishop McConnell's statement concerning "The Significance of Conversion" will present the unsuspected phases of Baptist and Methodist thought to members of the historic communions. It is certainly interesting to a Churchman to find a Methodist bishop declaring that "The best Christian procedure would seem to be to make the child think of himself as belonging to the Kingdom of God from the beginning, and to lead him to the place where with deliberate setting of the will he ratifies for himself the principles of the Kingdom."

Any effort to bring Christian people more closely together inevitably has vital bearing upon the mission of the Church throughout the world. The Constructive Quarterly therefore recognizes that "the obligation to witness to Christ is as wide as Christendom, that the need of that witness is as wide as humanity, that only a united witness can meet this universal need."

When the achievements of 1913 in the sphere of our common Christianity come to be estimated we believe that one of the most significant events of the year will be recognized to be the publication of **The Constructive Quarterly**.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, Danbury, Conn.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Africa

Miss M. S. Ridgely, of Cape Mount.

China

Hankow

Miss A. M. Clark, of Hankow.

Rev. A. M. Sherman, of Hankow.

Rev. R. E. Wood, of Ichang.

Japan

Tokyo

Rev. J. C. Ambler, of Tokyo.

Rev. P. C. Daito, of Tokyo.

Porto Rico

Rt. Rev. J. H. Van Buren, D.D.
(in Fifth Department)

The Philippines

Miss Ellen T. Hicks, of Manila.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va. The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

CARRYING THE MESSAGE

COLPORTEURS of the British and Foreign Bible Society have a great variety of experiences in the course of a year, as evidenced by this paragraph in the society's last annual report:

"Last year in South India among the Eastern Ghâts a colporteur caught sight of a tiger 'crossing his path about a furlong ahead.' In Burma a colporteur met a leopard 'face to face.' Another Burmese colporteur, who was swimming across a creek in the absence of ferry or bridge, narrowly escaped being drowned in the swollen current. At a town in Peru a Bible-seller was cruelly beaten by fanatical opponents. In Siberia two colporteurs traveling by sledge over the snow lost their way in a blizzard, until they were rescued by the sound of a village church bell which tolls all night during storms. Amid the widespread insurrection and anarchy in Persia one of our colporteurs was arrested and charged with being either a spy or an assassin. In the far north of Russia Colporteur Maslennikoff, who had met with an accident, landed last June at the Solovetski Monastery, beyond Archangel. Here the Russian monks not only treated him with the utmost kindness, but took charge of his colportage, and sold for him 500 copies of the Scriptures."

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

At the request of Bishop Rowe the appointment of Deaconess Bertha B. Mills, of Philadelphia, as woman worker at Allakaket in place of Deaconess Clara M. Carter was approved by the Executive Committee on March 11th.

At the same meeting the Bishop's appointment of Miss Rhea G. Pumphrey, of Philadelphia, to Allakaket in place of Miss Anne E. Cady, whose resignation because of illness has been accepted, to date from September 1st, 1913, was approved.

At the meeting of the Executive Committee on March 11th, the resignation of Miss Alma R. Lewis, of Fairbanks, was accepted to date from September 1st, 1913.

At the same meeting the resignation of Miss Louise F. Mead, of Ketchikan, was accepted, to date from February 1st, 1913.

Brazil

The Rev. John G. Meem and family, returning after furlough, left Lexington, Virginia, on March 17th and sailed from New York by the steamer "Vestris" on the 22d for Rio de Janeiro.

Haiti

The Rev. J. J. Constant, for many years a missionary in the District of Leogane, died on February 15th.

Hankow

The Rev. Robert E. Wood on regular furlough left Ichang January 21st and, travelling by way of Siberia and London, arrived at New York on March 16th.

The Rev. Edward Walker, who was appointed on November 12th, sailed from Marseilles by the steamer "Kamo Maru" on March 22d.

Mr. Robert A. Kemp, on regular furlough, with his wife and baby sailed from Shanghai by the steamer "Korea" on February 7th and arrived at San Francisco on March 4th.

Mr. T. J. Hollander, on furlough, with his family left Hankow about March 1st for England.

Dr. Mary V. Glenton, returning because of illness, sailed from Shanghai on March 7th for London. She expects to reach New York about May 15th.

Miss Alice M. Clark, on regular furlough, sailed from Southampton by the steamer "Oceanic" on February 26th, arrived at New York on March 4th and proceeded to her home at Skaneateles, N. Y.

Miss Louise L. Phelps, who sailed from Vancouver on December 26th, arrived at Hankow on January 19th.

Kyoto

At the request of Bishop Tucker the appointment of Mr. Louis Ashby Peatross, of Norfolk, Va., was approved by the Executive Committee on March 11th, to take effect from the date of his ordination to the diaconate.

Mexico

Miss Mattie Creel Peters reached Mexico City on February 10th and entered at once upon her duties as House Principal of the Mary Josephine Hooker Memorial School.

Porto Rico

At the request of Bishop Knight the appointment of the Rev. R. S. Nichols as Archdeacon of Porto Rico and Haiti until January 1st, 1914, was approved at the meeting of the Executive Committee on March 11th.

Shanghai

At the request of Bishop Graves the appointment of Mrs. W. H. Standing, as a woman worker in the Shanghai District, was formally approved by the Executive Committee on March 11th.

The Rev. and Mrs. B. L. Ancell, who sailed from San Francisco on January 9th, arrived at Shanghai on February 2d.

The Rev. T. L. Sinclair, on regular furlough, sailed from Shanghai by the "Tenyo Maru" on January 20th and reached his home at Naxera, Gloucester Co., Va., on February 22d.

Miss Annette B. Richmond, who sailed from San Francisco on January 9th, arrived at Shanghai on February 2d.

Tokyo

The resignation on January 1st, 1913, of the Rev. William H. Smart, of Ashikaga has been accepted by Bishop McKim and the Executive Committee.

The Rev. A. W. Cooke and family, who sailed from Yokohama by the "Shinyo Maru" on February 22d, arrived at San Francisco on March 10th.

Dr. R. B. Teusler, having been granted a special leave of absence by Bishop McKim and the Board of Missions, sailed from Yokohama by the steamer "Korea" on February 15th, arrived at San Francisco on March 4th and reached New York on the 8th.

Wuhu

Mrs. C. F. Lindstrom, returning after leave of absence because of illness, is to leave her home at Torhamn, Sweden, about the 15th of April for Kiukiang, China.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



How they play at Whirlwind

UNITED OFFERING DAYS AMONG OUR INDIANS

IN OKLAHOMA

By Harriet M. Bedell

THE work of this mission is so varied and each department seems so important that I find it difficult to decide upon what to base a report of it.

Whirlwind being the center of our activities I will start here. Christmas was a very joyous time, and the weather being fair, a great many visiting Indians were here. On Christmas Eve we had our tree and the distribution of gifts which we were enabled to make from the splendid boxes sent from several branches of the Woman's Auxiliary and Juniors. Everybody, from the babies to the old, old Indians, was very happy, and received gifts which gave not only pleasure but comfort. The school told the story of our Lord's Birth in different ways, and no part of the program was more enjoyed than the reciting of "Glory to God in the highest," by the smallest pupils, who understand but little

English. The service on Christmas morning was very impressive. The church was prettily decorated by the young people, who carried out their own ideas; and the result was beautiful, the Indian being naturally artistic.

A ten days' vacation enabled the Indians to visit their friends, and the day after Christmas there were very few of them in camp. I spent my vacation in Chickasha, with the diocesan president of the Woman's Auxiliary. There I gave talks to the Sunday-school, Woman's Auxiliary, Woman's College, and, at our "Epiphany tea," on the United Offering. The Juniors there entertained me very pleasantly.

On the way to Chickasha, I stopped off at Chilocco, at the home of the Rev. L. J. H. Wooden, now in charge of our work. On Friday night there was an impromptu entertainment, including the singing of carols and the distribution of gifts. We have about a hundred members of the Church here, and go once a month to minister to them. The super-

intendent is very cordial to us, and allows me to work freely among the students. I have been going there for five years, and have always been made very welcome. We expect to have ready a large class in the spring.

School reopened on the ninth of January, and since that time we have been busy, almost overwhelmed at times, on account of so much sickness, not only in our own camp, but elsewhere. Within the last three months I have made visits to Watonga, Deer Creek, Thomas, Old Crow and Etna.

Almost every night after school there have been patients to care for, so the sewing-class had to be given up; but the girls have been mending, etc., in school, each one spending a few minutes each day with her needle. They like the change, and it is so satisfactory that I shall continue it.

We have service every night at seven, and the school attends in a body, meeting in the guild house and marching to the church. The schoolboys are in the choir. Much of the service is interpreted in Cheyenne by our faithful deacon. There being no written language, he interprets directly from the English.

Our reading room is an important part of our work, and is open until nine o'clock every night after service. The young people play quiet games, read, look at pictures, or write letters. In many of the *tepee* homes there is no light save that from a fire in a hole in the ground or perhaps a lantern. By opening the reading room we prevent much camp loafing, and often opportunities come for a little talk with some one.

Blind Bull came in one night, to talk about his daughter being confirmed. In the course of the conversation I suggested his taking the step, too. He said he would think about it, and told the following dream:

"A long time ago I had a dream. Heaven opened, and a ladder was dropped to the earth. An Indian came down and told me that Jesus was God, and that I should follow His teaching as

taught by the white man. I have tried to do this."

I told him I believed he did as far as he knew, and he has promised to come to hear more about the Church. Will you join us in the prayer that he will find his way to the fold?

This is just one of many such experiences. A picture sometimes arouses interest, and I hear at my desk, "*Vic-sehia*," (my Indian name) "what's this?"

Mrs. Antelope died on February fourth. She had been ill a long time, and during the last few weeks she wanted me with her all the time, but on account of the school I could go only on Saturday, except once when she was very bad. A great many Indians had gathered there each time, and they assembled in a large *tepee* belonging to Crooked Nose (*Mote gay is*) for me to talk to them.

Several visits were made among Indians at Deer Creek. The evening camp fire, with its stories, is so interesting. It is an old Indian custom for the son-in-law never to be in the presence of or to speak to the mother-in-law, so she cannot live in the house with her married daughter, but has her own *tepee* in the yard. One old woman invited me into her *tepee*, and told the other side of the Indian troubles, that we read of in history. It was most pathetic, how the soldiers drove them all, women and children, from their homes, shooting them as they went. On one occasion a storm arose which made the soldiers go back. The Indians gathered in a cañon, and when they found how many of their number were missing, they spent the night wailing.

Our work is very worth while. Many of the Indians are not yet Christians, some are "on the fence," and those who have started on the "Jesus' road," as they like to call the Church, need careful and constant teaching on account of the inwrought traits of character and their religious nature. Everything they do has a religious ceremony. Our Church is growing slowly. The Indians like our worship, with its fasts, etc., and

our only discouragement is lack of funds and helpers. Our good bishop is doing all he can, and much of the discouragement flies, working under him.

On January first I completed five years among these Indians, and during that time my interest and enthusiasm have never lessened. I have come very close to the Cheyennes, and go in and out among them like one of their own. They always make me very welcome, even the medicine men and others who are not Christians.

In a few years the restrictions will be removed by the Government, and the Cheyenne will no longer be a ward, but an independent citizen. They have so little idea of the value of money and time that for the older ones it will be serious, and they will need friends more than they have ever needed them before. We are trying in our Christian teaching to prepare them for this time. We are also, in our visits, trying to encourage the developing of one spot which they may call home. All of this is slow, and only with your help and prayers can we accomplish very much among the older Indians.



"I go in and out among them like one of their own"

VISITING IN ONEIDA

By Sister Lillian

ONE bright August day John Quincy Adams brought his horse and buggy to our door, and we started about noon. John Quincy is our senior warden, faithful and kind and always so willing to help us in our work by letting us have the horse and buggy.

The first stop was at the house of some white people. Since Oneida has become a township great changes are taking place. These people are building their little homes and cultivating the fertile land, and Oneida is fast becoming a new country. We always try to welcome all new comers, and so stop at all the houses as we drive along.

This family we had met before, as two of the children had attended our Sunday-school when they lived near. We had missed them for some weeks, but were glad to find them in their new home, but sorry they were too far off to get to Sunday-school. Here was a child of nearly two years still unbaptized. We had urged its baptism before and now spoke of it again.

The next stop was at an Indian home. By this time it was raining, and our beautiful day was a thing of the past. In this house we found a mother and eight children, who greeted us warmly, helped us out of the buggy and cared for the horse during our stay. This family had all been made Christians. The father and mother take turns in coming to church with the older children, and although five miles away, are present nearly every Sunday, many times walking the distance both ways.

We made eight visits that trip, but will mention but one other in contrast to the first one. As we drove along a little log hut came into view. As we approached we saw a woman with a baby in her arms and a small child by her side, coming out of the house, apparently to meet us. She waved her hand as we stopped, and came rapidly towards us, saying: "Sisters, we are so glad to see you.

Me bring baby to Church next Sunday; just waiting for my man to come home, he wanted to go, too." (The husband was away at work.) "Sorry to wait so long for baptizing." (The baby was a month old.) "Have you a horse?" I asked, for I saw no place for keeping one. "Oh, no; we walk—that reason I'm waiting for my man to come home." The distance was fully five miles.

"Poor Indians!" we say; yes, but many a lesson is brought home to us as we behold them in their simplicity and loneliness—such childlike love and obedience.

WINTERING AT ONIGUM

By Pauline Colby

MY day begins about six o'clock. During the very cold weather I first glance at my thermometers. This morning I found the mercury in the house just above the freezing point, on the porch twenty degrees below zero. I proceeded to get my fires, which had been banked up for the night, into an active blaze and to prepare my breakfast. After that was disposed of and a half-hour spent quietly in reading and preparation for the day, I set my house in order and brought in wood and ice. All this by lantern light; but now day began to break, and when the sun rose, with two magnificent "sun dogs," I knew what to expect of the weather. The next two hours I was busy in getting some lace work ready for waiting workers, then there was a lengthy interview with a man about delivering and sawing wood for use at home and in the guild house. Next came a request for medicine for a sick baby. Then I prepared the noonday meal for myself and the man who was sawing wood for me, and after partaking of that repast, and clearing up afterwards, I got my mail.

In that, among other letters, I found one from one of my Sunday-school pupils, who has recently moved away from the reservation. He reminded me that I had promised him a Bible and some Sunday-school leaflets, so that he might

keep on with his lessons; also that he had, during the fortnight's school vacation, trapped a number of weasels. This same mail contained the coveted Bible, and I repacked it, wrote the boy a long letter, encouraging him to continue his reading and study, and mailed the book and letter. Then I looked over and prepared some work for our next guild meeting. A friend had kindly sent me a quantity of very nice sample pieces of dry goods, and these we will convert into quilts, for which there is always a ready sale among the Indians. The proceeds of these sales go partly towards the United Offering and partly to pay the church dues here.

In the course of the afternoon there were several lace makers in, to return finished work and get fresh pieces to make. Then came an old, old woman and her small great-grandchild. They had crossed the lake, drawing a little sled on which to carry back their weekly rations of pork, flour, tea, sugar, soap and matches. They told me, that through some mistake they had been overlooked and had received no gifts from the Christmas tree. Fortunately I found among the mission things some good warm clothing that filled their hearts with joy, and a doll for little Mary, that quite eclipsed the warm stockings and other useful things.

By this time it was dusk, and the wood and ice had to be brought in for the night. Some neighbors dropped in and I read aloud from a new Christmas book.

Thus I find plenty to do beside teaching lace making, in Auxiliary work, Sunday-school teaching, helping to minister to the sick and aged, sometimes baptizing the dying and burying the dead after preparing with my own hands the rude box which the Government furnishes and making of it a seemly coffin. I think that the care of twenty girls in a small Church school, for whose spiritual, moral, mental and physical welfare I was in a large measure responsible, was excellent training for my work here.

NOTES ON THE FEBRUARY CONFERENCE

WOMEN gathered from eleven diocesan branches to hear the report from Massachusetts on their "Ideal of the Woman's Auxiliary to the Board of Missions." The representation was from Bethlehem, California, Connecticut, Long Island, Massachusetts, Newark, New York, New Jersey, Pennsylvania, South Dakota and Western Massachusetts.

At ten o'clock Bishop Lloyd celebrated the Holy Communion in the chapel, and following the service in the board room Mr. Wood gave ten minutes' talk on current events in the mission field. A few reports were then made upon recent meetings—the Institute for the women of the Seventh Department, held in Kansas City; for the Iowa branch, in Des Moines; for the Long Island branch, in Brooklyn, and the apprentices' classes of the Domestic Committee of New York, in which young women are being trained to take leadership in the Auxiliary, and especially to learn methods of presenting the Auxiliary and Domestic missionary work at meetings.

The subject of the day was then presented by Mrs. Lowell, President of the Massachusetts branch.

It is next to impossible for a group of women who have been associated for years with the various phases of any organization to disabuse their minds of its *present* working conditions long enough to conceive of what it would be in an ideal capacity.

The Woman's Auxiliary in rendering its splendid service of the past has largely regulated its action by two things: First, by the *desire* of the Board of Missions for help in the support of its work; second, by the *response* that it has been able to get from the women in the parishes. Within the last two years great changes have taken place, as the result of the changed apportionment system, both in regard to what the Board expects of its Auxiliary and in the enlarged opportunity which is thereby presented to us in the parishes. It is evident that this must mean a readjustment of our outlook and methods of work and the careful consideration of a policy by which to guide our actions. Let us, then, forget for the time being, all those phases through which we have passed and the con-

ditions under which we have worked, and on the basis of what the Board *now* expects of us and the *new situation* in the parishes, outline our ideal of what the present Woman's Auxiliary should be.

First—The Board expects that we shall do *everything in our power* to further the work for which it stands. What does the Board stand for? Ideally, for the discovery of how and where the Church may give her *best* service in the extension of the Kingdom of God, and for the education of the Church until she accepts her responsibility for this service. It follows that we, as its Auxiliary, must aid the Board, not only by our constant endeavor to *know* what is needed, but also through our effort to *meet* the need, both by our own missionary activity, and by that of others whose interest we can gain for the Cause we serve.

Second—The new situation in the parish is as follows, in the Diocese of Massachusetts: The apportionment now covers the *gifts under appropriation* of the whole parish, including the Sunday-school and Woman's Auxiliary. The Sunday-school continues to give as a group, but the Auxiliary, following the recommendation of its Diocesan Committee, takes part, not as a group, but by its members individually, giving as parishioners. At first sight it would seem as though this would greatly simplify the Auxiliary's organic work, reducing it to matters of specials, boxes and the United Offering, but there is another side to the question. The newly awakened sense of missionary responsibility, which is rapidly making itself evident in the parishes, offers to us an unprecedented opportunity to make the problems of those who represent us in the Mission Field so widely known that many will gladly aid the Board of Missions in its efforts to solve them. Hence it becomes peculiarly our responsibility, as loyal members of the Auxiliary, to see to it that our parish apportionment is met, so far, at least, as the women are concerned, by the fair and intelligent support of every woman in the parish. Also, that we offer to all a chance to share with us in whatever special interests we take up, and in the United Offering.

Based on these two things, it would seem that the ideal Auxiliary Branch ought to be a sort of dynamo for the generation of missionary activity in every part of the parish, especially, of course, among the girls and women.

When we turn to the practical application of such an ideal, we are confronted with the inevitable difficulties of conflicting claims. Two types of parishes are perhaps most common and will serve for purpose of illustration. First, the rural parish where

there is just one set of women to do all the work, and the problem is how to get due recognition for each department—parish, local charity and missions. Second, the large city parish where there are many groups of workers, often with no special connecting purpose. Our problem, in both cases, is how to gain the willing coöperation of *all* women in the task for which the Church created its Board of Missions, the extension of the Kingdom of God.

Suppose, in the case of the city parish, about twenty per cent. of the women are actively interested in missions, forty per cent. are particularly and often exclusively occupied with other parish activities—Sunday-school, Guild, Mothers' Meetings, Girls' Friendly Society, etc., and the rest not definitely connected with anything. How shall the twenty per cent. make their enthusiasm so vital and so reasonable that the other eighty per cent. will inevitably catch the infection and become loyal supporters of the Church's Mission? Surely not by continuing to meet and work indefinitely as twenty per cent., not by confining their meetings to one time, one place and one kind of work. Surely not by holding exclusively to one set of interests and ignoring those of others. If we in the Auxiliary would have others share in the work for which we stand, we must, in a measure, take part in theirs. We must send our members into the Sunday-school, Girls' Friendly Guild, etc., recognizing that some of us can do our most satisfactory Auxiliary work through these organizations and confident that as a result their members will in turn also make our interests their own.

In certain parishes in Massachusetts, so strong has become the conviction that our best work under present conditions can only be done in *organic* connection with others, that the Woman's Auxiliary has been the prime mover in the organization of a general parish guild within which it constitutes one of the departments, constantly seeking to inspire and help all the women to make conscious and intelligent use of their special lines of work for the strengthening of the Church's Mission.

The ultimate result of such a Guild, leavened by the enthusiasm of an ideal Auxiliary Department, would be that every woman would become in some measure *actively auxiliary* to the Board of Missions, and would thereby take her part in the extension of the Kingdom.

In the case of the rural parish, this general guild is practically a necessity, and in consequence the problem of coöperative work seems easier of solution.

After all, does it not follow that the chief necessity is that we and others gain a clear understanding of the real *unity of purpose*

which *fundamentally* should unite us all? The extension of the Kingdom of God is the thing for which all true Christians must stand, and for the accomplishment of which all groups of workers, no matter how various their methods, must strive.

The Board of Missions itself was organized by the Church to attend to but a part of this task, and though its scope will, we hope, soon be enlarged, so as to include much more than what is now covered by the term Domestic and Foreign Missions, there will always be a sense in which women, as completely loyal Christians and Church members, must take part in the parish activities for which the Board does not stand, but which, none the less, tend to the Extension of the Kingdom of God.

To sum up: The ideal Auxiliary must owe its loyalty, first, to Christ, whose Kingdom it seeks to establish; second, to our Church, which is a missionary society; third, to the Board of Missions to which it is specifically Auxiliary.

It must act in two ways: First, by direct work for the Mission Field, i. e., prayers, offerings, boxes. Second, by indirect work, the upbuilding of the missionary fabric of the parish which will ultimately strengthen the Board work, i. e., educational work through the Guild, Auxiliary, Sunday-school and other organizations, and sympathetic coöperation with women of *all* interests.

To close with a definite policy as to the methods which may be employed in a parish in the realization of our ideal:

Our Aim shall be to act as a leaven in parochial life, stimulating all women to take part in the extension of the Kingdom by coöperation with the Board of Missions.

Our Organization shall be a representative group, closely related to all women workers in the parish, and capable of indefinite enlargement.

Our Membership shall include all baptized women of our Church, who desire to be members, and who by their prayers, work and gifts are helping the Missionary cause, through the Board.

Meetings shall be of two kinds: First, for actual and definite work. Second, general meetings for all departments, for inspiration and the increase of knowledge.

Missionary Education, which is probably the most valuable means of realizing our aim, may be conducted by the following methods: First, Missions Study Classes; second, Normal Training; third, Institutes; fourth, Programme Meetings; fifth, Summer Conferences.

In order that we may realize the strength and inspiration that result from fellowship in this great organization, as well as to encourage the contribution and exchange of

ideas, that make for greater efficiency in our work, we would recommend: *First*, that branches take part in *every way possible*, through their delegates, in diocesan, district and neighborhood conferences; *second*, that branches keep in close touch with diocesan officers through visits, letters and reports, and by prompt replies to questions; and *finally*, that we do our full share in interdenominational work, when the opportunity is given, and cooperate as far as we may with the women of other Communions in the extension of Christ's Kingdom.

At the conclusion of this report the first point brought up was the relation of the Woman's Auxiliary to the present apportionment plan, and while Massachusetts encourages the members of the Auxiliary to make their missionary contributions simply as members of the parish, through the parish treasurer, Connecticut has devised a plan by which the systematic gifts of the Auxiliary are divided in halves, one-half going to the parish treasurer to count on the apportionment, while the other half is kept in the Auxiliary and is devoted to its specials. The women present expressed a great deal of concern with regard to delays that often take place in forwarding the Auxiliary money from the different parishes, and their wish that some method might be devised by which it could be more promptly forwarded.

The question arising as to the advisability of the Auxiliary working in connection with a parish guild, Miss Corey of Massachusetts explained the very successful workings in a parish of that diocese, where the women are so organized, being divided into different committees—such as parochial, diocesan, domestic and foreign (which is the Woman's Auxiliary), Junior (or the Junior Department), boys' club, etc. These committees meet weekly by themselves, and four times in the year assemble as the entire guild, when reports of the different committees are presented and discussed. Missionary speakers frequently attend these combined meetings, and a large part of the money goes to missions. Mrs. Phelps of New Jersey emphasized the point that if the members of

the guild meet together in this way they necessarily hear of missions, and so take an interest in them.

Miss Corey suggested that every parish should have a program committee to plan the work for the whole year, and that there should be actual and definite work undertaken for the mission field.

THE DIOCESAN OFFICERS' CONFERENCE

ON April 17, the third Thursday in the month, the conference of Diocesan Officers will be held at the Church Missions Home. The Holy Communion will be celebrated at ten o'clock, and the conference will follow, closing with noon-day prayers. The subject of the day will be, "What Are the Most Important Problems of the Triennial of 1913?" and the conference will be conducted by the New York branch. Contributions to the discussion are looked for from all officers present and will be gladly received from those who cannot attend.

SHALL YOU BE AT THE TRIENNIAL?

WILL every member of the Woman's Auxiliary, who expects to be in New York at any time between October 7 and 21, write to the Secretary at the Church Missions House, *within the week after seeing this notice*, answering the following questions?

1. Do you hope to attend the Triennial of the Woman's Auxiliary, next October?
2. Will you join a Study Class at that time? (See notice on Junior page.)
3. If so, would you expect to teach on returning home?
4. Which of these subjects, if offered, would you select?

(a) Mission Studies in the Bible.

(b) The Opportunity in China. The next year's course of the Educational Department. (All diocesan Educational Secretaries are expected to take this course.)

(c) The Woman's Auxiliary. A course in Its Principles and Methods.

N. B.—*It is hoped to arrange the time of these classes so that they shall not interfere with the other duties and interests of these full and inspiring days.*

THE JUNIOR PAGE

MISSION STUDY AT THE TRIENNIAL

IT is early to make definite announcements of what is to be done at the Triennial next October, but one notice may be given. We are hoping to have mission study classes. In Cincinnati there were six of these classes. They certainly proved successful, if popularity was the indication, for there were more members than most of the classes ought to have had. Next fall we hope to have twenty classes. Several will be for leaders in the Junior Department, and these will be graded according to the ages of the children these leaders are to teach. With twenty classes there should be room for all who wish to take advantage of such an opportunity. It is probable that the names of the leaders will not be announced before the Triennial, but they will be those who have proved themselves capable and successful leaders. Already requests for membership in these classes are coming in, and we shall be glad to have others at any time.

Two suggestions may be worth while. First, these classes are a part of the regular program of the Woman's Auxiliary Triennial meetings, and therefore will not conflict with other meetings. One or two officers have hesitated about entering their names for fear they would miss something else, but there need be no question on this ground. Second, these classes are "normal ones"—that is, the purpose is not only, or principally, to interest and instruct the members but to train them to lead classes in their own parishes or dioceses.

A JUNIOR INSTITUTE

THE second annual Institute of the Junior Department of the Woman's Auxiliary of Western New York was held at St. Paul's Church, Rochester, Jan. 23, 24 and 25. It was characterized by

a spirit of enthusiasm, joy in service, and a deep realization of the underlying motive of our work.

It was evident that a constantly growing number of leaders appreciate the advantage of these days together. Each day was gained a new realization of the threefold purpose of the Auxiliary, as we went to the altar in the morning for spiritual strength, studied together in the classes, and in the conferences gave to each other from our experience. The ever-gaining number of young women who prove their ability to do efficiently their share in the work of these conferences gives great promise for the future.

Not the least benefit which a leader gets at an Institute is the sense of being part of a great whole. The discussion of mutual problems in the conference on "The Conduct of a Junior Branch," the practical suggestions in regard to making the things shown in the conferences on "Charts" and "Manual Work," the books shown in the conference on "Publications" were most helpful. The study classes on the Japan text-books, and the Japanese exhibit, which included a model of a Shinto shrine, will make mission study much easier for the parish leaders. Special features were a box supper for older girls, with informal talks afterwards, the play "Sunlight or Candlelight," lantern slides on Japan, and a joint meeting of the Junior and Woman's Auxiliary leaders.

Wonderfully inspiring were the two sessions, led by the Rev. D. L. Ferris of Christ Church, Rochester, on teacher training by study of the Bible and the methods of the Master Teacher. Here was brought home to us the need of the Master for us and the necessity of consecration if we are to do His work. Again and again throughout the conference this note was struck; the efficiency of the leader depends on her desire for service and her dependence on God. "I can do all things through Christ which strengtheneth me."

C. L. SANDERS.

MAKING MISSIONS REAL

THE Educational Department of the Board of Missions, since September, 1912, has sold over 21,000 of its publications on Japan, besides 14,000 maps and 50,000 postcards, and has distributed a great quantity of smaller literature. The trunk of Japanese curios and costumes has been on the road constantly, and almost as many requests had to be denied as answered. The nine sets of Japanese lantern slides have been in use all the time.

These are among the effective ways of making missions real. Further detailed suggestions and announcements are given below.

ANNOUNCEMENTS

OUR two missionary plays have met with great success. They are: **The Cross Goes Westward** (Jarrett), a Mystery Play in eight scenes which can be staged at small cost and **The Brightness of His Rising** (Tyng) the only Japanese Mystery Play published this season. Either play may be had in paper covers for 10 cents.

¶

SPECIAL attention is called to the republication of **Lady Catechism and the Child** in response to a great demand. This well-known Mystery Play by Marie E. J. Hobart is being brought out in a new edition by the Educational Department. Price in paper 35 cents post-paid. This play is written for children about ten years old. Nineteen are needed in the cast. No scenery is required, and **Lady Catechism** is the only character needing a special costume. The illustrations in the text are helpful in staging the play. It is especially appropriate for use at Sunday School Commencements.

¶

Collections of Curios and Native Costumes may also be borrowed with no charge except for expressage. Application should be made as early as possible because of the great demand for this kind of thing.

Japanese and Chinese Scenery for use either in staging a play or in arranging a missionary exhibit may be rented. \$15 rental for two days and transportation charges. The scenery consists of thirty-two feet of scenic background and a native shrine.

The Lending Library—Books on missions may be borrowed from the Library of the Church Missions House by applying to the Librarian. They may be kept for two weeks. No cost except for carriage.

Postcards—The entire edition of 50,000 Japanese postcards has been exhausted. A new edition however has been ordered and will be ready by the middle of the summer.

Lantern slide lectures on the work of the Church in various fields may be borrowed from the Educational Department. No charge except for expressage.

BOOKS THAT HELP

STUDY COURSES

Senior Study Course for 1912-13
"Japan Advancing—Whither?"—paper, 40c; cloth, 60c.

Suggestions for Leaders—paper, 5c.
"They That Sat in Darkness" (Sugiyura)—paper, 25c; cloth, 50c.

"Japanese Girls and Women" (Bacon)—cloth, 70c.

"Story of Japan" (Murray)—paper, 60c.
"Institutions Connected with the Japanese Mission of the American Church" (Hobart)—paper, 25c.

Junior Study Course for 1912-13
"The Honorable Little Miss Love" (Newbold)—paper, 25c; cloth, 50c.

Hints for Junior Leaders—paper, 5c.

Other Study Courses
"The Conquest of the Continent" (Burleson)—paper, 35c; cloth, 50c.

"Conquerors of the Continent" (Gardner), for Juniors—paper, 25c.

For Sunday Schools
"Ten Lessons on Japan Advancing" (Gardner)—paper, 10c.

"The Helping Hand in the Sunrise Kingdom" (Osgood)—paper, 15c. These lessons are arranged in six chapters so as to provide a shorter course on Japan for young people. They have over twenty-five illustrations.

"The Making of Modern Crusaders" (Prepared by the Committee on Missions and Activities of the General Board of Religious Education)—Paper, 20c. A textbook setting forth the latest and most approved methods for teaching Missions in the Sunday School.

A LIST OF LEAFLETS

A request has been made that a list of the available leaflets be published in *The Spirit of Missions*, corrected from month to month. All literature noted hereon may be had on application to the Literature Department, 281 Fourth Avenue, New York. Order by number and department. Those preceded by an asterisk are recent publications.

- Africa**
 101 Our Liberian Episcopate.
 103 The American Church in West Africa.
 *A Sojourner in Liberia.
- Alaska**
 805 *The Borderland of the Pole.
- Brazil**
 1401 The Church's Message and Mission in Brazil.
- China**
 11 Our Foreign Medical Work by Women Among Women.
 18 The Training School for Bible Women, Hankow.
 20 The Bible-Woman in the China Mission.
 22 The Training School for Bible Women, Shanghai.
 202 New China and the Church.
 *St. Mary's Orphanage, Shanghai.
 216 What the Postmaster Did Not Know.
 247 Practical Ideals in Medical Missions. Dr. Jefferys, 10c.
 252 Missionary Enterprise in China. Chester Holcombe.
 258 Business Side of Missions.
 268 *Mid Wars and Tumults. [Boone University.]
- Indians**
 621 St. Elizabeth's Indian Boarding School for Boys and Girls on Standing Rock Reservation, S. D.
- Japan**
 324 *The Nippon Sei Ko Kwai.
- Mexico**
 1600 Mexico: The Land, the People and the Church.
- Negroes**
 709 The Church Among the Negroes—The American Church Institute for Negroes.
 710 St. Augustine's School, Raleigh, N. C.
 711 The Black Man's Need.
- The Philippines**
 407 *The Cross, The Flag and The Church.
- United States**
 1204 The Church in North Dakota.
- Miscellaneous**
 50 Prayers for Missions.
 912 Four Definitions.
 920 Mid-day Intercession for Missions.
 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
 944 Women in the Mission Field. Bishop Graves.
 956 *The Why and How of the Missionary Budget.
 969 The Church and the World.
 978 A Few Facts.
 979 Things Accomplished.
 980 Does It Pay?
 981 *The Apportionment, How to Treat It and How to Meet It. Rhinelander.
 1101 Statesman's View of Christian Work Abroad. Taft.
 1103 Concerning Specials.
 1105 How Shall I Vote?
 1106 Churchmen in the Laymen's Missionary Movement.
 1107 Diocesan Committee on General Missions.
 1108 Missionary Committee.
 1109 Forward Movement.
 1110 It Won't Work With Us.
 1112 Is There Any Substitute for the Organized Canvass?
 1114 The Forward Movement in a City Parish.
 1115 Suggestions to Leader in Every Member Canvass.
 1117-19 Pledge Cards—Forward Movement Sets.
 1120 Weekly Offerings for The Church's Mission.
 1121 A Message to Men.
 1122 System in Church Extension.
 1301 Why Believe in Foreign Missions.
 3055 Catalogue of Publications. [Educational Department.]
- The Sunday School**
 1 *Ten Missionary Stories That Every Young Churchman Should Know. 10c.
 2 A Litany for Children.
 3 *The Sunday School Offering.

THE WOMAN'S AUXILIARY

- 1 On the Duties of Diocesan Officers.
 - 6 A Suggested Form of Constitution.
 - 8 A Message to a Weak Branch.
 - 10 Prehistoric Days of the Woman's Auxiliary.
 - 13 How Can I Help?
 - 14 Why Should I Be a Member of the Woman's Auxiliary?
 - 15 Sweet Amy (a story for those preparing a missionary box).
 - 16 A Bit of History. 5c. each; 50c. per dozen.
 - 17 A Cause for Thankfulness and a Fresh Campaign.
 - 19 An Auxiliary Campaign.
 - 21 On the Window Shades.
 - 23 Some Thoughts for the New Year.
 - 24 Lessons on the Woman's Auxiliary.
- United Offering**
- 2 The United Offering. What It Is.
 - 3 The United Offering. How It Grows.
 - 4 Who and Where Are Our United Offering Missionaries.
 - 5 The Mighty Cent.
 - 6 Giving Like a Little Child.
 - 7 What Mary Saw: A United Offering Story.
 - 8 An Offering of Life.
 - 9 Metha's Call: A United Offering Story.
 - 10 Our Gift of Thanks.
 - 11 What Do You Think?
 - 12 A Study of the United Offering.

THE JUNIOR DEPARTMENT

- 1 What It Is: Where It Should Be: How to Organize It.
 - 2 One Army—Two Departments.
 - 3 Junior Pamphlet No. 1. On Prayer.
 - 7 Suggestions for Junior Missionary Study.
 - 8 The Kingdom: A Missionary Catechism.
 - 11 Little Formica and His Brothers.
 - 20 Mother Church and Her Juniors. Missionary Play.
 - 25 The Sunset Hour. A Missionary Play 5c. each; 50c. per dozen.
 - Collects
 - Membership Cards. Junior and Babies' Branch, 10c. per dozen; 50 per 100.
- United Offering**
- 12 Juniors and the United Offering.
 - 13 The Youngest Juniors and the United Offering.
 - 15 Wanted: Sentries for the Outposts
 - 16 *October 9, 1913.
 - 17 *Young Women and the United Offering.
 - 18 WANTED: One Young Woman from Every Diocese.
- Babies' Branch**
- 60 The Origin of the Babies' Branch.
 - 61 The Babies' Branch.
 - 19 The Babies' Branch—To the Leaders.
 - 21 The Babies' Branch—To the Members.
 - 22 *Little Helpers All Aboard!

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1912, to March 1st, 1913.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Mar. 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Mar. 1st, 1913
Department I			Department IV		
Connecticut.....	\$ 56,680	\$ 12,041.40	Alabama.....	\$ 7,555	\$ 528.29
Maine.....	5,014	919.01	Atlanta.....	4,720	742.32
Massachusetts.....	74,250	31,225.73	East Carolina.....	3,600	384.98
New Hampshire.....	5,465	1,239.50	Florida.....	4,442	1,592.86
Rhode Island.....	18,286	5,901.07	Georgia.....	4,054	574.75
Vermont.....	4,604	1,018.10	Kentucky.....	7,633	2,078.26
W. Massachusetts.....	13,426	4,454.05	Lexington.....	2,340	325.69
	177,725	56,798.86	Louisiana.....	7,813	1,743.28
			Mississippi.....	4,813	783.49
Department II			North Carolina.....	5,175	1,109.80
Albany.....	26,043	5,123.74	South Carolina.....	7,194	1,304.11
Central New York.....	21,208	4,531.90	Tennessee.....	6,944	1,201.86
Long Island.....	63,597	9,015.30	Asheville.....	2,503	564.33
Newark.....	40,050	11,500.83	Southern Florida.....	1,869	135.90
New Jersey.....	25,860	6,051.17		70,655	13,069.92
New York.....	266,650	86,448.68			
W. New York.....	25,643	5,659.57			
Porto Rico.....	189	10.00			
	469,240	128,341.19			
Department III			Department V		
Bethlehem.....	16,049	3,033.08	Chicago.....	45,327	8,106.88
Delaware.....	4,951	996.74	Fond du Lac.....	3,635	374.36
Easton.....	2,566	354.94	Indianapolis.....	4,494	563.25
Erie.....	5,328	513.93	Marquette.....	2,060	137.22
Harrisburg.....	10,462	1,221.35	Michigan.....	16,399	4,457.08
Maryland.....	29,053	7,832.77	Michigan City.....	2,501	240.27
Pennsylvania.....	157,970	33,794.75	Milwaukee.....	14,460	1,603.08
Pittsburgh.....	28,587	5,202.55	Ohio.....	26,017	3,263.34
Southern Virginia.....	15,601	2,734.48	Quincy.....	2,352	624.60
Virginia.....	14,600	5,120.44	Southern Ohio.....	13,990	4,064.74
Washington.....	21,613	8,122.44	Springfield.....	3,158	283.95
West Virginia.....	6,415	2,421.51	W. Michigan.....	5,687	979.18
	313,195	71,348.98		140,080	24,697.95

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Mar. 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Mar. 1st, 1913
Department VI			Department VIII		
Colorado.....	\$ 10,410	\$ 362.63	California.....	\$ 10,997	\$ 548.65
Duluth.....	2,943	682.57	Los Angeles.....	11,672	1,168.98
Iowa.....	8,415	722.86	Olympia.....	4,470	481.22
Minnesota.....	13,052	1,691.56	Oregon.....	3,402	1,383.46
Montana.....	4,362	721.82	Sacramento.....	2,532	322.26
Nebraska.....	5,007	668.41	Alaska.....	1,000	850.60
Kearney.....	1,780	463.00	Arizona.....	818	150.55
North Dakota.....	1,715	269.58	Eastern Oregon.....	664	40.10
South Dakota.....	3,300	1,554.37	Honolulu.....	1,900	330.70
Western Colorado.....	610	87.18	Idaho.....	1,389	76.09
Wyoming.....	1,501	190.78	Nevada.....	1,003	182.45
	\$ 53,095	\$ 7,414.76	San Joaquin.....	1,028	301.43
			Spokane.....	1,777	544.28
			The Philippines.....	500	17.50
			Utah.....	889	172.99
				\$ 44,041	\$ 6,571.26
Department VII					
Arkansas.....	\$ 3,421	\$ 336.85	Africa.....	\$ 420	\$ 154.50
Dallas.....	2,439	271.61	Brazil.....	250	.....
Kansas.....	3,955	681.81	Canal Zone.....	.....	111.75
Kansas City.....	6,172	767.10	Cuba.....	840	.....
Missouri.....	13,574	2,414.84	Greece.....	.....	.....
Texas.....	5,250	1,633.92	Haiti.....	.....	.....
West Texas.....	1,975	393.91	Hankow.....	250	.....
Eastern Oklahoma.....	941	201.00	Kyoto.....	160	.....
New Mexico.....	964	189.21	Mexico.....	420	2.50
North Texas.....	298	92.90	Shanghai.....	250	.....
Oklahoma.....	1,110	246.69	Tokyo.....	330	.....
Salina.....	940	309.31	Wuhu.....	.....	.....
	\$ 41,039	\$ 7,539.15	European Churches.....	1,680	240.59
			Foreign Miscell.....	.....	84.07
				\$ 4,600	\$ 593.41
			Total.....	\$1,313,670	\$316,375.48

OFFERINGS TO PAY APPROPRIATIONS

Source	To March 1, 1913	To March 1, 1912	Increase	Decrease
1. From congregations.....	\$248,709.96	\$256,629.49	.....	\$ 7,919.53
2. From individuals.....	27,054.89	27,132.53	.....	77.64
3. From Sunday-schools.....	5,957.01	8,364.40	.....	2,407.39
4. From Woman's Auxiliary.....	34,653.62	41,369.73	.....	6,716.11
5. From interest.....	40,352.17	36,480.84	\$3,871.33	.....
6. Miscellaneous items.....	2,061.37	923.41	1,137.96	.....
Total.....	\$358,789.02	\$370,900.40	.....	\$12,111.38
7. Woman's Auxiliary United Offering.....	36,000.00	36,000.00	.....	.....
Total.....	\$394,789.02	\$406,900.40	.....	\$12,111.38

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1912, TO AUGUST 31ST, 1913

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,379,710.31
2. To replace Reserve Funds temporarily used for the current work.....	197,633.12
Total.....	\$1,577,343.43
Total receipts to date applicable on appropriations.....	394,789.02
Amount needed before August 31st, 1913.....	\$1,182,554.41

WITH THE PUBLICATION DEPARTMENT

NOTICE

FOLLOWING the method now employed by many of the important periodicals of this country, we have concluded not to send out acknowledgments of subscriptions from this office. Receipt of the magazine by the subscriber will show that the subscription has been received and entered on our books. The following month the change of date on the wrapper will indicate when the subscription expires. We ask our readers to take note of this new arrangement.

CHANGES of address are frequently sent to us by subscribers who fail in their communication to state their previous residence. To avoid any confusion which may appear to imply lack of attention on our part, subscribers will aid us greatly if they will supply us with *both old and new addresses* when ordering any change made. Three weeks' notice is always required before any new address will appear on the magazine wrapper.

MANY of our readers in remitting for their subscription to **THE SPIRIT OF MISSIONS**, frequently add one or more subscriptions for friends but omit to state whether the added ones are gifts from themselves or merely subscriptions that have been collected and sent in with their own. Some definite information sent with such subscriptions will be much appreciated by the Circulation Department.

THOSE parish officers that have not as yet sent for the attractive poster of **THE SPIRIT OF MISSIONS** which was issued from this office a short time ago should certainly do so now. Placed in a prominent position in the Church porch or parish house it will bring the missionary magazine of the Church to the attention of those who hitherto may not have known of it. This poster is for gratuitous distribution to heads of Auxiliaries, promoters of missionary meetings, Sunday-school superintendents and rectors. Upon application to the Business Manager one will be sent at once.

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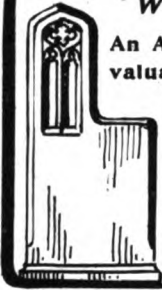
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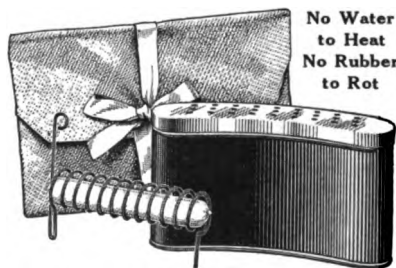
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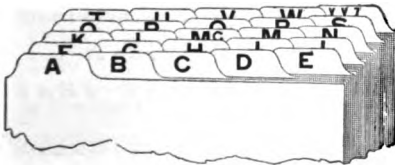
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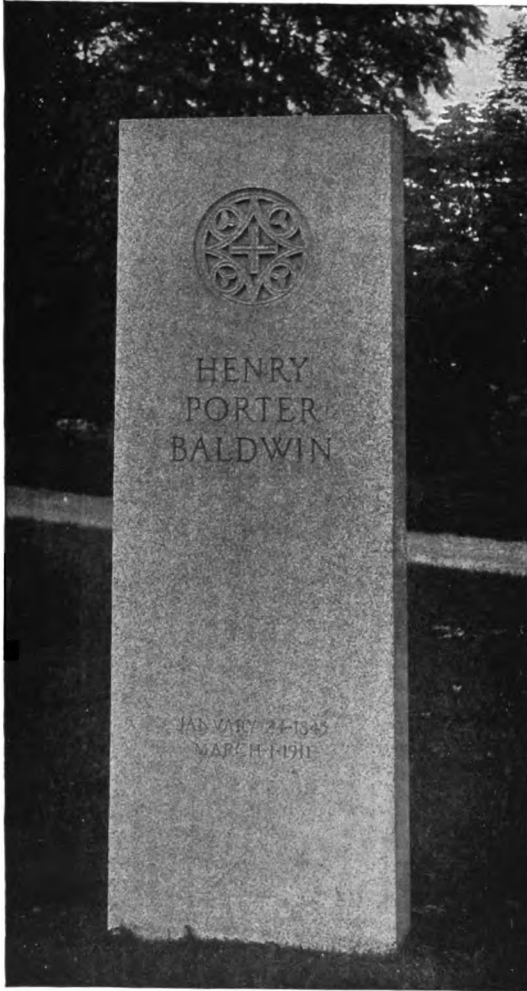
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THERE ARE GREAT AND NOTABLE EXCEPTIONS BOTH AMONG CHURCHES AND INDIVIDUALS. (For all generous gifts and good words of sympathy we give thanks.) THE JANUARY PAYMENTS WERE MADE PROMPTLY, but we do not have quite enough for the April payments; therefore the Trustees do not dare add a new name (this, in spite of distressing appeals) to a long waiting list, until enough money is in hand to make sure that there will be no deficit, as last year, in providing for the present list.

The "Plan":—\$120 x 1,000 churches or individuals—is growing slowly. Surely, there are 1,000 Churchmen willing to subscribe to this plan. We are not discouraged, we only wonder sometimes, and are puzzled at the delay when we think of justice and mercy and Christianity and brotherhood and the Church and the ministry so dear and so important.

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THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLERSON, Associate Editor

CYRIL D. BUCKWELL, Business Manager

May, 1913

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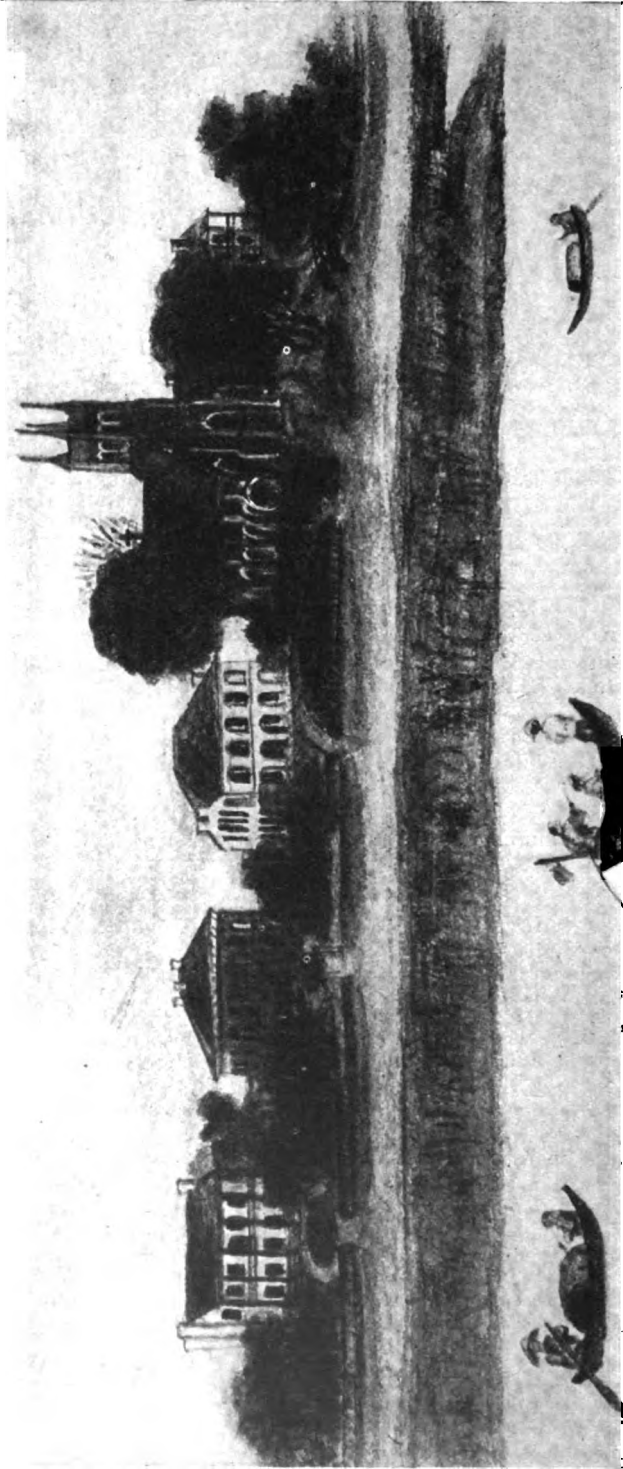
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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Mis-sions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



THE CRADLE OF OUR CHURCH IN CHINA

This drawing, made sixty years ago, shows our original compound, with the Church of Our Saviour, Bishop Boone's house, the boys' and girls' schools and the house for foreign teachers. In the foreground is the Whangpoo River. The place where it then flowed is now Broadway.
The Church of Our Saviour still stands, as shown on page 303.

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII

May, 1913

No. 5

THE PROGRESS OF THE KINGDOM

ELSEWHERE in this issue there is told in letters the pitiful tale of dismay and disaster which followed, strangely enough, upon the brightness of Easter Day. The wreck-strewn path left by the tornado which swept through the city of Omaha, the surging floods which overwhelmed vast portions of Ohio and Indiana, wrought havoc almost inconceivable. While it is true that our Church did not suffer beyond others in these misfortunes, and while we have cause for thankfulness that the death roll of our members is small and the destruction of our property not overwhelming, it is also true that our brethren of the Middle West greatly need our instant sympathy and aid. There are churches to be restored; everywhere furnishings have been defaced and destroyed; and, worst of all, the resources of the members of our congregations have been drained or extinguished. Many must struggle bitterly in the next few months to obtain the merest livelihood. If the services of the Church are to go on, help must be given.

The Churchman has started a relief fund, Mr. George Gordon King consenting to act as its treasurer. In addition considerable sums have been sent direct to the Board. All these funds will be disbursed by Bishop Lloyd and

Mr. King in consultation with the bishops of the dioceses needing aid. As yet only a fraction of what will be necessary has been received. That Church people throughout the nation will respond generously in such an emergency we do not for a moment doubt. This word is spoken, not so much to stir up sympathy, as to indicate a practical way in which it may be made effective.

It has been said frequently that had the Church in the East given adequate aid to the struggling dioceses of the Middle West seventy-five years ago, this Church would have been much more generally than is the case to-day, the Church of the American people. However this may be, here is an opportunity for the Church in the prosperous East to aid the Church in a portion of the Middle West to recover itself and to win new victories for the Kingdom of God. Thirty congregations, hitherto not only self-supporting, but contributing to the general mission work of the Church, will be unable to support their clergy for several months—possibly for a year or more. Are there thirty parishes in the East or elsewhere, each of which will agree to adopt one of these clergy for a year, provide for his salary in the parish budget and send him a monthly check? Particulars may be obtained from the office of the Board of Missions.

FAR more truly than is the case with most of those who sit upon the thrones of the world, John Pierpont Morgan was a man of

A Man of Power

power. It is significant of the possibilities which exist in our republic that a simple citizen who wore no title, who was neither general, doctor, professor nor prelate, should have achieved a prominence so conspicuous and a place so pre-eminent that princes and kings and popes (if there be more than one) hastened to bear testimony to his greatness and extend sympathy to those bereaved by his death.

The character of Mr. Morgan has been analyzed and his praises sounded by many pens and tongues. It is for us to emphasize particularly what he was as a conspicuous layman of the Episcopal Church. In the first place, beyond all doubt Mr. Morgan was a religious man. He was deeply devoted to his parish, St. George's, New York, and gave, in its vestries and committees, conscientious personal service. He was a regular church attendant. It was characteristic of his habit of life that his last public appearance was in attendance upon the Easter service of the American church in Rome. For a long term of years Mr. Morgan was a diocesan delegate to the General Convention. He took the matter seriously and was always to be found in his place when the House of Deputies was in session. It was no small thing for a man involved in worldwide interests such as his to give three solid weeks to that work.

Of his gifts and philanthropies we do not speak. Perhaps no man knows what they really were. That he gave largely in ways which were unknown, as well as in those matters which came to the public notice, is beyond doubt.

In 1891 Mr. Morgan was elected a member of the Board of Missions and served for ten years, at the end of which time he felt himself compelled to resign. His gifts to the missionary work in re-

cent years have largely been made either directly to the missionary bishops or through the missionary agencies of his own parish.

Mr. Morgan was a member of the committee under whose supervision the Church Missions House was erected. It was largely due to him that the building is as good as it is. Had it not been for his vision and generosity the building would have been conceived and executed on a scale wholly inadequate to present needs.

Whatever the final verdict of history with regard to Mr. Morgan, he was unquestionably a great man, and in the maturing of that greatness the religious influences exerted through the Church of his fathers played no unimportant part. He has passed to that rest where the great and small lie down together, and into the presence of Him to whom "nothing is great and nothing is small but the doing of His will." This truth we believe Mr. Morgan recognized, and counted the things which make for character as being after all the great things of life.

CABLES from Peking announce that an appeal has been made by the Chinese Government to all the Christian churches in China

China's Day of Prayer

to unite in a day of prayer on Sunday, April 27, that the nation may be guided to a wise solution of the critical problems now before it. There could be no more convincing evidence of the extraordinary changes that have taken place in the Chinese life and especially in the attitude of Chinese officialdom since the revolution of 1911. The appeal has been telegraphed to the governors and other high officials of the provinces and has been sent to the leaders of the various Christian missions. It has been especially suggested in the appeal that prayer should be offered in the national assembly, for the new government, for the president, soon to be elected, for the maintenance of peace, and for

the selection of strong and virtuous men for all offices. The officials throughout the empire have been requested to attend such services as may be arranged in observance of this day of prayer.

Can it be doubted that the God of Nations will regard with fatherly love this effort of the leaders of a great people to seek divine guidance in this crisis of their national life, and will in His supreme wisdom answer those petitions as He knows to be best for China and for the world?

PLANS are being made by the mission boards of several communions for a united effort to call the Christian people of the country to

Missionary Plans for 1914 larger ventures in Christian work both at home and abroad. It is proposed that this should be a sustained and comprehensive effort extending over a period of years, instead of being limited to any one year. This effort is to be made under the general supervision and direction of a committee composed largely of officers of home and foreign mission boards, with Bishop Lloyd as chairman. It is planned to organize at least twenty groups, each including four or five of the leading missionary speakers from home and foreign fields. Between September, 1913, and February, 1914, these groups of speakers are to visit simultaneously as many as possible of the cities and towns in the country containing a population of more than 5,000, for the purpose of holding conventions and conferences similar to those held during the national campaign of the Laymen's Missionary Movement in 1909-10. The Central Committee is fortunate in being able to utilize the experience and organization of the Laymen's Missionary Movement for the conduct of the general field work, and of the Missionary Education Movement for the more intensive educational work in preparing

for and gathering up the results of the conventions and conferences.

Life and Money

This effort will have as one of its objects the drawing out of larger gifts in order that the work undertaken by the various home and foreign mission boards may be more adequately supported. Emphasis will be laid upon the principles of Christian stewardship, not only of money, but of life. It naturally follows that one of the important objects of this undertaking will be the deepening of the spiritual life of the people of the various communions by relating them personally and adequately to our Lord's work as expressed in the Mission of the Christian Church.

It is proposed that the preparatory work from September to February shall lead up to a simultaneous every-member canvass of the congregations of all the communions in March, 1914. Many difficulties will suggest themselves in carrying out a nation-wide effort such as this, but it is believed that the experience of at least one communion, which last year found that during March it was possible to enlist eighty per cent. of its congregation in a simultaneous every-member canvass, will indicate the possibilities of this method.

The Board of Missions and the Proposed Campaign

The Executive Committee of the Board of Missions considered this plan at its April meeting and unanimously decided to recommend to the meeting of the whole Board in May that the Board of Missions share in this effort, and authorize the officers to make such plans as may be practicable to secure the fullest results of it for the Church's work. If the Board adopts the proposal of the Executive Committee particulars concerning the share of the Church in this effort will be made known later.

In the meantime it would be well to bear in mind that this campaign, while a united effort of the mission boards, proposes to do only what was done so effectively by the Laymen's Missionary Movement three years ago. The need for more vigorous work on the part of all Christian people will be presented at general meetings, attended by the members of different communions. When the facts have been thus made known, the authorities of each communion will endeavor to direct the aroused energies of the people of that communion toward the doing of the work for which the particular board of missions is responsible. There will be united consideration of facts and needs, but each communion will work, as at present, through its own constituted channels.

FROM the united offering of the Woman's Auxiliary in 1910, \$5,000 were set aside for the erection of a dormitory for the young women students at St. Augustine's School, Raleigh

The George C. Thomas Memorial School, Raleigh at St. Augustine's School, Raleigh

present dormitory is an old frame structure. Its many years of service are attested by the hollows worn in the stair-treads and floors of the halls, while the whole building has the appearance of a first-class tinder box.

Knowing the inadequacy of the present dormitory and the constant danger of fire, Mr. Hunter rightly lost no time in beginning the erection of the new building. He knew that \$5,000 would be insufficient to complete it, but he hoped that when the \$5,000 had been put into foundations and walls at least another \$10,000 would be in sight, if not in hand, to complete one wing of the building and the fire-proof central section. So the word went out for the student bricklayers to go to work. They have done

their part well. Now the \$5,000 and some additional money have been converted into an unfinished building whose outlines give great promise of a useful addition to the St. Augustine's plant. More than that the \$5,000 have enabled a group of students to earn part of their school expenses. That is, St. Augustine's has been benefited in two directions, and the door of opportunity has been opened to a number of young men. Could \$5,000 do more?

It was decided to name the building the "George C. Thomas Memorial," because of the consistent help given to St. Augustine's by that devoted worker for the extension of the Kingdom. Seventy-five hundred dollars are still needed to complete the building. One layman has promised \$1,000 provided the remaining \$6,500 are secured. The students feel so strongly about the matter, and they know so certainly the hopes of the principal and his wife that when Mr. and Mrs. Hunter the other day reached the twenty-fifth anniversary of their connection with the school the teachers and graduates commemorated the event by subscribing \$400 toward the completion of the dormitory.

In view of these facts there will be, we trust, a general response to the suggestion made by the women of St. Mary's Church, Staten Island, that as this building was begun as a Woman's Auxiliary enterprise, it should be carried to completion by a united effort of the parish branches throughout the country. St. Mary's branch will head the list of donors. Further gifts should be sent to the Board of Missions, marked "Special for George C. Thomas Memorial Dormitory, St. Augustine's School, Raleigh."

IS it possible that Church people spend more money in a year for the privilege of looking at motion pictures than they give for Church extension through the Board of Missions? Perhaps not. Yet here are some suggestive figures

"Movies" and Missions

An officer of a large motion picture company declares that \$500,000 is spent daily in the 20,000 moving picture shows in this country. This Church has approximately one communicant for each one hundred of the population. If our people contribute one per cent. of that daily expenditure they are spending \$5,000 a day, or \$1,825,000 a year. In the last fiscal year congregations, individuals, Sunday schools and branches of the Woman's Auxiliary sent to the Board of Missions \$1,010,944 on account of the apportionments. In addition \$208,277 were received in contributions for special purposes, or a total of \$1,219,221 from living donors. To this amount might be added the approximate \$400,000 given in the several dioceses for diocesan missions, and the total of \$1,619,221 would still be a round \$200,000 short of that \$1,825,000 which possibly finds its way from Episcopal pocket books into motion picture treasuries. If the figures tell the truth what shall we do about it?

A FEW weeks ago William W. Borden, a young graduate of Yale and of Princeton Theological Seminary, started for China to begin his life work as a missionary among the Mohammedans of the Province of Kansu. While in Cairo studying Arabic and Mohammedan theology under the guidance of Dr. Samuel W. Zwemer, he was stricken with sudden illness and died on April 9th. Mr. Borden was of a wealthy Chicago family, whose father, dying seven years ago, left him several million dollars. While at Yale young Borden was a leader in religious work and founded and largely supported the Yale Hope Mission in New Haven, whose object was to minister to the religious and physical needs of unfortunate and outcast men. After completing his academic and theological course Mr. Borden served for a time as one of the secretaries of the Student

Volunteer Movement. Through his speaking and especially through his life and example he has been the means of enlisting many college students to devote their lives to the missionary enterprise. Apparently with unlimited opportunities for effective work ahead of him this young Knight of the Cross has not been allowed to reach even his chosen field of work. "God buries His workmen, but carries on His work."

BISHOP SPALDING, of Utah, has consistently refrained from unfriendly controversy with the Mormons or bitter denunciation of their religious convictions. He regards many of them as his friends and credits them

with being as honest searchers after truth as he himself tries to be. The bishop has recently been conducting an inquiry with regard to the reliability of Joseph Smith, Jr., as a translator. It was Smith who gave to Mormonism *The Book of Mormon*. "If this book be true," Bishop Spalding declares, "it is next to the Bible the most important book in the world." This is a fact appreciated by the members of the Church of Jesus Christ and the Latter Day Saints and by them alone. Believers in a book of such transcendent importance must be prepared, as some of the most enlightened Mormons have declared themselves to be, to submit it to the test of literary and historical criticism. *The Book of Mormon* itself cannot be submitted to present-day criticism because it is claimed that the golden plates from which it was translated were returned to the heavenly messenger who originally delivered them to Joseph Smith, Jr. Years ago, to satisfy the questions of a certain Martin Harris, one of his followers, concerning the accuracy of the translation, the prophet drew off from the plates certain characters and authorized Mr. Harris to submit them to expert examination. They were placed before Dr.

Charles Anthon, of New York, who pronounced them a very clumsy hoax. This fact, however, has made little impression upon Mormons even if it be known to any number of them.

The Book of Abraham

Since under the circumstances *The Book of Mormon* itself cannot be submitted to the criticism of scholars, Bishop Spalding turns to *The Book of Abraham*, one of the sections of *The Pearl of Great Price*, one of Mormonism's sacred books. Mr. Brigham H. Roberts, one of the leaders of the Latter Day Saints has reprinted in his *History of the Church*, Joseph Smith, Jr.'s account of the discovery of the *Book of Abraham* and its translation. It appears that in 1835 Michael H. Chandler came to Kirtland, exhibiting some Egyptian mummies. With them had been found several rolls of papyrus covered with hieroglyphic inscriptions. Mr. Chandler knew nothing of their meaning but was curious to ascertain it. He was told that Joseph Smith, Jr., could translate them and to him they were accordingly submitted. Soon after the mummies and papyrus were purchased by some of the saints of Kirtland. Joseph Smith, Jr., began to study them more carefully and "much to our joy found that one of the rolls contained the writing of Abraham, another the writing of Joseph, of Egypt." The result was the translation and the publication in 1842 of the complete *Book of Abraham*, described by Joseph Smith, Jr., as "a translation of some ancient records that have fallen into our hands from the catacombs of Egypt; the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand upon papyrus."

The Verdict of Scholars

While the original papyrus from which it is alleged the translation of the *Book of Abraham* was made is not available for direct inspection and criticism, the book itself contains certain hieroglyphics which Joseph Smith de-

clared were reproduced from the original papyrus. Bishop Spalding has submitted three of these to such eminent authorities as Dr. A. H. Sayce, of Oxford, England; Dr. W. M. Flinders Petrie, of London University; Dr. James H. Breasted, of the University of Chicago; Dr. Arthur C. Mace, of the Metropolitan Museum of Art, New York; Dr. John P. Peters, who had charge of the University of Pennsylvania's expedition to Babylonia, 1888-1895; Dr. Edward Meyer, of the University of Berlin, and Dr. F. F. Von Bissing, professor of Egyptology in the University of Munich. These gentlemen, giving independent opinions, are unanimous in declaring fraudulent the hieroglyphics and the explanations given of them in *The Book of Abraham*.

The Inevitable Conclusion

Bishop Spalding is well within the mark in saying that since the fraudulent character of *The Book of Abraham* is thus so clearly demonstrated, every thoughtful man will feel compelled to repudiate the authenticity of *The Book of Mormon* and the whole body of belief built upon it. In adopting this method of studying the Mormon documents the bishop has rendered a great service. Whether or not his revelation of the character of *The Book of Abraham* and the consequent overturning of the claims made concerning *The Book of Mormon*, will have any effect upon Mormons of an older generation, remains to be seen. It is hardly likely that it will. Their attitude is fairly well expressed by one of the bishop's correspondents who says: "For my part, with Joseph Smith on one side and the scientists on the other, I will take Joseph Smith every time."

This method of study and its result will hardly fail, however, to impress deeply the minds of younger Mormons. There, after all, lies the main hope of freeing a half million or more of the people of this country from a delusion that has wrought such serious personal and social harm.

IN 1904 Miss Roosevelt Johnson, of Denver, offered for service in the Philippines and was accepted. Although she had passed the medical examiners without question and a specialist upon climate had approved her, a brief residence in Manila brought on an illness which sent her home to stay. For eight years she bravely struggled against disease and weakness. On March 24th she entered into life eternal. Denied in God's good providence the privilege of service at the front, she kept watch at home. When the summons came she was ready, as she would have been ready had the call been to die on the field. When visitors came to condole with her and perhaps almost suggest the tragedy of what seemed to them a waste of precious life, she would smile and say: "They do not understand." She knew that there is no waste in God's economy. She knew it matters little whether the soldier loses health and life in the camp through pestilence, before he reaches the front, or in the thick of the fight. For after all, the service and the spirit of it count for more than the place where it is rendered.

CHARLOTTE M. LITTELL

THE sad news reached us by cable on April 19th of the death of Mrs. S. Harrington Littell of Hankow, China. Mrs. Littell, as Miss Charlotte M. Mason, went to the mission field in 1901, after completing a course at the Training and Deaconess School, Philadelphia. She immediately began an effective work among Chinese women which continued until the time of her death. In the fall of 1902 she was married to the Rev. S. Harrington Littell. Four children were born to them, the youngest, who survived his mother, having been born shortly before her death. Mrs. Littell will be universally mourned, not only in the district of Hankow but throughout our missions in China, and the Church at home will keenly regret her loss.

IT is as yet too early to give any accurate or even approximate estimate of what the children's missionary offering is likely to be this year, but the indications thus far

The Children's Offering

are excellent. There is every hope that it will at least not be less than the splendid record of last year, \$167,000. This is particularly encouraging in view of the special effort which the Church must make in order to meet the necessities of this fiscal year and to avoid reporting a large deficit to the General Convention in the fall.

In this connection it may be mentioned that there has been an advance in the offerings of congregations, so that the condition of a month ago is reversed, and instead of being considerably behind the record of last year we are somewhat in advance of it; but even yet the progress is not so great as should be the case. May the eager and spontaneous gifts of the children prove a stimulus to their elders!

CONTRIBUTIONS FOR FLOOD SUFFERERS

Received by the Treasurer of the Board of Missions, to April 19th, inclusive:

Rev. W. S. Hayward, Syracuse, N. Y.	\$ 2.00
Church of the Holy Nativity, New York.	17.25
Holyrood Church, New York.	10.00
Grace Church, New York.	1,510.18
A Friend, New York.	200.00
Sunday School, Church of the Messiah, Gonzales, Tex.	2.50
St. Clement's Church, Brooklyn, N. Y.	23.67
Grace Church, New York, N. Y.	50.00
Church of the Mediator, New York.	25.51
All Saints' Memorial Church, Easton, Md.	15.00
St. Timothy's Church, Brooklyn, N. Y.	14.12
Trinity Church, New Dorp, S. I., N. Y.	5.00
Bruton Church, Williamsburg, Va.	5.50
Trinity Cathedral, Little Rock, Ark.	10.00
Emmanuel Church, Cumberland, Md.	25.00
St. Alban's Church, Littleton, N. C.	6.75
Alfred C. Harrison, Philadelphia, Pa.	1,000.00
Mrs. Stephen N. Little, Morristown, N. J.	5.00
Holy Cross Mission and Sunday School, New York, N. Y.	31.08
St. Andrew's, Depew, N. Y.	10.00
St. Mark's Church, Carteret, N. J.	3.07
Mrs. Thomas Hiller, Calvary Parish, New York, N. Y.	5.00

\$2,976.63

Received through *The Churchman*, for the Churchman Emergency Fund to April 19th, inclusive. \$5,156.47

\$8,133.10

THE SANCTUARY OF MISSIONS

L AID on Thine altar, O my God divine,
Accept my gifts this day, for Jesus' sake.

I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;

But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small,

Yet Thou alone, O Lord, canst understand

How when I yield Thee this, I yield mine all.

—*Found in the Bible of a Missionary who died in Africa.*

“WHEN thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.”

THANKSGIVINGS

“WE thank Thee”—
That human lives, and particularly the lives of our clergy and lay people, were spared in tornado and flood. (Pages 310 and 321.)

That for the first time in history the government of a heathen nation asks the prayers of Christian people. (Page 296.)

For the splendid enthusiasm of the children of the Church in their Easter gift to her mission. (Page 329.)

For the growing independence and self-support of Christians in heathen lands. (Page 303.)

For the lives freely given in carrying thy message. (Pages 299, 301 and 341.)

INTERCESSIONS

“WE pray Thee”—
That prompt and generous help may be given to those who suffered in the storm and the water floods. (Pages 310 and 321.)

That the Church may be prospered in her effort to train the young men of Mexico. (Page 323.)

That the urgent needs of our medical work abroad may be adequately met. (Page 339.)

That it may please thee to send forth men full of faith and of the Holy Ghost as laborers into thine harvest.

That we may be stimulated into larger generosity by the example of our fellow-Christians. (Page 338.)

PRAYERS

For Those Who Suffered by Floods*

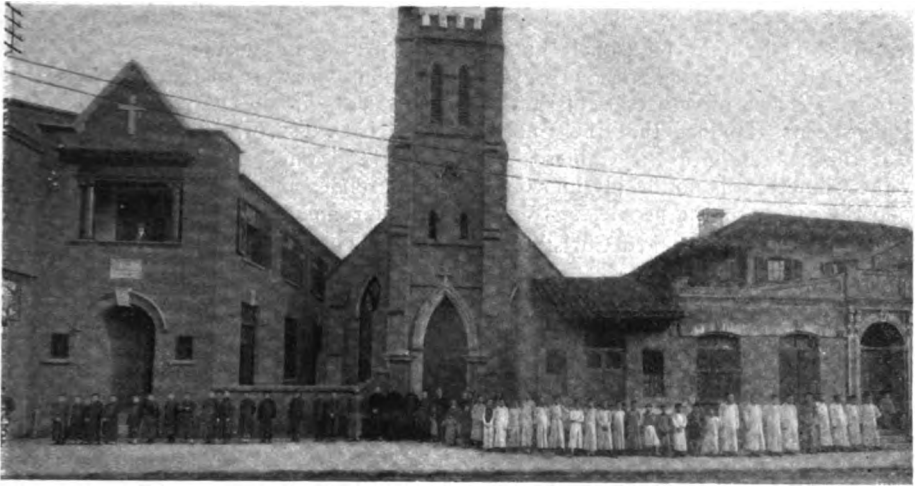
OMERCIFUL God and Heavenly Father, who hast taught us in Thy holy word that Thou dost not willingly afflict nor grieve the children of men; Give ear to the prayers which we humbly offer to Thee in behalf of our brethren who are suffering from the great water floods. Cause them in their sorrow to experience the comfort of Thy presence, and in their bewilderment the guidance of Thy wisdom. Stir up, we beseech Thee, the wills of Thy people to minister with generous aid to their present needs, and so overrule in Thy providence this great and sore calamity that we may be brought nearer to Thee, and be knit more closely one to another in sympathy and love. All which we humbly ask through Jesus Christ our Lord. *Amen.*

For the Republic of China**

OMNIPOTENT GOD, Who dost rule in the kingdoms of men: Guide, we beseech Thee, in all its acts, the new government of China. May its president be endowed with wisdom and patience for his great task; may the members of its National Assembly be wise and courageous men who shall truly represent the people; may they set up a constitution which shall establish justice and peace in the land. Influence, we pray Thee, the nations of the world, that they may cheerfully aid China in her struggle to take a fitting place among them. Bind more closely, in the fellowship of Thy love, all nations, and kindreds, and people, and tongues; that Thy Name may be glorified and Thy Kingdom come, through Christ our Lord. *Amen.*

*Put forth by Bishop Greer for use in the diocese of New York.

**On April 19 the Chinese government requested the authorities of Christian missions in China that special intercession should be made on Sunday, April 27th, in behalf of the new government.



THE CHURCH OF OUR SAVIOUR, WONG MEMORIAL HALL AND THE SCHOOL HOUSE
The schoolboys may be seen standing before the buildings

THE EVOLUTION OF A PARISH IN A HEATHEN LAND

By the Rev. P. N. Tsu

“MY church is old in years but young in experience,” is a remark once made by one of my parishioners. I think he was right. He meant that our parish, after its long period of conservation and inactivity—a period covering more than a quarter of a century—finally woke up and became a self-supporting one.

The Mission known as the Church of Our Saviour was started some sixty years ago, by the first missionary ever sent out to China by the Protestant Episcopal Church in the United States of America, namely, the Rt. Rev. W. J. Boone. The brick church, with its Gothic architecture, pointed shingle covered roof and square tower, now the oldest church building in Shanghai, was erected by him in that section of the city known as Hongkew, then remote from the busiest part of this great commercial seaport of the Orient.

A young native of Amoy was converted and baptized. The bishop hav-

ing tasted the first fruits of his hard labor was encouraged. The result of this great event was the erection of the church, having a seating capacity of two hundred people, then too big for the membership consisting of one baptized person.

After long years of patient perseverance a great change took place in the attitude of the people toward the Church. At first the attendance at the services was rather small, but gradually they began to attract the people and create a permanent interest in the life of the community.

This gave the bishop great encouragement. The first generation of his converts turned out many faithful Christians. Many of his people were among the most prominent men in Shanghai. There were teachers of English, lawyers and interpreters connected with the municipal council, clerks in the custom house and compradores of foreign banks and firms. Many of them became

wealthy, bought land, built their houses and settled in the neighborhood of the church. What a pity that at this period of prosperity the idea that the Church is of the Chinese, for the Chinese, and by the Chinese, was not deeply impressed upon the minds of the people.

The second generation of Christians—namely, the descendants of the early converts—enjoyed what their fathers had secured, but failed to live up to the standard of Christian living. They became too worldly; some smoked opium, others married more than one wife, thus excommunicating themselves from their fathers' church. This is a sad chapter in the history of the mission, most painful to recall. Had the heirs of these early Christians remained loyal, the Hongkew Mission would speedily have been organized into a regular parish.

But we must not omit to mention that it is owing to the faithful ministry of its able pastors, such as the Ven. Archdeacon Thomson, the Rev. K. C. Wong, the Rev. Y. K. Yen, the Rev. G. F. Mosher and the Rev. N. D. Tsu that the Church of our Saviour has become what it is to-day.

We are deeply grateful for the efforts of Archdeacon Thomson. It was he who twelve years ago planted in the hearts of the Hongkew people the idea that the Chinese should support their own ministers and organize their own parishes. It was he who told them that the missionary is only a starter; the Chinese themselves should continue what he has begun and adapt Christianity to their Oriental consciousness. "The Church does not belong to the foreigner; it is yours, your own Church," is the substance of almost every sermon he preached.

Having been thus constantly urged by the old pastor, the congregation, now composed of the third generation of Christians, among whom many were the graduates of St. John's University and St. Mary's Hall, began to wake up. In 1899 a committee of three was formed to take up the matter of self-support.

This proved to be quite a success. The contributions were increased. Half of the salary of the native minister, the Rev. N. D. Tsu, was paid.

Mr. Tsu, one of the beloved pupils of the archdeacon, was a well known preacher and a faithful servant of the Lord. The people loved him and they loved to hear him preach. His success partly depended on his pastoral visits, paid to the different families, especially to those whose attendance on Sunday was found to be irregular. In 1901 the congregation was able to pay his whole salary.

The death of Mr. Tsu in 1902 was a great and sad loss to the congregation as well as to the archdeacon, who for more than six months had to labor alone. Finally the congregation made an appeal to the Bishop of Shanghai for a competent native clergyman to assist him. With the consent of Bishop Graves the writer, then busily engaged in assisting the Rev. G. F. Mosher in the opening of St. Andrew's Mission at Wusih, was transferred to Hongkew in July, 1903. Since then the Church of Our Saviour has undergone a wonderful and rapid development, unique in the history of the American Church Mission in China.

Besides the mission school, under the charge of Miss Richmond, the congregation in 1904 started another school of eleven Church boys. The object was to train them for the choir.

Three hundred dollars was at once collected from the members of the congregation for making the vestments. On Easter Day, 1904, the first vested Chinese choir in Shanghai, trained by a Chinese choirmaster, made its appearance in the chancel. Of course we began in unison, but singing in parts was soon introduced. We sing the service right through, psalter included. The Chinese are great lovers of music, and when properly trained are very good singers.

In the summer of 1904 Miss Richmond gave up her duty as superintendent of the Hongkew mission school. The num-



WONG MEMORIAL PARISH HOUSE

ber of boys in the other school increased rapidly, and in 1907, when Bishop and Mrs. Lloyd visited us, one hundred and fifty boys and their teachers came out to meet their distinguished guests. It is now one of the three diocesan middle schools, closely connected with St. John's University. The other two middle schools are at Yangchow and Soochow. The graduates of these three schools are entitled to enter the University with their graduation certificates. St. John's pro-cathedral is yearly supplied with trained choir boys from our choir school.

September 1st is a red letter day in the calendar of the Church of Our Saviour. It is, the Chinese Christians say, "the birthday of the native Church." An-

nually it is observed with a special service in the church, and the people are entertained in the parish house with tea and a dramatic performance by the students. The election of the church officers also takes place at this time.

On the first day of September, 1906, in a wretched shed, not far from the church, looking not unlike a laundry house or a stable, the birth of this self-supporting parish took place. In this the congregation gathered, and with thanksgiving for God's mercy in the past and with prayer for His blessing and guidance in the future, the meeting opened. After a long discussion the resolution was passed that from this day forward the Church of Our Saviour should no longer draw from the treasury of the American Church Mission for its running expenses. In other words, the church should be financially independent. It was a bold attempt, a brave step, but thank God we succeeded. The vestry was organized. It consisted of eight energetic young men, assisted by eight ladies.

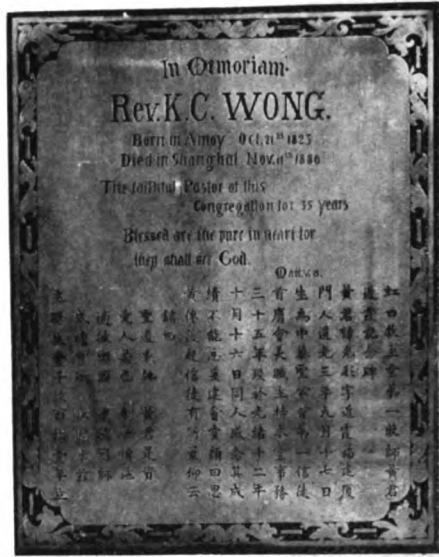
The stable-like shed was our first parish house. It was worth about \$500. The choir school taught here no less than 150 boys every term and earned within the last six years \$16,000. Early in 1910 it was sold to the contractor for \$300, in order to make room for the erection of a



INSIDE THE SCHOOL OFFICE



The Rev. K. C. Wong, first Christian baptized, and first priest of the China mission



red brick building for the use of the boarding school. This we built with the \$8,000 (Mex.) from the school treasury. This new building accommodates fifty-one boarders, and contains a preaching hall downstairs, opening on Broadway and facing the Tsingpoo Road. It is known as Wong Memorial Hall, in memory of the Rev. K. C. Wong, the first native priest and for thirty-five years pastor of this church. This hall, with Mr. Wong's brass tablet and his enlarged picture, was formally opened by the Rt. Rev. F. R. Graves June 10, 1911. This is the first building ever erected in China for parish use without help from the Mother Church.

The choir school of the Church of Our Saviour consists of boarding and day departments. There are now fifty-one boarders and one hundred and fifty day pupils. We need a larger building to meet the rapid growth of the school. We need a day school for girls and a kindergarten school for the children of our parish. The choir school is now supporting three boys. One of them was baptized last Trinity Sunday. He has no father. The other two are orphans given to us by the Red Cross Society after the Revolutionary War. There are hundreds and

thousands of poor children like these in China without food, without clothes, and without shelter. We feel it is the duty of our parish to pick them up and make them good citizens.

Another thing is worth mentioning. The rector has worked twelve years since he entered the ministry without having a month's vacation. The congregation felt that he should be given a holiday. They secured the Rev. T. H. Tai, formerly dean of the department of Chinese history and literature in St. John's University, to take charge of the church, thus giving the rector his long wished for leave of absence. He sailed for the United States early last autumn and is now in the General Theological Seminary, New York. He will probably visit Europe on his way home. The parish pays his traveling expenses and supports his family of seven children at Shanghai.

There is a great and very difficult problem that the congregation has to solve, and that is the erection of the new parish church. That the church should be rebuilt is beyond question.

In the first place, the present church is much too small. There are three hundred people in the parish, a school of two hundred boys, besides visitors who



A WEDDING PARTY AT THE CHURCH OF OUR SAVIOUR

like to join our service on Sunday. It is a pity that we have to exclude the students in order to make room for the parish people. Even the aisle is crowded with small benches. The pews are packed. Noise is constantly heard during the service, caused by the tumbling over of the benches. Kneeling is almost an impossibility, owing to the closeness in the arrangement of the pews. The

choir finds the greatest difficulty in going in a body up and down the aisle filled with benches.

In the second place, the church is much too old. It was cheaply built. Within the last fifteen years much money has been spent in repairs, and now we have come to the conclusion that it is not worth repairing. The roof leaks in many places. It leaks above the choir seats.



THE PRESENT CHOIR. TAKEN EASTER DAY, 1912



A RENDITION OF *THE MERCHANT OF VENICE* AT THE COMMENCEMENT OF THE CHOIR SCHOOL

above the pipe organ, above the pulpit, and above the heads of the congregation. When a heavy shower occurs, the people have to worship in their waterproof coats. This is no exaggeration. The wooden floor is entirely rotten, the walls are cracked, and the pinnacles of the tower were, by the permission of the Bishop, removed one stormy afternoon, for we feared that they would fall down and hurt the people in the street.

In the third place, our Sunday services with a regular choir are very popular. Ours is the only Episcopal Church in Hongkew. A new church will attract many thoughtful men and women who are now anxious to know what Christianity is. They want to see how divine worship is conducted. The Chinese have never had a religion in the real sense of the word. A mixture of Buddhism, Taoism, Confucianism and Mohammedanism can no longer satisfy them. Scholars and leading merchants of China are discussing whether it is wise to

purify one of these existing religions and propagate it in the East or to adopt an entirely new one, namely, Christianity. Is not this an excellent opportunity to place before them the universal religion of Jesus Christ? We believe that the Church of Our Saviour which is now a native church in every respect, should be the leader in this great religious movement. We need therefore a larger church and better equipment to do greater service for our Master and our countrymen.

"But where is the money to come from?" is a question frequently asked. The congregation could easily raise a fund large enough to put up a church in the interior of China, where both labor and material are cheap, but we are located right in the heart of the city of Shanghai, where all the houses are new and are of modern style. We are expected to build a church that will harmonize with its surroundings, and therefore if we do not get aid from other

sources, we shall have to wait a long time before we can realize our ideal. But waiting is losing—the losing of a great opportunity.

It is the earnest desire of our people that in September, 1916, they should celebrate the tenth anniversary of their becoming a self-supporting church. It is a customary thing in China for parents to celebrate the tenth birthday of their eldest child with great rejoicing in the family. Rich parents make it a rule to give a valuable gift to please their child, and the child expects it and looks forward to it. Now it is only natural that the Church of Our Saviour, the eldest daughter of the Episcopal Church in the United States, should expect a birthday present from her dear mother. While we are self-supporting, we do not believe in absolute independence. We feel the need of our mother's help, sympathy and inspiration. We have many tender recollections of her generosity in the past and the present calls for a larger exhibition of the same generosity than at any time in our history. "One thousand years



THE REV. P. N. TSU

Present rector of the Church of Our Saviour

destroy not the path that leads to the door of my mother's cottage" is an old Chinese proverb that sets forth the attitude of the Oriental daughter of the Middle Kingdom toward her Occidental mother, who is the mistress of the West Hemisphere.



ONE OF THE ANCIENT BRIDGES SPANNING SOOCHOW CREEK IN THE NEIGHBORHOOD OF THE CHURCH OF OUR SAVIOUR

IN THE MIDST OF THE WATER FLOODS

These messages from Church clergy, and others in the flooded districts in Ohio and Indiana will help readers of the SPIRIT OF MISSIONS to understand something of the terrible experiences of fellow-Churchmen in the Middle West. The letters were written in reply to personal messages from officers at the Church Missions House and were not originally intended for publication. They tell their own story of danger bravely faced, relief and restoration work vigorously undertaken, and of losses courageously borne.

DAYTON'S DAYS AND NIGHTS OF TERROR

The rector of St. Andrew's Church, Dayton, writes:

ST. ANDREW'S seems to have suffered more than any other of our churches in Dayton. We had just completed a new plant consisting of church, rectory and parish house built of stone. Large congregations rejoiced on Easter Day that St. Andrew's, after six years of struggle, had come to a full fruition of its hopes. But this new plant seemed to be in the line of destruction when the waters sixteen feet deep rushed upon us bearing homes, barns, debris, bodies of horses, and occasionally human forms. It was a sad and sickening sight.

My family, driven out of the rectory, sought refuge with sixteen others on the top floor of the parish house. There we were marooned three days and nights without food, water or heat. We found a little coffee in the cupboards of the Girls' Friendly Society. I had just purchased a box of eucharistic candles. By placing four of these together we were able to boil the water dipped from the tanks in the toilet closets and so have coffee for the women and children for one day only. When this was exhausted we caught from the roof of the church building rain water which helped us. Several of the men drank a bottle of Worcestershire sauce also found in the Girls' Friendly Society closets.

The first night of suffering was spent by the twenty-four persons marooned in the parish house in repeating the Litany and Penitential Office over and over again.

The flood was accompanied by terrible fires all around us; live sparks as thick as a snow storm were falling upon our buildings all one night and day. Squares of buildings were burned, persons escaping on ropes made of bed clothes and by walking and clinging to telephone cables. One of our men in the parish house swam to two women and a child, fastened ropes around them, drew them to windows and rescued them through floating debris.

There are 90,000 people homeless in Dayton—20,000 families. Sixty per cent. of my congregation is affected. Some lost their furniture and clothes, others their houses, which floated down the current and collapsed when they struck the bridges. The mental strain and physical struggle of my people will, I am afraid, produce worse conditions in the future.

Our loss is as follows: The damage at St. Andrew's we estimate to be, on the parish house, \$900 to \$1,000; on the church, \$1,300 to \$1,500; on the rectory, \$300 to \$500. Personally I lost my library of two thousand volumes, piano and all furniture on first floor, with vestments, stoles and manuscripts, all valued at \$2,000 to \$3,000.

My people are now penniless, discouraged and heart-broken, but I shall stay and comfort them, and do all in my power to put them in shape again. I have confidence in the Church at large to help us. Any choir vestments, or vestments for myself, will be appreciated. Any clothes for my people can be used. Nine of my ten vestrymen lost part or all of their possessions. I do not expect any salary from my people for some time to come, as they will not have it. THOMAS W. COOK.



PERU, IND., IN THE GRIP OF THE FLOOD

This view was taken on the south side of the town, where the damage was greatest

The Rev. Arthur Dumper, of Christ Church, Dayton, writing on April 7, gives additional details:

THE people here are working with wonderful courage to restore such order and safety as are possible. Our death list will not exceed 200, and so far as I know none of our Church people are among these. Harrowing experiences and narrow escapes were the lot of so many people that the small death list is marvelous.

The property destruction and loss are staggering. The beautiful homes of the prosperous and the modest homes of the simpler folk shared alike. Mud and water entered everywhere in the low districts, ruining all kinds of household furnishings. Many of our people were taken out of their houses through a hole chopped in the roof. Suffering for two or three days was intense.

The great need is for credit, loans, funds, to get our commercial and industrial world to work. Our business men are hopeful, but they have lost their stocks or find their shops severely damaged. Many of them will need help. The home instinct was never more beautifully demonstrated; people are creeping back into houses so battered, ruinous

and covered with mud that an observer would consider them impossible for anything save the torch.

Our vestry estimated the loss to Christ Church property at \$10,000. We shall need \$3,000 to put the church into order for the very simplest kind of worship. Our hope is that we may be able to borrow funds outside of Dayton to restore our property to its former condition at the earliest date. It will probably be impossible to borrow in Dayton for such purposes for a long time to come. We have taken measures to reduce our expense account. My faithful assistant will retire to another field of work; our choir will go on to a voluntary basis; the repair of our pipe organ will be deferred.

Our great loss is the indirect one due to the reduced ability of our people. It will be a long time before all the people will be in a position to maintain themselves, owing to the demoralized conditions of commercial and industrial life. There is everywhere a splendid spirit of courage, self-help and co-operation; it is our most promising asset for the rehabilitation of our homes, industry and city.

THE CHURCH PEOPLE OF PIQUA LOSE HEAVILY

The Rev. W. H. Allison, of St. James's Church, tells his story:

PIQUA seems to have suffered about as much as Dayton. Some four hundred houses were either washed away or carried off their foundations and piled up blocks away. A number of our Church families lost everything and are being cared for by friends or sent to houses until permanent places can be provided. Several of my families had to break through the roofs of their houses and were on the roofs for sixteen hours calling for help, which could not be given on account of the swift current.

The churches are well organized and doing splendid work. The spirit on the part of everybody is wonderful, and even those who have lost everything are cheerful and thankful for their lives.

Our own church was in a low part of the city but suffered only from the water and mud, so will be ready for service soon. The rectory stands only a short distance from where the canal broke at the twist, but we had hopes of the water not coming to the house and so did not leave until it was too late, when we were taken out in a boat. I have been hard at work for several days cleaning out the mud.

You will be interested to know of the fine thing done by St. Stephen's, Lynn, and Holy Name, Swampscott, Mass. Mr. Dennen is an old Piqua boy and Mr. Tilotson is my brother-in-law. To-day they telegraphed me a collection taken up last Sunday for the benefit of flood sufferers in Piqua.

OUR COLUMBUS CHURCHES NOT SERIOUSLY DAMAGED

The Rev. Allen P. Bissell, of Columbus, says:

THE Church of the Good Shepherd is outside the flood district, which was confined to the west side, and so was not affected at all. We had, however, a

lot of communicants who lost practically everything they owned. We shall do what we can to help them. St. John's is the only Episcopal Church in this city that was reached by the water. It is thought that \$500 will repair the damage. Many of their people are in a pitiable condition. But we join in thanking God that not one of our communicants in this city lost his life.

OVERWHELMED BY TWO RIVERS

The Rev. William A. Henderson, of St. James's Church, Zanesville, Ohio, writes:

AT this moment the loss cannot be estimated except roughly. Fifteen millions direct loss to the city will not cover it. The two rivers, Licking and Muskingum, simply rampaged, tore up everything possible in reach and then backed up to 15.8 feet—higher than any previous flood record here.

The church property escaped. Water surrounded it and filled the basement of the parish house. But our people of St. James's have lost tremendously—rich, poor and those of moderate means. The homes I am accustomed to enter are heart-breaking—absolute ruin in most cases of everything up to the second story, and in many cases the water covered the houses. The hardest blow the parish itself will have to endure will be to maintain its running expenses while its people are recovering. For repair and rebuilding of property money generally seems forthcoming; for this other loss there seems to be no provision.

The people who will suffer most are those who cannot bring themselves to make their necessities known. We are doing our best in this direction. Yesterday I turned over the parish house for a day nursery—greatly needed.

We of the rectory are located on the hills and so escaped all flood damage. In spite of the note of fine, manly optimism which prevails here, I look for great distress when the excitement and impulse of well doing have abated. But every one is doing his best.



SOME OF THE THINGS THAT WERE DONE TO ZANESVILLE, O.

Two rivers united here, causing great destruction

HAMILTON'S CRUSHING LOSS

Mrs. Mortimer Matthews, of Glendale, Ohio, tells of the flood in that locality:

WE did not suffer at all at Glendale, except from the inconvenience of having our railroad service indefinitely suspended, but at Hamilton, a thriving manufacturing town of 35,000 people only ten miles away from us, the havoc was terrible. Nine-tenths of the houses were flooded. The fortunate ones had only a foot of water and two or three inches of mud. The most unfortunate had fifteen feet of water and have to be literally dug out now. A raging torrent seven feet deep tore down High street, where all the principal stores are, and the stocks of goods, from pianos to groceries, which were not carried off are now only fit to be thrown away.

Trinity Church, Hamilton, is a beautiful little stone building with a fine organ, handsome windows, and completely and tastefully furnished in every detail. The water stood seven feet deep in the nave. The pews, which were of heavy oak, screwed to the floor, were tossed about like so many chips and left lying in heaps, some in the chancel some by the door.

Some of us in Glendale, hearing of the condition it was in, and knowing that the Hamilton people had their hands more than full, went up there with shovels and hoes, as well as our gardeners and chauffeurs, and started in to clean it up. It took eight men a day and a half to shovel up and carry out in wheelbarrows the thick, jelly-like mud from five to six inches thick that covered everything. This only brought us down to the carpet, and to-day that is being taken up to get out the mud underneath. The windows, fortunately, escaped almost untouched, and though the action of the organ is ruined the pipes can probably be cleaned of mud and used again. All the vestments and hangings, prayer books and hymnals, etc., are ruined. The altar and chancel furniture can be put in good condition at small cost.

The entire water and light system of the town is disorganized and will have to be reconstructed. I think it is so necessary that people in the East should realize the conditions here. It is absurd to say, as some of the papers do, "We have all that is needed," "Ohio can take care of herself," etc. The Hamilton people can no more get on without outside aid for six months to come than a man who has lost both arms and legs can.

Of course, we are doing what we can for them. The Sisters of the Transfiguration, aided by the women of our church, have opened a free lunch room in the center of the town, and serve two hot meals a day, primarily to those engaged in relief work, but practically to all who come. No one who wants a meal is turned away. We have the Red Cross nurses, the militia, the members of the relief committees, the men working in the street cleaning squads, etc.—three or four hundred a day. We have had Bishop Vincent and the clergy, and yesterday we had Governor Cox and Mr. Patterson come to us. It is a great boon, as there are absolutely no hotels or restaurants serving meals. I heard one woman say yesterday it was the first hot meal she had had for more than a week. She had just had a sandwich from time to time.

But this kind of thing is only a stop-gap, of course, and it is the long, steady pull, the heart-rending, back-breaking effort needed to clean and build up houses and business at the same time, that is going to try the endurance of these poor people. As one of the nurses said to me the other day, "If they don't get help a great many of them will just lie down and die!"

SERIOUS LOSS AT MARIETTA

The Rev. J. M. Hunter, of St. Luke's Church, writes:

MY people will be helped by the sympathy of their fellow churchmen in the East. Many of them have suffered serious financial loss in this record flood. Many others lost some or much of their household goods, the damage to church building, parish house and rectory will exceed \$3,000—including pews and organ injured and furniture and books destroyed. About ten of our families were not affected by the water—only ten. We intend, if possible, to get the building back into use again, but we have suffered a serious setback to the growth of the parish.

THE SITUATION IN NORTHERN INDIANA

Bishop of Michigan City writes:

WE have had no serious loss in our church property. Our people have suffered in common with all the rest, in a way that it will be difficult to relieve, but which will manifest itself in the falling off of church contributions of all sorts. When a man's house has been half filled with muddy water, though it has not been destroyed or any lives lost, his expenses in cleaning up and making necessary repairs such as painting and papering will tax his limited resources a great deal. I cannot begin to estimate what this loss will amount to. I am thankful none of our people have been drowned and that our property is intact. The parish at Peru will probably suffer most, where a new church is being built. I fear the people will have a hard time to collect their pledges.

PERU'S SAD PLIGHT

The Rev. J. M. Hamilton, rector of Trinity Church, Peru, Ind., writes under date of April 7:

THE situation as a whole is deplorable. The people will be a long time recovering from it, especially the poorer ones, many of whom lost all that they possessed. The majority, however, seem undiscouraged and are facing the situation courageously. The courage and energy and determination shown on all sides speak well for the future rehabilitation of the place.

Fortunately, our congregation experienced very little damage from the high water. The church property was surrounded with water, which extended up to the first floor; but this entailed no loss. Just what effect, however, it will have upon the resumption of work on the new church building commenced last fall we are unable to say. It will probably make funds more difficult to secure, as practically every one was affected to some extent by the flood.



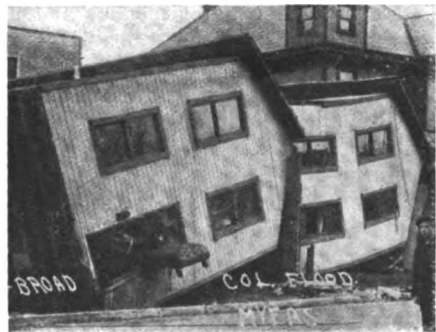
A STREET CORNER IN PERU, IND., AS THE FLOOD SUBSIDED.

A few of the families connected with the parish suffered severe loss; some of them had rather trying experiences when the water was at its height. One in particular, a lady who lives alone in a one-story cottage, retired the night the waters commenced rising, realizing, of course, that the situation was unusual, but believing that she was entirely safe. During the night she was awakened by the swirl of the waters around her bed, and only succeeded in making her way to safety with considerable difficulty, being compelled to wade through water almost to her waist.

The coolness and quickness of mind, as well as the fortitude displayed on all sides when the people were being removed from their homes by boat to various places of safety, were refreshing. I had personal experience of this while assisting in one of the boats. Late at night we found two young men in the upper story of a house from which the women and children had been removed earlier in the day. One of the men gladly clambered into the boat by means of a rope which he made of the bed sheets; but the other refused, replying: "Row on, I'll stay; if the house goes I'll go with it." As it turned out his decision was well made, as the water did not advance much

higher. Still it required considerable courage. I doubt if mine would have stood the test. Had I been in his position I would have accepted with alacrity the offer to be taken to a place of greater safety.

One thing that has impressed me above all else, and for which we can never be too grateful, is the readiness and the generosity of the responses to the need of the distressed. Supplies have come in from all directions—food-stuffs, bedding, clothing; from all sources within and without the state. But the supply has not been too great; all will be needed and will have been used before recovery is made.



A snapshot in Columbus, O.

SOUTHERN OHIO'S DAY OF NEED

By the Right Reverend Boyd Vincent, D.D.

THE Diocese of Southern Ohio has deliberately refrained so far from any appeal to the Church at large for help in its flood-stricken condition, until it could send out a carefully considered statement of its losses and needs and be sure of its own inability single-handed to meet them. In order to do this, its bishops, as soon as they could get out of Columbus, where they were shut in helplessly for several days during the flood, began visiting in person, wherever physically possible and with much exertion and even danger, every stricken city and parish. This work has now, within ten days, been practically completed. The fairly reliable facts and figures are as follows:

The whole central and southern parts of the State have met with a disaster that is simply appalling. Over this entire area the rainfall during seventy-two hours averaged six inches, and in some places was as high as ten or eleven inches. The general scene of destruction and devastation is beyond words or imagination. Practically the whole of many cities and towns has been under ten or twelve feet of water. The finest residence and business districts suffered alike with all the rest. In some of the larger places areas anywhere from half a mile to a mile square, where the rivers cut new channels for themselves and the force of the current seemed irresistible, are one confused mass of wreck and ruin. At least five hundred lives were lost. The total of home, church, business and great corporation losses, all with no flood insurance, must easily equal \$100,000,000.

The general contributions—Federal, State, Red Cross, Church and local—of funds and supplies for relief have been quick and nobly generous. The more immediate physical needs in food and clothing have been largely met; though much work of this kind, especially in the simplest rehabilitation of the homes of the poor, must still go on for some time. Our own more fortunate churches and people have everywhere been forward in this good work.

Of our own Church people providentially, and so far as we know, only some half dozen lost their lives. Our church properties, in at least twenty-five or thirty instances, have been damaged to the extent of anywhere from \$500 to \$10,000 each. Several of the clergy lost most of their household belongings, including library, sermons, etc. None of the rectories, churches or parish houses were absolutely destroyed, so far as the external structures are concerned. But the interior damage and ruin—organs flooded, floors heaved and broken, doors and windows smashed, vestment and hangings, books and music destroyed, pews, choir-stalls and all other furniture piled in indescribable confusion, heating plants wrecked—all under ten or twelve feet of water, and with a final deposit of six inches of mud and slime over everything—is heartsickening, indeed.

But the worst fact is that in nearly every instance the larger part of the congregation has lost most heavily in their homes and business, often to the point of bankruptcy. So that over and above the physical needs already met, the cost of rehabilitation of homes and the absolute necessary repairs to make the church buildings at all serviceable again, is going to be the struggle for months to come for the simplest maintenance of service, including the reduced salaries. The estimated cost of repairs alone is anywhere from \$25,000 to \$50,000. The cost of a year's maintenance of services will be as much more. One clergyman writes: "Even first necessary repairs will cost us \$3,000. Where are we to get it? My people cannot raise it. The banks will not let us have it." It seems as if the

Bishop himself would have to arrange a loan of the total necessary amount and trust the Church at large to help him meet it.

We gladly and gratefully acknowledge the prompt and generous contributions already of some of our brethren from all parts of the Church, amounting to about \$4,000. This has been and will be applied, first and so long as needed, to relief of physical needs; and then to repairs and maintenance. But it will easily be seen that this will not go very far in meeting all such demands. The stricken congregations cannot do it themselves. What is left of the well-to-do part of the diocese is not equal to it alone.

Under these circumstances we can only pocket our pride—though not our self-respect—confess our sad plight, and say to the Church at large that we shall greatly need and will be greatly grateful for all that our Christian brethren elsewhere will, in their love and fellowship, be pleased to send us in the way of help. We realize that we are not alone in such distress. Other dioceses have also suffered and must not be forgotten. We are only making our own need clear.

A TRIP TO THE SILVER SALMON FISHERMEN

By the Reverend E. P. Ziegler



THE "Bancroft" had whistled. Mrs. Ziegler and I threw our outfit of tent, blankets, etc., into the wheelbarrow and made a dash for the dock, where the old stern-wheeler lay awaiting our arrival. The captain greeted us cordially and our belongings were straightway stowed as we left the town for a few days among the silver salmon fishermen at the delta of the mighty Copper River.

These little expeditions are always of the greatest interest to us, for many of these hardy toilers of the sea are among our warmest and staunchest friends. It was a pleasant ride over the flats, passing by dime and dollar-sized emerald islands, and the great wireless telegraph station at Cape Whiteshed. We hailed acquaintances from the pilot-house as we passed, and coming to the main channel of the great river dropped anchor and gave a whistle to announce our arrival.

One by one, from the various fishing camps and stations scattered around,

came the boats laden with their cargo of silver beauties, which were counted by one of the steamer's crew as they were tossed up by the little spiked stick or "pue." Every other day the "Bancroft" would make the rounds, gathering in the spoil to be taken to the cannery, 30 or 40 miles away.

Here they come, our hosts! Down the ladder over the side of the boat we go, not forgetting our guns, as the duck, snipe and geese are plentiful, nor do they come amiss in a missionary's family—the proverbial chicken is scarce in Alaska—nor can man live by bread alone. We take to the oars, and after a half-hour's pull against a turbulent tide we arrive at camp. Mrs. Ziegler and our hostess repair to the tent; the boys and I pitch our tent, and in a short time are ready for dinner and bed.

Such tiny camps they are; merely room in which to cook and sleep, the little Yukon stove taking up a space only two feet square. The bunks and a couple of boxes occupy all that remains of the 8 x 10 floor space. This is home for these toilers in a wind-swept and treeless flat



CODFISH BEN

covering mile upon mile—the only variation being the distant coast range and the marvelous Sheridan Glacier, forming a repellent background.

What excitement prevailed! We brought late papers and the current issues of magazines. You who have taken the trouble to wrap books, papers, etc., and address them to the Red Dragon, if you could but see for one second the pleasure that you give to these camps, would feel well repaid. Here an old *Saturday Evening Post* and an *Outlook* dated a year back, are at a premium. These are read after a day of hard toil over nets—a day spent under driving rains and winds, and the man who pores over them by the light of a candle is finding enjoyment and rest.

During the evening, with an old oil can and a length of stove pipe I constructed a stove to dry out the wet floor and make our little shelter habitable for

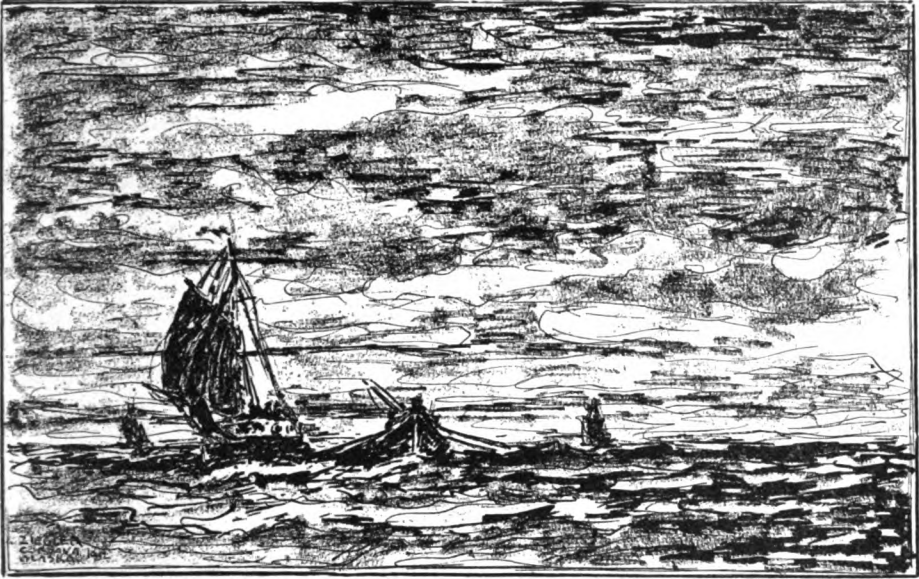
the night. To the sound of the distant breakers, booming miles away, we drifted off to sleep.

The following morning, after a night of such refreshing sleep as can only be enjoyed in a tent under the open sky, we awoke to partake of a fisherman's breakfast and to join in the life of the camp. These visits may scarcely seem like missionary journeys, for we did not conduct formal services. We simply paid a call upon our friends, the fishermen, and were granted the privilege of sharing for a time in their daily life. It is the conviction of the writer that under such conditions there are opportunities for Christian influence which perhaps might never be found in the usual missionary visit.

It is true the world over, that one gets very close to the man with whom he goes fishing. Therefore the morning saw us pulling out, Mrs. Ziegler with



• A FISHER-WOMAN



Codfish Ben and I with Katalla Pete, to help "pick the nets" which were scattered about here and there over the flats. As was proper, the largest haul went to the lady of the party. Mrs. Ziegler and Ben brought in 78 for their first catch, while Pete and I fared not quite so well with 56. We found many of the silver beauties dead and badly mangled by the ever-hungry hair seal. He is a combination of thief and glutton greatly hated by the silver salmon fishermen.

The routine of the day having been fulfilled, much to the healthful enjoyment of the visitors, we did a little fishing of our own sort. It was in the form

of a short service held under the most primitive conditions. Nobody dressed for church; rubber boots, sou'westers and oilskins were the prevailing costume, though it would have been hard to find a heartier response to our ministrations than that made by these hard-handed, warm-hearted fishermen of the North.

All too soon the time came to say farewell. Willing hands helped to gather our game into the boat and push us off. The hearty good-byes followed us across the water as with the tide we drifted out to where the steamer lay waiting to take us back to home and our daily tasks.



A NEW BUILDING FOR THE GENERAL CONVENTION

A NEW Synod Hall has risen in the southwest corner of the grounds of the Cathedral of St. John the Divine, because of the coming of the General Convention to New York. There was no adequate nor proper place for the assembling of the House of Deputies. As soon therefore as the invitation to New York, which Mr. J. Pierpont Morgan extended to the General Convention had been accepted, the problem of proper provision for the meetings was faced and the plan of erecting a Synod Hall was proposed. The building was the joint gift of Mr. Morgan and W. Bayard Cutting, one of the last benefactions in the lives of both. Its cost will be approximately \$350,000, and the work is being done by Cram, Goodhue & Ferguson under the direct control of Ralph Adams Cram, who is consulting architect to the Cathedral.

The architecture is pure Gothic in every detail, inside and out. The building material is a new West Virginia sandstone, grey with pink tinges, which will mellow beautifully with age. This is the first structure for which this particular stone has ever been used. The west door, which is the main entrance, will be beautified with elaborate carvings. In the tympanum over the doors will be shown the commission to the disciples, with the figure of Christ in the middle. In the archivolt will be three concentric rings of little canopied groups; the inner ring representing the labors of man, the second the arts and sciences, and the outer ring the great missionaries to all nations and peoples. The seven large figures standing in the niches below will be the great lay representatives of Christian civilization and government. In the middle niche will be George Washington, and the other niches will contain Constantine, Charlemagne, Alfred the Great, St. Louis, Gustavus Adolphus and others.

The proportions of the New Synod Hall are 69 x 171 feet, and it measures 88 feet to the peak of the slate roof. The great main hall measures 96 x 65 feet and towers 69 feet to its roof, between which and the slate roof a space of 19 feet for air circulation has been left. Balconies which will accommodate 400 people run along the sides, and the main floor of the Hall will seat 800 people. The windows above and below the galleries are of stained glass and leaded glass. The sashes and glass were imported from England. A huge organ will be installed in the loft at the east end, and the interior finish will be of the richest possible description. The open timber roof will be treated with a great deal of color, and the entire hall will be paneled with most elaborately carved oak up to the height of the galleries and including the parapets.

The building is fireproof, and all its walls are furred inside with hollow terra-cotta tile. The open air spaces in the tile are non-conductors of heat and cold, and prevent all dampness. The floors are of reinforced concrete. The building is lighted by electricity, and heated by steam and hot air.

The undercroft, beneath the main hall, is 65 x 50 feet, and is finished in antique plaster. There is a serving room 36 x 40 feet at the east end, and the room for the heating and lighting plant measures 36 x 32 feet. The entrance hall on Cathedral Parkway is 10 x 16 feet. On the main floor there is a lobby 36 x 21 feet, and a coat room 21 x 12 feet. There are three committee rooms on this floor with big fireplaces and floors of Javanese teak. On the mezzanine floor are three more committee rooms, and complete quarters for the janitor, consisting of two bedrooms, a living room, kitchen and bath.

The new Synod Hall will be completed about July 1.

IN THE PATH OF THE TORNADO

FROM every church in Omaha and in the diocese came reports of glorious services on Easter Sunday morning. All were beautifully decorated for the Queen of Festivals; the music breathed the spirit of the Resurrection Morn; large numbers of the faithful received the Blessed Sacrament, and made liberal offerings. In every congregation there was the inspiring feeling that the Church in Nebraska was moving forward to greater efforts in the service of the Risen King. Priest and people responded to the cry of St. Paul, "If ye then be risen with Christ, seek those things which are above." The services on Easter Sunday morning will long be remembered as among the brightest in the history of the Church in Omaha.

But never will Easter evening be forgotten. The following description, taken from an Omaha paper, gives the reason: "While the tremendous storms of Easter Sunday were general, Omaha seems to have been the chief object and center of the most death-dealing terror of them all. Coming from the southwest corner of the city with a force which beggars description, like myriads of furies massed into one compact train of terror, it plowed its fearful north-easterly way for a distance of about five miles, cutting a path several hundred yards wide. It spared neither the rich nor the poor, the high nor the low, the innocence of childhood, nor the grim aspect of maturity. It played with mansions of stone, and with the hovels of the poor, with as ruthless a hand as ever was imbued with the spirit of revenge and murder. It strewed its path with terror and despair, converting magnificent streets and boulevards, as well as alleys and unkept by-ways, into dumping grounds where maimed and mangled beings were buried under heaps of debris. Within a period of five minutes all was chaos and darkness, anguish of the living, misery of the dying, and the ashen face of death. Some may think

they understand these words, but only those who have seen may fully know."

It is estimated that the financial loss will amount to from eight to ten million dollars. Of the two thousand homes destroyed more than a hundred belonged to members of our Church, and in nearly every case the home represented the work and savings of a life-time. The majority of our homeless people are absolutely without means or resources with which to make a new start. While none of our church buildings were injured to any extent, the incomes of several will be placed in a bad way, owing to the afflictions suffered by their people. The Church of the Good Shepherd will suffer a tremendous loss in this way; the Church of St. Philip the Deacon will be financially crippled for months, as will also St. Paul's Church. These three churches were in the track of the tornado. Without a great deal of assistance not one of these churches will be able to sustain its services.

The call for relief has been most loyally met by the citizens of Omaha. Assistance in the way of food, clothing and a temporary shelter, has been provided for all the needy. In this great work of relief our Church people are taking a splendid part. The Gardner Memorial Parish House (Trinity Cathedral) has been converted into a hospital; the wards of the Clarkson Hospital have been filled to overflowing with the injured, and the parish houses of every church in the city have been places of refuge for the sufferers. The Dean and an efficient corps of workers have done a noble work at the Cathedral, and have distributed relief to hundreds. The Rev. John Williams, rector of St. Barnabas's, is an efficient member of the General Relief Committee of the city, and the Rev. John Albert Williams, rector of the Church of St. Philip the Deacon, is chairman of the committee to look after the needs of the colored people.

While temporary relief is being distributed in a most generous manner,

there will be need of a tremendous sum of money to help the unfortunate to a new start. Assistance must be given to our churches to enable us to keep their doors open for the worship of God. In an interview on the subject Bishop Williams said: "To meet the

extraordinary needs growing out of this awful disaster we must have the help of the general Church. I shall be glad to receive and acknowledge such financial assistance as may be given through the kindness of our sister dioceses, church societies, individuals, and church papers."

AMONG THE OZARK MOUNTAINS

ON the crest of Boston Mountain, in the heart of the Ozarks, in the southwestern corner of Arkansas, is a ten-acre plateau which is the site of a busy and useful Church school for mountain girls. It is the only school of its kind in the state, and was opened about eight years ago by Bishop Brown. This school, in memory of a little mountain girl who was ambitious to secure an education for herself and her little playmates, is named the Helen Dunlap Memorial. The main building was originally designed for a summer hotel, and has seventeen rooms admirably adapted for the uses of a boarding school.

They are very simple things which are taught at the Helen Dunlap School: sewing, cooking, good housekeeping and the "three R's" of our grandfathers, together with the principles of right living as set forth in the Christian faith. Yet how eager are these pupils for the opportunities thus afforded!

Those who live in great cities and enjoy the advantages and luxuries of our modern civilization cannot in the least understand how primitive are the lives of these poor mountain whites. A log cabin with a puncheon floor (another name for trodden dirt), a broken-down chair or two, a rickety table and one large-size bed for a family of five or six, frequently constitute the equipment. The scanty living which can be wrung from a rocky soil is not altogether responsible for these conditions. That much is attributable to ignorance is shown by the changes which take

place in these humble homes when girls from the school return to them.

They come of good stock—these mountaineers. Almost without exception they are of revolutionary ancestry, but suffer from the lack of education and opportunity. The Helen Dunlap School, in seeking to train and influence the homemakers among the mountains, is reaching the root of a great need. How great can only be understood by those who have seen the conditions as they exist. Surely a responsibility rests upon Christian people to do what is fairly in their power to help make Christian citizens of these sturdy mountain folk.



A MOUNTAIN FAMILY AND THEIR HOME



THE PUPILS OF ST. ANDREW'S BUILDING THE DWELLING HOUSE AND LIBRARY

TRAINING HANDS AND HEADS IN MEXICO

By the Reverend Leland H. Tracy

IT is not necessary in an article of this nature to raise the question of the value of industrial training in the education of the youth of the Southern Republic. Even a casual acquaintance with Mexico, a hurried trip through the country, a brief visit to some of the huts of the poor—these speak more clearly and forcibly than words.

The schools in Mexico to-day are, in large degree, devices for cramping the intellect, giving the youth a distorted idea of the meaning of education. Where the land is calling to the young man and is offering to him riches in return for honest toil—where the agricultural development of an agricultural country is far behind that of the Northern Republic in methods used and returns gained from the land—the schools have developed that which we might term the aristocracy of white hands, and polished shoes, and high collars.

About a year ago it was discovered that St. Andrew's School might be classed with those schools already mentioned, and a radical change was made in its policy. Bishop Aves was able to

secure ten acres of land in one of the beautiful suburbs connected with the city of Guadalajara, and there the new St. Andrew's Industrial School is being built. In this connection mention might be made of the kindness of one who, though she has gone before, still lives, and ever will live, in the development of St. Andrew's. I refer to Mrs. Nelson T. Wright, who at the time of her death left several thousand dollars to the college. It is because of this gift that the buildings are now being erected, and that St. Andrew's will, in about three months, be housed and ready for work along the new industrial lines.

The new St. Andrew's hopes to elevate the idea of education above arithmetic, and accounting, and stenography, to the higher realm of things instead of words and sounds. There is in Mexico to-day a popular contempt for manual labor. And this exists especially among those who consider themselves educated. It comes from the conviction that city life is more honorable than country life, that he who owns an hacienda must at the same time own a city villa. In



TEMPORARY HOME OF THE PRINCIPAL

changing from mere teaching to manual training and instruction in modern methods of agriculture, St. Andrew's hopes to fulfill a double mission; first, to emphasize the dignity of labor, and second, to meet the needs of our own Church people in a wider and higher manner. The majority of our Mexican communicants are of the poorer class, the class dependent on the day's labor for the few pennies necessary for the maintenance of life. It is hoped that the children, by means of training, may grow into the more honorable estate of small landholders, may retain the idea of labor, but apply it in a productive manner and along legitimate lines.

One of the main causes of the quarrel between the Government and the people in the Southern Republic is the present inequitable distribution of the land. It is confidently expected that the present government, after having solved the problem of pacification, will be able to grant the demands of the poor, and so create that which the country so greatly needs, the small farmer. Anticipating this change, and knowing how important it is to Mexico, St. Andrew's wishes to give that training which the Mexican youth will need. Together with training

in agriculture, each boy will receive instruction in the regular branches, equal in every respect to that received from the public schools. There is another reason for this change in policy, and that is to make the student more independent. If the Mexican youth is given too much he suffers in consequence, and is unfitted in large measure for an active life. One of the greatest problems connected with mission work is how, seeing the greatness of the need and the widespread poverty, to avoid pauperizing the people. We hope to make the boy's future depend on his industry.

We expect to develop, then, not polite beggars, but an enlightened, hard working, independent laity, able to think and reason and understand. We have taught the religion of Christ, and some of them have drunk in enough of its spirit to thirst for something better, something more ennobling than the tiny shack and the few centavos at the end of the day. We believe that an independent laity will mean also an independent church and that he who receives his living from the soil, as a result of methods learned in the college, will be able to extend the influence of the Church in his own community and instill into the minds of his



MASONS AT WORK ON THE HOUSE

Mexican methods of construction may here be observed

friends and neighbors the true meaning of religious independence and liberty.

Shall we say then that St. Andrew's will be developed into an agricultural school? I might almost say that it has been developed into such a school, for though the land has been in our possession but a year, crops have been harvested during that year to the value of about a thousand dollars gold. Also each student now has his own piece of land—about a fourth of an acre—which he must work and lay out and plant according to a previously developed plan. His work in his garden plot is as important as his work in the classroom. Thus he becomes independent in that he raises his own food and so contributes his share to the expense of running the school. In labor he gives three hours a day to his garden, and this is recognized as equivalent to a paid tuition. Also in the school there are no distinctions. Each boy entering must give a certain portion of each day to manual labor. In this connection I might say that we have been enabled by our harvests to materially increase the size of our farm.

As I have said, the first department to be established is the agricultural. Later, as the school grows and expands, it will include such other departments as carpentry, blacksmithing, shoemaking, printing, tailoring—in fact, such departments as will fit the students for a useful life among their own people. We recognize the fact that not every Mexican youth is fitted for an agricultural life. It is to

meet the needs of all that other departments will be introduced.

Poverty in Mexico is largely the result of antiquated methods in agriculture or in the other occupations. Hand labor, because it is cheap, is used to a



ONE OF THE STUDENT FARMERS

This corn, raised on the new farm, had ears 16 inches long and stalks 16 feet high

large extent on the different farms, or in the various shops, where effectiveness demands the use of modern labor-saving machinery and tools. Also there is great need for instruction in intensive farming—to demonstrate that a few acres well cultivated and scientifically managed are worth as much in net gain as the large hacienda carelessly run.

At the present time Mexico is importing food-stuffs, when from her size, location and her possibilities she should be one of the granaries of the world. Although the Mexican market is not the best so far as the prices are concerned, yet because of the low cost of production there is a margin of profit to one who farms intelligently.

Mexican agriculture is still in its infancy, though portions of the country have been farmed for hundreds of years. For example, little has been done in this district in the development of fruits, though from all indications it should be a second Southern California. I hope that St. Andrew's farm may develop into an experiment station for introducing into this fair land those things which "la gente dice" cannot grow here, seeking to improve the native fruits and to enlarge the scope of Mexican agriculture.

Our aim at the present time is to help the country community, the small village, rather than to enter the large city. There are certain fundamentals which the dwellers in such places must know, among which are the small industries, as

opposed to the large factories. It is hoped that St. Andrew's, in a measure at least, will be the means of pointing some of these communities upward, giving them higher ideals, more exalted ideas of labor, more independence of spirit. A prominent business man of Mexico City on seeing our new plant in Guadalajara said, "I believe you are on the right tack, that you are going to give to Mexico that which Mexico needs—first, a religion divorced from superstition, and second, an honorable means of making a living, giving true place to manual labor and dignifying toil."

Of course it must not be thought that the theological department has been weakened or neglected. The plans are to make it stronger than ever before. In fact, as has been indicated, each student in theology will also be required to learn some manual trade, so that as he goes among his people he will be the messenger not only of an enlightened religion but also of an enlightened toil.

We seek, however, to develop the dignity of the laity. For Mexico today, much as she needs clergy, needs enlightened, Christian laymen even more. Some of those who enter St. Andrew's will decide to give their lives to the Church, yet we hope to send out many laymen with new ideas of the meaning of life and new hopes for the future, with new appreciation of the dignity of labor and a new ambition to be free and self-supporting, with new thoughts of the example of Christ in daily life.



FARMERS IN THE MAKING



SOME OF OUR YOUNGSTERS POSING

THE TRIALS AND TRIUMPHS OF A KINDERGARTEN

By Emeline C. Walke

THE kindergarten at Hachioji is about the youngest institution in the Church in Japan. Our beginning involved a series of troubles; not serious, merely temper-trying. In the first place, a house with an adequate playground had to be found, which was easy, but was nothing compared to getting a teacher. Miss McKim, after much trouble on our behalf, secured one whom we liked very much. So we had our prospectus printed and distributed, October 9th being the day to apply; October 14th the formal opening. Everything seemed to be going well when, just before the first date the teacher decided she would rather be a bank clerk at twenty dollars a month than our teacher at

seven-fifty. After more trouble we secured Akagi San, who has done very well.

Young children in this country are not required to obey any one ever. Later



SEATED AT THE TABLES

on they must, but not during kindergarten age. We have, however, been quite frank in saying that they must obey—or honorably stay at home. A doting grandmother or two have been sadly tried to arrive and find their progeny the observed of all observers—in the corner. But we are the only kindergarten in town, and it is so obviously good for the children that as yet none have been withdrawn because we are so brutal as to make them obey.

We decided to charge a rather large tuition fee, and to have it plainly understood that the object of the kindergarten is Christian propaganda, so we felt sure that we would begin with only a few. We hoped for five. The sole reason our present number is only forty is that we can take no more, according to Japanese law, in our sixteen-mat room. The poor missionary has had fists shaken under his nose because irate parents' children could not be admitted. And one little girl came placidly every day, though we assured her there was no room, until happily some one dropped out and we could stop talking!

We have a nice playground with a garden for each child, sand box, swing and other things a la Montessori. But the house is hopeless. The children sit on the floor at low tables. The room is about eighteen by twelve feet; low ceilings; two posts in most prominent positions, awkward entrance and no place for a stove. If the poor bishop only had three hundred dollars to give us, all would be fixed. Question: Why are bishops and mission boards always poor?

The Christmas entertainment was delightful. About thirty-five parents or other relatives appeared to see, ostensibly, the kiddies, but truly the foreigner! The kiddies behaved finely. They had their daily prayer and hymn, a lullaby about our Lord in the manger, and one

verse of "Once in Royal David's City." They behaved beautifully while Mr. Walke pretended to talk to them, but really preached at their parents! Afterwards they did some games and marches remarkably well considering the few weeks of training they had had.

Each child made its mother a little book of drawings, and those were given before the children received their tiny gift. The Christmas tree was viewed with silence and awe, which finally gave way to a shout of joy. That a plain pine tree could evolve into anything so gorgeous was almost past belief.

One child has been taken away because she *will* say her prayers at home. Her father is a government official and it may be he is afraid of losing his position if she continues to pray.

All the children look stronger for their games and gymnastics out of doors, and two whose nurses for weeks had to sit in the room are now coming and doing good work. Altogether we feel encouraged, and only hope to be able to continue our work—in a better, larger building.



The kindergarten and its grounds are a center of attraction where the children love to linger

MESSAGES ABOUT THE SUNDAY SCHOOL EASTER OFFERINGS

ST. PETER'S, Redwood, is a small mission congregation in the northern part of the Diocese of Central New York. It has no resident rector, but it has a Sunday school under the care of a loyal Churchwoman. Within a few days after Easter this message came to the Treasurer:

"I am sending our Sunday-school Easter offering of \$18.07. We think the children did splendidly as we have only eighteen in St. Peter's. The apportionment for our congregation was paid in full before this offering."

CAMBRIA is a coal-mining camp in eastern Wyoming with about 1,100 people, most of them foreigners and members of the Roman Church. Our St. David's mission has only ten communicants. The rector has to live in another town and can only get to Cambria for a Wednesday night service. Faithful Churchwomen, however, are working in the Sunday school of forty pupils. They have given willingly to the Church's Mission as evidenced by their offering of \$11.43.

THE Sunday school of the Church of the Good Shepherd, Sherwood, Md., has made a fine advance in its Easter offering this year of \$56.14. Last year the amount was \$19.29. The school is gratified by this practical trebling of the amount and hopes that it may repeat this achievement in 1914.

HERE is an amazing record from South Carolina. A Sunday school of two—a boy and a girl—has just sent to the Board an Easter offering of \$22. The Churchwoman who sends it, the wife of a former governor, says: "They have worked very hard to get this amount."

EARLY on Easter Monday the following telegram was received from Fairbanks, Alaska, signed by the missionary, the Rev. C. E. Betticher, Jr.:

"Easter greetings. Sunday School Lenten Offering is \$580!"

We do not know the exact size of the Fairbanks Sunday school, but there are probably not more than 40 or 50 children. Their offering is nearly three times as much as that given by all the Sunday schools in the district last year.



THE FAIRBANKS CAN

Alaska is the land of cans, and the Sunday school at Fairbanks always uses specially prepared condensed milk cans, with a slit guaranteed to be large enough for a dollar. Perhaps this accounts for the size of their offering.

ST. JOHN'S Sunday school, Tusculumbia, Ala., has just two pupils. The superintendent is a woman. The Easter offering was \$5.69. How many schools can equal that average of \$2.84 per pupil?

HOW many readers of THE SPIRIT OF MISSIONS ever heard of Montpelier, Idaho? The small St. Andrew's church has been closed for nearly six years. There is no resident rector, but there is a devoted layman who reached Montpelier a little over a year ago and who has restarted St. Andrew's Sunday school. For the first time in many years the name of the school will appear upon the list of Easter offering schools and it will have \$7.75 to its credit. Under the circumstances the offering was really remarkable.

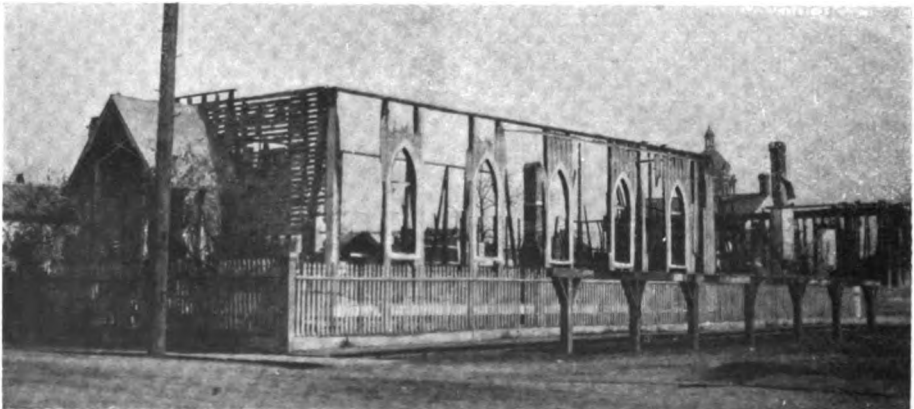
PROBABLY few schools will equal and still fewer surpass the record of the small Sunday school of the Church of the Holy Cross at Warren, Ark. It has only thirty-two members, but its Easter offering is \$25. This, the rector says, the school sends with "prayers that every child of God will awake to his great responsibility and fully appreciate the love of Christ for every soul throughout the world."

THE rector of St. Mark's Church, Philmont, N. Y., in sending in the Easter offering from the Sunday school of \$13.51, says that it comes from twenty mill children and represents great sacrifice on their part.

ALL kinds of young people are helping to pile up the splendid gift of money that will enable the Board of Missions to send the Good News around the world. From the Orphans Home of the Good Shepherd in Utica comes a check for \$12.10. It is given, as the chaplain says, "by the children who have but little to give, but who have denied themselves to give that little."

NOT even the destruction of their church by fire could prevent the young people of the Church of the Holy Communion, Plaquemine, La., from gathering their Lenten savings to make their Easter offering for the mission of the Church in the world. On April 3d the treasurer received a draft for \$11.71 with this message: "Our offering would doubtless have been larger had we not recently suffered the loss of both church and rectory by fire and are struggling to rebuild."

Do not helpers such as these deserve some help in their own trouble?



RUINS OF THE CHURCH AND RECTORY AT PLAQUEMINE, LA.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Mrs. Aves, wife of the Bishop of Mexico, writes:

OF course, you know the hospital at Nopala is ready as soon as a physician offers. If some good man will only come to that work. It will mean self-sacrifice and consecration, but it seems to me if I were a physician and could go there and make the old more comfortable, save the little children and poor, helpless, tiny babies from years of suffering, deformity and total darkness, it would repay for all I had given up and bring its own glorious reward. Oh, pray for us, that the good Father will put it into the heart of some good, competent man to come to us.

* * *

Bishop Roots writes:

ONE of the representatives of the Shihnan region in the forthcoming Provincial Assembly at Wuchang, for which the election has just been held, is one of our own catechumens. How is that after less than three years of our work in Shihnan? And doesn't it show the importance of strong Church work at Wuchang, too, which by the same token is to be such a powerful influence in unifying Church as well as State? Shihnan is in the vast region west of Ichang, where we are the only mission at work.

* * *

The Rev. Theodosius S. Tyng, one of our pioneer missionaries in Japan, now retired and living in this country, writes concerning an urgent need:

HAS any progress been made in getting help for the new building for Christ Church, Osaka? I hope so. It would be hard to find in the foreign field a need so important or one which has waited so long. In the SPIRIT OF MISSIONS about the end of 1879 was a letter from me giving reasons why we needed a good church in or near the place where Christ Church now stands. The need is in many ways much more pressing now.

In 1881 I built there, as a chapel for St. Timothy's School, the little building which now does duty as Christ Church. Dr. Motoda was the first pupil of the school to be baptized there. For its present purpose the building, even if it were in good repair, is totally inadequate. Imagine a church just large enough to hold twenty-five benches six feet in length serving as the house of worship of a most important congregation in Osaka!

The site itself is a strong invitation for a good church. It stands on a street corner facing the river, on the opposite side of which are the principal government buildings, with a bridge between them. I do not think it would be possible to find, much less to buy, a site in any other part of the city so commanding, and none of any kind within easy reach of a larger population. I doubt if there is any place in the world where a memorial church would better keep green the memory connected with it.

I don't think people in this country at all realize the importance of Osaka. Thirty-five years ago it was the chief distributing centre of Japan. Now it is the chief manufacturing centre also. The misconception in regard to it has been helped along for years by the absurd statement in one at least of the Church almanacs that it was the second city in Japan with a population of 250,000. Thirty-five years ago, with 350,000, it was about the size of Boston. Now, with a million and a quarter, it is nearly double the size of Boston.

The part of the city where Christ Church stands is peculiarly a "distributing centre" for the Church. The population is a changing one—not in general character, but in the individuals who compose it. I heard Mr. Naide say once some years ago that that year he had baptized twenty-four persons, and had a

feeling that the church was growing, until he looked over his records and found that he had given twenty-five letters dismissing to other churches. It is a great thing for the Church that in a place like that influences so peculiarly stimulating and powerful should be brought to bear on so many in the early stages of their Christian life. But it means great difficulties for so small a church, supporting its own work and giving so many of its people to other places.

* * *

Bishop Thurston of Eastern Oklahoma, speaking of the need of some substantial aid in the erection of new churches in Eastern Oklahoma, says:

THERE are three places in this district (I am sure this is true in nearly every district and many dioceses) where wonderfully fine work could be done if there was a church building in which to do it. People naturally look with some dread upon a debt. If they could get a church we could get on well. To buy a lot, build a church, and maintain a clergyman, all at the same time, is difficult for a strong parish; it is impossible for us. And so we go haltingly along, where we should go with leaps and bounds. The limit of our Building Fund commission is \$500; I am told the Presbyterians give as much as \$5,000."

* * *

The Rev. Winfred Ziegler writes from Valdez, Alaska, March, 1913, in a home letter:

WE have had several Court cases from the Westward Afozuak Island and Kodiak Island and there have been more than thirty Aleut natives here. They have been fairly regular in attendance at the services, they being devout members of the Eastern Orthodox Church. They left on Saturday, so on Friday evening they all crowded to our service. After service they waited until all the whites had left, and through an interpreter asked me to speak to them. I told them sentence by sentence how pleased I had been to have them in my church, and of the cordial relations existing between their branch of the Church and ours. Then they in-

vited me to attend their church when I visited Afozuak and asked me for copies of the Prayer Book. I gave each a copy but they were not satisfied until I had inscribed their name and mine. Then each walked to the alms basin and deposited a quarter.

Last week I had two funeral services in the church followed by two-mile "mushes" on snow shoes to the cemetery for the committal. It is surprising how well Lent is kept in this frontier town.

* * *

Deaconess Parkhill, writes from Orlando, Florida, as follows:

I WANT to tell you of the Seminole Mission at Glade Cross and the Rev. W. J. Godden, M.D., missionary. He is the hero of the Everglades, having stood at his post steadily and bravely year after year amidst many and great hardships carrying on his necessarily varied work of medical missionary, storekeeper and spiritual instructor. He has won the trust and confidence of the Indians as no other white man has ever done, and it was he who conceived the idea of establishing a farm on which the Indians could be induced to work for day's wages, as a method of domesticating them and of helping to support the mission.

During the past summer, as in so many other sections of our country, there were unusual floods in that ever-watery place, and Dr. Godden's house, store and other buildings were all inundated for a time. Even at Christmas, when our devoted bishop went there, the water was up to the porch of the house.

He has, however, found two places which were never inundated through all this flood, either of which is large enough for the farm. He finds that the plan is favored by the Indians and many are anxious to join in it. He now feels that the buildings at Glade Cross will have to be moved to the farm-site, and because of this, and because of more Indians wishing to join in it, the plan has necessarily been enlarged; consequently he needs more money than he at

first estimated. The bishop asked me to raise the \$1,000 first thought necessary, so I have written far and wide. The plan seems to be generally approved and God has blessed my efforts—but now more is needed.

Besides all the other occupations of Dr. Godden he found time to study for Orders and was ordained Deacon on St. Luke's Day last.

On Christmas Day, which the Bishop spent with him at Glade Cross, Ho-tul-ca-hat-see, one of the two baptized by the Rev. Irenaeus Trout some two years ago was confirmed, having come in his canoe nine miles to meet the bishop for that purpose.

The drainage schemes are shutting off much of the former hunting grounds, and white men are catching most of the otters and alligators. All this looks to want, standing to meet the Indians in the near future. It is a crisis and now is the time to save this remnant, still noble, of a noble tribe.

* * *

An eleven-year-old girl in the diocese of Central New York sends us a refreshing little letter, telling some of her experiences in acting as an agent for The Spirit of Missions:

I THOUGHT I would write you a few lines to tell you how I made the money for my mite box. I was eleven years old the last of January. I took five copies from Mr. White, who is our rector. I started out the following day and could not sell one. I was very much discouraged but started out again and sold three and got two subscriptions renewed. I started on Saturday morning at nine o'clock and got one new subscription and sold the other two, then I went back for more and sold eight until five o'clock that day. I was very tired and I thought I would stop. By this time I was getting pretty well pleased and I went back for three more which made sixteen copies I sold, and doing errands and working I got as much as \$4.13 in my mite box. I felt very proud and wished I could have gotten more; still I was very thankful for what I had done.

Archdeacon Stuck, writing on February 8th from Tanana, which he had just reached on his winter journey, says:

I AM just here from a rather weary journey down the Yukon. The first half of it we were traveling at fifty degrees below or lower nearly all the time, though I had waited a week at Fort Yukon for a break that was a delusion. I found a white man, a wood chopper, dead of heart disease in his cabin, and Walter and another made a coffin and dug a grave and I buried the poor fellow's body.

* * *

Mrs. M. P. Parsons, writes from Fort Hall, Idaho:

OUR Indian children are all doing very nicely, growing in mind and body. The little ones are grasping the white man's ways in a most interesting manner. Our Easter Day was a cold one with some snow but the children enjoyed the services and their little extras. We have a very pretty little church here and our children's behavior in the church would do credit to any group of white children.

* * *

Our missionary at Zamboanga in the Philippine Islands, writes under date of February 11:

SUNDAY night, February 2d, half or more of the business section burned to the ground between midnight and three in the morning. For a time it looked as if the rectory would be taken, but the wind changed and made it possible to check the flames.

Our hospital work and our industrial work among the Moro girls progresses as much as could be expected under our limitations.

* * *

Bishop Spalding, writing about the possibility of new work among the Indians of Utah, says:

IT is a critical time with our Utes. They are so receptive that I am certain that the right kind of man would have wonderful success among them. Let me know of anyone you think likely to be willing to serve in this field.

Will any one volunteer?

FORWARD MOVEMENT NOTES

THE rector of St. Paul's Church, Bakersfield, California, says that in October, 1912, the parish had a monthly income of \$105 from pew rentals and about \$25 from Sunday offerings. A canvass of the congregation has just been made resulting in a parish income of about \$300 a month, with offerings through the missionary end of the envelopes that will fully meet all apporionments.

¶

THE Bloor Street Baptist Church of Toronto gives as much for missions as for its own work. The missionary offerings last year totaled \$12,779, an average of \$14.29 a member.

¶

THE Rosedale Presbyterian Church, Toronto, last year gave \$5,912 for missions, an average of \$30 for each of the 193 members.

¶

TRINITY SUNDAY SCHOOL, Elmira, N. Y., has found that the beginner's duplex envelope has greatly increased the giving for the school and for missions. The children are urged to earn a minimum offering of five cents a week instead of asking their parents for it. In 1911 with no envelope system in use the school gave \$72.66 for all purposes. With the duplex envelope in use now (and with a larger enrolment of scholars) it is giving at the rate of \$9 per week. Of this amount an average of \$1.50 is given every Sunday for missions. One striking advantage of the plan is evidenced by the fact that when the school reopened in September many envelopes for the vacation Sundays were brought in, the total reaching \$21.64. The use of the duplex envelope has not interfered in any way with the regular Lenten offerings of the school.

¶

THE rector of a mid-western parish where a missionary canvass has recently been made, says: "A new spirit

has come over our men; they are doing almost unheard-of things. Three, of their own initiative, have taken the responsibility for a parish supper at the Easter Monday meeting, they have started the ball rolling toward getting a parish collector, and they intend to arrange to raise the rector's salary at the next meeting. I begin to feel like a man at the head of living troops instead of being in a squad of men who are burying the dead."

THE whole Church knows of the life and missionary service of Anne Cragg Farthing, who died two and a half years ago in Nenana, Alaska. A movement has for some time been on foot to build a chapel at that place in her memory. Her former parish of St. Mark's, Evanston, Ill., has given \$350, the Woman's Auxiliary of the diocese of Chicago, \$834, and persons outside the diocese \$319. The Chicago branch of the Auxiliary has also raised a fund of \$200 for seats in the chapel, which were being made this winter by the boys of St. Mark's Mission, Nenana, and the juniors of the diocese of Chicago are providing the altar—also to be made by the boys. A Sunday School class taught by one of Miss Farthing's Evanston friends has given the cross for the altar, the font has been given by a friend, and the candlesticks, Bible and altar books by Miss Farthing's brother, the Bishop of Montreal. The communion service has been made from contributions of gold and silver given by hundreds of friends all over the country.

Thus the furnishing of the chapel is provided for, but about \$500 is still lacking of the \$2,000 needed for the building itself. Contributions have ranged from \$1 to nearly \$200. Any sum will be gratefully acknowledged by the treasurer of the fund, Mrs. F. M. Staples, 1100 Oak Avenue, Evanston, Ill.

NEWS AND NOTES

THE clergyman in charge of St. Mark's Industrial and Academic School for Negroes, Birmingham, Ala., reports two hundred and seventy-four pupils in the school. In addition to the academic course, regular lessons in cooking, sewing and laundry work are given. The work of the school is hampered by lack of teaching force. Two additional teachers would greatly increase its efficiency.

BISHOP NICHOLS of California sends to the treasury a draft of \$100 for Miss Masson's work at the Hill Memorial School, Athens, Greece. The giver desires to remain anonymous. The gift is made "In Memory of Dr. Robertson and Dr. Hill, from one in the diocese of California who has a heartfelt interest in missions, and who had known, loved and honored them in their work."

LAST year 479 persons were baptized in our African mission; 230 were adults from heathenism. Bishop Ferguson says that "this number would doubtless be more than doubled were we to remove the restriction which forbids the baptism of polygamists. Our growth numerically is certainly slower by adhering to such a policy; but we and our converts are on the safe side. Unfortunately, there is not an agreement among the Christian bodies operating in Liberia in regard to this matter. Rejected on one side and gladly admitted to baptism by others, the heathen are confirmed in their practice and can see no reason why they should renounce it."

BISHOP KNIGHT calls attention to the fact that the Church in the United States is spending \$11,000 in order to rent buildings for our work in Cuba. Naturally he believes this to be an uneconomical expenditure. "So long as we rent," he says, "just so long does our work possess temporary characteristics and just so far does it fail in winning the confidence and support of the people."

BY the purchase of a plot of land for St. Peter's Chinese Church at a cost of \$14,000, the Cathedral property in the center of the city of Honolulu has now been rounded out so that the Church owns an entire square. About \$10,000 are on hand for the new building for the Chinese congregation.

IT is said that within the last twelve months nearly 1000 young women from central and southern Europe have been brought to the United States under Mormon direction.

THE Board of Missions would be enabled to respond much more adequately than it does at present to many pressing needs if it could receive more eleven-word messages like the following: "Enclosed please find check for \$250 for general work, Easter offering."

This is the personal gift of a layman in addition to his offering to meet the parish apportionment.

IT is reported that in one city of Southern China all the Buddhist nunneries have been closed by the government authorities. All inmates over thirty years old will be allowed to remain and will be cared for at public expense; those under thirty or over fifteen are to be sold for wives, the price being fixed at \$2.50. Those under fifteen are to be placed in training schools.

BISHOP MCKIM says that a good Church kindergarten building can be erected in Japan for \$1,200. There are now eighteen kindergartens in the districts of Tokyo and Kyoto, most of them are in rented and unsuitable Japanese houses. Are there ten or twelve lovers of children each of whom will give \$1,200 to erect a building? Bishop Tucker says: "The kindergarten fills a great need in Japan, and when properly utilized is an effective evangelistic agency."

THE members of the mission staff at Bontoc, P. I., have at last completed the translation of the Gospel of St. Luke into Bontoc-Igorot. The manuscript is now in the hands of the British and Foreign Bible Society, which expects to publish it at an early date.

SPEAKING of the industrial work among women in Ichang, Bishop Roots says that "it continues to form a conspicuous feature of the evangelistic work in that station. Its growth calls aloud for women workers who shall be able not only to carry it on in its present proportions but also take advantage of the many doors for yet more direct preaching of the Gospel which it opens."

BISHOP HUNTINGTON calls attention to the fact that in Wuhu, a city of 100,000 people, there is no girls' school of higher than primary grade. He considers the establishment of a good high school for girls one of the most important needs of the mission.

ONE of our associate missions among the Southern mountaineers reports "sixty-eight baptisms and twenty-one confirmed during the past year. Truly the people are beginning to appreciate the blessed gift the Church has for them. They are indeed waiting for the Gospel Message. Oh! for more messengers!"

LAST year was one of the most successful in the history of Saint Luke's Hospital, Shanghai. The number of patients greatly increased. There was improvement in the condition of the hospital and in spite of increased expenses the treasurer was able to close the year with a balance of \$121. A new building containing two wards and ten private rooms was opened during the year, increasing the capacity of the hospital to 140 beds. Among other improvements was an open air ward for tubercular cases.

The total of treatments reached 72,643. There were 1,400 ward cases, more than

65,000 cases in the out-patient clinic. Though a valiant effort is being made in some quarters to abolish the use of opium, the hospital staff has been called upon to deal with 494 cases of opium poisoning. The religious work at St. Luke's has continued to be under the care of Archdeacon Thomson and Rev. S. K. Wong.

Had it not been for the general support of the foreign community in Shanghai and the increased fees of patients, the good work at St. Luke's would have been sadly limited. Foreigners subscribed more than \$2,200; the Chinese subscriptions totaled nearly \$800 and more than \$4,000 were received in fees from patients. The appropriation from the Board of Missions was only \$1,500. The total expenditures were \$10,400.

Bishop Graves, commenting upon this good record, says:

"It follows from this that we absolutely must have more help. Dr. Tucker must have his furlough in the spring, as he will then have been in the field seven years. Dr. Morris will then be left alone."

THE congregation at Bagé, Brazil, has secured land in the centre of the city valued at \$5,000. A building fund is now being slowly accumulated. If the congregation could have help to the extent of \$4,000, a church could be built immediately and the Board of Missions saved \$400 a year rent.

RACIAL hatred between Chinese and Manchus was particularly acute at Kingchow, one of the out stations of Hankow. It resulted in much violence. Bishop Roots thinks that that has largely disappeared, although the Manchus are still in desperate straits for the necessities of life. Houses have been unroofed and dismantled that the materials might be sold for a few dollars, and the temples have been pulled down for the same reason, leaving idols standing neglected among the ruins.

IN 1513, just twenty-one years after Columbus discovered the new world, Right Rev. Alonzo Manzo became the Bishop of Porto Rico. It was the first diocese of any historic communion in America. Since that early date forty-eight bishops have ruled over the Roman Church in the island. The four hundredth anniversary of Bishop Manzo's arrival was celebrated in San Juan recently. Cardinal Farley of New York visited the island for this occasion.

OF the seventy-two girls at St. Hilda's School, Wuchang, not more than three or four are betrothed. A few years ago, in an equal number of girls there would not be found three or four who were not betrothed. Times are changing in China and with the changing times comes a happier outlook for Chinese girls. Another evidence of this is the fact that about twenty day schools for girls have recently been started in Wuchang, some of them by the Government. They are reported full to overflowing. Until comparatively recent times it would have been almost impossible to find a school for girls, because most Chinese fathers and mothers were convinced it was impossible to teach a Chinese girl anything.

DURING the past year more than 50,000 copies of the Bible in Portuguese have been sold in Brazil by the agents of the American Bible Society. The Reverend William Cabell Brown, of our mission, was the leading spirit and general collaborator in the translation.

KIUKIANG, on the Yangtse River, about midway between Shanghai and Hankow, is the only treaty port in the Province of Kiangsi. The northern half of the province is included in the District of Wuhu. Kiukiang now has about 40,000 people and is likely to be larger when the railroad between it and Nanchang, the provincial capital, is completed. Bishop Huntington says that the Kiukiang church "is very inadequate

and the hottest place I have ever been in." About \$2,000 of the \$5,000 needed for a new church has been given.

THE Rev. Mr. Allabough, general missionary among deaf mutes in the Mid-Western District, writes: "A new mission for the deaf was established November 17th last in Beaver Valley, Diocese of Pittsburgh, when Bishop Whitehead confirmed seven deaf mutes. The services will be conducted by a lay reader, the priest in charge visiting the mission once a month. There are nine communicants in good standing and more will be confirmed soon."

HANCHUAN is a Chinese town of ten or fifteen thousand people in which no American missionary has ever been resident. The work is in charge of a Chinese clergyman who serves under the direction of one of the American clergy in Wuchang. Four and a half years ago a small day school for girls was opened. More than forty of the pupils have since become Christians. Of these thirty have already been baptized and eight confirmed. Seven others are now preparing for confirmation. The graduates of the school have been formed into an association with the double purpose of self-improvement and Christian work, especially among their non-Christian fellow pupils. This is a striking instance of the ability of the Chinese Church to be self-propagating.

THE Rev. J. Hubard Lloyd, our missionary at Fukui, Japan, writes concerning their need of an organ. The little, old one is entirely inadequate. He would like to send it to the preaching station at Takefu, where it would do good service, as soon as it can be replaced by a better. Is there not someone who would like to see that this reasonable request is answered? Music is an important factor in the missionary propaganda, and a good organ is one of the necessary tools.

WHAT OTHERS ARE DOING

REV. L. C. BARNES, secretary of the Baptist Home Missionary Society, says that people west of the Rocky Mountains give more liberally proportionately to mission work than the people of the East. He also says that the Black Crow Indians of Oklahoma average over \$7 a year, while the best that can be done for home missions by Eastern Baptists is a fraction over ninety-nine cents.

THE Northern Presbyterians have decided that a united every-member canvass covering all the congregations of the denomination shall in future be made each year beginning with March, 1914. The United Presbyterians have already proved that such a plan is practicable. A year ago a simultaneous canvass was made by eighty per cent. of the congregations of that communion. One result has been a forty-eight per cent. increase in missionary offerings.

THE Presbyterian Board of Home Missions has received this year, as last, legacies of especially large amounts. For the first eleven months of the fiscal year the total is \$420,640. The income from interest and individuals shows this year an increase of \$131,000 as compared with the preceding year.

A ROMAN CATHOLIC Missionary magazine says that in Africa the Roman Church has 4,200 mission stations, 3,880 schools with 230,000 pupils and 300 orphanages. The workers number 7,400, of whom 2,300 are priests. There are 1,100,000 converts from heathenism.

THE Roman Fathers of the order of St. Dominic, doing missionary work in Brazil, are equipped with a chapel boat. This enables them to reach with services a good many isolated communities on the Araguay River.

A SPEAKER at a convention of Missouri Baptists the other day declared: "Every Baptist who owns a motor car is able to support a missionary." Is this principle applicable to the members of all communions, or may members of the Episcopal Church feel relieved that the speaker confined himself to the members of one communion only?

A CHINESE APOLOGIST

THE son of a prominent Chinese official who recently became a Christian at Nanking University, says of himself:

For about four years my heart has been a battlefield. Jesus Christ and Satan have been struggling for possession of it, and Jesus has won the victory. From this time forth I am a follower of Jesus Christ.

I have not come to Him because of some improper benefit which I expect to get from Him. If there is anything I despise it is the man who is always asking "What can I get out of it?" I have come to believe in Jesus largely through a study of a book by Professor Jenks of Cornell University, entitled the *Social Principles of Jesus*. I cannot go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is His teaching that we should love all men as ourselves.

In addition to this in my study of history I have taken notice of the great leaders, and their relation to Jesus Christ, and I have found that a large proportion of all the philosophers and scientists are firm believers in and followers of Jesus Christ, and that those who were not, owed their knowledge of philosophy and science directly to Jesus Christ, His teaching and His Church.

Again, what country today is the greatest republic on the face of the earth? You say, of course, the United States. Where did the United States come from? I see Washington as its founder; I see Lincoln as its saviour. What kind of men were these? Both men who gave themselves and all they had to their country in the name of Jesus Christ. They loved their country and their fellowmen as Jesus Christ did, because they were close followers of Him.

A LETTER TO THE EDITOR

ON DR. ELIOT'S VIEWS OF MEDICAL MISSION WORK

By William Hamilton Jefferys, M. D.

To the Editor of THE SPIRIT OF MISSIONS:

CLEAR sighted, honest criticism, especially if it appear at the psychological moment, is often the very cylinder oil that wins the race. President Eliot's comments, in your issue of February, on the medical missionary situation in China, and its strength and weakness, come in so pat that I seem to hear the engine begin to recover itself and to sound like a sewing machine again. They should certainly tend to lubricate the situation somewhat.

The gist of the criticism is that mission hospitals are rich in high purpose and humane devotion, but fearfully undermanned, under-equipped and insufficiently financed. Dr. Eliot far and away underestimates the quality of work done in some Mission hospitals, and lumps them too promiscuously in one class. I have been a patient twice in St. Luke's Hospital, Tokyo, and know its work intimately, and I believe that it has the finest surgical technique of any institution east of Suez. I have seen superb technical work done in a number of mission hospitals, and much good work in many. I have also seen wretched work done in some, and I have seen wretched work done at home. But Dr. Eliot is right when he finds all mission hospitals undermanned; all ill-equipped, and all falling short of the best home standards.

How could it be otherwise? The average financial support of a mission hospital is approximately one-twentieth to one-twenty-fifth as much as that of a hospital at home seeing the same number of patients.

Dr. Eliot sums up the remedy, his remedy, by the one idea "more money," and materially and scientifically he is right. Enough money might buy the material and scientific high standard he hopes for. But in a by-sense there is a lot more to be said on the subject. My object in writing is to say some of this more without which this valuable criticism will mislead and discourage not a few of your readers.

In the first place, Dr. Eliot's first-hand knowledge of medical matters comes from his overlordship of the Harvard Medical School, probably the richest medical school in the world and one of the best in a country, which has the best surgical technique

in the world. In the second place, Dr. Eliot's second-hand knowledge came from certain youthful persons calling themselves "the Harvard Medical School in China," the very greenest blades of grass in the entire flowery kingdom. The criticisms of other mission institutions by the Harvard Medical School in China is the most unwarranted presumption on the part of a few young men who have only just arrived on the field, no one of whom has any practical experience of what can or cannot be done, where hundreds as good as they have grown old in utmost toil and striving. Not one of these men has yet shown that he can do half as well as many whom they have dared to criticise. Dr. Eliot's own stay in China was of the briefest.

Then Dr. Eliot is speaking from the viewpoint only of founding fine hospitals. But missionary physicians are constantly and deliberately scattered on the field without such purpose in view. Dr. Lee was sent to Wusih in order that the Church work might be pushed there. It is impossible to place women and children, schools and training schools in interior cities without affording them medical attendance. This is but one of a number of reasons why mission methods must influence medical methods.

The money question also fails utterly to solve the difficulty of finding and maintaining the staffs which would be required to develop and continue such institutions that Dr. Eliot has in mind. Home hospitals do not have to pay for medical service. Mission boards do. And men of fine education and with also fine consecration, who are willing to bury themselves on mission salaries and stay buried, are found to be comparatively scarce. I wonder how many of the Harvard men who originally went out will be found in China ten years from now. If there is one of the lot, and he not doing private practice, they will be lucky. Half of them are, I understand, back already.

St. Luke's Hospital, in Shanghai, which Dr. Eliot did see and finds far from perfect, is far from perfect. It lacks men, materials, money, and you will agree that I, of all men, have never hidden the fact. I tell you this minute, it needs two more doctors, three more trained nurses and \$35,000. But if what is there now were suddenly taken away, the poor of Shanghai

would cry out for very anguish. It is a splendid institution and has served mankind beyond all right of any one to throw stones. And many beautiful and perfectly aseptic operations have been done by many men within its walls. It is improving every year, yet I grant it needs many things and is far from perfect.

May I suggest the methods which in my opinion apply, as well as the huge sums of money which will be obtainable only here and there, if at all, for mission hospital work. For there are mistakes being made, the remedying of which is practicable, and not beyond the means of any of the mission boards.

1. The keynote of the remedy is concentration. I have repeatedly said that we are not in China to cure all the sick Chinese. We are there to illustrate our Christian faith, to set standards and to teach. To do this we must do good work, and set good standards which *yet will be practically within the means* of a poor government and a poor and numberless people.

2. If a doctor is alone on a station he should not be allowed to build a hospital. No single man can ever properly serve a hospital. He may have a dispensary and do his work in the mission besides, and do it well. Hospital work is beyond the time, strength or capacity of any living single physician. And no doctor, no matter how pressing the demand, should undertake any mission work that he cannot do well and bring to fulfilment.

3. Hospitals should not be built by any board at one fell swoop. They should be begun on a small scale and planned for extension as means and men develop. This mistake has cost missions a great deal of waste and embarrassment. Gradual growth according as means and support come in sight should be the rule, and an invariable one.

4. There should be a determined resistance to the idea of starting new medical stations while weak ones remain unstrengthened. One strong station well maintained is worth any number of "unfledged saplings." I cannot say what the minimum standard should be for other countries, but for China it should be five men and four nurses on every foreign staff. Such a staff will keep a small hospital open and do good work. And it will maintain a standard adequate to present needs.

All along the line there should be more money, the greatest care as to the professional education and as to the consecration of selected doctors and nurses; and a determination to keep not only *consecrated* but *concentrated*. No new hospital work

should be considered until every existing institution is either strengthened or abandoned.

One of the very wisest fruits of this line of reasoning is the present plan of our three bishops in China and of the Board of Missions to concentrate our three little medical schools in China and form one strong one in Shanghai, in connection with St. John's University, and St. Luke's Hospital, to bring together a joint faculty and to let this better school do all the medical teaching for the three districts, to be the school of three districts. It is a fine measure of economy and efficiency.

It is my great privilege to have been commissioned to raise the funds for the new medical school building, the \$35,000 which I mentioned above. Let no one suggest that I have hidden this financial need under a cloak of diffidence. The plea comes to the home Church with the unanimous approval of the huge mission staff in China and of the Board of Missions. Seldom has any plea been more strongly backed than has this one. I am asking the home Church to fulfil it as the earnest of next year's mission study of our missions in China.

WM. H. JEFFERYS, M.D.

Philadelphia.

IF YOU OWN A MOTOR BOAT

WILL you communicate with Mr. John W. Wood, secretary of the Board of Missions, 281 Fourth Avenue, New York? He has a proposition to lay before you.

Writing of the possibility of one more mission on the Yukon, Archdeacon Stuck says:

AT Stephen's Village I found all the population held by the cold and spent a couple of days with them. They are determined to have a mission there, and said Bishop Rowe promised them one if they would build a church. They have laid their plans to build a church in the spring, and say "Now Bishop he *have* to send missionary because bishop he don't lie." It is the most promising site on the Yukon (and, I think, the last one) for a new station, and I have recommended its establishment. There are 50 or 60 natives there and there is no white settlement within 80 miles.

LITERATURE OF MISSIONS

BOOKS RECEIVED

- LIFE OF BISHOP GILBERT.** By Francis Leseure Palmer; With an Introduction by Daniel Sylvester Tuttle, Presiding Bishop of the American Church. The Young Churchman Company, Milwaukee, Wis.
- THE GLORY AFTER THE PASSION: A Study of the Events in the Life of Our Lord from His Descent Into Hell to His Enthronement in Heaven.** By the Rev. James S. Stone, D.D. Longmans, Green & Company, New York. \$1.50, net.
- THE LOVE AND WISDOM OF GOD.** By Edward King, D.D., Bishop of Lincoln. Longmans, Green & Company, New York.
- BENEATH THE SOUTHERN CROSS: Impressions of a Tour Through Australasia and South Africa.** By the Rev. H. S. Woolcombe. Longmans, Green & Co., New York. \$1.35 net.
- THE LIFE OF WILLIAM EDWARD COLLINS, BISHOP OF GIBRALTAR.** By A. J. Mason, D.D., Longmans, Green & Co., New York. \$2.00.
- SUGGESTIONS FOR THE SPIRITUAL LIFE.** Prof. George Lansing Raymond, L.H.D. College Chapel Talks in which the author discusses many problems of vital interest to young men. Funk & Wagnalls Co., New York. \$1.40 net.
- QUARTETTES AND CHORUSES FOR MEN'S VOICES: Sacred and Social.** Copyrighted by the International Committee of Young Men's Christian Associations. Bigelow & Main Co., New York. Price, cloth, 40 cents.

The Life of William Edward Collins, Bishop of Gibraltar. Canon Mason has written an interesting biography of a remarkable man. Few men of this generation have in so short a time won their way against such serious physical obstacles to a place of such prominence and influence in the Anglican Communion as did the late Bishop of Gibraltar. Always delicate, his early manhood was marked by illnesses which interfered with study and which seemed certain to cut his career short. The doctors said he might live until fifty, but not beyond. He had just entered his forty-fifth year when he died at sea between Constantinople and Smyrna, March 24th, 1911, while on a visitation of his scattered diocese.

As a very young man he achieved high, if not first, rank as a student of history, and for ten years filled the chair of Ecclesiastical History in King's College, London. After his appointment to the episcopate he had a large hand in shaping the plans for the Pan-Anglican Congress of 1908 and took an important share in the Lambeth Conference which immediately followed.

His work and influence were felt in parts of the world far distant from the

home land. While still at King's College he spent a winter conducting parochial missions in the West Indies. Almost immediately after his consecration as bishop he took part in the Mission of Help to the Church in South Africa, then slowly recovering from the effects of the Boer War. He was unremitting in caring for seamen in the ports of his immense South Europe diocese. By far his most adventurous journey was made in 1907 to the heart of Kurdistan to visit Mar Shimun, catholicos of the East, in the hope of promoting Christian unity and helping the Archbishop's mission to the Assyrian Christians. Had it not been for his iron will the bishop's frail body must have succumbed to the hardships of the way. The following year he distinguished himself by heroic service in the rescue and relief of victims of the Messina earthquake.

In spite of a certain rigid, one might almost say dictatorial manner, Bishop Collins had a heart quickly responsive to human need. Nothing could keep him from doing what he conceived to be his duty. On one of his visitations, he took passage on a Russian ship loaded with peasants suffering from an outbreak of smallpox. Hearing of their sufferings the bishop went down into the hold, organized and directed efforts for their relief, and with his own hands ministered to them.

Beneath the Southern Cross. The Rev. H. S. Woolcombe was sent by the Church of England Men's Society to visit the branches of that Society in the Colonies. His tour took him through Australasia and South Africa. He has written down his experiences in a delightful book, well illustrated, filled with interesting descriptions and suggestive comments on missionary work in the English colonies.

Mr. Woolcombe places himself in sympathetic touch with his readers at the very beginning, when he apologizes for his audacity in writing a book, and adds: "I lay no claim to literary experience, still less to literary excellence. As head of the Oxford House University Settlement I issued reports which were presented to the learned dons who formed the governing body. Their custom was to translate my bad English into their good Latin, but on one occasion this was

not done and I issued the report 'off my own bat.' The remarks of the editor of a well-known London review still rankle in my breast. He began his critique by saying, 'The thing is not even English!' Still, literary excellence is not everything."

The author need make no apology for his literary work, yet the absorbing interest of the book does not lie in its really excellent English, but rather in the fact that he has gone about with his eyes open, and has put down freshly and convincingly those vivid impressions which are only possible to a newcomer in strange lands.

Of course the inner history of the Church of England missions differs somewhat from our own, but much is recorded here which has a familiar sound. For example, anyone who has worked in our Northwest will sympathize with the statement of an Australian bishop, quoted by the author, that it is difficult for the Englishman in the colonies to learn that "at home the Church supports you; here you support the Church." Or again, in commenting on the intense conservatism which in hot countries retains the hours of service appropriate for an English climate, he remarks: "So conservative is the average Anglican that it is difficult for him to imagine that he could worship God at any other moment than the sacred hour of eleven o'clock in the morning."

Most interesting, too, are the many constructive statements made by the author. His story of the successful operation of "Bush Brotherhoods" in the vast interior of Australia is an added argument in favor of what is usually known as an Associate Mission. The earnestness with which he urges the vigorous prosecution of theological education under some general seminary plan arises from a deep and wise conviction of the absolute need of raising up a ministry from the soil, rather than importing it from the motherland.

Our last quotation bears testimony to the retroactive value of missionary interest and effort. His comment upon the recently formed Australian Board of Missions is as follows:

"The increase in the Church's interest in foreign missions, and the consequent study of the work of the mission field, has come like a fresh tide, bringing new life and vigor to many an isolated parish at home. One cannot but hope that the Australian Board of Missions, which has already, in the short time since it has been founded, done so much to arouse the Church to its duty, will

be zealous in its good work, not only that the Australian Church may take its proper place in missionary enterprise, but also that many a distant parish, cut off from the outside world, may, by missionary interest, feel its connection with the wider life of the Catholic Church."

Other suggestive sentences and paragraphs abound in these interesting pages which tempt one to still further quotation, but we must content ourselves with commending the book to those who wish to see, through the eyes of a keen and clearheaded observer, some workings of England's missionary enterprise abroad.

Mahlon Norris Gilbert, Bishop-Coadjutor of Minnesota, 1886-1900. Professor Palmer has admitted us, through this book, into the intimate places of a beautiful life. Superlatives are always dangerous, but those who knew Bishop Gilbert are prepared to accept the statement, which has more than once been made, that he was the best-loved man in the American episcopate.

It was not great scholarship—though he was a good student, nor social influence—though he won friendship everywhere, nor high position—though he was honored by a call to the episcopate—which would be pointed out as the significant features of Bishop Gilbert's personality. The power lay deeper than any of these. It was, as Bishop Tuttle in his introduction points out, a power which originated in straightforward manliness, fine delicacy of character, a supreme devotion to duty and a generous unselfishness. These made for him an enviable place in the hearts of his people and in the councils of the bishops of the Church. Though he died a bishop-coadjutor, and as yet in the prime of life, his influence and leadership had already become a power to be reckoned with.

The earnest little lad whom we find on the ancestral farm in Otsego County, N. Y., who peers longingly through the gate as he sees his older brother start for his first day in the little district school; the eager youth in college who by his devotion to his studies is brought almost to the grave; the young man who, in quest of health but with a desire for usefulness, goes to stand by the side of his sometime rector, Bishop Tuttle, in the pioneer work of Utah, is of the same sort that we find him to be later when the call of the ministry has come, and graduating from Seabury Divinity School he takes up his life work.

All of that work was done in the West.

Five years in Montana as a border missionary, and five more as rector of the important parish of Christ Church, St. Paul, were a fitting preparation for the fourteen fruitful years which marked his service as coadjutor of Minnesota.

There is no space here to tell the full story; it is sufficient to call attention to the value of this book. The work of the biographer has been well done. Much that is intimate and personal is discriminately given. There is wide mention of those associated with Bishop Gilbert and

his work. In many ways the book furnishes much more than a biography. It touches vital points in the history of the Northwest, and it gives a typical treatment of western mission work in its varied phases. Those who take up the book will not be willing to lay it down until they have finished its story, and having finished it will find themselves, through its pages, brought within the influence of a gracious presence which will enlarge their vision of the Church's mission and enrich their sense of Christian fellowship.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Africa

The Rev. Richard P. Greene was advanced to the Priesthood by Bishop Ferguson on November 10th, 1912.

Alaska

Bishop Rowe left Seattle on April 15th for the Southeastern stations in Alaska.

Miss Lizzie J. Woods was married to Mr. Frank C. White on January 15th, at Fort Yukon, Alaska. She is still engaged in Missionary service at that Station.

Miss L. Grace Holmes, who sailed from Seattle on March 10th, arrived at Valdez on the 16th.

Brazil

The Rev. W. C. Brown, returning on regular furlough, with his family, is to sail from Rio de Janeiro on May 8th.

Cuba

Information has been received that the Rev. Guy H. Frazer of Matanzas resigned his missionary appointment on December 15th, 1912.

The Rev. Charles E. Snavelly, on special leave of absence granted by the Board, sailed from La Gloria by the steamer "Curitiba" on April 4th and reached New York on the 11th.

Hankow

Mr. Robert A. Kemp and family, who arrived at San Francisco on March 4th, reached Toronto, Canada, on the 10th.

Kyoto

The Rev. James J. Chapman and family, who sailed from San Francisco

on March 1st, arrived at Nara on March 20th.

Porto Rico

The Rev. F. A. Warden, returning after furlough, sailed from New York by the steamer "San Juan" on April 12th.

Dr. Lyman W. Crossman and wife, who sailed from New York on February 15th, arrived at San Juan on the 19th.

Miss Violet Whitbeck, who sailed from New York on March 8th, arrived at Ponce on the 13th.

Shanghai

At the request of Bishop Graves the appointment of Mr. W. S. A. Pott, son of the Rev. Dr. F. L. H. Pott, of St. John's University, Shanghai, as a teacher in the College was approved at the meeting of the Executive Committee on April 8th.

The Philippines

On the Second Sunday in Lent, February 16th, Bishop Brent ordained to the diaconate Ben Ga Pay. The Right Reverend Dr. White, of Carpentaria, preached the sermon.

Bishop Brent, *en route* to the General Convention, left Manila on April 8th for England.

Tokyo

The Rev. Charles F. Sweet, on regular furlough, sailed from Marseilles by the steamer "Germania" on April 1st and arrived at Providence, R. I., on the 15th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, Danbury, Conn.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

China

HANKOW:

Miss M. E. Wood, of Wuchang.

Rev. Robert E. Wood, of Ichang.

SHANGHAI:

C. S. F. Lincoln, M.D., of Shanghai.

Cuba

Rev. C. E. Snavelly, of La Gloria.

Japan

TOKYO:

Rev. A. W. Cooke, of Sendai (in Fifth Department).

Rev. P. C. Daito, of Tokyo.

Rev. C. F. Sweet, of Tokyo.

The Philippines

Miss E. T. Hicks, of Manila.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va. The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

THE China Medical Missionary Association held its triennial meeting recently in Peking. H. E. Yuan Shi Kai, as president of the republic, received the seventy-three delegates with great honor, and in the course of an address to them said: "I am delighted to receive the medical missionaries. We are most grateful to you for your charitable services, especially in the interior, where the importance of sanitary principles, once comparatively unknown, is being increasingly recognized throughout the land owing to your labors. It is also due to you that destitute women and children are being succored, and that the poorest people are receiving the elements of an enlightened education. Many of you assisted during the plague, materially aiding in restricting the ravages of the disease which had alarmed the world; while during the revolution many of you faced dangers and difficulties in order to relieve the sufferers. I am glad of this opportunity to offer you our most sincere personal thanks, and I hope that you will continue your labors, thus adding to the glory of your reputation and strengthening the bonds of friendship between your countries and ours, which I hope to strengthen every year."

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



THE WOMEN OF OUR SHANGHAI MISSION STAFF

A QUIET DAY AND CONFERENCE IN SHANGHAI

By Emily G. Cooper

THE foreign women workers in the Shanghai District met together for a quiet day and conference on February 12 and 13. The meetings were most helpful and inspiring, and I think we are all glad that these gatherings are likely to become a permanent part of the mission's yearly work.

The quiet day began with the Holy Communion, after which Bishop Graves led our devotions and gave us a valuable address on the "three essential elements in religion, the external, the speculative and the emotional." The luncheon hour was kept as free of talk as possible, two of the ladies reading while it was being partaken of. At two o'clock we again met in the church for prayer and another address from the Bishop, and the day closed with Evening Prayer.

The reports of the work and discussions on the second day were bright, interesting and enthusiastic. Even the one or two who struck a discouraged note felt strengthened and inspired for further effort. Only a morning session had been arranged for and it proved all too short, and it was moved that next year we have business meetings both morning and afternoon of the first day, to be followed by the quiet day on the second.

As the picture shows, almost all the women were present. Mrs. Mosher had to leave before the photograph was taken, and Mrs. Walker, too, had gone. Mrs. Griesser and Mrs. Claude Lee were the only others absent, except Mrs. Graves and her daughters and Miss Elwin, on furlough.

The work in the compound here is increasing all the time—St. John's and St. Mary's both full to overflowing; indeed, many would-be students have had to be turned away. If only the money were

forthcoming for St. Mary's to start a compound of its own! There never has been such a splendid opportunity for the educational work as now. The preparatory department of St. John's ought to be divided from the college department, for the real benefit of both, but it cannot be done under present circumstances, and it is equally impossible for St. Mary's to expand as it ought while shut up to the small space it occupies at present. Is there no wealthy Churchwoman who

will come forward and help to make it possible to reach many who are anxious to come, but who have to be denied?

It is not only a question of education now. There never was a time when the girls were so earnestly seeking to know the truth. They have had some remarkable meetings in St. Mary's lately.

I hardly know why I should have taken up this subject, except that it is one we are all very full of and thinking much about.

MISSIONARY DAYS IN ALASKA

By Adda Knox, Deaconess

When the Pennsylvania Training School called Deaconess Carter from St. John's in the Wilderness, Kayukuk, we wondered who would succeed her in the work she so much loved. In St. Matthew's, Fairbanks, was Miss Knox, deaconess and nurse, and at Anvik Miss Jackson, teacher, and together they have gone to Allakaket, and here we have a glimpse of what they do.

WITHIN THE ARCTIC CIRCLE

QUESTION about is fair play, isn't it? How many letters would you write if you had but six sheets of paper, not an envelope, and seven days from a store where you could get any?

Your September letter reached me November 20, and the story of a November day in Alaska must needs be short, unless one can afford plenty of coal, oil or candles. I am cook for a family of four. Our lazy sun did not appear until 11 A. M. After I had set this and that and the other thing to rights in the kitchen I simply sat down and waited for daylight. I felt I must not use the oil or candles, and it was too dark to work without them. It was our bishop's birthday, so when the light did appear, I took advantage of it to finish a stole protector for him, that I had started to make months before. Then a letter or so, for every day must see some letters written, after which I cut out and basted a waist for one of the women, got luncheon, and our daylight was gone—less than three hours, I think. I had to go across to

the store and a number of the children came along. We played ball and ran foot races—I know that isn't exactly the pastime for a dignified deaconess—and enjoyed the moon until 4 P. M., when I made a sick call and hurried home to get the dinner. Just as I got nicely at work in came Oola with the mail, an event I assure you, the great day in the month. I certainly was divided between my duty to the dinner and my desire to hear from my friends. I felt like Rebecca of Sunnybrook Farm: "Let duty go to smash when love and duty clash." However, I knew there was service at 7, and dinner and dishes must be out of the way before then, so dinner won.

We use only one outer door during the cold weather and it fastens on the outside with a chain. At service time I started over to the church, but came back to look at the fires again. One of the boys saw me go out, but did not see me turn back, and as he passed the door he locked it. Finally, when I did not put in an appearance Eva came to look

for me and found me armed with the toasting fork, cake turner and bread knife, doing my best to lift the chain.

No doubt this all sounds very commonplace and not at all what one would expect to find a missionary doing, yet it is an average day.

As to past experiences which have helped me most, I can say emphatically my kitchen experience has certainly been a tremendous help. Of course at St. Matthew's my hospital training and former institutional positions meant everything. But where expense is such a vital question a knowledge of household expenses is almost a necessity. I have been awakened at 5.30 in the morning with "I'm sorry, but the cook is up in the hospital, very sick," and seventeen persons to get breakfast for. And sick people must be coaxed to eat. Also, if one actually knows about the cooking of food stuffs, it is much easier to buy. At present my ambition in life is to be a musician. I cannot play a bar, neither can Miss Jackson, and the people do miss the music so much.

Our Christmas was a very busy one. All the natives from along the river were here, and such potlatching and dancing! They kept it up until after the Epiphany. At 8 o'clock Christmas morning the children all came for their stockings. How pretty they looked, their cheeks so red from the cold, eyes so bright from excitement and bundled in furs to their eyes. They sang hymn 49 and got their stockings. How happy they were, yet so obedient and orderly. At 11 o'clock we had morning service. When I saw the church packed I almost had stage fright and could hardly "raise the tune." How thankful I was that George and Oola were there. It was the first time I had met many of the people. So many of them touched my veil and said, "Plenty glad, all same, Miss Carter." We had the tree for the older people at 3 o'clock, with gifts and candy for all. And I can truthfully say I was glad to be with the natives at St. John's-in-the-Wilderness.

THE NURSE'S CHRISTMAS AT KETCHIKAN

By Agnes Huntoon

Christmas this year did not seem quite the same to me without Miss Smart. I could not keep my mind from wandering back to last Christmas, to her and her work. As each worker would take up the tasks she had always done so well and with so much happiness in the doing of them all, it was not strange that she was much in my thoughts. But though we feel the loss greatly and miss her, we rejoice in securing such a helper as Miss Harnett to take up her work.

During Christmas holidays there was an epidemic of measles and whooping-cough, making it impossible to have the usual Sunday-school Christmas services and tree. This made extra work, as not having the Christmas tree made it necessary to carry all the gifts to the homes of the children, both natives and whites. Then with the usual Christmas baskets of food we had to cook extra food for the more severe cases needing special diet. Miss Harnett had her hands full, and being a new worker and just learning the needs of her people made it doubly hard for her, but she was interested and very happy.

The day before Christmas there could be seen men and boys coming from all directions, either carrying or dragging a huge Christmas tree. The night before there had been a heavy snowstorm, and this added to the scene as well as making a good roadbed for the hauling of the Christmas greens. It is the one time of the Church seasons when we can afford to be most extravagant in our decorations, and no church in the States could have looked any more beautiful than our mission church here at Ketchikan. I think this is partly the reason for our enjoying the Christmas season so much as we do, having more to do with than at any other season of the year.

Early Christmas morning the native men and women went from house to

house singing Christmas hymns. It was beautiful and clear, and the voices carried a long distance over the village. To be wakened out of a sound sleep by hearing them singing "Christians awake, salute the happy dawn," could not fail to make one realize the true spirit of Christmas Day.

At the hospital the day was spent as usual. Early in the morning instead of ringing the bell for rising, we sang a Christmas carol. Then after the Christmas greetings which were sent in to each patient on his tray, we, as a family, had our own Christmas greetings to each other, when we went to the breakfast

table where we found some little expressions of love at each one's place.

After eleven o'clock Church services the full choir came over to the hospital and sang the Christmas hymns and an anthem.

We had invited all the stray young men we knew would not be asked to dinner to dine with us. After I had cooked and served this dinner I had to be excused in order to go to a wedding of one of our Church girls, so I did not find time to read my home letters until late Christmas night; but it had been a glorious Christmas and I would not have asked it to be otherwise.

THE MARCH CONFERENCE

ON March 27 the diocesan officers of the Woman's Auxiliary held their monthly conference in the board room of the Missions House. The representation was as follows: Bethlehem, 1; Connecticut, 2; Long Island, 5; Maine, 1; Massachusetts, 1; Newark, 8; New Jersey, 1; New York, 6; Pennsylvania, 3; Foreign Churches, 1. Mr. Wood gave a short talk on current events.

The subject of the day was "The Relation of the Woman's Auxiliary to Other Organizations of Women Within and Without the Church," and was conducted by the Long Island branch, Miss Benson, the president, leading the conference. She presented ten questions which had been sent to members of the branch for the expression of their opinion, and read them, taking them up one by one with the answers already obtained. The questions were these:

(1) In what sense do you consider the Auxiliary a society? (2) What are the reasons for and against combining the Woman's Auxiliary and the parish guild? (3) What are the largest and the best known Church societies, and what their aims and purposes? Why do such societies as the Girls' Friendly Society, St. Barnabas' Guild, Daughters of the King, Church Periodical Club, etc., do missionary work, and what should be the attitude of the Woman's Auxiliary and these soci-

ties towards each other? (4) Given any small parish where it seems desirable for all or most of these societies to exist, what would you suggest to make it possible to have them all, and yet have no conflict between them? Can the Woman's Auxiliary include these other societies? Give reasons for your answer. (5) If the Girls' Friendly Society, Daughters of the King, St. Barnabas' Guild, etc., are doing missionary work, should there be a branch of the Woman's Auxiliary in the parish, and should we try to see that every woman is a member of it? (6) How can we plan so that the candidates of the Girls' Friendly Society and the members of the Junior Department shall not be rivals in any way? Given a parish where the rector prefers to have only one society for the young girls of the parish, which should you advise, a Girls' Friendly or a Junior branch, and why? Is it possible to make any general plan by which the Girls' Friendly Society, especially the candidates, and the Junior Department can do missionary work together, and, if so, what? (7) What in general are the advantages to be gained by our having anything to do with societies outside the Church? (8) Why should we join in such interdenominational undertakings as the Jubilee, and its continuation work? (9) What should be our part in such undertakings as the Worlds? Do you consider it advisable for us to go to general conferences and summer schools, and why? (10) Suggest any way in which you think the Woman's Auxiliary can help towards unity.

These questions will open up before the members of the Woman's Auxiliary

generally many subjects which they may like to consider in their various diocesan conferences, and we can give but briefly some of the points dwelt upon in the answers presented in the March conference at the Church Missions House. It was not expected that definite conclusions should be arrived at, but the expression of varying opinions may lead others to formulate their own, and to study carefully into reasons why such questions should have been raised and how they can be most truly answered.

In answer to the first question, the Century Dictionary had been consulted, giving as a definition of a society, "An organized association of persons united for the promotion of some common purpose or object." From this standpoint the Auxiliary may be considered a society, since, however its local conditions may differ, no one will question the fact that the desire to obey the divine command, "Freely ye have received, freely give," is a common purpose in banding together those who are laboring for the one great end, to spread Christ's Kingdom throughout the world.

Second: The Woman's Auxiliary and the parish guild.

The experience of one Long Island parish was given, in which the Woman's Auxiliary is organized expressly for carrying on mission work, and is a parochial branch of the Long Island Branch of the Woman's Auxiliary. The parish guild is organized as an aid to the rector in carrying on the work of the parish, by means of committees for ministering to the sick and the poor, visiting, Lent music, ways and means, sewing, chancel, devotional. Many members of the parish belong to both organizations. During Lent the guild always meets with the missionary society, and they work as a unit in sending missionary boxes; but after Lent they resume their distinct work, and it seems as though their usefulness and efficiency were increased by allowing them the freedom of a separate development.

A second answer:

The Woman's Auxiliary and the parish guild should not be combined, because with a separate organization, the Auxiliary emphasizing the importance of the missionary idea, is freer and more effective, can work through other organizations in the parish,

can educate. It should be an informing and inspiring agent. Very often the woman most active in the work of the parish guild is not the best fitted to arouse enthusiasm for missions.

Third answer:

In a small parish the parish guild and Woman's Auxiliary may sometimes be satisfactorily combined, in which case, emphasis should be put on the missionary idea, even while the society may engage in parish work. There should be an educational leader in every parish, and a parish guild may have a study class during Lent, even though the work be purely parochial. In a small parish the guild and Auxiliary might be combined, as otherwise there would be too few women for one society. In a large parish they should not be combined, but any guilds, Girls' Friendly or other organizations that want to do missionary work might report that work through the Auxiliary.

One officer present spoke very decidedly against combining the societies in a parish, giving for a main reason that in that case the Auxiliary is always in the background, the visible need being prominent. The question was asked, what the Auxiliary is called when combined with other societies, and variously answered, in one case the Parish Guild and in another the Woman's Auxiliary. Other suggestions were the division of the year between the societies, the women working for Auxiliary interests in Lent, for guild interests at other times, each society keeping its own name. Another suggestion was that the guild and Auxiliary, being quite distinct, should alternate every other month.

In answer to the question why the Girls' Friendly Society or the guild should give up their own methods and merge themselves in the Auxiliary, when in their own organization they are accomplishing the same results, it was answered that when the Woman's Auxiliary was formed it was hoped to include within it all women joining in organized woman's work for missions, and that a guild or Girls' Friendly branch taking part in this work might be considered as a guild or Girls' Friendly branch of the Woman's Auxiliary.

Questions three and four were consid-

ered together, the purposes of the different societies being stated and the answers from Long Island being given to the effect that it is entirely possible for a number of societies to exist and flourish side by side in one parish, if all are established and carried on in the right spirit, no one absorbing or dominating any other. The companion answer stated that strictly speaking a Woman's Auxiliary can include other Church societies by courtesy only. There are two courses, one to incorporate all the parish societies under one set of officers. This is too apt to mean that a few do all the work and does not tend to bring out the greatest efficiency in the greatest number. The other method is to have each society perfectly distinct and separate, with its rights and privileges carefully defined and scrupulously adhered to. By this method harmony may be the more easily obtained.

Passing over questions five and six, to be considered later, and taking up the subject of the members of the Auxiliary having anything to do with organizations outside the Church and the possibility of our helping forward Christian unity, the questions brought out the reminder of what we have to give—our testimony to the Catholic faith, our consecrated influence, our well organized methods of work for missions, our united offering; what we have to gain—a broader view of mission work, a knowledge of other methods than our own that have been found helpful, as in mission study and the Jubilee movement, and of the enthusiasm and devotion of our fellows, the benefits of a cordial and friendly relation between us and other Christian women.

The Woman's Auxiliary certainly helps toward Christian unity by bringing women of diverse feelings and opinions in Church matters together in a common work. Unity comes less by discussing differences than by agreeing to join in a common task. In conferences, lectures and social meetings with women of other religious bodies, where the non-Christian world and its appealing needs are

brought before us as when face to face with the open door in China, our women come to feel that there is work for everyone. In the presence of that work the differences grow less and the common service of Christ to the non-Christian world brings us nearer together and so helps prepare for the unity of Christendom in the days to come.

Questions five and six, however, were the ones which proved most interesting to the conference and led to an adjourned session held for half an hour after the close of noonday prayers. The answers that came to these questions dealt largely with the practical difficulties that have been felt in some of the branches in combining work done by the Girls' Friendly Society, especially among candidates, and by the junior officers of the Woman's Auxiliary with junior members.

The Long Island officers questioned the wisdom of a member of St. Barnabas' Guild or of the Girls' Friendly, often a busy wage earner, taking time to attend Auxiliary meetings, or doing work relating to Auxiliary matters in addition to those in her own association. They raised the question, whether, instead of trying to see that every woman is a member of the Auxiliary, it would not be better to see that every woman is a member of some society doing missionary work. The fellow member having the same question to consider, thought there should be a branch of the Auxiliary in the same parish, even though there were other organizations doing missionary work, but would not aim to make every member in the parish a member of it, as many could not afford to belong and support more than one society, and she would not lessen the work of one to increase another. There are women enough in every parish who are not members of any missionary association or organization, and "our aim, I think, should be to interest them." This brought up the reminder that from its beginning one aim of the Woman's Auxiliary has been to enlist the interest

of every woman in the Church in the general missionary work.

The position of the Girls' Friendly Society was explained to be that in the development of the life of the members it seemed important that the missionary element should be brought in and for this purpose mission associates have been appointed, and that the society had concluded that it was better to send and report gifts directly to the Board of Missions, not through the Woman's Auxiliary. The Junior officers, meanwhile, would welcome some plan by which they might be enabled to encourage missionary enthusiasm among the young girls, possibly in some combined association of Juniors and candidates, sharing with the candidate associate the care of the young girls, but connecting the missionary part of the work with the Woman's Auxiliary and its Junior Department.

This question, where it has come up in some of the branches, is one over which there is difficulty at present in the way of adjustment, but it is hoped that some wise and good solution may be arrived at, and that such talk about it as was held at the conference may tend toward reaching such a solution.

In closing, the secretary of the Auxiliary reminded the conference that the Auxiliary to the Board of Missions as a whole is in a position to know the opportunity and the need in the mission field, to know what is required to meet that opportunity and need, to know the Church's possibilities of meeting these requirements, and that it is designed to be a channel through which these opportunities, needs and possibilities may be made known. She suggested that this is a fact to be considered in its relation to other organizations of women, and how gladly it would make known to such organizations—Sisterhoods, the Girls' Friendly Society, St. Barnabas' Guild for Nurses, Daughters of the King, Parish Guilds—those places in which women might serve in the mission field and call the best qualified from among them all to such service.

THE TRIENNIAL OF 1913

THE Triennial of the Woman's Auxiliary to the Board of Missions for 1913 will occur in New York at the time of the General Convention.

The headquarters of the Woman's Auxiliary will be at St. Michael's Parish House, 99th Street and Amsterdam Avenue, where visiting members are asked to register from the afternoon of Tuesday, October 7.

The United Offering Service will be in the Cathedral of St. John the Divine, Cathedral Heights, 113th Street and Amsterdam Avenue, on the morning of Thursday, October 9; the Triennial Mass Meeting of the Woman's Auxiliary will be held in Carnegie Hall, 57th Street and Seventh Avenue, on the afternoon of the same day.

The business meetings of the Woman's Auxiliary which the five elected delegates from each diocesan branch called for by the resolution adopted in Cincinnati in 1910 will attend, acting for their respective branches, will be held at Auxiliary Headquarters on the afternoon of Wednesday, October 8, with an adjourned meeting on Monday, October 13.

On other days, as will be advertised more fully, there will be held normal study classes on Missions in the Bible and on China from 9.30 to 10.45, with a class on the Woman's Auxiliary at 11, followed by prayers for missions at noon and by missionary talks lasting till 12.45.

The Woman's Auxiliary is not planning afternoon or evening sessions at headquarters, and is leaving certain other time free for its members to benefit by missionary and other sessions of the General Convention and other meetings of interest to the women of the Church.

ARE YOU COMING?

If you have not already done so, please notify the Secretary of the Woman's Auxiliary if you will attend the Triennial, and if you will join a study class, which one?

THE JUNIOR PAGE

SUMMER CONFERENCES

To the Leaders:

IT is almost a truism to talk of the benefits Junior leaders receive from summer conferences. Those who have attended them feel that it is impossible to put into words what the help and training mean to them, and it is certain that all who have been at such a conference will go this year again, if they can. To those who have not been the best thing we can say is to come this summer and see if this training is not exactly what is needed to make them better leaders, which of course is what we are all striving for.

There are three conferences under the management of the Missionary Education Movement. The dates and places are as follows:

June 27-July 6—Black Mountain, North Carolina.

July 11-20—Silver Bay, Lake George, New York.

August 1-11—Lake Geneva, Wisconsin.

Our delegation is growing so large at Silver Bay that it is hardly necessary to say more than that the dates are as given and add the words "Come again" to be sure of a good number, and yet we want a few who will come for the first time this summer.

For the other two, Black Mountain and Lake Geneva, the question is: Can we not build up our representation? Surely there must be at least a hundred people in the Southern dioceses and another hundred in those in the Middle West who could do for these two conferences what has been done for Silver Bay. If you can, won't you plan to attend one of these missionary conferences this summer?

FROM KANSAS CITY—FOUR

First—Our slogan, "To *General Missions* our *first* and *largest* gift."

Second—To be more and more dutiful about our intercessions.

FROM NORTH CAROLINA

WE find our Junior room a fine thing and hope others will try it. The missionary atmosphere will influence impressionable childhood far more than we can realize. Ours is very unpretentious, just a big room in the parish house. The sun streams in through the large windows, and in winter there is always a bright open fire. On the mantel are dolls representing China, Japan, Africa and Alaska, a totem pole, various other curios from Alaska, Japan, China and Africa, also a good many Indian things. Over the mantel are copies of the Sistine Madonna, the Walk to Emmaus and the Resurrection. On the other walls are pictures of the Church Missions House, our missionary workers, institutions and child life in every land, Conquerors of the Continent, How to Help in the Overcoming of the Dragon, Missionary Chart, Attendance Roll and bulletin board for wireless messages from the world received by way of the Church Missions House. We have quite a realistic wireless station, and use the North Dakota Missionary code of signals in reply: "The American Church is coming to help you as fast as she can." On the table there are Bibles, the alms plate and prayer cards, with cardboard sheets upon which have been pasted pictures from the books we are using and from our Church magazines. The Japan post-cards give that touch of color so much a part of Japanese life.

All these things tend to make the missionary world a *real* one to the child. It makes all the difference in the world to my Juniors that all these things are *true*.

THINGS TO DO THIS YEAR

Third—To make this year "Japan Year."

Fourth—Each branch to take the SPIRIT OF MISSIONS.

OUR EDUCATIONAL WORK

PLANS FOR NEXT YEAR

FOR the year 1913-14 we have made preparations for the study of China. The textbook will be by Dr. Pott, of St. John's University, Shanghai, and along with it we hope to have (in addition to the usual "Suggestions to Leaders"): (1) A devotional life of Bishop Ingle, by Dr. W. H. Jefferys; (2) a new history of our work in China; (3) a book by Rev. Mr. Mosher of Wusih telling of the institutional work of the Church in China; (4) Dr. Pott's "Sketch of Chinese History."

A new outline map of our work in China is being made, and will be authoritative, inasmuch as our three bishops there are editing it.

A Junior book is in process of preparation, but it will not be ready before the end of the summer.

We have been in communication with people in Shanghai since November, 1912, and hope to have a good set of post cards corresponding to the Japan set sold this past year. Inasmuch as these things cost much more in China than they do in Japan, we cannot sell as many as we did last year for 50c., but we shall make the set as large as possible.

A new stereopticon lecture will be provided, and people in the First Department will be glad to know that New England will no longer be dependent upon New York for its supply, but can obtain the lectures from Rev. Carlton P. Mills, Diocesan House, 1 Joy street, Boston, Mass. Beginning next fall, China and Japan sets can be obtained from that point.

Miss Grace Lindley, of the Woman's Auxiliary, is organizing twenty study classes to be held by leaders from different parts of the country. Three of these classes will probably deal with Junior work. The others will study Dr. Pott's book on China, the Bible, and How to run an Auxiliary. These classes will meet at 9.15 a. m. on October 10, 11, 14, 15, 16, 17 and 18 at St. Michael's Parish House, Ninety-ninth street and Amsterdam avenue.

The Educational Secretary is arranging for conferences of diocesan educational secretaries, and plans to hold them on Friday afternoon at 2:30, October 10, 17, 24, in the Board Room at the Church Missions House.

For mission study among men, the Rev. George A. Strong, rector of Christ Church, New York, is arranging classes to be taught by Dr. T. H. P. Sailer and the Educational Secretary. Those who wish to attend them are requested to write to Mr. Strong at 213 West Seventy-first street, New York.

EVERYWHERE

AN Exposition illustrating the work of the Anglican Church EVERYWHERE will be held during the General Convention. Although plans are not completed, it is purposed to house the Exposition in special quarters to be provided for it in the Cathedral Close. There will be six scenes: Japan, China, the Philippine Islands, Latin America, Alaska and the North American Indians. Scenery for these has been rented from the Missionary Exposition Company and will be the same as that to be used in the "World in Chicago." Besides these six scenes the work of the Church in other mission fields will be illustrated by charts, models and curios.

In order to furnish the Exposition with curios we ask for the interest and co-operation of Churchmen and Churchwomen throughout the country. If any have curios or relics which would be of educational value, or of interest to visitors to the Exposition, will they communicate with Miss M. J. Hobart, Educational Department, 281 Fourth avenue, New York.

LADY CATECHISM AND THE CHILD, A MYSTERY PLAY

THE Educational Department has recently published a new edition of Marie E. J. Hobart's well known Mystery Play. Price postpaid 35c. This play is especially useful for part of the program of a Sunday School Commencement. It is written for children about ten years old. Nineteen are needed in the cast. No scenery is required and Lady Catechism is the only character needing a special costume. The illustrations in the text are helpful in staging the play.

A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

- | | | | |
|------|---|---------|---|
| | Africa | | United States |
| 101 | Our Liberian Episcopate. | 1204 | The Church in North Dakota. |
| 103 | The American Church in West Africa.
*A Sojourner in Liberia. | 1208 | *Wyoming: The Last of the West. |
| | Alaska | | Miscellaneous |
| 805 | *The Borderland of the Pole. | 50 | Prayers for Missions. |
| | Brazil | 51 | *A Litany for Missions. |
| 1401 | The Church's Message and Mission in Brazil. | 912 | Four Definitions. |
| | China | 920 | Mid-day Intercession for Missions. |
| 11 | Our Foreign Medical Work by Women
Among Women. | 941 | How Can I Give to a Particular Object and
Yet Give to the Apportionment? |
| 18 | The Training School for Bible Women, Han-
kow. | 944 | Women in the Mission Field. Bishop Graves. |
| 20 | The Bible-Woman in the China Mission. | 945 | Mid-Day Prayer Card. |
| 22 | The Training School for Bible Women,
Shanghai. | 946 | How to Volunteer. |
| 202 | New China and the Church. | 956 | *The Why and How of the Missionary
Budget. |
| 203 | *St. Mary's Orphanage, Shanghai. | 969 | The Church and the World. |
| 204 | *For the Girls of China. [St. Mary's Hall,
Shanghai.] | 978 | A Few Facts. |
| 216 | What the Postmaster Did Not Know. | 979 | Things Accomplished. |
| 247 | Practical Ideals in Medical Missions. Dr.
Jefferys, 10c. | 980 | Does It Pay? |
| 252 | Missionary Enterprise in China. Chester
Holcombe. | 981 | *The Apportionment, How to Treat It and
How to Meet It. Rhinelander. |
| 258 | Business Side of Missions. | 1101 | Statesman's View of Christian Work
Abroad. Taft. |
| 268 | *Mid Wars and Tumults. [Boone Univer-
sity.] | 1103 | Concerning Specials. |
| | Indians | 1105 | How Shall I Vote? |
| 621 | St. Elizabeth's Indian Boarding School for
Boys and Girls on Standing Rock Reser-
vation, S. D. | 1106 | Churchmen in the Laymen's Missionary
Movement. |
| | Japan | 1107 | Diocesan Committee on General Missions. |
| 324 | *The Nippon Sei Ko Kwai. | 1108 | Missionary Committee. |
| 325 | *The Christian College and Moral Leader-
ship. [St. Paul's, Tokyo.] | 1109 | Forward Movement. |
| | Mexico | 1110 | It Won't Work With Us. |
| 1600 | Mexico: The Land, the People and the
Church. | 1112 | Is There Any Substitute for the Organized
Cavass? |
| | Negroes | 1114 | The Forward Movement in a City Parish. |
| 709 | The Church Among the Negroes—The
American Church Institute for Negroes. | 1115 | Suggestions to Leader in Every Member
Cavass. |
| 710 | St. Augustine's School, Raleigh, N. C. | 1117-19 | Pledge Cards—Forward Movement Sets. |
| 711 | The Black Man's Need. | 1120 | Weekly Offerings for The Church's Mission. |
| | The Philippines | 1121 | A Message to Men. |
| 407 | *The Cross, The Flag and The Church. | 1301 | Why Believe in Foreign Missions. |
| | | 3055 | Catalogue of Publications. [Educational
Department.] |
| | | | The Sunday School |
| | | 1 | *Ten Missionary Stories That Every Young
Churchman Should Know. 10c. |
| | | 2 | A Litany for Children. |
| | | 3 | *The Sunday School Offering. |

THE WOMAN'S AUXILIARY

- 6 A Suggested Form of Constitution.
 - 8 A Message to a Weak Branch.
 - 10 Prehistoric Days of the Woman's Auxiliary.
 - 13 How Can I Help?
 - 14 Why Should I Be a Member of the Woman's
Auxiliary?
 - 15 Sweet Amy (a story for those preparing a
missionary box).
 - 16 A Bit of History. 5c. each; 50c. per dozen.
 - 17 A Cause for Thankfulness and a Fresh Cam-
paign.
 - 19 An Auxiliary Campaign.
 - 21 On the Window Shades.
 - 23 Some Thoughts for the New Year.
 - 24 Lessons on the Woman's Auxiliary.
- United Offering**
- 2 The United Offering, What It Is.
 - 3 The United Offering, How It Grows.
 - 4 Who and Where Are Our United Offering
Missionaries.
 - 5 The Mighty Cent.
 - 6 Giving Like a Little Child.
 - 7 What Mary Saw: A United Offering Story.
 - 8 An Offering of Life.
 - 9 Althea's Call: A United Offering Story.
 - 10 Our Gift of Thanks.
 - 11 What Do You Think?
 - 12 A Study of the United Offering.

THE JUNIOR DEPARTMENT

- 1 What It Is; Where It Should Be; How to
Organize It.
 - 2 One Army—Two Departments.
 - 3 Junior Pamphlet No. 1. On Prayer.
 - 7 Suggestions for Junior Missionary Study.
 - 8 The Kingdom: A Missionary Catechism.
 - 11 Little Formica and His Brothers.
 - 20 Mother Church and Her Juniors. Mission-
ary Play.
 - 25 The Sunset Hour. A Missionary Play.
5c. each; 50c. per dozen.
Collects.
- United Offering**
- 12 Juniors and the United Offering.
 - 13 The Youngest Juniors and the United Offer-
ing.
 - 15 Wanted: Sentries for the Outposts.
 - 16 *October 9, 1913.
 - 17 *Young Women and the United Offering.
 - 18 WANTED: One Young Woman from Every
Diocese.
- Babies' Branch**
- 60 The Origin of the Babies' Branch.
 - 51 The Babies' Branch.
 - 19 The Babies' Branch—To the Leaders.
 - 21 The Babies' Branch—To the Members
 - 22 *Little Helpers All Aboard!

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1912, to April 1st, 1913.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to April 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to April 1st, 1913
Department I			Department IV		
Connecticut.....	\$ 56,680	\$18,935.55	Alabama.....	\$ 7,555	\$ 1,082.08
Maine.....	5,014	1,266.59	Atlanta.....	4,720	1,087.80
Massachusetts.....	74,250	41,171.26	East Carolina.....	3,600	905.58
New Hampshire.....	5,465	1,539.18	Florida.....	4,442	2,245.71
Rhode Island.....	18,286	7,133.24	Georgia.....	4,054	829.10
Vermont.....	4,604	1,319.77	Kentucky.....	7,633	2,959.71
W. Massachusetts.....	13,426	4,977.31	Lexington.....	2,340	463.57
	\$ 177,725	\$76,342.90	Louisiana.....	7,813	2,418.34
Department II			Mississippi.....	4,813	1,666.69
Albany.....	\$ 26,043	\$ 6,706.65	North Carolina.....	5,175	2,105.87
Central New York.....	21,208	7,210.07	South Carolina.....	7,194	2,777.81
Long Island.....	63,597	12,247.82	Tennessee.....	6,944	1,638.57
Newark.....	40,050	17,253.22	Asheville.....	2,503	849.14
New Jersey.....	25,860	8,151.63	Southern Florida.....	1,869	443.08
New York.....	266,650	120,431.54		\$ 70,655	\$21,473.05
W. New York.....	25,643	8,128.70			
Porto Rico.....	189	10.00			
	\$ 469,240	\$180,139.63	Department V		
Department III			Chicago.....	\$ 45,327	\$ 9,641.94
Bethlehem.....	\$ 16,049	\$ 4,835.52	Fond du Lac.....	3,635	783.09
Delaware.....	4,951	1,288.84	Indianapolis.....	4,494	1,230.00
Easton.....	2,566	551.32	Marquette.....	2,060	220.68
Erie.....	5,328	1,045.05	Michigan.....	16,399	6,700.01
Harrisburg.....	10,462	1,432.62	Michigan City.....	2,501	367.91
Maryland.....	29,053	9,107.38	Milwaukee.....	14,460	1,962.13
Pennsylvania.....	157,970	61,107.94	Ohio.....	26,017	6,628.61
Pittsburgh.....	28,587	5,627.78	Quincy.....	2,352	725.85
Southern Virginia.....	15,601	4,597.31	Southern Ohio.....	13,990	4,861.72
Virginia.....	14,600	7,018.85	Springfield.....	3,158	362.71
Washington.....	21,613	9,269.17	W. Michigan.....	5,687	1,213.17
West Virginia.....	6,415	2,948.36		\$ 140,080	\$34,697.82
	\$ 313,195	\$108,830.14			

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to April 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to April 1st, 1913
Department VI			Department VIII		
Colorado.....	\$ 10,410	\$ 817.30	California.....	\$ 10,997	\$ 763.41
Duluth.....	2,943	857.42	Los Angeles.....	11,672	1,725.55
Iowa.....	8,415	1,069.83	Olympia.....	4,470	794.71
Minnesota.....	13,052	2,312.38	Oregon.....	3,402	1,446.07
Montana.....	4,362	1,307.27	Sacramento.....	2,532	477.53
Nebraska.....	5,007	976.36	Alaska.....	1,000	892.80
Kearney.....	1,780	604.25	Arizona.....	818	338.96
North Dakota.....	1,715	605.37	Eastern Oregon.....	664	141.70
South Dakota.....	3,300	1,912.72	Honolulu.....	1,900	330.70
Western Colorado.....	610	140.03	Idaho.....	1,389	163.07
Wyoming.....	1,501	249.04	Nevada.....	1,003	649.93
	\$ 53,095	\$10,851.97	San Joaquin.....	1,028	306.43
			Spokane.....	1,777	707.44
			The Philippines.....	500	172.50
			Utah.....	889	172.99
				\$ 44,041	\$ 8,928.79
Department VII			Department IX		
Arkansas.....	\$ 3,421	\$ 845.25	Africa.....	\$ 420	\$ 154.50
Dallas.....	2,439	425.53	Brazil.....	250	.....
Kansas.....	3,955	719.81	Canal Zone.....	.....	114.25
Kansas City.....	6,172	1,308.35	Cuba.....	840	70.06
Missouri.....	13,574	3,053.12	Greece.....	.....	.....
Texas.....	5,250	2,215.87	Haiti.....	.....	.....
West Texas.....	1,975	577.41	Hankow.....	250	.....
Eastern Oklahoma.....	941	287.04	Kyoto.....	160	.....
New Mexico.....	964	272.01	Mexico.....	420	2.50
North Texas.....	298	148.85	Shanghai.....	250	.....
Oklahoma.....	1,110	307.93	Tokyo.....	330	.....
Salina.....	940	346.71	Wuhu.....	.....	.....
	\$ 41,039	\$10,507.88	European Churches.....	1,680	294.44
			Foreign Miscell.....	.....	84.07
				\$ 4,600	\$ 719.82
			Total.....	\$1,313,670	\$452,564.20

OFFERINGS TO PAY APPROPRIATIONS

Source	To April 1, 1913	To April 1, 1912	Increase	Decrease
1. From congregations.....	\$353,394.15	\$317,725.51	\$35,668.64	.....
2. From individuals.....	34,088.44	30,715.00	3,373.44	.....
3. From Sunday-schools.....	20,076.24	8,997.29	11,078.95	.....
4. From Woman's Auxiliary.....	45,005.37	52,550.06	.....	\$7,544.69
5. From interest.....	43,762.02	40,398.83	3,363.19	.....
6. Miscellaneous items.....	2,471.77	1,764.66	707.11	.....
Total.....	\$498,797.99	\$452,151.35	\$46,646.64	.....
7. Woman's Auxiliary United Offering.....	42,000.00	42,000.00	.....	.....
Total.....	\$540,797.99	\$492,151.35	*\$46,646.64	.....

*The increase shown has largely occurred since Easter, March 23d, and is due of course to Easter occurring two weeks earlier this year than last. This increase as compared with last year between March 23d and April 1st in Parish and Sunday-school offerings amounts to \$36,961.52; allowing for this the net increase in offerings from September 1st to April 1st is \$9,685.12.

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1912, TO AUGUST 31st, 1913

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,384,301.69
2. To replace Reserve Funds temporarily used for the current work.....	197,633.12
Total.....	\$1,581,934.81
Total receipts to date applicable on appropriations.....	540,797.99
Amount needed before August 31st, 1913.....	\$1,041,136.82

WITH THE PUBLICATION DEPARTMENT

NOTICE

FOLLOWING the method now employed by many of the important periodicals of this country, we have concluded not to send out acknowledgments of subscriptions from this office. Receipt of the magazine by the subscriber will show that the subscription has been received and entered on our books. The following month the change of date on the wrapper will indicate when the subscription expires. We ask our readers to take note of this new arrangement.

WE would call the attention of our readers to the postal regulation which does not permit the postmaster to reforward second-class matter to any individual without additional postage being sent.

As many of our readers will shortly be changing their addresses for the summer we would ask that they notify us promptly of both their old and new address so that *THE SPIRIT OF MISSIONS* may be sent to them regularly, and not remain over in the post office.

¶

WE hope to increase considerably the subscription list of *THE SPIRIT OF MISSIONS* this year. The missionary magazine of the Church should be in every home. It is needless to say how much we rely on the faithful friends of the magazine for their help by interesting others in becoming subscribers.

The clergy and officers of the Church generally may assist us greatly in the work of gaining new readers by distributing sample copies of *THE SPIRIT OF MISSIONS* to those who may, after reading it, show their appreciation of the publication by subscribing for it.

A request to the Business Manager stating how many copies are needed will meet with a ready response.

IN our March number we made mention of two letters that had been sent to us by people who were unable, through stress of circumstances, to renew their subscription to the magazine. Several good friends have generously responded with gifts which have enabled us to not only take care of these, but to perform the same service for others in like condition.

One letter received was from a Sunday school in Maryland which stated that two of the classes had each offered to pay a year's subscription for the cases mentioned, adding that if these particular cases had been provided for the classes would be glad to send the subscriptions for similar needs. This indeed shows a truly generous spirit.

The same thing may be said of one of our readers whose subscription fell in arrears. On remitting the full amount she expressed regret that, as she had taken three motherless children to care for, she now found herself unable to renew her subscription. We refunded this remittance on its receipt, but it was returned with many expressions of appreciation and the statement that she could not keep this money, as it was an honest debt and it gave great pleasure to her to pay it, adding that *THE SPIRIT OF MISSIONS* is always a joy to her. We wish that others of our readers, who are in better circumstances, might show an equal promptness of response.

¶

THE business manager of *THE SPIRIT OF MISSIONS* received just before Easter a letter from Alabama containing thirteen subscriptions. The rector of the parish said: "This letter is sent by one of my girls, thirteen years of age, who has made this a part of her Lenten work."

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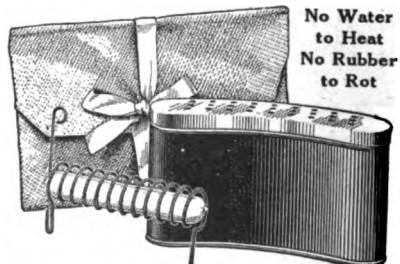
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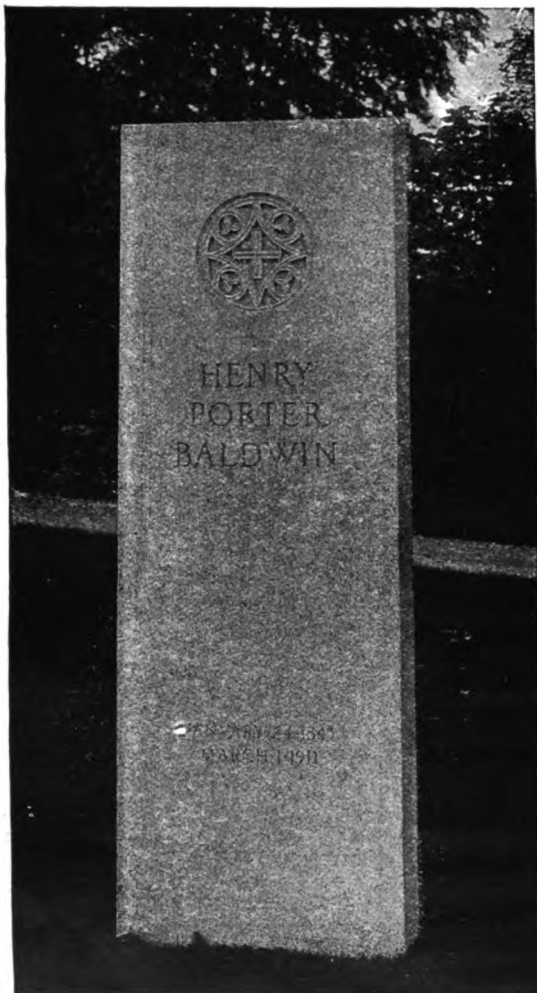


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THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLINSON, Associate Editor

CYRIL D. BUCKWELL, Business Manager

June, 1913

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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 261 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

ANCIENT of days, Who sittest, throned in glory ;
To Thee all knees are bent, all voices pray ;
Thy love has blest the wide world's wondrous
story,
With light and life since Eden's dawning day.

O Holy Father, Who hast led Thy children
In all the ages, with the Fire and Cloud,
Through seas dry-shod ; through weary wastes bewil-
dering ;
To Thee, in reverent love, our hearts are bowed.

O Holy Jesus, Prince of Peace and Saviour,
To Thee we owe the peace that still prevails,
Stilling the rude wills of men's wild behavior,
And calming passion's fierce and stormy gales.

O Holy Ghost, the Lord and the Life-giver,
Thine is the quickening power that gives increase ;
From Thee have flowed, as from a pleasant river,
Our plenty, wealth, prosperity, and peace.

O Triune God, with heart and voice adoring,
Praise we the goodness that doth crown our days ;
Pray we, that Thou wilt hear us, still imploring
Thy love and favor, kept to us always.

—William Crosswell Doane.

In memory of Bishop Doane we print the above hymn, doubtless well known to all our readers. Some years ago Rudyard Kipling, while journeying in this country, was desperately ill. During convalescence his nurse, who had been brought up a Churchwoman, diverted him by reading poetry. Among other things she read this hymn. It appealed to him greatly and he frequently asked its repetition, expressing his admiration of its poetic beauty.



THE RIGHT REVEREND WILLIAM CROSWELL DOANE, D.D., LL.D., D.C.L.
First Bishop of Albany

For forty-five years a member of the Board of Missions; for twenty-six
years its Vice-president and Chairman

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII

June, 1913

No. 6

THE PROGRESS OF THE KINGDOM

WITH keen realization of our loss, yet with heartfelt thanksgiving for his example, we record the death of the patriarch of our Board of Missions. **William Crowell Doane** On Saturday, May 17th, in the eighty-first year of his age, William Crowell Doane, first bishop of Albany, was called to his reward.

Conspicuous by his many gifts and graces, a man of power and leadership placed in the midst of large affairs, he won a name and an influence unique in the American Church. The forty-four years of his episcopate were filled with notable achievements. He was scholar and statesman, priest and poet. His aspirations for Church and country are nobly voiced in his stately hymn, "Ancient of Days, Who Sittest Throned in Glory," to the strains of which the retiring procession marched down the aisle of the cathedral he had built, leaving him at rest beneath its altar.

It was a rich and useful life, expressing itself in a large variety of service. Others will tell of Bishop Doane in his relations to his diocese and the general Church; of his work as statesman and publicist; of the great part he took in awakening the conscience of the country upon matters of public morals and family life. It is for us to bear testimony

to that which he did in the field of missionary endeavor.

When he was but six months old his father, George Washington Doane—to whom we owe our missionary hymn, "Fling Out the Banner,"—was consecrated as the second bishop of New Jersey. Three years later we find him, as one of the leaders in the Church's missionary work, preaching a great sermon at the consecration of our first missionary bishop, Jackson Kemper. It was a trumpet call to the Church: "To every soul of man," thus it runs, "in every part of the world, the Gospel is to be preached. . . . Open your eyes to the wants, open your ears to the cry, open your hands for the relief of a perishing world. Send the Gospel. Send it, as you have received it, in the Church. Send out, to preach the Gospel and to build the Church, to every portion of your own broad land, to every stronghold of the prince of hell, to every den and nook and lurking-place of heathendom, a missionary bishop!"

In such an atmosphere, with such a father, William Crowell Doane, even from his cradle, was imbued with the missionary ideal. Rarely is it given to a father and a son to be conspicuous leaders in the same field of endeavor; still more rarely to be also bishops in the Church. The years which lie be-

hind the Church's organized mission work are bridged by these two lives, and with every great movement for carrying out her Master's final command, the name of Doane has been intimately associated. It was not strange that death should have found him in attendance upon a meeting of the Board of Missions.

A Missionary Statesman

For forty-five years as priest and bishop he was actively identified with the administration of the Church's missionary work. In 1886 and again in 1910 he shared in a radical reorganization of the Board of Missions as the Church's executive agent. Immediately after the adoption of the new plans in 1886, Bishop Doane was elected vice-president and chairman of the Board, and held that office by successive re-elections until the adoption of the present missionary canon in 1910 abolished the office he had filled so long and so worthily.

No one worked more earnestly than he to bring about this result. He realized that the Church was entering upon a new era in the discharge of her world-mission, and that new needs called for new methods and new men. So with a fine spirit of self-forgetfulness he stepped from the platform where he had so long presided over the meetings of the Board and took a seat almost at the feet of the younger bishop who had been chosen by the Church to be the Board's president and leader. In spite of the weight of years he was rarely absent from the Board meetings, where he seemed indeed to be a modern St. John.

Most men drift into a cautious conservatism as years creep on. The ability to take wide views, the readiness to accept risks and adopt new plans, pass away. It was not so with Bishop Doane; he went from strength to strength. To him more than to any other single member of the Board is due the expansion of the Church's mission work in recent years. For it was he who in 1899 led the movement for putting a new spirit into

the halting wheels of missionary mechanism. The result was the memorable ten years' secretaryship of the present president of the Board.

It was to attend the Board meeting on May 14th that he came to New York, against the wishes of his family. After following the business of the meeting for several hours, Bishop Doane rose in evident weariness to withdraw. Instantly the members were on their feet. They always stood when he entered or left the room during the session. With reverent regard they watched his venerable form pass from their sight—as it proved, forever. He did not return alive to his home, but was stricken with mortal illness at the Hotel Manhattan and in two days the end came.

So passed from the labor and toil of this life, to his rest and reward in the presence of his Master, a staunch soldier, a high-minded gentleman, an honored bishop, a lover of all the family of God. May he rest in light and peace.

ELSEWHERE in this number appears the full statement of the business accomplished at the recent meeting of the Board of Missions. It was in many ways the most significant and important meeting yet held, and certain features of it demand editorial notice.

May Meeting of the Board

Never before has the attendance been so large. Forty members out of a possible fifty were present, and of the remaining ten several were ill or absent from the country. No part of the country was without its representative, and a wide variety of opinion and experience was placed at the Board's service in deciding the questions which came before it.

The report of the treasurer, showing receipts to May 1st, was encouraging. There was a net increase over last year of more than \$18,000. Parishes and Sunday Schools had contributed the bulk of this; the offerings from individuals and

Woman's Auxiliaries showed a slight decrease. The legacies were considerably larger than those of the previous year. The treasurer also reported considerable sums in money as received for the Church in the flooded areas of the Middle West and directions were given concerning the distribution of the amount.

Constructive Policies

Some suggested policies brought before the Board by the Executive Committee gave rise to long and interesting discussion. The first was on a proposed plan for handling the work among the mountaineers and Southern mill towns upon a federated rather than a diocesan basis. For some time it has been felt that much of our missionary work for the prosecution of which the aid of the whole Church is required, and which could be dealt with under some uniform policy, would be more efficiently done if it were treated in larger units. With a view to testing the possibilities of such a course the Board prepared a memorandum to be sent to the various bishops concerned, asking such information as is necessary, and suggesting conditions under which this work might be carried on in cooperation with the Board. This is a definite effort toward taking certain large problems out of their merely diocesan environment and treating them under federated policies.

A second policy, which may have far-reaching results, concerned new work among white people in the United States. It was in part the result of a memorial sent to the Board of Missions from a meeting of the Eighth Missionary Department in Los Angeles last fall, in which a request was made that the domestic missionary bishops might be placed on the same footing as those in foreign fields. There is a growing feeling throughout the Church that the domestic missionary is at a serious disadvantage, as compared with his brother clergyman who serves in lands abroad, with regard to stability and adequacy of

income, and permanency of tenure. In order to make trial of a method which may perhaps bring about the desired results, the Board passed a resolution which will be found in full on page 416. It is proposed that new men, not drawn from the present domestic staff, who are taking up new work among white people, shall be appointed by the joint action of the bishop and the Board after their qualifications shall be investigated, as is now done with volunteers for distant lands; and that they shall agree to remain three years in the work. If they go under these circumstances, the Board agrees to supplement the sums given locally up to an amount sufficient to provide salaries of not less than \$800 for a single man and not less than \$1200 and a residence for a married man. To this will be added an allowance for not more than three dependent children between six and sixteen, at the rate of \$100 each. After the work has been aided for five years the amount of the Board's appropriation is to be reduced by at least 20 per cent each year until it is finally extinguished.

For the Domestic Missionary

The above proposal is an effort to accomplish certain things in behalf of the domestic missionary; among these are (a) an increase of the staff and a dignifying of the service by careful inquiry as to qualifications, (b) a permanent tenure made possible by sufficient support, (c) a standard of salaries constituting a sort of minimum wage, thereby helping to remove the scandal of underpaid clergy, (d) the development of local self-support by the gradual withdrawal of help after a definite period.

Under the above plan, which can have only a limited scope, it is hoped to try out the problems involved, and discover whether, with a more uniform policy and more adequate backing, our domestic missionary work may not be better done; so that this, or some other method, may in time be applied to all our home mis-

sionaries. Certainly one is disposed to welcome any proposal which looks toward such an end.

The Appropriations

The May Board meeting is the time when appropriations are made for our entire mission work. The Board faced these questions this year in an anxious frame of mind. While improvement is being made in the gifts of the Church, there is no certainty whatever that the whole apportionment will be met. If it is not, there will probably be a further deficit item to add to the accumulated deficits of former years. Also there was a feeling of caution in view of the general financial situation throughout the country. The appropriations as suggested by the Executive Committee showed an increase of \$31,000 for the fiscal year. This was what remained after pruning most severely the requests of the missionary bishops aggregating \$160,000. All items for advance work were stricken out, and the remaining increase represented only what was considered absolutely imperative to prevent the present work from incurring serious damage. The Board felt, however, that in view of the situation it could not take the responsibility of voting even this modest advance for an entire fiscal year. Therefore it made the appropriations only for a period of six months, in the hope that the attention of the Church may thus be aroused, and the needed interest and support evoked to make it possible to extend these appropriations over the remainder of the fiscal year.

We believe that when once the Church understands the matter she will respond generously to the need. Each year the very pressure of success in the mission field has made increased appropriations necessary. The growth of the work involves an inevitable enlargement of expenditure. Only a decaying or a self-supporting work should show decreased demands, and as yet our mission work as a whole has not reached the period of

self-support; even where, in certain isolated instances, self-support is possible, it only means a foothold gained for conducting larger operations. The day will no doubt come when the Christian Church can withdraw from some of the lands where she is now conducting her campaign, but most of us will not live to see it; and so long as the proportion of heathenism remains so appalling, such withdrawal ought to mean an active entry into other portions of the world-field. A day of success and promise such as the present is of all times the last for withdrawal and retrenchment, yet the Board has undoubtedly acted as a wise trustee in exercising such self-restraint and serious curtailment, and in pressing upon the Church the significance of this action.

Other Matters

In addition to the subjects above mentioned the Board considered the proposal of the Archbishop of the West Indies for the possible cession to the American Church of the missionary district of Central America. It will recommend to the General Convention that no action be taken at present. Notice was given by the presiding bishop that Bishop Gray of Southern Florida is to resign his missionary district at the next General Convention. A reconstructed draft of the missionary canon was passed and recommitted to the committee for presentation to the General Convention.

At the time of the last General Convention, when the present missionary canon was under discussion, the question was asked whether it would be worth while for the Board of Missions to meet at all, since so much of the routine business would be transacted in the smaller bodies constituted by the canon. Those who remembered these statements must have smiled as they sat through the two all-day sessions of the May meeting. The time was too short for what had to be done, if the Board of Missions is to exercise real and effective leadership in the missionary campaign.

A REMARKABLE opportunity will be offered in the Conference for Church Workers which is to take place on the grounds of the Cathedral of St. John the Divine, New York City,

**A Notable
Conference**

June 30th to July 5th. All the organized activities of the Second Department have been enlisted to make this a success. Missions, Education and Social Service will all be adequately represented. Leaders of the Church's thought such as Bishops Lloyd and Kinsman, the Rev. Drs. Manning and Boynton, the Rev. Messrs. Gardner, Caley, Bishop, Crouch and Gilbert, together with lay men and women who are experts in many fields, are on the programme. The Rev. Frederick H. Sill, O.H.C., will be the pastor of the conference. Advantage will be taken of the abundant opportunities which New York furnishes for study and investigation of religious and social work.

Arrangements will be made at reasonable rates in the vicinity of the Cathedral for the accommodation of those who attend the conference. It has been determined that nothing shall be left undone which can help to make this initial conference of the Second Department inspiring, instructive and delightful to those who take part in it. It should attract great interest and enlist a large number. Information concerning it may be had on application to the Rev. Charles K. Gilbert, 416 Lafayette Street, New York.

EVERY Churchman has a right to feel proud of the work of St. Luke's Hospital, Tokyo. The hospital is now facing the greatest opportunity it has ever had, or is ever likely to have. In one sense such an opportunity is a crisis in the life of any institution. St. Luke's must either go forward courageously and confidently to unknown, but certainly greater things,

or remain content with past achievement. No apology need be offered for what has been done, or, indeed, for what St. Luke's may continue to do. It is to-day a fairly equipped institution, rendering thoroughly good service, on a somewhat limited scale, it is true, but still filling an important place in the life of Japan and the life of the growing Christian Church.

Every one will agree that the offer made by Prince Katsura and Baron Goto should be accepted. It was made at a time when both were holding high position in the Japanese government, and it may therefore be said to be the offer of the government itself. It is one of the most significant occurrences in the history of the Church in Japan. To decline it on the ground that the people of the United States are unwilling or unable to give the amount still needed to enable St. Luke's to grow into a real international hospital, would be to turn aside a friendly advance.

Certainly Dr. Teusler deserves the support, not only of fellow-Churchmen, but of fellow-countrymen. Many of them have availed themselves in time of urgent need of the facilities of St. Luke's and the skill of its staff. We may set aside the fact that Dr. Teusler and Dr. Bliss are every year contributing to the maintenance of the hospital several thousand dollars, not merely in service for which the missionary salary is no compensation, but in actual money earned by them in practice outside of the hospital.

As the leading foreign surgeon in Japan, Dr. Teusler is the interpreter to the Japanese of all that is best in the medical and scientific life of the United States. As a friend and a helper of many Japanese, he is revealing to the nation the vital things that lie at the foundation of American life. A former American ambassador to Japan, who himself has been a patient in St. Luke's, stated publicly the other day that Dr.

Teusler is not only a physician, but a diplomat. He has done more, this ambassador declared, to interpret the best qualities of the people of the United States to the people of Tokyo, and through them to Japan, than any other man who has lived in Japan recently.

The acceptance of Japan's offer to aid in the development of St. Luke's, and the giving of \$250,000 to carry out the immediately necessary features of the plan would help not a little to allay the present anxiety on both shores of the Pacific in connection with the alien land law passed by the legislature of California. At a time such as this St. Luke's Hospital may be made a medium of international peace and good-will.

ON a later page of this issue will be found an article entitled, "How Sun Yat Sen Became a Christian." It is

**Sun Yat
Sen**

written by the Rev. Dr. Hager, who in 1884 baptized this

man, now so prominent a figure in the history of China and the world. In the pages of the *North American Student* Dr. Hager tells his interesting story, yet not quite the whole story, for Sun Yat Sen, when he returned to China, did already believe in Christ. He had imbibed this faith along with the education he received in the Church of England School in Honolulu.

It is of the greatest value to have direct personal testimony concerning this man. Since he stepped into the light of a large publicity, many conflicting reports—some laudatory, some derogatory—have been circulated concerning him. It has been more than intimated that he is quite unworthy of his Christian profession; which, if true, would greatly discount the claims mission authorities have made concerning him and his people. It is well, therefore, to have this pen picture, by one who was in close contact with him for many years, of a man who has already borne so large a part in the wonderful awakening of China, and may in the future bear a larger.

THE passage of the alien land law by the legislature of California and its signature by the Governor have placed

**Japan
and the United
States**

American missionaries in Japan in an embarrassing position. Missionaries, as such, have no direct concern with the political relations

of the lands from which they come and to which they go. Nevertheless, the continuance and effectiveness of their work depend in no small measure upon the maintenance of international goodwill. They may not take sides for or against their own nations, so long as they are resident in other lands, but they must always and everywhere stand for justice.

Not unnaturally the Japanese people find difficulty in understanding how a portion of a nation from which many missionaries come can enact laws which seem to them to contradict the gospel of brotherhood and good-will. The Japanese, accustomed to a highly centralized imperial government, have little idea of a nation composed of sovereign states. State legislation and state rights are facts beyond their experience. When an American missionary tries to explain the situation the Japanese listen politely, but none the less incredulously. Moreover, Japanese conclude that as America is a Christian nation, whatever America does in the field of political action expresses America's real religious convictions.

**Attitude
of the Japanese
Press**

Japanese newspapers have been calling upon American missionaries to declare

themselves and use their influence against the California legislation. The *Kokumin Shimbum*, while recognizing the high character and good work of the missionary body, says:

"If these missionaries really understand what humanity means, is not the present the time for them to preach the meaning of it to their own countrymen? They may say that they were sent here for the sake of the Japanese, that their

duty is to try to convert the pagan Japanese to Christianity, and that they have nothing to do with the politics of their homeland. Of course, there is some reason in their plea. But unfortunately it cannot be applied to the present case, for the present case is not a political problem in America, but a question between America and Japan, or between a Christian country and a pagan one. Should the American missionaries do nothing at this moment, the Japanese, who are well informed about the circumstances, will conclude that they are in sympathy with the California Legislature. In other words, they may say that although they talk humanity, these Americans are influenced by racial prejudice and hate and look down upon pagan people. Of course the missionaries cannot succeed in their evangelical work among such people if this be the impression about them. * * *

"We wish to give them this advice: 'Go back to your country and teach your countrymen, or do your best from this side of the Pacific to teach the Americans on the other side.' This is the way for them to act at this moment."

Missionary Opinion

Even before sentiments such as these were printed, one body of missionaries had ventured to express an opinion directly to the California legislature. A conference of the representatives of several communions cabled its approval of President Wilson's effort to persuade California to delay action. Last month we recorded the fact that Bishop McKim and Bishop Tucker had cabled to the Board of Missions asking that all right measures might be used to guide public opinion to a just conclusion. This message was transmitted to the bishops on the Pacific Coast and to the State Department at Washington.

The Ultimate Question

The country at large evidently deprecates California's action, as evidenced by the overwhelming weight of editorial opinion gathered by the Japan Society. However this may be, it must be admitted that the bill as finally passed easily falls within the terms of the immigration treaty between the United States and Japan. It is evident, there-

fore, that the real issue is broader than any question of state interest or legislation. California's action will probably result in forcing consideration of the broad question whether the United States is willing, subject to necessary regulations, to receive the people of Japan into American citizenship. We do not see how this country can fail ultimately to answer this question in the affirmative, especially if it continues to admit the peoples of southern and south-eastern Europe.

Japan's World Position

Japan has proved her claim to be one of the great powers of the world. Her people have earned distinction in letters, science and art. She is already an important factor in international commerce. Her educational system is among the most complete in the world. Long ago she included the principle of religious toleration in her constitution. There are many Christian congregations throughout the empire. Upon what then, Japan may fairly ask, can discrimination be based? Surely the United States cannot base it upon a question of race. For the fathers of the country in their Declaration of Independence asserted as a self-evident truth "that all men are created equal."

While some Japanese—and some Americans also—have manifested much warmth of feeling during the discussion of this matter, all will accord the highest praise to the dignity and restraint which have characterized Japan's diplomatic handling of the question. It affords convincing evidence of Japan's right to the fullest consideration.

ON another page there appears an earnestly worded communication from one of our faithful clergy. It bears interesting testimony

The Missionary Box

to the value of a certain phase of activity carried on by the Woman's Auxiliary—the preparing and sending out of missionary boxes. It is

called forth by the fact that one diocesan branch has suggested the desirability of discontinuing this practice and sending instead a sum of money equal to the value of the box.

Although this suggestion is being called by the name of a special diocese, it is by no means a new idea. As new blood has come into the Auxiliary from year to year the same question has naturally been raised in several places. Certainly such a suggestion, which seems to commend itself to the minds of younger and more aggressive women, should be carefully considered. It may easily be in line with a better development and more modern methods.

But we imagine that the letter which we print represents fairly the sentiment of a large proportion of those who have received missionary boxes. We think that the married clergy want them, and surely they are the best judges of their value. We must take exception to certain editorial comments on this matter which appeared in *The Churchman* of April 19th. The writer says: "The day of the missionary box, into which went everything because 'it was good enough for the missionary' is about passed. The humiliation suffered by the recipient was shameful and had to be borne in silence." We assure the author of these words that the day of that sort of missionary box was probably past about the time he was born, that the "shameful humiliation" of which he speaks was of so rare occurrence as to be negligible, and that when it did occur it was seldom borne in silence; for the only thing necessary was to write to the secretary at the Church Missions House and prompt correction was certain.

The writer in the *Churchman* goes on to state that the day of the new missionary box has come and "the supplies sent of late years have been of the best; but even the coming of the best of food, clothing or personal effects to men or women of right pride is hardly justifiable. It may have been, in the

frontier days when missionaries could not purchase things on the spot, but it is not at the present time."

Again we take issue with the writer. We feel safe in affirming that he never received a missionary box. The custom of sending them may be old-fashioned; it may even be thought obsolete, but it is *not* degrading. This ministry of Christian gentlewomen to one another has had a value and significance far beyond the appraisal of the box itself.

Perhaps the day has come when the missionary box no longer fills a useful place; but before it is abolished the women of the Church will certainly wish to decide the following questions: (1) whether a sum in cash equal to the value of the box will as readily and cheerfully be given; (2) whether that sum, if it did equal the estimated value of the box in some large city of the east, is of equal value when sent in the form of a check to a frontier town; (3) whether women of narrow means would be deprived of giving, through the service of their hands, a sum which their pocket-books could not afford; (4) whether the educational value of the box to the senders, and the sympathetic friendships often established between them and the recipients, are important factors in the decision of the question.

By all means let this "Iowa Idea" be presented and discussed in its most favorable light, but, in all justice, such discussion should not carry the inference that the missionary boxes of the past have been a futility or an impertinence.

ANOTHER "World" is claiming our attention—not a hitherto undiscovered planet, nor a reconstructed theory of a future life, but the "World in Chicago. This missionary exposition, conducted on the lines of those held in Boston, Cincinnati and Baltimore, is now under way and gives promise of good success. The number of our Church folk who attended on "Episcopal Day" was most gratifying. A member or members

of the staff from the Missions House have been in attendance throughout the period of the exposition.

WHOOEVER has any share in training children in Christian activity must have felt how greatly we lack an organized work among boys. The present Junior Auxiliary, while it theoretically

welcomes both sexes, does not practically enlist the interest of any great number of boys. In view of this need of developing and organizing the boys of the Church for missionary and other Church activities, a committee of persons interested in the subject has been requested by the Council of Advice of the Board of Missions to gather information about the condition of work among boys and to arrange for a conference upon this subject at the time of the General Convention. It is hoped that by this method some definite plan may be developed which will aim to co-ordinate the Church's activities for boys and which may ultimately be presented to the Board of Missions, the General Board of Religious Education, and other Church agencies for action. Any of the following members of the committee would be glad to enter into correspondence with those who are interested in this subject: the Rev. H. L. Burleson, Church Missions House, New York City; the Rev. W. H. Owen, Jr., Mt. Vernon, N. Y.; Miss M. A. Stevens, Brooklyn, N. Y.; Miss Grace Lindley, Church Missions House, New York City; Dean J. R. Moses, Garden City, N. Y.; Miss Alice Lindley, New York City; the Rev. A. E. Taylor, Brooklyn, N. Y.; the Rev. William E. Gardner, Church Missions House, New York City; Miss E. Prophet, Yonkers, N. Y.; Mr. Samuel Thorne, Harrison, N. Y.

The committee has arranged for an open conference to meet at 3 o'clock on the afternoon of October 14th. All who are in any way interested in the matter are invited to attend.

HUNDREDS of letters have come in to the Church Missions House, telling about the Sunday school Easter offering. One of the Department Secretaries says: "A young Connecticut high school boy walked daily each way, two and a quarter miles to school. Every day his mother gave him two pennies for lunch. He went hungry at noon for forty days, saving all his pennies for his mite box."

MISSIONARY EDUCATION CONFERENCES

THE summer conferences of the Missionary Education Movement have for ten years been sources of inspiration to Church workers throughout the country. The physical invigoration and the spiritual enlightenment of ten quiet days of prayer and conference amid beautiful surroundings, have brought new strength for the tasks to be accomplished.

The conferences for 1913 will be held as follows: Blue Ridge (P. O. Black Mountain, N. C.), June 27-July 6. Silver Bay, Lake George, N. Y., July 11-20. Lake Geneva, Wis., August 1-10. Speakers and leaders of nation-wide prominence have been secured. Missionaries from foreign fields have been invited to attend and give the benefit of their personal experience.

It is hoped that large numbers of young people may take advantage of the opportunities thus presented. Particulars may be obtained from the Missionary Education Movement, 156 Fifth Avenue, New York.

NOTICE

FOLLOWING the method now employed by many of the important periodicals of this country, we have concluded not to send out acknowledgments of subscriptions from this office. Receipt of the magazine by the subscriber will show that the subscription has been received and entered on our books. The following month the change of date on the wrapper will indicate when the subscription expires. We ask our readers to take note of this new arrangement.

THE SANCTUARY OF MISSIONS

DARKNESS was brooding o'er the
shapeless earth,
Darkness, the twin of Chaos: from
on high

No star shone out with sweet and
smiling eye,
Dimpling the solemn deep, with twink-
ling mirth.

"Let there be light," the Almighty
Father said,
And where, in thick obscurity, the
night

Had reigned, broke out a living
stream of light
And bore away the darkness deep and
dread.

So on man's heart, when the black
night of sin

Shed desolation, darkness and de-
spair,
"The light to light the Gentiles," burst-
ing in,

Turned the mind's midnight into
radiance fair.

"Let there be light!" It was, when
God had said;

"Let there be light!" It is, for Christ
has bled.

—*William Croswell Doane.*

THANKSGIVINGS

"WE thank Thee"—

For the wise leadership and
faithful service of William Croswell
Doane.

For the gifts of healing exercised by
thy Church through her medical mis-
sions. (Pages 377, 388.)

For the single-heartedness and cheer-
ful courage of lives lived quietly in
witnessing to thy truth, especially
among the Indians of our own land.
(Pages 381, 404.)

For the loving sacrifice of old and
young who give of their substance to
speed the glad tidings of salvation.

For the blessings which in all the
years have been vouchsafed to us as a
nation.

INTERCESSIONS

"WE pray Thee"—

To give wisdom and guid-
ance to our rulers that they may exe-
cute justice and maintain truth. (Pages
372, 404.)

To guide the men in whose hands
are the destinies of the new Chinese
Republic. (Page 385.)

To strengthen the hands and cheer
the hearts of our missionaries in the
Island of Cuba. (Page 393.)

To rouse thy Church to the need of
bearing better witness for thee in our
own land. (Page 369.)

To prosper the means employed to
spread the knowledge of the Church's
mission among her children.

To bless those who gather in sum-
mer conferences that they may both
perceive and know what things they
ought to do, and also may have grace
and power faithfully to fulfill the same.

PRAYER

For Missions and Missionaries

O THOU who art the Maker and
Redeemer of all, have mercy
upon all whom thou has made and re-
deemed; and grant that none may make
themselves incapable of that happiness
which Jesus Christ hath purchased
with His most precious blood. To this
end I beseech thee to bless the pious
endeavors of all persons and socie-
ties which strive to propagate the Gos-
pel; that its divine truths may be re-
ceived in all the world; that thy ways
may be known throughout the earth,
thy saving health among all nations;
that thy name may be great among
the heathen, and revered and
adored by all those that are yet
strangers to thy most glorious perfec-
tions. Have pity upon all those mis-
erable people who still sit in darkness,
and want the necessary means of in-
struction. Send them pastors after
thine own heart; full of knowledge,
compassion, and zeal; that pitying
their sad condition they may instruct
them in the ways of truth and of
eternal life. Increase the number and
the graces of thy messengers and min-
isters; and touch the hearts of all
Christians with a true compassion, like
thine, O Lord, for all such as are
strangers to thee, and to the merits of
thy death, by which they have been
redeemed, that they may cheerfully
contribute to a work so acceptable to
the Divine Majesty. And may thy
Holy Spirit, by the preaching of the
Gospel, add daily to the Church such
as shall be saved, through thy merits
and mediation, O Lord and Lover of
souls. *Amen.*

—*Bishop Wilson, A. D. 1720.*



ONE OF THE GREAT GATEWAYS OF PEKING

THE CHINA MEDICAL ASSOCIATION IN THE WONDER CITY OF PEKING

By H. H. Morris, M.D.

Dr. Morris is one of our physicians who are doing such splendid work in St. Luke's Hospital, Shanghai. It was he who had a thrilling experience during the eruption of Mt. Asama, Japan, in August, 1911, when at the risk of his own life he cared for the Rev. Mr. Hail, a missionary of the Presbyterian Board, who was so injured that he died on the mountain.

HERE we are, a crowd of over seventy, apparently on a personally conducted sight-seeing tour of Peking. Who are we and what are we doing here? We are proud to answer that we are a body of medical men and women from all over China, east, south, west and north (according to Chinese order), assembled together, not for a holiday, as you might suppose, but for the purpose of discussing seriously the present condition and the future policy of medical work in connection with the spread of the Gospel in this great country, no longer called the Chinese Empire.

Some are from far-away Canton in the south, coming for three or four days

by boat to Shanghai, where they were joined by more of us, so that a goodly party traveled by the wonderful new railway which has been built from the Yang-tse-kiang at a point opposite Nanking to Tientsin, a distance of over six hundred miles. This section only a year ago was under the scourge of a terrible famine. Lately, however, by means of this same railroad, this region has actually been exporting food materials. After two days and a night on the way our train creeps along and comes to a standstill in the shadow of the high, impenetrable wall of this great capital of the north, where we are met by our hosts-to-be, who are going to provide us with food and shelter during our stay

here. This, of course, is an important point—we must have food and shelter, very necessary items in this far northern land.

Our meetings are held daily, one session in the morning and one in the evening, the afternoon being left free so that we may have an opportunity to see some of the sights of this wonderful city, surely one of the most wonderful and most interesting on this broad earth.

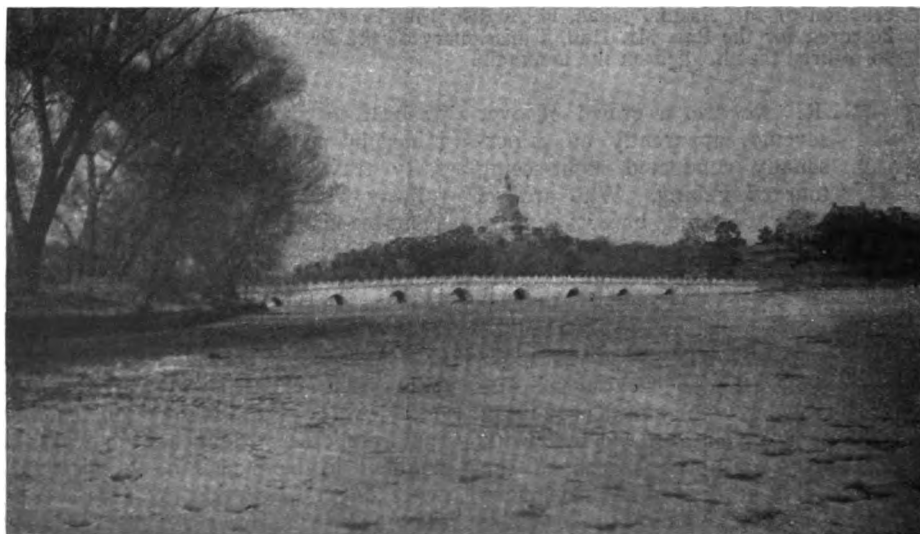
Our sessions each day were opened and closed with devotional exercises. There was plenty of warm discussion on many of the points brought up, probably the most important of which was the question of our policy in regard to medical education of the Chinese. The conference felt that a strong stand must be taken to strive after a high standard of excellence, and that it was better to concentrate on already established schools in important centres before starting new ones. This, of course, means cooperation and union among the various missionary societies, and will undoubtedly be a great aid to more general union all over the land.

The evening sessions were mainly

given up to the reading of papers written by members on medical subjects, and showed what splendid work is being done on every side.

We had the good fortune to have some good friends in high circles—who does not use his pull when he has one?—and as a consequence we received some great privileges, perhaps the one of which we were proudest being our reception by Yuan Shih-kai, the president of the Republic. This took place at his own residence, where there is a large reception hall. It consisted in the delivery of a prepared speech of ours to him, his reply to us, followed by a firm shake of the hand for each of us, and a very pleasant smile. Later on he sent each a photograph of himself. He is a very interesting person to meet, and gives one the impression of having the strength necessary to conduct affairs at such a critical time. We were very kindly entertained by the wife of the American minister, Mrs. Calhoun, and by Lady Jordan at the British legation. The Board of Foreign Affairs also gave a reception for us, so altogether we felt very proud of our humble selves.

We were very kindly allowed to in-



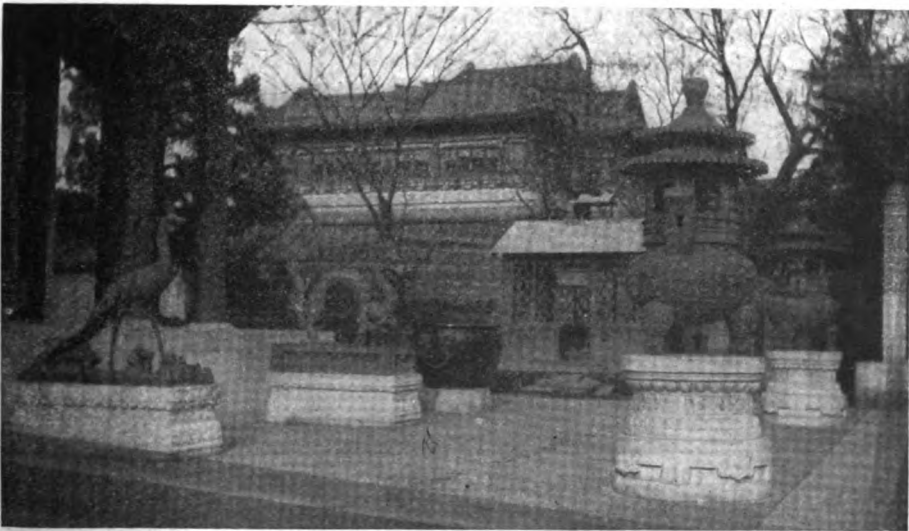
MARBLE BRIDGE ON WINTER PALACE GROUNDS



MARBLE BRIDGE AT THE SUMMER PALACE, PEKING

vade that part of the Imperial City known as the Winter Palace, where the imperial family formerly took up their residence in the spring before going out to the Summer Palace, and similarly on their return in the fall spent some time

there before retiring into the inner precincts of the Forbidden City. From an eminence in this park, for such it is, we had a view of that mysterious enclosure, where the dethroned court still lives and holds sway as of old, apparently prefer-



COURTYARD OF THE PALACE

The bronze dragon and peacock here shown are among the curious and beautiful art treasures scattered through the Palace grounds

380 The China Medical Association in the Wonder City of Peking

ring to play at being rulers, even though not so in reality. Here the poor little ex-emperor issues his mandates, which go no further than the high walls surrounding his narrow domain. We had evidence of this in some orders closing some buildings, which were dated in the fourth year of his reign, although he had resigned (upon request) in the third year of his reign. Poor little emperor! Possibly when he grows older he will be thankful that he has been spared the perils and difficulties which beset one in his position.

It would be useless for me to attempt to describe the beauty and wonder of the many places we visited—the Temple and Altar of Heaven, with its wonderfully simple platform of marble open to the arch of heaven; the dilapidated Temple of Confucius, or the effect produced

by the visit to the Lama Temple with its crowds of filthy and evil-looking priests; or again, the beautiful lake and hill encircled with its tiled pavilions at the Summer Palace. This latter was a full day's excursion and was indulged in by only a few of us who were able (through the unselfishness of our colleagues, who stayed behind and did our work) to stay over the extra time required. But it was well worth the trip to go there.

These Peking days made us realize that, although we were men and women of different nationalities and of different religious persuasions, yet all were striving together for one great object, and through that were brought into close harmony with each other—the earnest desire to bring to these poor ignorant millions the blessings of the love of Christ.



A VIEW OF THE ALTAR OF HEAVEN

We are looking toward the emperor's robing hall and through the marble gateways

THE SPIRITUAL LIFE OF THE MISSIONARY

The following is a paper read by the Rev. Neville Joyner, before a conference of workers held on the Pine Ridge Agency, S. D. It gives a graphic picture of the life of the home missionary in the sparsely-settled regions of the West.

HARNESS and whips and buggy grease, horses, stables, and corrals, or the dust and cinders, the smoke and noise of a railroad train—these things are not conducive to spirituality, or to intellectuality, for that matter. To saw and split wood, to bring coal and carry ashes, sifting them that the coal may hold out through the long winter; to be one's own stable boy, and keep cow and barn in a sanitary condition (and pity on the missionary who does not possess a cow), these are physical exercises neither to be despised nor complained of, but they are not religious exercises.

The missionary must deal with the lumber man, the carpenter, the stone mason, the brick mason. Building material must sometimes be hauled forty or fifty miles. He must see to that. He must look after the building and repairing and painting of all his churches and other buildings. He must be the general treasurer for fifteen or twenty guilds. To keep track of all the freight which comes to one of our large Indian Reservations is something. God bless the people who send it; we could not get along without it, but the missionary must keep track of every piece. He must acknowledge every piece in his own handwriting; no secretary would answer for this sort of business. He must write long letters about his work, to keep the people in touch with and interested in it. This is not a small item in itself. With so many pure temporalities, one might ask where is the time to be found for spiritual things, especially in the missionary's own life. But the missionary who has a little wisdom knows very well that it cannot be otherwise, and he accepts it as it is.

The summer heat, the wind and the sand, the intense cold of winter, and the long drives in the face of blinding storms—these are commonplaces of missionary life. Weary and worn, he not infrequently must make his bed on the

floor, and sometimes on the dirt floor. How glad he is to have a space there among many others if a storm is raging, or the mercury is traveling rapidly downward. He must not carry his own food—that would never do. He must eat what is put before him, and appear to enjoy it, though it be not prepared according to sanitary regulations. There are no screens in summertime; tuberculosis is doing its steady and unfailing work. Amid these conditions the missionary lives and moves. These experiences have become so usual, especially to the missionaries of our own beloved Niobrara Deanery, that we almost forget about them, and are happy if the work goes well, and if our tact is sufficiently unfailing, and our judgment sufficiently unerring, and our patience sufficiently enduring, to administer as well as minister in one of these difficult fields.

But what is the effect of these experiences upon the spiritual life of the missionary himself? Are they a help or a hindrance? Much depends upon the character of the man himself. If he is the proper kind of man he can stand it, and I believe as he grows in years he will grow in grace. He may not develop some of the qualities of the parish clergyman, but he will develop that quality so essential in any Soldier of the Cross, especially in those who have enlisted for frontier service—spiritual endurance.

Again, much will depend upon the amount of spirituality or the kind of spirituality a man has when he undertakes the work of a missionary. One thing is certain, no man should enter this work who has not in some measure a lofty spirit. He should be able to look above and away from the many experiences which in themselves are degrading, to the great purpose of his work for the Master, to the supreme end of his life as a priest of the Lord. This kind of spirit will give him some contentment in the lonely life he has to lead, because

a missionary's environment is neither religious nor intellectual. There is no music, no art, no literature. He is far removed in time and space from the sentiments, the ideals and aims of an old community. These things may seem small in themselves, but they do affect a man's mind and soul. I know a woman who gave her little boy a picture of Hoffman's Christ when he went to school. Why? Because to look at the picture would affect the boy's soul. There is no beauty about a log wall, daubed with mud, nor much music in the bark of the wolf and the call of cattle. The missionary does not get the impetus that a good sermon, fine music, and a splendid service will give to him who has ears to hear. He loses step with the march. He must make his own music, and keep time to it himself. He must create his own environment. The people with whom he comes in contact are thinking and talking and working along lines different from his own. He longs to have some one put a friendly hand on his shoulder and say, "You are doing a good work," "That was a good sermon you preached Sunday." He gets a little hungry for something like that sometimes. We call it "sympathy," and real sympathy ennobles the one who receives as well as the one who gives. But the missionary has letters, and they do him a great good. They are sympathetic, and stimulating; they come like drops of water to a parched tongue.

With so many hardships and hindrances, with the continued necessity of harvesting from his own inner life for the good of others, when there is so little time to till and plant the soil of that inner life; with the task before him so tremendous and so rich and splendid with opportunities for winning souls for Christ, would it be strange if the missionary paused sometimes, and asked himself if he were equal to the task which God had called him to, if he is seeking the lost with the wisdom which comes from above, if he is feeding the flock as the Great Shepherd would have

them fed? For he knows, as does every Christian, that "Except the Lord build a house, they labor in vain that build it; except the Lord keep the city, the watchman waketh, but in vain"; "Not by might, nor by power, but by my spirit, said the Lord of Hosts."

If it is necessary for the parish priest to be strong in the Lord, there is greater necessity for that divine strength in the life of the missionary. If the parish priest needs godly wisdom, the missionary's need is greater. In the more settled communities people know the Church and love her teachings. With them it is first the Church, and then the man. Not so in the mission field; it is first the man, and then the Church. It is only as they see the man, and see in his life exemplifications of what he teaches, that they are led to believe in the truth and reality of the Christian religion. The missionary should be a strong man of God, and his life should so bear evidence. By his conversation, his manner of life, his going in and his coming out, men may see and know, without question, that he is about his Father's business. He may have friends among the worldly and wicked, but they must know that he is their friend, not because he condones their sin, but because he wants to lead them to a higher and nobler plane of manhood. He may eat with publicans and sinners, but he must do it as the Master did. Nothing sensational, nothing for effect, nothing for personal popularity, but in all things simplicity and sincerity, honesty of purpose and loving service, that men may learn more and more to know Christ, so that Christ may be glorified among men.

The man of vain doubts and misgivings as to the meaning and purpose of our holy religion is not the man whose spiritual life will make an impress in the mission field. He must be a man of conviction, who will not give his people stones in place of bread. He need not be puritanical, he should not be small-minded, but his standard of right and wrong should be so high, so true, so clear, and

so forcibly expressed by his preaching and living that there may be left no doubt in the minds of men as to the teachings of Jesus Christ. For he is always the leader of men to Christ and the interpreter of Christ to men.

There is unfailing inspiration and unspeakable joy in the kind of service he is privileged to render his Lord and his fellow man. There are no loaves and fishes; there is no renown; he cannot hope to be called of men "Rabbi, Rabbi!" for he must do his work where the lips of men do not give praise, and where the eye of none but God looks down. But he does learn, beyond a doubt, that the Gospel of Christ is still "the power of God unto salvation." When old men

and old women, who have spent their days in superstition and sin, come to the Saviour in the evening of their lives, what a joy it is to receive them by baptism, and in God's name make them members of Christ, children of God, and inheritors of the kingdom of Heaven! To stand in the cold, with only the sky above and snow beneath, to put on your vestments and go into a tent so small that you must say the Creed kneeling, to use a wooden stool for an altar and celebrate the Holy Communion for a servant of the Lord faithful unto death—this is joy unspeakable. If there are trying experiences which come only to the missionary, surely there are also sources of inspiration and joy which are his alone.

CHINESE MISSIONS AS SEEN BY LAYMEN

Capt. Robert Dollar in San Francisco, as president of the Robert Dollar Steamship Lines, and Mr. W. H. Booth in Los Angeles as vice-president of the Security Trust and Savings Bank, speak with the highest influence in their respective communities. Their selection to go with the Pacific Coast business men to the Orient in the interest of American commerce gave them incidentally a close acquaintance with the general missionary movement in China. What they say over their signatures will have weight as evidence for Christian missions, as it would if it were a document about business in commercial circles. Indeed, as another of the veteran business men of San Francisco put it, "the great American corporations doing business in China could well afford to pay all the salaries of all the missionaries in China for the civilizing influences which are advance agencies of trade."

THE general public is not familiar with nor well informed on this important subject. This has been brought about by hearing from those who are antagonistic, and others who do not take the pains to learn the true condition. We have heard men soundly denouncing missions and missionaries, who when questioned as to details and particulars, had to confess they knew nothing of the subject except what they had been told. So when trying to get at the truth one should be guided to a great extent by whether the person has studied the question, has been on the ground, and ascertain whether he has visited them and investigated at first hand. We claim to be of this latter class.

The first missions were started under the most discouraging conditions. The

government was most unfriendly to them, and if the late Empress Dowager could have had her orders carried out not one Christian, either Chinese or European, would have survived. In fact, it was only by a dispensation of Providence that her orders were not fully carried out. Until recent years it was supposed that no converts were ever made except in the coolie class. That was wrong, as many of the upper class, comprising the highest in the land, were Christians, and those of us who had access to their homes and were in close touch with them knew of the facts, but to save them from persecution or death the secret was kept until the Provisional Government was formed by Dr. Sun Yat Sen, when the first plank in their platform was "religious freedom," and

strange to say a majority of his first cabinet were Christians.

Then for the first time the general public discovered what inroads Christianity had made among the Chinese gentry and officials. Those results were not the work of a day, but by the long persistent efforts of the missionaries backed up by education. This we claim to be China's great hope, and it is fully appreciated, as every school, whether missionary or government, is full of overflowing. In no way can the missionaries forward their cause better than by education, as China must be evangelized by Chinese, and the great want of the present day is educated Chinese to carry on the work under the guidance and superintendence of the missionaries. In this connection it is proper to say that but for the Christianizing influence China would not have a republic to-day. The tremendous and magical changes that have come over China are the result of missionary teachings, and the effect of having so many of the best young men educated in our American institutions of learning where they early received the solid foundation of Christianity on which to build their structure.

The Y. M. C. A. is doing a great work. It is crowded beyond its utmost capacity and is proving a good auxiliary for the Church. Too much cannot be said of the medical work. The strongest critics are compelled to say that the medical missionaries have certainly done a great work and are still at it. In an article of this length space forbids giving personal illustrations in all the various branches of the work, but it is not for want of material.

Now the question naturally would come from business men, "What has been accomplished? What are the results?" This will never be correctly answered until the last great day, but it looks to us that the advancement of Christianity has kept pace with the material improvements and advancements, and to show to what extent this has gone, we give a few facts from the offi-

cial records, from which you can form your own conclusions:

Seventeen years ago there were ten miles of railroads. Now there are over seven thousand miles.

In 1903 the post office handled twenty million pieces of mail; in 1909, two hundred and seventy-five million; in 1912, three hundred fifty million pieces.

Fifteen years ago no inland telegraphs. Now over 50,000 miles.

At that time there were not more than six newspapers. Now there are over two hundred and fifty.

The growing of opium was prohibited, entailing a loss of forty million dollars of revenue per annum, and this when it was with the utmost difficulty that they could pay the current expenses of the government.

Women's feet were unbound, and they have been restored to their proper place in the homes.

A revolution took place, and in an incredibly short space of time the government was changed from an absolute monarchy to a liberal form of republic.

Now when a nation comprising a quarter of the inhabitants of the globe can accomplish what we have stated, we can reasonably assume that they can and will accomplish as much for Christianity, so it remains for us to be up and doing, and help them all we can.

The way the various denominations work together is praiseworthy. They are united in China as in no other country, showing a solid front against the common enemy.

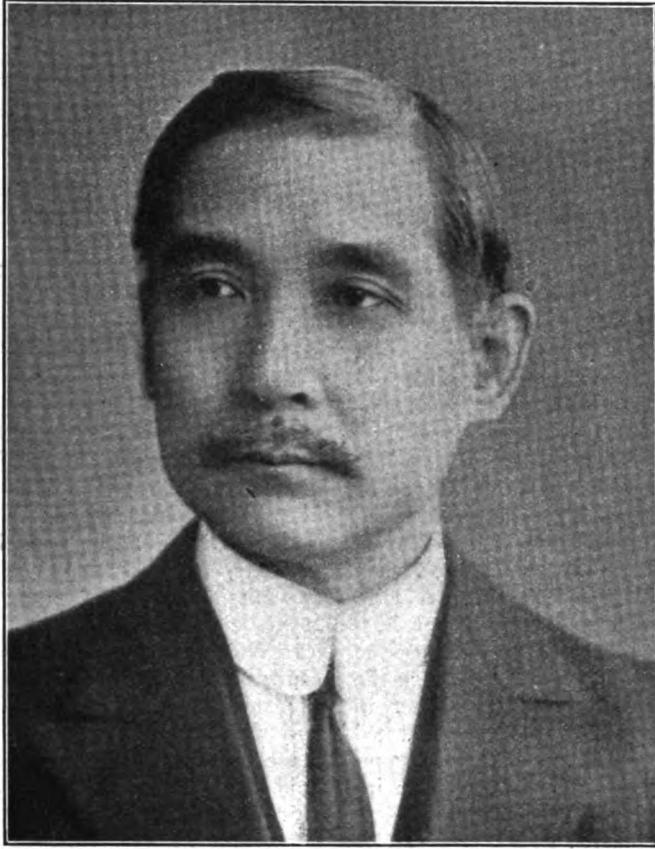
In our judgment the work has only really begun. It has demonstrated its value and this demonstration calls for continued and augmented effort. The work should be encouraged and it should be supported. From every point of view it commands admiration and devoted encouragement.

ROBERT DOLLAR,

President Dollar Steamship Lines.

W. H. BOOTH,

President Security Trust & Sav. Bank.



SUN YAT SEN

HOW SUN YAT SEN BECAME A CHRISTIAN

By Rev. C. R. Hager, M.D.

Dr. Hager was for more than twenty years a missionary of the American Board in China. The following article by him appeared in the May issue of the *North American Student*. It presents an intimate appreciation of one who occupies a significant place in present-day history. Further comment appears in our editorial columns.

IT was during the autumn months of the year 1883 that I first became acquainted with the subject of this sketch. He had just come from the Hawaiian Islands in company with Mr. Frank W. Damon and some Chinese. It was my first year in China and I had not yet learned to talk very much in the musical tone-language of Southern China, so I spoke to him in English and asked him whether he was a Christian.

To this question he modestly replied that he believed in Christ, but that he had not yet been baptized. Sun's older brother was a most bitter enemy of Christianity, but this did not hinder Sun Yat Sen from imbibing the truths of Christianity in the Christian schools of the Hawaiian Islands, though no open confession had as yet been made before the world.

It has been stated by several writers

that Sun's father was a Christian, and at one time engaged in the service of the London Mission, but as far as I know there is not a particle of truth in this statement, since his own grandchildren, with several of whom I have recently talked, have never heard of it.

Thirty years ago Christianity was by no means popular in China, and few were the Chinese, even in Southern China, who dared to step out openly and confess Jesus Christ as their Lord and Master, though secretly many were convinced that the idols were false and Christ true. Nearly everyone that had the courage to take a public stand and be baptized was obliged to go contrary to the wishes of their nearest and dearest friends. And not a few endured such persecutions as the following: A wife tried to fasten a rope around her husband's neck and hang him because he was a Christian and dared to preach the gospel. A young Chinese preacher in the same province was seized and led to the edge of a precipice and commanded to renounce Christ and burn incense to the idols. When he refused to do so he was hurled over the precipice and killed.

It was at such a time as this that Sun Yat Sen arrived in China, and had he been a purposeless youth of sixteen he might easily have drifted with the tide and never made an open confession of his faith in Jesus Christ. Returning to his own country home, which lies about sixty miles west and north of Hong-Kong, he soon was called upon to witness for his Master in no uncertain way.

In every village in China there are great numbers of idols made of clay, which are easily broken with a stick. Sun Yat Sen was not slow in telling some of the young men who were formerly his playmates that the idols were all helpless, whereupon one of them dared him to strike one of the idols, and unwisely taking the dare he knocked off one of its fingers. A charge was made against the young Christian for the serious crime of defacing the idols of the

village, but his father, who was a genial and peace-loving person, came to the rescue and explained to the angry villagers that his son had been abroad and had there imbibed false notions. It is doubtful, however, if even the father's words would have had any effect upon the angry village elders if he had not given them some "hush" money, which in China formerly settled all difficulties, even to revoking a life sentence.

Being desirous of continuing his English studies, Sun returned to Hong-Kong and lived in the American Board Mission Home, the lower story of which was used as a day school for some seventy-five to one hundred Chinese boys. Sun Yat Sen lived on the second floor with students, teachers and servants, while two missionaries lived on the third story. It was a very modest home, half American and half Chinese, but it helped to cement the bond of friendship between the missionaries and natives, for not only was an English evening school conducted, but all the members of the household came to family prayers.

In this way Sun's faith was strengthened, and he was baptized during the early part of 1884 in the schoolroom of the Mission, where every Lord's Day a few Chinese gathered together to read the Scriptures and to listen to a simple exhortation in Chinese given by the writer.

During the following summer vacation Sun Yat Sen invited an English colporteur and myself to go to his home, and it was only in after years that I realized what courage this demanded on his part. Had he been ashamed of his Lord, he never would have invited us to come to his village, for our coming meant increased persecution for him. No word of complaint ever passed his lips, though unquestionably some of his relatives reprimanded him for bringing two "foreign devils" into the village, and after we left perhaps they fired off fire-crackers in order to drive out the evil spirits that we were supposed to have left behind us.

In these early years Sun was on fire with holy zeal for God, and he talked and preached as much about Jesus Christ as he did about political reform in later years. He had such persuasive power that in a short time he led two of his young friends to Christ. He never was an orator, but his message was always given earnestly and the man back of the message made people stop and think. Truth and earnestness were his principal weapons in preaching the gospel. He forgot time as he brought the good news of Christ to his fellowmen. He would talk for two or three hours without rest, holding his hearers spell-bound by the force of his logic and his simple earnestness.

Genial and affable to the highest degree, with a laughing mien, he won his way to the hearts of Christian and heathen alike, until he has become the first citizen in the hearts of his countrymen. But Sun was not permitted to smash idols, confess Jesus Christ publicly, and take two "foreign devils" to his village without hearing from his older brother in Honolulu, who at this time was the financial stay of the family. This brother at first sent home word that his younger brother must give up his religion, but this threat was not heeded. Finally he had recourse to guile and deception, writing Sun Yat Sen that he wanted him to come to Honolulu to give his signature to a certain legal document. The young man went, for in China the younger brother must always yield to the wishes of his older brother; but no sooner had he landed in Honolulu than he was told he must give up his religion or forfeit the financial aid heretofore given by his brother. It was a time of crisis. What was to be done? It seemed as though the help given him by his brother was necessary to finish his education. After considering the matter Sun told his brother that he could not renounce his faith in Jesus Christ and worship idols again, for he knew that idols could not save him. "Very well," said his brother, "then you can

'hoe your own row' and follow the 'foreign devils' religion."

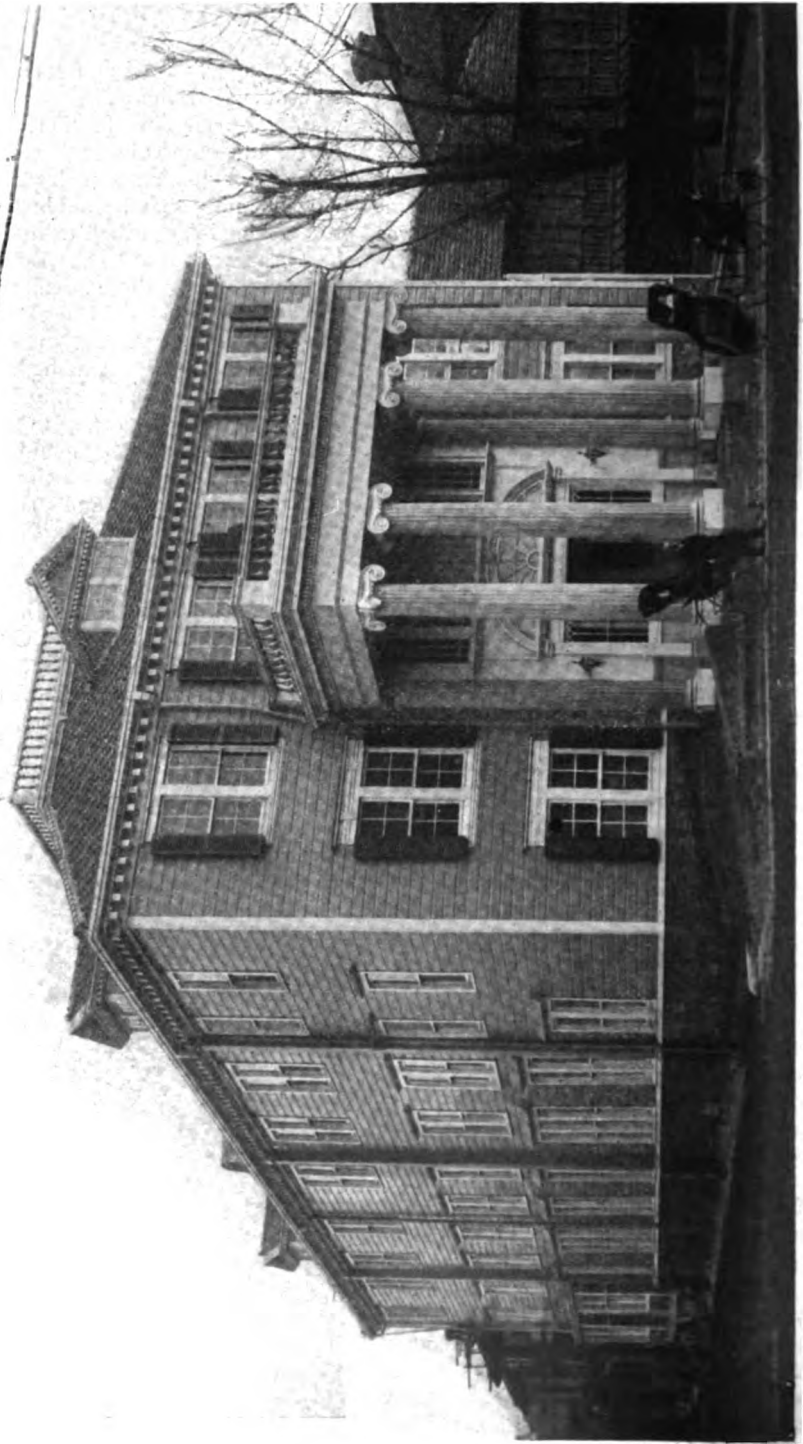
Forsaken by his brother, the Christians in Honolulu collected enough money for his passage back to Hong-Kong, hoping that he might there study for the ministry, which calling he really had in view at that time. But on reaching Hong-Kong there seemed to be no place where he could get the desired training. So he turned to the medical profession, against which his brother was not so much opposed, and for seven years studied medicine, planning all the while reforms which should some day free China from the Manchu rule.

Amid hardships and trials, amid hunger and thirst, amid persecutions and hair-breadth escapes, he has accomplished the liberation of his country, an ambition which had its birth, Sun himself says, in the teaching of Christianity.

In his own words let me close this short review of the life of this truly remarkable man. "Brothers," he said, when addressing a number of Chinese students, "applied, practical Christianity is our true need. Away with commentaries and doubts. God asks your obedience, not your patronage. He demands your service, not your criticism."



The children of Sun Yat Sen studying at Berkeley, California. Dr. Hager in the background



THE PRESENT ST. LUKE'S HOSPITAL, TOKYO



PATIENTS' SUN PARLOR OF ST. LUKE'S HOSPITAL, TOKYO

A VISION OF SERVICE

THIRTEEN years ago a young missionary physician went out to Tokyo. There he found, as the result of the work done by those who had preceded him, an unfinished hospital building, without plaster and unfurnished. It would accommodate perhaps eight or ten persons. The outlook was most discouraging, and for a year the hospital waited while the young doctor carried on effective work in a dispensary in another section of the city. He was then prepared to take hold of the hospital problem, and the development began which has resulted in the present St. Luke's Hospital, Tokyo. Year by year advance was made, urged on by the very pressure of success. Additional land was bought, enlargements and additions planned and carried out, and constantly the hospital and those who conducted it became better entrenched in the confidence of the people.

The St. Luke's shown in the accompanying illustrations is the largest hospital in Japan under foreign control, and the only one prepared to care for foreigners. It has eighty beds, three foreign and ten Japanese physicians, a

nurses' training school with thirty pupils and a medical society of about fifty members. The physicians of the University of Tokyo Medical School act as consultants.

The work of St. Luke's has a two-fold character. It is fundamentally and consistently a missionary hospital. It provides thirty free beds and ministers without return to hundreds of Japanese every year. In its dispensary from 100 to 150 needy Japanese are cared for daily. In addition to this its wards and private rooms are a blessed harbor of refuge for the sick foreigner in Tokyo. The increasing number of visitors and tourists, added to the members of the foreign embassies and legations and the considerable body of missionaries, make large demands upon the resources of the hospital. Patients come from Singapore, Java, Hongkong, Manchuria and Korea. The influence of the hospital is not only national but international.

Perhaps nothing more strikingly illustrates the development which has taken place than the expansion of the little drug room of eight years ago, with its meager stock of medicines and its

single attendant, into the splendid pharmacy seen in an accompanying picture. It is situated on the leading business street of Tokyo and conducts on the ground floor a retail drug business, on the second floor a prescription department and on the third a wholesale department under the management of Mr. Fenner. Out of the proceeds of this enterprise a considerable portion of the expenses of the hospital are met.

For three years Dr. Theodore Bliss has been associated with Dr. Teusler in the hospital work. Dr. Bliss has the Department of Internal Medicine and Dr. Teusler the Surgical Department.

But is the story of St. Luke's finished? Has its last chapter been written? It would seem so, at a casual glance. Every adjacent foot of land which could be obtained has been built upon, and the structure has been forced upward as many stories as the Japanese laws will permit. Its present equipment and achievement are, in fact, the limit of St. Luke's possibilities upon its present site. And that achievement is no small thing—indeed it is highly honorable, and a most potent factor in the missionary work of the Church in Japan; but from all sides there comes a demand that the work so well done shall be carried fur-

ther, and that the present success shall be pushed to a larger issue.

Tokyo is a city of two and a half million people, the gateway of the Orient. A strong international hospital there would exert lasting influence throughout the East. The people and the government of Japan earnestly desire it. The opportunities which are presented for effective service seem to demand it, and therefore a great plan for the future has been evolved. The refusal of a magnificent piece of land, embracing eight acres, has been secured. It is amply sufficient for the great institution which in the future will develop upon it. Leading Japanese statesmen like Prince Katsura, late prime minister, and Baron Goto, a cabinet minister, have expressed the deepest interest and have promised financial assistance. Baron Goto offers at least \$25,000. Without exception the leading Japanese physicians and the diplomatic representatives of foreign countries back the enterprise. There is an international eagerness for its inception.

Dr. Teusler wishes to obtain, first of all, the money to purchase the land and erect one or two buildings. Meanwhile the work of St. Luke's would continue on its present site undisturbed. As further means are available the whole plant would be developed to a splendid completion, furnishing not only a magnificent institution for international philanthropy but also a significant monument to the power and sympathy of the Christian faith.

It would mean much to the traveling American or European to find such an institution in the heart of the Japanese Empire.



Senior nurses in the garden of the nurses' home



INTERIOR OF THE HOSPITAL

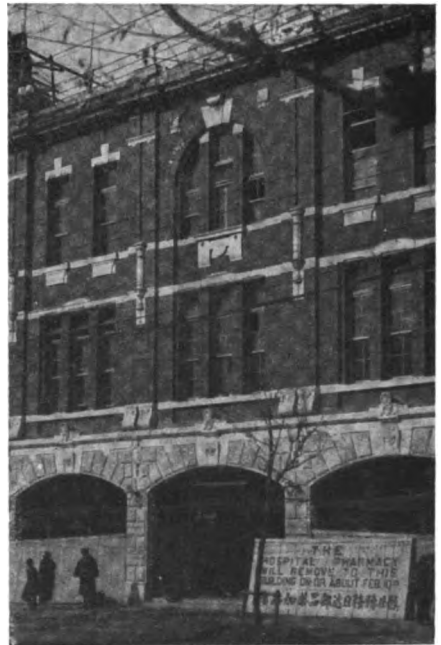
It was only the other day that the wife of Sun Yat Sen, former provisional president of China, was severely injured in an automobile accident in Tokyo. She and her two companions were temporarily cared for at the relief station of the Red Cross and then sent immediately to St. Luke's Hospital.

Mr. Hamilton W. Mabie, who is now travelling in the Orient and writing for the *Outlook*, in the issue of March 22nd tells something of the personality which has been the central impulse in the past success of St. Luke's, and which is also the inspiration of the new project. He says:

"Dr. R. B. Teusler has a right to claim the attention of our busy people. He has been in Japan twelve years; he came to Japan as a missionary physician and he is still a missionary physician. He has established himself as the foremost foreign surgeon in Japan and one of the foremost in the Far East. He has also gained universal confidence among the Japanese, and among foreigners as well. His devotion, his ability, his sympathy with the country, and his readiness to help, have made him one of the most influential men in Japan.

"With him in charge of St. Luke's Hospital in Tokyo is associated Dr.

Bliss, who is also a missionary physician. These gentlemen are receiving salaries of \$2,250 from the Board of Missions of the Episcopal Church. They are earning at least \$25,000 a year by outside practice; this entire sum they



THE HOSPITAL PHARMACY

are turning in for the support of the hospital. In other words, they are not only doing their own work with great skill, but they are paying for that work; they are devoting to the uses of the hospital five times the income they are receiving for their own services. This fact, and what they have accomplished in twelve years, give them a right to ask for aid both in Japan and America for an International Hospital."

THE PLANS FOR THE NEW HOSPITAL

In order that our readers may have a more concrete idea of the splendid plans which have been evolved, we give below an epitome of the whole project.

The estimated cost, including equipment, is \$485,000. Divided as follows:

1. The land, \$200,000.
2. Administration building, \$25,000.
3. Department for paying patients, \$125,000. This would include: Four pa-

vilions each accommodating 25 patients, a service building and a home for nurses.

4. Free department, \$50,000. This would include: Two pavilions accommodating 25 patients each and a service building.

5. Dispensary building, \$20,000. This would include facilities for caring for at least 200 cases a day, a laboratory for experimental purposes.

6. Laboratory for clinical and research work, \$30,000.

7. Building for infectious diseases, \$15,000.

8. Building for the care of mental diseases, \$10,000.

9. Residences for the medical staff, \$10,000.

It is not necessary to erect the complete plant at one time. It is imperative that the site be secured and two of the pavilions for paying patients, together with a home for nurses and a service building, be erected by the autumn of 1914. This would mean an expenditure of \$275,000.





COUNTRY SCENE IN CUBA

A NIGHT SERVICE IN A CUBAN MINING CAMP

By the Rev. W. W. Steel

"The night was dark and dreary; the clouds went sweeping past."

SO the old song has it, and so it was. The *locum tenens* had arrived, but was unexpected. It was not his fault. He had written for instructions long before, but the manager had been absent, and his reply had been delayed. Thus the *locum tenens* arrived, and was unexpected.

The tropical sun was blazing in the intervals between the half-hourly showers. The only way of notifying the inhabitants of the "Lower Village" was by personal visitation. The distance was a mile and a half. The cinder road made through the marsh was fearfully cut up by heavy hauling. The deep ruts made by the cart wheels and the tracks of the draft animals were filled with water and mire.

Undaunted by such trifles, the missionary, umbrella in hand, made the trip of notification in the afternoon, beating back the snarling dogs, and visiting many houses in various parts of the village. The people, Jamaican negroes all, were "glad the parson was coming," and promised their presence at the function.

And now it was after dinner. The black night had fallen as night falls, so

suddenly in tropical countries. The parson, bag in one hand, and umbrella as *salva-vida* in the other, was starting upon his second voyage through the marsh country. Black as Erebus, that night! Not an inch of the road could be seen. The dim lights of the distant village but served as blinders to the sight.

The road led first by the great iron mills where the crude ore is dried in the furnaces. Vast volumes of sooty smoke rolled earthward and enveloped the parson in denser than Aenean vapors. On past the enormous traveling cranes led the road. Back and forth noisily glided the electric dumpers, unloading the dried ore, dumping tons at a time before an accumulated hill fifty feet high to the windward of the road, and half smothering the traveler with dense clouds of iron dust.

Foot by foot, yard by yard he felt his way with his precious umbrella, choosing the darkest places for his feet, for the lighter ones indicated water; now slipping, now stumbling, now making a mistake and stepping in mud and water more than ankle deep; now and then standing still on a little point of vantage to beat back the attacking dogs.

The chilly wind blew in from the

nearby waters of the bay; drifting mist clouds drenched him; now and then white winged creatures blew past, like veritable spirits of the night, uttering melancholy cries. Sea gulls? Yes. And pelicans, with an occasional flamingo, literally blown from their nocturnal resting places.

Foot by foot, yard by yard, for so the longest road may be traversed, the parson felt his way to the heart of the village where in a little school house was to be held the service.

Arrived, at last, he found two sets of school desks arranged in the two ends of the room, so that one half faced the other half, with the teacher's desk in the middle. Half the seats were occupied by the Jamaicans, the other half by some Cubans.

The parson calmly laid his bag on the teacher's desk, and proceeded to vest himself "in the presence of the whole congregation," who watched the operation with interested eyes. During the vesting, the parson was thinking of George Herbert, and when ready to begin the service he could hardly restrain himself from quoting his words: "Come, people, Aaron's drest!"

The service was in no way unusual. The parson "raised the tunes" and the people floated them on with rich and harmonious voices; "Onward, Christian Soldiers"—*Gloria Patri, Magnificat, Nunc dimittis*; "Blest be the tie that binds," and, for recessional "Awake my soul! Stretch every nerve."

The parson did not preach. He never does. He "just talked." First in English, for the Jamaicans; then in Spanish for the Cubans, who listened most attentively.

At the parson's right, during the double-barrelled talk, two large dogs sat on their haunches, side by side, gazing into the dark faces of the Jamaican congregation. After the parson had talked about ten minutes in English the dogs began to get uneasy. Their attention was diverted from the motionless dark mass of faces to him as being the

only moving force apparent. They got tired, and began yawning in the parson's face, but they did not molest him. When he turned to the Cubans and began talking in Spanish they ceased yawning, and the parson thought they were interested. Naturally, as being Cuban dogs they understood no English.

But "two's company; three's a crowd." Another dog entered the room, and Satan had prepared mischief for idle dogs to do! That mix-up of dogs was interesting, if diverting, and interrupting! The parson preserved a calm and smiling neutrality, while the hostilities were inaugurated, war declared, the battle was fought, and the belligerents finally separated amid some confusion on the part of the two congregations. Fortunately no racial nor international problems were raised or discussed.

The parson's talks were concluded, and he was about to announce the last hymn, when a Jamaican arose and with a thousand apologies for the temerity of his interruption, called the parson's attention to the fact that the offering had been omitted. It was not through forgetfulness on the part of the parson; but the people seemed to be so poor that he had thought it well to omit the offering.

Much pleased, and somewhat reproved, the parson said the offertory sentences, and the offering was received. On looking at the plate (for such it was), the parson noted two things—that there were exactly as many pieces of money in the offering as people in the congregation, and that the *smallest* piece was five cents; there were no coppers in the plate. After the service he mentioned this, and a Jamaican replied, "Why, parson, we doesn't never offer copper money to de Lawd!"

In Cuba are thousands of these Jamaican negroes, trained in the Church of England, who are faithful to their religion, and to whom the Church is ministering to the best of her ability, with the small number of clergy and the limited means at her command.

THE RESURRECTION OF CAPTAIN X

A TRUE NARRATIVE OF A RED DRAGON CHARACTER

By the Reverend A. P. Ziegler

The Red Dragon, at Cordova, Alaska—a Church Club for men—is known to most of our readers. This sketch of one in whose restoration to manhood the Church had a wholesome share will be read with interest for the light which it throws upon a unique and virile phase of the Church's ministry to men.



I was in February, after visiting the little Indian settlement of Eyak, that my companion and I and a team of three dogs left the little village for the further end of the lake, where we called at a couple of cabins, leaving some reading matter and passing the time of day. A snow storm and a favorable high wind having arisen on our return, we were making splendid progress toward home, when all of a sudden, just a few feet off our unbroken trail, we ran onto a detached sled. Proceeding a hundred yards or so we picked up its intoxicated driver and added three more dogs and another sled to our team. An Indian at Eyak Village identified our "dead-head" freight as one Captain X., and directed us to his cabin, where we dried him out and put him to bed, leaving an explanatory note tacked to the door for his partner.

Two days later in making the rounds of some of the numerous cabins and tents in the vicinity, my attention was attracted to a cow, gazing intently at the door of the captain's cabin. The door was ajar, and through the opening a hand was shaking toward curious bossy a bunch of green tissue paper and artificial flowers, as a bait to lure her into the parlor, where she might be milked without her owner's knowledge. My approach unfortunately proved a disturbing influence in the plans of the prospective host. The bouquet was withdrawn from view, and the door closed

You have heard of the Red Dragon of

St. George's Mission. It is my lot to superintend a men's club house in Cordova, the terminus of the Copper River & Northwestern Railroad. A unique substitute for the saloon, in a town which boasted twenty-six of them, it is fitted with a splendid library, pool-table, piano, boxing-gloves, etc. Naturally it is well patronized by railroad men, snow-bound prospectors, miners and other men of the frontier. It was not at all surprising to me to see my friend of a few days ago enter, choose a book and depart. His choice of books at various times showed plainly his taste. Accordingly, although never having had the slightest intercourse other than that described and his regular borrowings and lendings, I felt that here was a kindred spirit, and that friendship was sure to ripen—as it did.

Circumstances soon led up to our intimacy. At closing time—midnight—my friend explained that his partner and messmate was very drunk with several companions in his shack, and that he was disinclined at the present time to participate in their festivities. Would I be so kind as to permit him to be my guest, and allow him to occupy one of the numerous upholstered benches in the club room? This gave me the looked-for opportunity of establishing the bonds of friendship that is my privilege.

My further intercourse with Captain X. assured me that he was not one of the army of "tellers of the sad stories of their lives." He was thirty-seven years old, the son of an ex-minister to Korea, and a graduate of St. Mary's Training-

school, New York. He had lived for six years in Japan, carried scars from the Boxer War, and was first mate on the steamer *M*—, which sank in the Golden Gate, where some ninety passengers were drowned. He had an endless fund of anecdotes and experiences—truly a soldier of fortune. However, doubtless through his love for liquor, he could not be relied upon as master of a ship; accordingly he got employment on a survey party when the work on the railroad to the interior opened up.

Captain X. was a good worker for two or three months at a time, but he would make occasional trips to town, and before I could intercept him he would be physically and financially "paralyzed." My good work came in here by getting him sobered up and "back on his job" a hundred miles away. No one knew better than I—or thought he knew—that the man was hopeless, incapable ever again of holding such positions as had once been his.

Occasionally I got his money into safe keeping before he was ruined, but his last trip was most disastrous, although the cause of his resurrection.

After closing the club house, bidding thirty or more men "good-night," and turning out all but one light, I drew a small table near my "cot" and in a short time was lost in an interesting volume for two or three hours. I was interrupted by the arrival of company—Captain X. and a couple of his friends, all three intoxicated. We entertained each other for an hour or so, then the captain and I put the other two to bed in their shack, and I deposited the captain in a rooming house over a saloon—the only available bed in town. His spree lasted three days, I making it a point to see him during the course of each day, in the hopes of getting him sober by Monday morning, when his train was to leave for the front.

But Sunday was a busy day, with services, Sunday-school, etc., and he seemed to be doing so well on Saturday that I neglected him until four o'clock in the

afternoon of Sunday, when I was suddenly called to him. In the frenzy of delirium he had cut his throat. I shall spare you a description of the scene which greeted me. He had regained consciousness, however, long enough to write, on the cover of a copy of Kipling, a farewell to me in case he died, giving the address of his mother, to whom he had not written and from whom he had not heard for six years. He had lain disabled for two hours before anyone discovered him and was very weak; but not too weak, after the doctor had attended him, to beckon me and whisper, "I must look like Patrick Henry with this high stock (the bandage); I certainly feel like him. Give me liberty or give me death!"

It was to be liberty and not death, though the road he travelled toward it was a strange one. He was judged insane by a jury composed of a number of citizens of the town, and after six weeks in the hospital was sent to the insane asylum at A—. He may have been temporarily insane at the time, but most of the jury, to their discomfort, thought him an unusually witty and sarcastic lunatic, for he made a laughing-stock of them each in turn. This seemed to be the end—or nearly so—for him; yet who can say what unknown influences for good, what reserves of power, still linger in a man whose case seems desperate. Something awoke in him. As they took him away to the asylum he said to me, "I will see you again soon—under happier circumstances"—and he did.

About two months afterward the steel for the great bridge over the Copper River at Miles Glacier arrived, and with it arrived Captain X., second in command of the boat which carried it. It was he who engineered the unloading of the ponderous spans; it was he who came up to the Church service on the evening the boat came in. The next trip he was on the bridge, master of his vessel, and now he writes from China, where he is a trusted official of the government, and gives me permission to tell as I see fit the story of his "resurrection."

THE TEN DAY CHURCH

Clergy who are beginning to think about their summer vacation will read with interest the following description of how one priest spent his time last summer. The cause of home missions would be greatly benefited if others might be moved to follow his example—and beyond doubt they would themselves enjoy the experience.

WHEN the Rev. A. T. Y. decided to enjoy his vacation last summer outdoors somewhere, with a lake in the foreground, where was fishing and a tent and no pastoral cares, he asked the advice of Bishop J. D. Morrison, whose diocese in northern Minnesota includes ten thousand lakes. The bishop referred the inquiry to a vestryman of the pro-cathedral, who is developing among other interests on the Cuyuna Range, the townsite of Crosby on Serpent Lake. He wrote to Mr. Y. saying: "Make your camp with us. I have a tent and the rest of the outfit, and when you need something to eat come to the house and we will fix you out." Mr. Y. accepted the invitation and last July found him at Crosby.

The first day there he discovered that Crosby was a town of 1,500 people, well-built and fast growing, and not an Episcopal church in sight. There was work there to be done, and the fish could wait. The second day Mr. Y. obtained the gift of a building lot from the owners of the townsite. In ten days he had raised a subscription of \$3,500, in addition to the lot, and had broken ground for what is known as the "ten day church."

The mining companies gave liberally; the business men contributed willingly; artisans and miners—the same who "heard Him gladly"—gave their share freely. Mr. Y. got everybody; if he missed a man on the surface he went down the mine after him. If he was not interested in church work his co-operation was enlisted in another way. It was to be a people's church, Mr. Y. announced; the basement should have a reading room for all the people. Arrangements were made for volunteer caretaking, and subscriptions obtained for seventy-five periodicals. There was

hardly a miner or workman about Crosby but gave his dollar, and the church people at Deerwood, a summer settlement at the other end of the lake, gave an entertainment that added \$180 to the fund. Crosby people are now getting together an additional fund for the organ and for completing the furnishing.

At the end of the ten-day campaign, Mr. Y's host interfered and took him away from his camp to an island in Lake Superior where there is no call for a church, and nothing could happen to interrupt the fishing.



THE "LITTLE BAPTISM"

IT is not generally realized by Christian people that there are in this country 50,000 unevangelized Indians. Some ten or twelve thousand of these reside in California. In the rugged mountain region of the district of Sacramento Bishop Moreland has recently established a mission among the Karoks. The missionary in charge has already baptized many of these heathen people, and it is his practice to give to each at the time of baptism a small cross. Recently a little Christian boy died from exposure to the severe cold, after only a few days' illness. The day before the funeral the parents came to the missionary with the request that they might have another "little baptism" to put in the coffin with their child, because his had been lost in the fire which had consumed their home. It seems that all the baptized Indians call the cross their "little baptism." The priest writes: "Is this not suggestive? On the Cross Christ was baptized in His own blood; and for us this sacred emblem of our faith cannot mean less than a baptism of service."

北米合衆國聖心會傳道會社總理並職員諸君、安、間

曩日我等、異教、民ニテ唯真理ノ片影ヲ教ニ宗教
哲學及道德ノ下ニテリカ茲ニ基督教、光輝ヲ播キ真理、
全体ヲ味フ、得ルニ到リシニ一重ニ北米合衆國基督教使諸
君、信仰義胸同情及愛心等ニ基、モナリ就中我等、
萬國聖心會、肢ナル日本聖心會、組織ニ聖徒ガ一度傳、ラ
シタル信仰、道ニ使徒ヨリ繼承スル監督職ノ奉戴スルヲ
得ル、又以テ北米合衆國聖心會傳道會社、賜、シテ我等、
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社、我等ヲ指導シ且教養ニ爲、ノ敬虔博識ニシテ献身
的精神ニ充滿シタル破監督神學博士シニ、エ、ハ、イ、リ、ア、ハ、師
ヲ贈リ以テ監督シヨ、エ、キ、ム、博、士、エ、ス、ハ、パ、ト、リ、ッ、ゲ、博、士、等、
等、尊重スル諸監督、贈、リ、今、日、又、
學博士ヲ、エ、ジ、ク、カ、リ、師、以テ、
ツ、テ、師、後、任、ト、シ、
ニ、諸、賢、
謹、
書、

恐惶謹言

明治四十五年四月

日本聖心會京都地方部感謝狀奉呈委員

京都地方部

長岡 亦木 雄
山邊 久 去

北米合衆國聖心會傳道會社御中

Linn H. Cornell

WORDS OF GRATITUDE FROM JAPAN

WORDS OF GRATITUDE

THE other day there came to us from Japan an interesting parchment, of which a copy appears on the opposite page. It was sent by the district convocation of Kyoto and is a spontaneous expression of appreciation for what the American Church has done to bring Christianity to that part of Japan.

The somewhat formal character and quaint language of this communication give it peculiar interest. Doubtless we may take for granted

that converts to Christianity in heathen lands are grateful for the great blessing which has come to them, but it is encouraging to have them feel this so strongly that they desire to communicate their gratitude to those who, in the Providence of God, have had the privilege of bringing them the Message.

As few of our readers will be able to follow it in the original, we give below the translation which accompanied the document.

To the President and Board of Missions of the Protestant Episcopal Church
in the United States of America:

In former years we were living in the dim twilight given by other religions, philosophies and moral teachings, but through the faith, sympathy, love and teachings of the Christians of the United States of America, we have had the true, full light of Christ brought to us, for which we are most devoutly thankful.

That through your kind assistance we have also been able to organize the Nippon Sei Ko Kwai, which is in Communion with the Holy Catholic Church throughout the world, fills us with profound gratitude which we cannot find words to express.

During previous years you have kindly sent us as Bishops such worthy, learned, faithful and loving men as the Rt. Rev. C. M. Williams, D. D., the Rt. Rev. John McKim, D. D., the Rt. Rev. S. C. Partridge, D. D.; all of these we have greatly esteemed and honored. Recently you also honored our earnest request and sent us the Rt. Rev. H. St. George Tucker, D. D., as our Bishop to succeed Bishop Partridge.

In view of this succession of highly esteemed favors, we, the undersigned have been appointed a committee by the Kyoto District Convention, to convey to you the deepest gratitude for the many evidences of your deep interest and love which we have received.

Most respectfully yours,

OKAMOTO CHIYOO,
YAMABE KINKICHI,
IRVIN H. CORRELL,
Committee.

Meiji 45th year, 4th month.
Nippon Sei Ko Kwai,
Kyoto District Convention.

“THE IOWA IDEA”

Should the missionary box be abandoned? Such a suggestion—called “The Iowa Idea”—has recently appeared in the columns of our Church periodicals. A frontier missionary has sent the following statement of his point of view.

AS a recipient of missionary boxes for three years I desire to comment on “the Iowa idea,” which prefers *checks*, giving *boxes* only under compulsion, as it were.

The preamble to the resolution, though high in its ideal, and fine in its spirit, seems to my wife and me to argue wrongly, because it suggests that money is more desirable than gifts; that gifts are “a low ideal of Christian giving,” and money a high ideal. Even abstractly we are inclined to object to this.

Concretely we seriously and emphatically object, and perhaps we can best show to others our objections by trying to picture to you quite fairly the difference between the suggested method of checks, and the old method of boxes.

The new: A notice comes from Miss Emery that St. Martha’s Guild, Jones-town, will send us a check this winter. We are glad. When it actually comes—well, it just comes, and we try to think that its pennies mean real sacrifice, and we are very wise and cautious with it.

The old: Miss Emery writes us in July that some branch would like to send us a box this Christmas; there are measurement blanks for the little girl, a space for the baby boy, the mother and the missionary, and even a place for the size of the pillow-shams and table cloths. We decide what we should like most, and with hearts full of thankfulness send the letter to the Santa Claus at 281 Fourth Avenue. For a month or two we wonder and talk about just what branch will be selected this year. One day we get a letter from the secretary of St. George’s Guild, Brownsville, saying that that Guild is going to send us our box. Immediately we enter into a most friendly and intimate correspondence—the secretary on one side, the missionary’s wife on the other, and the missionary hears talk about “buttoning in front,” “double-heeled stockings,” “plain backs,” “yokes,”

and all that sort of thing. So it goes, till November. Then comes word that the box was “shipped by express,” or “we enclose bill of lading.” We telephone the expressman, or tell the drayman to “watch the freight office.”

At last a wild little knock comes at the study door: “Daddy, O Daddy! the box has come!” Mother arrives from the kitchen: “Come, father, it’s here!” If it’s any way possible, we all stop work and have an opening party, or we store it away in father’s bedroom till we can. Father knocks off the lid, and one by one the packages are taken out. A pair of beautiful woolen blankets; an exquisite damask table-cloth, dainty hand-sewed clothes for baby brother; a handsome piece of dress goods for mother, and “Oh, look; mother! father’s new suit!”

And so it goes. Beautiful things, many of them lovingly and tenderly made, or thoughtfully selected. Many things the missionary wanted his wife to have, but could never get her. Nothing ever useless. Never yet, I believe, was a missionary box opened without tears in the missionary’s heart and voice, and as he and his wife glance at each other over the box and the heads of the babies they read in each other’s eyes, “God is good.” The lumps in our throats subside, and after a while our eyes stop shining, and we walk not quite so softly.

But the end is not yet. The correspondence between friends in Brownsville and friends in Weston still goes on. The priest at Weston has on his desk a picture of the church at Brownsville; he writes the secretary when the new baby comes; he plans to visit Brownsville when he next goes East. Because it was a box of gifts from friend to friend, the work of loving hands to a man and woman who knew what the work of loving hands meant, it was *good*. We think it would seem *less* good even if it were an envelope of money.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. A. B. Clark, Rosebud Indian Agency, South Dakota, one of our veteran missionaries among the Sioux, writes thus:

WE sometimes wonder whether our eastern friends and helpers realize the fact that our work among the frontier Indian tribes is, in almost every sense, a truly "foreign" mission work; and yet, because at our very doors, it is "domestic," and justly demands most constant support and development. This is more difficult than work in the foreign field, or even in Alaska, because among people forced to remain in a state of semi-dependence, confined to reservations, except as individuals or families muster courage to cut off all ties of kinship and thrust themselves out among an alien people. Treated as aliens by the Government for scores of years, persuaded by gifts and easily broken promises to retire upon reservations, they have become too much accustomed to being helped and waited upon by white people whom they first hated, then despised, and of whom they are rather justly suspicious. The clergy of our mission have from the first been most welcome go-betweens, because honest in dealings with the people and fair prophets of the future. They come to us for advice and direction in all the changes and chances of this mortal life, from birth to death and burial.

When "Leading Charges'" wife gave him four little babies one Sunday morning, he rode post haste to the mission house to tell of his embarrassment and seek aid in clothing, etc. Matters pertaining to children in the schools are often discussed with the missionary as the one skilled and honest interpreter who will make clear the situation to all parties. William Walking-Eagle and Julia Boat-nail came in Christmas week to be married, and to-day comes William

to ask for a certificate framed to hang in their home. Within an hour come messages by phone that a catechist's wife is ill and wishes to see her pastor; another catechist is himself very ill, and another man has died, leaving the request that the missionary, his friend of many years, bury his body beside that of his wife. If weather conditions were favorable, a first-rate automobile might, perhaps, enable the writer to answer these calls, making a day's round of 125 miles. Meanwhile, there is quite enough for the missionary and his wife to do right about home in the daily housework and letter writing, interspersed with calls and callers. Sick ones near at hand, three or four, need and appreciate the attentions given them.

The provision in men's and women's guilds that a committee of one or more be always appointed to visit and pray with the sick, and bring aid when needed, helps very much in this important part of our mission work. During the last three years our work is very considerably strengthened in some ways by the organization of our "Owancaya" or "General Meeting," bringing together delegates from each chapel and station for mutual encouragement and assistance.

Some conditions of living are still very difficult and hard to endure. Our distance from the railroad, 35 miles, enables the merchants, licensed traders, to add about twenty-five per cent or more to usual prices, and if freight from the railroad is to be brought over, the charge is from \$6.00 to \$8.00 per ton, furnace coal costing \$19.00 here. Often conditions are so bad during winter and spring months that freighters refuse to bring loads for days or weeks at a time. The mails are sometimes uncertain, and

yet they are a great comfort in our isolation. Despite all hindrances, the Dakotas are surging forward. At the age of forty Job Tokakte could not read or write. His desire to aid the mission work led him to learn, and so it is with hundreds of others among this naturally intelligent and self-helpful people.

* * *

The superintendent of the Sunday School of the Church of the Good Shepherd, Wareham, Mass., writes:

WITH an average attendance of sixteen pupils we sold twenty-eight copies of the Children's Number and got one new subscription. Our Easter offering was \$10.50. The first Sunday of each month I devote to a short talk on the history and results of Missions in some particular field, basing it on the Encyclopedia Britannica, but illustrating it from the columns of THE SPIRIT OF MISSIONS.

* * *

Here is a case where the vestry are behind the Sunday School. The secretary of the vestry of Trinity Church, Scotland Neck, N. C., sends us the following statement:

THE Sunday School feels justly proud of its Easter offering this year. The enrollment, including officers and teachers, numbers only sixty-two, and the parish has been without a rector since June, 1912. The offering last year amounted to \$31.29, and to help arouse fresh interest and missionary zeal, an effort was made at least to double that this year. One of the plans used was the distribution of mite boxes among members of the congregation, and any child was allowed to mark with his class number any box so given out by him, and count its contents in his class offering. The whole parish became interested, and many people who had never had a mite box helped gladly. Among the contributors were a Presbyterian, two Roman Catholics, a Jew and the negro servants of one family. At an enthusiastic service on Easter afternoon while the congregation sang the Doxology the offering, amounting to \$129.29, was presented by the Archdeacon of the Diocese.

The Superintendent of Christ Memorial Sunday School, Williamstown, W. Va., writes as follows:

I HEREWITH send you my check for \$9.07, our little Sunday School Lenten Offering. The recent flood took our little Church away and it lies today a mass of useless wreckage in a drift pile on Blumerhassett's Island. God only knows how we will be situated by next Lent.

* * *

The Rev. R. C. Wilson, our missionary at Zanzok, tells of his efforts to encourage self-support among the native people:

MOST of the Chinese contributions in the church are for the rent, furnishing and improvement of the country chapels. I tell the people that a cent saved to the Mission is a cent contributed to the Mission, and that if they will provide places for public worship in their towns I will credit them with the same amount of contributions as in other towns the places of worship cost those who contribute to the rental of the chapels. This plan has given us regular permanent quarters at certain places, and the Mission has been at no cost except the traveling expenses of the workers. The Church people are giving more generally than they did and they are giving in larger sums. I think this partly due to the influence of the Men's Auxiliary. The practice of systematic giving is increasing.

* * *

From the City of Mexico, which has been rent with domestic strife, comes a request for an organ. Knowing that music hath charms, perhaps someone may feel like increasing the harmony in Mexico. Archdeacon Limric writes:

I WANT to ask whether you cannot interest someone in giving an organ for the use of the little congregation at San Pedro Martir, just outside the city. They had an old one, which is now completely gone, no good. They are using the one belonging to the government primary school, of which they may be dispossessed at any time. We could secure a good second-hand organ for about \$75 gold. As it is perhaps our most promising congregation outside of the city, I am very anxious that they should be well fixed up.

The middle schools for boys in China are a most important feature of the Church's educational system. Every year they become more important. Every year the standard of instruction rises, and every year it seems to be more difficult to secure the requisite foreign teachers. Bishop Graves, commenting on the situation, says:

MATTERS are getting into a desperate condition at Soochow and Yangchow in the schools for want of foreign teachers, and it is very necessary that something be done soon. A certain amount of the teaching can be done, of course, by Chinese teachers, but to influence the boys for Christianity strongly these schools need a distinct strengthening by foreign teachers who are earnest Christians. The majority of our candidates for Holy Orders come from these schools. Will any unmarried laymen volunteer? College graduates with some teaching experience preferred.

* * *

St. Agnes's School, Kyoto, or as it is now known, the "Girls' High School of the City of Peace," has behind it an honorable record for useful work honestly done. It has some present urgent needs about which Bishop Tucker writes:

THERE are in Kyoto a number of finely-equipped government and private high schools for girls. Unless we can do something toward bringing the equipment of St. Agnes's up to the standard required by the Educational Department, we shall find it increasingly difficult to compete with these schools. Our present dormitories are really disgraceful. There are no administration rooms, no assembly hall, no proper place for physical culture classes, and no adequate provision for ordinary class-rooms. We own a fine lot of ground just across the street from the school. This was bought some years ago for St. Agnes's, but up to the present lack of money has prevented our making use of it. Fifteen thousand dollars are needed to erect the necessary buildings. St. Agnes's School has a fine past record, both for educational and evangelistic work, and if we can bring it up to the standard required for such schools in Japan, it will render great service to the Church in this district.

Time may be of little account to the Chinese, but it is a vital element in a missionary's life and work. Everybody will sympathize with the hope expressed by one of our women workers in Zangzok.

I WAS reading a book on China some time ago which said that Chinese do not waste anything but time. I think that is very true of itinerating missionaries. Yesterday a native Bible woman and I went to a place called Me-li, only eight miles from Zangzok, and it took over four hours on a house-boat. Rapid transit! We cannot accomplish anything on the boat for the see saw of the one large oar is too much for both of us.

We are going every week to different stations. If the seven or eight missionaries itinerating from this place had a launch we could make the trip in one day and avoid taking food, bedding, etc.

To get to another station three miles from Me-li we leave the boat and travel by wheelbarrow because it takes so long by boat and the tide is often against us. In inclement weather the wheelbarrows are impossible but they are better than walking the whole distance even if they cannot boast of rubber tires!

* * *

Referring to the need for a lay teacher at Mahan School, Yangchow, China, Rev. B. Ancell says:

I AM appealing in various quarters and am praying that one may be appointed and reach here by the middle of August. In the prospect of a new dormitory for the fall term, I have received fifteen or rather eighteen more boys than we have ever had before, bestowing them for the term in old quarters formerly occupied by servants, and all about the compound. All the classes for seven-year course are going on now, and the burden is more than we can wisely bear. If the young men knew what an opportunity for usefulness lies here, surely they would come. Just about a third of our boys have become Christians, and all are eager students.

The British Consul at Chiukiang wrote: "Your school stands exceedingly high in the estimation of the Chinese of this port—they feel 'trust their young men to

Miss Harnett, our teacher in St. John's Indian School, Ketchikan, Alaska, sends us an interesting letter written by one of the native Indians to the President of the United States. It touches a matter in which all the natives and many of the white settlers in Alaska are vitally interested, and which should be more generally known. It seems to be another instance of exploiting the resources of the country for the enrichment of the few to the damage of the many. Indeed, it may well be true that the very existence of some of the native peoples depends upon prompt and vigorous action. A like protest is being voiced by others, more than 3000 residents having signed a petition to President Wilson.

KETCHIKAN, ALASKA,

March 28, 1913.

Mr. President: I want to tell you about the fish in Alaska and about our great trouble because of the fishtraps the cannerymen have put in the waters of Alaska. I am an old man and I have fished for the canneries ever since they came to Alaska, and I know all about the salmon. When the cannerymen bought the fish from the fishermen that they caught with seines there were plenty of salmon all the time. Since the traps have been put into this country all the creeks that used to be full of salmon now have no salmon. The traps fish all the time, night and day, and all at once there are no salmon. Where they used to hatch there are none now because they cannot get past the traps to go to the spawning grounds. When men are fishing with seines there is lots of time between hauls and lots of room all the time for the fish to go past up to the spawning streams.

And we have such trouble on account of these traps. Some times we fish all day and cannot get even one boat-load, and when we do get a few fish and take them to the cannerymen to sell them they will not buy them. They say, "I get more fish out of the traps than I can possibly use, so I don't want your fish." This is our great trouble, we can not sell our fish now that they have the traps. Our fish is the last thing left in our country for us; they have taken everything else—everything—timber, and gold, and furs, and now the traps are taking all our fish from us, and that is all we have left to live on. This is the first time we have asked anything from you since we have come into the world, and the reason we

do so is because our fish is the last thing we have left to live on, and we look to you to help us. Stop the traps from killing all the fish in our country; take them away before it is too late, so that we can live and raise our children.

We all know that when the salmon first come into the bay from the ocean they keep near the shore, and the cannerymen have put traps all around the shore so the salmon can't get up to spawn—the traps catch them all. They take the floating traps and tow them right in to where the salmon get together to rest. The salmon rest sometimes for a week, sometimes for two weeks, and they shove the floating traps right in among them. When they put a trap into a bay they have a law that no one can go in there to fish as long as their trap stays there, and they put men to watch and keep us out, so we can't get any fish, and they keep their trap there as long as they like—the whole season if they want to. Every day the cannerymen say to us, "Wait, wait, and we will take the fish you catch, when the traps don't catch more than we can handle."

And we want to tell you how hard it is for the people who live way up at the head of the rivers, and some who live way inside. They depend for their food on the salmon. And now there are so many traps no salmon get past them, and never come up the rivers, so these people can't get any to eat. And because it is so hard for them we ask you to take away the traps now—before it is too late. Take the traps away now; two or three years from now it will be too late. There will be no more salmon then. If the traps are not taken away this season we know what is coming. We have never asked you for anything before and we ask you now because our fish are all we have left—they have taken everything else.

Respectfully,

(Signed)

YONSAN.*

*The meaning of the Indian name Yonsan is "towing a heavy beam." Poor Yonsan! his load is indeed heavy.

LOYAL SUNDAY SCHOOL HELPERS

WHO but some loyal Kansan ever heard of Cawker City, Kansas? When it comes to missionary giving, however, Cawker City, Kansas, is very much in evidence. True, it is a town of only 900 people in the district of Salina. Its communicants number only thirty-seven. On Easter day thirty-five people made their communions and three of the thirty-five were non-resident. The Sunday school has thirty-seven teachers and pupils. Every one connected with the mission is in moderate circumstances. They have no church but merely a rented room, though they have hopes that next autumn a small Church building may be erected, heavy as the load will be for a little handful of faithful people to carry. St. Mary's Sunday school worked hard for the Easter offering and most of the \$49.31 sent by those loyal thirty-seven was earned. One ten-year-old girl, skillful in bread making and cake making, earned \$4.50. A twelve-year-old lad did odd jobs and turned in every cent of the \$3.10 to the Easter offering, though he had to deprive himself of actual necessities to do this, not always having the clothes he needed.

ST. MARK'S SUNDAY SCHOOL, Louisville, has sent in a special Easter offering of \$139. Last year the offering was \$71. The school thought it might at least try to secure \$100 this year. In order to reach this standard, each class at the beginning of Lent was asked to be responsible for such part of \$100 as the members thought they might secure. These amounts were placed on a chart opposite the numbers of the classes. Each Sunday morning each class had an opportunity to report what progress had been made during the week, and the amount secured to date was placed opposite the amount pledged. Thus the whole school knew every Sunday just about where the Lenten offering stood.

MISS HELEN L. WEBB, who is one of the United Offering workers in North Texas, writes:

"In one of my recent trips I found one of our smaller Sunday schools very enthusiastic over their Easter Offering. The school did not receive any mite boxes and so the superintendent (a woman by the way) told the children that until the boxes came they would have to put their earnings away in something else. After waiting for the boxes for a couple of weeks, the teachers set to work to make some. They covered them with white paper and wrote an inscription on each. They were rather late in Lent getting them out and feared the offering would suffer accordingly. But from seventeen boxes came \$20.49! This Sunday school is in a struggling mission and last year gave \$16."

Miss R. S. Caldwell writes from Holy Innocents, Lahaina, Maui, Hawaii:

WE use "The Missionary Magazine of the Young Churchman" and think it is splendid. Our children were delighted to have their letters published in the last number. I think it must have helped the Mite Box Offering for we had \$40 against \$23 last year. As we have little over forty children, I think they did well. This has been the happiest Easter of my life, and I truly thank the Board for allowing me to come here. I am not lonely, only happy all the time.

WAILUKU, Maui, is a small town in one of the Hawaiian Islands. The children of the Good Shepherd Mission were eager to be represented in the Easter offering. The mite boxes were late in reaching them. They improvised all sorts of old boxes and envelopes and went to work to save their money. The result is seen in an offering of \$71, accompanied by seven subscriptions to THE SPIRIT OF MISSIONS.

THE children in the Church Home, Memphis, Tenn., sent an Easter Offering of \$30 to the Church Missions House. The Sister in charge says they made their money by hemming table and bed linen. They were very industrious and deeply interested in sending what they made to help support a baby girl in China.

THE superintendent of St. John's Sunday School, Mt. Morris, N. Y., says that they have fifty-four pupils. Their offering for missions this Easter was \$64.00. Last year it was \$50.00; next year they hope to make it \$70.00. It is a missionary Sunday School, filled with

the spirit of service for the Divine Master.

FROM St. James's, Zanesville, Ohio, comes an Easter offering of \$20.97 that went through the flood. When the waters rushed upon the city the money for the Sunday school Easter offering was on the mantelpiece in the home of the superintendent. The only reason why it was not carried away with a good many other things is that fortunately the current was against the wall at the back of the mantle, so the harder the waters pressed the more certainly did the money stay where it had been placed.

NEWS AND NOTES

A SERVICE of unusual interest was held in the Manila Cathedral on the Second Sunday in Lent, when Bishop Brent ordained to the diaconate Mr. Ben Ga Pay, Bishop White of the Anglican diocese of Carpentaria preaching the sermon. This was the first ordination of a Chinese in the Philippine Islands. Mr. Pay, who is a graduate of the Anglican Chinese College in Foochow, China, came to Manila five years ago. Since then he has been working as catechist and lay reader under the Rev. H. E. Studley at St. Stephen's Mission for the Chinese in Manila.

ON May 10th the treasurer received from the Rev. Edward Ashley, who is in charge of the Cheyenne River Mission in South Dakota, a check for \$182.12 as the offering of the Indian congregations and Sunday schools at eleven points. This gift with \$92.13 previously received more than completes the apportionment for these congregations. The Board greatly values such help and is particularly grateful for the early date at which the apportionment has been completed.

THE members of the Foreign Committee of the Pennsylvania Branch of the Woman's Auxiliary, and the members of the Tuesday Missionary Bible Class in Philadelphia have just completed a successful effort to aid in the establishment of a new Church kindergarten at Hachioji, Japan, by gathering \$480.

SCHOOLS of all grades throughout the district of Wuhu are full, and plans for enlargement are talked of everywhere. St. Paul's, Anking, has 110 boys, as has also St. James's, Wuhu. Fifty-four girls are enrolled in St. Agnes's, Anking.

"WE count ourselves, by comparison with our neighbors, as having gotten off fairly well in the flood," writes Bishop Peterkin. "We had one church which cost \$2,500 swept away; another costing \$9,000, too much damaged for repair; another costing \$17,000 damaged to the extent of \$3,000, and nine others hurt from \$200 up to \$600 each. Six rectories and three parish houses were flooded, but not greatly damaged."

BISHOP FERGUSON says that in times past the Church's workers in Africa had to go where they were neither invited nor wanted in order to deliver the Christian message. "A wonderful change is now taking place," he says, "especially where the tribes have come in contact with civilization. They are manifesting a desire for the light as never before. I have received applications from several tribes, begging that mission stations be planted among them."

"The most recent call that I have received is from Sasstown, between Sinoe and Cape Palmas. One of our workmen visited there not long ago and met some young men who had connected themselves with the Church while working in an English colony. On their return home they built a little chapel, fitted it up for worship and are having religious meetings in it. They report a large number desiring baptism and beg that we will take hold of the work."

FOLLOWING the establishment of a republic in China, there has been a great demand for primary education. Almost without exception the day schools in the district of Hankow are full to overflowing. Never before have the girls' schools been so popular. In many cases double the number of pupils could have been enrolled if there had been room and teachers.

ON EASTER day five students of St. John's University were baptized with the full consent of their parents. This is a rather unusual occurrence, and indicates a marked change in public opinion in China. This year, as every year, a number of St. John's students have determined to become Christians, but are at the present held back from baptism because of the objection of their parents. In view of the teaching of Christianity with regard to honor due to parents it does not seem wise to urge young men and women who are still under parental control to disregard the wishes of parents, especially in a land

where filial obedience is so highly exalted as it is in China. There are many students in the voluntary Bible classes, and another class for baptism will be prepared in the near future.

BISHOP GRAVES spent Maundy Thursday and Good Friday in Zangzok, where he confirmed fifteen persons. On Easter eve, in Shanghai, he confirmed fifteen young men and women from St. John's University and St. Mary's School.

THIRTY-NINE of the non-Christian girls of St. Mary's Hall, Shanghai, have recently expressed their desire to become Christians. They are among the older students who will soon be leaving the school. One of the teachers writes: "There is a decided change in the *feel* of the classes. They are more alive and more responsive."

TEN of our Church girls from the school at Teloloapan, Mexico, were recently carried away by a band of revolutionists who sacked the place. One of the members of the staff sees little that is reassuring in the present outlook: "Between this growing revolutionary movement in the south and the vigorous movement for secession in the north, the government has its hands more than full. With an exhausted treasury and a weakened (and uncertain) army, and with poor prospects of effecting a foreign loan in the near future, the national horizon looks dark. But through it all and reaching beyond all these turnings and overturnings is the unerring purpose of the Over-Ruler, and the end will be the best possible."

A LETTER unsigned and undated, postmarked New York City, contains the following: "I am enclosing this \$10 and wish you to add it to your missionary fund. As I have to send it anonymously, please try to mention it when the *SPIRIT OF MISSIONS* is published so that I may *know* it reaches you."

MAHAN SCHOOL, Yangchow, is one of the most effective of the Church's middle schools in China. It is always crowded to the limit. It is an important feeder to St. John's University, and it has hitherto paid its own way. The Rev. B. L. Ancell writes:

"I have gone on with an equipment quite unworthy, and so inadequate in quantity that we have to keep moving the racks, called by courtesy desks, around from one room to another as need requires. . . . We need 100 single school desks for the main school room, 100 single desks for four smaller class rooms, 5 teachers' desks, and a good clock."

The school room desks will cost \$3 each; the teachers' desks, \$20 each; the clock, \$7. If readers of *THE SPIRIT OF MISSIONS* would like to give this equipment, the Board of Missions will pay the freight.

HERE is a wideawake Montana parish, St. James's, Lewiston, whose vestry realizes the importance of supplying the rector with modern equipment in order that he may do his work speedily and efficiently. Instead of making parochial calls on foot the rector has been supplied with a motor car. The city is growing and the parish is growing faster than the city. A number of the western clergy find a motor car quite as great a help in parochial work as a curate would be. So far as visiting is concerned a motor car quadruples the radius of action for the rector.

TWO Texas missionaries have recently been supplied with motor cycles in order that they may better cover the large districts assigned to them. It is a satisfaction to realize that the noisy and odorous machine has been put to a godly purpose.

FORWARD MOVEMENT NOTES

ST. JAMES'S PARISH, Lancaster, Penn., was one of the first to introduce the every member canvass and the weekly offering for missionary giving. Each year since it has easily met and exceeded the apportionment. Last year the congregation gave the full apportionment, and a fine offering of \$300 from the Sunday school for general missions was given in addition, so that the parish exceeded what was asked of it by just that amount. The rector writes that the excess this year will be fully \$400.

PRESBYTERIANISM of various kinds is strong in Western Pennsylvania. The offerings of the Presbyterian congregations of Pittsburgh are astonishingly large when compared with the gifts of Church congregations in the same neighborhood. In fact, the gifts of these congregations would be large compared with the gifts of our congregations in any of the eastern cities. The

Sixth United Presbyterian church leads all the others. Its offering last year for home and foreign missions was just over \$38,000. The First Presbyterian congregation gave something over \$18,000; the Third about \$20,000, and the East Liberty church about \$15,000. These congregations range from 1100 to 1600 members. Last year, our eighty-one congregations in the diocese of Pittsburgh, numbering 13,000 communicants, gave for home and foreign missions, including special gifts, \$15,980.

A NUMBER of messages like this are coming to the Board of Missions: "The duplex system has succeeded so well that I should like to introduce it in our Sunday school. Will the Board provide the envelopes for the first year?"

The terms under which the duplex envelopes are supplied for the Sunday school can be obtained from Mr. John W. Wood, 281 Fourth Avenue, New York City.

LAST October, Christ Church Sunday school, Washington, decided to try to reach a standard of at least one dollar for missions from each of the 150 pupils of the school by July 1st. The beginner's duplex envelopes were introduced. Each month 125 copies of the missionary magazine number of the Young Churchman were distributed. The results to the 1st of May are astonishing. The School has not asked the vestry for a cent beyond the cost of heat and light. It has turned over to the treasurer \$50 on account of the parish apportionment for diocesan missions. To the treasurer of the Board of Missions \$85 have been sent and there are nine more Sundays for the envelopes to run. There is no doubt that the school will reach the standard. It has also made offerings for the Episcopal Hospital and the Episcopal Home for Children in Washington. This record is all the better when it is remembered that last year the school gave as its entire gift for general missions \$32.

WHAT OTHERS ARE DOING

THE organizers of one of the Livingstone centenary meetings held in London during March, with delightful unconsciousness announced one of the speakers as "A constant companion and real sympathizer with the cannibal."

IT is said that there are still some of the old native people of Central Africa who remember David Livingstone and his tenderness in ministering to their physical needs. In telling stories about him they usually end their account of any incident with some such statement as: "Ah, he was a good one." One Arab, in giving his recollections concerning Livingstone recently, said: "He was a great man, but he was a crank." When asked why he was a crank the reply came: "Oh, he was always fussing about the sores and sickness of the slaves. If Allah sent sores, it was wrong to cure them. Livingstone was a great man, but a crank."

BISHOP AZARIAH who has recently been consecrated as the first Indian bishop of the Anglican Communion held his first ordination on February 16th. Eight young men received deacon's orders. All had been trained under a C. M. S. missionary. This ordination was the first in the new diocese of Dornakal and the first at which the service was entirely conducted in Telugu. It is also the first occasion when converts who by ancestry belonged to the Madiga caste were admitted to holy orders in the Church of England.

ONE of the largest hospitals in China is that maintained by the C. M. S. at Hangchow. It contains 275 beds and for a number of years has been under the direction of Dr. Duncan Main, one of the best known physicians in the Orient. A recent visitor to the hospital who accompanied the doctor on his rounds says that they walked on and on for an hour and a quarter, and even then did not see everything. "The medical mission has an out-patients' department, waiting-rooms, dispensary, consulting-rooms, private wards, public wards, special wards, women's hospital, maternity hospital, kitchens, workshops, Röntgen ray room, etc., in the five acres of ground which are covered by the many buildings of this wonderful hospital."

THE Rev. Dr. Weitbrecht, Secretary of the Board of Study for the Preparation of Missionaries in Great Britain has just published a valuable bibliography for missionary students. It is especially intended to help volunteers for service and young missionaries who are endeavoring to make some systematic study of work abroad before starting for the field. It contains carefully selected suggestions upon such subjects as missions in general, the philosophy and history of religion, Islam, Hinduism, Buddhism, Confucianism, languages, and elementary medicine. The book is published by the Missionary Education Movement, 156 Fifth Avenue, price thirty cents.

LITERATURE OF MISSIONS

BOOKS RECEIVED

Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

A HUNDRED YEARS OF MISSIONS. D. L. Leonard, D.D. Third Edition. Funk & Wagnalls Company, New York, \$1.20.

SUN YAT SEN AND THE AWAKENING OF CHINA. By James Cantlie and C. Sheridan Jones. Fleming H. Revell Company, New York. \$1.25.

AN OUTLINE HISTORY OF CHINA. By the Rev. Herbert H. Gowen, D.D. Sherman, French & Company, Boston.

A WEST-POINTER IN THE LAND OF THE MIKADO. By Laura DeLany Garst. Fleming H. Revell Co., New York. Price, \$1.25.

LADY CATECHISM AND THE CHILD. A mystery play by Marie E. J. Hobart. New edition. The Domestic and Foreign Missionary Society, New York. Price, 35 cents.

A HANDBOOK OF THE CHURCH'S MISSION TO THE INDIANS. Soldier and Servant Series, Church Missions Publishing Company, Hartford, Conn. Price, 40 cents, paper; 60 cents, cloth.

BOOK NOTICES

A Hundred Years of Missions. A new and revised edition of Dr. Leonard's book fills a real need. This book was first published nearly twenty years ago and it has since passed through a second edition. As associate editor of the *Missionary Review of the World*, Dr. Leonard was remarkably equipped for a difficult task. The book is more than it purports to be, for it not only traces the beginnings of modern missions but has a brief word about the missionary idea from the beginning. Its style is interesting, its figures may be depended upon, and the treatment is as adequate as is possible, in view of the tremendous scope. We cannot help feeling, however, that too little place or emphasis is given to the missionary work done by the Greek and Roman Churches. This no doubt arises in part from the difficulty of securing accurate information from these sources, but in part it must be the result of the lack of sympathy with these forms of Christianity which shows itself here and there in the book.

Sun Yat Sen and the Awakening of China. To understand the present struggle in China and the possible future which lies before her, one must know Sun Yat Sen. He may be said to embody the ideals and ambitions of the revolution. Such being the case it is interesting to look at him through the eyes of Dr. Cantlie, who has known him for twenty-five years, since he came as a freshman from the College of

Medicine in Hong Kong. Dr. Cantlie has seen him as student, physician, reformer, fugitive and Provisional President. His home in London was one of the outlaw's favorite retreats. To this personal knowledge of his subject Dr. Cantlie adds an intimacy with China and its people which helps to strengthen the impression produced by his statement. In his estimate of this man there is no uncertainty. He says: "I have never known anyone like Sun Yat Sen; if I were asked to name the most perfect character I ever knew, I would unhesitatingly say 'Sun Yat Sen.'"

An Outline History of China. A most excellent history of China has been written by Dr. Gowen, rector of St. Mark's Church, Seattle. The first volume, which has just been published, brings the story down to the Manchu Conquest in 1644. Any endeavor to compress the history of 3,000 years within the compass of less than two hundred pages is sure to be open to large criticism, but so far as we see the author has selected from among the multitude of facts those which are of most interest and importance to Occidentals. It is a pity, however, considering the many good histories already in existence, that Dr. Gowen did not lay more stress upon *cultur geschichte*, and a little less on drum and fire stories.

A West-Pointer in the Land of the Mikado is the biography of Charles E. Garst, a minister of the Disciples of Christ, and missionary in Japan from 1883 until his death in 1898. It is written by his wife. Mr. Garst was a member of the class of '76 at West Point, and served for seven years in the Fifteenth Infantry, from which he resigned to go as a member of the first missionary band sent by the Disciples of Christ to Japan. His work was purely evangelistic. His sweetness and earnestness of character, and his eagerness and zeal in his work for the Kingdom, won the sympathy and love of those among whom his work lay. The narrative is filled with touching stories of conversions and of lives transformed. Incidentally there is also a picture, no less interesting, of the family life of the Garsts, their home and children, their joys and privations and sorrows. Among the notable men and women who appear in the story we are glad to meet our own Bishop Schereschewsky, to whom Mrs. Garst pays a most beautiful tribute.

The book is plentifully supplied with illustrations, and except for a little carelessness in proofreading the edition is very satisfactory.

Lady Catechism and the Child has just been republished by the Educational Department in response to a demand from Sunday School workers. This *Mystery Play* is the first of the series of *St. Agnes Mystery Plays*, of which "The Little Pilgrims and the Book Beloved" is the best known and most widely given. *Lady Catechism*, while not a missionary play, has nevertheless been useful to the Juniors. The play itself is absolutely simple—no stage setting, no special costumes except for *Lady Catechism*. Perhaps its most popular use is as part of the Commencement exercises in a Sunday School. It was for this purpose that the play was written, and indeed we know no better way of impressing upon little children—and upon men and women as well—the beauty and the rich teaching of this compendium of theology which the Church has put into our hands.

Handbook of the Church's Mission to the Indians.—The Church Missions Publishing Company has put out, in this issue of its "Soldier and Servant Series," a book of great value. It represents the only attempt to develop and collate information concerning our Indian work, and will undoubtedly be useful not only as a handbook, but also for the purposes of the study class. This is made the more possible by the list of questions which appear after every chapter.

The book begins with a general chapter on the Indian tribes, their origin and customs. This is followed by a valuable treatise on "The Government in Its Relations to the Indian," after which the different missions we have established among these people are taken up in chronological order, beginning with New England and passing on towards the West.

In the midst of the book—as the very heart of the whole subject—we come upon a delightful biographical chapter on the late Bishop Hare, known among the Indians as "Swift Bird." Written by one who was a close intimate of the bishop, it gives the flavor and atmosphere of that lovely life through which our Church rendered her noblest service to the red man. This chapter alone would establish the value of the book.

In the name of the Church and her missions we thank those who have made the production of this volume possible. It should serve a useful purpose and become largely known among our Church people.

BISHOP BREWSTER of Connecticut has just published through Thomas Whittaker, Inc., a volume of lectures entitled "The Kingdom of God and American Life." It is an effort to adjust the Christian ideal with the standards of democracy, aiming at the practical rule of principle and not the inactivity of sentiment.

The same publishers announce a new edition of "The Episcopal Church," by the Rev. George Hodges, D. D., Dean of Cambridge. This brief and lucid statement of the position of that body will help to clear the air in view of the present flurry over the "change of name" question.

REQUEST TO MISSIONARIES

IN order to relate the work of the *International Review of Missions* as directly and immediately as possible to the actual needs of the mission field, the editor is inviting missionaries to send to him, not later than December 31st of the present year, concise statements of the most pressing practical problems which have confronted them in their work in the past two or three years. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity, and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*. This investigation will be of great value, not only to the *International Review of Missions* and the Continuation Committee, but to all leaders of missionary work, as it will show what are the actual problems which at the present time are most exercising the minds of the men and women who are actively engaged in missionary work, and towards the solution of which the thought and energies of the Church should be directed.

Correspondents are asked to state clearly their Society, length of service, and the nature of the work in which they are principally engaged. The replies (which may, if preferred, be in French or German) will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the Office of the *International Review of Missions*, 1 Charlotte Square, Edinburgh.

“EVERYWHERE”

By Margaret Jefferys Hobart

“That All Men Everywhere May Seek After Thee and Find Thee”

ALL that the Church is doing toward the fulfillment of this great ideal, and all that she is not doing, is the subject which we shall try to present in the Missionary Exposition to be held in New York during the time of the General Convention. The popularity and impressiveness of such an exposition is being even now demonstrated by the success of the “World in Chicago”; while its permanent value has been proved by the quickened missionary zeal in those cities where a “World” has already been held. But an exposition on as large a scale is not the only one that is rich in good results. A secretary of the Missionary Education Movement recently told us that they were finding small parish or local missionary exhibits in some ways the more profitable. In fact at the conferences this summer stress is being laid upon just such small exhibits.

It is with the twofold purpose of instructing Churchmen and Churchwomen in the work which they as members of the great missionary society are doing, and of demonstrating to diocesan and parish leaders the possibilities of an exposition on this or a smaller scale, that the Educational Department is planning “Everywhere.” Since January we have been busy with plans. The committee in charge of the Exposition consists of the Educational Secretary of the Board of Missions under whose supervision and direction all the work is being carried on; Miss Eleanor Lockwood, the organizing secretary, with whom lies the detail of administration; the Educational Secretary of the Diocese of New York, who has supervised the training of the stewards, and the Librarian of the Church Missions House who is collecting and preparing the exhibit material.

Over twenty-five parishes in the Diocese of New York, besides parishes in the Dioceses of Long Island and Newark, are sending bands of stewards to “Everywhere.” In most cases these bands have been organized by the Woman’s Auxiliary or by the Juniors, and the parish lieutenant of stewards has been appointed by the Auxiliary officers. In other cases a Mission Study Class, in proof of the sincerity of its enthusiasm, has volunteered, under the lieutenancy of its leader, to put its study to this practical use. In still other cases there has been no parochial organization, but two or three young women interested in the Exposition have joined the group of stewards in a neighboring parish. The captain of stewards is Miss Lockwood.

The stewards’ training classes have been marked by a great deal of interest and intelligent enthusiasm, and most of the stewards have gone to the country equipped with reading lists and firmly resolved to become masters of their subject during the summer months. Having provided demonstrators, those in charge of the exhibit are now intent on planning the demonstration. The general scheme is as follows:

In the Cathedral Close, in a position such that all paths will lead “Everywhere,” there will be a temporary structure of moderate size, say, 32 by 70 feet. Outside it there will be hung signs and banners: inside all will be humming with the bustle of life in many countries. The six “scenes” to be presented are China, Japan, the Philippine Islands, Alaska, the American Indians and Latin America. The latter includes scenes from Cuba and Porto Rico, and exhibits from Mexico, Brazil and the Canal Zone.

With the help of scenery which is being now used in the “World in Chicago,”

the visitors to the Exposition will see a picture of the Eskimo at home in the arctic regions, and of the Chinese and Japanese amid the bustling worship of an Oriental shrine; they will see an Indian mending his canoe at the door of his tepee, Philippine children playing their native games, and Mexican girls dancing the tarantella.

In each of the booths or scenes there will be curios illustrating life in that country, and relics telling the story of conquests made by the Army of Christ. There will be impersonations and tableaux, possibly even some short plays, and always the stewards ready to explain and to answer questions.

"Everywhere," however, can not be limited to six or seven countries. Our aim is to show the work of the whole Anglican Communion. And therefore in the other alcoves there will be found charts and diagrams and models, as well as exhibits of curios and relics, illustrative of the work of the Anglican Communion everywhere, and especially of our branch of the Church here in America. Stewards in the costumes of various lands will be in charge of this part of

the instructive work of the Exposition.

In the very centre of the hall will be a literature booth so that whenever visitors ask questions beyond the ken of even the best-informed steward, it will be possible to find the answer in some of the pamphlets on various aspects of the Church and her Missions.

In order to furnish the Exposition with as many and as varied curios as possible, and in order to collect missionary relics which may be new to many of our visitors, we ask for the co-operation of Churchmen and Churchwomen throughout the country. If any have curios or relics which they think would be of value and interest at the Exposition will they communicate with The Librarian, 281 Fourth Avenue, New York City? Already some have answered our request printed in the May number of *THE SPIRIT OF MISSIONS*, and we are very grateful to them. We are hoping for many more offers of help. For we want this Exposition to be so really educative and stimulating that it may in some measure hasten that day when "All men 'everywhere' shall seek after Him and find Him."

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

The resignation of Miss Clara C. Johnston of Fairbanks has been accepted, to take effect from July 20th.

Brazil

The Rev. Dr. W. Cabell Brown, on regular furlough, with his family sailed from Rio de Janeiro by the steamer "Vestris" on May 7th, due to arrive in New York on the 23rd.

Deaconess Mary Packard, on regular furlough, Mrs. Lucien Lee Kinsolving and Miss Lucy Kinsolving took passage on the same steamer.

Cuba

Mrs. Charles E. Snavely, returning be-

cause of illness, sailed from Nuevitas by the steamer "Curityba" on May 10th and arrived in New York on the 15th.

Haiti

At the meeting of the Executive Committee on May 13th, at the request of Bishop Knight, a leave of absence for two months was granted to the Rev. A. Battiste after an uninterrupted service of forty years in the Haitien Mission.

Hankow

Mr. T. J. Hollander, on regular furlough, with his wife and little daughter, left Shanghai on March 15th, arrived at Colombo on the 30th and reached his wife's home at South Travancore, India, on April 2nd.

Kyoto

The Rev. Dr. I. H. Correll, on leave of absence because of illness, with his wife sailed from Yokohama by the "Shinyo Maru" on May 10th.

Mexico

At the request of Bishop Aves the appointment of Miss Mattie Creel Peters of Clarksville, Tenn., as house principal of the Mary Josephine Hooker Memorial School, Mexico City, in place of Miss Henrietta D. Driggs, was approved by the Executive Committee on May 13th. Miss Peters took charge of the work on February 10th.

Porto Rico

The Rev. Frederick A. Warden, who sailed from New York on April 12th, arrived at San Juan on the 18th.

Shanghai

The Rev. Chih-jen Chang, Deacon, of Sandaung, died on March 31st.

Bishop Graves *en route* to the General Convention joined his wife and family at Lucerne on April 30th.

Mr. Wm. S. A. Pott, who was appointed on April 8th, sailed from New York by the steamer "Minneapolis" on May 17th *en route* to Shanghai.

Mrs. Cameron F. McRae, returning after special leave of absence, left New York on April 24th and sailed from Vancouver by the steamer "Empress of India" on May 7th.

Miss R. M. Elwin, returning after furlough, sailed from London on March 24th for Shanghai.

The Philippines

Returning after leave of absence because of illness in his family, Dr. B. L. Burdette sailed from San Francisco by the steamer "Nile" on April 25th.

Tokyo

The Rev. J. K. Ochiai, returning after leave of absence, left Chicago on May 23d and is to sail from San Francisco by the "Shinyo Maru" on June 4th.

Miss Elizabeth F. Upton, who returned on furlough by way of Europe, arrived at New York on May 8th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, Danbury, Conn.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

China**HANKOW**

Rev. Robert W. Wood of Ichang.

SHANGHAI

C. S. F. Lincoln, M.D., of Shanghai

Japan**TOKYO**

Rev. A. W. Cooke of Sendai (in Fifth Dept.).

Rev. P. C. Daito of Tokyo.

Rev. C. F. Sweet of Tokyo.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

MEETING OF THE BOARD OF MISSIONS

MAY 14-15, 1913

THE Board of Missions held its May meeting on Wednesday and Thursday, May 14 and 15. The two days' session was barely sufficient for the work which was dispatched. Always the most important meeting during the year because at this time the annual appropriations must be made, this session of the Board was concerned with matters whose significance reached far beyond the voting of money. Fundamental questions of organization and administration, not only in the Board but in the general Church, were considered.

Never in the history of the present Board has the attendance been so remarkable. Forty out of the fifty members answered to their names, and with few exceptions were present at all sessions of the two days.

At 9 o'clock on Wednesday morning the Holy Communion was celebrated in the chapel of the Church Missions House by Bishop Lloyd, the president of the Board, assisted by the Rev. Arthur R. Gray. Immediately on the close of this service the Board convened for business. The treasurer presented a much more hopeful showing concerning the receipts up to May 1st. He reported a net increase over last year of above \$18,000. Parishes and Sunday Schools contributed the bulk of this; offerings from individuals and the Woman's Auxiliary showing a slight decrease. Also the legacies for the past eight months are larger than those of the entire previous year, though not greatly above the average of former years. While there is still need of most earnest effort to avert a large deficit, the situation is greatly improved.

At the very outset the Board was reminded of the conditions and needs of the Middle West. The treasurer has re-

ceived considerable sums of money for the aid of the Church in the flood-stricken areas. Concerning the undesignated portion of these the Board directed that the Council of Advice be authorized to communicate with the bishops whose dioceses and districts have suffered in the recent Western storms, and to determine in consultation with them how relief funds received by the Board from sources other than the Churchman Emergency Fund shall be expended.

The bishops of the stricken dioceses were also assured that the Board of Missions will endeavor to secure further contributions for that purpose.

The report of the Executive Committee brought out long and interesting discussions upon several important matters. The first was on a proposed plan for handling the work among the mountaineers and Southern mill towns upon a federated rather than a diocesan basis. The Board prepared a memorandum to be sent to the various bishops concerned, asking such information as is necessary, and suggesting conditions under which the work might be more effectively carried on with the aid of the Board.

The second policy, which may have far-reaching results, concerned frontier work among white people in the United States.

The following was passed:

RESOLVED: That the bishops of continental* domestic missionary districts be informed that in future the Board will agree to make appropriations for the support of men for new work among white people undertaken with the approval of the Board, on the following conditions:

*This does not include Alaska, Porto Rico or the Canal Zone.

1. That the new men be drawn not from the present staff in the domestic mission field, except by special arrangement with the bishop, but from seminaries, or from diocesan or parochial work for which the Board of Missions is not making appropriation, or from the foreign or extra-continental missionary districts.

2. That the appointments be made by the joint action of the bishop and the Board of Missions after obtaining such information about physical and other qualifications as is now secured concerning volunteers for the distant missions.

3. That the volunteer shall agree to remain in the diocese or district for which he is appointed at least three years, unless released or removed by joint action of the bishop and the Board of Missions.

4. That the Board will agree to supplement the amount given by local people for clerical support in such proportion as shall be agreed upon by the bishop and the Board up to an amount sufficient to provide a salary of not less than \$800 for a single man and not less than \$1200 and a residence for a married man.

5. That an allowance will be made for dependent children between six and sixteen at the rate of \$100 each for not more than three children at one time.

6. That after a congregation has received aid for five years, the amount of the Board's appropriation shall be reduced by at least 20 per cent a year until it shall be entirely extinguished, except in cases agreed upon between the Board and the bishop, but it shall be understood that by agreement of the Board of Missions and the bishop, the reduction may begin before the expiration of the first five years.

The third matter, which occasioned a long debate, was the question of a united missionary campaign and canvass, which has been proposed for the various mission boards throughout the United States. The Board voted that our participation was undesirable.

During its recess, which was taken at 1 o'clock, the Board was most delightfully entertained at luncheon by Mr. and Mrs. George Zabriskie, at 23 Gramercy Park.

On reassembling the Board had before it a proposal from the Archbishop of the West Indies, presented to the last General Convention, with regard to the possible cession to the American Church of a missionary district in Central America. This was referred by the Convention to the Board for its consideration, with a request that a report be made to the next General Convention. The Board adopted as its report on this subject the following:

The Board of Missions has considered the papers concerning the possible transfer to the American Church of ecclesiastical jurisdiction in Central America. The Board realizes that responsibility for the spiritual welfare of the people of Central America rests with the Church in America rather than with the Church of England, and believes that within a few years the American Church will gladly accept ecclesiastical jurisdiction in Central America and endeavor to aid its peoples in the effort they are making to develop their national life and liberty.

In view, however, of the present difficult financial situation, the Board feels that it cannot recommend that the American Church assume this responsibility immediately.

It does recommend that the General Convention request the Board to continue its consideration of the subject, send a deputation to study the situation in Central America, and report to the General Convention in 1916.

Certain miscellaneous business was disposed of before the close of the day's session. Notice was read from the presiding bishop with regard to the fact that Bishop Gray of Southern Florida had placed in his hands his resignation of his missionary district to be presented to the next General Convention.

The following memorial was presented and passed:

RESOLVED: That the Board of Missions has learned with profound sorrow of the death of Mrs. S. H. Littell. It desires to record its sincere sympathy with Mr. Littell and its gratitude for the invaluable service rendered by Mrs. Littell throughout her life in the China Mission.

It was voted that the fall meeting of the Board should adjourn from September 24—the regular date—to meet at 10 a. m. on Monday, October 6, for a two days' session. This will bring the meeting immediately before the General Convention.

At 5 o'clock the Board adjourned to meet on Thursday morning at 9.

The two great features of Thursday's sessions were the appropriations and the consideration of the report of the Committee on Organization and Administration. The appropriations were considered in Committee of the Whole, and occupied the entire morning session. After a prolonged discussion, arising from the present difficult financial situation, it was decided to pass the appropriations as they had been presented by the Executive Committee, involving a total addition of about \$31,000 for the fiscal year, which was considered by the committee as absolutely imperative to prevent the present work from incurring serious damage. The Board felt, however, that in view of the fact that the present apportionment, which is absolutely necessary for the conduct of the current work, is not being met by the Church as a whole, it could not take the responsibility of voting even this modest advance for an entire fiscal year, therefore it made the appropriations for the period of six months, in the hope that the attention of the Church may be thus called to the seriousness of the situation and the needed interest and support evoked which will make it possible to extend these appropriations over the remaining six months.

The afternoon session was devoted to the report of the Committee on Organ-

ization and Administration. This committee, consisting of Bishops Lawrence, Francis and Nelson of Georgia, Dean Davis of St. Louis, the Rev. Dr. Clark of Richmond, the Rev. Theodore Sedgwick of New York, Dr. Dillard of New Orleans and Messrs. George W. Pepper of Philadelphia and W. R. Stirling of Chicago, was appointed at the meeting of September, 1912, to take into consideration what canonical changes, if any, were necessary for the better conduct of the Church's mission work.

The committee presented a reconstructed draft of Canon 53. It contemplates, among other things, that the General Convention shall assume a larger responsibility for the missionary work, by determining and establishing a general policy with regard to (a) fields to be occupied, (b) money to be raised, (c) the methods to be used, (d) the proportionate division of the funds. The purpose is to have the broad lines of policy laid down by the Church's authoritative body rather than by the Board of Missions. The new draft also enlarges the powers of the department councils, making them more directly auxiliary to the Board. Among other things it is proposed that they shall have, in the interim between General Conventions, the right to elect missionary bishops for fields within the department.

In addition to this Canon, which is recommended to be brought before the General Convention for adoption, there will also be presented an outline of reorganization brought forward by the president of the Board, which will be more fully considered at the next meeting. It is hoped that this, which contemplates some fundamental changes, not only in the work of the Board but in the organization of the Church, may be made the subject of consideration by a commission which shall report to the General Convention of 1916.

After having taken the above action upon the report of the Committee on Organization and Administration the Board adjourned to meet on October 6.

A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

- | | | | |
|--------------------------|---|----------------------|--|
| Africa | | United States | |
| 101 | Our Liberian Episcopate. | 1204 | The Church in North Dakota. |
| 103 | The American Church in West Africa.
*A Sojourner in Liberia. | 1208 | *Wyoming: The Last of the West. |
| Alaska | | Miscellaneous | |
| 805 | The Borderland of the Pole. | 50 | Prayers for Missions. |
| Brazil | | 51 | *A Litany for Missions. |
| 1401 | The Church's Message and Mission in Brazil. | 52 | Mid-day Intercession for Missions. |
| China | | 912 | Four Definitions. |
| 11 | Our Foreign Medical Work by Women Among Women. | 941 | How Can I Give to a Particular Object and Yet Give to the Apportionment? |
| 18 | The Training School for Bible Women, Hankow. | 944 | Women in the Mission Field. Bishop Graves. |
| 20 | The Bible-Woman in the China Mission. | 945 | Mid-Day Prayer Card. |
| 22 | The Training School for Bible Women, Shanghai. | 946 | How to Volunteer. |
| 202 | New China and the Church. | 956 | The Why and How of the Missionary Budget. |
| 203 | St. Mary's Orphanage, Shanghai. | 969 | The Church and the World. |
| 204 | *For the Girls of China. [St. Mary's Hall, Shanghai.] | 978 | A Few Facts. |
| 205 | *Why? Answer Given Within. [The Needs of St. Mary's Hall.] | 979 | Things Accomplished. |
| 216 | What the Postmaster Did Not Know. | 980 | Does It Pay? |
| 247 | Practical Ideals in Medical Missions. Dr. Jefferys, 10c. | 981 | The Apportionment, How to Treat It and How to Meet It. Rhineland. |
| 252 | Missionary Enterprise in China. Chester Holcombe. | 1101 | Statesman's View of Christian Work Abroad. Taft. |
| 258 | Business Side of Missions. | 1103 | Concerning Specials. |
| 268 | *Mid Wars and Tumults. [Boone University.] | 1105 | How Shall I Vote? |
| Indians | | 1106 | Churchmen in the Laymen's Missionary Movement. |
| 621 | St. Elizabeth's Indian Boarding School for Boys and Girls on Standing Rock Reservation, S. D. | 1107 | Diocesan Committee on General Missions. |
| Japan | | 1108 | Missionary Committee. |
| 324 | The Nippon Sei Ko Kwai. | 1109 | Forward Movement. |
| 325 | *The Christian College and Moral Leadership. [St. Paul's, Tokyo.] | 1110 | It Won't Work With Us. |
| Mexico | | 1112 | Is There Any Substitute for the Organized Canvass? |
| 1600 | Mexico: The Land, the People and the Church. | 1114 | The Forward Movement in a City Parish. |
| Negroes | | 1115 | Suggestions to Leader in Every Member Canvass. |
| 709 | The Church Among the Negroes—The American Church Institute for Negroes. | 1117-19 | Pledge Cards—Forward Movement Sets. |
| 710 | St. Augustine's School, Raleigh, N. C. | 1120 | Weekly Offerings for The Church's Mission. |
| 711 | The Black Man's Need. | 1121 | A Message to Men. |
| The Philippines | | 1301 | Why Believe in Foreign Missions. |
| 407 | The Cross, The Flag and The Church. | 3055 | Catalogue of Publications. [Educational Department.] |
| The Sunday School | | | |
| | | 1 | *Ten Missionary Stories That Every Young Churchman Should Know. 10c. |
| | | 2 | A Litany for Children. |
| | | 3 | The Sunday School Offering. |

THE WOMAN'S AUXILIARY

- 6 A Suggested Form of Constitution.
- 8 A Message to a Weak Branch.
- 10 Prehistoric Days of the Woman's Auxiliary.
- 13 How Can I Help?
- 14 Why Should I Be a Member of the Woman's Auxiliary?
- 15 Sweet Amy (a story for those preparing a missionary box).
- 16 A Bit of History. 5c. each; 50c. per dozen.
- 17 A Cause for Thankfulness and a Fresh Campaign.
- 19 An Auxiliary Campaign.
- 21 On the Window Shades.
- 23 Some Thoughts for the New Year.
- 24 Lessons for the Woman's Auxiliary.

United Offering

- 2 The United Offering. What It Is.
- 4 Who and Where Are Our United Offering Missionaries.
- 5 The Mighty Cent.
- 6 Giving Like a Little Child.
- 8 An Offering of Life.
- 10 Our Gift of Thanks.
- 12 A Study of the United Offering.

THE JUNIOR DEPARTMENT

- 1 What It Is; Where It Should Be; How to Organize It.
 - 2 One Army—Two Departments.
 - 3 Junior Pamphlet No. 1. On Prayer.
 - 7 Suggestions for Junior Missionary Study.
 - 8 The Kingdom: A Missionary Catechism.
 - 11 Little Formica and His Brothers.
 - 20 Mother Church and Her Juniors. Missionary Play.
 - 25 The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen. Collects.
- Membership Cards. Junior and Babies' Branch. 10c. per dozen; 50c. per 100.

United Offering

- 12 Juniors and the United Offering.
- 13 The Youngest Juniors and the United Offering.
- 16 October 9, 1913.
- 17 Young Women and the United Offering.
- 18 WANTED: One Young Woman from Every Diocese.

Babies' Branch

- 60 The Origin of the Babies' Branch.
- 61 The Babies' Branch.
- 21 The Babies' Branch—To the Members.
- 22 *Little Helpers All Aboard!

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



THE LARGEST BANYAN TREE IN THE HAWAIIAN ISLANDS
Before our parish house was built, the guides used to meet under its shade

A SEASON IN THE LAHAINA MISSION

By Ruth A. Gibbs

AFTER spending a most delightful week at Bishop Restarick's, I sailed for Lahaina, on September 5th, 1912. I confess I went aboard the little boat Mauna Kea with some misgivings; the reputation of this part of the sea for roughness and the fact that at Lahaina we row in from the steamer to the wharf in a small boat manned by natives lent to my imagination vivid pictures of all kinds of trying things that might happen. As is usually the case there was no bridge to cross. I was very comfortable as we crossed the swirling waters whose translucent blues and greens reminded me continually of

the color effects found in the rock brought up from the depths of the everlasting hills of Arizona.

I was met at the wharf by the rector and his wife, with Jack and Elinor, the lad and lassie of the household, whose interesting personalities alleviated many times the "honing" for two wee grandsons left far behind in the Arizona mountains.

I wish I might picture Lahaina as it first appeared to me. As we approached Maui, the heavy shadows lying near the horizon rapidly lifted themselves into our line of vision, and soon identified themselves, as the islands of Molokai,

Maui and Lanai lie close together, separated by narrow channels.

As we drifted down between Maui and Lanai we caught our first glimpse of Lahaina, a little threadlike village curled along the shore for two miles or more, with the great hills covered with their varying shades of green rising in the background. Lahaina, our Mecca, a historic town of the old Hawaiian kingdom, was at one time a resort greatly favored by royalty, who came with a retinue of three hundred or more persons on state visits to Maui, their chief island, and to Lahaina, their well beloved city. At that time it was a city fair to the eye, covering all the plain between the sea and the mountains; but the encroachments of the cane fields have left only a struggling village cuddled along the curves of the beach. Even so it has its own quaint charm. The suggestion of old times in its dilapidated buildings (some in ruins) set in the overgrown ragged tropical gardens, the cosmopolitan population, the gentle Hawaiian, pushed aside by the material aggressive races who swarm their shores, the relics of the early missionary life, in the old mission buildings and in the sweet loyalty of the older people to the St. Cross sisters, who first came to them in love and helpfulness, and who made possible this later work that is now being done—all these add to its native charm.

There is one main street extending along the beach, with the compact part of the village on the *mauki*, or mountainside, of the street; two fair streets intersect this, ascending towards the mountains. One of them passes by the large Pioneer sugar mill, and on up the side of the mountain some two and one-half miles to the agricultural school, Lahainaluna, an old school established by the missionaries in 1831, and since 1900 given over to the territory for public school work.

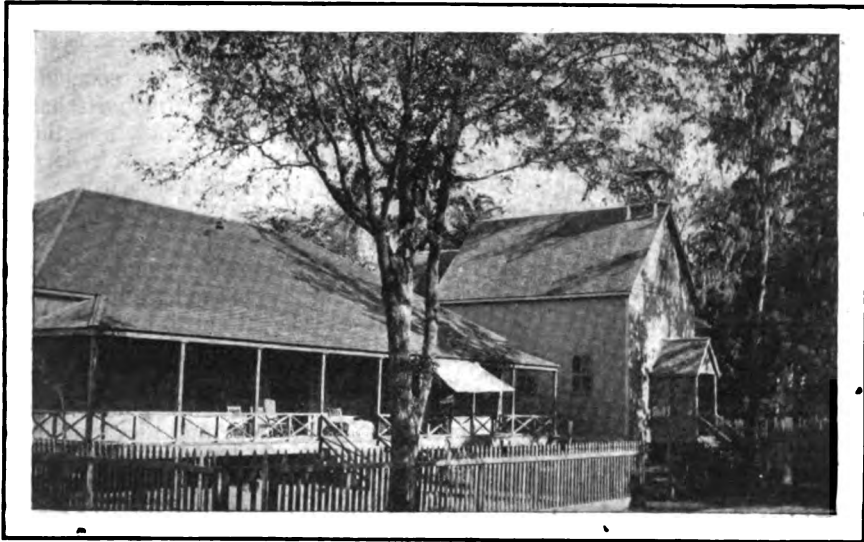
Drifting in almost any direction from these streets are narrow alleys or lanes, with curiously fashioned houses and shops much in need of paint, facing all

points of the compass. From the dingy doorways Oriental smells greet us; quaint little manikins variously clad (some with shaven crown), Japanese in kimonas, feet encased in clubby wooden sandals that click as they scuffle along; picturesque Chinese midgets in long skirts, trousers and American shoes toddle about as impulse dictates, and gambling on the beach or in the water are the brown-eyed, brown-skinned native children free and gentle as the soft airs of their sea and as sunny as their own beloved islands, looking fearlessly out upon the world, replicas of their generous hearted forbears who willingly gave all to love and friendship, receiving the usual return.

The plantation people, who constitute the white element here, have modern, commodious homes, with beautiful grounds. The automobile is the usual mode of travel, and the limited social life is interesting. Some of the people have been abroad; others are acquainted with the life of Japan, China and the Philippines.

The courthouse park occupies the block between the main street and wharf. Its chief interest is an old banyan tree, under which I have been told two thousand people could be seated. This same banyan tree, it is said, has served as shade at many a royal feast, or *luau*.

The courthouse and post office are on the side of the block facing the sea, and separated from it by a palm-shaded road and the sand of the beach. Joining this street at right angles is another short street leading across to the main street. This has on one side a walled in ditch of stone, some two feet deep or more, filled with water lilies. A block or thereabout down the main street from the park we came upon the little church and parish hall, set in pretty grounds, but practically surrounded by undesirable features. Another block further on brings us to the rectory grounds, and a driveway through the beautiful algoraba grove leads up to the commodious seven room cottage, an ideal home by the sea.



HOLY INNOCENTS' CHURCH AND PARISH HOUSE, LAHAINA

The former rector, the Rev. Mr. Kroll, through whose efforts, generously aided by the Bishop, the parish hall and the cottage were built, spent time and thought in planting palms, ferns and bananas, and otherwise beautifying the grounds, incidentally augmenting the value of the property. The pretty church was built several years ago, and is said to be the best equipped of any of the smaller churches in the islands.

Our mission work at Lahaina at the present time is among the Hawaiian folk; practically nothing is being done for the Japanese or Chinese, with the exception of a few children in the day school or an occasional boy in the night school. These people are poor and ill able to pay tuition, yet they support the school as best they can.

My first Sunday in the field will be a never forgotten one. Twenty, or so brown-skinned babies constituted the class that was handed on to me to teach; restless little mites, all hands, feet and wiggles. They were practically tongueless that Sunday, but afterwards I found that organ quite normally developed. I think we had thirty at first, which number increased to fifty or more before the end of the year. The lesson leaflets were used in class work.

The parish hall is a comfortable building, containing a large assembly room and two small rooms with a very good platform between them. The Sunday-school is held here, and so are the day school, sociables, dances, *luaus* and moving picture shows. At Christmas time a very pretty Christmas-tree was given to the children of the Sunday-school, when all received something. All were interested in the happy time. Songs were sung, gifts were made, and the last number was a Christmas talk by the rector. A very pleasing cantata was given shortly after school closed by the rector's wife and the Sunday-school children, at which they were assisted by an Austrian count, one of our little community, and a young German who accompanied his violin on the piano.

The day school work began with eighteen pupils and increased in number until we had fifty enrolled, with an average attendance of forty or thereabouts. The year previous the enrollment had been fourteen, with an average attendance of eleven. We felt that in this we had cause for rejoicing.

My programme of daily work was something like this: breakfast at 7.30; chapel exercise, 8.00; school, 8.30 to 12.30; young men's class at recess and

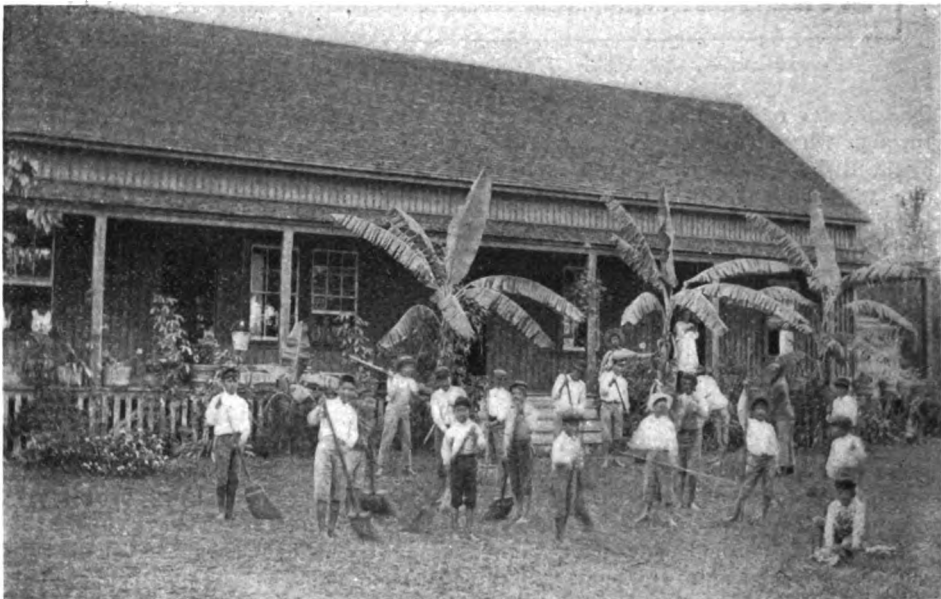
from 12.30 to 1.00; luncheon, 1.15; at 2.30 or 3.00, district visiting until 5.00; dinner, 5.30; after a dinner a drive with the rector's family along the beach road, returning usually by moonlight if the moon were shining, and by lantern light, if it were not, for in this country every vehicle after sundown must carry a light.

Saturday was especially used to call upon the people and urge them to come out to service.

Sunday morning, Holy Communion at 7.30; breakfast at 8.00; Sunday-school at 9.45; morning service, 11.00; dinner at 1.00; sick calls in the afternoon, and

evening prayer at 7.00 concluded the day. The rector and his wife had their own round of duties and obligations. A strenuous life, but one full of infinite possibilities for vital service.

Believing that all our people are intensely interested in the work of our District of Honolulu, and that if they could only know the need and the results that can be attained by judicious expenditure of small amounts at the right time in the right place, the means would be forthcoming, I send these few field notes in the hope that they may increase interest in the Lahaina Mission.



A GROUP OF LAHAINA SCHOOLBOYS

CHEER FROM A NEW ORLEANS PARISH BRANCH

Why should not others in many other cities follow this example?

AT our April meeting we voted to assume the support of a missionary for one year, at not less than \$500. We will obtain the money in voluntary offerings, and members are asked to send in their subscription pledges before May 13th, the date of our next meeting. All

of our work is supported by voluntary contributions. We never even take up a collection for any object whatever. Also when I became president, a few years ago, the branch voted to abolish the mite box that used to be brought around at sewing meetings. Naturally this work

of raising \$500 could not be imposed on the branch; members are merely informed through our parish paper that "those desiring to participate in this splendid work," etc. I have not a doubt but that we shall get the full amount, and perhaps more. In presenting the matter to the branch for the first time I made the appeal to their responsibility as their brothers' keepers. Those who have no money whatever to give propose earning it in a personal way—entertainments of any sort, collections of any sort, have not existed in our parish for twenty years. Our present rector is not opposed to entertainments for mission work, and after explaining as president that anything of this sort would be legitimate, I called the secretary to the chair, and as a member of the branch, pleaded that we do not consider anything or any method but sacrifice, and by that I meant doing without things, and giving the money, thus saved, to our work; also, a sacrifice, an offering of service, or talents or time. One member, a working woman, offered \$5 a month, a big help.

Now please will you help us? Our branch has 208 members. Only about one-half of this number contribute any cash. The others are giving their prayers—daily prayers—and their service in sewing for the boxes. We have about forty only at business meetings; twenty-five are employed during the day, and many of the others joined with the understanding that they would not be expected to attend meetings. Let me explain that twenty-five of the two hundred and eight have come in during the last few days, and I really do not know whether they will contribute cash. We have not had a meeting since April 8th and in canvasses we never stress the money feature.

Now, as president, how am I to keep all these members occupied? For they must be given work if they are to be interested in missions? A home circle, composed of those who cannot attend meetings, is in mind. Then, of course, we have programme, sewing and mem-

bership committees as standing committees, and box committee as special. How can we help in the work of the parish? What can we do in this big cosmopolitan city of ours to help the upbuilding of the Kingdom of God? Our programme meetings—we have had two this year, so far—are huge successes. The congregation is always invited, and once we invited the officers of our sister branches in other parishes. I see that these programme meetings can be made powerful factors in strengthening a missionary spirit, and I want ours not only to attract interest, but command it. What can you suggest? We want one every month.

What can any one suggest?

ST. MARY'S ORPHANAGE is to be transferred from Shanghai to Soochow. For many years the orphanage has been one of the interesting and useful departments of the Church's work in Shanghai. The

need out of which it originally grew has largely passed away under the changing conditions of the neighborhood and of Chinese life in general. Moreover, with the development of St. Mary's School, it was found that the orphanage was a hindrance, because of the inevitable confusion of the two institutions. Naturally Chinese parents who paid for the education of their daughters at St. Mary's, felt that it was undesirable that the school should in any way be considered as a branch of the orphanage. Moreover, the growth of St. Mary's School and of St. John's University has made additional accommodations an imperative necessity. The removal of the orphanage will relieve the pressure for a time, but only for a time. Those most familiar with the situation realize that within the course of two or three years St. Mary's School itself should be removed from the narrow peninsula now occupied by our institutions at Jessfield, in order that

St. John's University may have the entire site.

St. Mary's Orphanage has always been maintained by "specials." Strange to say it has been difficult to keep up the interest of the people from year to year in this special work. Consequently, the income has been steadily decreasing. With the transfer of the orphanage to Soochow, the present young children will be passed over, as they grow older, to the girls' school at Soochow, and no new children will be received. Thus the orphanage will gradually be merged into the Soochow school work.

The orphanage buildings are to be taken over by St. Mary's School early in the summer, and the necessary changes will be made to prepare them for the school use at the beginning of the new term in September.

THE APRIL CONFERENCE

THE April conference was the last of the present season, and it brought together officers from Connecticut, four; East Carolina, one; Long Island, four; Maine, one; Newark, six; New York, nine; Pennsylvania, two; Virginia, one; Western Colorado, one; with members from Maryland and New Jersey.

Bishop Lloyd celebrated the Holy Communion, preceding the conference, and opened it with a few words of counsel.

The subject of the day was "The Problems of the Triennial," and the conference was opened by Miss Delafield, President of the New York Branch, who presented the following questions that had been sent to her:

First: Shall the Woman's Auxiliary adopt a department organization?

Second: Shall the entire United Offering of 1916 be given to women workers, or shall we continue to reserve a part for buildings?

Third: Shall more opportunity be given at the Triennial to missionary speakers and less for the discussion of Auxiliary matters?

Fourth: How shall efficient women be

persuaded that Auxiliary work is as necessary and important as settlement work and philanthropy?

A question of detail with regard to the hour of the United Offering Service came up later.

The conference fully realized that it could not decide any of these questions for the Auxiliary, but it discussed them with much interest, and expressed itself favorably in regard to departmental conferences without organization. In connection with this subject the fourth question arose: How can we make the women more interested in Auxiliary work? Their lack of interest was said to be due to lack of spirituality, and weakness of faith; and more direct work with individuals, study classes of small circles, the training of stewards for the Convention, and also less rather than more of organization were recommended.

In regard to the United Offering of 1916, the conference was also favorably inclined to the opinion that its entire appropriation be for women workers.

Suggestions were received from Pennsylvania and Southern Ohio to the effect that a yearly meeting of the parish treasurers of the United Offering be held in order to increase their interest in the subject, that they may in turn interest the women of the parishes, and an annual service of presentation of the United Offering be had. This has been found most helpful in Pennsylvania, and the United Offering treasurer of Southern Ohio for 1910 writes enthusiastically:

"What a wonderful thing it would be if in each diocese in our country there could be, as was in Southern Ohio, just before the meeting of the General Convention, a thank offering service, when the thank offerings of the last six months in every parish and mission could be brought and taken up to the altar before sending it to the different diocesan treasurers. We had our service early in the morning on St. Michael's and All Angels' Day, and it proved a wonderful increase in our United Offering all over the diocese. If it was done here, why could it not be generally done, and have the service as nearly as possible like the great thank offering service?"

The officers present were decidedly of the opinion that opportunity should be given at the triennial to hear from missionary speakers at greater length than on previous occasions, and suggested that at the noonday meetings two such speakers should be allowed from twenty to twenty-five minutes each, one telling of the work in our own country, one in other lands. It was also suggested that where separate conferences of the Woman's Auxiliary and the Junior Department were held at the same time the representatives of the branches where no Juniors were present should send from their woman's representation to the Junior Conference.

The question of the hour of the United Offering Service was brought forward, and it was decided that ten o'clock would be the most suitable time.

SOME NOTES FOR THOSE WHO WILL ATTEND THE TRIENNIAL

THE headquarters of the Woman's Auxiliary for the fortnight beginning Tuesday, October 7, will be St. Michael's Parish House, 99th Street and Amsterdam Avenue, New York City. This is on the same avenue, about a half mile distant, as the Cathedral of St. John the Divine and the Synod Hall, where General Convention will be in session.

The members of the Auxiliary are asked to enroll their names and New York addresses on the afternoon of Tuesday, October 7, from 3 to 3.45, and from 4 to 5 to attend a Quiet Hour which will be conducted in St. Michael's Church.

The opening service of General Convention will be in the Cathedral, on the morning of Wednesday, the 8th, at 10 o'clock. On the afternoon of that day the chosen representatives will meet in their business session, and it is hoped that many other members of the Auxiliary may avail themselves of this opportunity to visit the Convention and inter-

est themselves in the Church's business as conducted there.

Thursday will be our great Auxiliary Day in the Triennial. The celebration of the Holy Communion, at 10 o'clock in the morning, will be the occasion of our United Offering of life and means, and in the afternoon of the same day, in Carnegie Hall, addresses will be made and the amount of the United Offering announced to us. The service and meeting will be freely open, and we hope may prove the occasion of renewed earnestness and vigor to us all.

AN EXPLANATION

RESOLUTIONS, which were adopted in Cincinnati, have been sent to the branches of the Auxiliary. These call for representatives, not exceeding five, from each diocese and missionary district, to take part in the Triennial meeting next October.

We want it definitely understood by all members of the Woman's Auxiliary that this representation applies only to the *business* meetings of the Auxiliary, the first of which will occur on the afternoon of Wednesday, October 8, to be followed by adjourned sessions, probably on Monday, the 13th. For the transaction of business the representation, by vote of the Auxiliary in Cincinnati, is thus limited.

For a fortnight, however, the Woman's Auxiliary expects to have a series of study classes and meetings, and to these, so far as accommodations will allow, as well as to the United Offering Service and the Triennial Mass Meeting, all interested members of the Woman's Auxiliary will be most welcome.

We hope that as soon as they are known the addresses of the five chosen representatives with their alternates may be sent to us, and we also hope to enroll the names of other members, who have not yet reported their intention of coming to New York, as they may decide to do so.

THE JUNIOR PAGE

A REPLY TO THE QUESTION: "HOW DO YOU PRESENT THE UNITED OFFERING TO CHILDREN?"

On a table in full view of the children place twelve boxes, containing flour, rice, stockings, a sweater, soap, medicine, a doll, candy, a story book, a picture of our Lord, a Bible, an empty United Offering box. All are covered until the talk begins. The children's curiosity being aroused, remove the covering and ask what each box contains, selecting them in the order given above. The child who guesses correctly opens the box and displays its contents. If no one guesses what is inside give the box to be opened to a different child each time. When you come to the United Offering box and say, "Who can tell me what is in the box?" let them shake it and see that it is empty. Then, "Was it meant to be empty? No? What is it waiting for?" "Pennies" is always the reply. "The pennies we bring each week as our offering or dues? No? What kind of pennies, then?" If no one says United Offering, let them read it on the box. "Well, what kind of pennies are United Offering pennies? Shall we find out?"

"Has anyone had a birthday lately? And what happened on your birthday? You received the beautiful doll you had been longing for, and then you had a party with games, and a cake with candles, and the girls and boys enjoyed your birthday too. Were you sad and unhappy? No? Glad, and happy when your playmates were having a jolly time also? So you were happier when you shared your happiness with others? Yes? And are there girls and boys who don't have presents and parties and good times on their birthdays? Where do some of them live?"

"I wonder if you girls and boys have anything else to be joyful over?" If they hesitate, hold up the box of flour, and they are quick to exclaim, "Plenty to eat!" "Are there girls and boys who haven't plenty to eat?" Show a picture of some and tell about them. Then go on with the other things, with a picture and story and illustration of each, clothes to keep them warm, health, school, toys, mothers and fathers who love them so that they always try to make them happy, and the Bible which tells of Jesus because of Whom all these good things come to them.

The children love to tell of the many things for which they are thankful. "Should we keep these joys to ourselves or share them with other girls and boys? And how shall we do it?" "By putting pennies in the box," they always say, to give them enough to eat and wear; doctors to make them well, and teachers to tell them about Jesus, and make them happy. "Well, if these pennies are going to give joy to others, what kind of pennies are they?" "Joy pennies!" "And a box containing joy pennies is a—'Joy Box.'" "So, when something happens to make us glad, shall we bring a penny for the joy box?"

"But is that all? Will pennies alone bring joy?" They think not. "What else is needed? Prayers, yes, that God may bless our pennies in giving joy. And what about the teachers, nurses and doctors who carry the joy? There are never enough; how can we help?" "We can study to be a teacher or a nurse." Yes, but until we are big enough to go we can ask God to send some one in our place. There is a prayer used by the Juniors and our mothers, too; shall we kneel down and say it now?" Then follows the prayer for more workers.

The illustrations used above are varied, of course, to suit the age and interests of the children; Thanksgiving, Christmas, Valentine's Day, etc., being used to good advantage. The United Offering box for the branch is left with the leader, who brings it to each meeting to receive the joy pennies, or one of the children is appointed United Offering Treasurer and sees that their joys produce pennies and prayers.

WE are all looking forward to the United Offering Service next October. Sometimes there is a question of how much the Juniors ought to do for the United Offering. We are glad to give this account from Western New York of the way a leader there interests the children in this Offering.

"**I**T has been suggested that we form our leaders into groups of three or four who live comparatively near together, and have each group try and meet at least once a year (in addition to our general meeting in May) and have a diocesan officer at each of the group meetings."

WITH THE PUBLICATION DEPARTMENT

WE would call the attention of our readers to the postal regulation which does not permit the postmaster to re-forward second-class matter to any individual without additional postage.

As many of our readers will shortly be changing their addresses for the summer we would ask that they notify us promptly of both their old and new address so that THE SPIRIT OF MISSIONS may be sent to them regularly, and not remain over in the post office.

WHEN the Business Manager a few days ago received the following letter he was glad to learn that his efforts were being appreciated by some of the readers of THE SPIRIT OF MISSIONS, for he knows that he cannot increase the circulation without help—the friends of the Church must co-operate with him. Here is the letter referred to:

"I am glad to hear you are aiming for 50,000 subscribers. For years I have been of the opinion that THE SPIRIT OF MISSIONS should be 'boomed.' Dead respectability is such a marked characteris-

tic of the Episcopal Church that it is always a pleasure to hear of a 'shake-up.' I have long regarded THE SPIRIT OF MISSIONS as the Queen of Church publications."

Let us make THE SPIRIT OF MISSIONS also the Queen of Church publications in point of the largest number of readers. What is needed is more action, greater enthusiasm and a better *esprit de corps*. Each reader should "boom" THE SPIRIT OF MISSIONS, for every new reader means additional interest in the worldwide work of the Church. How far can you do this among your friends?

THE subscription list of THE SPIRIT OF MISSIONS shows that very few of our public libraries have it on their tables. Readers will be greatly helping the cause of the Church if they will use their influence in interesting library committees to subscribe for the magazine.

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OF course we will comply with the request of the clergyman who writes: "I suppose a good many of the clergy pay for their subscription to **THE SPIRIT OF MISSIONS** in spite of the fact that it is so kindly sent to them free of charge. I want to do so, and ask you to send me a statement each year to remind me. I have just been reading the June number, and am again impressed with its great value."

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lands must appeal strongly to their imagination and the magazine will always prove a great source of enjoyment and instruction to them. If you know a Church family that does not realize what **THE SPIRIT OF MISSIONS** would mean to the children send the name and address to this office. We will do the rest.

THE **SPIRIT OF MISSIONS** is to be placed in the reading rooms of several trans-Atlantic liners sailing from New York and Boston. Church people who may be travelling across the Atlantic will be welcomed by an old friend when they enter the ship's library. Binding covers are to be supplied to the steamship companies so that the magazines may always present a good appearance. The Connecticut Branch of the Woman's Auxiliary has generously paid for twenty-five copies for this purpose. Possibly other branches would like to follow this good lead. Address the Business Manager.

THE RETURN OF AN OLD FRIEND

FROM September, 1910, to September, 1912, a missionary lesson for Sunday schools, prepared by the Rev. W. E. Gardner, was published in each issue of **THE SPIRIT OF MISSIONS**. When the *Missionary Magazine of the Young Churchman* was established this department was discontinued. In response to a widespread demand we shall begin in October, 1913, a new series of these missionary lessons, adaptable for senior work. Mr. Gardner will again be the editor. The general topic will be our work in China, to accord with the study course put out by the Board of Missions for 1913-14. The present department of junior lessons will be continued in the *Missionary Magazine*, with improvement suggested by the experience of the past year.

Every Sunday school teacher in the Church should be a subscriber either to **THE SPIRIT OF MISSIONS** or the *Missionary Magazine*. A school equipped with both these will have the material for teaching missions in all its grades. For special club rates write to the Business Manager, **THE SPIRIT OF MISSIONS**, 281 Fourth Avenue, New York, N. Y.

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Kearney: Rt. Rev. George A. Beecher.
Nevada: Rt. Rev. Dr. Henry Robinson.
New Mexico: The Presiding Bishop in Charge.
North Dakota: Rt. Rev. Dr. Cameron Mann.
North Texas: Rt. Rev. Edward A. Temple.
- Oklahoma:** Rt. Rev. Dr. Francis K. Brooke.
Porto Rico: Rt. Rev. Dr. Albion W. Knight, Bishop-in-charge.
Philippine Islands: Rt. Rev. Dr. Charles H. Brent.
Salina: Rt. Rev. Dr. Sheldon M. Griswold.
San Joaquin: Rt. Rev. Louis Childs Sanford.
South Dakota: Rt. Rev. Dr. George Biller, Jr.
Southern Florida: Rt. Rev. Dr. William C. Gray.
Spokane: Rt. Rev. Dr. Lemuel H. Wells.
Utah: Rt. Rev. Dr. Franklin S. Spalding.
Western Colorado: Rt. Rev. Dr. Benjamin Brewster.
Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Bishop of Cuba.

II. ABROAD

- Brazil:** Rt. Rev. Dr. Lucien L. Kin-solving.
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Cuba: Rt. Rev. Dr. Albion W. Knight.
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- Kyoto:** Rt. Rev. Dr. H. St. George Tucker.
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III

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IMPORTANT NOTES

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IN order to give our subscribers efficient service it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when the subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society*..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



ST. AGNES' SCHOOL, KYOTO, IS NOW REPRESENTED IN MANY PARTS OF JAPAN BY A FINE BODY OF GRADUATES
(See page 485)

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII

July, 1913

No. 7

THE PROGRESS OF THE KINGDOM

NORTH AMERICA'S loftiest mountain peak is now crowned by the Cross. Press despatches from Fairbanks, Alaska, announce that on June 7 Archdeacon Stuck and three companions reached the summit of Mt. McKinley, or Mt. Denali, as it is known by the Indians. Here, on the highest point in North America, they said the *Te Deum* and erected a large cross. These acts of praise and devotion indicate the spirit in which the feat was attempted and accomplished. The underlying motive was no mere desire to establish a record, as the party has now done, of climbing higher above the perpetual snow line than any other men in the world. It was a desire to bring within the range of human knowledge one more of the world's unknown spots and to mark it, in all its majestic isolation, with the sign of the world's redemption. It was an "adventure for God" different in some respects from that which for nine years has sent Archdeacon Stuck nearly 15,000 miles along the snow trails of the great Northland in order that he might carry the message of his Master's life and love to neglected Indians and lonely white men. But after all the

spirit was much the same, for men may build cathedrals or search the heavens for new stars or redeem slums or climb mountains for the glory of God, just as truly as they may preach sermons for His glory. One cannot help feeling gratified that a Churchman and a missionary should have succeeded in a feat that has hitherto baffled scientists and explorers.

ONCE again Americans have given to the world an evidence of ability to triumph over disaster. Chicago, Louisville, Baltimore, San Francisco, are examples of what Americans can do. They are more than material achievements. They are typical of a spirit that will not quail before the most adverse conditions. It is just that spirit that makes one confident that the people of this land are destined to do great things in the upbuilding of the Kingdom of God throughout the world. In this determined spirit the people of Omaha and the Middle West have set themselves to repair the damage done by the storms of last March. Out of the wreck and ruin of cities and homes new and better communities are being built.

The First Stage of Relief

Great calamities always help to shock the world into a clearer conception of human brotherhood. So far as our own country is concerned this was manifestly one of the results following the recent storms. The immediate response from all parts of the country to the appeal of the Red Cross Society helped to prevent what otherwise would have been a prolonged period of suffering. As good citizens, naturally, every one who could sent help. Then came the emergency funds, established by *The Churchman* and *The Living Church* for the purpose of aiding the people of our own Christian household, to provide immediate necessities of life and re-establish homes and churches. The response to this call has not been nearly so general and adequate as was the response to the nation's call for immediate physical relief. So far about \$10,500 has been given through these channels. An equal amount has been sent direct to bishops and local clergy. But the damage to Church property alone will approximate \$70,000. Help on this account is still needed. Doubtless congregations and individuals will continue to send their gifts to meet this need.

An Instance of What Needs to Be Done

The parish in Peru, Ind., is an instance of the continued need of help. Bishop White says that the people are embarrassed and discouraged. "They have made a gallant fight for the past two years to secure a new and suitable church. They had secured subscriptions sufficient to erect their edifice without debt. Their contracts are all let and now their building is a little above the main floor. While nothing has been seriously damaged, their ability to pay their subscriptions has been in large part wiped out. Failure to finish the church will seriously jeopardize the existence of the parish. The church was to cost \$16,000. Fully \$5,000 of this must now come from outside of Peru."

The Clergy Must Have a Living

The third necessary stage of relief must now be faced. Twelve or fifteen parishes, whose people have hitherto provided the entire support for their own clergy, are for the time being unable to give adequately for this purpose. Parishioners have seen their homes swept away, their business has been interrupted for months, if not entirely ruined, and,



THE FLOOD PUT AN END TO WORK UPON TRINITY CHURCH, PERU, IND.

in many instances, their accumulated resources have vanished. The Board of Missions has been in correspondence with the bishops of the stricken sections. Fully \$10,000 will be necessary to help supplement such salaries as the most severely damaged parishes will be able to give their clergy. Surely the Church will not withhold at this time the practical expression of Christian brotherhood that will enable faithful clergy to continue their work in and on behalf of communities that have suffered so sadly. Gifts for clergy support may be sent to the President of the Board of Missions.

ON June 1 the Treasurer was able to report that the offerings from all sources to enable the Board to meet its obligations were

The Treasury \$14,800 larger than
Outlook on June 1, 1912.

There is a gain in practically every item. The offerings from parishes show an increase of \$4,850, or about one per cent. Offerings from individuals are just \$580 larger than they were a year ago. The Sunday-schools have maintained their standards splendidly and have already sent to the Board \$167,383. This is \$133 more than was received in the entire last fiscal year. So once again the Sunday-schools have bettered their previous best.

While the Board of Missions is profoundly grateful for the excellent record made so far it is inevitable that July and August should be anxious months for its members. The income, though larger than a year ago, has not increased as rapidly as the obligations which the Board has been compelled to assume. All through the year the Board has been endeavoring to keep its appropriations down to the lowest possible mark in order that, with an increasing income, it might be able to report to the General Convention that the appropriations for the fiscal year ending August 31 had been fully met. Unless there is a speedy and large increase in

offerings during the next two months this result cannot be attained.

In July and August the parochial machinery has slowed down. Congregations are scattered; corporate offerings are impossible, save here and there in places where summer visitors gather. This, then, is pre-eminently the time for individuals to rally behind the Board and add to gifts, already made through parochial offerings, such individual gifts as will, in a measure at least, express the love of the donors for their Lord and their concern about the welfare of His work.

HIGH upon the roll of lovers of mankind will stand the names of the Englishmen who organized the Congo Reform Association nearly ten years ago. They brought startling charges against King

Leopold of Belgium for his campaign of cruelty in connection with the gathering of crude rubber by the natives of the Congo basin. They focused the attention of the civilized world upon an intolerable situation and brought to bear upon it all the forces of righteous public indignation. The five objects of the association were: 1. The abolition of atrocities; 2. The abolition of the main features upon which the slave system reposed; 3. The separation of the administrative from the commercial element; 4. Direct taxation in place of irregular demands for rubber; 5. Freedom of trade.

These have now been secured and last month the association disbanded. Its work affords an inspiring example of a great international duty worthily done. For twenty-five years the Congo country was the scene of some of the most ruthless savagery ever practiced by white men upon a dependent people—and all for rubber, "Red Rubber," as Mr. Edmund Morel, the secretary and one of the leading spirits of the association, called it in his startling and gruesome book bearing that title. It is said on

good authority that during the Leopoldian régime the Congo population was reduced from 20,000,000 to 8,000,000.

PROFESSOR TREAT is surely right in saying that "the Chinese leaders are face to face with the greatest task

The Need of the Orient

which has ever confronted men in authority." He speaks not simply as a distant observer, but as a profound student of history, and after two visits to the Orient, where he had the opportunity of studying at first hand the trend of Chinese political and social movements. The successful solution of China's problems will require men with the knowledge and the spirit to grapple with the difficult political and economic questions. But even greater is China's need for men who realize that every social and political question is ultimately a moral question and that every moral question is ultimately a religious question.

China may easily take upon itself a vaneer of western civilization. Only the men who realize as Professor Treat says, that "western civilization in its richest development is really Christian civilization," can lead China out into a worthy national destiny.

How Can the Need Be Supplied?

Where are such men to be found? China's past educational system has not produced them. For centuries the best brains of the nation toiled laboriously through long years of study and through somewhat grotesque, if searching, examinations to win political place and power. But Chinese officials, though highly educated, have been notoriously corrupt. This condition is the inevitable result of divorce between mental and moral training. The mere recasting of China's educational system into a western mould will not in itself produce the type of leadership the Orient needs. In Professor Treat's opinion it is

the Christian school and college that must supply China with rightly trained leaders. A surprising number has already been produced. Scores of young men, barely thirty, trained in mission schools with, occasionally some supplemental training in an American or English university, are holding important administrative posts in the Republican Government. They are bringing to bear upon the solution of China's task the knowledge of history and political economy acquired in Christian schools. But beyond that they have been infusing a new moral purpose into many of the channels of the national life.

The Wisdom of the Church's Pioneers

Nothing could prove more conclusively than China's need today the far-sighted wisdom of pioneers like the first Bishop Boone and Bishop Schereschewsky, who were largely responsible for initiating the educational work of the American Church in China. The men who for the past twenty-five years have labored faithfully upon the staff of institutions like St. John's University and Boone University, and the men who have taught patiently in many a preparatory school may well look back upon their work with satisfaction as they are permitted to see the realization of some of their hopes.

The Challenge of Present Opportunity

What finer challenge could there be to the educated Christian men of America than the present situation in China? It calls for the best of our young university graduates to reinforce the telling work of those already in the field. Here is an opportunity for life investment really worth while. It means training the men who within the next fifty years are to be the leaders of 350,000,000 people. But the challenge is not alone to those who can work in China in person. Every Churchman who appreciates the

importance of Christian education, every Churchman who realizes that the security of his home and to a large extent the possibility of his business rest upon a Christian foundation must, if he be true to his profession, endeavor to identify himself with the Church's educational enterprises in the Orient.

**Professor Treat's
Warning**

In a day when our American universities are receiving annually millions of dollars for equipment and developments good in themselves, but often educational luxuries rather than necessities, why is it that not one of our institutions abroad has ever received a really notable gift from any single individual? Half a million dollars invested in any one of our three Christian colleges in China and Japan would have larger results for the up-building of the Kingdom of God than ten million dollars invested in our already highly equipped American institutions. There is a solemn warning in Professor Treat's words: "Yesterday it was Japan, today it is China, and tomorrow it may be India, who seek to learn the secret of western success. Surely we will not be blameless if the Orient satisfies this desire with the husks of western civilization, rather than with the Bread of Life."

IN deciding that it is not expedient to share officially in the United Missionary Campaign planned for next autumn and winter.

The Board of Missions and the Laymen's Missionary Movement

Our own Board was one of the first to recognize the possibilities of the Movement and to wish it godspeed, as it did by formal resolution more than six years ago. Later the Board expressed its hearty

sympathy with the national campaign planned by the Movement, and authorized its officers to cooperate in it. This action was fully sustained by the General Convention of 1910, when at one of the joint sessions a resolution was adopted expressing satisfaction with the course of the Board and with the share taken in the campaign by members of the Church. Moreover, the House of Bishops adopted highly commendatory resolutions and appointed a committee of five bishops to express the good will of the Church for the Movement and to give it such counsel as might be desirable. All this action still stands. Not the slightest suggestion has been made that it should be rescinded or modified.

The United Missionary Campaign

If the United Missionary Campaign were to be conducted by the unofficial Laymen's Movement our Board would, no doubt, have agreed to share in it. While the Laymen's Movement is one of the agencies selected for most important work in connection with the United campaign, it is not the responsible body. The mission boards themselves are retaining the direction of the enterprise. This gives it an official character, quite different from the Laymen's Movement campaign of four years ago. It was this fact that gave grave concern to an earnest minority in the Board. Some feared that official cooperation at this time would retard rather than set forward progress towards Christian reunion. Others felt that if there was to be general official cooperation, it should be entered upon by the Board only after the General Convention had expressed its mind.

Churchmen and the United Campaign

The decision of the Board as such not to share in the campaign does not mean that all Churchmen will hold aloof from it. A number of the bishops have

already informed the president of the Board of their intention to request their clergy and congregations to share in any meetings to be held in their dioceses. Several leading laymen have accepted places upon local committees formed to further the plans of the campaign. While it would undoubtedly have been advantageous from some points of view if the Board had decided to share officially in the proposed plans, we believe that many of the practical gains hoped for can be secured through diocesan and local action.

Happily, the Church's recent record with regard to work for the furtherance of her Mission will prevent any one from thinking that the decision of the Board betrays any dulled sense of responsibility. Nor can any one fairly call into question the missionary spirit of those who argued that the Board should refrain from official action.

DURING July the International Opium Congress will be in session at The Hague. The discussions of the conference in Shanghai in 1909 and at The Hague in 1911 threw a flood of light upon the scientific and moral questions involved in the opium traffic. It now remains for diplomats, with the assurance of an aroused international conscience, to bring about such concerted action by the leading nations of the world as will lead to further and effective restriction.

The International Opium Congress

Great Britain has shown its good faith in the matter by the announcement, made in Parliament two months ago, that no more Indian opium should be sent to China. Under the treaty of 1911, providing for a gradual reduction in the amount of the drug to be exported from India, more than

Great Britain and Indian Opium in China

40,000 cases might still have been unloaded on the Chinese people. Thus ends one of the most unpleasant pages in the record of England's dealing with a less developed nation. No less an authority than the House of Commons has declared the opium traffic with China to be "morally indefensible." That England should be done with it is an occasion for thankfulness.

Whether China will be able to put an end to the cultivation of the poppy and the internal traffic in opium remains to be seen. Certainly a good beginning has been made and not a few officials have given full proof of their earnest desire to rid the people of a custom that has debased and degraded their life for more than a century. Those who realize most keenly the sorrow and shame wrought in Christian lands by the liquor traffic will be most patient with China.

ONCE again the Armenian Christian subjects of Turkey are experiencing bitter sorrow and suffering. Men have been drafted to the military service to fight against those whom they regard as brothers. In many instances their cattle and wagons have been confiscated for war purposes. War has ruined trade in the Mediterranean ports; locusts have destroyed crops and the price of provisions has soared upward with staggering rapidity. Everywhere are to be found weeping women and hungry children with no one to defend or provide for them. For many the only outlook is pain, desolation and death. Everyone will sympathize with the effort now being made by a committee in England, including among its members the Bishop of Hereford and Archdeacon Wilberforce, to save and educate some of these Armenian young people. The Treasurer of the Board of Missions stands ready to forward any gifts to this English committee.

Suffering Christians of the Near East

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THE SANCTUARY OF MISSIONS

THE UNIVERSAL ART

SOME duties are individual and special, and there is exemption from them for the many, but there is never any absolution from a duty for which a man has a capacity. There is one universal art, prayer, in which all may become well skilled and to the acquirement of which all must bend their energies.—*Bishop Brent.*

THANKSGIVINGS

WE thank Thee:

For putting it into the hearts of Thy servants to enlarge St. Margaret's School, Tokyo, and for the work accomplished in it and in St. Agnes's School, Kyoto. (Pages 465, 485.)

For the increased offerings of the Church for the extension of Thy Kingdom and especially for the Easter gifts of the Sunday schools. (Page 441.)

For granting success to the work of faithful men and women who have labored to end the importation of opium into China. (Page 444.)

For the example of generous offerings for Thy work given by the chiefs of Uganda.*

For the desire to set forth Thy love and glory manifested by the young men and women who are sailing this summer for the distant missions.

For awakening the consciences of Thy servants to work for the abolition of the Congo cruelties. (Page 441.)

INTERCESSIONS

WE pray Thee:

To prosper all work done in Thy Name and for Thy Glory in the schools and colleges of the Church, especially in St. Paul's School, Lawrenceville; St. Augustine's School, Raleigh; St. Margaret's School, Tokyo, and St. Agnes's School, Kyoto. (Pages 462, 465, 477, 485.)

To give peace and unity to the people of Mexico and prosperity to Thy Church in that troubled land. (Page 453.)

To strengthen our wills and our faith that we may seize present opportunities

*The Christian chiefs of Uganda some time ago decided to give two-fifths of their annual rent-roll toward the fund for the rebuilding of the cathedral at Mengo until the building is completed.

for the extension of the Church in this country. (Page 449.)

To increase among all Thy people the spirit of love and the will to seek and know the truth, that all prejudices and misunderstanding may disappear from among us.

To help all who shall share in the deliberations of the meetings of the General Convention to see clearly the vision of the kingdom Thy Church has been sent to establish.

To put into the hearts of Thy people to give freely of that Thou hast given them in order that the Mission of Thy Church may not be retarded by a further deficit. (Page 441.)

To give, wisdom, faith and vision to all teachers in mission schools, that they may be mightily used of Thee for the training of strong Christian leaders in all lands. (Page 472.)

To grant success to the effort now being made by the authorities of China to prevent the use of opium by their people. (Page 444.)

FOR MISSION SCHOOLS

O THOU true Light, that lighten every man that cometh into the world, do Thou in Thy mercy touch the hearts and lighten the understandings of all who teach and of all who learn in Christian schools, especially the schools of Thy Church in the Orient and in our land, that they may readily acknowledge and cheerfully obey all that Thou wouldst have them believe and practise to the benefit of Thy holy Church and their own salvation, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

FOR A GOOD PROFESSION

A prayer of Dean Alford.

O GOD, grant unto us that we be not unwise, but understanding Thy will; not slothful, but diligent in Thy work; that we run not as uncertainly, nor fight Thy battles as those that beat the air. Whatsoever our hand findeth to do, may we do it with our might; that when Thou shalt call Thy laborers to give them their reward, we may so have run that we may obtain; so have fought the good fight as to receive the crown of eternal life; through Jesus Christ our Lord. *Amen.*

BISHOP DOANE AS A MEMBER OF THE HOUSE OF BISHOPS

By the Right Reverend Daniel Sylvester Tuttle, D.D.,
Presiding Bishop

BISHOP DOANE became a member of the House of Bishops in 1869. The roll of membership then comprised forty-eight. When he died the number was one hundred and fifteen. One hundred and thirteen of them were his juniors in consecration. I venture the assertion that not one of the one hundred and thirteen was uninfluenced by his personality and his leadership.

He met with the House first in the General Convention of Baltimore in 1871. Being a bishop for forty-four years, he attended fourteen General Conventions. His place was never once vacant.

Mrs. Doane was a niece of Mrs. Whittingham, the wife of the Bishop of Maryland. I had been a young teacher in the home of Mrs. Olssen, a sister of the Bishop of Maryland. So it came about that Bishop Doane and I were fellow guests in the home of Bishop Whittingham. Another guest was the Bishop of Lichfield, once the great missionary bishop of New Zealand, Selwyn.

So began my life by the side of his life, and I want to avouch that the one senior, quite as much as the one hundred and thirteen juniors, has been influenced by his personality and his leadership.

Look into the Journal of 1871. You will find little from the Bishop of Albany in it, though he is there in the exuberance of his strong young manhood. But he is a junior and knows it and is modest. Yet you shall find two things indicative of how he thinks and of what he will want done some day. He thinks the Pope no true catholic guide. Witness his resolution adopted by the House: "We, the Bishops of the Protestant Episcopal Church in the United States of America, having our attention

called to the published report of the proceedings of the Old Catholic Congress, recently assembled in Munich, put on record the expression of our earnest sympathy with the heroic struggle for religious liberty now making by the members of that congress; and of our anxious hope and fervent prayers that God may give them counsel and might to maintain and carry out the determination to 'reject all dogmas set up under' any pope, 'in contradiction to the teaching of the primitive Church,' and to hold fast to the old catholic faith 'as it was by the apostles delivered to the saints.'" The sturdy challenge of no subjection to Rome, no, not even for an hour, permeated his entire episcopal life. Yet in the earlier days of his episcopate the elder evangelicals were much afraid of him. To them he was dangerously pro-Roman. I remember once in the House when Doane was offering a conciliatory proposition Bedell did not hesitate to quote "*timeo Danaos et dona ferentes.*"

The other resolution adopted by the House was—"that it be referred to the same committee to consider whether any action be needed to provide for the use, on certain occasions, of the order for the administration of the Lord's Supper or Holy Communion, without the use of the order for Morning Prayer or the Litany, before or after." Here was foreshadowed the work which he was to do as helmsman and as laborer at the oar in the valuable revision of our Prayer Book of 1892, along the lines of simplicity, flexibility and enrichment.

I know not any one in the House whose make-up and outworking had more of the *suaviter in modo et fortiter in re* in them. He was firm, and wise in his firmness. He was fair, and sweet in his fairness. Witness in the last Gen-

eral Convention—alas, that it must be counted his last—how his own words helped mightily to calm the disturbed waters that were tossing themselves around the amendment to Canon 19. "The clause which restricts to the Bishop the right to give permission to those who are not ministers of this Church to make addresses in any of our churches on special occasions, was not intended to alter and cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book or Ordinal, which restricts the ministry of the Word and Sacraments in our congregations to men who have received episcopal consecration."

In the General Convention of 1874 he was placed on the Standing Committee on Domestic Missions of the House. He wrote his report, ending with these stirring words: "Underlying the plain condensed recapitulation of results, and illuminating the rare statistical tokens of success, which occupy the greater portion of these reports, is the abundant evidence of self-denying devotion, which assures us that in these rich Epiphany offerings, these manifestation gifts of life and time to Christ the King, there has been given not gold only, with the incense of earnest prayer, but the myrrh of sacrifice, bitter to many, but making fragrant and sweet of savor all we can give to God."

After this he is continuously upon committees of the House—on Missions, on Canons, on Amendments to the Constitution, on the Hymnal, on the Standard Prayer Book, on Relations to Foreign Churches, on Liturgical Revision, on Commission for Reunion. For some years he was bishop-in-charge of the American churches on the continent of Europe, and his wise counsel in this field has always been cordially and gracefully given to me for the asking. For six years he was chairman of the House, a most helpful assessor both to Bishop Williams and Bishop Clark. It would be difficult to point out whom in the House he did not help, and what in the doings of the House he did not have a hand in.

Our brother and our father! God has called him Home. We shall miss him sadly in the meeting of the House next October. God's will be done! His life was a chieftain's life of heroic duty, even when bodily tremors came and home desolation and heart loneliness. His death was also a heroic chieftain's death—in the harness, on the field, with faithful uplook to his Master's flag, the Cross, and dutiful outlook upon the Master's cause of missions. God's peace is his. We leave him to such peace unspeakable, and we mean to try with God's help to trudge on cheerily yet awhile along the way he trod.

BISHOP DOANE AS A MEMBER OF THE BOARD OF MISSIONS

By the Reverend Reese F. Alsop, D. D.

AT the World Missionary Conference in Edinburgh, June, 1910, Archbishop Davidson in his opening address claimed for missions the central place in the life of the Church. It may be safely said that such was the place given them in the thought and life of Bishop Doane.

When, in December, 1897, I became a member of the Board, I found him acting as vice-president. As a presbyter in 1868 he had been elected a member. Though then rector of St. Peter's Church, Albany, he began at once that habit of regular attendance which continued through all his after years. In

1886, as one of the fifteen bishops constituting, with fifteen presbyters and fifteen laymen, the elected membership, he was chosen as vice-president, and as such presided at the meetings. In that office he continued until in reorganizing the Board the last General Convention provided for an elected president and selected Bishop Lloyd for that position. So it came to pass that for twenty-four years Bishop Doane presided over our meetings.

As one thinks of those twenty-four years of service one wonders at the regularity of his attendance. In spite of the fact that he lived not in New York, but in Albany, where the pressure of a diocese was upon him, he was rarely absent. His plans and engagements were evidently made to yield to the claims of the Church's Mission. Board-day was never forgotten, and so of one thing we were practically sure—that our chairman would be in his place.

As a presiding officer he was exceptionally efficient. Courteously regardful of the rights of every one in debate, he had the faculty of expediting business. While not insisting martinet-like upon every tittle of parliamentary law, while indeed encouraging and permitting when the case demanded a very free discussion, he none the less got things done. Always interested in the on-moving of the great cause, not seldom inspiring by a suggestion thrown out, he was in very deed a leader. In those days when the Board often fairly staggered under the load of details, his skill in management was of vast service.

Another marked trait of his presiding was his absolute impartiality. That, indeed, was a characteristic of the whole Board. Questions of Churchmanship were never allowed to intrude. Whether men were high or low or broad was never asked. Are they good, true, without reproach, likely to be efficient, worthy in character of the Church's confidence? Back of such considerations the Board felt that it had no right to go. And that feeling was peculiarly

exemplified in its chairman. From what he said and did in the chair no one could have assigned him to any party or any school of thought. Broad-minded, perfectly fair, genial, kindly, lovable, we remember his service with gratitude, and without a criticism.

As our thought runs back over the years we think of his splendid optimism. He never allowed himself to be discouraged. He sought always to inspire the rest of us with his own high hope. At the bottom of his mind was the thought and feeling that we were doing the Lord's work—and the Lord's work cannot fail. There may be checks and delays, there may be hours of defeat and discouragement, there may be obstacles to overcome, there may be a temporary failure on the part of the Church to respond to the work's demands, but if it is the Lord's work, the Lord Himself will see that it goes on.

So he abode among us. During the last three years, years of failing strength, years when those who loved him watched with anxiety his tottering steps and could not escape the thought that soon the place that had known him would know him no more, he still, when he could, attended our meetings. It was meet that when he came in and when he went out we should rise and stand. It was not the bishop whom we thus were glad to honor, it was the man tried and true, the man whom the long years had purged and sweetened, the man to whom the discipline and sorrow of his latter days had given, as it seemed to us, something of a halo.

And so at the very end of his earthly career he came to the Board. We shall not forget his coming in and the hush it brought. We shall long remember how, supported by two, he went out and left in our saddened hearts the wonder whether we should see him in his place again. Within two days the Lord took him—and could we of the Board hear that Master's welcome "Well done," there is not one of us that would not from the heart say "Amen."

A BISHOP'S VIEW OF THE BOARD OF MISSIONS

By the Right Reverend J. D. Morrison, D.D.

Several weeks ago there appeared in one of the Church papers a letter from a Connecticut clergyman commenting upon the difficult financial situation confronting the Board of Missions. The three main points of the letter might fairly be summarized thus:

Is the board wise in promising the bishops, in advance, that it will place in their hands certain definite amounts, at regular intervals, during the year, in the faith that the total needed will be given by the Church during the year?

Is the board wise when, instead of "cutting the garment to fit the cloth," it increases its appropriations, in response to the urgent requests of the bishops, to enable them to meet some of the pressing needs they see about them?

Would the sudden abandonment of some prominent mission work supply a dramatic and effective appeal to the Church to do its duty?

These are questions well worth considering.

A copy of the letter with the request for comment upon it was sent to a number of bishops whose dioceses or districts are aided by the Church through the Board of Missions. While not originally written for the press, the following statement from the Bishop of Duluth seemed to the editors so suggestive that the bishop has consented to its publication. Comments from other bishops will appear in later issues.

IF the clergyman of the Diocese of Connecticut were in my place and had to face the problems that confront me every day I am sure he would be of a different opinion.

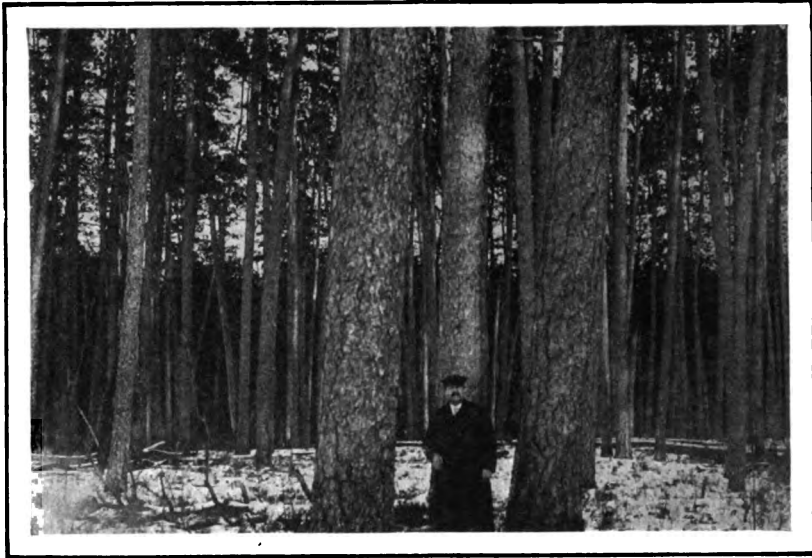
Connecticut is a long distance from northern Minnesota geographically and historically. I live in a new country. The Diocese of Duluth covers 57,000 square miles, a larger area than the whole of England, and nearly twelve times as large as Connecticut. Our land is in process of settlement. We have great areas of forest wilderness where Connecticut could easily be hidden, and where the pioneer is now building his log cabin, and trying to secure a home for himself and family. We have great Indian reservations where there is a larger population of red men than ever inhabited Connecticut. We are a long way apart historically. The first settlers reached Connecticut in 1636 and the first missions of the Church were planted there in 1707.

Breck and his associates, creeping up the Mississippi, founded a mission at the hamlet of St. Cloud, on the southern

edge of the Diocese of Duluth in 1856. But practically the wilderness of northern Minnesota was not opened up for settlement until the Northern Pacific Railway was built in 1871, that is forty-two years ago. Until the year 1895 this territory was included in the Diocese of Minnesota. In that year it was set off as the Missionary District of Duluth, and in 1897 a missionary bishop was appointed. Ten years later it became a diocese.

Connecticut also for a long time was a missionary field depending on the societies of the Mother Church, whose "first foundation, and long continuance of nursing care and protection" are gratefully acknowledged in the preface of our Prayer Book.

I have seen some of the tokens of that affectionate solicitude, the massive silver communion plate, the candelabra, the altar cloths and the service books that came across the ocean for the missions in the colonies. I have read how deeply the Mother Church was aroused to the necessity of providing for the spiritual necessities of the colonists and how the Society for the Propagation of the Gos-



DULUTH STILL HAS LARGE AREAS OF FOREST WILDERNESS IN WHICH THE AVERAGE NEW ENGLAND STATE WOULD BE HIDDEN

pel, and I presume, also the Society for Promoting Christian Knowledge, grew out of the necessity of providing for the needs of the American plantations. These noble societies found devoted men for the work, and it paid their salaries. For more than seventy years it continued so to do, until the Revolution compelled a "sudden abandonment of" this "prominent mission work."

The withdrawal of the Society for the Propagation of the Gospel was an overwhelming calamity. The sudden cessation of its work was a blow from which the American Church has not yet recovered.

If Connecticut, settled for 125 years, and enjoying the long continuance of the missionary care and protection of the Society for the Propagation of the Gospel could barely survive the sudden abandonment of its mission work, would it be fair to expect that a Western community, settled during the last forty-two years, and in which the Board of Missions has been carrying on aggressive work for sixteen years, could hope to escape calamity if this mission work were suddenly abandoned? Of course,

I take the Diocese of Duluth only as an illustration, as the part of the field with which I am most familiar.

And now a word regarding the policy of the Board of Missions, which promises the bishops the sum of money it will give to their mission work for the coming year, and dares, when we tell of our pressing needs, to hope, and to act on the hope, that the Church will do greater things in the future than in the past.

What other policy can the Board adopt? Suppose it were to say: "We cannot tell you what we can promise for the coming year. Perhaps we can give the same amount as last year, perhaps half as much, but we will only give the amount we have received. So as we get very little before Easter we will probably be able to give you nothing until that date."

What would happen to our work?

Has my Connecticut friend any idea of the difficulty we experience in securing useful and competent men? The meager salaries, the privations, the loneliness and isolation, where perhaps the missionary is 100 miles away from the next parish, demand devotion and cour-

age. The temptation is strong to seek a place where the conditions are not so stern. How necessary, then, if the workman's bread is scanty it should be sure.

Well, the policy of the Board of Missions enables the Western bishop to say to those heroic self-denying men, your stipend will be promptly paid. For sixteen years the Board of Missions has enabled me to give that promise; and the "faith" of the Board, and the splendid help of that heroine of missions, the General Secretary of the Woman's Auxiliary, and the noble army of Christian women behind her, have enabled us to hold, and advance the picket line of the Church's battle in this portion of the field. Sometimes our Eastern friends in their kindly sympathy have seemed to think that the Western bishops in new fields were called to endure a good deal of hardship.

I think such friends are mistaken. The bishops in the West have counted the cost, and are perfectly content to do their little day's work with any trifling privations it may involve. I know one of those men; he is getting up in years. The other day the insurance company told him it could not carry his accident policy any longer, which gave him some concern, as he has been in a number of railway wrecks. He has had his share of experiences, grave and gay.

One January evening he had to cross the Beaulieu prairie—twenty-three miles in a blizzard. The livery man said he would not make the venture if the whole barn were offered, but the bishop resolved to keep his appointment, and in the darkness and the blinding storm he was guided safely to his destination. They said he hazarded his life, but it did not trouble him. In the course of one visitation, when he came to an Indian mission, he found that an Indian catechist had been frozen to death. It was a somber and sad experience but it gave him no idea of personal hardship.

Once he had a hard day's travel; he had driven twenty-three miles from the Wild Rice River to F.—then crossed

the horrible Indian trails, forty-two miles to the Clear Water Crossing. He had been at it from daylight and it was now eleven at night. At this Crossing there was a lumber camp, the only habitation, and his destination at the agency was eighteen miles beyond. He needed rest for himself and his worn-out horses. When he drove up to the rude building a workman peered out at the door.

"Can you take care of me and my team for the night?" asked the bishop. "No, sir," was the answer. "We have no room." "Well, I am the bishop of —. I am on my way to the agency and you must take care of me." "Sorry," was the reply, "but we have no room. Say, Mister," continued the speaker, "what is the news?" These men were forty-two miles from a post office, and got a mail once a fortnight.

"Biggest news," replied the bishop, "you ever heard. Admiral Dewey has sailed into Manila Harbor, whipped the Spanish fleet, and taken possession of the islands." In dashed the man crying. "Get up, boys, get up. Big news from the war."

The bishop took in the situation promptly. In a moment he was in the room, surrounded by thirty half naked "lumber jacks." The spirit of patriotism was as keen in these rough men, in the heart of the forest, as in the great centers of the republic. The man that told them about the war owned the camp. There was a good berth for his wearied team and there was the best accommodation they could give him for himself. At daylight they sent him on his way and at night when he returned after his day's work they made him welcome, and saw that he was called at early dawn the next morning to go his way to keep his next appointment.

Many other things one could tell of this bishop—his experience one winter night crossing a great lake on the ice, when some of his Indian friends were frozen, a rare experience for an Indian; how his friends the "lumber jacks" once captured or commandeered a hand car

for him and carried him ten miles to enable him to hold a service; how the cold once gripped him as he was driving thirty-five miles across the Roseau Swamp—it was forty-three degrees below zero and a wind blowing and for a little he feared he could not endure it, but I do not think he ever thought these things worth mentioning.

Once after a hard day's journey accompanied by an Indian deacon the old bishop came to one of the missions. His friends were glad to see him and had prepared a feast.

When the little company of chiefs and head men sat down with the bishop and the deacon at the humble board, a platter with some sort of stew was set before the bishop.

"Blank," said the bishop to his deacon, "what is this?" "Don't know," said Blank. "May be he is rabbit." "These are pretty long bones for rabbit," replied the bishop. "Are you sure it is not dog?" "May be he is rabbit," replied Blank, "and may be he's dog."

Blank and the bishop got along all right, but I am sure if the Board which has so nobly held up the hands of that old Western bishop were compelled to reverse its policy and oblige him to say to his missionaries: "My children, I cannot promise to give you your little stipends this year," he would feel he had

been obliged to eat dog beyond peradventure.

What he would do in such a case I cannot say. Perhaps he would "go East" and try to raise the money the Board could not give him. But that would be a last resort, and a greater hardship and a more bitter experience than any little inconveniences that his pioneer work now involves.

I think the faith of the Board of Missions is the faith that God demands and approves. I presume it was not "good business" for the starving widow of Sarepta to make a little cake first for the prophet before she provided for herself and her child. But it was the wise thing to do. It was a foolish thing for Joshua and his men to tramp round and round the walls of Jericho, which stood in their way, an invincible barrier, but by faith the walls of Jericho fell down. And today in the Kingdom of God, His servants are still called to make ventures of faith if they are to be counted worthy to win.

Some of the men they have placed in the field have given all they can to advance the Master's Cause. I am sure that kind and generous and sympathetic friends, like my brother of Connecticut, will first kneel down and pray for us, and then rise up and say: "We will not let you fail."



IN THE DIOCESE OF DULUTH EPISCOPAL TRAVEL IS NOT ALWAYS CONVENTIONAL FORMS



A BADLY DAMAGED CLOCK TOWER CLOSE TO THE HOUSE OCCUPIED BY THE DEACONESSES

DOMINGO DE SANGRE IN MEXICO CITY

By the Reverend William Watson

NOW that peace has settled on the city and the ordinary noise of the streets is heard again, it all seems like a horrible dream since that dreadful *Domingo de Sangre* (the Sunday of blood).

I went to church at 7.30 as usual. To my surprise Deaconess Affleck and Miss Whitaker did not appear until long after the time for service. When they came they said that there was a great *boia* (mob) in the Zocalo and that the cars had stopped running. After the service I started out to find about the trouble. There was a noise that at first I thought was the ordinary fireworks display customary at church festivals, but the sound of bullets whizzing overhead told another story.

All was confusion and no accurate report could be obtained as to what had happened. Then wounded people came running by and then the badly wounded carried by friends. I went up near the Zocalo; not too near (my house and the church are only five blocks away), but near enough to see that the plaza was full of dead, men and horses. Peo-

ple told me that Felix Diaz had taken the palace. We had service again at 10.30, with one person present besides the deaconesses. Then, as it seemed unwise to let them go alone, I walked towards their house, which faces the *cuidadela* (city fortress). Half way there the sound of Gatling guns began, with a booming of cannon as a bass accompaniment. A block further on and we were stopped by the Red Cross men and told that we must not proceed. So we went to the home of Mrs. Garies, a Mexican lady, the chief stay and standby in the Mexican congregation at San José church. She took the deaconesses in, while I went on to the *cuidadela* to see what I could do for the two ladies who live with the deaconesses. I took a roundabout way and hugged the sides of the buildings, as there was a continual singing of bullets overhead.

As I reached the corner of Bucareli and the street leading into the *cuidadela*, "stop firing" was sounded. There was Felix Diaz and his aides on horseback and the cannon and Gatling guns in front of the clock and the corner beyond.

Finally a sheet was tied to a pole, and under a flag of truce they went into the *ciudadela* and I with them as far as the house of the deaconesses. There I found two very frightened ladies, who rushed into the hall, and with "Here, take this," a roll of money was thrust into my hands and then some more money and trinkets, all the while telling how a Gatling gun was on their roof and about a hundred other terrors.

It was then one o'clock and we suggested that lunch be made and I went out to size up the situation. After the lunch we all went out just in time to see Felix

never be known, but that day's toll is reckoned at 300 killed and 1,000 wounded.

Monday was a day of expectation. Something had to happen and we could not understand why it did not. All business houses were closed and all that could claim protection of a foreign government were flying their proper flags. Streets were deserted, and, in the days that followed the city might have been a city of the dead with troops guarding the tombs. Every day I went up as far as the cable office and many a time I would be the only person on the street.

Tuesday morning the firing began and



THESE SHOPS WERE EFFECTUALLY PUT OUT OF BUSINESS

Diaz take formal possession of the *ciudadela*. As it seemed most unsafe to stay in the house, one of the ladies went with me to Mrs. Garies with a lot of stuff and then we all returned to the house again to take bedding, clothing and as much else as we could carry with the help of a *peon*. We left the *portero* in charge and that was the last we saw of the house for many days. At five o'clock the firing began again, this time the Government forces attacking. Then came the silence of night and the end of the most tragic day Mexico has seen. The number of killed and wounded will

almost the first cannon ball to come my way entered a house 150 feet from mine and killed a nun at her devotions. I went up to Mrs. Garies' and we stood on the balcony and watched the men file up on each side of the street and go into battle, just around the corner. They were a frightened looking lot, very quiet and very tired looking. The only volunteers of the Mexican army, the women (*soldaderas*) were with them with baskets of provisions. Many of these poor women were weeping and sobbing as they marched along. After all, the real sufferer in war is the woman who waits



MEXICAN TROOPS ON THE ZOCALO

on, or waits for him who returns not. I took a picture of the men going into battle, but it means nothing. It lacks the screeching of shells, their bursting in mid air and the patter of grape on the roofs and streets, the whistling of Mauser bullets and all the attendant horrors.

Every night there was just enough firing to disturb slumber and keep one anxious. There was no protection from cannon balls, but in order to give a sense of security I hung a mattress over one of my windows in direct line of fire in the hope that it would stop a Mauser bullet. In Mrs. Garies' store we had a tent of mattresses under which the ladies would hide when the firing was at its worst and then as soon as it stopped we would go out into the *patio* and pick up the grape. Each day was a little worse than the preceding until Thursday, when the firing was terrible. Cannon balls entered houses all around me and many were killed in my neighborhood. I saw the butcher's boy shot down in front of my window, and a woman just "crumple" up. That best describes the way the wounded fall.

By Thursday the food problem was serious. I had bought two kilos of very tough meat and its very toughness made it last forever. Charcoal gave out and what little could be obtained cost from \$4 to \$6 gold a bushel. For several weeks all small cooking was done with alcohol.

Friday the firing began with the vigor of the day before, and it seemed best

to remove all people from Mrs. Garies' house. An automobile was secured from the embassy; we piled the ladies inside, stuffed the coach full of bedding and food and off they went in a hail of bullets. I did not see them until the following Wednesday.

I was the only American in my part of town. The storekeeper in front of my house tried to sell me everything he had on credit. He was afraid of looting and was willing to take his chances with me. He little knew what risks he was running.

By Saturday I was a wreck. I had stood on one side of the street and watched a hail of grape on the other; a Mauser bullet had struck just above my head and knocked down stone and mortar all over me: the horror of dead men in the streets and the smell of burning men and horses, combined with the roar of continuous battle and the feeling of absolute helplessness, were enough to rack any one's nerves.

Sunday morning was quiet. All the church bells were hushed and the churches closed, as they had been for the past week. We heard that a truce was on and I hurried up to Tres Guerras to see how the deaconess' house was. When I was stopped in one street by the soldiers I went around another way and finally got through both lines, and into the park by the *cuidadela*. It was an awful sight of destruction. The deaconess' house was untouched and, gathering up a few things, I started back.



ONE OF MEXICO CITY'S SHOT-SWEPT STREETS

After noon I started again with her servant to collect some more things, and as soon as we had arrived between the two lines, firing began again, and we scurried out as best we could under a hail of bullets. It was a wicked thing. The people had been assured that the truce would last until Monday in order to give them a chance to get away. When the firing began the streets were full of people, carrying their treasures to safety.

It would have been funny at any other time, to see what they considered their "family plate." Parrots were much in evidence, always without cages, they being too bulky to carry. Cries of terror went up from the frightened women when the cannon balls began to fly and the people ran like rats to their holes. By the time I reached home not a soul was to be seen and we sat in the far side of the house and listened to the noise of cannon balls overhead, the whistling of Mausers and all the terror by night over again.

We were without light and police protection for a week. On the second Monday the police began to appear again at some of the street corners, but they were unarmed! By Tuesday the food problem was getting serious and we longed for the end. A young Englishman walked down town with me, and after some lunch we went out to Valbuena, where the dead were being burned. On our return we heard the church bells begin to ring and the streets filled with people very quickly. Madero had been

taken prisoner. All the time the firing kept up until finally the cathedral bells began. Then there was peace, and such excitement among the people! I shall never forget how they paraded up and down San Francisco street shouting and hugging each other, the tension of overstrung nerves let loose!

The next morning, by coaxing and bluffing the deaconess and I managed to get through the lines around the citadel, to her house. We found a mess there. A cannon ball had gone through two rooms and torn the walls to pieces, but, strange to say, beyond covering everything with dirt, very little damage was done. If it had set fire to the room, as in so many other buildings, there would have been a total loss, as the house is an "American" built house. How we blessed the old Spanish way of building, and especially brick pavements for roofs! That old construction saved the city from conflagration and much loss of life. Where buildings were set on fire they burned within their own walls and often only one room would burn out.

We escaped by a miracle. Why my house or San José Church was not hit is a mystery. Houses were struck and people killed all around me. Mauser bullets buried themselves in the wall of my house and in the church, but not a window was broken. Cannon balls passed close to the dome of the church, on both sides, one hit the tower, but no damage was done. Our only protection and help in that time of trouble was the Good

God, and who shall say that He did not send His angels to keep charge over us? The petition in the Litany, "From battle and murder and from sudden death, Good Lord deliver us," has become a very real petition in these troublous times.

The ten days were not without their funny side. The German lady living next to Deaconess Affleck was very much excited and asked me if they ought not to leave that neighborhood. On being advised to do so she remarked, "Oh, I do wish my bread was baked. I cannot go until I get it out of the oven." For a half hour she raced back and forth between the oven and the front door. When the bread was baked she fled, leaving it behind.

When the Gatling gun began on the roof of the deaconess' house the younger of the two ladies there began to get hysterical. The other said, "Now keep quiet, child, don't get excited, I'm going to vaccinate you," and vaccinate her she did, and it took, too.

One bright young woman of the congregation was much upset when the soldiers tried to place guns on her roof. She insisted that she was not a Mexican, but a German, and for that reason they should choose another house. The soldiers went away and she got a red blanket, a sheet and a black shawl and proceeded to make a German flag, and she

was respected for her flag. She remarked that she was afraid an American flag would not be respected, and certainly, in a sense, she was right.

White flags flew everywhere and they were not respected. The funniest white flag displayed was that of a *pardiosera*—a beggar woman—who carried on her trade with a white flag stuck in her *sombrero*. But the horrors and smells kept us from enjoying the humorous things.

The worst part of the battle and the overthrow of Madero and his murder is that peace has not been obtained for the country. The end seems far off.

¶
AT its commencement last month Harvard University conferred the degree of D.D. upon Bishop Brent of the Philippine Islands.

¶
ON Whitsun Day five students of St. John's University, Shanghai, were baptized. These young men, like the five baptized a few weeks before, received the sacrament with the consent of their parents.

¶
WJ. MILTON COLTON, a Philadelphia banker, who died recently, bequeathed \$350,000 to the various mission and benevolent boards of the Presbyterian Church.

SOME THINGS NEEDED

I—For a Japanese Mission.

1. A phonograph: a discarded Victor will do.
2. Some good records, especially familiar hymn tunes.

II—For Mahan School, Yangchow, China.

1. Two hundred class room desks. Cost \$2.50 each.
2. One large desk for teacher in main school room. Cost about \$20.
3. Four small desks for teachers in class rooms. Cost about \$15 each.
4. One clock. Cost about \$7.

Particulars will be supplied by Mr. John W. Wood, 281 Fourth Avenue, New York City.

FOR the present fiscal year the appropriations of the Board of Missions for work at home and abroad total in round numbers \$1,400,000.

To meet these appropriations the Board must supply \$117,000 every month in the year.

This means that every day during July and August the Board must send an average of \$3,800 for the support of the Church's Missions in 40 home dioceses, 23 domestic missionary districts and 10 foreign districts.

This amount makes possible the service of 23 bishops and 1377 missionaries in the home field, of 10 bishops and 315 missionaries abroad with 861 native helpers.

Besides it maintains many schools, hospitals and orphanages and provides the services of the Church in a large number of churches and mission chapels.

This daily expenditure of \$3,800 makes possible a multitude of helpful things.

Are there not some readers of THE SPIRIT OF MISSIONS who can and will enjoy the luxury of knowing that for one day they have each provided every dollar of expense connected with the Church's world-wide work?

For \$9 a missionary bishop can be supported and his travelling expenses paid for a day, in one of the domestic districts.

For \$100 a great educational institution like St. John's University, Shanghai, or St. Paul's School, Lawrenceville, Va., may be kept open for a day.

For \$1 a day half a dozen day schools or a kindergarten may be kept at work for children.

For \$2 a day the services of a deaconess or nurse may be maintained.

For \$25 a day a mission hospital like St. Luke's, Shanghai, may be kept open caring, as it will, for 80 or 90 patients in its wards, for 100 or more in its dispensary. Last year more than 250,000 treatments were given in the mission hospitals of the Church.

The fiscal year closes August 31st. July and August will contain sixty-two anxious days for the Board of Missions. Will the income equal the expenditure?

The Board is not carrying this burden of anxiety on its own account. It is the representative of every congregation and individual in the Church. It has been chosen by the Church's representative bodies—the General Convention and the Department of Councils—to administer the enterprise.

If every reader of THE SPIRIT OF MISSIONS could see his way to give at least \$1 a week during July and August a good many threatening difficulties would be put out of sight.

NEWS AND NOTES FROM FAR AND NEAR

BISHOP AVES has erected a simple hospital bearing the name of the "House of Hope," at Nopala, Mexico. It is in an isolated section, several hours by horse-back from Mexico City up the mountain trails. It is in the midst of a rather scattered population of about 10,000 Indians who are at present almost, if not entirely, destitute of any means of physical relief. Often broken limbs go unset and persons with serious diseases are uncared for. The building is complete, but now stands practically idle until a physician, preferably a married man, and a nurse, can be secured. Persons willing to volunteer for such service may address Bishop Aves, Apartado 151, Guadalajara, Jal., Mexico.

NO commendation can be too hearty of the parish treasurer who hurries missionary gifts to the Board of Missions instead of letting them lie in the parish treasury. This is the way the accounting warden of St. Peter's, Philadelphia, does his work. He wrote the other day:

"I have unexpectedly received \$200 for foreign missions and \$600 for domestic missions from a member of the congregation who in all probability will not live to make another contribution. \$9.38 was sent to me for general missions. I enclose you my check for \$809.38."

THE mission of St. John the Evangelist, Essington, Pa., connected with Christ Church, Ridley Park, has about thirty communicants. Its apportionment for the present year was \$8. The congregation has given \$166.01. The rector says that the amount of the apportionment is so small that he really doesn't know just what it is, but it is so

insignificant that the congregation will not pay much attention to it. At all events, they do not propose to be limited by it.

BARON YUN CHI-HO, a former Korean cabinet minister and a prominent Christian, who with five other Koreans was recently convicted on a charge of having conspired to kill Count Teranchi, Japanese governor-general of Korea, has been granted a new trial by order of the Supreme Court. The court holds that the evidence was not sufficient to substantiate the charge of conspiracy.

AFTER hearing the Rev. Arthur M. Sherman speak of the opportunities before the Church in China today a layman of Grace and St. Peter's Church, Baltimore, sent the rector \$1,000 to be added to the New China Fund, while a young woman sent \$50 which she saved from her allowance.

FOURTEEN English speaking children in Guadalajara, Mexico, though their Lent was filled with wars and rumors of wars, joined with the Sunday schools of the Church throughout the world in making their Easter offering. It was a good one, too; \$15.36. It is especially good when one remembers the great financial as well as other difficulties under which American people are at present living in Mexico.

ONCE again the Sunday schools of the diocese of Pennsylvania have made a splendid record in their Easter offering for missions. The Treasurer reports the results so far to be \$32,871.48.

WANTED: A MAN FOR TAMPICO

ARCHDEACON LIMRIC of Mexico has resigned to accept work under Bishop Knight in one of the West Indian districts. Bishop Aves has appointed as his successor the Rev. A. H. Mellen, who for several months has been in charge of the English-speaking congregation at Tampico. Some years ago Mr. Mellen was one of the Church's staff in Cuba. Like Mr. Limric, he speaks Spanish and will therefore be particularly effective as Archdeacon of the native work. His appointment to his post leaves Tampico unprovided for. Both Bishop Aves and Mr. Mellen are anxious that the English congregation in this important Mexican port should not be left without a leader. Information concerning the work can be obtained from Mr. John W. Wood, of the Church Missions House.

¶

CHINESE PARLOR MEETING

THE Chinese Church is learning the use of parlor meetings. On a March evening, about twenty Chinese gentlemen, several of whom are not Christians, met at the home of the Rev. S. H. Littell, in Hankow, to hear the Rev. T. F. Tsen describe his work during the last three years in Shihnan. Mr. Tsen is the clergyman sent and supported by the Hankow Board of Missions for work in the extreme western section of the district, where no American missionaries are resident. His story was listened to with interest, and when, in reply to an inquiry as to what was needed most (how like an American meeting it sounds!), Mr. Tsen said that \$3,000 should be given to buy property that is now being rented, it was enthusiastically resolved that immediate steps should be taken to raise this amount among Chinese in and near Hankow. Four of the gentlemen present undertook to collect the funds.

N. B.—Four of the MEN—not the women of the auxiliary.

GIVE THE BOYS A CHANCE

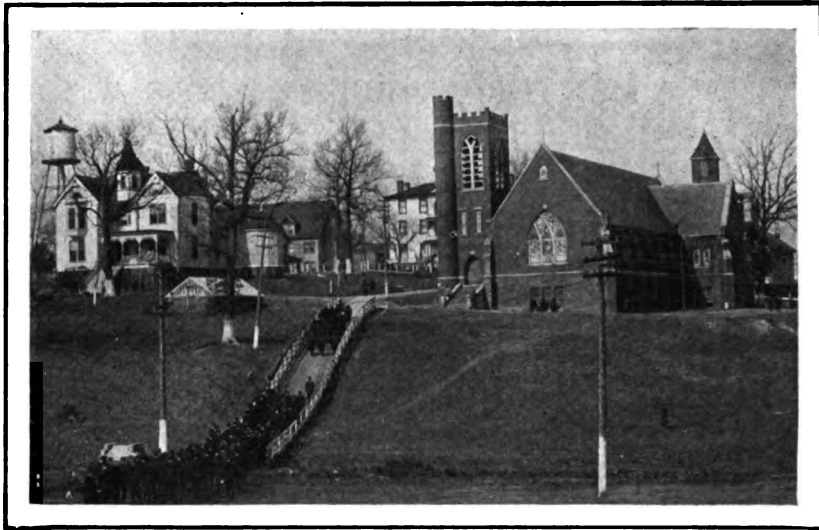
ONE of the perplexing questions facing a pioneer missionary in an isolated section of the West is how to educate his children. The editor knows a devoted priest who for many years has served steadily at a remote mission miles away from the railroad. He has had to care for several points and the long rides and exposure—he has probably driven not less than 60,000 miles in the last twelve or fifteen years—are beginning to tell upon him. He does not mind these things for himself, but the education and future of his two boys worry him desperately. The lads have good stuff in them. They finish the public school course in a few months. There is no high school anywhere near him. They are old enough to be sent away to a church school if only a scholarship could be secured. "Can you think of any way," writes his bishop, "of securing a scholarship for these boys at some good Church school?" With that burden off his mind, I almost believe that ——— would get well."

Is any reader of THE SPIRIT OF MISSIONS able and willing to help.

¶

DEPARTMENT VIII AND NEW CHINA

DEPARTMENT VIII is making a serious effort to help in the giving of the \$200,000 asked for by the Board of Missions in February, 1912, as a fund with which to meet the new conditions in China. The Department decided that it ought to give to the fund in at least the same ratio that its apportionment for general missions bears to the entire amount apportioned. On this basis the share of Department VIII was decided to be \$6,680 of the \$200,000. This smaller figure was then redistributed among the dioceses and districts on a similar basis. The District of Utah has already more than given its suggested share of \$135. The Philippines' share was fixed at \$75, and of this \$50 has been given and the remainder promised.



THE MEN STUDENTS OF ST. PAUL'S SCHOOL, LAWRENCEVILLE, MARCHING TO A SUNDAY SERVICE

NOTES OF A HURRIED VISIT TO ST. PAUL'S SCHOOL, LAWRENCEVILLE

By John W. Wood

ST. PAUL'S SCHOOL, Lawrenceville, Va., has completed its first quarter century. This significant occasion was celebrated in connection with the commencement exercises on May 22nd and 23rd. From all parts of Brunswick County, and from still further afield, there came former students and friends of St. Paul's to extend their good wishes to the class of 1913 and their congratulations to the Rev. James S. Russell, the founder of the school and still its principal. The commencement exercises were held in an open air booth on the school grounds. Members of the graduating class had a large share in the programme, while a number of old graduates came back to tell what they had been able to accomplish because of the equipment St. Paul's had given them. Bishop Tucker, who for many years has been one of the consistent and helpful friends of the school, was present and gave valuable words of counsel.

The twenty-fifth anniversary exercises were held the following day in the assembly hall in the basement of the school chapel, erected some years ago in memory of Mrs. Francis R. Delafield, of New York. The Hon. E. P. Buford, prosecuting attorney of the commonwealth of Brunswick, who lives just outside of Lawrenceville and therefore has had abundant opportunity to watch the development of the school through a period of twenty years, said that during his entire term of service he had never been called upon to prosecute a student or graduate of St. Paul's. Mr. Harry Green spoke of the relation of the school to the county, showing how it had helped to improve social and agricultural conditions. The Rev. N. P. Boyd, of Brooklyn, and the Rev. E. E. Miller, of Petersburg, told what St. Paul's had meant to them in fitting them for the Church's ministry. The anniversary address was made by Mr. John W. Wood, secretary of the Board of Missions.

St. Paul's Normal and Industrial School is the outgrowth of a little parish school started in 1883 in the vestry room of the Negro church in Lawrenceville by the Rev. James S. Russell, who had just been ordained to the diaconate and had been assigned as missionary to Brunswick and Mecklenburg counties. Having had part of his preparation at Hampton Institute under General Armstrong, he was not long in appreciating the importance of using as much of his weekday time as possible in training some of the young people under his

Mr. Russell determined to make another venture. A desirable piece of property had come into the market and the young Negro clergyman purchased it for \$1,000, though he had nothing but his own notes to give in payment. Nevertheless, he let contracts for the erection of a building. Three days later the first contribution of \$5 came in, and on September 24th, 1888, the school, on its enlarged plan, was opened. There were only a dozen boarders and a handful of day pupils.

To-day St. Paul's has twenty-eight



EVERY YEAR ST. PAUL'S SCHOOL IS TURNING OUT A CROP OF EFFICIENT BLACK-SMITHS AND WHEELWRIGHTS

care. He found himself in the heart of the black belt containing a Negro population of nearly 50,000 with an equal number in the counties immediately adjoining Brunswick.

St. Paul's School as it is to-day is a vindication of the faith that undertakes great things for God and humanity, even though the means for accomplishment may not be in sight. Mr. Russell started with practically nothing except a determination to do his best. For five years the school struggled on as a little parochial effort. It proved so clearly the necessity for such work, that in 1888

buildings all told, some of them of modern and excellent construction, some of them, it must be admitted, totally inadequate to their present work because they are simply worn out after many years of use. A great and wealthy church ought to replace them quickly. It owns 1,600 acres of land, has about 500 students and 400 full graduates in various parts of the South. More than 3,000 other young men and women have enjoyed some of its advantages, though unable to complete its course and receive its diploma. Its property is worth \$223,000.

It has been Archdeacon Russell's aim

from the first to have St. Paul's serve the community and the nation to the fullest extent. To understand what has been done in this direction one needs to get away from the school and Lawrenceville and note the effect of the school out in the country. Thirty years ago log cabins of one, or at most, two, rooms were the rule. Very few Negroes owned land or farming equipment. The Negro churches were crude, unpainted buildings. The assessed value of land and houses in the county owned by Negroes fell short of \$50,000.

In Brunswick County to-day there are 1,100 Negro land owners who hold full title; many others are farming land which they are paying for in instalments. Of the 375,000 acres in the county, the Negroes own 56,000, and the assessed value of their real estate holdings is \$583,000. Twenty-five years ago there was hardly a Negro bank depositor in Brunswick; at present there are several hundred in the local banks. There has been vast improvement in farm equipment and farm methods, resulting in part from the annual farmers' conference held at St. Paul's. The public school system has been greatly improved. School terms are longer; teachers are better paid.

A trip over the county to-day would show that where formerly only unkempt log cabins stood, there are now hundreds of neat and attractively painted homes. Nothing could be more eloquent of the change that has taken place than the contrast between the modern home and the old log house, which sometimes stands near it. Once the log building was called "home" by the family; now it shelters the farm animals. Church buildings have been greatly improved and are generally well equipped.

If one has not time to see for himself all that St. Paul's has done, he may get some idea of its accomplishment through the statements of local white people. The sheriff of Brunswick some time ago wrote that the transformation he had witnessed was hardly conceivable.

The *Norfolk Index-Appeal* has said that "the white people of Brunswick experience the good results of St. Paul's in the elevated moral tone of the Negro's social and business life; in the lower rate of criminal expenses in the county, which have pretty nearly reached the vanishing point."

While St. Paul's is fitting young men and women to become teachers of their own people in the town and country schools throughout the South, strong emphasis is laid upon industrial training. During the commencement and anniversary exercises, exhibits of the thoroughness of this training were given in many departments. The cabinet makers had turned out excellent chairs; the workers in leather showed what they could do in making harness and cobbling shoes. Several of the school buildings, as well as fifteen or twenty of the best business buildings owned by white people in the town of Lawrenceville, bear witness to the skill of the school bricklayers, masons, and carpenters and to the excellence of its brick making. The millinery, dressmaking and domestic science exhibits showed what is being done to help young women to become the makers of attractive and comfortable homes. The school farm is fitting young men to go back to the land. It would seem to be there, after all, that the Negro in the South must work out the best of his future.

On its present scale St. Paul's School, with nearly 500 pupils, has a budget of only \$40,000 a year. Of this amount nearly one-half is provided by the appropriation from the Board of Missions. Student fees and a small endowment bring in a few additional thousand dollars. This leaves between \$15,000 and \$18,000 to be raised each year, largely through the efforts of Archdeacon Russell and his associates. Perhaps nowhere in this country will \$100 do more to insure the future welfare of the nation than \$100 expended at St. Paul's, Lawrenceville.



THE MAIN FRONT OF ST. MARGARET'S SCHOOL, TOKYO

RIKKYO KOTO JO GAKKO

THE EVOLUTION OF A GIRLS' SCHOOL IN JAPAN

ST. MARGARET'S SCHOOL for girls in Tokyo began its career in 1877. In its earlier years it shared the usual lot of new missionary enterprises in being moved about from place to place with little prospect of a permanent home. Those were days when the Japanese government paid little attention to the education of girls and young women beyond the primary grades. So St. Margaret's had things pretty much its own way. The more recent activity of the government in establishing schools for young women has meant a certain amount of competition for St. Margaret's, but on the other hand it has been of great benefit by compelling the school to progress in equipment and efficiency.

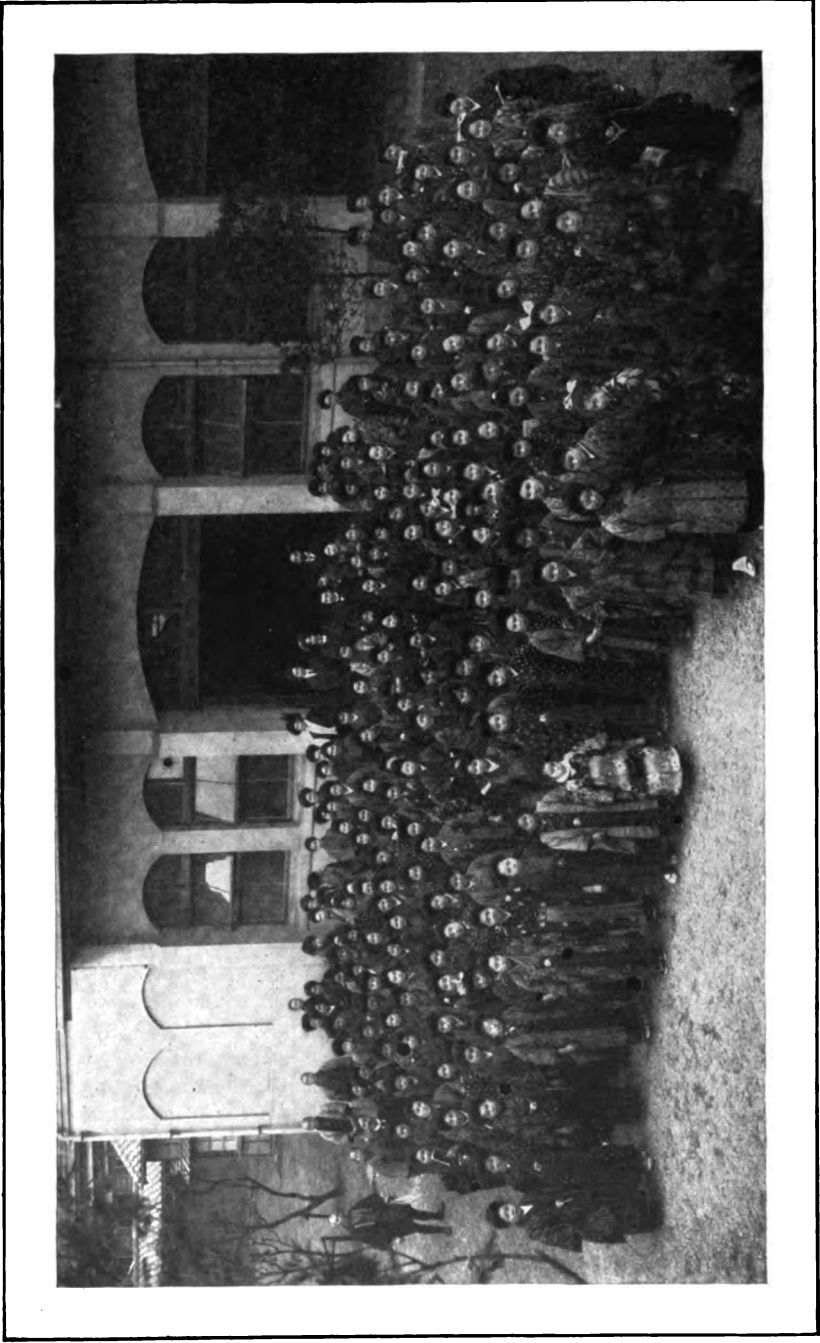
For several years from 1892 the school was entirely under Japanese control. Then once more it became more intimately related to the Church's work in Japan with Rev. J. H. Kobayashi as headmaster and Miss Gertrude Heywood as lady principal.

Its students now number about 200, drawn chiefly from the homes of Tokyo

merchants and professional men, many of whom gladly pay reasonable fees for the advantages their daughters receive in a Christian school. But school fees in Japan are very small compared with American standards. So the Board of Missions pays the salaries of the American teachers and grants the school \$2,000 a year for its running expenses. Were it possible the Board would gladly do more than this, for it knows the vital importance of Christian training for the young women of a progressive nation like Japan.

In 1910 money was given for a new building for St. Margaret's, and by May, 1911, half of the desired building was completed. Then more money was contributed, largely from the Women's Missionary Jubilee meetings of 1911. Work was continued and the whole finished in June, 1912. The amount of money contributed was approximately \$25,000. The dormitory also was improved, and both day school and dormitory are gaining excellent reputations among the Japanese.

A man and his wife came to Tokyo



ST. MARGARET'S TEACHERS AND STUDENTS IN FRONT OF THE GYMNASIUM BUILDING

There has been constant growth in the number of students although the educational standards have been rising steadily and the conditions for entrance have been made more strict

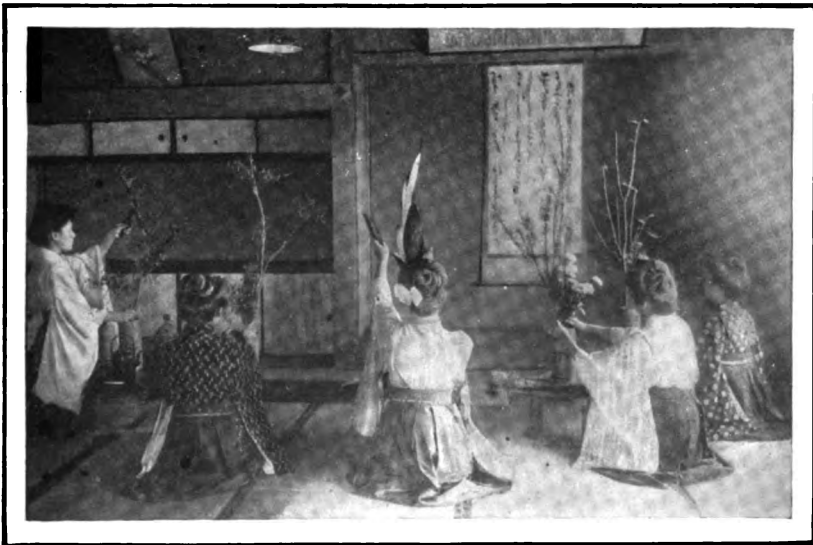


A SEWING LESSON IN ST. MARGARET'S SCHOOL

The girls have four hours of sewing a week and learn to make every article of clothing worn by men, women and children. They also have regular instruction in cooking, domestic science and practical chemistry

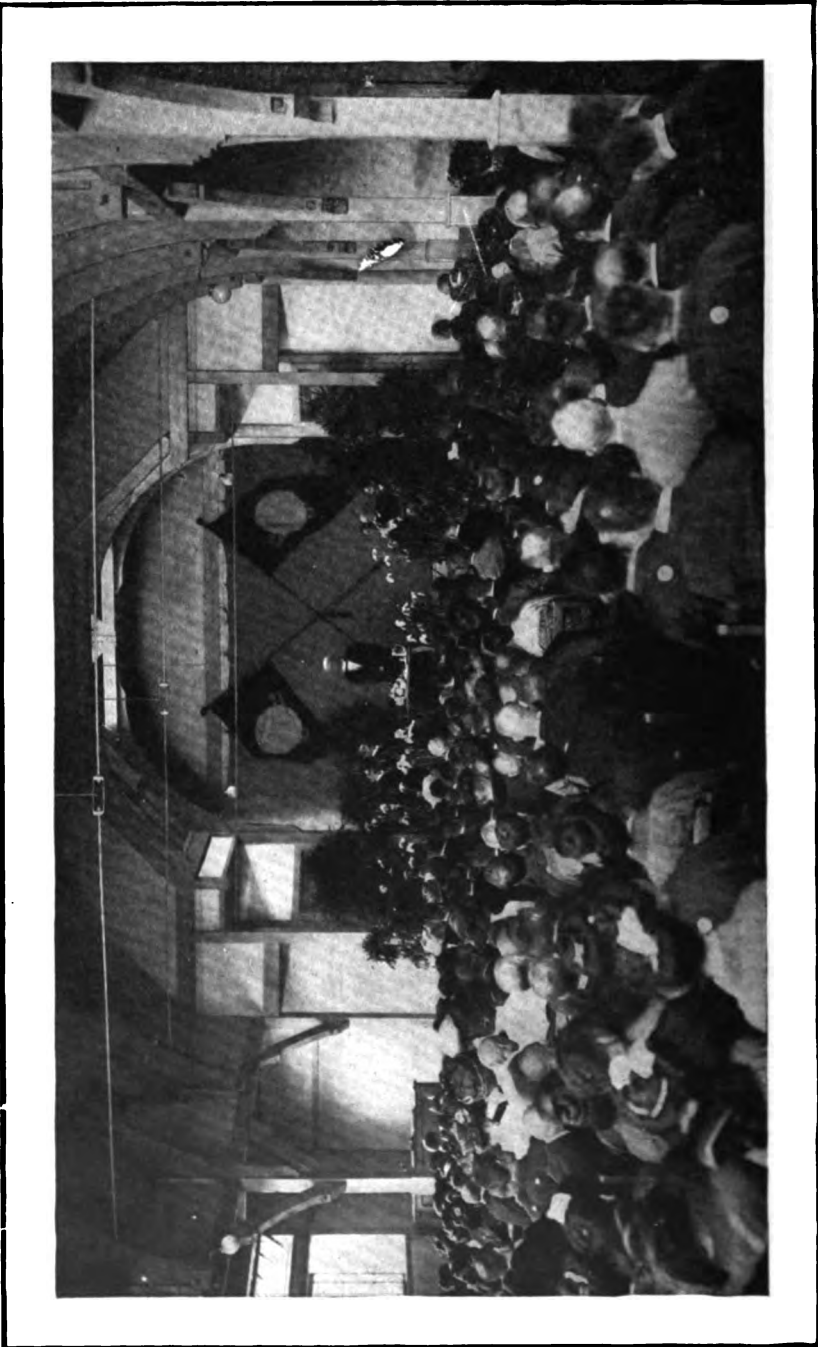
to put their daughter in a girls' high school. They first consulted a friend, who recommended St. Margaret's, known

in Japanese as the *Rikkyo Koto Jo Gakko*. They said they would not consider a Christian school under any cir-



A CLASS IN FLOWER ARRANGEMENT IN ST. MARGARET'S SCHOOL

This and the Tea Ceremony are two arts learned by nearly all Japanese girls



AT THE FORMAL OPENING OF THE NEW ST. MARGARET'S THE GREAT ASSEMBLY HALL, ERECTED THROUGH THE GIFTS OF PHILADELPHIA WOMEN, WAS CROWDED
Count Okuma is speaking. Bishop McKim, Mr. Kobayashi and representatives of the Minister of Education, the Mayor of Tokyo and the head of Kyobashi district are on the platform



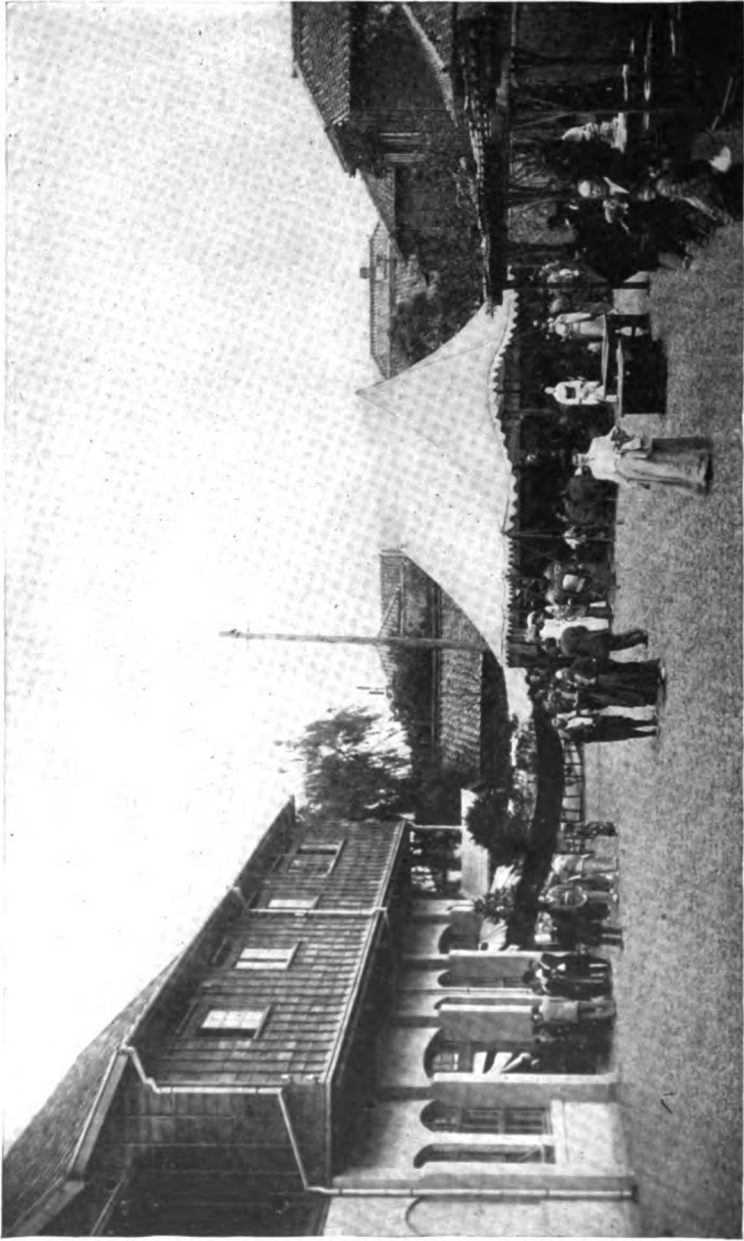
ST. MARGARET'S GIRLS STUDYING ZOOLOGY IN THE SCIENCE LECTURE ROOM

cumstances, and they set out to visit the best known schools in the city. At the end they thought they might as well take a look at the one recommended to them. They did so and decided that the dormitory was better than any other they

had seen, and the school building as good as the best of the others, with the advantage of being new. They applied for entrance for the daughter and notified the friend to that effect. The friend happened to be the medical inspector for



THE REFERENCE LIBRARY AT ST. MARGARET'S SCHOOL.



THE PLAYGROUND AND REFRESHMENT TENT ON THE DAY THE NEW ST. MARGARET'S WAS OPENED



ST. MARGARET'S GIRLS TAKING A LESSON IN GEOGRAPHY

St. Margaret's and he enjoyed telling the tale to the authorities at the school, and needless to say, they enjoyed hearing it. An interesting sequel may be working out, for an aunt of this girl, who lives in Tokyo, said to one of the teachers in

the dormitory the other day, "I have been so much impressed by the change for good brought about in my niece by the Christian teaching in this school, that I think I shall look into it myself and see what this teaching really is."



ST. MARGARET'S GIRLS AT GYMNASTIC DRILL

The school tries to teach its students to overcome one of the great difficulties of Japanese women, a lack of physical strength due largely to lack of exercise

A NEED OF THE ORIENT

*By Payson J. Treat, Ph.D., Associate Professor of History in Leland
Stanford University*

IN spite of local disturbances—the Balkan War, the floods and tempests of our Middle West, the rampant militarism of Europe—I believe that China will continue to hold for many years a prominent place in the attention of the whole world. It is reasonable, therefore, for the moment, to think of the Orient in terms of China.

The Chinese leaders are face to face with the greatest task which has ever confronted men in authority. To establish good government over so vast a territory and among so many scores of millions, to raise their standards of living and their general prosperity, to provide for the education of the young, to find relief from the scourges of plague and of poverty, and to defend the fatherland from the greedy powers of the West, surely these are tasks which might well appal any conscientious official.

What China needs today is trained leaders. Not merely men who know how to grapple with these great political and economic questions, but men who can set standards of moral development. For centuries the Chinese have been skillful traders and shrewd bankers, yet in this time of national crisis there is no Alexander Hamilton to build up the credit of the state. And in spite of the frequent linking of the names of Dr. Sun Yat Sen and of George Washington, time alone can tell whether the association is entirely deserved.

That China has some leaders is evident from the unexpected success of the revolution. Within four months the Manchu control of China was destroyed and a republic proclaimed. This had been the dream of Chinese reformers and revolutionists for many years. Not for a republic, in many cases, but for the overthrow of the hated Manchus.

Time and again they had tried to shake off that alien control, but ever without success, and yet in 1911, success came beyond the wildest dreams.

This achievement meant that during the past few years there had been developed a new type of leader. Men who had been trained abroad, in Japan, in America and the countries of Europe. Men who understood the value of organization, co-operation and discipline. And more numerous than these were the products of the mission schools, which for years had been preparing young men and women for leadership. The revolution gave them the opportunity. In every province some of these mission-trained men rose to high positions of responsibility, and in many cases they brought with them a moral strength which was sorely needed in those days of revolution.

Today the Chinese people are eagerly seeking to learn all that they can about the West, just as Japan sought the same lessons forty years before. They desire to make themselves masters of all the products of Western experience. They demand an army and a navy, railways, schools, colleges, republican institutions, industrial development. It will take time for these desires to permeate the great mass of the Chinese people, but the leaven is unquestionably at work. It is pathetic to see the importance attached to even a smattering of Western learning. For the man who knows the methods and processes of the West is now sought after, whereas a decade ago he had to hide his light under a bushel.

But how much more valuable than the man who knows the mechanism of Western civilization is the man who understands that in its richest development Western civilization is really Christian civilization? For there is the

danger in China, that there was and is in Japan, that when the old standards are swept away no new ones will replace them and a purely materialistic philosophy will result.

What China needs, therefore, is trained leaders, men who know the real underlying springs of Western progress.

And this need, I believe, can best be supplied through the educational work of the Christian missionary. The pioneer work has already been done. The success has been demonstrated. In every province there are splendid schools which have won the confidence and support of the Chinese. And these schools have sent forth a small army of men and women of high character who have testified to the value of these agencies.

Last summer I was especially interested in visiting as many of these schools as opportunity offered. I visited the work of many communions. I was especially impressed with the splendid work of St. John's University in Shanghai. And at Tientsin, Peking, Wuchang, Foochow, Hangchow and Canton I found notable institutions. Last year, which was one of retarded work, due to the revolution, there were 440 mission schools, above the elementary grade, with over 20,000 students.

On every opportunity I talked with the principals or teachers about the later careers of the graduates of these schools, and I was delighted at the splendid records of usefulness made by so many of them. At Foochow, for example, I had the pleasure of meeting a little group of alumni. Two of them had been prominent leaders in the revolution and held high executive posts in this province which contains 22,000,000 people. I was especially impressed with one of these young men. He had not only graduated from the mission school but he had acquired so thorough a Chinese literary education that he had passed two of the severe old-style examinations, and had even tried those at Peking. When the revolution broke out he was a successful business man in an adjacent city.

He was sought out because of his ability and his high character, and although he tried to evade the call yet he finally sacrificed his personal comfort for the public weal and accepted the onerous and distasteful position of provincial treasurer. This was an office which carried with it exceptional opportunities for graft and speculation, especially in the troubled times of a revolution. Yet for almost a year this splendid Christian had kept his name untarnished. He had brought not only knowledge but character to his task.

And so in south China the man who is at the head of the educational system for the great Kwangtung province, with its 32,000,000 souls, was up to a year ago the principal of the Chinese department of the Canton Christian College. He is endeavoring to apply on a large scale the lessons he learned in that mission school. Many other examples could be given of the work that is being done by these talented men.

I do not maintain that every boy or girl who studies in such a school emerges as a Christian. But I do attach a very high value to the influence of the consecrated men and women who are engaged in this work. A boy may remain for two or three years and believe that he is still a Confucianist or a Buddhist. But I believe that the force of Christian example set by his teachers will cause him to model his life rather on the principles of Christ, than on those of Gautama. And I understand that it is the exception for a boy to graduate from such a school without accepting the Christian faith.

So today, although a boy may secure a very good education in the government schools and colleges which are modeled on Western lines, yet his education will be one-sided, for it will be lacking on the moral side. It is personality which counts in a teacher, in America or in China, and the missionary teachers excel in that most important qualification.

It will be urged that the place of the mission school will soon be taken by the

government schools, which were being rapidly established before the revolution, and which will go ahead with greater impetus under the leadership of the reformers. The experience of Japan will help us to an answer.

In my opinion the great progress of Japan in the past forty years is due primarily to the recognition, on the part of government, of the immediate necessity for general elementary education. So, in 1872, the emperor issued orders for the establishment of primary schools throughout the country so that "all people, high or low, should receive education, so that there should not be found one family in the whole empire, nor one member of a family, ignorant and illiterate."

Under the direction of an American adviser the Japanese department of education organized these elementary schools and made attendance compulsory, with such effect that in 1910 over 98 per cent. of the boys and girls of school-going age were in school, a record rarely equaled the world over. But Japan is a poor country. She could not furnish free education as lavishly as can we in this bountiful land. She is not able to meet the demands of the children for higher education. To the middle schools, which compare with our higher grammar and lower high schools, only one-half the applicants are admitted. And the proportion admitted to the high schools is still smaller. In Tokyo, for example, for one boy who is admitted more than six are turned away.

So in spite of the well organized elementary system in Japan, the fact remains that there is a very large field available for the mission schools. There are thousands of boys and girls who turn to the church high schools and colleges and receive there not only an academic but a moral training which is not given in the secular schools.

The Japanese government has realized the lack of moral training among the rising generation. To be sure, a course in morality has been provided in the cur-

riculum ever since 1872, and in 1890 an imperial rescript urged the development of virtue. But it seems self evident that even an imperial rescript is a poor substitute for the religious life which is so lacking in contemporary Japan.

So I believe that there will be a great and a growing opportunity for the mission schools in China for many years. It will take decades if not generations before the Chinese republic can meet the demands of the ambitious youths of the land. And even when this time comes there will still be a field for the church schools, which at that time, let us hope, will be controlled and supported by the native Christian church.

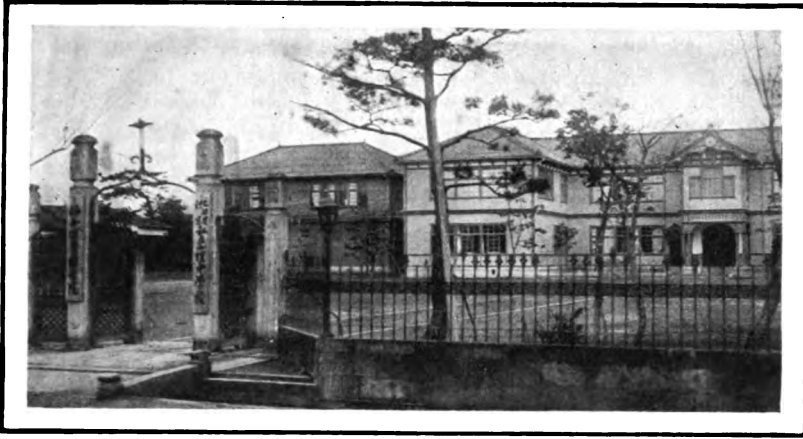
But today, in my opinion, we can render no better service to our cause than to help the countries of the Orient develop the trained leaders which they so much need.

Yesterday it was Japan, today it is China, and tomorrow it may be India, who seeks to learn the secret of Western success. Surely we will not be blameless if the Orient satisfies this desire with the husks of Western civilization, rather than with the Bread of Life.



AN ALASKA MEMORIAL

THE remembrance of the life and work of the late Deaconess Louisa Smart is a priceless possession of St. John's mission, Ketchikan, Alaska. Great interest has been taken in placing in the church a bishop's chair and a kneeling desk as a memorial. Bishop Rowe, in blessing the chair, spoke most appreciatively of Miss Smart's character and work. On Decoration Day the children of the Indian school met for a short service in the church and placed a wreath of their own making on the chair. She gave these children of her best and gained from them the reward she would most have desired—their love and gratitude and a desire to be worthy of her teaching and example.



THE BUDDHIST MIDDLE SCHOOL, FUKUI

THE CHURCH IN A BUDDHIST STRONGHOLD IN JAPAN

By the Reverend J. Hubard Lloyd

FUKUI is the ancestral home of the old daimyos of Echizen. It is a city of 54,000 people and an important governmental, educational and manufacturing center. Nowhere on the west coast of Japan is there a more strategic point for the Church's work.

The country about Fukui is largely given to silk culture and the town is full of factories. Late into the night one may hear the whacking of the looms and the whirl of other machinery busy at work making the famous habutais. One of our Christians who works in a silk factory told me that during the winter they *only* work from six or seven in the morning till seven or eight at night, but that in the summer they usually begin work about four a. m. and keep it up till about ten or eleven p. m.

Fukui has many schools of varying grades—primary, middle, normal, agricultural, commercial, besides several large Buddhist schools. Most of these schools have their own dormitories and students from all over this prefecture

come here to study, living either in the dormitories or boarding in private houses.

Although it is not yet possible to give definite religious teaching to the students in the schools yet there is a splendid opportunity to get in touch with them outside of school hours. A few attend the Church services; more attend our night school, where once a week we hold a short service with a talk on ethics or morals or Christianity. Some of the boys come to our young men's association meetings, at which we have a study of the Bible and short talks made by the different members on some religious subject, either Christianity or religion in general.

The most hopeful and profitable part of our work lies, I believe, among the students. Many of them have already learned something of the spirit of Christianity through their study of history and English, and are really desirous of hearing something more.

Recently an agent of a Christian publishing house sold several hundred

copies of the Bible, New Testament and single Gospels in the schools of Fukui and neighboring towns. Does not this augur for more freedom in thought and for a greater opportunity in the future to carry Christianity more widely and thoroughly to the students of Japan?

There is another encouraging sign. Buddhism is trying to arouse itself and regain some of its lost influence. In doing so it has adopted many Christian methods. We see everywhere notices of Buddhist Sunday schools, Buddhist young men's associations and Buddhist woman's auxiliaries. The priests evidently recognize that they must either

dhism, has a large number of temples, and in certain parts of the city it is practically impossible to do any Christian evangelization because the people will not listen. Nevertheless a greater interest is being shown at present toward Christianity than has been seen for several years past. One reason for this is that the position of Christianity has been greatly improved in the eyes of many of the Japanese by the action taken last year by Mr. Tokonami, the Minister of Education, in bringing together the representatives of Christianity, Buddhism and Shinto to consider what might be done for the moral edu-



THE FUKUI MIDDLE SCHOOL

bestir themselves and win back the confidence and interest of the people or retire from the field.

Fukui is a Buddhist stronghold. Last year the Fukui Buddhists contributed more than any other city in Japan toward liquidating the standing debt on the Nishi Hongwanji temple property in Kyoto. The present abbot of that temple has managed to encumber the property with a very large debt. Fukui has a strong body of Buddhists belonging to the same Shinshu sect, who back up their faith with their means.

What is the outlook for Christianity in Fukui? The place is steeped in Bud-

dhism. As a result of this official act the Japanese are more and more looking upon Christianity as one of their recognized religions.

While the Buddhist adherents are bestirring themselves in trying to win back their one time influence over the people, the fact is that they are slowly losing ground. So much so that many people have given up their faith in Buddhism and have no religious convictions at all. Very few of the younger generation are accepting Buddhism. If they do, it is merely a formal acceptance because their parents are Buddhists.

This widespread falling off from the

Buddhist ranks is accompanied by an increasing desire for something which will satisfy the spiritual longings of "young Japan." This is our chance.

Last year one of the students of St. Paul's College, Tokyo, wrote an essay, in which he voiced the feeling of hundreds, nay, thousands of his fellow students. He says: "At present we are reproached that we Japanese young men of today have been affected with this disease—pessimism. But I think educated young men of today are not victims to the desire of enjoying inglorious ease, despising labor. They possess the courage for self-denial and the valor for self-sacrifice. They are, however, at sea. They do not know the object for which they should exert themselves. Herein lies the great crisis of young

men. Give us an active and inspiring ideal." This young man has put his finger on Japan's great need. Young Japanese are the greatest romancers and hero-worshippers to be found anywhere, but the food given them to satisfy such hunger is both meagre and mediocre. No wonder they want "an inspiring ideal." And where can they find a higher, more romantic and inspiring ideal than in the following Him who hath said, "I am come that ye might have life and have it more abundantly"?

The students in Fukui are no exception. They, too, are lovers of the romantic, of the ideal, and we hope that in the near future many of them will be able to find their longings satisfied in the only perfect ideal given for men to follow.

ST. AUGUSTINE'S SCHOOL, RALEIGH, CLOSES A SUCCESSFUL YEAR

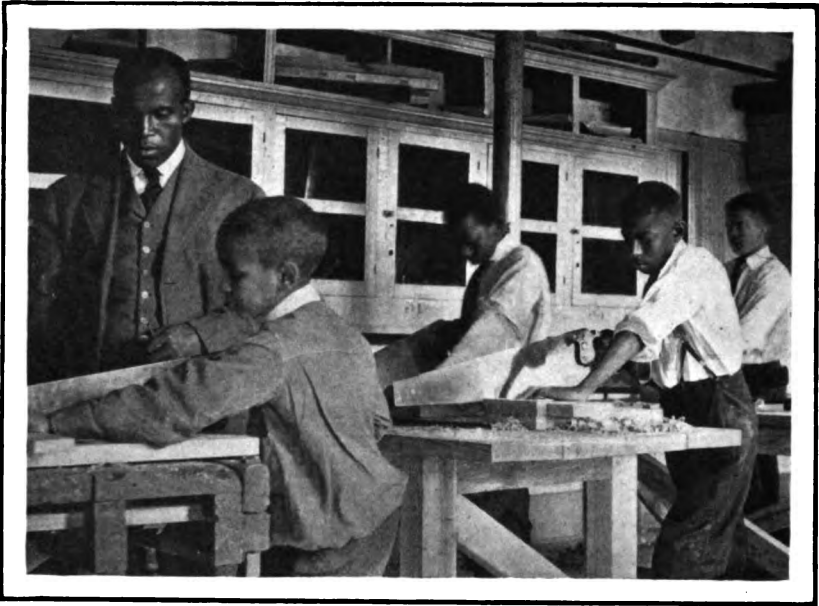
ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., closed a successful year of work on May 29th.

The total enrollment for the year was 447. The graduation address was made by Dr. W. D. T. Williams, Secretary of the Slater fund. Speaking on education and its purposes, he emphasized the value of thorough training and the dangers of superficial knowledge. Graduation is not the finishing of a process, but simply the door through which men and women pass to larger opportunity. The South, in common with all other parts of the country, is demanding efficiency in its workers. The Negro must meet this test. He urged especially that those who have had the advantages of education should identify themselves with the farming interests of the South and endeavor to make farm life and work attractive and efficient. Others taking part in the commencement programme were Bishop Cheshire, of North Carolina, and Bishop Strange, of

East Carolina; Rev. M. A. Barber, of Christ Church, and Rev. I. McK. Pittenger, of the Church of the Good Shepherd, Raleigh. The baccalaureate sermon was preached by Rev. George M. Plaskett, of Orange, N. J.

Graduates received certificates in cooking, sewing, carpentry, masonry and nursing. Exhibits were shown of some of the skill of St. Augustine's students in various household and mechanical occupations.

During the past year the students have completed a building, in which practical teacher training is carried on, and have erected the new brick dormitory for the girls' department, so far as the money in hand would permit. At least \$7000 more will be required to complete the building, which is urgently needed to accommodate the additional students who wish to enter, and to safeguard those already there from the serious fire danger which they now daily incur.



ST. AUGUSTINE'S SCHOOL, RALEIGH; THE CARPENTER SHOP



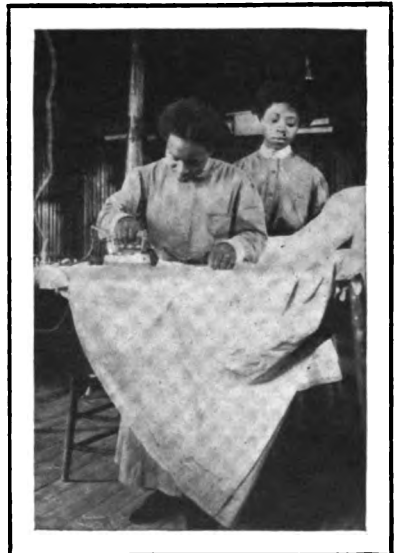
ST. AUGUSTINE'S SCHOOL, RALEIGH; THE MYSTERIES OF DOMESTIC SCIENCE



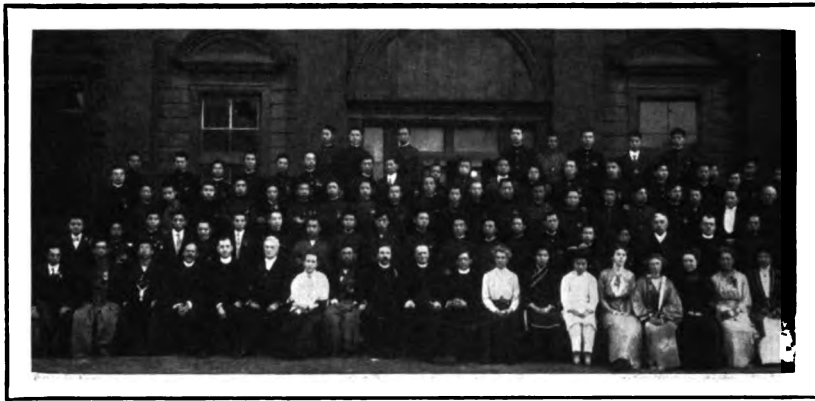
ST. AUGUSTINE'S SCHOOL, RALEIGH; AN EXHIBIT OF NEEDLEWORK



ST. AUGUSTINE'S SCHOOL, RALEIGH;
A CORNER OF THE HOSPITAL



ST. AUGUSTINE'S SCHOOL, RALEIGH;
THE MAKING OF HOUSEWIVES



THE CHINESE STUDENTS OF ST. PAUL'S COLLEGE, TOKYO, AND THEIR GUESTS, GATHERED TO CELEBRATE THE RECOGNITION OF THE CHINESE REPUBLIC BY THE UNITED STATES

AMERICA AND THE CHINESE REPUBLIC

By the Reverend J. Armistead Welbourn

ON May 7th the Chinese students connected with St. Paul's College, Tokyo and the Shisei School for Chinese gave a dinner to celebrate the recognition of the Chinese Republic by the United States. After obeying unwritten rules by facing the camera, the guests prepared themselves to experience the novelty of a Chinese feast. It began, as is usual, with sweets, but before these had been disposed of it was found that the cook was not ready. So it was decided that the speeches should come before the dinner.

Dr. Reifsnider's welcome, as president of St. Paul's College and principal of the school, was followed by several speeches in Japanese, Chinese and English. Mr. Liao, son of the governor of Chengtu province in China and a Christian student in St. Paul's, expressed gratitude for the many kindnesses received from the government of the United States. Bishop McKim voiced the sentiment of all present by saying that he hoped the five stripes of red, yellow, blue, white and black, which have displaced the dragon on the Chinese flag, would stand for righteousness,

mercy, peace, truth and justice. The greetings of English Christians were given by Rev. W. P. Buncombe, and then Mr. Koshiishi, the head teacher in the Chinese school proposed a four-square fraternity of America, England, China and Japan.

By the time the speeches were over the cook was ready and we continued what was to many of us our first Chinese dinner. Chopsticks we are used to, and little bowls, but we tasted the food as gingerly as newcomers do the Japanese food we quite enjoy. Dinner over we retired to the assembly room, and after a little Chinese and foreign music dispersed. Certainly we Americans could not but appreciate the friendly spirit of these Chinese young men who are grateful for the sympathetic help of our country at a critical time in their history.

WE are proud of and grateful for our old friends. One of them wrote recently: "Enclosed please find five dollars for the flood sufferers of Hamilton from one who has taken THE SPIRIT OF MISSIONS for fifty years."

THE LITERATURE OF MISSIONS

JOHN WESLEY'S assertion, "I look upon the world as my parish" supplies the title for a very interesting review of the work of the English Methodists in the foreign field, written by Dr. and Mrs. Findlay.¹ This year marks the centennial of the Wesleyan Methodist Missionary Society. This volume gathers in convenient form the stimulating record written through the past one hundred years by many devoted workers in various parts of the world. It shows how Wesley's sense of responsibility and duty has been effectively carried out. It tells of advance in the American colonies, the West Indies, West and South Africa, the South Seas, India and Ceylon, China and Europe. Altogether, it is a story for which English Methodists may well be grateful. It indicates among other things how many men of different methods as well as many different organizations are being used by God to carry out His purpose in the world.

¶

SEVERAL years ago ten Presbyterian laymen agreed to direct and finance what they called a "Forward Movement" for foreign missions within their own communion. They were in some respects the pioneers of the Laymen's Missionary Movement which has done such effective work on behalf of many communions during the last seven years. They called to their aid a layman who had served for some time in India. Their work and his has helped not a little to bring about the steady ad-

¹*Wesley's World Parish.* By G. G. Findlay, D.D., and Mary G. Findlay. George H. Doran & Company, New York. \$1.00.

²*The World Work of the Presbyterian Church.* By David McConaughy, Presbyterian Board of Education. Philadelphia. 50 cents.

vance in the foreign missionary giving of the Presbyterians. He has been able to devote his entire time to organizing synods, presbyteries and congregations for systematic missionary study and endeavor. In many instances congregations have been directly related to work abroad through an agreement to undertake the support of one or more missionaries. A few Presbyterian congregations are now supporting not only individual missionaries, but actually whole stations. Out of his experience in the last few years, Mr. David McConaughy has produced an interesting handbook of Presbyterian Missionary work.² It deals with the responsibility of Presbyterians for world-wide evangelization, with the wide sweep of the work now under way, with the home administration, and with methods and achievements in the field. Plans for increasing the efficiency of congregational and other agencies are also given. Mr. McConaughy has done his work well and the book cannot fail to be suggestive to others than Presbyterians.

¶

FOR an interesting and informing account of things that, for the most part, lie near the surface of Central American life, Mr. Putnam's *The Southland of North America*³ can be heartily commended. He makes no pretence to a profound study of social, political or religious conditions. He writes travel sketches of a journey undertaken for pleasure and interest. Nevertheless in his breezy and vivid style he tells much that any traveler minded to follow him will welcome, while now and then he touches more fundamental matters.

³*The Southland of North America.* By George Palmer Putnam. G. P. Putnam's Sons. New York. \$2.00.

Like Mr. Frederick Palmer and others who have preceded him, Mr. Putnam found Costa Rica and Salvador the only real Central American republics. Their people enjoy reasonable freedom, prosperity and happiness. Nicaragua and Honduras are the political plague spots. Guatemala, with immense natural resources, lies under the iron hand of a dictator, but is not in a hopeless condition. Panama is so closely allied with American interests through the Canal that it is likely to progress steadily if slowly.

The adherence of the United States to the Monroe doctrine, and its failure to act up to the responsibilities the doctrine implies, expose this country to the possibility of serious differences with European governments. At the same time this attitude, as Mr. Putnam puts it, "has proved for the republics a perpetual franchise for devilry." The opening of the Panama Canal will certainly focus attention upon Central America and may lead to a popular demand for a more positive American policy with regard to these southern republics.

Mr. Putnam, besides being a keen observer and an interesting writer, is evidently an expert photographer. His book is the most fully and intelligently illustrated volume of travel we have seen in many a day.

¶

A FIFTEEN HUNDRED-MILE journey up the Yangtse Kiang in a houseboat supplies an abundance of novel and interesting, though not always comfortable, experiences, even to a fairly seasoned missionary. Unfortunately Mr. Munn's special abilities would seem to run in other directions than story telling or vivid reporting. We fear his book⁴ will not prove as delightful to boys and girls—in America, at least—as Bishop Cassells, of West China, thinks in his appreciative introduction.

⁴*Three Men on a Chinese Houseboat.* By Rev. W. Munn. F. H. Revell Co. New York, \$1.00.

LETTERS TO THE EDITOR

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

MISSIONARY BOXES

To the Editor of THE SPIRIT OF MISSIONS:

IN connection with "The Iowa Idea" I am strongly moved to say a few words from my own knowledge of the lives of some missionaries, though not from personal experience. The relief and joy a well-filled missionary box brings to an over-burdened mother is unspeakable. The money value would be almost no compensation in comparison.

Picture to yourself a woman doing all of the work necessary for the care of a house and a family, including three or four small children. The cooking of meals, washing, ironing, sweeping, cleaning, perhaps, when the father is absent, the tending of fires, carrying coal, or wood, removing ashes, carrying water, with the frequent interruptions caused by the needs of the children; attending guild meetings, helping with church suppers, or other entertainments, calling on sick and well, etc., etc. What time is left for sewing beyond the never ending mending? The needs of a growing family are many, and to have them generously met by a box full of clothing "ready to wear," wisely chosen, carefully, often even daintily made, not only fills the hearts of the recipients with deep gratitude to the senders, but lifts a heavy burden from the tired mother's shoulders. What is money in comparison? Besides, it is not true, even in these days, and in the civilized East, that money will buy good material in small places everywhere. Proximity to a large city may mean the possibility of

shopping there, but it also means fares and time and strength which cannot be spared without an increase of the burden.

Many times I have heard remarks like these:

"I don't know how we could have pulled through the year without that box."

"It has been *such* a help to have all these things made for us; I get almost no time to sew."

"Just see what nice things they have sent us; nothing that is not new and good and useful, and so many pretty things and so beautifully made. Wasn't it kind and thoughtful?"

"Just think of those people who don't know us at all doing all this work for us. It will save me so much time and worry, and they sent us such a dear good letter with it, too!"

Then there is the value to the senders themselves. We learn to care for those for whom we have done some kindly deed. Working for some missionary's family stimulates our zeal and keeps us happily and healthily busy, awakens the best that is in us, takes us out of ourselves, and a common ground of work promotes good fellowship. There are some, too, even in the wealthier city parishes, who can and will gladly give time and labor, but cannot give money. Let those who cannot work provide the material for those who can. To those who prefer to send a check I might say that it would surely be a very welcome addition to any box.

ONE WHO KNOWS.



To the Editor of THE SPIRIT OF MISSIONS.

I WISH to register a most earnest protest against discontinuing the missionary box, for several reasons:

1. An equal sum in money would not be generally given, and if it were, *money* does not always represent thought, interest or sacrifice.

2. What good would a cheque for

even \$100 do a missionary in, say Fort Yukon, or even in isolated mission places in the States?

3. Women of slender means and great hearts (of which class the majority of our best Church workers are comprised, could not possibly give in cold cents a sum equal to the comfortable and valuable garment they would make.

4. And by all means the most important is the fact you mention, "the educational value of the annual missionary box." The backbone of all Church activity is the woman of slender means and large intelligent interest. She rarely needs to be coerced into giving or doing. But her more prosperous (and less fortunate) sister knows nothing about the needs of missions, therefore is not at all interested and the easiest thing for her to do is to put her hand into a well-filled purse and give a comparative pittance to missions.

Therefore, if for no higher, nobler reasons I heartily advocate the retention of the practice. No sum of money which the average Woman's Auxiliary could send to any field would mean as much as the box. The latter is redolent with personal interest, taste, sacrifice and the practical understanding of the needs of the recipients.

Much real service to God and His Church goes into the preparing of a missionary box and most of us need all the elevating help we can possibly receive.

ROSA B. GREENE.



THE Church Missionary Society of England closed its year on March 31 with a deficit of \$140,000 for the year's work. Although the Society during the last two or three years has been making retrenchments, it has not succeeded in bringing the income and the expenditure together. As the Committee of the Society has made retrenchment in the expenditure, the supporters of the Society have made retrenchments in gifts. In other words, the English Church has taken the Society at its word.



THE CONGREGATION WAS TOO LARGE FOR THE CHURCH, SO THE INDIANS HELD THEIR EASTER SERVICE IN THE COUNCIL HOUSE

AN INDIAN EASTER

By the Reverend John Roberts

SPRING is always a happy season on the Shoshone reservation, in Wyoming. The coming of warmer weather after the rigor of winter is hailed by the Indians with feelings of relief and pleasure. This year Eastertide found us still in the grip of winter. The roads were almost impassable but the services at nearly all the stations were well attended. The congregations at some were unusually large.

In the Shoshone camp about eighty gathered together to listen to the Gospel story from "Moo-yah-vo," the catechist.

The Church of The Redeemer at the agency was crowded with young English-speaking Arapahoe and Shoshone boys and girls, who had come to join with the whites in celebrating the anniversary of the Resurrection. It was encouraging to see so many of these young school boys and girls with their bright, intelligent faces joining heartily in Christian worship and contributing to missions. The offering was liberal.

At the Shoshone mission chapel the Indian girls sang their Easter hymns and anthems well. The contents of their pyramids they wished to be used "to build other mission schools."

At Fort Washakie the service was good. The Easter offering of the Sunday school, with that of the congregation

and the contribution of the Ladies' Guild, will make up their full apportionment.

In the Arapahoe camp, where the new St. Michael's mission is to be built, the congregation numbered at least two hundred and twenty-five. The little log church, "Our Father's House," was too small, so they assembled in the tribal council-house. In this primitive structure, which affords but poor protection from the weather, on its damp earth floor, a larger number than ever before knelt to receive the Holy Communion. At this service also Herbert Welsh, the catechist, presented sixteen for baptism, of whom eleven were adults.

¶

DEVADAS is a gray haired Hindu who, some time ago, became a follower of our Lord and took his present name, meaning "Servant of God." Later at a meeting the old man was asked, before the people of his village, "Have you joy and peace now, Devadas?" "I have glory in my life," was his reply. An old, bent figure, dressed in a dingy cloth wrapped about him, and a staff in his hand, not much glory to our outward vision, but it is in his heart and shines through his face, and he testified to his friends and relatives with no uncertain sound.

A HIGH-SCHOOL COMMENCEMENT IN THE CITY OF PEACE

By H. Tamura, Principal of St. Agnes's School, Kyoto, Japan

(SEE FRONTISPIECE)

ST. AGNES'S SCHOOL celebrated its eighteenth anniversary on March 24th, 1913. Though the day was hazy, the nightingales were warbling their sweet notes among the plum blossoms as if to congratulate us. The school entrance was decorated with a couple of the national flags of the Rising Sun. When the doors of the assembly room were thrown open, the teachers and pupils entered and seated themselves at appointed places, and then the guests were guided by the principal to their reserved seats. All was perfectly quiet. One could have heard a pin drop at the farthest end of the room as the presiding officer announced the beginning of the exercises.

The hymns were sung by all the pupils. Our music teacher being absent, a pupil played on the organ and acquitted herself splendidly, and the essays read by the girls were very good. Bishop Tucker was expected to make a valedictory address to the graduating class of twenty-six but he was called away and much to our regret could not come.

As soon as the exercises were over the guests were conducted by the principal into several rooms where the pupils' handiwork in dressmaking, penmanship and painting was exhibited. In still another room the portraits of the seventeen successive graduating classes were hung in order, showing at a glance how nicely the school has grown during these years. Finally the guests were treated with Japanese cake which was served in wooden boxes with wrappers according to the Japanese custom, so that the refreshments were not eaten at

the school but carried home in the boxes.

On the same day the alumnae association had its annual meeting. About 150 mothers, wives and maidens dined together and had a pleasant time talking with their old friends and classmates.

Thus our eighteenth graduating exercises ended with good success. In the midst of gladness and satisfaction, however, I must with reluctance mention one thing which we can not help regretting. It is in regard to our assembly room. The largest room in the school can hold at most about 150 persons—hardly room enough to accommodate all the teachers and pupils. So, when the whole school is to assemble, all the seats are removed, and persons are obliged to sit on the floor. It is a great defect that our school has no larger room. We often desire to have large meetings of pupils and parents, but cannot simply because we have no room for them. We have for a long time felt the need of adding to our school building a suitable assembly room, but now feel it more strongly because we have more frequent occasions of having large gatherings. God pity our school and provide us with a convenient assembly hall! This is our earnest and constant prayer.

¶

AS a result of ten years' work at St. Mary's Church, Kyoto, the Rev. W. J. Cuthbert can point to more than 300 young men, most of them students, who have been baptized. Some of them are now in business in Kyoto and are able to contribute to the support of the church.

THE FORWARD MOVEMENT

SOUTH CAROLINA'S CANON

AT its last meeting the South Carolina Council adopted a canon providing for the appointment of a diocesan commission on missions. Its duty is "to promote the Forward Movement recommended by the General Board of Missions, especially by endeavoring to secure the introduction in every parish and mission of the every member canvass for missions and the duplex envelope system, and also the prompt payment in full of the apportionment for missions for this diocese." In addition to the bishop, who is an *ex officio* member, the commission will include six clergymen and six laymen. They are to inform themselves thoroughly with regard to the Church's general missionary work, accept invitations to speak to congregations, devise plans for the giving of the full apportionment, and generally help to keep before the South Carolina people their relation to the world-wide enterprises of the Church.



A DAY'S WORK IN ALABAMA

FOLLOWING several missionary services and a laymen's dinner, at which the Rev. R. W. Patton, Department Secretary, was the chief speaker, the men of Nativity Church, Huntsville, Ala., started immediately on a canvass of the congregation. By five o'clock the first day 130 persons out of 253 had been interviewed, of whom 111 had become missionary subscribers on the weekly plan. The result of the first day's work was subscriptions totaling \$735. When the canvassers made the report of the first day's work the most influential man in the parish, who had doubted the possibility of a successful canvass, said: "Well, I am simply astonished. I didn't think it possible. I throw up my hands. I am convinced, and all this comes from only half of our communicants. Besides, here are a lot of new subscribers to the parish. It's remarkable. I don't understand it."

The rector declared: "This is the biggest day in the history of this parish." The present results have been secured in spite of June weather, and in spite of the absence of some of the wealthier members of the congregation. When the work has been completed it is practically certain that the amount subscribed for diocesan and general missions will run well over \$1,200. In addition to its weekly offerings the parish has decided to give the Easter offering that usually amounts to something like \$600 to missions.



CHICAGO LAYMEN

CHICAGO'S missionary committee of laymen, in a bulletin addressed to the laymen of the diocese at the end of May, reminded them that to May 10th \$14,084 had been given by the congregations, Sunday schools and branches of the Woman's Auxiliary on account of the apportionment. The committee continued: "It must be borne in mind that only four months remain before this fiscal year terminates. These four months are the summer months of the year, when, owing to the fact that many people are away on their vacations, the church activities are apt to be at their minimum. Strenuous efforts will have to be made if we are to succeed in meeting this apportionment for Domestic and Foreign Missions."



A DEMONSTRATION

THE every member canvass and the weekly offering plan have justified themselves at St. Peter's, Niagara Falls, N. Y., as evidenced by this message from the rector: "Would you send me 200 duplex envelope pledge cards? We are about to make another canvass of the parish, for the system works well. We have paid all diocesan obligations, have nearly met our apportionment (will pay the rest next month) and the running expenses of the parish have been met month by month."

THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

THE Treasurer's report submitted to the meeting of the Executive Committee of the Board on June 10th showed that the income to June 1st is in excess of that of June 1st, 1912, by \$14,800. This gain, while gratifying, is far from sufficient to provide for the increased obligations the Board has been compelled to assume during the year.

The total income to June 1st on account of the apportionment is \$899,773. In order to meet all appropriations and make good the present deficit the Board will need \$690,741 more before September 1st. A portion of this amount can be provided for by the application of the undesignated legacies at the disposal of the Board.

The committee made the following additions to the mission staff:

Mr. A. S. Keane, of the Episcopal Theological School, Cambridge, for evangelistic work in the district of Hankow.

Mr. O. E. Leiser, for educational work at Iolani School, Honolulu.

Mr. J. Randall Norton, University of Vermont, and Mr. L. E. Cook, Rutgers College, for educational work at St. John's University, Shanghai.

The resignation of Rev. S. F. Adam, who has been employed on the Porto Rico staff for the last four years, was accepted to date from September 1st.

In accordance with a mutual agreement between Bishop Aves and Bishop Knight, the Rev. H. G. Limric was transferred from the District of Mexico to one of the West India missions. Mr. Limric's post as archdeacon of the native work in Mexico was filled by the appointment of the Rev. Arthur H. Mellen of Tampico.

Provision was made for the retirement of Miss A. Theodora Wall, after fifteen years' service in the Japan mission.

For some time the officers of the Board have been preparing plans for the starting of an insurance fund through which the Board of Missions would be able to carry a portion of its own fire risks in various parts of the world, and thus save a considerable amount of money now expended annually in insurance premiums. The details of the plan were considered by the Executive Committee and recommended to the next meeting of the Board for consideration and final action.

Arrangements were made to purchase a plot of land in Wushih, China, in order to protect the mission compound. The \$600 required can, fortunately, be provided from the rental income of property owned by the Board in Shanghai.

Bishop Huntington was authorized to purchase land in Nanchang, the capital of the Province of Kiangsi, a city of fully half a million people. For several years work has been carried on in rented quarters. The \$3,500 needed for the purchase of the property was appropriated from the New China Fund.

The next meeting of the Committee is to be held on October 4th, immediately before the General Convention.



EVIDENCE of the efficiency of the Church's work in the schools of Africa is supplied by the fact that "not less than six men from heathenism, trained in our schools, have been elected from time to time to serve in the national legislature, besides those who have filled other prominent positions in the government, not to mention the many clergymen, catechists and teachers that have and are now serving the Church. The state is also indebted to the mission for some of its most efficient Americo-Liberian officials."

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Africa

AT the meeting of the Executive Committee on June 10th, at the request of Bishop Ferguson, the Rev. Francis W. Ellegor was employed in place of the Rev. A. F. March as teacher at Epiphany Hall, Cuttington.

Alaska

At the request of Bishop Rowe the following appointments were approved by the Executive Committee on June 10th:

The Rev. E. H. Moloney, of Pacific Grove, Cal., as Missionary at Fort Yukon.

Miss Rose Gertrude Holmes, of St. Mary's School, Faribault, Minn., as a nurse in the Good Samaritan Hospital, Valdez, in place of Miss L. J. Fast, who is to retire August 1st.

Mr. Charles W. Williams, on regular furlough, with his wife is to leave Chena, Alaska, about July 20th for the States.

Deaconess Bertha B. Mills left Philadelphia on May 20th *en route* to St. John's - in - the - Wilderness, Allakaket, and after visiting friends in the Middle West is to sail from Seattle by the steamer *City of Seattle* on July 12th.

Miss Rhea G. Pumphrey is to leave Washington on July 2d *en route* to Allakaket, and sail by the same steamer.

Canal Zone

At the meeting of the Executive Committee on June 10th the appointment by Bishop Knight of the Rev. H. R. Carson to act as Treasurer of the Panama Mission was approved.

Cuba

With the approval of Bishop Knight the resignation of the Rev. Andrew T. Sharpe was accepted by the Executive Committee to date from September 1st, 1913, with leave of absence from July 1st.

The Rev. Charles E. Snively, returning to La Gloria after special leave of

absence, sailed from New York by the steamer *Curityba* on June 18th, for Nuevitas.

Haiti

The employment in the field of the Rev. Edouard G. C. Jones and Miss Marianne Jones was approved by the Executive Committee on June 10th, at the request of Bishop Knight.

Hankow

On February 17th the Rev. C. Fletcher Howe and the Rev. Theodore R. Ludlow were advanced to the priesthood.

At the meeting of the Board of Missions on May 15th the following appointments were approved, at the request of Bishop Roots:

The Rev. Walter Frank Hayward, Jr., a member of St. Jude's Church, Brooklyn, N. Y., General Theological Seminary, 1913.

The Rev. Edmund Lloyd Souder, a member of St. Paul's Church, Overbrook, Pa., General Theological Seminary, 1913.

Miss Julia Adeline Clark, a member of All Saints' Church, Pasadena, Cal.

Miss Ida Jean Morrison, of St. John, N. B.

Miss Martha Redwood Waddill, a member of Westover Church, Charles City County, Va.

At the request of Bishop Roots the Rev. Arthur Sobieski Kean, of the class of 1913 of the Episcopal Theological School, and a member of Ascension Church, Boston, was appointed by the Executive Committee on June 10th. He left Cambridge, Mass., on June 18th for the West.

Miss Helene Elizabeth Cooke, who had been appointed missionary in the District of Hankow, has withdrawn her acceptance of the appointment.

Dr. Mary V. Glenton, who returned by way of Europe, sailed from London by the steamer *Minnehaha* on May 10th and arrived at New York on the 19th.

The Rev. Edward Walker, of Penrith, England, arrived at Shanghai on April 27th and proceeded to Hankow.

Honolulu

At the request of Bishop Restarick the appointment of Mr. Oliver Edwin Leiser, of Spokane, Wash., was approved by the Executive Committee on June 10th.

Kyoto

Bishop Tucker, coming to the General Convention, with his wife and family, is to sail from Yokohama by the steamer *Empress of Russia* on July 24th.

The Rev. Dr. and Mrs. I. H. Correll, who sailed from Yokohama on May 10th, arrived at San Francisco on the 26th and proceeded to Clifton Springs, N. Y.

The Rev. J. Hubard Lloyd, returning because of the death of his father, sailed from Kobe on April 24th by the steamer *Persia*, arrived at San Francisco on May 12th, and reached his home in Virginia on the 18th.

The Rev. Louis Ashby Peatross, Virginia Theological Seminary 1913, and a member of the Church of the Ascension, Norfolk, left his home on June 25th to sail by the steamer *Chiyo Maru* on July 1st.

Miss Leila Bull, on furlough, sailed from Kobe by the steamer *Manchuria* on May 28th, arrived at San Francisco on June 16th, and proceeded to Lebanon Springs, N. Y.

Miss Georgiana Suthon, on regular furlough, left Kyoto on May 3d via Siberia.

Miss Helen Louise Tetlow, returning on regular furlough by way of Europe, sailed from Kobe on June 14th.

Mexico—Panama

At the meeting of the Executive Committee on June 10th, at the suggestion of the Bishop of Mexico, the resignation of the Rev. H. G. Limric as Archdea-

con of Mexico was accepted to date from July 1st, and approval was given to his transfer, temporarily, from Mexico to the Canal Zone. At the same meeting the Rev. A. H. Mellen, of Tampico, was appointed archdeacon in place of Mr. Limric.

Porto Rico

At the request of Bishop Knight the employment in the field of the Rev. Paul R. R. Reinhardt, General Theological Seminary 1913, who was ordained to the diaconate on May 18th, was approved by the Board of Missions at the meeting of May 15th.

At the meeting of the Executive Committee on June 10th, the resignation of the Rev. S. F. Adam, of Ponce, was accepted to date from August 31st, and the resignation of Mr. Juan Benitez of San Juan, was accepted to date from May 1st.

Shanghai

At the request of Bishop Graves the following appointments were approved by the Board of Missions on May 15th:

The Rev. Thomas Bowyer Campbell, a member of Christ Church, Richmond, Va., Virginia Theological Seminary 1913.

Mr. Charles Frederick Remer, a member of the Church of Our Saviour, Little Falls, Minn., who is at present at St. John's University, Shanghai.

Mr. Lester Emery Cook, Rutgers 1913, a member of St. Stephen's Church, Newark, N. J.

Miss Annie Brown, a member of St. Stephen's Church, Boston.

Miss Mary Althea Bremer, a member of All Saints' Church, Great Neck, N. Y.

Miss Louise Strong Hammond, a member of St. Luke's Church, Evanston, Ill.

Miss Elizabeth Stewart Chisholm, a member of Holy Trinity Church, Philadelphia.

At the meeting of the Executive Committee on June 10th the appointment of Mr. John Randall Norton, University

of Vermont 1913 and a member of St. Paul's Church, Burlington, Vt., was approved.

The Rev. Thomas K. Nelson, returning because of illness, sailed from Shanghai by the steamer *Siberia* on May 10th and arrived at Ellicott City, Md., on June 8th.

At the meeting of the Executive Committee on June 10th the resignation of Dr. Angie Martin Myers was accepted to date from April 26th. On that date she was married to Mr. Thomas Percival Thompson, United States vice-consul at Fochow.

The Philippines

Bishop Brent sailed from Liverpool by the steamer *Caronia* on May 24th and arrived at New York on the 31st.

At the request of Bishop Brent the appointment of the Rev. Stanley Searing Thompson, of Chicago, Ill., Virginia Theological Seminary 1913, was approved by the Board of Missions on May 15th.

Tokyo

Mrs. R. B. Teusler, returning because of the illness of one of her children, sailed from Yokohama by the steamer *Empress of Japan* on May 6th, arrived at Vancouver on the 18th and proceeded to Virginia a few days later.

Wuhu

Miss Sada C. Tomlinson, who was reappointed as a missionary at Anking at the meeting of the Executive Committee on Feb. 11th, 1913, left New York on June 12th and sailed from Vancouver by the steamer *Empress of Russia* on the 18th.

¶

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, Danbury, Conn.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4653 No. Clark Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

China

SHANGHAI

C. S. F. Lincoln, M.D., of Shanghai.

Japan

TOKYO

Rev. P. C. Daito of Tokyo.

Work Among Negroes in the South

Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

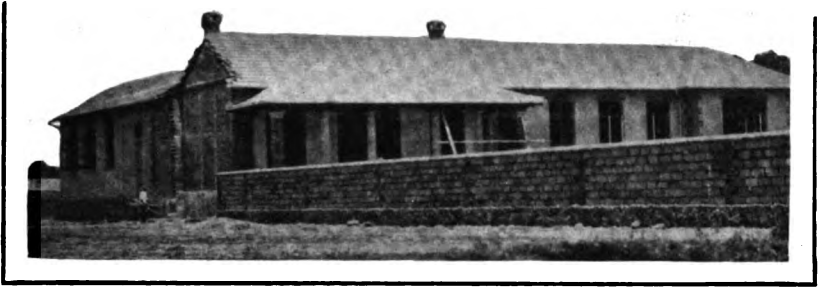
Archdeacon Russell, of St. Paul's, Lawrenceville, Va. The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

¶

ALL tourists visiting Wrangell, Alaska, are invited to make St. Philip's Church their headquarters. The priest in charge, Rev. H. P. Corser, will act as guide to the totem poles and different points of interest.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



IN PROCESS OF BUILDING

THE MARY JOSEPHINE HOOKER SCHOOL AS IT IS TO-DAY

By T. T. McKnight, Educational Principal

B EING a missionary in a foreign field is a new thing to me, but as my childhood was spent in Mexico I have a lifelong affection for the people and understand their customs, their language and also their great need, and indeed I shall be glad to tell of the Mary Josephine Hooker School.

The new home of this old school is situated in Tacuba in the Federal District, about thirty minutes' ride on the tram from Mexico City. The Church has a valuable piece of land here, with sufficient room for additional buildings.

The building, as it is now, is attractive, comfortable and well built, but is only a third of the projected plant. And oh, how we are hoping and praying for money to build more! We are cramped for dormitory room, as we have had to take one of the rooms intended for a dormitory and use it as a temporary chapel. As to classrooms, we have none at all, and during school hours the classes are scattered from corridor to dining-room. The blackboards are



OUR TEMPORARY CHAPEL

peripatetic. We need everything in the way of school equipment, from classrooms to schoolbooks; although our hearts were made glad a few days ago by a telegram saying sixty new desks

had been shipped from New York and were in Vera Cruz.

I came out to the school on December 30 and by hard work was able to have the formal opening on the Epiphany, a most appropriate day, it seemed to me, to begin anew our mission school. This year there are two primary grades, two grammar grades and a normal and high school course. We expect to drop the primary grades next year and to have a commercial course. Bishop Aves is very anxious to have a domestic science department also, but again we are stopped for the lack of money. There are classes, however, in sewing, including cutting and fitting. We do some kitchen gardening on a very small scale. The girls do their own laundry work and all the housework except the cooking. Many of the children are entirely dependent on the Church for clothing, school supplies, etc.

Our staff consists of our chaplain, Miss Peters, house principal, with her helpers, and myself as educational principal, with three native teachers. Our desire is to make the school as much like a Christian home as possible. The girls are mostly from Church families, and at the Bishop's last visitation he confirmed a class of thirteen. I wish some of our Auxiliary friends could peep in at our chapel services and hear the enthusiastic responses and hearty singing. All the girls except two or three new ones



OUR KITCHEN GARDEN GIRLS AT WORK

can repeat every word of the catechism.

We would like to take more girls from the ranches and protect them from the bands of rebels that are terrorizing the poor, helpless people. One woman begged us with tears and prayers to keep her two daughters and save them from the bandits. But alas, we could not squeeze in another bed! It is especially the older girls that need our protection and influence. We are looking to our more fortunate friends in the home Church to help us. And if any one wants to know exactly what we most need, ask Bishop Aves!

CARING FOR THE SICK AT RED LAKE

By M. Beatrice Johnston

FROM the first of September until October 20 we were entirely without a physician, so that all the responsibility of caring for the sick and the dispensing of medicine fell to me. During that time I had one typhoid and two pneumonia cases.

Our day's work varies, some days busier than others. Today after a little housework I went to the school to give my two boys with pneumonia their morn-

ing bath, take their temperatures, change the bed linen, and do all the little necessities that have to be done in a sick-room. After lunch we treated eyes diseased with trachoma; then the doctor and I started on an eight-mile drive to give a woman a treatment. On our way back we were called in to see a woman dying of tuberculosis. As we were leaving the mother of the young woman followed us to the buggy and told me to ask

the doctor about her daughter's condition. What a heartrending sight it was to see the grief on the poor mother's face when the doctor's answer was that her daughter would never be well again!

We did not reach the agency until

seven o'clock, as the team we had were not the best. After tea I started to the village for the mail, which comes once a day. Then off again to massage a sprained ankle. That was that day's work.

SOME METHODS IN THE OLYMPIA BRANCH

By E. H. Maynard, Secretary

OUR president has called a special meeting of the officers, and as the majority are in Seattle, we go there to the house of our recording secretary. The papers about the Foreign Missionaries' Insurance Fund and the circular letter have been printed and are to be distributed among the branches, so that the delegates will have time to think over the various items and be ready for intelligent action.

At our annual meeting we have a new plan for luncheon, in order to save time and to allow the workers an opportunity of being present at the meeting. It was an experiment, but proved a successful one. It was a sort of buffet lunch, the tables being formed in a hollow square in the centre of the parish house hall, and the guests being served from them. The experienced ones said it was the most quickly served luncheon they had seen.

In Seattle they have a May Day silver social at which their winter's work is shown. Everything was very nice, and fine additions were made

afterwards. Their self-denial box procured a handsome brass altar desk which was given to a struggling mission of the diocese. The Seattle "self-denial" fund is always given to a mission in some such permanent form. A committee meets on two or three occasions before Lent to prepare the work, and during Lent the attendance runs from sixty to eighty or ninety. They begin their day with the Holy Communion.

The Tacoma branch begins with the Litany and has the prayers for missions when the business meeting is called at 2 p. m., and we have solved one problem about work and reading in a very simple way by having hand work done while the reading is going on. Everything is arranged beforehand, so there shall be no interruption, and unless there is someone very *extra-special* to speak, the workers work on, and everybody is satisfied.

We are very pleased about our United Offering fund. We aimed at a thousand dollars, and are beginning to hope that it will be more.

ONE ANSWER TO A QUESTION

SOME one has asked, "Are your Auxiliary meetings dull?" and the request for help prompts me to write of our experience.

To me, as to your correspondent, "the cause itself" seems sufficient to bring women to the meetings and to make them give and work, but experience teaches that many women in the Church know nothing about missions, and the meetings must be made attractive to them.

Our Auxiliary is fifteen years old, and I was one of the original members. When I was made president, six years ago, there were twelve members (women who paid the monthly dues), and three or four attended the monthly meetings. Evidently something must be done if we were to survive. I determined to try to make our meetings as interesting and important to the women of the parish as the meetings of the woman's club were to the women of the city. This

meant that the business must be done in accordance with the rules governing business bodies. The programme must be instructive and interesting, and, above all, a deep, spiritual atmosphere must prevail.

We had always had readings from *THE SPIRIT OF MISSIONS*, but at the next meeting after my election, I gave each member present a typewritten programme on such topics as "The United Offering," "The Apportionment," etc., which all need to know about. I also sent a circular letter to each member not in the habit of attending, asking her presence at future meetings. Immediately the attendance began slowly to improve, then new members came in. The apportionment was to be given in February, and I made that month's a special meeting. Fourteen women were present. The president briefly explained the apportionment, then a member read "How a church in Syracuse raised its apportionment," and another member read "How the Tanana Indians gave their offering," after which each woman handed in her contribution, and in about five minutes the whole sum was raised. The president gave each woman two leaflets to take home, "What is the apportionment?" and "How Jump-off raised its apportionment." A social hour followed, at which tea and wafers were served. At the close of this meeting we had seventeen members.

My plan is to open the meeting with one or two missionary collects and the Lord's Prayer. Then we have a business meeting, as brief as possible, for our object is to learn about the great cause for which we are working. The

business finished, we take up the subject for the day. For the last five years we have had printed programmes. Last year we learned of "Women Missionaries," and this year I am preparing a programme based on "The Conquest of the Continent."

I try to have every woman in the branch take part once a year. If a woman can read an article at home and give the story in her own words, I prefer she should, but if she prefers, she reads the article; thus each uses her own special gift. The meeting is closed by a collect referring to the subject we have just studied. Once a year we have a public meeting, followed by a social hour with light refreshments.

There are certain points the leader should observe. She should be full of interest herself. She should avoid monotony, vary the collects as often as possible, and, for this purpose, paste or write in a blank book any collects suitable for missionary meetings and use them. A leader should never complain, never scold, never be dictatorial—she is the servant of the society—never exhort, never discourage, but encourage by word and deed. Let each one feel you are her true friend. Having tried to pursue this course last year, we had twenty-seven members in the Auxiliary from a communicant list of one hundred and twenty men and women, and the members testify by word and attendance that the meetings are interesting.

Question

With such a measure of success, what may we do next to reach the other women of the parish?

THE WEST TEXAS EDUCATIONAL SECRETARY ON THE UNITED OFFERING

N. B.—There is no part of Auxiliary work in which it would not be well for every Diocesan Officer to take an intelligent interest.

I AM surprised to find how many people know nothing of the United Offering. I was talking it over

with our custodian, and asked her if one could get a list of the workers sent out by this gift. Of course, it might be

too much trouble to get this, but my thought was that people might give more lovingly, more prayerfully, if they knew something more of the workers and the work they were doing. The article from Miss Stewart in China, on "The Flag," will possibly illustrate. If Miss Stewart were sent out by the United Offering, and that article were read in an Auxiliary meeting, every owner of a little blue box would surely be thankful that she had even in a tiny way helped send Miss Stewart. So I wondered if each diocesan secretary had a list, and she in turn gave each parish custodian a list, would not we each become more interested? I may be making an utterly impracticable suggestion; I am not really sending it, but thinking of methods.

The United Offering is not in my

part of the work, for at present I am reading and thinking "Japan"; but I would love to see the interest in it spread until every woman had a blue box. The possibilities are wonderful.

A list of the United Offering missionaries by themselves has been printed from time to time, and we have been asked for it by many others besides the Educational Secretary in West Texas. The changes, which occur rather frequently, especially in the domestic field, make it difficult to furnish a list that shall be absolutely accurate when it comes into the hands of the Auxiliary members, but we have it in leaflet form and those interested in the United Offering can call for it, asking for United Offering No. 13.

WHAT THE TRIENNIAL OF THE WOMAN'S AUXILIARY WILL OFFER TO ITS MEMBERS

WHILE the General Convention of the Church will be sitting in New York next October, and, with many meetings of Church societies and committees, will afford great and varied opportunities for all our people to acquaint themselves with the Church's work and advance along many lines, the Woman's Auxiliary to the Board of Missions has its own special plans for the benefit of its members and of all other women interested. A preliminary programme is given here, and the Secretary will gladly receive at the Church Missions House the addresses of any who hope to avail themselves of the occasion, and who have not already sent her their names.

From Tuesday, October 7, through Tuesday, October 21, the headquarters of the Woman's Auxiliary will be in the parish house of St. Michael's Church, Amsterdam avenue and 99th street, one-half a mile, on the same avenue, south of the Cathedral grounds, where many

of the special services will be held and the General Convention will meet. Cars run direct from one point to the other. At these headquarters the New York Branch of the Woman's Auxiliary has also provided accommodations for various societies of women in the Church, as the Church Periodical Club, the Girls' Friendly Society, Daughters of the King, St. Barnabas' Guild, etc.

The following dates and plans please keep for reference, and so far as possible, by full and interested attendance help us to make these plans a reality that shall work great future good for us all.

October 7, Tuesday—From 3 to 3.45 p. m., come to headquarters prepared to register by dioceses, giving office in the Auxiliary and New York address.

At 4 p. m., assemble in St. Michael's Church for a Quiet Hour in preparation for our Triennial, the service to be conducted by Bishop Lloyd.

October 8, Wednesday (and all succeeding days) 7.30 a. m.—Holy Communion will be celebrated at the Cathedral of St. John the Divine, 113th Street and

- Amsterdam Avenue, at St. Michael's and in many other churches of the city.
- October 8, Wednesday, 10 a. m.—The opening service of General Convention will be held in the Cathedral. This service is for the bishops and members of the House of Clerical and Lay Deputies, and the Bishop of Massachusetts is the appointed preacher. On account of lack of space, besides the members of General Convention, only such persons can attend as have received cards of admission from the General Convention Committee.
- October 8, Wednesday, 3 p. m.—In auditorium of St. Michael's parish house the business meeting of the Woman's Auxiliary will be held. In the business of this meeting only five members chosen in each diocesan branch are eligible to take part. This is a time when other members may find it of great interest to attend the opening session of General Convention, at the Synod Hall, on the Cathedral grounds.
- October 9, Thursday, 10 a. m.—The Triennial Service of the Woman's Auxiliary will be held in the cathedral, the Bishop of New York celebrating the Holy Communion, assisted by the president and secretaries of the Board of Missions, and the secretaries of the Missionary Departments, together with the dean of the cathedral. At this service the Triennial United Offering will be presented, the sum from each diocese being gathered into one check, and placed in an envelope marked with the name of the diocese, Woman's Auxiliary \$...., Junior Department (of which Babies' Branch \$....) \$....; total, \$.... This service is open to all members of the Woman's Auxiliary without cards of admission.
- October 9, Thursday, 2.30 p. m.—At Carnegie Hall, 57th St. and 7th Ave., the Triennial Mass Meeting of the Woman's Auxiliary will be held. The Bishop of New York is expected to welcome the Auxiliary to his diocese, addresses will be made and the sum of the United Offering announced. A choir of two hundred and fifty women, with organ and cornets, will lead the singing. In Carnegie Hall, beside the platform, are sixty-two boxes, seating five hundred and twelve persons, and two thousand two hundred and fifty-five other seats. There will be no cards of admission to the seats in the orchestra, dress circle and balcony, but to insure the boxes being occupied by a representative company of people a plan is being made by which members of the Second Missionary Department shall entertain in the boxes representatives from the seven other missionary departments, that so surely no distant branch shall miss having a member especially provided for at this meeting. For all others who may wish to be present, as at the morning's service, we must recommend an early attendance in order to secure a place.
- October 10, Friday, 9.30-10.45—With Friday morning begins in St. Michael's parish house our school for the study of missions, under the leadership of Miss Lindley. Teachers for twenty normal classes will be provided. Sessions—Friday and Saturday, October 10 and 11; Tuesday, Wednesday, Thursday, Friday and Saturday, October 14, 15, 16, 17, 18. Subjects: Mission Study in the Bible and the new China text books. Those who have not already done so are asked to notify us as soon as possible which class they will join.
- Friday is missionary day in General Convention, and after the introductory lesson this day is left free, that members of the Auxiliary may visit the Synod Hall and listen to missionary reports. In case there should not be room for all, the headquarters will be open for informal gatherings, and it is hoped that the time will be used in making acquaintance and exchanging Auxiliary experiences.
- October 11, Saturday, 9.30-10.45—Mission study classes; 11-12, an introduction of visitors and missionaries. At this time we hope to present to the Auxiliary representatives of the women's missionary committees and societies of England, Scotland and Canada, and to make known a large number of our missionaries from fields at home and abroad. All missionaries expecting to be in New York we hope will attend this session, and will notify the Secretary of the Auxiliary as soon as possible of their intention to do so.
- 12 m.—Noonday prayers.
- October 13, Monday—The study classes will be omitted.
- A. m. and p. m.—Adjourned business sessions of chosen representatives. This will afford another opportunity for other members of the Woman's Auxiliary to visit the sessions of General Convention.
- 8.30 p. m.—On this evening there will be held six drawing-room meetings, to which personal invitations from the hostesses will be sent. Three speakers, two bishops and a layman, have been invited to each of these meetings, and it is hoped that at each one the at-

tendance may be representative of the whole Auxiliary. To each meeting Auxiliary members with their escorts are invited, together with a certain number of friends of the hostess, and it is hoped that each occasion may prove pleasant socially and be valuable from its personal character and missionary interest.

October 14, Tuesday, 9.30-10.45—Mission study classes.

11-12 m.—On this day will begin the conference classes on the Woman's Auxiliary and its Junior Department at St. Michael's parish house, which all members of the Woman's Auxiliary and its Junior Department are eligible to attend. These conferences will continue throughout the week, and be held sometimes of women and Juniors jointly, sometimes separately.

12 m.—Noonday prayers.

12.10-12.50—Two missionary talks, of twenty minutes each, from speakers representing work in the domestic and foreign missionary fields.

October 15, Wednesday, 7.30 a. m.—Holy Communion; 9.30-10.45, Mission study classes; 11-12, Auxiliary conference class; 12 m., Noonday prayers; 12.10-12.50 p. m., Missionary talks.

October 16, Thursday, 7.30 a. m.—Holy Communion; 9.30-10.45, Mission study classes; 11-12, Conference class; 12 m., Noonday prayers; 12.10-12.50 p. m., Missionary talks.

October 17, Friday, 7.30 a. m.—Holy Communion; 9.30-10.45, Mission study classes; 11-12, Auxiliary conference class; 12 m., Noonday prayers; 12.10-12.50 p. m., Missionary talks.

October 18, Saturday, 7.30 a. m.—Holy Communion; 9.30-10.45, Study classes; 11-12, Auxiliary conference class; 12 m., Noonday prayers.

October 20, Monday, 7.30 a. m.—Holy Communion; 10-11.15, Auxiliary conference class; 11.20-12. Bible instruction; 12 m., Noonday prayers; 12.10-12.50 p. m., Missionary talks.

October 21, Tuesday, 7.30 a. m.—Holy Communion; 10-11 a. m., A Review of the Triennial: What the Missionary thinks, What the Auxiliary Officers think, What the Auxiliary Secretaries think; 12 m., Noonday prayers; 12.15 p. m., Parting Words.

We have sketched here the plans of the Woman's Auxiliary to the Board of Missions. The afternoons have been left free for attendance at sessions of General Convention, and the evenings for the

great mass meetings for Missions, Social Service, etc. The programme issued by the General Convention Committee will give a full list of such gatherings and can be had at Auxiliary headquarters, and it will include also the notices of meetings arranged for by the various women's societies in which many members of the Auxiliary are also interested.

If any further information is desired, please write the Secretary, and all inquiries will be answered by her or the New York committee having Triennial preparations in charge.

NOTES

If you have not reported your intention of attending the Triennial, do so now, and also tell which study class you will join.

Every missionary expecting to be in New York on Saturday, October 11, please notify the Secretary of the Woman's Auxiliary.

Members of the Auxiliary visiting New York for the Triennial and desiring to have information about hotels, please apply to Mrs. George F. Clover, 30 Morningside Drive, chairman of the New York Auxiliary Committee on Hotels and Boarding Houses.

Badges. On registration at headquarters, members of the Auxiliary may provide themselves with badges of purple ribbon 1½ by 3½ inches, by which they will be recognized while in New York.

* * *

WHAT I CAN DO IN THREE MONTHS

I can pray daily that the United Offering may be a *great offering* of means and of life.

I can give something towards it every day (or week).

I can tell some new person about it each week (or month), and try to gain their help.

Shall I resolve to do this?

THE JUNIOR PAGE

SUMMER CONFERENCES

IT is almost too late to say much about summer conferences, but it is delightful to report that at this time the promise of large delegations is very bright. We shall surely keep up our good record at Silver Bay, and it seems as if a good number would be at Blue Ridge and the Cathedral Conference in New York when this number of the SPIRIT OF MISSIONS comes out. Lake Geneva is later, so we can still urge those in the Middle West to do all they can to get a large delegation for that. The present indications are good for that one, too. It is almost impossible to overstate the possible results from large attendance at these conferences.

ANSWERING LETTERS

AT the request of some of the Junior leaders a special Junior report is printed each year, and in order to make this report a set of questions is sent to each diocesan branch. This year, on March 22, such a list was sent to eighty branches. At the end of May answers have been received from twenty-five. It is difficult, if not almost impossible, to make a report of the Junior work when all we know about it is as it is done in twenty-five dioceses. So may we ask the Junior leads: Do you want a report? Do you want your branch included? If you do will you send in the answers at once?

And while we are grumbling, suppose we speak of another matter—the answers (?) to requests made on this Junior page. For instance on the Junior page for March a request was made of all officers who had made visits outside their own dioceses, and the answers received are—none! We are all anxious to help in all possible ways and one way is by telling what is done, so that others may get suggestions. This page exists for that purpose. Please use it and *please answer* questions!

THE USE OF MISSIONARY PLAYS

SOMETIMES we wonder if the Juniors are going into the dramatic business! The demand for plays grows all the time. Below we give the notice of a play for Lent by one of the Western Massachusetts Junior branches. We must see that these plays are educational and that they are given in the right spirit, for then surely they will be worth while. Given as these were by a branch in the Newark Diocese they can be a help in many ways.

An Ideal Reached

For many years the Junior Auxiliary to the Board of Missions has tried to pay its apportionment as well as to fill and send its missionary boxes. For the first time we are able to pay the apportionment of twenty-five dollars, and a greater cause of gratitude is that the money came through the offerings of the two missionary mystery plays given this winter. The plays themselves were an offering of service, and it would be hard to measure their teaching value. Nor did the plays interfere with the boxes, for several were sent during the winter.

A MISSIONARY PLAY

A BRANCH of the Juniors wishes to rent a typewritten play, together with a part of the costumes necessary. The play is founded partly upon Miss Newbold's book, and partly arranged from other sources. It could be used for a garden party. Terms and particulars can be had from Mrs. C. E. Heywood, 1226 Northampton street, Holyoke, Massachusetts. The rental fee will be given to General Missions.

QUESTIONS FOR JUNIORS

HAVE you the best Junior leader that ever was?

If God wants her there, will you spare her to the mission field?

Then you would be making a great contribution to the United Offering, would you not?

EDUCATIONAL DEPARTMENT

PLANS FOR 1913-14

THE China course for next year, as has already been announced, will be as follows: The textbook is *The Emergency in China* by Dr. Pott of St. John's, Shanghai, and is now on sale. Price 35c. paper, 50c. cloth, plus 7 and 9 cents for postage on each respectively.

THE manuscript of Dr. Jeffery's *Life of Bishop Ingle* goes to press this week and should be ready for sale not later than August 1st. It will be a delightful book, giving one a surprising amount of information about Chinese characteristics and customs. The book will in a measure take the place of *Japanese Girls and Women* of last year's course, and will also supply the personal element contained in *They That Sat in Darkness*.

DR. POTT'S enlarged *History of China* also goes to press this week. It is intended for teachers particularly, in order that they may have some historic background upon which to draw as they teach. It should not be used for a text book in mission study classes.

THE *History of the Church in China*, the first part of which has been written by the Educational Secretary and the second part of which is being written by the Rev. Arthur M. Sherman, of Hankow, should be on sale not later than September 1st. This will be an indispensable companion piece to the text book itself, as the latter treats of missions in general and not specifically from the Church point of view.

THE manuscript of the book on *Institutional work of the Church in China* is expected daily. This has been pre-

pared with great care by the Rev. G. F. Mosher of Wusih, and will give us for the first time an authoritative statement of the various phases of institutional work being conducted by the Church in China.

THE exact retail prices of the above books has not been given for the simple reason that we sell them practically at cost price, and we do not know yet what they will cost. It can be said, however, that they will all be sold together with *Helps for leaders*, a copy of the China reports, and a new map which has just been made, in the two dollar library.

THE GENERAL CONVENTION exposition is being pushed vigorously and a contract has just been let for a temporary building thirty by eighty feet, in which to house it. Each day new features are being added and it should be very helpful and successful.

THE librarian has made an arrangement whereby special packages for summer reading are being put up. This is a good plan. Take advantage of it.

A MYSTERY play on China for the young people is now being written by Miss Albee of Massachusetts. This should be ready early in September.

WE have just received the new edition of the Japan Post Card sets, and are expecting every moment the new China sets.

THE exact statistics in regard to the number of classes taught during the past year have not yet been compiled. They should be out shortly.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1912, to May 1st, 1913.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to May 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to May 1st, 1913
Department I			Department IV		
Connecticut.....	\$ 56,680	\$ 28,830.24	Alabama.....	\$ 7,555	\$ 2,087.35
Maine.....	5,014	1,768.98	Atlanta.....	4,720	1,833.07
Massachusetts.....	74,250	51,490.30	East Carolina.....	3,600	2,750.28
New Hampshire.....	5,465	2,273.58	Florida.....	4,442	2,282.44
Rhode Island.....	18,286	10,134.03	Georgia.....	4,054	1,722.10
Vermont.....	4,604	2,709.83	Kentucky.....	7,633	4,526.52
W. Massachusetts.....	13,426	9,515.76	Lexington.....	2,340	1,091.21
			Louisiana.....	7,813	3,566.46
	\$ 177,225	\$106,722.72	Mississippi.....	4,813	2,424.20
Department II			North Carolina.....	5,175	4,296.05
Albany.....	\$ 26,043	\$ 9,987.51	South Carolina.....	7,194	5,539.57
Central New York.....	21,208	11,268.74	Tennessee.....	6,944	3,022.70
Long Island.....	63,597	19,288.50	Asheville.....	2,503	1,238.43
Newark.....	40,050	22,667.44	Southern Florida.....	1,869	715.56
New Jersey.....	25,860	15,507.04		\$ 70,655	\$ 37,095.94
New York.....	266,650	145,416.03			
W. New York.....	25,643	11,521.77			
Porto Rico.....	189	61.11			
	\$ 469,210	\$235,721.14	Department V		
Department III			Chicago.....	\$ 45,327	\$ 13,242.13
Bethlehem.....	\$ 16,049	\$ 9,824.82	Pond du Lac.....	3,635	950.99
Delaware.....	4,951	2,764.98	Indianapolis.....	4,494	2,366.00
Easton.....	2,566	1,120.24	Marquette.....	2,060	654.47
Erie.....	5,328	2,435.31	Michigan.....	16,399	9,444.06
Harrisburg.....	10,462	2,893.57	Michigan City.....	2,501	545.66
Maryland.....	29,053	12,003.56	Milwaukee.....	14,460	3,189.99
Pennsylvania.....	157,970	96,248.51	Ohio.....	26,017	9,758.76
Pittsburgh.....	28,587	7,281.40	Quincy.....	2,352	1,282.91
Southern Virginia.....	15,601	7,725.03	Southern Ohio.....	13,990	7,004.61
Virginia.....	14,600	11,461.65	Springfield.....	3,158	495.59
Washington.....	21,613	12,918.75	W. Michigan.....	5,687	2,311.52
West Virginia.....	6,415	4,460.75			
	\$ 313,195	\$171,138.57		\$ 140,080	\$ 51,246.69

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to May 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to May 1st, 1913
Department VI			Department VIII		
Colorado.....	\$ 10,410	\$ 1,780.04	California.....	\$ 10,997	\$ 3,814.64
Duluth.....	2,943	1,460.85	Los Angeles.....	11,672	3,639.82
Iowa.....	8,415	1,732.40	Olympia.....	4,470	1,323.00
Minnesota.....	13,052	4,624.01	Oregon.....	3,402	1,645.18
Montana.....	4,362	2,764.76	Sacramento.....	2,532	1,107.93
Nebraska.....	5,007	1,578.95	Alaska.....	1,000	1,698.45
Kearney.....	1,780	970.61	Arizona.....	818	536.30
North Dakota.....	1,715	1,736.48	Eastern Oregon.....	664	349.34
South Dakota.....	3,300	3,143.40	Honolulu.....	1,900	1,501.01
Western Colorado.....	610	329.33	Idaho.....	1,389	1,118.95
Wyoming.....	1,501	1,077.16	Nevada.....	1,003	805.31
			San Joaquin.....	1,028	716.39
	\$ 53,095	\$ 21,197.99	Spokane.....	1,777	948.85
			The Philippines.....	500	224.35
			Utah.....	889	318.56
				\$ 44,041	\$19,748.08
Department VII			Africa.....	\$ 420	\$ 379.50
Arkansas.....	\$ 3,421	\$ 1,162.80	Brazil.....	250	188.17
Dallas.....	2,439	1,306.25	Canal Zone.....		182.00
Kansas.....	3,955	1,718.22	Cuba.....	840	288.60
Kansas City.....	6,172	2,621.27	Greece.....		
Missouri.....	13,574	5,772.31	Haiti.....	250	
Texas.....	5,250	3,858.04	Hankow.....	160	
West Texas.....	1,975	1,347.67	Kyoto.....	250	
Eastern Oklahoma.....	941	681.74	Mexico.....	420	52.50
New Mexico.....	964	616.64	Shanghai.....	250	
North Texas.....	298	355.88	Tokyo.....	330	
Oklahoma.....	1,110	520.75	Wuhu.....		
Salina.....	940	697.00	European Churches.....	1,680	564.88
			Foreign Miscell.....		84.07
	\$ 41,039	\$20,658.57		\$ 4,600	\$ 1,739.72
			Total.....	\$1,313,670	See Note

NOTE.—This total would be \$665,084.40, but the increase shown has largely occurred since Easter, March 23d, and is mainly due of course to Easter occurring two weeks earlier this year than last, thus bringing earlier receipts. Allowing for the excess increase of those two weeks, the net increase in offerings from September 1st to May 1st, instead of \$77,726.78, is \$14,037.74. Of course the figures of every diocese show a temporary increase in figures for the same reason.

OFFERINGS TO PAY APPROPRIATIONS

Source	To May 1, 1913	To May 1, 1912	Increase	Decrease
1. From congregations.....	\$435,466.72	\$413,752.77	\$21,713.95	
2. From individuals.....	35,901.04	36,905.78		\$ 1,004.74
3. From Sunday-schools.....	128,141.33	67,732.70	60,408.63	
4. From Woman's Auxiliary.....	65,575.31	69,066.37		3,491.06
5. From interest.....	50,141.95	46,262.76	3,879.19	
6. Miscellaneous items.....	2,830.42	2,386.99	443.43	
Total.....	\$718,056.77	\$636,107.37	\$81,949.40	
7. Woman's Auxiliary United Offering.....	48,000.00	48,000.00		
Total.....	\$766,056.77	\$684,107.37	\$81,949.40	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1912, TO AUGUST 31ST, 1913

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,388,727.74
2. To replace Reserve Funds temporarily used for the current work.....	197,633.12
Total.....	\$1,586,360.86
Total receipts to date applicable on appropriations.....	766,056.77
Amount needed before August 31st, 1913.....	\$820,304.09

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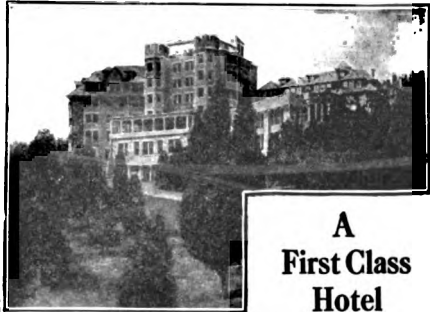
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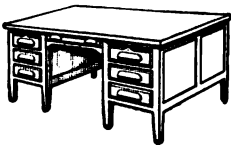
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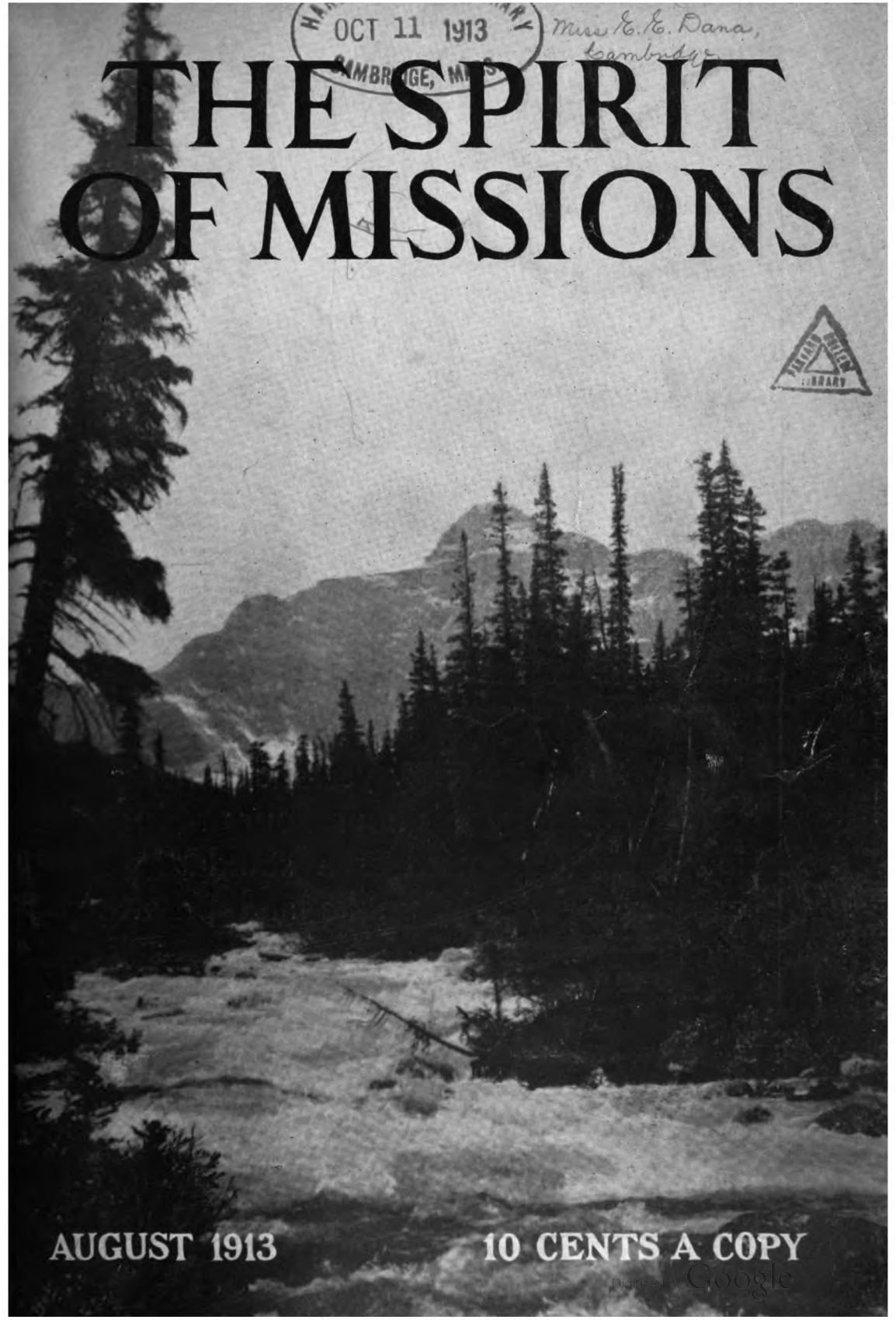
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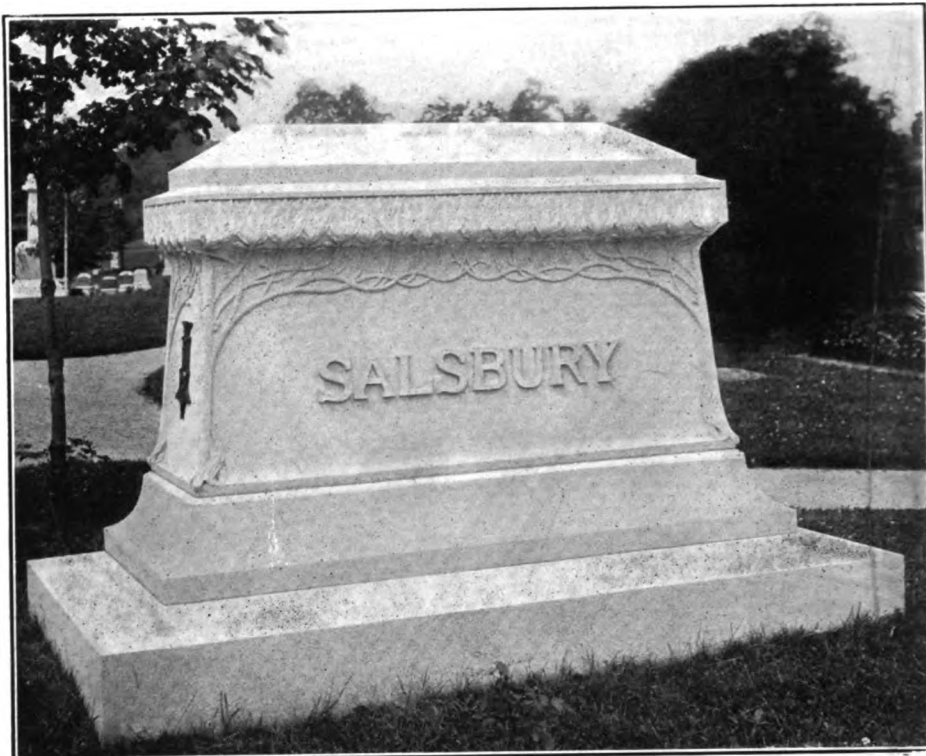
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AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLESON, Associate Editor

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August, 1913

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IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



AMERICAN AND CHINESE OFFICIALS PRESENT AT THE WINTER PALACE IN PEKING WHEN THE FACT OF THE RECOGNITION OF THE CHINESE REPUBLIC BY THE UNITED STATES WAS COMMUNICATED TO PRESIDENT YUAN SHIH-KAI

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII

August, 1913

No. 8

THE PROGRESS OF THE KINGDOM

ON May 2 the government of the United States formally recognized the Chinese Republic. On the facing page is a graphic record of this memorable event in the history of the Chinese people. Our country was admirably represented, in the vacancy in the embassy, by Mr. E. T. Williams, chargé d'affaires. President Yuan Shih-kai paid Mr. Williams marked honor by sending a carriage accompanied by a guard, to convey him to the Winter Palace where the ceremony took place. As is so often true of really momentous events, the occasion was exceedingly simple. Having read to the assembled company President Wilson's brief message, Mr. Williams added a few words for himself and on behalf of Americans resident in China, closing with a reference to one of the sayings of Confucius: "Out of the mists of high antiquity echo the words of the great declaration: 'Heaven sees as the People see, Heaven hears as the People hear.' We rejoice with you to-day in the confident belief that these ancient words have found their fulfilment anew, and that this new government, broadbased upon the people's will, by the establishment of lasting peace and equal justice, will minister to the highest happiness of the people of China, and merit the blessing of heaven."

In his official reply, President Yuan, after expressing China's thanks for the honor done her, said that the Chinese people were convinced of the soundness of republican principles and gave assurance that the sole aim of the new government would be the maintenance of the republic and the faithful execution of all obligations, in order that the nation might enjoy the blessings of prosperity and happiness through the union of law, liberty, peace and friendship.

The photograph from which the frontispiece is reproduced comes to us through the kindness of the Rev. George C. Bartter, of Manila. It was taken by a former Chinese protégé of Mr. Bartter who spent many years in Bilibid Prison, in Manila, for murder. Upon his release he went to Peking where he has won general confidence and respect. He is naturally proud of the fact that he should have been selected as photographer of this historic occasion, as well as of the fact that he is the only photographer admitted within the Winter Palace since the establishment of the republic. So the picture speaks of a twice born man as well as a twice born nation.

**Southern China
in Revolt** It is disturbing that the recognition of the new republic should be followed so quickly by a movement seriously

threatening its integrity. The revolt of the southern provinces is assuming alarming proportions, in spite of the evident inefficiency of the provincial soldiery. All of the provinces south of, and bordering upon the Yangtze, as well as the two great western provinces of Szechuan and Kweichow, are in revolt. The arrival of Dr. Sun Yat Sen at Nanking, the ancient capital, seems to indicate that his sympathy, and possibly his active leadership, will be given to the southern forces. In that case an additional element of division and discord would be introduced, for while President Yuan is generally recognized as China's ablest statesman, Dr. Sun undoubtedly retains the affection and confidence of most Chinese. The election by the rebellious provinces of Tsen Chunhsuan, an ancient enemy of Yuan Shih-kai, as president of the southern confederacy, is far from reassuring. In many minds will rise the question, Is the new republic to suffer the disaster of a great civil war? If newspaper reports are to be credited, the Japanese seem to be encouraging the revolt. It is to be hoped that whatever happens, unwarranted or unnecessary intervention by any foreign power may be avoided. Unless some international agreement can be reached, there is serious danger that the present outbreak may be the beginning of the long predicted partition of the country.

Foreigners Reported Safe Most of the fighting has occurred so far within the limits of our missionary district of Wuhu. Concern has naturally been felt for the safety of missionaries and other foreigners at Kiukiang and Kuling—the mountain resort in which missionaries and other foreigners spend a few weeks each summer to escape the stifling and humid atmosphere of the low country. It is on the overland route between Kiukiang and Nanchang, the capital of the Province of Kiangsi. This city is likely to be one of the strong-

holds of the insurrectionaries and therefore the object of attack by the republican troops. A cable from the Rev. C. F. Lindstrom, of Kiukiang, on July 18th, gave the reassuring news that, in spite of the disturbances, foreigners at Kuling and along the Yangtze valley seem to be in no danger. The Suchau-fu, mentioned in some of the newspaper despatches from China as the scene of heavy fighting, is not Soochow, the capital of the Province of Kiangsu, comprised in our missionary district of Shanghai, but Hsuchau, a city two hundred miles away in the northwestern part of the province, where the Southern Presbyterians have a mission.

SEWANEE'S desire that Bishop Knight should become its vice-chancellor is natural enough. He is one of the most distinguished alumni of the university and has always given thought and effort to its welfare. By birth, training and tradition he is thoroughly representative of the Church in the South. The election raises for him, and indirectly for all the bishops of the Church, the necessity of a serious decision. On the one hand there are the undoubted claims of Christian education as this Church conceives it and endeavors to exemplify it. On the other hand the claims of the Church's work in Latin America, and especially in the West Indian region, cannot be denied. This is a critical period in the life of the West Indian and Central American republics. No other communion can so effectively as our own aid them in safeguarding their liberties and developing all that is best in their national life.

The Day of Critical Opportunity at Sewanee Probably never has the University of the South, and all that it stands for, been in a more serious situation than to-day. It is the only

university in the country which throughout its history has consistently maintained its Church character. One after another, institutions of higher learning, established by or under the auspices of the Church, have gradually allowed their distinctive character to be modified until Sewanee, except for two small colleges, is alone to-day. Such a Church institution, standing for the highest scholarship and reverent thinking, is cut off from aid that otherwise might be given. The tendency, manifested in some quarters, to apply to educational institutions methods found successful in business, resulting in the disappearance of smaller units, presses heavily at times upon an institution like the University of the South. Unless it can have at this time of critical opportunity just the right leadership, there is danger that Sewanee will suffer seriously.

No loyal and thoughtful Churchman can think unconcernedly of such an outcome of the heroic and romantic endeavor of the Southern bishops who in 1857 consecrated that Tennessean mountain top to the cause of Christian education. War between North and South soon after threatened to drag the new venture down in the common disaster. Through all the years since 1868, when the institution was re-established, the Southern dioceses have struggled manfully to keep the university true to the ideals of the founders. Some of the best lives this Church has known during the past half century have been given to Sewanee. Men of learning, power and vision, because of their devotion to the Church and Sewanee's effort to interpret her, have refused tempting calls to presidencies and professorships at other institutions, and have continued to live cheerfully upon the meager income Sewanee could provide. The ideals of the founders and the sacrifices of all who have followed them unite in a present demand that the University shall not be allowed to fail. It may well be that a vice-chancellor, combin-

ing in his person the prestige of the episcopal office and the rare executive and administrative gifts that Bishop Knight's work in the West Indies has revealed, will be able to lead the institution through this period of present crisis to a great and useful future.

During the eight
Bishop Knight's years of Bishop
Eight Years in Knight's residence
the West Indies. in Cuba, steadily

increasing responsibilities have been placed upon him. Though consecrated Bishop of Cuba alone, there have been successively added to the territory under his care Panama, Porto Rico and Haiti, not to mention that part of Colombia over which the American Church accepted jurisdiction at the time of the Panama transfer. His extensive travels through the Caribbean regions and his keen power of observation have made him the Church's expert in work among nearby Latin peoples. For years before his consecration the mission of the Church in Cuba had only a precarious existence at three or four places in the western part of the island. To-day the Church's stations will be found in practically every section. It seemed at one time that the American Church would fail to make the most of its opportunities in Panama. Bishop Knight redeemed the situation. When Porto Rico and Haiti were left without episcopal supervision the Church naturally turned to Bishop Knight as the man to study their problems and to minister to their people until the next General Convention should determine what policy the American Church should pursue.

The needs of Cuba,
Our Duty to Cen- Panama, Porto Rico
tral America and Haiti are im-

portant enough in themselves, but still another element must be considered. Questions with regard to the Church's duty in Central America are becoming more insistent.

It is evident that the American Church cannot indefinitely postpone a decision as to what she will do to aid the people of Central America to secure their national liberties and to insure the establishment of righteousness and good order. The nation is recognizing that insistence upon the Monroe Doctrine requires something more than pleasant assurances of good wishes for the Central American republics. They need aid in developing their economic and social life. American capital is being invested; American engineers and business men are putting in years of hard work in isolated places. While the American Church, as such, knows nothing of the Monroe Doctrine, it cannot consistently claim that religious responsibility for Central America, so far as the Anglican Communion is concerned, rests upon the Church of England, so long as the American government holds to the principle that European nations are to have no political interests in Central America. Quite apart from the work to be done on behalf of American residents and the native peoples estranged from any established form of religion, there are nearly two million unevangelized Indians whose right to hear the Christian Message cannot be denied. Travelers like Mr. Frederick Palmer, Mr. George P. Putnam and Dr. William Bayard Hale have emphasized repeatedly the importance of vigorous Christian effort on the part of American Christians. In the solution of all present and prospective problems connected with Central America, Bishop Knight's experience and proved statesmanship would be most valuable.

It is evident, therefore, that Sewanee's claims, urgent as they are when considered by themselves, conflict with equally urgent West Indian needs. That Bishop Knight, in making his personal decision and the General Convention in planning for the Church's future in the Caribbean may be rightly guided will be the prayer of every thoughtful member of the Church.

BISHOP BREWER'S account of his visitation in northern Montana is typical. It reveals the spirit and the methods that have enabled him and his associates to bring Montana from a weak missionary district to a vigorous and growing diocese. Time was when Montana received from the Church in money aid more than it gave to the Church for her extension work. But that time has passed. Today Montana's congregations, Sunday schools and branches of the Woman's Auxiliary are united in a fine fellowship of missionary effort and giving. We doubt whether there is any other diocese in the country whose missionary gifts represent so large a proportion of the resources and ability of congregations and people. Possibly in this very fact lies one of the reasons of Montana's steady growth and present vigor.

Montana—Past and Present

Most people have thought of the Montana of the past as a land of mountains, mining camps and cattle ranches. A new Montana is arising. Bishop Brewer tells the story with the trained eye of one who has traveled tens of thousands of miles up and down his great diocese. For it is great—great enough to hold the State of New York three times over. Into the new Montana the Church must go with the same spirit of adventure for God manifested by the pioneers. The days of opportunity have not passed. Present conditions challenge the attention and the service of our best men. What else can be the meaning of such facts as Bishop Brewer gives about the field of a single clergyman? Here is a parish 400 miles long and as wide as the clergyman chooses to make it. No less than fourteen congregations look to him for ministrations. In a year he holds 261 services. These services do not mean repeated spiritual nourishment for the same congregation. When divided among fourteen congre-

gations the share of each must seem small enough. An average of three baptisms a week, with frequent calls for the other offices of the Church and oversight of the erection of two buildings, besides the manifold other duties of a widely scattered parish, are enough to keep any young man from acquiring easy-going habits.

Men, the Present Need

With his usual determination to anticipate the future so far as possible, Bishop Brewer asks: "What ought all this new life of Montana to mean for the Church?" His answer is primarily, "More men." There, after all, is the real need of the Church's work in the domestic field. Given the man, and the support almost always comes. Bishop Brewer is unfortunately right when he says that the Church has not men enough to do the hard missionary work that Montana demands. We believe that he speaks less accurately when he suggests that there is not money enough to support the men if they can be found. He is perfectly right in saying that the Board of Missions has not money enough in hand, but the Board of Missions is convinced that the Church has and will give money enough. It is because of this conviction, and partly because of the essential justice of the matter, that the board at its memorable meeting in May adopted the policy of saying to all bishops of domestic missionary districts: "We will agree to aid in the establishment, maintenance and development of necessary new work whenever qualified men can be found, who are not already engaged in important missionary effort. We will endeavor to see to it that those men have adequate support in order that their work may be done with measurable freedom, at least, from the kind of anxious care that cuts the nerve of sustained missionary endeavor."

The present question then is, not "Is there money enough?" but, "Will the right men volunteer?"

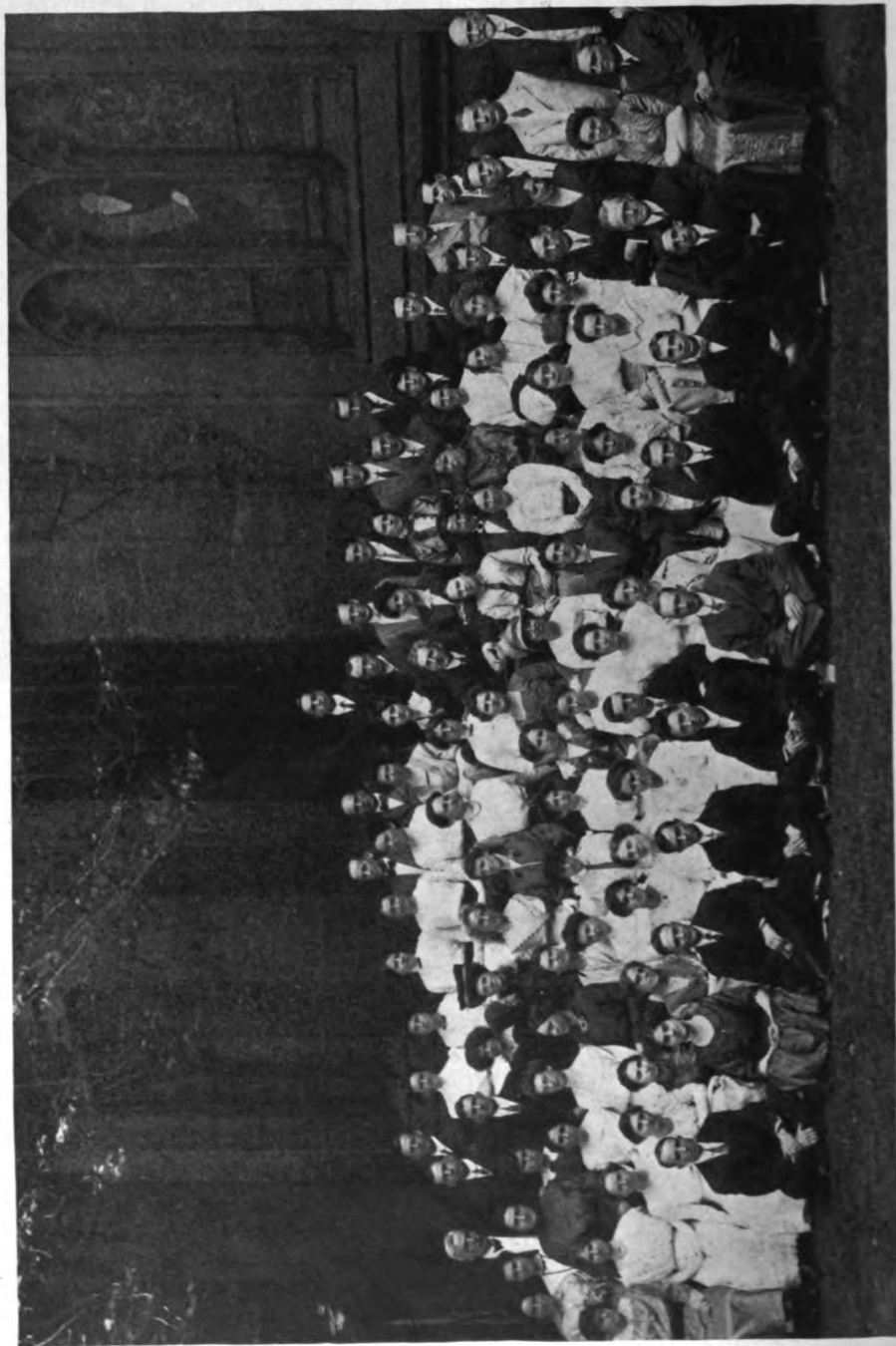
INCLUDING the wives of twenty-four married men, the Presbyterian Foreign Board is sending this year to its fields abroad 104

Presbyterian Recruits

Among the number are twenty-six ministers, six physicians and seven nurses. The others will teach and do general evangelistic work. These additions bring the total staff of the Presbyterian Board in foreign fields to 1,259. Next to the English Church Missionary Society it is the largest board of foreign missions in the world. Of this year's recruits China receives thirty-two; India, fourteen; Japan and Korea, two each; Brazil and Guatemala, one each; Mexico, four; Persia, five; the Philippines, Siam and Laos, two each, and Syria, five. In a number of cases the final destination of the missionary has not yet been determined.

Early in June more than ninety of these prospective missionaries assembled in New York for a conference with the officers of the Presbyterian Board. A full week was spent in placing before them the motive and aim of the work to which they were going, in explaining the administrative plans of the Board and in discussing such practical and personal questions as the missionary's responsibility to an awakening world, and his relation to the people with whom he identifies his life, to the native Church and to the government under which he lives. The necessity for and the ways of maintaining high standards of physical, intellectual and spiritual life were considered. The variety of missionary work, involving the proclamation of the Message, the training of leaders, the healing of the sick and various other forms of specialized effort, was made clear. Finally the recruits were asked to think of themselves, reverently and humbly, as workers together with God in carrying out His purpose among the nations.

The Presbyterian Church is to be congratulated upon its ability to enlist in



NINETY-THREE NEWLY APPOINTED PRESBYTERIAN MISSIONARIES, SECRETARIES SPEER AND BROWN STAND IN THE THIRD ROW
AT THE RIGHT

a single year such a body of trained new workers. An examination of the illustration, showing those present at the conference, makes it abundantly plain that the Presbyterian Foreign Board is drawing upon the best sources of life in a great communion and is sending to the distant parts of the world young men and women who will turn to good account the training they have received in colleges, universities, seminaries and medical schools.

JUNE and July have become months of large significance in the calendar of Christian effort because of their devotion to important **Summer Confer- s u m m e r c o n f e r e n c e s a t H o m e e n c e s . A t t h e m e e t - a n d A b r o a d i n g o f t h e W o r l d S t u d e n t C h r i s t i a n F e d e r a t i o n ,** held early in June at Lake Mohonk, representatives of student movements in institutions of higher learning were present from nearly fifty nations. Later in the month the college women of North America gathered at Silver Bay, while the first days of July found a similar meeting of college men at Northfield. All three of these gatherings were more or less intimately related to the Christian Associations and at all three of them stirring addresses were made by Bishop Brent, of the Philippines. The conferences of the Missionary Education Movement in North Carolina and at Silver Bay in June and July brought together hundreds of the younger leaders in the home missionary work of various communions. Here the teachers of mission study classes are developed and much time is given to institute work for the improvement of methods for enlisting the missionary co-operation of home Christians. At the northern conference in Silver Bay especially, a leading part was taken by the members of our own communion, who were present in large numbers and who supplemented the general sessions of the conference by special services and delegation meetings in

Ingle Hall, the Church building erected for the purpose some years ago. In England the summer conference of the British Student Movement at Swanwick, and the usual summer schools of the C. M. S. and the S. P. G. have attracted large and enthusiastic companies of young people.

In July an important conference of Church workers in the Second Department was held at the Cathedral in New York City. Though not exclusively a missionary conference, its spirit was missionary in the best and widest sense. To the two hundred persons attending it, from the seven dioceses in Department II and ten dioceses beyond, was given some conception of the wide range of the Church's effort and its relation to fundamental, social and intellectual, as well as religious problems. It is becoming increasingly evident that a large number of people of all ages will gladly seize the opportunity to spend a part of their holiday time in securing a balanced outlook upon the world and its needs, and in equipping themselves the better to be of service to their fellows.

PROFESSOR STARR'S article on the Liberian mission deserves careful consideration. Though not a member of our own communion he was deeply impressed, during his recent stay in Liberia, by the value and promise of the Church's work. On another occasion he has expressed the opinion that the Church Mission in the Black Republic is the best American thing there. In this estimate he is largely in agreement with Mr. Edgar Allen Forbes, who has also visited the country. An illuminating article by him appeared in **THE SPIRIT OF MISSIONS** for August, 1909. When two impartial and independent observers are in such substantial agreement, it is fair to assume that their judgment is sound.

Possibly Professor Starr has given undue weight to the suggestions made

tentatively and unofficially that ecclesiastical jurisdiction in Liberia might be accepted by the Church of England, in case the Church in the United States should consent to accept responsibility for Central America. Thus far nothing has come to our attention indicating that the Church of England cared to entertain such a proposal. For reasons pointed out in *THE SPIRIT OF MISSIONS* of June, 1912, we think that the American Church will not be disposed to seek release from its responsibilities in Africa, though as was indicated in the same article there might be some advantage in having the work in Liberia administered along the same lines as other West African dioceses. Certainly the Church would not consider for a moment the abandonment of the African mission.

It is a satisfaction to read the strong words of Bishop Ferguson concerning self-support. All will agree, of course, with Professor Starr's conviction that it would be "a basic error to abandon a work that has been conducted for seventy-seven years, when it approaches the point of self-support." Progress in this particular has been unfortunately slow, though the African congregations and Sunday schools have been remarkably faithful in making their missionary offerings. The question of Church support is closely allied with industrial development. At present there seem to be few ways in which the African Christian can sell his labor for money. It will be a notable day for the Liberian Mission when at least one of the congregations undertakes the support of its clergyman. Possibly Trinity Church in the capital city of Monrovia will be the first to do this.

Passing for a moment to quite another subject, we trust that the General Convention will grant the request to be presented to it that hereafter the African mission may be known as the "Missionary District of Liberia." Rare-

ly, save in official documents, is use made of its present cumbersome title of "Missionary District of Cape Palmas and Parts Adjacent."

NEARLY fourteen years of telling work have come to a much regretted end through the retirement of Dr. Catherine P. Hayden, of St. Agnes's Hospital, Raleigh. Because increasing deafness has hampered her work, Dr. Hayden, with characteristic sinking of herself, has insisted that she step aside in order that the work may not suffer. Most readers of *THE SPIRIT OF MISSIONS* know how Dr. Hayden, on coming to St. Augustine's School, Raleigh, found St. Agnes's Hospital a modest little frame building with only a dozen beds and with meager equipment. From the first year of her leadership the progress began. A new and adequate building has been erected. The training school for nurses has been admirably developed until St. Agnes's nurses are known throughout a large part of the South and are eagerly sought by Southern homes in times of illness. Before the young women who came under her care Dr. Hayden has constantly set the highest ideals of service, but her own devoted life has spoken most loudly.

A Missionary Elevator; Why Not?

As the result of observations made on a visit to St. Agnes's a few months ago, the editor is of the opinion that if someone would like to commemorate the years of Dr. Hayden's work no more practicable way of doing so could be found than by giving an elevator. With the patient anticipation that generally marks missionary building, the new St. Agnes's Hospital was built around an elevator shaft, but no car has ever run in it to save Dr. Hayden and her associates miles of weary walking upstairs and down.

THE SANCTUARY OF MISSIONS

ASK, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

THE QUEST

O MASTER of my soul, where dwellest Thou?
For but one Sovereign doth love allow,
And if I find not Thee, quite lost am I;
Tell me Thy dwelling place: this is my cry.

No travel will I shrink, no danger dread,
If to Thy home, where'er it be, I may be led;
Not where the world displays its golden pride,
Only with Him, Who is the King, would I abide.

THE FINDING

Nay, not in far distant lands, but ever near,
Near as the heart that hopes or beats with fear;
My home is in heaven, and yet I dwell
With every human heart that loveth well.

Not where proud perils are, I place My throne,
But with the true of heart, and these alone;
So where the contrite soul breathes a true sigh,
And where kind deeds are done, even there dwell I.

And those who live by love need never ask,
They find My dwelling place in every task;
Vainly they seek who all impatient roam;
If brave and bold thy heart, there is My home.

—*Bishop Boyd-Carpenter.*

THANKSGIVINGS

FOR the opening of the new St. Andrew's Hospital in Wusih. (Page 530.)

*O Lord, our Saviour, the Source of all health and strength,
We praise Thee for the generous donors of St. Andrew's Hospital, Wusih
Bless the labors of the physicians and nurses*

*Give them skill in healing disease
And tenderness in ministering to the suffering*

May all that is done set forward Thy Kingdom.

For the friendly attitude of many leaders of the New China. (Page 542.)

For the generous spirit of the Sagada Christians. (Page 542.)

For the progress of the Church in Cuba. (Page 535.)

INTERCESSIONS

THAT the Bishop of Cuba and the House of Bishops may be rightly guided in all decisions concerning the Church's work in the West Indies. (Page 512.)

That the people of Mexico may be led through this time of change and violence, and that all Christian workers may be strengthened for their task and saved from danger and suffering.*

That the Church may understand the present need for faithful and aggressive work in Montana and other dioceses and districts of the West and provide men and money accordingly. (Page 521.)

*O Lord of the Harvest,
Send forth laborers into Thine harvest*

Guide by Thy Holy Spirit those fitted for the work

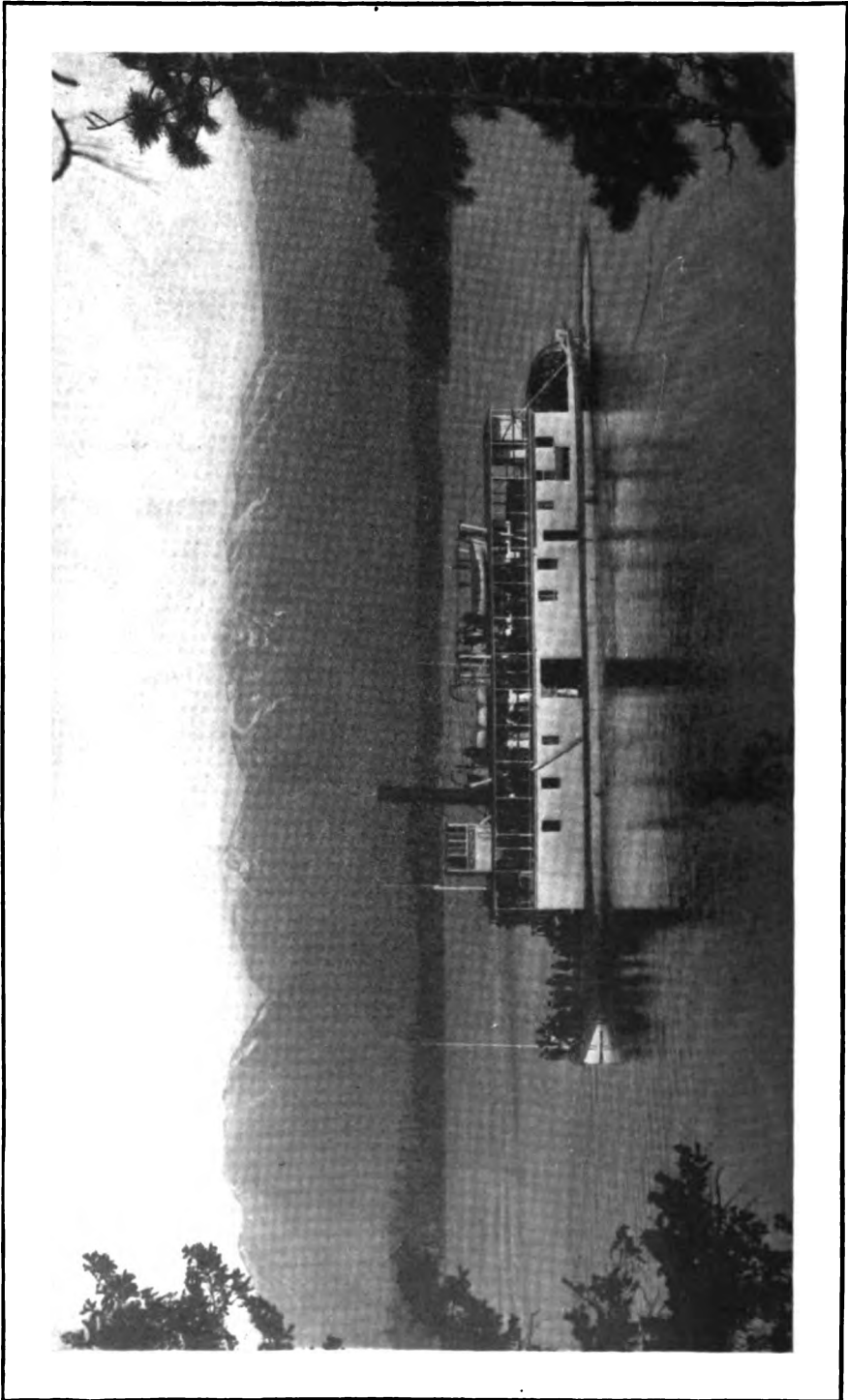
May they hear Thy call and willingly offer themselves for Thy service

Use them, O Lord, to set forth Thy glory before this nation.

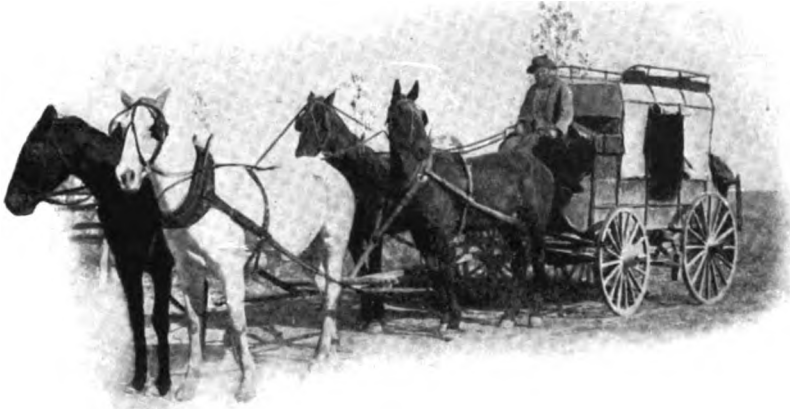
That the present divisions between the people of northern and southern China may be healed, so that the nation may enjoy the blessings of peace and unity. (Page 511.)

O GOD, who on the mount didst reveal to chosen witnesses Thine only begotten Son wonderfully transfigured, mercifully grant that as the messengers of the Church seek to make known the revelation of Thy love, all nations may turn to Thee and, in Thee, find the satisfaction of all their desires, through Jesus Christ our Lord. *Amen.*

*Miss Knight of Hooker School, Mexico City, writes: "The political and social conditions in Mexico are so discouraging just now that we, who are sticking to our business, need the sympathy and prayers of our friends. God grant that we may soon see brighter days."



BISHOP BREWER FREQUENTLY USES THIS STEAMER FOR MISSIONARY JOURNEYS ON FLATHEAD LAKE



THE BISHOP OF MONTANA STILL TRAVELS A GOOD MANY MILES BY STAGE EVERY YEAR

AN EMPIRE IN THE MAKING

INDIAN RESERVATIONS ARE BEING CONVERTED INTO FARMS—FOREST LANDS SOON TO BE GREAT GRANARIES—WHAT DRY FARMING IS DOING FOR MONTANA—A PARISH FOUR HUNDRED MILES LONG—HUNTING COMMUNICANTS ON THE PRAIRIE—WHERE ARE THE MEN FOR THE WORK?

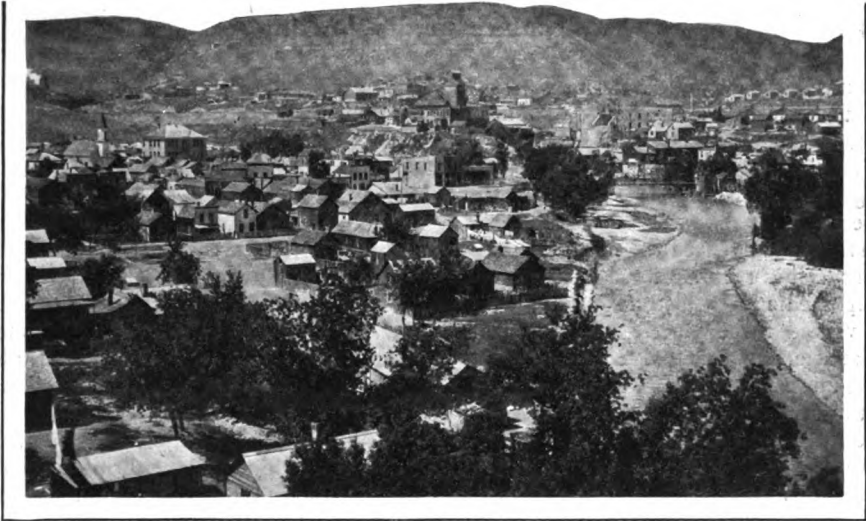
By the Right Reverend Leigh R. Brewer, D.D., Bishop of Montana

ON April 12th I started to make my visitation of northern Montana. It took me seven weeks to make the trip, and I traveled about 2,300 miles. I passed through and to some extent traveled over nine counties, which make nearly or quite half the area of the entire state. In this region are included three Indian reservations, containing many thousand square miles. In this whole territory we have seven churches, two rectories, and at present only five men at work. But next month we shall have two more men. Two more churches are in process of erection now, and it is expected that two others will be built this season. Seven of those counties are on the east side of the main range of the Rocky Mountains, and two are on the west side toward Idaho. Until within three or four years, this region on the east side has been mainly a grazing field for stock. Now under the dry farming process, and with the building of reservoirs, ditches and canals, it is fast becoming an agricultural region.

Three years ago, along the line of the Great Northern Railway, there was only here and there a house to be seen on the prairie. I was astonished at what I saw on my recent visitation—many thousands of acres put into crops, land everywhere under fence, buildings greeting the eye in every direction. Last year the crops were most abundant, though prices were low. James J. Hill, President of the Great Northern Railway, said in a speech in St. Paul last September that in 1911 his road hauled out of Montana 250 cars of wheat, and that the estimate for 1912 was 10,000 cars.

In the counties on the west side of the range there are two industries—agriculture and the making of lumber. The Flathead Valley is now one vast grain field. To the west of Kalispell lumber mills are everywhere seen. There are thirty mills at work, some of them very large and operating day and night. The timber lands of Montana are largely in the western part, and they are being rapidly denuded of their treasures.



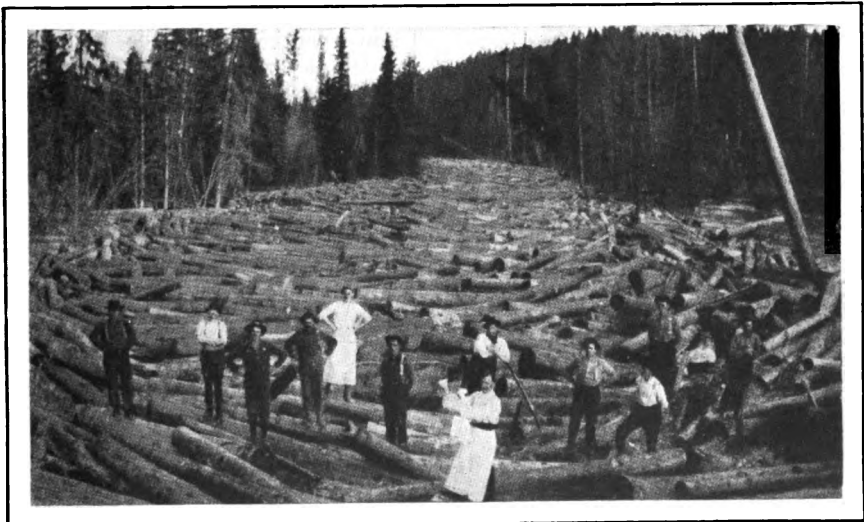


BELT, ONE OF MONTANA'S LUMBER TOWNS

The product goes largely to eastern Montana and the Dakotas. One man told me that the output of his mill was sent in good part to New England and to Pittsburgh. As the land is cleared, the valleys will be devoted to agriculture, and the mountain sides to pasturage for stock. On both sides of the range there is everywhere promise of progress and development.

I began my visitations in Great Falls,

the second largest town in Montana. It is situated at the head of the great falls of the Missouri River, where there is a tremendous water power which is being rapidly developed by the building of dams for the generation of electricity. Because of this water power, Great Falls is some day likely to be the largest city in Montana. We have there a fine church and rectory with the Rev. Floyd J. Mynard in charge. His as-



A LOG DRIVE COMING DOWN A MONTANA MOUNTAIN STREAM

sistant, the Rev. W. W. Conner, gives his time to work in the surrounding region. He has three missions that he visits regularly, and two others where he gives occasional services—all in Cascade County.

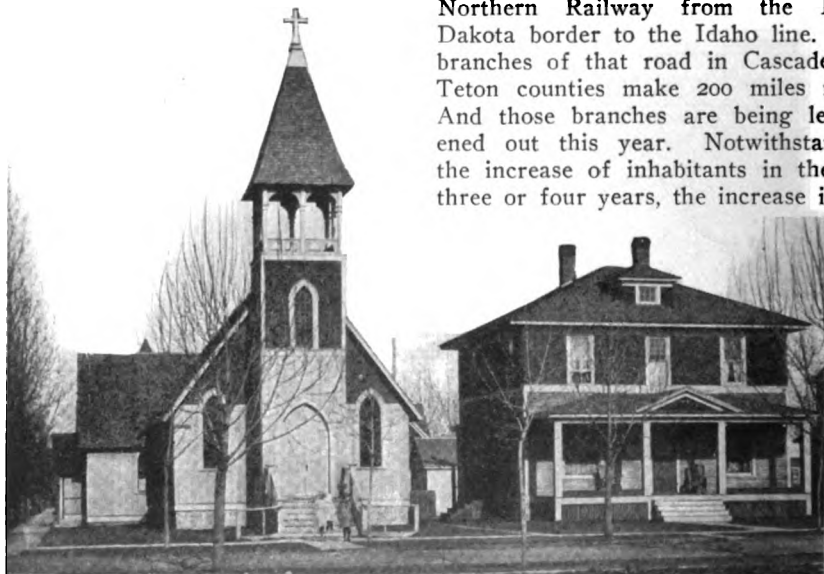
After I had visited the missions in this county, the rector of Great Falls accompanied me to Teton County, where we visited three places. We have had no missionary for that county the past year, but the work has been looked after by the archdeacon, so far as he has had time for it. I visited seven places in these two counties, held nine services, and confirmed thirty persons.

Then I went north 125 miles to the Milk River Valley. Here the Rev. J. L. Christler has a field 400 miles long, and as wide as he chooses to make it. I spent nearly three weeks with him, visiting fourteen places, and confirming thirty persons. While I was with him he baptized six adults and twelve children. He is building two stone churches now, and hopes to have them finished by the end of the year. He goes all over this immense region, holding services in all sorts of places—in

towns, mining camps, and private houses on the prairie. He has held during the past year 261 public services, baptized 108 children and 57 adults, buried 49 persons and married 58 couples. He is looking for a man to share the work of his field with him.

On parting from Mr. Christler at the western end of his bailiwick, I crossed the range and entered the missionary domain of the Rev. Charles H. Linley, rector of Christ Church, Kalispell, who for a year and a half has been missionary also in two counties. I visited ten places with him and confirmed twenty-five persons. He is to have an assistant next month. It is expected that two churches will be built this season. Six places in this field are west of Kalispell, the last one within a few miles of the Idaho line. Three of them are situated on Flathead Lake, as beautiful a sheet of water as is to be found anywhere in the land. The assistant will look after the missions west of Kalispell, while Mr. Linley will give such services as he can, in addition to his parish duties, to places around the lake.

It is about 700 miles by the Great Northern Railway from the North Dakota border to the Idaho line. The branches of that road in Cascade and Teton counties make 200 miles more. And those branches are being lengthened out this year. Notwithstanding the increase of inhabitants in the last three or four years, the increase in the



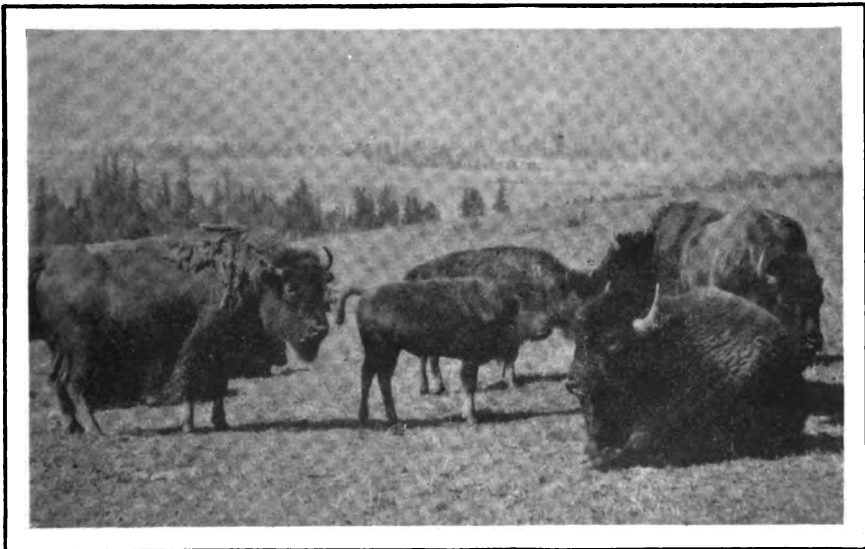
CHRIST CHURCH AND RECTORY, KALISPELL, MONTANA

next five years will be far greater. Notwithstanding the large acreage now under plow, there are one hundred times as many acres to be plowed. Notwithstanding the new towns that have already been started, there will be ten times as many started in the future. The Flathead Indian reservation has already been thrown open to settlement. Arrangements are now in progress for throwing open the other two reservations within two or three years. That will mean many thousands of new settlers, and as many new homes.

What ought it to mean for the Church? I would not put men into these little towns to serve them alone, if I could. But I would like to have missionaries for a region, or a number of towns, where perhaps one-half the support could be supplied by the people served. The rest would have to come from some mission treasury. We have some Church people in all these places, and shall have some in all towns yet to be founded. There are something over 200 communicants in the fourteen places I visited with Mr. Christler, and about 230 in Mr. Linley's field. No

doubt there are others living on the prairie and in little hamlets as yet unvisited, of whom we have no record or knowledge. At our recent convention we adopted measures for trying to find out these neglected and scattered children of the Church. We are going to follow up this quest more and more.

But we are not doing anywhere near all that ought to be done in this work, because it is impossible with the force we have to do it. We need more men. Every diocese and missionary district has the same need. The Church has not enough men who will do this hard missionary work. And if she had, the Board of Missions has not the money to support them. What is to be done to meet the needs? Just what we have done in the past, are doing today, and mean to do, in still larger measure, in the future. It does no good to fret and worry because we cannot do all we see needs to be done. We must possess our souls in patience. We must plan as well as we can for the upbuilding of God's kingdom. We must work while the day lasts, and leave the results to Him whom we serve.



A LAST STAND AGAINST THE INTRUDING WHITE MAN

SHOULD THE AFRICAN MISSION BE ABANDONED?

By Frederick Starr, Professor in the University of Chicago

THE development of the Church mission in Liberia has been most encouraging. It began in March, 1836, when James M. Thompson, a colored man, opened a mission school at Mount Vaughan with seven native children. It has grown until, in his last report, Bishop Ferguson stated that there were 26 clergymen, 8 candidates for holy orders, 2 postulants, 25 lay teachers, and 46 catechists and teachers. During the year of 1912, 242 children and 237 adults had been baptized—423 of them being converts from heathenism. During the year there were 165 confirmations. The grand total of baptisms to date was 9,565; the total of confirmations, 4,856. The number of present communicants was 2,404, of which two-thirds were natives. The estimated value of buildings belonging to the mission was \$121,250. 22 day schools, 19 boarding schools and 38 Sunday schools were conducted. 1,210 day-school pupils, 643 boarding-school pupils, 2,714 Sunday-school pupils were in attendance. It is a noble record of results for faithful service.

It has been suggested in some quarters that the American Protestant Episcopal Church shall abandon this promising mission field; or rather it is proposed that it shall exchange this successful and flourishing work with English brethren, for work started by them in Central America. It is possible that from the point of view of church administration such an exchange may be desirable; it is certain that from any other point of view it will be a great misfortune. The writer of this article has himself been in Liberia, and is profoundly interested in Liberian problems. He believes that any proposal to abandon work in Liberia could only arise through ignorance of the actual conditions in the Black Republic. He has no

wish to interfere in affairs which in no wise concern himself. Deeply interested, however, in the progress of the only remaining country of Africa which is administered by black men, he desires to express his reasons for opposing the suggestion.

It is now seventy-seven years since the Liberian work was begun. It has been wisely directed, it has been nobly supported, it has been successful. Surely the ultimate aim in all such labor is to produce a self-supporting church in the mission field. The Liberian Church is already approaching the point of self-support. In his last report Bishop Ferguson says: "I believe the greatest joy of my life would be to be able to say to the Board of Missions. "The Church in Liberia will hereafter support itself. You need not appropriate any more funds towards its maintenance.' That I am unable to do so as yet is not because of an indisposition on the part of the people to contribute to such a worthy object, but rather because of their poverty, through not having learnt to work profitably. It must be remembered that two-thirds of our communicants are native Africans who, as well as the majority of the class we call 'Americo-Liberians' making up the one-third, need to be trained in some remunerative industry. The fact is, that the financial burden of the Church in the district is resting on a comparatively small number. Taking this into consideration, the amount raised from time to time for the building, repairing, and improving of churches, and to meet other parochial expenses is rather creditable than otherwise. Besides expenses at home, they contribute annually toward missions in general in the shape of Lenten and Easter offerings and the missionary apportionment fund. Our quota of the last named has already been paid up for the

present year. But as above shown, comparatively few deserve the credit. To make the work self-supporting, at least a majority of the members should be able to contribute to it."

Certainly, it is a basic error to abandon a work which has been conducted for seventy-seven years, when it approaches the point of self-support. A change subjecting the mission to a new administration, would mean setback and delay in gaining the end desired.

The American Church is bound in a special way to Liberia; the original settlers in Liberia were American freed-men; they had been our slaves. As Americans we had been responsible for the dragging of thousands of helpless black people from their homes; we had held them for years in captivity. When finally we sent them back as freed-men to the shores of their native continent, our obligations by no means ceased.

When Bishop Lee preached the sermon at the consecration of Bishop Ferguson, he used the following strong terms: "To the millions of this race among ourselves, as well as to those beyond the sea, we should count ourselves debtors. If any branch of the evangelistic work of our Church has peculiar and sacred claims to general support, it seems to me to be our African Mission as well as our home Missions among our colored people. With glad and ready hearts should we enter this open door. With free and unclosed hands should we pour our gifts into the Lord's treasury. And when we read with averted eye the shocking details of former injustice and inhumanity, well may we thank God that He has shown us a way in which we may send back to those sunny climes a benefaction, the value of which cannot be told."

In 1893 Dr. Langford, General Secretary of the Board of Missions, said: "The lapse of time does not lighten by a shade the deep damnation of its curse. If America were to pay a million dollars a year for fifty years, it would not suf-

fice to cancel a tithe of her debt to Africa."

England has no such duty nor obligation to Liberia; she cannot be expected to take the same legitimate interest in that mission. Nor have the Missions of Central America anything like the same claim upon the interest and sympathy of the American Church as has Liberia. Nothing but blindness to the seriousness of our obligation could lead us to make the exchange.

It is true that the United States has at no time shown the hearty interest in, and sympathy with Liberia which she should have. It is, however, true that, as a result of all the past, the civilized Liberians are to-day far more American in spirit than English. The Liberians are different in their bearing and manner from all other blacks upon the coast of West Africa. This is not merely a personal claim. Travelers, ever since the early days of colonization, are united in their statements: the Liberian is more independent—he is more a man—than the black man in any of the European colonies. This spirit has been frequently criticised; it is no advantage to colonizing nations to encounter black men of spirit and independence; such are a bad example to colonial subjects. But, if Liberia is to remain a nation, this spirit of independence must be maintained. The transfer of this mission to England would dampen enthusiasm; it would check the independent spirit; it would introduce the element of weakness. No one who has seen the blacks of Freetown can fail to grasp my meaning. The attitude of the Englishman toward colored peoples may be fairly fair and just, but it is repressive. In the nature of things, administration of the Liberian Church by British leaders would necessarily lead to irritation and assumption of superiority on the one side and subservience upon the other; there would be less of self-respect and independence. If the Church held its own in numbers, it would be through the loss of its most desirable members and their

replacement by people of less strong character.

The work of the Protestant Episcopal Church is not the only mission work within the limits of Liberia. There are also missions, more or less active, conducted by the Methodist Episcopal, African Methodist Episcopal, Baptist, Lutheran and Presbyterian denominations. If these mission efforts are to be successful there must be fellow feeling between the different missions; harmony and unity should be the order of the day. We regret that there has not always been the most harmonious relations between the different branches of Christian efforts in the Republic. Surely, however, every mission there established should do its utmost toward harmony; surely it should be the policy of each separate mission to do nothing which could interrupt or destroy harmonious relations. But all these other mission efforts in Liberia are in American hands; the transfer of the Church mission to English hands would be certain, under the political and social conditions of the country, to introduce friction and enmity which would be destructive beyond the possibility of calculation. From the point of view of Christian harmony it would be a blunder to transfer the mission.

I believe that Liberia may have an important influence in solving our Negro problem. It is doubtful whether we shall send a large number of emigrants from our southern states to the Republic; it is likely that a small migration will constantly take place from us to Africa. But it is of the utmost consequence both to Liberia and to our American black people that there be intimate relations between the two regions. It is desirable that many black men from America should visit and know Liberia; it is most important that Liberians should find it easy to come to America and see our institutions. In this easy contact and intimate relation there is certainly ease for our black man's troubles. Everything which cultivates

close, frequent, repeated and continued contact will help us as much as it helps them. We ought, then, at least, to think a long time before we sever any connection already established.

In view of these conditions and tendencies, it seems to me that the proposed exchange would be a serious blunder. Motives of economy and ease of administration cannot excuse it. Duty, honor, enlightened patriotism, demand that the American Church continue to carry the Liberian mission until such time as it may become self-supporting.



THE VALUE OF A CANVASS

LAST summer the vestry of Christ Church, Susquehanna, Pa., made a canvass of the parish for the purpose of securing regular contributions for all purposes and the duplex envelope system was installed. After nine months of operation the rector summarizes the results:

Local—In place of a customary deficit, there is in the treasury a reserve fund, after the payment of all bills to date, of \$175. For the first time in many years, all bills have been met by the vestry without calling upon any of the guilds to contribute towards current expenses. This has permitted the guilds to accumulate funds to apply, in the future, to repairs and improvements to the church property.

Missions—For the first time in the history of Christ Church, both of the apportionments, diocesan and general, have been given in full—in fact, the latter has been overpaid by the amount of the Lenten offering of the Sunday school.

This report represents what can be done in a parish of 100 communicants, most of whom are wage earners. Should you ask whether I consider the use of the duplex envelopes responsible for the above encouraging condition, I would reply, "Yes," but I would add the qualification, "The envelopes are the means: the *cause* is the personal canvass."

SEWANEE CALLS BISHOP KNIGHT

THE Trustees of the University of the South have elected the Right Reverend Albion W. Knight, D.D., Bishop of Cuba, as Vice-Chancellor. As the Vice-Chancellor of the university is its executive head, Bishop Knight's acceptance of the post would require his resignation, with the approval of the House of Bishops, of his jurisdiction in Cuba. He has stated that he would not come to a decision until he had an opportunity of conferring with the representatives of the Board of Missions.

ONE ROAD TO HAPPINESS

REFERRING to an Easter offering of \$100 for missions, the Dean of St. James's Cathedral, Fresno, Cal., says:

"A young nurse had been slipping quietly into the church on Sundays, when her duties did not prevent, for some months. As my entire congregation was, during that time, new to me I did not realize that she was a stranger in town. On Easter Monday she came to my house, told me of her appreciation of the Church's privileges, and asked if she might be permitted to make her Easter offering for missions. She seemed to get a great deal of happiness out of the writing of that check for \$100. Since then I have come to know her very well and to realize that this was but the natural manifestation of a consistently unselfish life."

DECIDEDLY, YES

FROM St. George's Mission, Indianapolis, comes this inquiry:

"We list one hundred and nine communicants, but we have forty-seven subscribers to the Spirit of Missions. Is that a good record?"

If every congregation in the Church had proportionately as many subscribers as St. George's, the circulation of the Spirit of Missions would be in excess of 450,000 copies every month.

If one thousand of the largest congregations in the Church had an average of forty-seven subscribers each, the present circulation would be increased about forty per cent.

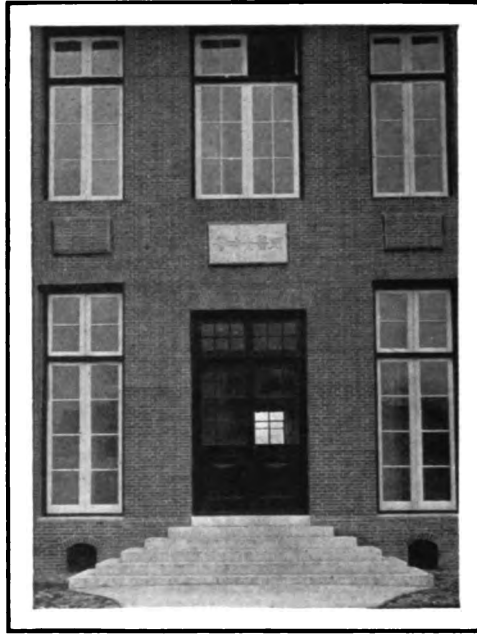
NO, THANK YOU

RECENTLY one of the officers of the Board received a letter from a nurse making inquiry with regard to the possibility of undertaking missionary service in the Philippines. The desired information was given and a conference with a member of the Philippine mission now in this country was arranged. That missionary service is not always the sinecure that some people would have others believe, is perhaps indicated by a second letter closing the correspondence:

"Since hearing from you I have found out a great many things about the Philippines which are very distasteful, and I know I could not adapt myself to the surroundings. Several army officers and their families from my home town informed me, who have been stationed there. I went to see ———, and had a very interesting talk. I found the compensation was so small I decided it would be impossible to live on such an amount—and the length of time so dreadfully long—I am sorry to have bothered you so much, but I find it is better to stay in this country."

LOUISIANA'S LEADING PARISH

ST. MARK'S CHURCH, Shreveport, La., is at present leading all the Louisiana parishes in offerings for missions. Its apportionment is \$500. To July 1st, the treasurer had received \$949.05. This is another instance of the efficacy of the every-member canvass, and the weekly offering plan. Three years ago the old annual offering plan was used at St. Mark's. The apportionment was then \$164; the amount received on account of it, \$122.



THE ENTRANCE TO THE NEW ST. ANDREW'S HOSPITAL

A door of hope to thousands of people in Wusih

WUSIH'S FIRST CHURCH HOSPITAL

SEVEN YEARS OF WORK AND WAITING—WHY THE
MAYOR WAS UNHAPPY—THE JOYOUS FIRECRACKER—
ASSEMBLING A HOSPITAL FROM ENDS OF THE EARTH

By the Reverend John W. Nichols

THE Mayor of Wusih spent the whole of Thursday, March 13, at St. Andrew's Hospital. Before the day was over the Chief of Police, the President of the Chamber of Commerce and the head of the Provincial Normal School, besides most of the city gentry had arrived. All the members of the Wusih mission were present in a body, as well as Bishop Graves and others from Shanghai. The occasion might well have been serious, but it was quite the contrary. Everybody was most cheerful, except perhaps the mayor, for we were celebrating the opening of St. Andrew's Hospital for Women. The

mayor was the least cheerful because he was present as an in-patient and not as a guest.

In the morning the bishop dedicated the building to its Christian use of ministering to the sick. The service was quiet and simple, only the station staff and Christian Chinese were present, with a few visitors from Soochow and Shanghai.

The grounds outside presented a curious appearance as one went to the service. Every tree bore a string of fiery fruit which on close examination showed to be firecrackers, and every servant of the mission that could pos-

sibly be present was noticeable for a most seraphic happiness of countenance, and a handful of cannon-crackers and punk. Those were mostly kept in control until the service was over but temptation was sometimes too severe and an occasional report gave warning of what was to come. When the service was over the little procession that would back to the robing-room was treated to all the sensations of those who charged at Balaklava. One jumped away from a cannonade at the right only to find one's self being shrapneled from a tree at the left.

In the evening all the great ones of the city met to see and to celebrate at a dinner. Many of them had sent congratulatory scrolls or banners of red and gold after the graceful Chinese custom, and these, hung around the walls of one of the wards, made a most attractive banquet hall. The guests wandered through the rooms interested in everything, especially in the prices. Will one ever get over the shock of seeing a gentleman of wealth, family and education pointing out a common water faucet as a thing of supreme interest? Little things sometimes mark so startlingly the separation of our points of view.

Dinner is finally ready and we are all seated right at the tables, the dishes come on and we take our pick until the final bowl of rice, in the eating of which the poor foreigner makes a bad last. Then everybody rises hurriedly and in ten minutes the bows have been made and the scrolls hang on the walls of an empty room. There is no doubt in the Chinese mind that one goes to a feast chiefly and principally to eat.

The completion of this building is a silent witness to a tremendous amount of labor on the part of those who have done the church's medical work in Wusih. It is seven years since Dr. Lee arrived and commenced the study of Chinese. It is almost five years to a day since the little dispensary was opened with the help of the first Chinese assistant. In these five short years the work has

grown to an annual clinic of over thirty-one thousand treatments, cared for by the help of a staff of two Chinese doctors, and two druggists. A sub-clinic is held daily at the north of the city. A motor launch answers to emergency calls in the country, and in old buildings there are at present twenty-eight hospital in-patients.

In addition to carrying on such a work as this it is surely something of a feat to have planned, contracted for and personally supervised the construction of the present Woman's Building, gathering the equipment also from various parts of the world, and in a good many cases helping to put things together as they came. Beds from Japan, sheeting from America, mattresses from Shanghai is a fair sample of the assembling that is required for getting a complete equipment.

As for the building itself it consists of four wards of ten beds each and four private rooms, besides the usual office and operating room, matron's and nurses' quarters, linen rooms, etc. The Caroline M. Watson Memorial wards will be occupied immediately by women. For the present the two remaining wards will be used for men, though the whole building is eventually intended for women only and a second building will accommodate the men. A new nurse and doctor come to us this year in the nick of time; the work needs the hospital, the hospital simply demands more workers. For the present the ladies of the Station are "standing by"—Mrs. Nichols as nurse and Mrs. Lee as matron. It is a work of love, but time as well as love will be needed soon and it is good to know that those who will have the time are to come this year.

The Church's medical work in Wusih was begun five years ago. At first its only shelter was the very primitive boat hospital shown in one of the illustrations. A little later an old Chinese house was secured. Later still a building, first erected as a school, then used for several years as a residence, was pressed into service as what was facetiously called the "Pro-Hospital." Though its construc-



THE BOAT THAT DID DUTY AS WUSIH'S FIRST HOSPITAL



THE BUILDING KNOWN FOR SOME TIME AS THE "PRO-HOSPITAL," WUSIH



THE REAR OF THE NEW ST. ANDREW'S HOSPITAL, WUSIH

tion was rather rough it presented a marked contrast to the first two homes of the medical work.

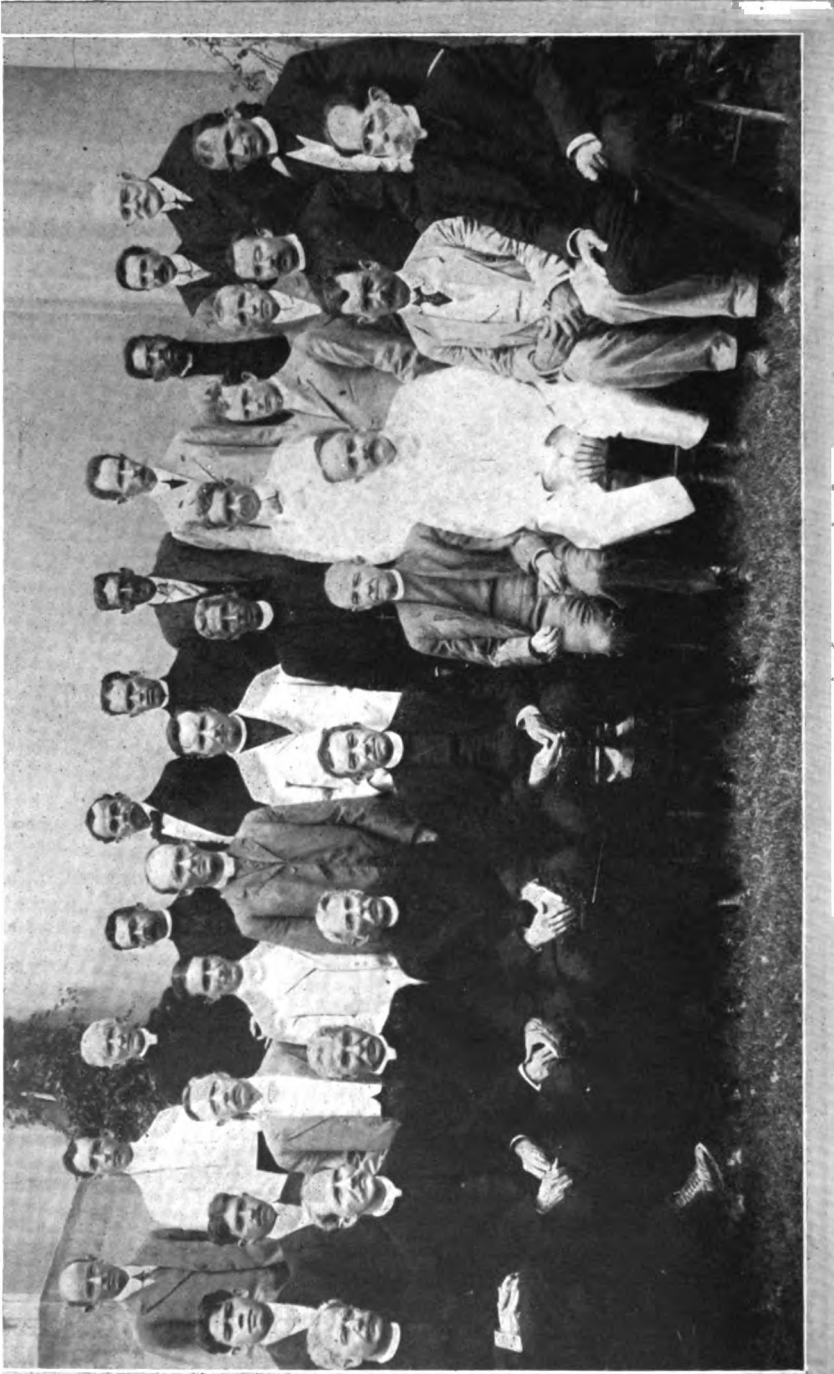
The present building is necessarily very modest in its equipment, for it represents, all told, an investment of only \$6,500. Nevertheless it will have running water—an almost unheard-of thing in the average Chinese building—and the wards will be lighted by electricity from the city plant. By the erection of wide and high windows, the corridors and halls can be converted into sun parlors and roof gardens.

It is planned to put a similar building for men in the rear of the Woman's Hospital as soon as the money for it can be secured. Between the two buildings will be a chapel below and a common operating room above, thus doing away with the necessity of duplicating instruments, sterilizers, etc. The proposed extension will cost \$6,500 for the men's wards and \$2,000 for the chapel and operating room. If the men of the Church at home could be aroused to the need of the men of Wusih for medical attention, as the women at home have seen the need of the women here, another year would see the completed group of buildings being

used for the glory of God and the relief of human suffering.

The present city, its walls, its private houses, its temples, and public buildings is not very old, but there are remains of the walls of a former city which, it is said by all well informed Chinese scholars, is many generations old. The people who live here now were, up to a year or two ago, in the same state of civilization as that of their ancestors who built those old walls. Their doctors knew what their fathers had known and no more. The people worshipped their ancestors, gave money for priests to come and drive out evil spirits when the doctors had done their worst, and patiently nursed the blind, whose eyes had been pierced by foul needles to let out imaginary devils, or perchance they went without food to give proper burial honors to a mother, slain by ignorance.

Now we are able to offer them something better, and will pray that as the new hospital is the gift of loving Christians at home, it may become the means of making many of the Master's Chinese children better and stronger, and that they may be directed to Him for care in all things.

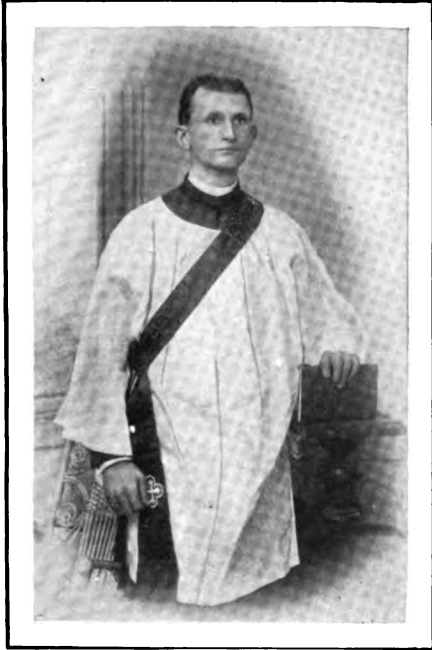


MEMBERS OF THE CONVOCATION OF CUBA.

From left to right—First row: Rev. J. M. Lopes-Guillen, Rev. F. Dias Veleiro, Rev. D. W. Bland, Rev. C. M. Sturges, Bishop Knight, Rev. W. W. Steel, Emiliano Sanchez, F. Pena, Rev. M. F. Moreno.
 Second row: L. Serapion, Rev. C. B. Castro, G. E. Jenkins, Rev. C. B. Colmore, Rev. C. W. Fraser, Rev. W. H. Decker, Rev. J. B. Mancebo, J. la Garza, Rev. H. B. Gibbons, Rev. E. Morali, Rev. S. E. Carreras, Rev. S. J. Ledo.
 Third row: T. H. Harris, R. Moreno, Rev. A. T. Sharpe, Rev. J. G. Pena, J. Castellon, Rev. F. Herrera, A. Zayas, E. G. Harris, Rev. E. Planas, P. S. Ray, H. A. Himely

CUBAN PROGRESS

By the Reverend Charles B. Colmore



THE REV. SERGIO LEDO, ONE OF THE CUBAN DEACONS

CUBA'S convocation of 1913 was one of the best yet held. To the great satisfaction of the people Bishop Knight had sufficiently recovered from his recent operation to be present and preside at all the sessions. At the opening service on June 14th, Mr. Francisco Herrera was ordained deacon after having faithfully served for a year as lay reader in the mission at Cardenas, following his completion of the course at the seminary in Havana.

In 1911 the Bishop appointed a special secretary to work up systematically the Sunday school Lenten offering. The report for the two years of 1912 and 1913

showed a marked advance over former years, the last offering being more than \$100 in advance of that in 1911.

Action was taken at this convocation authorizing the secretary to organize an Advent offering from the Sunday schools for Church extension in the District of Cuba. One great problem among these people, where the Church has for centuries been richly endowed and the practice of systematic subscriptions unknown, is self-support. It was therefore thought wise to begin with the children by teaching them to make an offering each year for the extension of the work in their own district, hoping thereby to inculcate in them a feeling of ownership in the Church and of responsibility for its support. Heretofore this fund has consisted entirely of the offerings made at the official visitations of the Bishop and has, during the past eight years, amounted to enough to buy a lot and build a frame chapel at the Mission of Limonar. Thus the offerings from the missions in Cuba have been used for the construction of a chapel at a mission composed entirely of Cubans.

The treasurer's report showed the district apportionment overpaid in each of the last two years, besides a number of "specials" sent to the Board.

The Woman's Auxiliary has shown a marked advance since 1911. Five branches are reported, besides the juniors' and babies' branch. This year, for the first time, Cuba will be adequately represented in the united offering. From the \$5 offered in 1910, it has now grown to more than \$250.

The total number of baptisms in the district during the year was 270. Of these, 120 were performed in one rural



THE CORN PALACE, MITCHELL

THE LAND OF THE DAKOTAS

By the Reverend Hugh L. Burluson

PLEASANTLY, and with reasonable quickness, "The Omaha" carries one across the rolling prairies of Southern Minnesota and out upon the plains of South Dakota, which stretch like some calm green sea mile upon mile to the westward. Now and then the level surface is broken, and the train glides down into one of the broad but shallow basins cut by an ancient river of the plains. We rattle across a bridge spanning the meagre stream, which is all that remains of the mile-wide river of bygone days, and puff up-grade to find ourselves once more upon the level plateau.

Monotonous? Not at all! They have an interest and a beauty all their own, these broad plains of level green, over-arched by the blue bowl of the sky. There is rest for the eye in their free spaces, and a sense of freedom in their wide horizons. So it is not in weariness that the day-long ride ends at Mitchell, South Dakota. Mitchell is a surprise: a thriving young city, well lighted, watered and paved, having all

the airs and graces of an Eastern town four times its size. Its unique "corn palace" is really a remarkable thing and attracts many thousands each year to the exposition of South Dakota products held within and plastered outside of its walls.

This has been the objective point since leaving New York City, and the occasion which calls the traveler is the meeting of the Annual Convocation of South Dakota. Bishop Biller meets us with his automobile, in which he has, the same afternoon, made the eighty-mile run from Sioux Falls. This machine, which bears on its side the seal of the District of South Dakota, deserves more than a passing mention.

Few people realize the magnitude of a bishop's work in South Dakota or how much of it must be done by means of some conveyance other than the railway. The Indian work alone, with its hundred stations and thousands of communicants, is a district in itself, and most of it lies far from any railway. Bishop Hare traveled hundreds of miles yearly,

by wagon or in the saddle, to make a single round of his Indian stations. Even where railways ran the train service was likely to be infrequent, and the connections—or the lack of them—time-consuming. For nine months in the year South Dakota has the best natural roads that can be found.

It, therefore, occurred to some members of the Bible class taught by Miss Mary Cole, of Philadelphia—that remarkable organization where so many helpful projects have been born and brought to maturity—that the efficiency of the new bishop would be greatly augmented and the strain of his work materially reduced if he were provided with an automobile. The result we will let the bishop tell in the following extract from his diary:

“In my mail was a check from Philadelphia, with which I was asked to buy an automobile. The kind friends who made this very generous gift had earlier given the order for the car and I found it waiting for me at a local dealer’s. It is a 1913 Cadillac, fully equipped, and with every latest improvement. A great many friends—known and unknown—had a share in this gift, to all of whom I am most grateful; but my chief indebtedness is to Miss Adele Bayard, of Germantown, whose thoughtfulness conceived the idea of the gift and whose interest and energy translated the idea into reality. The ‘Episcopal car’ will enable me to do more work in the eastern part of the district by the saving of time otherwise spent in waiting for trains, and it will make it possible for Mrs. Biller to accompany me on many visitations. I shall also save livery bills. I hope soon to have the pleasure of giving rides to all the clergy and many other friends, including some of those who shared in the gift.”

So another and a more effective type of “cathedral car” appears in the mission field. Would that it might be duplicated in other places!

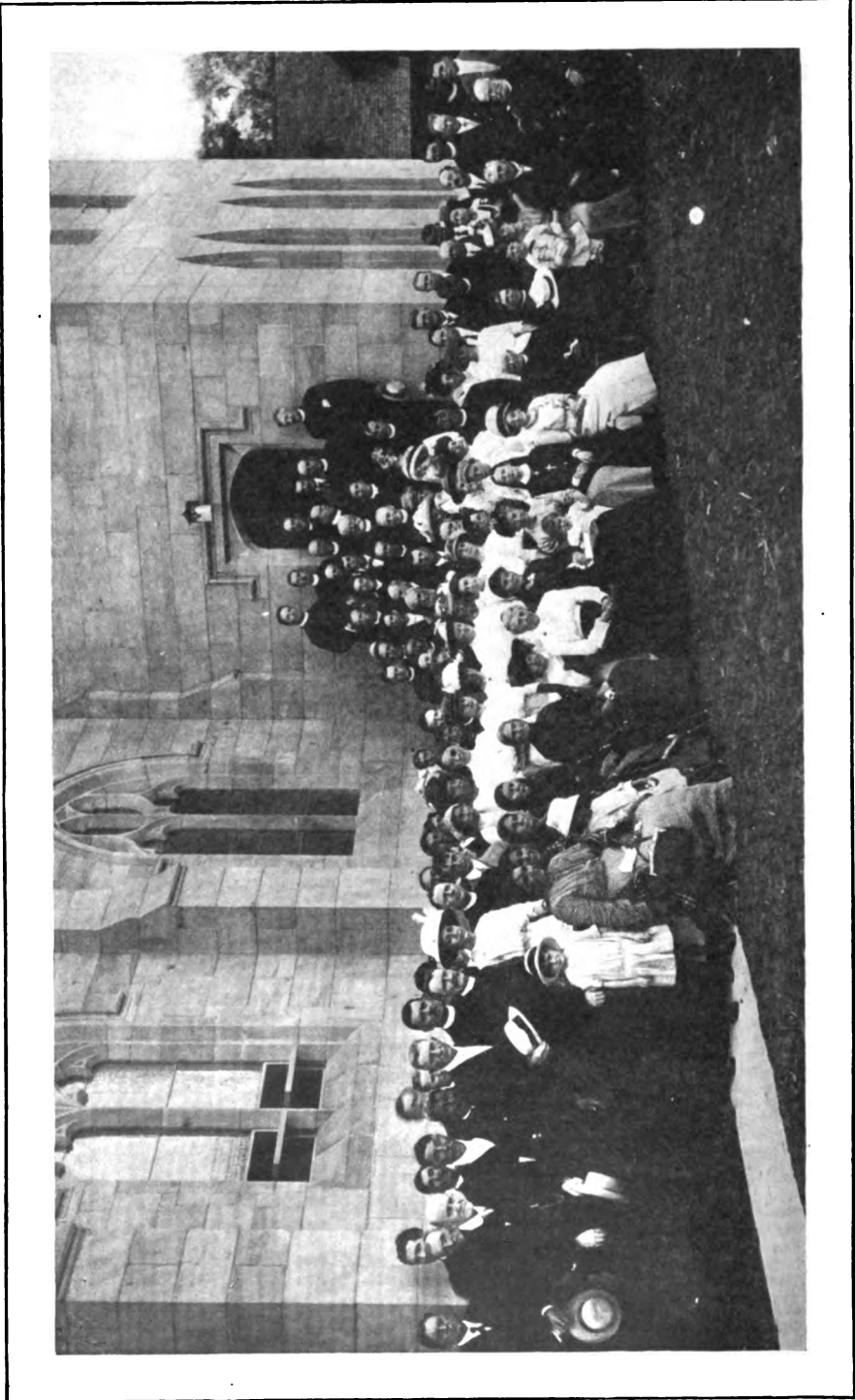
An unusual feature of the convocation was the consecration of St. Mary’s

Church, Mitchell. It is a most effective structure, built of stone, on excellent lines and so arranged that an attractive and commodious guild hall occupies the basement.

The erection of this church is significant. Four years ago the thing would have been counted impossible; but the “right man” took charge and began to exercise the qualities of leadership so indispensable in a new field. To-day they have a \$30,000 church, paid for, and most of the money has been raised right in the town. It is interesting also to know that the congregation came to realize its ability and resources by taking part in a movement on behalf of the community. A Young Men’s Christian Association building was greatly needed; the rector urged his congregation to cooperate, and his men responded so effectively that the question immediately suggested itself: “Why can we not build a church?” It is the old truth, proved again and again in missionary giving: “There is that giveth, but yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty.”

This article will not attempt a detailed account of the convocation, but rather will set down a few impressions made upon an onlooker. Not least among these were the crowded congregations of Sunday, where white and Indian communicants sat and knelt side by side, and the fine array of clergy who surrounded their earnest and capable young bishop. There were Christian heroes of the Indian field—such as Ashlev and Clark, Deloria and Walker—whose names are familiar wherever the story of Niobrara is known; and there was also a fine band of young clergy who are rallying to help Bishop Biller in the work of South Dakota, and whose presence augurs well for the future.

Another memorable experience was the early celebration on Monday morning. It was not one of the conspicuous services of the convocation, and it followed a crowded day, yet one hun-



THE CONVOCATION OF SOUTH DAKOTA, OUTSIDE THE NEW CHURCH OF ST. MARY, MITCHELL

dred and fifty communicants were present. The Rev. Luke C. Walker, one of our oldest Indian priests, celebrated with quiet dignity which was in no way impaired by certain Indian pronunciations and quaint phrasings. It was impressive to see an Indian priest at the altar on the very plain over which he and his ancestors had fought as heathen barbarians.

The business of the convocation was, of course, largely of local interest. Two or three matters have, however, a larger significance. The following extract from the bishop's address sets forth one of these.

Speaking of the likelihood of the passage of a canon providing for the election of suffragan bishops for missionary districts, the bishop said:

"Should such a canon be passed I expect to ask for the election of a suffragan bishop for this district. I have for many years advocated such relief for South Dakota. I did so long before I was called upon to shoulder the burden of the episcopate in this district. Bishop Hare, while still he was able to do a large amount of work, and when he had Bishop Johnson as his assistant, stated that there was too much work in South Dakota for two bishops. Since then the field has developed rapidly until to-day there are 166 stations, more than half of which are off the railroad, scattered over an area of 80,000 square miles. South Dakota is, in point of work developed, not only by far the largest missionary district of the American Church, but it is larger than all but nine of the dioceses, five of which have a second bishop and all of which are small in area and with excellent traveling facilities.

"Moreover, in South Dakota the burden is increased and the problem is complicated because of the dual nature of the work—because of the 166 stations over 100 are among the Dakotas. But I need not in this presence argue for the need of additional episcopal service nor need I apologize for asking for the same.

All of you who really know the conditions will agree that there is more work than one bishop can properly accomplish. Two forms of relief other than the suffragan episcopate have been suggested, but I cannot favor either of them. A bishop for the Indians—a racial bishop—advocated by no less a one than Bishop Johnson, is, I hold, contrary to the genius of the Church. Geographical division would not find favor with the Churchmen in that part of the district which should be set off and no geographical division could be made which would include in either section all the Indians; so that the Indian work would be weakened while still each bishop would have the problem of caring for the two races. . . . Should a suffragan be elected more familiar than I am with the Indians and the Church's work among them I should assign to him the oversight of the Niobrara Deanery. Should one be elected less familiar with the work than I am, I should turn over to him the major portion of the white work, reserving to myself the direction of the Indian field."

A committee was appointed to consider this part of the address. Upon its recommendation a memorial to the General Convention was adopted, petitioning for permission to use suffragan bishops in missionary work, and the Board of Missions was asked to consider whether it could not give its approval to the proposal.

Among the canons adopted at the convocation was one urging the use of the duplex envelope—a practice which already prevails considerably in the district.

To the regret of the writer it was possible for him to spend only two days at this interesting convocation. He was obliged to leave just before the men's dinner Monday night, but he was glad to have seen something of the energy and optimism, the wisdom and self-sacrifice with which the Church's work is being carried on in South Dakota.



PART OF THE SAGADA CONGREGATION THAT SENT HELP TO THE STORM-STRICKEN DISTRICTS OF THE MIDDLE WEST

HELP FROM THE PHILIPPINE MOUNTAINS

THE Igorot people of the mission of St. Mary the Virgin of Sagada, P. I., have sent \$47.69 to the Board of Missions to be used in relieving the distress of the people in the Middle West who suffered from the recent storms and floods. As soon as the Rev. John A. Staunton, Jr., in charge of the mission, told the congregation what had happened in Nebraska, Ohio and Indiana, they expressed their desire to help. They remembered that when an unusually heavy typhoon seriously damaged the Sagada mission a few years ago, Church people in the United States helped to repair the damage. Mr. Staunton says: "Many of the amounts contributed are very small and yet represent real self-sacrifice. We (that is, they, for no contribution of my own is included in this remittance) send it with our prayers and sympathy as fellow Christians."

Seven years ago, when the great fire swept over San Francisco, news of the disaster reached the Philippine Mountains after many weeks. The Sagada people were much distressed by the report of the suffering and need of the

people on the Pacific Coast. They came to Mr. Staunton and told him they would like to help the Church people of San Francisco to rebuild their homes and churches. They could do comparatively little at that time. The mission had been only recently built and had not been able to train many of the people in the habits of industry and thrift.



A RESPONSE FROM OHIO

WHEN the congregation of St. Luke's parish, Marietta, O., heard of the gift of the Sagada people, they were, the rector writes, "greatly moved by their Christian love and brotherly feeling and by their thus aiding us in our physical needs. When I suggested that they contribute to the far greater spiritual needs of the Igorots they gladly responded by this offering of \$37.85 upon the following (a wet) Sunday. It was a worthy effort on their part, who so grievously suffered in the March flood, and shows that their hearts were touched."



Men, boys and girls taking a sun bath



Life in a Christian school makes a difference



A Sagada woman weaving on a native loom

LIFE, CHRISTIAN AND OTHERWISE, AT SAGADA

*On Good Friday
the Sagada con-
gregation march-
es in procession
t h r o u g h
t h e
t o w n*



*The living-room
in the new mis-
sion residence at
Sagada*



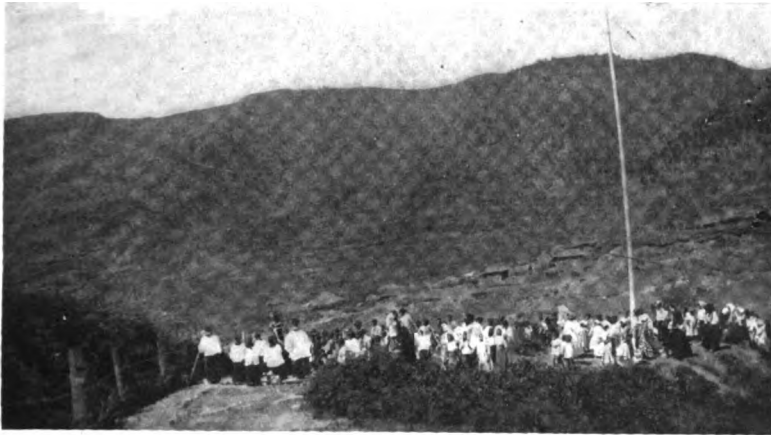
*The Easter morn-
ing procession at
Sagada*



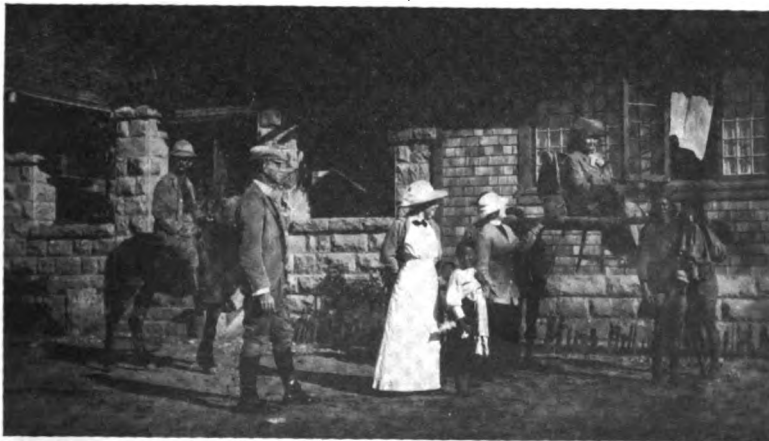
SNAPSHOTS OF SAGADA LIFE



The altar of St. Mary's Church, Sagada

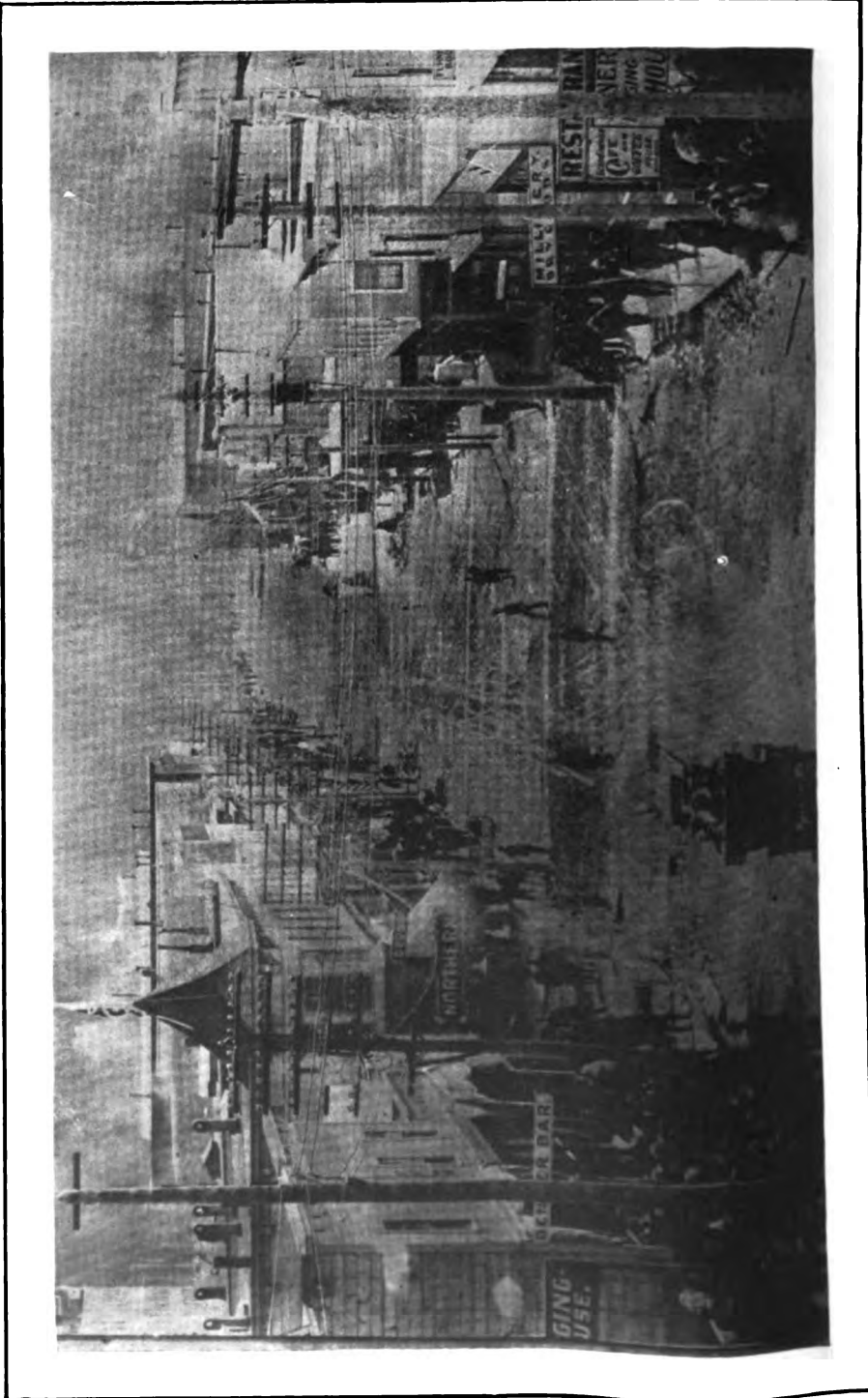


The Good Friday procession marching through the valley to the Milltops



Sagada visitors leaving on the return journey to Manila

SNAPSHOTS OF SAGADA LIFE



MAIN STREET, VALDEZ, ALASKA



FOLLOWERS OF THE IRON TRAIL

From left to right: Rev. W. H. Ziegler, Mrs. Ziegler, Bishop Rowe, Rev. R. E. Roe of Ketchikan, Rev. H. P. Corser of Wrangell

IN THE LAND OF THE IRON TRAIL

By the Reverend H. P. Corser

BISHOP ROWE arrived in Ketchikan on April 18th. That simple statement may mean little to people "outside"; it means much in Alaska.

Ketchikan is a mining town of some importance. Three or four small camps look to it as their headquarters. The principal industry, however, is fish. The New England Fish Company has a large plant there. Here we have St. John's Church, a splendidly equipped hospital, and a very successful Indian day school. The enrollment is over a hundred and the percentage of attendants is probably higher than in any other day school in Alaska. This certainly speaks well for Miss Harnett, the teacher, and her predecessor, the late Miss Louisa Smart.

The hospital, aside from the salaries of the nurses supplied by the Board of Missions, is self-supporting. Miss Agnes Huntoon, the senior nurse, has been able to accomplish this in spite of the fact that the problem of maintaining a Church hospital in Alaska is no easy one. A private hospital can force a col-

lection where a Church hospital can not. It must rely in the fairness of its patrons for its support.

While all this institutional work has been carried on, the true spiritual work of the Church has not been neglected. Nine were presented by the Rev. R. E. Roe for confirmation. It is a significant fact that the Indians whom "Father" Duncan of Metlakatla has educated are returning to the Church. Many of them have already been confirmed. Hearing the old songs and joining in the service which they first learned when they turned from heathenism to Christianity has brought, and is bringing them, back to the Church.

The next Sunday was spent at Wrangell, where eight were presented for confirmation. As is always the case when Bishop Rowe is present, the church was filled. A feature of the service was the singing of "Onward Christian Soldiers" to music composed by Mrs. Roe. It is rich in melody and not like the old music keyed so high that only a few can sing it. A native guild here

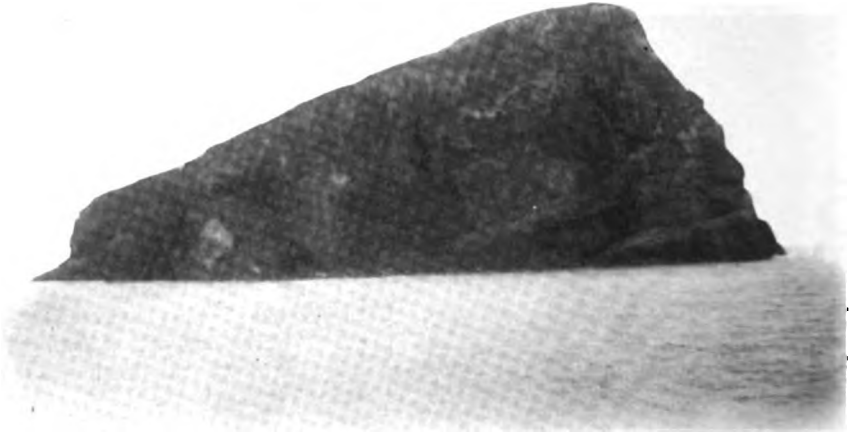
under the leadership of Deaconess Pick has in the past three years raised over \$300 for Church work. Not only is the work prospering among the Indians, but results are being secured among the white people, and especially is a good strong communicant list being built up among the young people. The Sunday school work is bearing fruit, and there is a small Chapter of the Brotherhood of St. Andrew among the boys.

On Ascension Day, Bishop Rowe held two services at Juneau. In spite of the fact that it is difficult to get an audience on a week day in Alaska, both services were well attended.

At Juneau, we boarded the ship which

haps, a dozen stamp mills at work. The town is at the head of an almost perfectly land-locked harbor, surrounded by a chain of mountains towering up three or four thousand feet. We were there in May, and yet this circle of mountains was covered with snow down to the water's edge. It gave one at first about the same sensation that is received on entering a cold storage plant.

The best known place in Valdez is the hospital of the Good Samaritan, under the care of Miss Holmes and Miss Fast. With the financial oversight of Rev. Wilfred Ziegler it has recently taken a new lease of life. When Mr. Ziegler came to Valdez it was \$1,600 in



A MIGHTY ROCK GUARDS THE ENTRANCE TO RESURRECTION BAY

took us into the land of the "Iron Trail." Our ship, after touching at Skagway and Fort Seward, passed through Icy Straits, rounded Cape Spencer and proceeded out into the open ocean. The run to Prince William Sound is thirty hours and the sea here is usually rough.

In Prince William Sound we touched at Cordova and then went on to the northern end of the sound to Valdez. Here and there are the effects of a collapsed boom, but Valdez is recovering. In the immediate vicinity, by the time this summer is over, there will be, per-

debt. This has been raised entirely without outside help. So much has the service of the hospital been appreciated under the management of Miss Holmes and Miss Fast that patients on leaving, if they did not have the means to pay for the service, have declared that their hospital debt would be the most sacred obligation of all, and well have they kept their word.

The special purpose of the visit to Valdez was to advance Mr. Ziegler to the priesthood. Mr. Roe, of Ketchikan, and Mr. Corser, of Wrangell, were the coun-



THE BEST KNOWN PLACE IN VALDEZ IS THE HOSPITAL OF THE GOOD SAMARITAN

cil of advice. Mr. Ziegler passed a very creditable examination and was accordingly recommended for ordination. The sermon was delivered by Mr. Roe, and then followed the impressive service of ordination. Later Bishop Rowe confirmed four persons at Valdez and one at the Elemar copper mines.

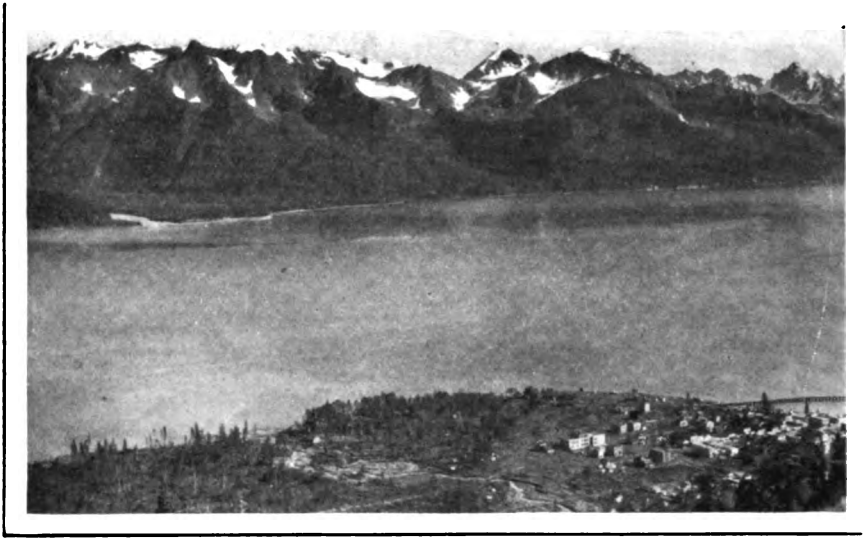
Leaving Valdez a twelve-hour run took us to Seward, where we have a beautiful church building, but, like considerable other valuable property in the town, it is not in use. Seward is the natural port for some very valuable coal fields and a railroad has been built almost to them. Then the government locked everything up, and Church work has suffered as well as everything else. There is a crying need that some immediate action be taken to relieve the situation. The writer ventures to say that a government-owned railroad would be far the best for the country, but whether it is government-owned or privately owned, is not so material. What is material is that some action be taken and that right away, before what has already been done toward the improvement of the country be lost. The men who are brave enough to undertake

the development of a coast like that of southeastern Alaska should not be treated as they have been.

Our next stop was at an old Russian town, Seldovia. The Church and the Greek Catholics are very friendly and the Greek clergy advise their communicants to attend our service where there is none of their own. The ship then went up to the northern end of Cook Inlet. Knik, at the head of the inlet, had the unusual experience of having its population doubled in a day. There were fifty-five passengers on the ship for that port. Fabulous stories were told about valuable quartz prospects and if one-tenth are true, Knik or some place at the head of the inlet will become a large town. It was the Bishop's purpose, in visiting this country, to witness its development so that when the opportunity arrived for new work, he could intelligently locate it.

Coming down the inlet we visited Cordova, the home of the famous "Red Dragon," the Church social hall that works seven days in the week. Bishop Rowe confirmed two persons.

We passed by Katalla, the place where an attempt was made to fence off a part



SEWARD IS THE NATURAL PORT FOR VALUABLE COAL FIELDS

of the Pacific Ocean to make a harbor. It is a pity it failed because the resources of Katalla are immense. Our last stop was at Yac-a-tat, where a Swedish Lutheran mission is at work. Our ship then returned to Juneau, the capital of Alaska.

One who has taken a trip like this must be impressed with the position that Bishop Rowe occupies in Alaska. Let him be on a ship, and when that ship touches a port he receives an ovation. All rush forward to greet him. Then further one is impressed with the immense size and resources of Alaska. Though we traveled one way 1,300 miles, we saw only a little of the country. With such great distances the cost of doing the work is heavy. As a rule, it is practically impossible for one man to serve more than one church. If he serves two or more, the traveling expenses equal the salary of an extra missionary. Just to ordain Mr. Ziegler three of us had to make this 2,600-mile journey, about as far as from New York to Omaha and back.

The climate of Alaska is no worse than that of Norway, Sweden and Finland. Its immense resources have scarcely been touched. It will support

a large population. Some day it may make not only one but three or four states of our country. Is it not worth a sacrifice to make such a country Christian?

¶

WEST TEXAS IN THE VAN

WEST TEXAS is one of the first dioceses to complete its apportionment. The amount assigned, \$1,975, was given several weeks ago. Still the congregations continue their giving, so that to July 1st the Treasurer of the Board reported \$3,152. It is quite possible that the offerings during July and August will bring the total for the year up to \$3,900, or more, a round 100 per cent. in excess of the apportionment. To July 1st the Church of the Messiah, Gonzales, led all other congregations with offerings of \$338 on account of an apportionment of \$125. Several other congregations have considerably exceeded the apportionment, especially St. Helena's, Boerne; the Annunciation, Lockhart; Emmanuel, San Angelo; Christ Church, St. John's and St. Philip's, San Antonio; Trinity, Victoria; and St. Andrew's, Sequin. In most instances these are parishes which have made the every-member canvass.

CONFIDENCES OVER THE HIBACHI—IV.

Miss Gertrude Heywood, the principal of St. Margaret's School, Tokyo, has given us in the series called "Confidences Over the Hibachi" most delightful glimpses of the life of Japanese girl students. This is the fourth of the series. Others may be found in *THE SPIRIT OF MISSIONS* for July and December, 1909, and November, 1910.

THE bell for the end of the ten-minute recess and the beginning of the next class broke up the animated conversation of the teachers who had been gathered around the large square *hibachi* in the teachers' room.

This *hibachi* looks more or less out of place in our present very modern and—compared with other days—very grand, foreign high ceilinged room; but it provides just enough heat for the season between none and coal stoves, and promotes more sociability than the most luxurious and expensive hot-water heating system ever invented. This *hibachi* is not the pretty little carved wood or brass kind, such as one sees in an ordinary house; it is about four feet square, takes two or three men to lift, and is capable of holding quite a pile of red-hot charcoal without scorching its sides.

Before and after school, and in all the intermissions, those teachers who have not pressing business elsewhere gather around it. The men and we foreigners sit in chairs. The men, who usually wear European clothes, are fearful of baggy trousers, and we more or less long-legged foreigners, however willing in the spirit, find the flesh, or more exactly the joints, unequal to the position so natural and easy to the Japanese women. For as the floor is hard they cannot sit as they do on the soft mats of a Japanese house, but for an hour at a time they can squat with their toes only on the floor and resting on their raised heels.

When they had all gathered their books and gone to their several classes, I found I was the only one without a class that period, and so was left alone in the teachers' room, flooded now with bright morning sunshine. I put more lumps of char-

coal on the fire, raked up the soft ashes almost to cover it, set the tea kettle on the three-pronged holder, so that both fire and water would be hot when the teachers came back. Then I turned to my work, which that morning was to correct original English sentences written by the beginning English classes. "I like is not apples"; "the floor is on the table"; "gods can bark," and a few more of equal interest had received the proper splashes of red ink, delivered more or less mechanically, while my mind was wandering about the school.

I thought with pride of the splendid new building, the gradually increasing equipment and growing library, the improvement in the teaching force made possible by an increase in salaries, and the numbers of pupils increased by more than one-half in the last four years in spite of a very decided raising of the standards for entrance and promotion. My gory-looking pen unconsciously paused halfway to the red-ink bottle as I thought of the possible future of the school, a Christian institution standing for the ideals of the Christian faith, and leading the way, not following reluctantly, but going on in advance to work out the best ideals and methods in the education of the women of Japan. But it seemed like a big order, and who was to do it? Why did not someone experienced in education come out and take the direction? But if someone came, it would be a number of years before she could get used to the lan-



One of our little maidens

guage and customs and people. And in the meanwhile what could we do but keep on reading Spencer and Hall and other modern educationists, and finding one contradicting the next, and the third not agreeing with either, and coming out right where we were in the beginning—that is, to the working out of our own salvation in school method and matter?

And what about the girls in the school now? What influence is the school having on them? In the weekly Christian talks and Bible classes and by the personal influence of the Christian teachers and girls, are they being affected enough toward a faith in the Christian God to warrant all this educational effort? The work among the forty dormitory girls seems to be going satisfactorily, but how about the one hundred and ninety others who are day pupils? Just as my pessimistic familiar was asking this very large question the door opened hesitatingly, and the head of a second-year girl, Kimi Tanaka by name, was poked timidly around the corner. I called to her to come in, and after she had seated herself opposite me at the *hibachi*, I inquired for her mother, on account of whose illness, supposedly, she had been absent from school for about a week. She answered briefly and indefinitely as if that were an unimportant matter, and then murmured, almost inaudibly, that she had come to say she had to leave school for good. "That is too bad," I said. "Is your mother much worse, or what is the trouble?"

"It is on account of my father," she said, her voice breaking.

"Is he sick, too?" I questioned, seeing that she seemed anxious to tell.

She looked at me a little surprised. "Don't you know about him? Didn't you see it in the papers?" she questioned.

"Why, no," I said, surprised in my turn; "what was in the paper?"

"Oh," she said, "I thought you all would have seen it, and Kato San wrote me that the whole school was talking about it, and I asked my mother what

I'd better do, and she said I'd better leave this school where everyone would despise me and go to one where they would not know me."

"But," I said, "what was in the paper about your father?"

Then she took out from her dress a sheet of a newspaper about a week old, opened it, and showed me a paragraph telling of one Tanaka, who had been going about getting money under false pretenses, with a forged letter purporting to be from the head of the ward in which he lived.

"Where is your father now?" I asked after reading it. "In prison!" she answered. Then she broke down and cried, and between her sobs I made out the story.

Their family consisted of her father and mother and herself, a cousin who lived with them and attended a primary school, and one servant. Her mother had been in the hospital for about two weeks, and one night her father, who went out as she supposed to his business every day, failed to come home. She sat up till late waiting for him, but at last went to bed. On her way to school the next morning she stopped at the hospital to tell her mother, who could only tell her not to worry. When she reached home that afternoon she found two policemen there, and they came in and asked her many questions about her father. When she asked them where he was they would not answer. The next day a letter came from him saying that he was in prison, but not to come to see him. That night she could not sleep for thinking of him and how cold he must be, and the next morning she did up a blanket and carrying it went to the prison. The officers said she could see her father, but pretty soon one came back and said that he refused to see her, but sent her a message to forget all about him as he had disgraced his family. She went away sadly. The next few days this child of thirteen spent going to consult with her mother in the hospital, engaging a lawyer to take her father's case, and answering the questions of police and reporters. Some

kind and tactful neighbors told her how people in prison suffered from vermin, and she felt so sorry for her poor father that she bought a can of insect powder and went to the prison to try once more to see him. He sent back the can and a message that he did not want any such luxuries. There was nothing to do now but wait for the trial, and she began to think about school. She asked her mother, and wrote her father, and they both told her she would better leave, as it would be too hard for her to keep on where everyone knew about her, and so she had come to tell us.

I asked if there were money enough for her to keep on at school. She replied that she had asked her mother, who had told her that she need not worry at all about money. "Then," I said, "it will be very hard for you, but the bravest and best thing you can do is to stick it out at this school, and by your own life remove from your name the stain that your father has put on it. If you go to another school you will always be worrying for fear they will find it out sometime. If you stay here it will be difficult, as your classmate says the girls know about it, but they will admire your courage, and very soon they will stop thinking and talking about your father altogether. Do you think you are brave enough to do it?"

"Yes," she said, "I think I can do it." Then she went on: "You see, before I came to this school, I never had heard about a God who would listen to our prayers, and help us to bear things and to be good. And all the time I have been so unhappy and lonely and afraid about my father, I have remembered about praying to God, and it has helped me so much not to be lonely in the house, and afraid of what was going to happen to him. When I went to see the lawyer about my father, my legs and hands shook so I could hardly get to the door or ring the bell. And I just bit my lips and shut my eyes, and asked God to help me, and then I got over being so frightened."

"Well," I said, "if your father and

mother are willing, you come back to school just as soon as you can, and we'll all help you to win through, and God will help you most of all."

"All right," she said; "I'm sure they'll let me if I want to, and I'm sure I do now." She looked quite hopeful and happy as she said goodbye and went out.

I turned back to my interrupted work. The kettle was singing merrily over the red-hot charcoal, the big clock ticking on the wall showed that it was nearly time for the period to end. I looked at the piles of silly, faulty, blurry English sentences, the correcting of which had seemed only a few minutes ago to be so useless, and I thought to myself, just as the bell rang and the teachers all came in again, "I would be willing to correct papers until I could not tell black ink from red, or whether the table really was on the floor or the floor on the table, if I can remember that behind and beyond the actual work of secular education is the work accomplished, almost unconsciously to the girls themselves, of planting in their minds the seeds of knowledge of a one God who is a God of love, and in their souls the first impulse to believe in and depend on Him. As long as I live conditions will be such that very few girls can be baptized while they are in school, because of their age and the opposition of their parents. But even if Kimi Tanaka, for instance, never can become a Christian in name herself, the chances for her children to become so are increased a hundredfold by her presence in this school."

And I picked up my books and went to my class more than reconciled to teach them that tables are more likely to stand on floors than vice versa, and that those members of the animal family that express their feeling by barking are called "dogs" and not "gods."



An older St. Margaret's girl

MAKERS OF THE NEW CHINA

CHINA'S changed attitude towards Christianity is expressed by many of the makers of the new republic.

1. President Yuan contributes \$1,000 yearly towards Christian missionary work. He has openly expressed his desire that the new China may be built upon the foundation of Christianity as the old China was built upon the foundation of Confucianism.

2. Vice-President Li Yuan Hung, military leader of the revolution, and, with the possible exception of Dr. Sun Yat Sen, the most widely beloved man in China today, has voiced his strong desire that more missionaries may come to China and penetrate into the interior provinces where yet they have not gone. "We will do all we can to help them," he has said.

3. Though not a Christian himself, the manager of the Nanking Railway said recently: "Confucianism has supplied China with precepts in the past, but China imperatively needs Christianity today to supply her with moral power. Many leading men are turning toward Christianity as the hope of China; it is a sign of the times."

4. In order to accommodate the thousands of students who attended special meetings recently held in Manchuria, the governor of the province erected, at his own expense, a large auditorium which for several days was crowded to the limit with fully 5,000 government students and teachers. The provincial Commissioner of Education sat upon the platform throughout the meetings.

THE LITERATURE OF MISSIONS

IN a most interesting book¹ of 300 pages Dr. Pott, of St. John's University, Shanghai, has told the striking and salient facts concerning present-day conditions in China. It is by all odds the most illuminating book on the subject that has appeared since the revolution of October, 1911. Though prepared especially for the use of mission study classes, the book will be equally useful for the individual reader. As a handbook of information and a study of present conditions and tendencies it is most valuable.

After reviewing briefly China's international relationships from the visit of Marco Polo in the thirteenth century to the Five Power Loan of to-day, Dr. Pott gives his estimate of some of the results of the recent revolution. He pleads for a policy of non-interference by other nations and records his conviction that the future results of the revolution depend upon the spread of Christianity. "China," he declares, "must become Christian before she can develop into a great republic."

China's industrial and commercial progress are matters of great interest to the modern man of business. He will find in Dr. Pott's book a capital survey of some of the really startling changes that are taking place among nearly 400,000,000 people. The future may show in China industrial complications beside which our present problems will seem insignificant. This will certainly be the case if the nation is allowed to develop exclusively or chiefly along material lines.

No less interesting are the wonderful social transformations that one who, like Dr. Pott, has lived twenty-five years, or even less, in China, has been permitted to see. The success attending the anti-

opium movement and the effort to suppress foot-binding give one a new idea of the moral power and purpose of the race. Here surely is splendid material for the Christian Church. The emergence of a new type of womanhood, while full of promise, is not without serious dangers to the individual and to society. When we read of a dignified Chinese lady entertaining her friends at a reception by playing and singing "Waltz me around again, Willie" on the supposition that she was following the example of American women of corresponding station, it is plain that forces other than Christian missions are playing upon Chinese life. Radical changes are occurring in matters of dress and etiquette, induced chiefly by the "speeding up" of life. In fact, almost everything Chinese is in the melting pot. The New Education may help to guard against excesses, especially if the ideals of institutions like St. John's and Boone Universities, Canton Christian College and Nanking University are kept before China's students.

Religiously China is in a critical condition. The old religions are losing their hold upon the people. This is inevitable as intercourse with the West increases and as the Chinese become familiar with western science and inventions. Attempts are being made to resuscitate the old faiths. A present writer calls the effort to conserve Confucianism, "the Oxford Movement of China." Rationalists are making a bold bid for China's millions, as the publication, over a fictitious Chinese name, of *A Chinese Appeal Concerning Christian Missions* two years ago clearly showed. On the other hand, though Dr. Pott sees no indications of "mass movements" towards Christianity, he believes that "the opportunity for winning China to Christ is greater than ever before. Many are seeking for the Truth

¹The Emergency in China. By Rev. F. T. Hawks Pott, D.D. The Board of Missions, 281 Fourth Avenue, New York. Cloth, 50 cents net; paper, 35 cents net.

and realize that China's greatest need is a spiritual and moral reformation."

The influence of Christianity is already great, and, as Prof. Ross has pointed out in his *Changing Chinese*, can be only partially expressed in figures. The present force of missionaries is far from adequate, even when full allowance is made for the large place in evangelization to be taken by the Chinese themselves. "The supreme need," says Dr. Pott, "is for well-educated, able, consecrated Christian leaders. We must produce men of the type of Tertullian, Origen and Clement of Alexandria, if we are going to influence profoundly the religious life and thought of this nation." To realize such an ideal the best equipped men and women of the West are needed.

The book also contains several useful appendices on "Railway Systems," "Area and Population," "Missionary Statistics" and other topics.

IN *Missionary Explorers Among the American Indians* Miss Mary Gay Humphrey has told anew the story of six pioneers in Indian work, including such men as John Eliot, David Brainerd and Marcus Whitman. It seems strange to find no reference to men like Bishops Whipple and Hare. The explanation doubtless is that the author has confined her study to heroes of earlier days. So far as it goes the book is well done. Wherever possible liberal quotations are made from the journals of the men themselves. To read these sketches is to be impressed once again with the great variety of abilities and qualities the successful missionary displays.

BISHOP MONTGOMERY'S little book^a is a volume to have at hand when one is worried and perplexed in the work he is trying to do for others.

^aMissionary Explorers Among the Indians. By Mary Gay Humphrey. Charles Scribner's Sons. New York. \$1.50.

^bVisions: For Missionaries and Others. By H. H. Montgomery, D.D. Society for the Propagation of the Gospel. London. 1s. 6d.

Ten minutes will suffice for reading even the longest of the sketches, but they will stir thoughts enough to keep one busy a long time. They will help one, whether he be a missionary or not, to realize the better that after all the Great Master Builder has a place and a work for him.

FIFTY years in China have supplied Rev. J. Macgowan, an English Congregational missionary, with abundant material for a most interesting book upon the everyday life of the Chinese people. Mr. Macgowan attempts no philosophic discussion of the evolution of China or of her numerous and virile people. He rather takes us into the cities and villages, into the homes, farms, shops and temples, along the highways and waterways that form a wonderful network of complete though deliberate communication throughout the country. We see the patient millions at work and play, in joy and grief. The note of human interest is strong throughout the book. This is particularly so in the chapters dealing with such subjects as "Doctors and Doctoring," "Money and Money - Lending," "Punishments," "Lynch Law," "River Life," "Family Life," "City Life," and "Highways and Byways."

Mr. Macgowan holds the opinion of most well-informed students of Chinese life that ancestor worship is really idolatrous in character. Facts such as these given in the chapters on "Fengshui" and "The Spokesman of the Gods" indicate the ignorance of those who advocate leaving Chinese—and others—to the enjoyment of their own religion. The truth is, that apparently there is nothing to enjoy. On the contrary the Chinese live under the most bitter religious tyranny. It terrifies living men with the dread of awful present and future penalties and ties them to a dead past.

Two facts among others in China's life give Mr. Macgowan abundant con-

^cMen and Manners of Modern China. By the Rev. J. Macgowan. Dodd, Mead & Co. New York. \$3.50 net.

fidence for the future. The building of the Great Wall two centuries before Christ illustrates her great material and physical resources. The determined effort to root out the opium evil shows that China is not without reserves of moral power.

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BEGINNING with September 1st, the Missionary Education Movement will edit and publish the children's missionary magazine known as *Everyland*⁴. The best way to describe *Everyland* is to say that it is "a missionary St. Nicholas." Its one disadvantage is that it comes only four times a year instead of twelve, but this disadvantage has a compensating advantage in its very modest subscription price of 50 cents a year. It is decidedly worth having.

¶

POINT HOPE ITEMS

A LETTER from the Reverend A. R. Hoare, dated March 8th, was nearly three months on its way to New York. Among other things, he says:

"We hope to have the *Nigalik** in commission this summer; there is plenty of work for her to do.

"The club house and dwelling house are both built, although the painting remains to be done. Both are quite satisfactory and have not exceeded the estimated cost. I find that the concrete basement and chimney are very good. The concrete works well and makes an excellent foundation for the house. There is no vibration, even in the strongest gales.

"We hope to build the laundry, fifteen-ton scow and some of the Eskimo cottages this summer, in addition to painting the buildings. As we also hope to get our own coal and are expecting Bishop Rowe to visit us, we have quite a full program.

"We have been teaching school in the

⁴*Everyland*. The Missionary Education Movement 156 Fifth Avenue. New York. 50 cents a year.

*The *Nigalik* is the motor boat given to the Point Hope Mission by the late George B. Cluett for work along the coast.

new club house, and thanks to the cozy room and new school books the children have been making very good progress.

"The improvements, far from tending to pauperize the people, have greatly stimulated them. Already we have completed our apportionment of \$50, and have spent about \$20 for other objects. The people are very much interested now in their missionary boxes, which will be opened at the confirmation service in the summer. Whenever an Eskimo sells a skin, he puts a portion of the price in his can.

"We have had quite a mild winter, not very healthy weather, but there has been very little sickness. No epidemic of any kind and abundance of seals. There are very few white foxes this year and that makes a great deal of difference to the Eskimo's income, as the skins bring from \$5 to \$15 in trade.

"Our Woman's Auxiliary is just completing some skin mats, for which we have an order from the outside. The price, \$25, will go toward the United Offering."

¶

A PERTINENT QUESTION

Here is a searching question from a layman working for the Church in Japan.

WH Y is it that men do not come forward and volunteer for the service of the Church in these foreign fields? It is true we cannot offer the inducements which a financial, legal, medical or other professional career may open to a vigorous man. But I can show any man who comes a place to use every talent he possesses and a place to use it well, too. What else should a man ask? We have some splendid men on the Japan field, but we need more, and we need the best the Church has to give. There is little luxury and lots of work in the course of a man's life here, and there are lots of things he may think he wants to change, but let any real man come and we can keep him busy. Just because I am in such a happy place, I would like to see more men in similar ones.

A NOVEL ALUMNAE ASSOCIATION

NINE young women composing the class of 1913 at the College of the Sisters of Bethany of Topeka have hit upon a novel and useful plan for keeping in touch with each other and maintaining a common interest. They have



formed a class organization for the purpose of supporting a hospital bed in the foreign field and of assisting one of the Church schools for girls by providing each year the \$100 necessary for the support of two pupils. Why is not this plan a more effective way of commemorating the virtues of the class of 1913 than the erection of a stained glass window in the college hall? The Board of Missions would welcome similar help from the graduates of other educational institutions.

AN EARNED LUXURY

FROM Emmanuel Church, Brook Hill, Va., comes a letter containing \$1,012.07 to be added to the new China Fund to be used for the erection of a chapel at Yangchow, China. The new chapel will bear the name Emmanuel. Thus the congregation of a Richmond suburb has the satisfaction of duplicating itself in a great Chinese city. An additional gift of \$50 will be made for a memorial font. Where, by the way, can memorials be more usefully given than

in the mission field at home or abroad?

The rector in sending this notable gift says that the whole congregation and the organizations of the parish have contributed to it. He adds: "As we had already more than met our parish apportionment we felt that it would be allowable for us to indulge in the luxury of a special."

INCREASED ROMAN MISSIONARY OFFERINGS

IN 1912, the Society for the Propagation of the Faith, through which the members of the Roman Catholic Church throughout the world make missionary offerings, received \$1,610,000. This is the largest amount ever contributed to the treasury of the society. It is far from meeting the needs of the work to be done. "When," says the annual report of the society, "the total amount is divided among the 300 vicariates apostolic of dioceses the society assists, the amount allowed the individual missionary is very scant. Indeed, if compared with what Protestant societies collect for their missions, those results are very humble."

France led all other countries with a total contribution of \$621,000. The United States was second with \$366,000. The largest contribution from a single diocese was \$152,000 from New York. Lyons, France, was second with \$89,000, and Boston third with \$46,000.

The society is "an international association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries. Its method of organization is the formation of bands of ten, one of whom acts as a promoter and collector from the others." The society is not an official organization in the same sense in which our Board of Missions is official, nor is it the only channel through which the people of the Roman Church can make their missionary offerings or carry on missionary work.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Miss Harriet M. Bedell, of the Whirlwind Mission, Oklahoma, writes of some recent experiences:

SEVERAL visits have been made to Deer Creek to care for sick Indians. Visits to Big Horse, Little Elk and White Buffalo, were such interesting ones and as a result Pipe Woman and Sun Maker are candidates for baptism. It was hard for Sun Maker to give up the old ways, but he finally did and was ready for anything. The change was complete. He asked if he must cut off his braids. I said, "No, you can be just as good a Christian with long hair." This pleased him, as the Indian takes great pride in his hair. Our reading room continues to be an important part of our day's work and through the kindness of the Church Periodical Club we have had plenty of good reading matter which we keep in circulation among the isolated white people living on Indian land with so little to cheer their lives.

* * *

One of the staff in Japan, who is stationed in a country town, writes:

I WANT a phonograph, not for myself, but I need one in my business. I am getting a little bit used to country work, so the catechist and I are planning to open work in as many places around here as we can handle. To do aggressive pioneer work you must be noisy, drum and life preferred, so the people will know you are there. I am constitutionally unfit for this noisy business. Simply cannot do it. Almost as bad as asking individuals for money at home. But I know also that if you go into a new place and sit down and wait, nothing will ever happen. A good big horn sticking out of the window would draw a crowd and gradually an impression may be made.

Another use would be to teach hymn

tunes. Records of familiar tunes could be repeated until learned, whereas teaching a tune without any organ requires more voice than we out here possess.

I am sure there are people providing themselves with Victrolas, who would gladly export an old Victor if they knew how much we need it, and some hymn tune records.

* * *

Writing from St. John's-in-the-Wilderness, Alaska, on April 23, Miss Adda Knox says:

WE have just received our last trail mail, and now we can say, "When the boat comes." Four boats a year—surely the first boat is an event. One of the older boys died last week. He had been ill for a long time with tuberculosis. His people had been hunting near Bettles and he was dying when they reached the mission. When I spoke to him a smile lighted up his poor dying face and he made such an effort to put out his hand, and from his stiff lips came a joyous cry of: "Miss Carter, Miss Carter." I lifted him up so he could breathe with less effort. He said: "Miss Carter, I've been a good boy, I'm so tired, ask God for rest and heaven." Poor little Mascot, fifteen minutes later he found rest.

* * *

Writing from Honolulu, Bishop Restarick says:

WE have just held a most successful and harmonious Convocation, and I do not think that anywhere in the Church was there a finer set of young men than came as delegates and took an earnest part in the work. They were anxious to take any work that arose and we are entering this year with better officers than ever before. We shall have clerical and lay representatives at the General Convention.

THE FORWARD MOVEMENT

THE MEN HAVE CONVINCED THEMSELVES

LAST spring the men of Grace Church, Madison, Wis., were greatly helped by a visit from Mr. W. R. Stirling, of Chicago, one of the members of the Board of Missions, in connection with a convention of the Laymen's Missionary Movement. Mr. Stirling's message of what other men had done through simple organization and determined work, and his appeal to the men of Grace Church to demonstrate what they could do, met with a gratifying response. A missionary committee was formed and a canvass has been made. Although not as complete as desired, \$2,000 have been subscribed for diocesan and general missions. This, the rector says, is several times as much as has ever been given before. More important still, however, is the fact that the men are convinced that the effort made is on the right lines and they are determined to perfect their organization and to push on the work.

HOW TO GIVE THREE TIMES THE APPORTIONMENT

ST. PAUL'S CHURCH, Waco, Texas, made a notable missionary record this year. Its apportionment is \$500, but the rector, with the approval of his men, asked that it be made \$1,000. So far \$1,686.35 have been given. In other words, the congregation has given more than three times as much as the original apportionment; and more than 50 per cent. in excess of the amount the rector and his men set as a minimum. In addition to these gifts for the apportionment the congregation has sent \$100 as a special for the New China Fund.

This record puts St. Paul's high on the list of parishes in the entire Church. No other congregation in Departments

4, 6, 7 and 8 has given an equal amount. Three years ago St. Paul's seemed to be doing admirably when it gave \$235 on an apportionment of \$154. The remarkable gain is due to the thorough canvass of the congregation made last year and the introduction of the weekly offering plan. But St. Paul's is not satisfied yet. The rector says that the committee is at work now trying to secure new subscribers to the missionary fund, and that some people who failed to avail themselves of the privilege last year have fallen in line this year.

A CHANGED POLICY

THE rector of a small western congregation says that when he took charge of the parish, five years ago, he found the people so indifferent to the Church's mission work that the children's Lenten offering, or part of it, was regularly used to pay parish expenses. He was assured that "that was the way they had of paying their way." Now the congregation is using the weekly offering plan and is making what for it are generous gifts for diocesan and general work. The congregation has never raised so much money for its own expenses as during the past year.

DOUBLING THE APPORTIONMENT

ALTHOUGH St. John's mission, Norman, Okla., has already given more than the apportionment, the rector says that some further gifts may still be expected from this little congregation, so that the total to be given before August 31 will probably be at least double the apportionment. This is one result of the use of the weekly offering.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

MISS MARGARET R. WIGHT-MAN, returning after regular furlough, left Philadelphia on June 27th for Heppner, Oregon, and is to sail from Seattle *en route* to Salchaket.

Miss Agnes M. Bolster, returning after furlough, left her home in Barrie, Ontario, and sailed from Seattle on July 30th.

Miss R. Gertrude Holmes, who was appointed as nurse in the Good Samaritan Hospital, Valdez, left her home in St. Paul, Minn., and sailed from Seattle on July 30th.

Haiti

The Rev. Rowland S. Nichols sailed from Haiti by the *Jan Van Nassau* and arrived in New York on July 6th. Mr. Nichols is here because of the illness of his mother.

Hankow

The Rev. Robert E. Wood, returning after regular furlough, sailed from Vancouver by the *Empress of Japan* on July 30th.

The Rev. Walter F. Hayward, Jr., newly appointed for the District of Hankow, sailed by the same steamer.

Miss Mary E. Wood, returning after furlough, left Elmira, N. Y., on July 17th, and sailed by the *Empress of Japan* on July 30th.

The Rev. Edward Walker arrived at Wuchang on May 3d.

Edward M. Merrins, M.D., of Boone Medical School, Wuchang, on regular furlough, with his wife left Hankow on June 27th. He will spend a few months in England for study.

Honolulu

Mr. Oliver Edwin Leiser, appointed as teacher in the Iolani School, is to sail by the *Siberia* on August 26th from San Francisco.

Porto Rico

The Rev. Paul R. R. Reinhardt sailed from New York on the *Coamo* on June 28th.

Mrs. Frederick A. Warden and four children sailed from New York July 12th on the *Brasos*, and arrived at San Juan on the 17th.

Miss Frances Cuddy sailed from San Juan on June 21st on the *Philadelphia*.

The Philippines

Miss Eliza Whitcombe sailed from Manila by the *Shinyo Maru* on April 20th, and reached her home in England June 1st.

Tokyo

Mrs. John D. Reifsnider and daughter sailed by the *Minnesota* on June 11th, and reached Tiffin, Ohio, on June 28th.

Shanghai

Returning after furlough, Dr. and Mrs. C. F. S. Lincoln sailed from New York by the *Bremen* on July 3d for England.



A REQUEST FROM ENGLAND

The London Society for the Propagation of the Gospel in Foreign Parts—familarly known as the S. P. G.—has need of the following numbers of THE SPIRIT OF MISSIONS to complete its files: June, July, August, September, October and November, all in 1906. Can any of our readers supply these? We should be glad of the opportunity of obliging our friends in England. If sent to the Business Manager, 281 Fourth Avenue, marked "For the S. P. G.," they will be forwarded.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



On St. Hilda's new land, looking towards the Wuchang wall and the Little East Gate

OUTSIDE THE LITTLE EAST GATE

By Grace Hutchins

From the last United Offering of the Woman's Auxiliary \$10,000 were appropriated for a new building for St. Hilda's School, Wuchang. During the three years past we have been hoping to hear that the new building was a thing accomplished. Miss Hutchins gives the reasons for the delay. The deeds for the land for the new St. Hilda's are at last in possession of the mission. They have not yet been registered, but no serious delay is anticipated from this cause. It is hoped that work on the building may begin early in the autumn. Meanwhile the ground can be prepared and the contracts given. So we have reason to hope that by the time our United Offering of 1913 shall be presented, the work on the building of 1910 may have been begun.

IT is a Saturday morning late in May and the Woman's Guest Hall on the Boone compound is crowded with men. At the big table sits Mr. Gilman with a check book and rolls of silver dollars done up in a blue cotton handkerchief. Beside him is Mr. Li, "of the glass eye," and before them are a hundred or more Chinese men sitting on the benches like school boys. A few look like the important men of a village and many look like coolies, but all look pleasant and expectant. Mr. Li, the go-between, is conscious of his importance. It was he who once said that his glass eye was of no use. "Why, I can't see

any better with it than I could without it!" he exclaimed. But now he apparently sees everything quite clearly and makes a dignified master of ceremonies. He motions to the men to be quiet so he may speak to them.

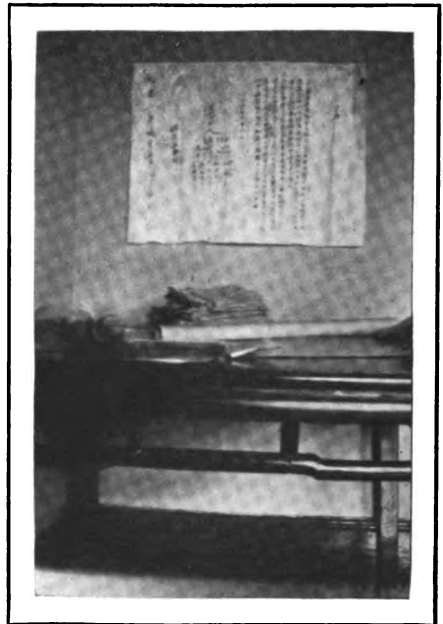
"You have come to sell your land, which is near the village known as the Bridge of the Peace Family. When St. Hilda's School first comes out to that land, then they will give the women and the girls of your village a feast." (The faculty of St. Hilda's, upon hearing a report of this speech, make a mental note that the feast shall be *before* the girls of the school are all moved out to the

new building, not afterward.) "You may now present your deeds and receive your money," continues Mr. Li. Then Mr. Gilman writes checks, and each owner of the land brings up his deed properly made out and signed. The men are those who own the land or those who farm it, or relatives of the owners. One might imagine from the number of people that the land was a vast plantation instead of a piece not quite four acres in size. Yu-sz-fu, gateman and sexton, brings in the tea-kettle and teacups. His daughter is in the school, so he naturally has a special interest in this transaction. The men drink tea and talk, while they wait for their turns to present the deeds. One with a long white beard harangues his neighbors on the veranda. It is remarkable that among so many owners only one is disgruntled. His name is Mr. Peace and he is quite ready to sell, but not to sell through Mr. Li as go-between. Mr. Peace says that Mr. Li is receiving too large a "squeeze" (or commission), but Mr. Peace's family bring his deed, take the money for him and are very sure he will be satisfied.

After three hours of paying out money the deeds are all in Mr. Gilman's hands. There are only thirty-six of them and that is really not many for a four-acre lot in China. So the new land is ours at last. Those who heard so long ago about St. Hilda's new school must wonder about the delay. A revolution and a railroad are responsible. Two and a half years ago a piece of land was bought. The contract for building was to be let on the very day the revolution began, in October, 1911. Then a year ago the plans were nearly ready to begin building, but there came a rumor that the Hankow-Canton Railroad wished to go straight through our piece of land. We could not very well divide the school in halves and let the railroad run between! It was four months before the rumor was confirmed and then the railroad engineer politely but firmly informed us that it was true. We waited again to see if the railroad would take

the initiative in buying us another piece of land in exchange. Indeed, our affairs were concerned with the international questions of the loan to China and the recognition of the Republic, because the railroad plans depended so largely upon those questions. Then, after four or five months of uncertainty about the railroad's intentions, we found another piece of land and are assured that we are not losing any money in the exchange. The new piece is outside the Little East Gate, a few hundred yards beyond the first piece, and is large enough for the new St. Hilda's compound.

The prospect means so much to us that we can only say "it is good enough to be true." There will be one girl in a single bed instead of two, and, in time, 150 or more girls in the school instead of seventy-two. Those who are always coming now to ask if there is room for them will no longer be turned away. There will be a high school, small at first but gradually growing. One of the two



One of the deeds. The other deeds and the building plans are on the table

girls who graduated from the intermediate department in January will come back to study further. Those two girls are the first who ever graduated from St. Hilda's and they are both teaching now in day schools. One of them said

the other day, "We know that all people in the mission are looking at us two, because we are the first to have the certificates, so we want to teach well, first to help others and then for the honor of our school."



The surveyors on the new land for St. Hilda's, with boys of the village to assist them

LIFE AT ANKING, AS SEEN BY THE MISSIONARY'S WIFE

By Frances Gibson Woodward

DR. Woodward and I moved over to the old compound last September and have been living here all winter in the midst of workmen. We have had a most wonderful time.

The cathedral was opened in November, and there was a series of services for a week, for all sorts and conditions of men. The women and the children were invited in the afternoons. Since then we have been trying to follow up the people who were interested and to bring them under regular instruction. With my limited knowledge of Chinese I have been somewhat handicapped, and, being the only foreign woman in the

neighborhood, have been in demand for many things. While Miss Barber was away I had her work to do and a great deal of it had to go. No one knows what a joy it is to me to have her back, though we are so cramped for room she has not yet been able to come over here to live. When our new house is finished she is going to take this little bungalow, next door, for her home, and Dr. Woodward and I are planning many ways to make it more convenient for her.

I have been greatly interested in the parish schools. There are nearly a hundred girls and over seventy boys, and in the choir school nearly forty. I have

been having classes in singing for everybody, and we are soon going to have some good congregational singing. Sometimes now when they all know a hymn or chant, they have a very fine chorus. Most of the children in the day-schools come from heathen families, and it is wonderful to think that twice a day they come into the cathedral for service and regular Christian instruction. We also have a Sunday-school of nearly 300 men, women and children. We are using a regular system of lesson leaflets, and have a very happy and profitable time every Sunday afternoon. The opening of the cathedral made us known in the city, and the large growth of the school is due to the services there and the splendid reputation St. Paul's High School and St. Agnes's School have, in addition to the seed sown in the past.

All this has meant a great deal of hard work both for Dr. Woodward and me. He has opened up a clinic for school children morning and afternoon, and has from ten to twenty every day. I help him usually to patch them up, besides teaching English and singing for an hour each day, and then my own study has to come in regularly.

Miss Barber and I agree that visiting and personal interest are the surest way to reach the women, and I have gone out with the Bible women constantly to see old Christians and new people who are inquiring, and they have come to see me, sometimes one at a time, sometimes as many as eighteen at once, and hardly a day passes now without a visit from somebody. We have meetings twice a week, but this year they have been for Christian instruction as many new people are coming in and they must be taught. More women have been coming in through the hospital than ever before. I have been trying to get the women interested in doing things for the church, and before Christmas and Easter we had great crowds come to fill candy bags, rub brasses and silver and wash Communion

linen. By crowds I mean twenty or thirty women who are baptized or confirmed, or catechumens.

We have been so long with our sisters right here that for the past few months we have not had our Auxiliary meeting. One of our vice-presidents was sick, and the other, Dr. Yoh, was too busy to come, and Mrs. Tsen, my great dependence, left the girls' school to go to Kiukiang, so I, with my poor Chinese, felt decidedly bereft. We had had such fine meetings earlier and made nearly a hundred garments for the famine. Everybody took a wonderful interest. That winter the revolution broke up everything, and the clothes which we had made, all wadded garments, were waiting here on our return last spring. We put them away during the summer, and this winter so many pitiful cases were brought to our notice in our own midst that the clothes were given away, under many safeguards, here. Miss Barber and I arranged to have a meeting of the Auxiliary the day the women gave a party to welcome her back, but so many, many people came it was impossible to organize a meeting. She is off on a country trip now, but I hope to get the women together while she is away.

In the fall we had the first meeting of the Wuhu branch of the Women's Auxiliary at the opening of the cathedral. It was a most inspiring occasion and I was greatly impressed by the decision and good sense of the Chinese women. Unfortunately Mrs. Thurlow, who had just come out, and I were the only foreigners present, but the women made their own choice without any bias, and they can certainly feel that they adopted their own constitution. They took the one the Hankow branch has, with a few variations, being used to that method, as they had all been in the Hankow District.

Ten delegates were present from Wuhu, Anking and three outstations, and many members of the local branch attended the meetings. In this new

district our members are few and the chief significance of the meeting was that it was the first and that we were laying the foundation of what we hope in time to come may prove a beautiful and useful part of the work the women of the Church are doing. I wish I could give you some idea of the real interest and enthusiasm of the women and how proud they were to take part in framing the constitution. One very funny thing was that they recommended to the bishop, when they gave him money to be used at his discretion, that he found a widow's home, and as I looked around I realized a good half of them were widows!

I wish so much that Wuhu might have a delegate to the meeting in New York in October. There are not many of us, but we are very much interested and we are adding our small share to the united offering. I consider it is one of the greatest of privileges to be here at the beginning of things and help to lay the foundation. I have given the women the verse from Corinthians, which Miss Harriet Proctor gave us when we were little Juniors in the early days of the Junior Auxiliary in Southern Ohio: "If there be first a willing mind it is accepted according to what a man hath and not according to what he hath not," as the offertory verse. It seems to me this work with the women is more like Junior work out here. They are most of them children in mind, though many bring their own little children to the meetings.

In making our report this first year there are many questions we are not in a condition to answer in this new district, but I have done the best I could. We have only three central stations—Anking, Wuhu and Kiukiang—the rest are outstations of these central ones and are under the direction of Chinese catechists. But it is really wonderful the interest the women are beginning to take in the Auxiliary. Last fall I went with Dr. Woodward to one of his outstations and the women told me of the difficulty they had making any money. I sug-

gested they might do some cross-stitch work, and when I went back a week ago I found they had bought the material and made six mats in the choicest patterns. Of course I bought everything they had made, and they were very proud of the money in their treasury. They are very anxious to do more and I am going to send them patterns and materials. It was simply a suggestion and I had forgotten all about it myself.

You see from the report there are seven stations and nine branches. In some places it is impossible to get up an Auxiliary as there is not a baptized woman in the place, though there may be some in preparation. Of course only time will remedy that, and Miss Barber and I hope to organize branches wherever it is possible.

We have just been to a place where the only baptized woman was the catechist's wife. She sent her contribution of \$2 last year. We were the first foreign women who had ever been in the place and as we entered the city I think everybody in it was at the front door to see the strange sight. We wore Chinese coats so they would not be too much shocked, but I am sure they are still talking about our sun hats and huge feet. While Miss Barber was examining the women who were to be admitted to the catechumenate, I sat in the catechist's wife's room and held a regular levee. The more curious wanted to know just what my clothes were like, and the combs in my hair, and how my feet looked without shoes. I have always been so interested in other people's ways that I showed them everything they wanted to see, because they were not at all presuming. I told them we did not look alike on the outside, but our hearts were just the same and they all nodded their heads and agreed most warmly. Chinese are very easy to talk to, for they want to know about your family and tell you about theirs, and they are as bad as we Virginians, keeping up with all the ramifications!

THE WOMAN'S AUXILIARY IN CHINA

THE SHANGHAI ANNUAL MEETING

By Margaret Hart Bailey

THE twentieth annual meeting of the Woman's Auxiliary in the District of Shanghai was held May 23d. The day before and early that morning the women arrived by boat, train, automobile, carriage, 'ricksha and wheelbarrow. That list tells its own story when we remember that twenty years ago the few there were to come all came on wheelbarrows and many of us are glad that the wheelbarrows still play a part in the Woman's Auxiliary. Most of the visitors had been there for other meetings, but Mrs. Ancell brought with her from Yangchow a woman who had never been half a mile from home or to a meeting of more than eight people, had never seen a railroad train, street car, anything of city life; and they say that as they drove through Shanghai in the evening there was nothing that she failed to see or to ask a question about.

This year there were nearly 200 Chinese women and girls at the 10 o'clock celebration, and at the business meeting in the Twing Memorial at St. Mary's they reported and disposed of the largest offering they have ever made—\$400—half to be used here in the district and half to form part of the United Offering of \$504.50 that will go to New York from Shanghai. The Tsing-sing-we (Junior Auxiliary) at St. Mary's Hall led this time with \$69.31. Everyone aims at giving something; if no money, then a little handiwork, which they spread on the platform for sale and get money there and then.

Every branch reported increased interest, a good number of baptisms and confirmations and new plans for growth. It was interesting to see with what confidence most of the women, especially the younger ones, gave their reports. As for the little Juniors from St. Mary's and those who had come for the first time

from Miss Porter's school in Tsingpoo and the school in Soochow, they were the best of all, and did not in the least mind facing the three hundred women and girls who were crowded into the Assembly Hall.

Among other things they planned to do this year were the gift of \$35 to the Rev. Mr. Wong in I-jau, where he and his wife are doing splendid work, to aid in the purchase of his compound; \$25 for the church in Tachong; \$25 to St. Luke's Hospital; \$30 for Mrs. Yen's memorial bed at St. Elizabeth's Hospital; \$10 to buy a bell for Mrs. Wilson's school in Zangzok; \$10 for repairs in Yung-ziang-kaung, and \$25 to the Widows' Home at Kaung-wan. When the business was completed a picture of Miss Crummer, who was principal of the Training School for Bible Women when it was in Shanghai, was presented to the school in Soochow.

After lunch at St. Mary's came the afternoon service in the pro-cathedral, with addresses by Rev. J. W. Nichols and Dr. T'su on woman's work. Mr. Nichols gave a brief sketch of some of the women of Bible times and urged the women present to follow their example. Dr. Tsu said that the future growth of the Church in China depended on the help of the women.

The day ended with tea for 300 on the lawn. At last they all went off, from old Gay Ta-ta in her big automobile to the smiling old ladies from the Rev. Mr. Woo's "Home for Respectful Widows," who were trundled off on their wheelbarrows to look forward for another year to the next meeting.

How they did all enjoy it! It was a perfect delight to see them—their reverence at the services, interest in the business, and their pleasure at the chance to come together and chatter and sell their dish mops and balls of hand-made string. We wish the Woman's Auxiliary at the general convention could see what a real part these women are playing in the Church out here.

THE HANKOW BRANCH

THE offering at the annual meeting of the Woman's Auxiliary made in the Cathedral on May 13th amounted to \$420. The work contributed this year was of a much more salable nature than formerly. It looks as though we are not doing our duty when we report thirty-five mission stations and only eighteen branches of the Woman's Auxiliary, but as a matter of fact nearly all of our stations are included in those eighteen branches. In some of our country stations there are so few women that they all belong to one central branch. However, there is still room for growth. We have mission study classes in fifteen places.

The women of the Auxiliary greatly missed Mrs. S. Harrington Littell. She has always been one of the leaders in the Auxiliary work and her sad death on April 19 has brought sorrow into many Chinese homes. In order that they might recall to themselves and their Chinese sisters all that Mrs. Littell had meant to them, the members of the Auxiliary prepared a statement, which Deaconess Phelps and Mrs. Ridgely have translated thus:

"Mrs. Littell came to China, as a single woman, in 1901. We will think of her leaving her home to come to this distant land of ours. She feared neither distance nor danger, but with her whole heart did the Master's work. In the fall of 1902 she was married to Mr. Littell. In 1904 she opened the women's training school, gathering the Christian women into service for the Master. Later she started St. Mary's Guild at the Cathedral. Always patient and kind, ever finding ways to help her Chinese sisters; she taught the ignorant, helped the poor, cared for the sick. She lacked nothing necessary to a faithful follower of her Saviour.

"Although Mrs. Littell had been only a little over twelve years in China, she had acquired great reputation. She was a constant help in all her husband's

work. They were of one heart and mind, and in their life and work among the Chinese could well be taken as examples. The fruit of her work from her coming to China until her death is plain to the eyes and ears of people.

How sad that at forty she should have to leave her family; but we must forget our personal sorrow in her loss and remember the beauty of her example. If we consider this from an earthly point of view it is very sad, but if we look at it from a spiritual standpoint we can rejoice that she should have gone to the peace and joy of Paradise. She is surely sorry for us still here in pain and trouble. Although we no longer see her face or hear her voice, her teachings remain.

"We, her friends, shall always remember her every year on April 19."



SHALL WE MAKE GOOD ?

ON page 572 of the August SPIRIT OF MISSIONS the Auxiliary is reported as \$4,149.77 behind its gifts under appropriation made up to the first of May the previous year.

When this number of THE SPIRIT OF MISSIONS reaches its readers there will be but one month left before the end of the missionary fiscal year. If every reader of this notice should send an additional contribution towards the appropriations, to reach the treasury in New York before September 1st, the Woman's Auxiliary might close its year without appearing to have fallen behind in its interest and gifts for the general missionary work of the Church.



THE TRIENNIAL PROGRAMME

THE advance programme of the Triennial of the Woman's Auxiliary, which was printed in the July SPIRIT OF MISSIONS, has been issued in leaflet form and can be had from the secretary of Woman's Auxiliary upon calling for the *Triennial Leaflet*.

THE JUNIOR PAGE

FROM A PAPER READ AT A MEETING OF THE KEAR- NEY BRANCH

By Harriet M. H. Estill

I FIND myself saving articles and making notes of anything pertaining to missions which I think would interest the Juniors, and by degrees the children themselves begin to bring in clippings and pictures which make the work of our missionaries more real and true to life.

In order to teach the children about missions the main thing is to tell them about the child life and customs of the boys and girls of their own age in far-away lands. These things are so well brought out and explained in "Little Miss Love." Then tell them about our missionaries and of their great and noble work in foreign lands, and we find the children wishing they could give something to missions in order that their little brothers and sisters across the seas might have some of the advantages and comforts that they have here.

One of the lasting effects of the Junior work is the friendship which springs up between the leader and the children.

In working with boys and girls we must have something always ready to interest them both, and while my experience with the boys has been only within the last two years in this deanery, I feel that a great deal is being accomplished when the boys can be reached and held, and I am sure you will agree with me when I tell you of one branch in particular.

In one little mission in the deanery there are three chapters, A, B and C, and every child in the Sunday school is a Junior.

Chapter A has been organized about two years and a half. Its members are boys and girls from thirteen to eighteen years. The first year they studied China

and found it most interesting. During the Chinese revolution the children brought clippings from papers and magazines about the war, and especially any notes pertaining to the treatment of the Christians. The first request that went in to the president to let them as a district educate a Chinese girl for a missionary came from the boys of this particular branch. There are six boys in this chapter and two of them are really men, as they are so large for their ages, and one would think they would feel ill at ease with the younger girls; but they are not. They kneel down and take part in the prayers and the opening exercises as freely and as reverently as they would in church. Ever since the organization of this branch two of the boys have always held offices, very often opening the meetings, and one year we had a boy for the secretary and he was splendid.

Their meeting is opened by the Junior collects, the Lord's Prayer and the following hymn, sung kneeling:

"Once again, dear Lord, we pray
For the children far away,
Who have never even heard
Jesus' name, our sweetest word."

This is followed by the Creed and roll call answered by a Bible text, when the offerings and dues are given. Then the minutes of the last meeting are read and unfinished business is brought up, which is followed by the lesson and discussion, after which the meeting is closed with a prayer by the president.

In Chapter B the members are both boys and girls from about nine to twelve years. The form of opening the meeting is about the same as that of Chapter A. They have a mite box also.

Chapter C is composed of the tiny children, and they answer roll call with the Junior text, "Thy Kingdom Come," and are so cunning as they come forward and drop their pennies in the box. The leader usually tells them a little missionary story.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1912, to July 1st, 1913.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to July 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to July 1st, 1913
Department I			Department IV		
Connecticut.....	\$ 56,680	\$ 36,626.20	Alabama.....	\$ 7,555	\$ 3,271.66
Maine.....	5,014	2,958.82	Atlanta.....	4,720	2,527.14
Massachusetts.....	74,250	62,807.78	East Carolina.....	3,600	4,812.07
New Hampshire.....	5,465	3,125.74	Florida.....	4,442	3,259.27
Rhode Island.....	18,286	14,809.62	Georgia.....	4,054	2,354.66
Vermont.....	4,604	3,613.93	Kentucky.....	7,633	5,704.40
W. Massachusetts.....	13,426	11,052.47	Lexington.....	2,340	1,368.84
	\$ 177,725	\$134,994.56	Louisiana.....	7,813	4,458.21
Department II			Mississippi.....	4,813	2,602.47
Albany.....	\$ 26,043	\$ 12,392.16	North Carolina.....	5,175	4,909.35
Central New York.....	21,208	13,390.90	South Carolina.....	7,194	7,081.35
Long Island.....	63,597	24,567.42	Tennessee.....	6,944	3,485.29
Newark.....	40,050	30,181.74	Asheville.....	2,503	1,679.36
New Jersey.....	25,860	17,262.83	Southern Florida.....	1,869	1,517.08
New York.....	266,650	166,927.95		\$ 70,655	\$ 49,031.15
W. New York.....	25,643	15,610.12			
Porto Rico.....	189	163.81			
	\$ 469,240	\$280,496.93	Department V		
Department III			Chicago.....	\$ 45,327	\$ 17,260.70
Bethlehem.....	\$ 16,049	\$ 11,683.95	Fond du Lac.....	3,635	1,274.29
Delaware.....	4,951	3,705.95	Indianapolis.....	4,494	3,126.54
Easton.....	2,566	1,550.95	Marquette.....	2,060	825.03
Erie.....	5,328	2,880.64	Michigan.....	16,399	11,650.85
Harrisburg.....	10,462	4,686.44	Michigan City.....	2,501	807.17
Maryland.....	29,053	18,533.65	Milwaukee.....	14,460	4,380.15
Pennsylvania.....	157,970	117,363.09	Ohio.....	26,017	12,974.38
Pittsburgh.....	28,587	13,648.79	Quincy.....	2,352	1,509.46
Southern Virginia.....	15,601	10,340.84	Southern Ohio.....	13,990	9,589.21
Virginia.....	14,600	13,341.71	Springfield.....	3,158	713.79
Washington.....	21,613	14,778.92	W. Michigan.....	5,687	3,199.27
West Virginia.....	6,415	5,930.45			
	\$ 313,195	\$218,445.38		\$ 140,080	\$ 67,310.84

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to July 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to July 1st, 1913
Department VI			Department VIII		
Colorado.....	\$ 10,410	\$ 2,989.11	California.....	\$ 10,997	\$ 5,374.92
Duluth.....	2,913	1,856.56	Los Angeles.....	11,672	6,127.42
Iowa.....	8,415	2,562.83	Olympia.....	4,470	2,079.03
Minnesota.....	13,052	6,412.09	Oregon.....	3,402	2,894.39
Montana.....	4,362	3,904.69	Sacramento.....	2,532	1,463.79
Nebraska.....	5,007	1,979.50	Alaska.....	1,000	2,025.79
Kearney.....	1,780	1,238.52	Arizona.....	818	655.89
North Dakota.....	1,715	1,961.09	Eastern Oregon.....	664	403.67
South Dakota.....	3,300	4,130.28	Honolulu.....	1,900	1,611.41
Western Colorado.....	610	360.72	Idaho.....	1,389	1,556.26
Wyoming.....	1,501	1,217.72	Nevada.....	1,003	974.31
	\$ 53,095	\$ 28,613.11	San Joaquin.....	1,028	1,071.78
			Spokane.....	1,777	1,262.20
			The Philippines.....	500	224.35
			Utah.....	889	780.38
				\$ 44,041	\$ 28,505.59
Department VII			Africa.....		
Arkansas.....	\$ 3,421	\$ 1,782.95		\$ 420	\$ 407.72
Dallas.....	2,439	1,766.95	Brazil.....	250	377.96
Kansas.....	3,955	2,385.50	Canal Zone.....		203.00
Kansas City.....	6,172	3,029.88	Cuba.....	840	653.43
Missouri.....	13,574	8,108.42	Greece.....		21.82
Texas.....	5,250	5,466.23	Haiti.....		
West Texas.....	1,975	2,560.20	Hankow.....	250	7.68
Eastern Oklahoma.....	941	945.97	Kyoto.....	160	
New Mexico.....	964	732.32	Mexico.....	420	116.36
North Texas.....	298	385.59	Shanghai.....	250	
O'lahoma.....	1,110	590.11	Tokyo.....	330	
Silina.....	940	908.93	Wuhu.....		
	\$ 41,039	\$ 28,663.05	European Churches.....	1,680	778.95
			Foreign Miscell.....		385.19
				\$ 4,600	\$ 2,952.11
			Total.....	\$1,313,670	\$838,639.63

OFFERINGS TO PAY APPROPRIATIONS

Source	To July 1, 1913	To July 1, 1912	Increase	Decrease
1. From congregations.....	\$523,003.76	\$514,688.98	\$8,314.78	
2. From individuals.....	46,855.51	42,796.52	4,058.99	
3. From Sunday-schools.....	169,506.87	159,024.17	10,482.70	
4. From Woman's Auxiliary.....	99,273.49	103,423.26		\$4,149.77
5. From interest.....	65,547.31	61,495.10	4,052.21	
6. Miscellaneous items.....	4,715.42	3,649.33	1,066.09	
Total.....	\$908,902.36	\$885,077.36	\$23,825.00	
7. Woman's Auxiliary United Offering.....	60,000.00	60,000.00		
Total.....	\$968,902.36	\$945,077.36	\$23,825.00	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1912, TO AUGUST 31ST, 1913

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,397,772.82
2. To replace Reserve Funds temporarily used for the current work.....	197,633.12
Total.....	\$1,595,405.94
Total receipts to date applicable on appropriations.....	968,902.36
Amount needed before August 31st, 1913.....	\$626,503.58

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A Sojourner in Liberia. | | United States |
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| | Brazil | | Miscellaneous |
| 1402 | *Our Farthest South. | 50 | Prayers for Missions. |
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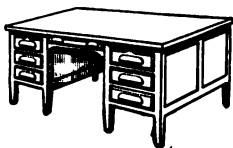
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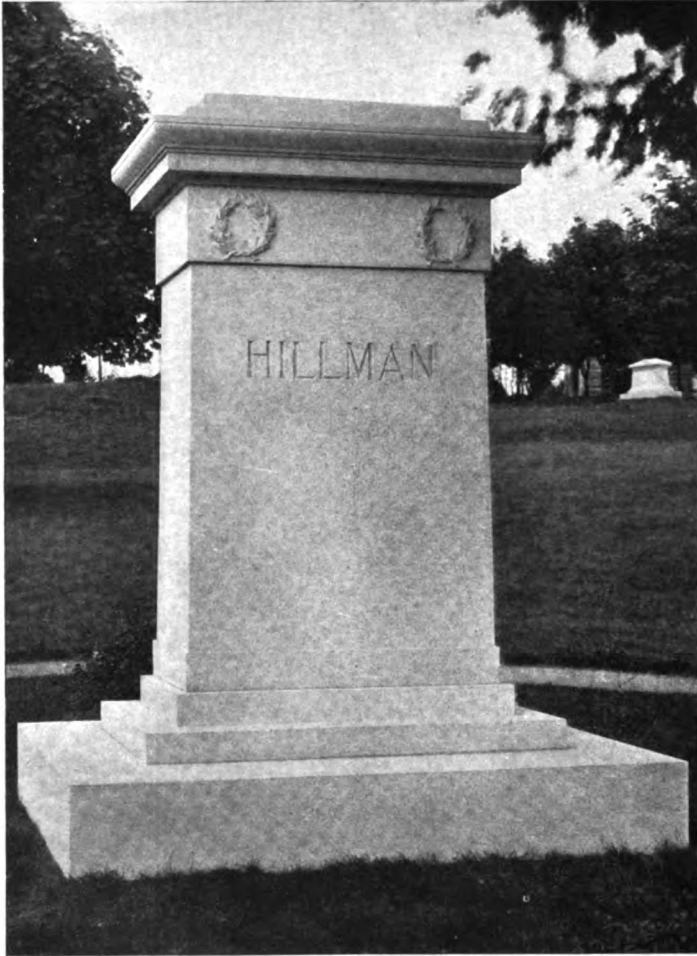
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AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLESON, Associate Editor

CYRIL D. BUCKWELL, Business Manager

September, 1913

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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



A VIEW OF THE CHINESE CONCEPTION OF INFERNO (See *The Progress of China*, page 589)
The images in the foreground were broken during the revolution. The images of the judges have since been repaired.

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII **September,** 1913

No. 9

THE PROGRESS OF THE KINGDOM

POOOR China is suffering the aftermath of its Revolution. Within the last few weeks an armed uprising of very grave importance has

Renewed Civil Strife in China taken place in the south. It cannot be called a civil war, and it certainly has not proved to be a successful rebellion, in spite of the fact that a man so prominent as Sun Yat-Sen has identified himself with it—to the great regret of many of his admirers.

When the Revolution began, not quite two years ago, Dr. Sun with the Cantonese party were the most influential among those who brought it about, but they had to compromise with the north, and Yuan Shih-Kai became provisional president. Prominent revolutionaries came into office all over China. Some were capable, some incapable, and much corruption and confusion ensued. Meanwhile Yuan Shih-Kai had to govern the country as best he could. To do this he must have money, and many of the provinces were not sending in their taxes. The Kuo-min-tang (Dr. Sun's party) did not wish Yuan to get money and so strengthen his position. In parliament, therefore, they threw obstacles in his way and tried to prevent the conclusion of a loan. Party feeling became bitter, and when a prominent member of parliament was murdered at Shanghai the southern party accused Yuan of assassi-

nation. Shortly afterward certain Tutuhs (governors)—notably the Tutuh of Kiangsi—refused to obey orders from the central Government, and revolutionists of a violent class, who had not got all they wanted out of the revolution, began an insurrection.

This is the political history which lies back of the present movement. This insurrection is largely a gathering of irreconcilables, and seems to lack cohesion and plan. The Northern army is slowly crushing the revolutionists, and peace is in process of being restored.

Yuan Shih-Kai, whatever his faults, is the provisional president, constitutionally appointed. He represents law and order, the other party represents only confusion and civil war. It must be the wish of all who desire the welfare of China that the insurrection may speedily be suppressed.

All this is of course disappointing. The world would like to see China make good as a republic from the start, but perhaps that would be expecting too much. No nation has ever accomplished it, unless we make such claim for the United States. It would seem that such events as are now happening in China may be classed among the "growing pains" of a young republic—unpleasant, but unavoidable. We trust, and find reason to believe, that they mean nothing more serious.

EVERY year thousands of people from all parts of the country turn their faces to the tablelands of the Southwest in the hope of finding **Nation: the health and strength.** **Health Seekers** Many of them make this journey as a last resort; most of them enter upon it with slender resources, and sometimes with practically nothing in addition to the railroad ticket that will carry them to some strange community. These people easily constitute the most tragic element of life in the Southwest. Separated from friends and familiar surroundings, indifferently sheltered, and, as a rule, inadequately nourished, they enter upon the battle for life almost hopelessly handicapped. Loneliness, discomfort and discouragement are their portion.

Few Eastern people understand how heavy a burden these conditions place upon the Churchmen in the Southwest. The Church in Arizona is endeavoring to meet this need through St. Luke's Home, near Phoenix. Established about five years ago, while Bishop Atwood was still rector of Phoenix, the home has rendered larger service each year. Its buildings are for the most part of the simplest character, but thoroughly sanitary, and have been enlarged from time to time as gifts have been received. They are still far too small to provide for many deserving and pathetic cases. Here is at once a worthy charity and a wisely directed instance of Church activity. It deserves generous support.

Arizona and the Nation: the other important piece of work on behalf of the nation as a whole through its ministry to the thousands of Navajo Indians on the reservation in the northeastern corner of the State. The name of the Good Shepherd Hospital, at Fort Defiance, is well known to many Church people, but only those

who have actually visited the reservation can understand what an important method it supplies for making the Christian revelation known among twenty thousand unevangelized Indians. They are suspicious of white men, and have good reason to be. They are still held in the grip of the native superstitions that attribute disease to the influence of evil spirits. The extent and the depth of needless suffering can hardly be imagined. For nearly twenty years Miss Eliza W. Thackara has been holding this outpost of the Church's life bravely and effectively. A number of the Navajos have been baptized and confirmed. There is thus gradually growing up a nucleus of Christian Indians around whom some day a congregation will be gathered, and through whom the Gospel may be carried throughout the reservation.

Arizona's General Progress To the white people of the mining and railroad towns of Arizona the Church is ministering more widely and more effectively than ever before. The situation is full of hope and encouragement. Almost everywhere progress is the order of the day. Missionary offerings are larger than ever. It is evident that the action of the General Convention in separating Arizona from New Mexico and giving it a bishop of its own has been fully justified. It would be well if the thousands of people who every year visit Arizona's great natural wonder, the Grand Canyon, could take time to learn a little of the Church's work in the State and give it the help it deserves.

MR. JOHN HENRY MEARS has made himself temporarily famous by circling the world in a little less than thirty-six days. It is a feat which appeals strongly to the speed mania of a motor-driving age. The achievement, while interesting and spectacular, does not seem to serve any great end, yet it

does stand as a testimony to the fact that the world is constantly shrinking; for distance is not a question of feet and inches, but of means of communication. The whole world is becoming a neighborhood as its far corners grow more easily accessible. Because of this it is increasingly true that there are no foreign missions. Everywhere our own language is spoken by someone, and our responsibilities exist, quite apart from the question of the heathen and their evangelization.

A second thought suggested by Mr. Mear's experience is that of the changed attitude of the races of the world toward human intercourse. His success would have been impossible without the ready aid in emergencies which he met with everywhere. When a deluge of rain undermined the track of the Trans-Siberian railway, Russian, Manchurian, Korean and Japanese officials helped him to make up the lost day and catch his fast steamer, quite as eagerly as did the men on the tug, the yacht and the hydro-aeroplane which overcame the fog on Puget Sound and put him into Seattle in time for his trans-continental connection.

While it is true that in itself Mr. Mear's achievement serves no great purpose, it does demonstrate the contribution which modern science and invention are making towards the better interrelation of all mankind.

CHALLENGED to name an instance of the civilizing and spiritual work of the Church in the mission field, a Churchman might answer confidently and in the single word "Anvik." The life of this community of Alaska Indians has been completely revolutionized by the patient effort of the Rev. John W. Chapman and his associates during the last twenty-six years. Anvik, as it used to be, has been described by Mr. J. E. Spurr, of the first United States Geological Survey, after a visit some twenty years ago: "The impression I carried

away with me was one of extreme disgust. The whole place was a human sty. . . . The houses were mere shacks, built of poles laid close together, with holes in the center to allow the smoke to escape. . . . Most of the people whom we saw had the appearance of being diseased. Whole rows of the maimed, the halt, the blind and the scrofulous sunned themselves in front of the huts. We were glad to turn away from the most dismal and degraded set of human beings it had ever been my lot to see. Eight years before that time it was worse still. Even the mere shacks had not been built, but every one lived underground, in darkness as well as in dirt."

It is needless to dwell upon the religious condition of a people whose physical and social life was on so low a plane. The Anvik of today is far from being a model community, but it is utterly different from the Anvik of twenty-five years ago. The people have been pulled out from underground. The miserable shacks have largely been replaced by cabins built of logs, reasonably clean and simply furnished. Many of them are surrounded by productive vegetable gardens, possible in the intense though brief Alaska summer. Polygamy has disappeared.

One of the most useful agencies in bringing about these changes has been the mission boarding and day school in which Mr. Chapman has had the help of Mrs. Chapman, Deaconess Sabine, Mrs. Evans and others. This school was started in August, 1887, as an enterprise supported by special gifts. The Board of Missions provides the salaries of the teachers and a "supply fund" of \$750 a year. For all other running expenses Bishop Rowe and Mr. Chapman have been depending upon "specials." For a number of years, especially when the school was new, the income was steady and sufficient. Now that Anvik school is an old story there

seems to be an unfortunate loss of "interest." People tend to drop the old and familiar "specials" for something new. So today the school is in sore straits. Bishop Rowe and Mr. Chapman are anxiously wondering what is going to happen to it, and why it is that people no longer support it as of old.

SHIFTING populations present a perplexing problem in the effort to establish the Church in most parts of the West. Many a clergyman and not a few of the bishops could tell of disappointments caused by seeing mission churches crumbling to ruin in little prairie townships from which the progressive portion of the population has moved away. Such uncertain conditions can, in a measure at least, be met by the use of a portable chapel. This provides a place for services without involving any permanent local expenditure. If the town lives and grows a church can eventually be built and the chapel moved on to some other place. If the town goes to pieces, the chapel can be moved elsewhere and no loss has been incurred through erecting a church.

Bishop Thurston wishes to try the plan in Eastern Oklahoma, and has already secured one-half the cost of a \$900 portable building. The other half seems not to come so readily. Just how the chapel would be used can be illustrated by the situation in Collinsville, which now is booming lustily because of the discovery of natural gas. There are a number of Church families in the town and many people with no religious allegiance. A site for a church has been secured. If it were possible now for the bishop to move in a portable chapel, much greater headway could be made than is likely to be made in the upstairs room at the end of a long passageway, where services are now being held. If the Collinsville boom should collapse and the town sink back into the position

of a little country village where there would be no chance for growing work, the chapel could be taken away. If, on the other hand, the town prospers, much more could be done towards building up a congregation if there is some attractive center, such as could be provided by a portable chapel, so that at the end of two or three years the congregation would be larger and its resources more adequate for providing a suitable permanent building.

ONE of the heroes of Labrador mission work of whom the world knows but little," says the Presbyterian *Continent*, "is the **An Unknown Hero of the Labrador** Rev. E. W. Gardner, rector of the little Anglican church at Battle Harbor."

Mr. Gardner's parish stretches along the coast for about 175 miles from Cartwright, on the Atlantic, to Red Bay, on the Straits of Belle Isle. During the summer his parochial visits are made in a twenty-foot sailboat, involving all sorts of dangers and hardships, for even summer weather on the Labrador is not of the mildest. Every winter he has traveled many miles by dog team, though he has never had the means to provide a team of his own. He has, however, depended upon the kindness of the scattered settlers along the coast who have been good enough to deliver him from one point to another. Many a time, when this mode of transportation was not available, he has walked from place to place across the frozen bays or over the snow-covered headlands. For fourteen years, in spite of many disadvantages and difficulties, Mr. Gardner and his devoted wife have worked on cheerily, winter and summer, and have accomplished immense good among the people. In addition to the distinctly religious work, they have conducted evening classes, attended by both children and adults, and Mrs. Gardner has helped some of the women to become expert in needlework, selling their product for

them in the United States and Canada. So it is that many a page is being written in the great book of life by those of whom most of us know nothing. But the quiet, hidden workers, those who have gladly been servants rather than leaders, shall one day be known. For them, no less than for those whom the world sees and knows, will one day ring out the "well done" of the "Master of all good workmen."

A LITTLE less than two years ago a volume with the above title issued from the pen of M. A. De Wolfe Howe, the well-known author, a brother-in-law to Bishop Hare.

It gives many intimate glimpses of his noble and beautiful life. He never found time to write a book, but in a multitude of reports, addresses and letters, he showed himself a writer of rare vigor and picturesqueness. This volume, by one who has had access both to private and to printed records of every sort, consists chiefly of Bishop Hare's own account of his many activities.

Hundreds of our Church people must have been desirous of possessing this volume, but the price at which it was published (\$2.50) put it beyond the reach of the majority. **THE SPIRIT OF MISSIONS** has now arranged with the publishers of the volume for a less expensive edition, printed from the same plates and with the same illustrations, which are, however, excellent half-tones instead of engravings. This will be sold at \$1.00 net, \$1.10 postpaid. Orders should be sent to **THE SPIRIT OF MISSIONS**, 281 Fourth Avenue, New York.

A CCORDING to the announcement made in July we shall, beginning with the October number, reinstate the department containing the missionary lessons for Sunday Schools. This was ably carried on for two years by Rev. W.

E. Gardner, but was discontinued two years ago, the lessons being transferred to the **Missionary Magazine** of the **Young Churchman**. In response to a widespread request we shall publish a series of lessons adapted to middle and senior classes in the Sunday School and dealing with China, which furnishes the official course of study for this year. Each issue of the magazine will contain all matter necessary for the proper teaching of the lesson. For special club rates write to the Business Manager, **The Spirit of Missions**, 281 Fourth Avenue, New York.

DEACONESS DEANE

ON July 21st Deaconess Elizabeth M. Deane, for fifteen years a member of the staff of the Alaska Mission, entered into life eternal.

Miss Deane was one of the earlier graduates from the New York Training School for Deaconesses. She was set apart in May, 1897, by Bishop Whipple, and immediately left for the far north. Bishop Rowe assigned her first to Circle City, where she worked faithfully for five years, much of the time entirely alone. During her service here Grace Hospital, the first Church hospital in the interior of Alaska, was erected. In later years Miss Deane served at Valdez, Ketchikan and Chena, always with high-minded devotion to our Lord and His needy ones.

The strain of long hours, hard work and not unfrequent exposure, undermined her health. In the autumn of 1911 she was obliged to return to this country, and much to her regret failed to renew her health and strength sufficiently to go back to her work in Alaska. In the meantime the Board of Missions, in accordance with its custom, provided a retiring allowance for her.

The burial service was held in Trinity Church, Hoboken, July 24th. Miss Emery, Rev. F. J. Clark and Mr. John W. Wood represented the Board of Missions.

THE SANCTUARY OF MISSIONS

THE gift without the giver is bare;
Not what we give, but what we share.
Who gives himself with his gift feeds three—
Himself, the hungering beggar, and Me!
—Lowell.

¶

PRAYER is essentially active and expansive. If we pray for the attainment of an object we shall work for it also. . . . If we learn to say, not with the lips only but with the heart and the understanding, "Thy Kingdom come"; if we intensify our prayers by due reflection on the vastness and variety of the work for which we pray; if we take pains to gain a detailed knowledge of some part of the whole mission field—then we shall soon speak one to another of that which burns within us. Zeal will kindle zeal where before silence chilled it, and devotion will pass into deed.

—Bishop Westcott.

¶

THANKSGIVINGS

"WE thank Thee"—
For the inspiration and spiritual strength given in summer schools and conferences. (Page 607.)
For the deepening interest in the advancement of Thy Kingdom and the noble example of Christian generosity shown by the Indians of South Dakota. (Page 610.)

For the patient years of labor which have issued in the cheer and good hope manifested at St. John's University, Shanghai. (Page 608.)

For the good report of Christian missionaries who are bearing witness to Thee in lands abroad.* (Page 628.)

*So that a non-Christian, writing in a Chinese periodical, could say: "The missionary body as a whole stands out in bold relief as the noblest, bravest, most altruistic and best of all bodies of men that exist, or ever did exist."

INTERCESSIONS

"WE pray Thee"—
That the Christ-like work which is being done among hopeless sufferers may be sustained and rewarded. (Page 595.)

That peace and progress may come to the people of China. (Page 583.)

For the peons of Mexico, who in their abject and pathetic poverty have done what they could. (Page 613.)

That the children of the colored race in these United States may have the help and safeguard of a religious education. (Page 623.)

That more laborers for the harvest may go forth into domestic mission fields to help in making this a nation that "feareth God and worketh righteousness." (Page 602.)

To fill the whole church with a desire to obtain a better organization for service. (Page 629.)

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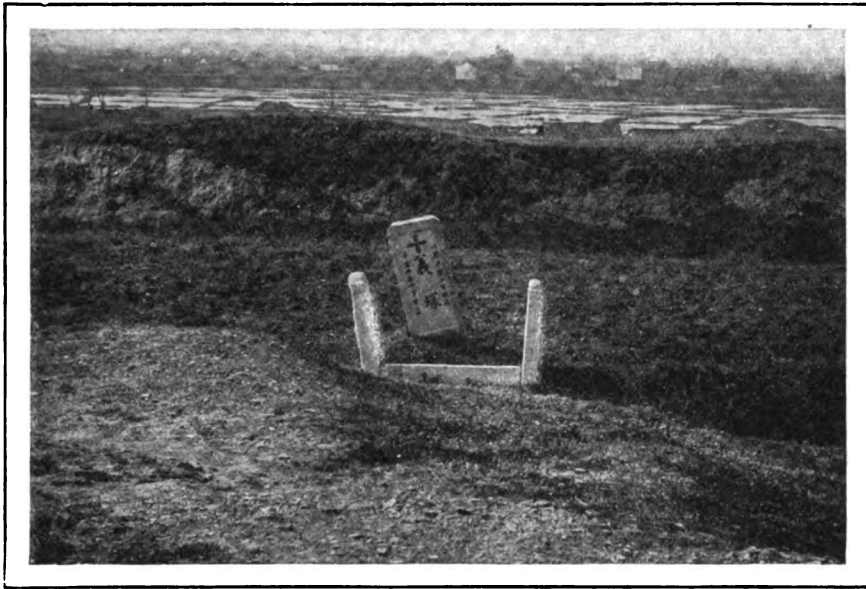
PRAYERS

For the Distress in China

HAVE compassion, we beseech Thee, O Lord, upon the people of China. In thy mercy let them know the truth, that the truth may make them free. Guide them through their present distress and lead them in the paths of peace and righteousness for Thy loving mercy's sake, through Jesus Christ our Lord. *Amen.*

Preparation for the General Convention

O LORD JESUS CHRIST, who didst establish Thy Church that it might make Thee known to all the children of men: Give wisdom and patience to those who are preparing for the gathering of the General Convention. May all things be so ordered that its deliberations may serve the highest ends of humanity and fulfill Thy holy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*



THE GRAVE OF TWO HUNDRED REVOLUTIONISTS OUTSIDE THE WALLS OF WUCHANG
The stone was erected by the Wuchang Red Cross Association

THE PROGRESS OF CHINA

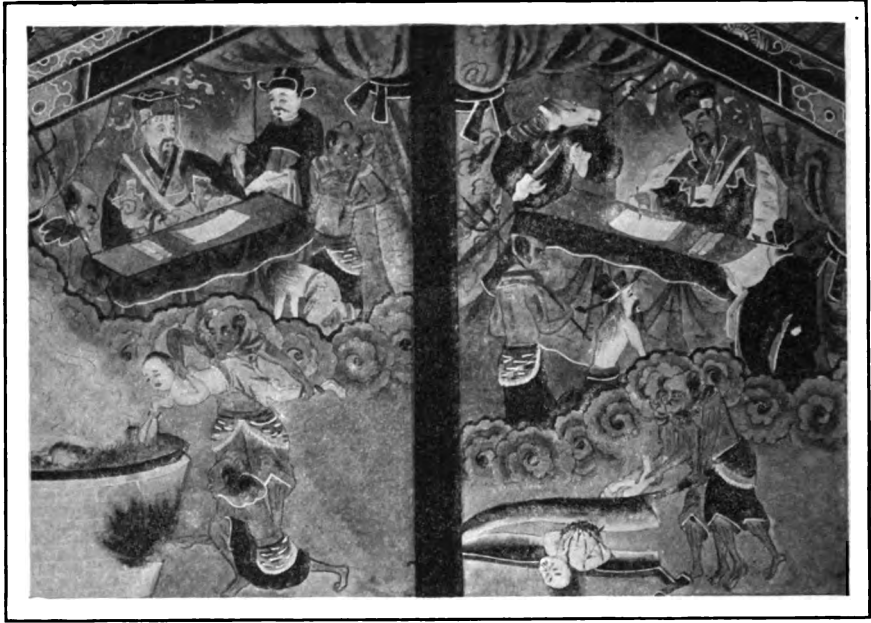
By Edward M. Merrins, M. D.

[The Editor calls attention to the fact that the following article was written before the outbreak of the recent insurrection in China, but it presents so just an estimate of conditions that it is printed without change.]

NEARLY two years have passed since the outbreak of the revolution. What progress has the country made towards establishing a strong, good, government capable of maintaining peace and order and of promoting the social and religious advancement of the people? Is the outlook quite as bright as it seemed to many when the Manchu dynasty fell, or has the revolution been a political change for the worse? These are questions which only time can answer fully, but it may be said at once that neither the radiant hopes of the friends of the Republic, nor the pessimistic fears of those unfavorable to it, have been fully realized.

In the days of the overturning the Chinese were united by patriotic motives as never before. Their leaders, for the most part, were young Chinese who had

received more or less of a foreign education, of whom not a few were Christians, and all were favorably inclined towards foreigners and Western civilization. The soldiers fought bravely. The people submitted uncomplainingly to the losses caused by war. The revolution had an effect even upon religion. The temples began to be deserted; idols were broken; idolatrous pictures were taken down from the doors of houses. It seemed as if not only the dynasty, but also some of the worst evils that flourished under it, such as official incompetency and corruption, and the blind conservatism that resists all change for the better and clings to idolatry and degrading superstitions, were all passing away forever. The majority of Chinese and foreigners were confident that a new and happier era had dawned for China. The students in Christian



CHINESE CONCEPTIONS OF THE PUNISHMENT

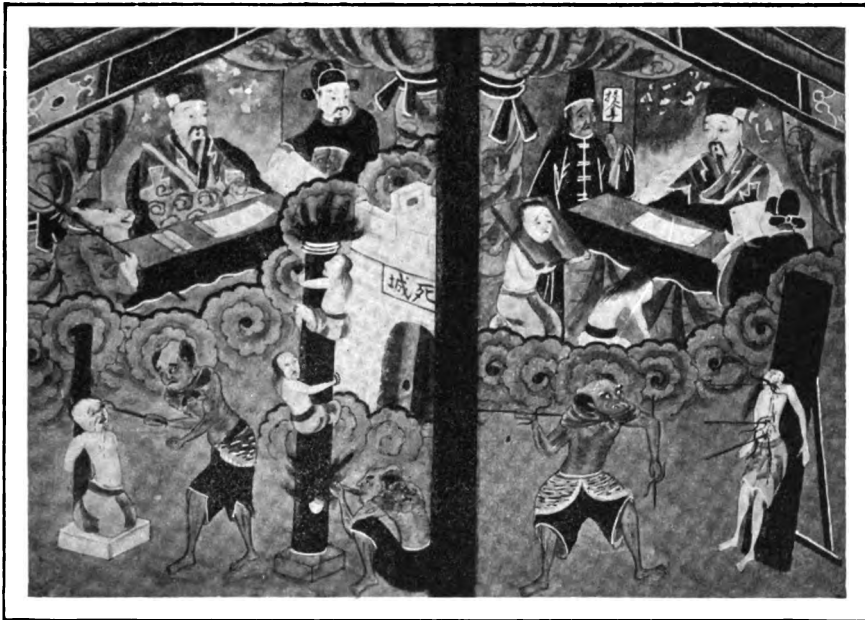
schools, particularly, were full of hope. For them, as for those who welcomed the French Revolution,

*"Bliss was it in that day to be alive,
But to be young was very heaven!"*

But now the Chinese are rent into warring political societies. Many of the young officials, from whom so much good was expected, are even more rapacious than their predecessors. Executions are appallingly frequent and not always for just cause. Little or nothing has been done in the way of public improvements. The government schools are mismanaged; many of the highly paid teachers in them are lazy and incompetent, and the scholars are insubordinate. The soldiers have discovered their political power and are constantly giving trouble. Everywhere there is a loosening of the bonds of law and order, and good old customs are being discarded. No one knows what is going to happen, as the political outlook is still so very uncertain. Consequently, there is much shaking of the head. The people are not as confident as they were

that a republican form of government in China means the speedy coming of the millennium in that part of the world.

On the other hand, no one can deny that progress has been made in these two years—surely a very short time in which to expect the complete reformation of a great nation—and that on the whole there is very much to be thankful for. The country has not been thrown, as yet, into violent convulsions. Apart from the initial slaughter of the Manchus, there have been no terrible crimes and excesses such as those which disgraced the French Revolution. A constitutional government exists of its kind, and with greater experience will work better. Public sentiment is being strengthened against the whole "squeeze" system, one of the main causes of China's weakness. Among all classes there is willingness to learn. Educational institutions, especially Christian schools and colleges, are crowded. All forms of mission work are in full activity, and doors are opening in every direction. Remarkable religious meetings have been held in different parts of the country, with thousands of

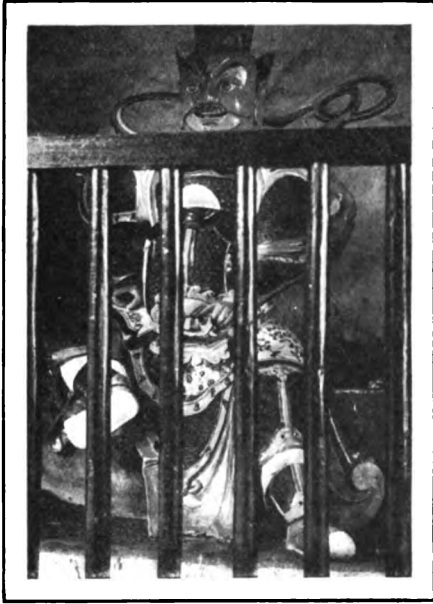


OF THE WICKED IN THE UNDERWORLD

sincere inquirers into the truths of Christianity as the result. The public request by the Chinese government, at the instigation of a Christian member of the cabinet, that all the people on a particular day should join in united prayer to God for the welfare of the nation, is unprecedented and most encouraging. In the missionary world, certainly, the supplications were accompanied by devout thanksgiving.

The fact is, in politics, religion and social affairs, China is still at the crossroads. With regard to religion the courses open to it are the adoption of Christianity, the purification and revival of the old religions, the synthesis of these with Christianity, utter materialism. Whether Christianity in its strength and purity shall triumph, depends to a very great extent indeed on the amount and quality of the work done by Christian missions within the next few years. Unquestionably there has been great religious progress, but the constructive work of the Christian Church has not kept pace—humanly speaking, it could not—with the rapid

disintegration of the old religions which have accompanied the recent social and political changes. The destruction of idols in the temples, which may be taken as a sign of the partial abandonment of old beliefs, may be nothing more than the sweeping and garnishing of the house, leaving it untenanted. For example, in a temple not far from Wu-chang, in what foreigners call the "Chamber of Horrors," the punishment of the wicked in the next world is shown in a series of scenes, somewhat similar to those of Dante's *Inferno*, in which the human souls undergoing their frightful tortures, the gods, the judges, and the tormenting demons, are all represented by life-like images well fitted to strike terror into the heart of the most hardened reprobate with even the shred of a belief in future retribution of this kind. In the early days of the revolution nearly all these images were smashed to pieces. With characteristic caution, however, the images of the principal deities were not injured. The broken images are now being repaired, but the work is proceeding slow-



A TEMPLE GUARDIAN

ly, without much enthusiasm.* The fear of the old gods has almost departed, but in the hearts of thousands, of millions, nothing as yet has taken its place. Now is the time, if ever, to teach them about the true God.

Already Christianity has obtained a firm foothold, and our faith gives the assurance that it will be the conquering religion. All over the land Christian ideas are in the air, as it were, and need only to be understood by the people. The work of the Red Cross Association furnishes an illustration. In the old days the stones marking the graves of those killed in battle were without religious words or symbols. During the T'ai P'ing rebellion—that partly Christian rising of more than half a century ago—over fifteen thousand of those killed were buried outside the walls of Wu-chang, and the stone there records the number of the buried and nothing more.

*Since writing the above a visit was made to the temple, and it was found that all the idols, in preparation for the spring festival of "stepping the grass," had been repaired and repainted. The festival was observed by throngs almost as great as before the revolution.

In the recent revolution the bodies of soldiers and others who perished were buried near the same place by the local Red Cross Association, of which one of our physicians, Dr. MacWillie, was made president, and the stones on the graves are marked by the Red Cross, of course, with the full concurrence of the Chinese. It is true that very few of the Chinese members of the association are Christians, and fewer still of the dead were Christians. Nevertheless, it is encouraging to see the Christian emblem used in this way. It leads to inquiry, and after the meaning of the Red Cross has been explained gives opportunity to tell of Him who died on a cross to save all mankind. And as a sign of the help given to the suffering, irrespective of race, creed or political opinion, the Red Cross is expressive of the very spirit of Christianity. In one burial ground over which it stands, the bodies of massacred Manchus and of revolutionary soldiers slain by their countrymen of the north, lie buried together. Moreover, the cross on Chinese burial grounds seems a claim, or pledge, that sooner or later the whole country shall become Christian.

It is evident, judging by present circumstances, that the religious state of China is becoming extremely critical. If the whole Christian Church, with the Divine help and blessing, will make a supreme effort to strengthen and extend its missions, and if the governments of Christian countries will treat China with sympathy and justice, the Christian Church will be very widely and firmly established all over the country within the next few years. If this is not done, there may come a period of reaction in favor of the accustomed religious, or a movement toward agnosticism and materialism, when mission work will be very slow and difficult.

If our own church is to do its part in the salvation of the nation, the urgent requests of its three dioceses should meet with a full and prompt response. For instance, in the Hankow diocese, besides its present field, the extensive

Shihnan district, the whole corner of Hupeh province, has fallen, excepting for the work of the Roman Catholics, to its exclusive care, and must be speedily evangelized and equipped with stations. The educational staff of Boone University ought to be strengthened by the appointment of two or three professional teachers so that the young clergy can be set free to follow their own special vocation. The medical work in this great center is also sadly in need of help. The hospitals are unsuitable native buildings. Money is urgently required to build and equip in the best modern style a general hospital, including accommodations for

women and children as well as for men.

These are only a few of the large appeals which might well be made, and if we seem insatiable it cannot be avoided. Our present obligations and responsibilities in the work of religious reconstruction are very heavy and cannot be evaded. If the Chinese nation does not soon become Christian there is the danger that its last state will be worse than its first—for the old religions have almost lost whatever saving power they had, and nothing but the Christian religion can give the deep foundations on which to erect the structure of an enduring and religious civilization.

THE BROTHERHOOD CONVENTION

By George H. Randall

THE twenty-eighth national convention of the Brotherhood of St. Andrew, which will open in New York City on October 1st and continue for five days, is to be in the broadest sense of the word a Convention of Churchmen generally, as well as of the Brotherhood, coming as it does just before the triennial General Convention of the Church. The Brotherhood meeting gives promise of being the largest in registration that has ever been held. If indications are fulfilled it will be one of the greatest gatherings of Churchmen in the form of a convention or congress in the history of the American Church.

The larger meetings and conferences will be held at Carnegie Hall and the parish house and Church of Zion and St. Timothy nearby will be one of the headquarters. The Hotel Gotham has been selected as the Council headquarters hotel and the Council will probably hold its meetings at the nearby Church Club. The new St. Thomas's Church, which it is expected will be entirely completed in time for the convention, will be the place of the charge and the

preparation service. Several of the services will be held at the Cathedral of St. John the Divine.

The business of the convention is confined to a couple of sessions of three-quarters of an hour each. The remainder of the five days is given to conferences on methods of work, inspirational meetings, devotional services and the corporate Communion. In the words of the admirable circular letter recently sent out by the committee of seven clergymen of the Diocese of New York, "The convention is really a conference on the vital things of life and practical methods of effectively reaching men and boys." A sectional conference for clergy only will be held on Saturday afternoon, October 4th, at the parish house of Zion and St. Timothy, the chairman of which will be Bishop Lines of the Diocese of Newark. All of the speakers, including bishops, priests and laymen, are men of wide experience and unquestioned ability, and the convention days should be a period of spiritual refreshment, while at the same time allowing opportunity for the social and friendly meeting of man with man.



The approach to the hospital through the rice fields. It is not one building but a group of buildings



"There are avenues of trees and gardens of beautiful flowers"

SCENES ON THE GROUNDS OF THE LEPER HOSPITAL



THE SHRINE OF KATO KIYOMASA IN THE TEMPLE OF HONMYOJI
Here lepers from all parts of Japan come to pray for healing

AMONG THE LEPERS OF JAPAN

By Abbie Farwell Brown

TO live among the lepers; to give one's life in service to these most wretched of God's children—can we in our clean land even remotely understand what this means? Do we even try to do so? The very thought is so repulsive! Yet that is what a sweet and cultured Englishwoman of our Communion is doing for the lepers of Japan.

In far-off Kumamoto, in that land which means to us flowers and sunshine, and graceful, smiling people, stands the "Hospital of the Resurrection of Hope." It is here that Miss Riddell is giving the service of her strength and cheerfulness and Christian love to the poor mortals whose disease is the menace of an ambitious nation. By so doing she is giving Japan a vivid object lesson in Christianity, and establishing a visible ideal,

the far-reaching influence of which it is impossible to predict.

No words, however picturesque and powerful, could be so convincing as this example of loving self-sacrifice. Last spring a Buddhist priest visited her hospital for the sake of a leper in whom he was interested.

"There is nothing like it in Buddhism, nor indeed in all Japan," he gratefully acknowledged, when he had seen the work that was being done.

"Do not thank me," she answered; "it is because I am a Christian, a follower of Jesus Christ, that I try to do these things. You must thank Him."

"Then," he said, "will you give me some book that I may learn about your Faith?"

She gave him St. John's Gospel with parallel texts in Japanese and English.

Who knows what a wedge of power this may prove?

The number of registered lepers in Japan is incredible. The cases concealed—a source of terrible danger—are many. For leprosy is a social disgrace; the leper is believed to be accursed by the gods; he has no soul. There is no place for him in the heathen scheme of life or religion. He is absolutely outcast. This sense of irresponsible worthlessness, combined with the terrible degeneracy, physical, mental and moral, that accompanies the dread disease, makes the leper the worst of menaces to the community. When his condition can no longer be concealed he generally disappears from his home, seeking suicide or oblivion. For discovery of his disgrace would bring ruin upon every branch of his family. Husbands and wives would be divorced; children would be separated from their parents. There is at last no one to care for the poor outcast who, if he lives, becomes a beggar, herding with others of his kind in a life of unspeakable depravity, without hope here or hereafter.

How the Work Began

Some twenty years ago Miss Riddell paid a visit to the Buddhist temple of Honmyoji, whither come the lepers to pray for relief. She saw the poor filthy wretches, in every state of living death—men, women and little children—kneeling on the steps of the shrine, praying to the god who was once a leper. She asked what was being done by the government to relieve such suffering, and found there was no charity in all the country, civil or religious, to aid the leprous poor. Immediately she determined to found a hospital, not only to help their physical suffering and seek a cure for the disease, but to bring spiritual hope and peace. As a result, there sprang up this Christian mission, with a ministering native priest of the Church in Japan, native doctors and native assistant nurses.

The hospital, opened in 1895, consists

of a group of one-story houses in Japanese style, upon a little green hill in the midst of low-lying rice fields. The grounds are enclosed with high evergreen hedges, and there are avenues of trees and gardens of lovely flowers which are the pride and delight of the patients. Magnolias, camelias, cherry blossoms, peonies, iris, lilies and chrysanthemums blossom in their season, the last being dearest of all to Japanese hearts. Here and in the vegetable gardens the patients work happily—perhaps hobbling on poor stumps of feet; weeding and pruning it may be with fingerless hands. A touching sight, these fading lives among the radiant flowers! At the Hospital everyone who is able has his own task. Those who can still see, attend to the cleaning and sweeping, and take care of the poultry. One helps to supply another's deficiencies in the various necessary tasks. For it takes several of these poor mutilated beings to add up the bodily equipment of one normal person. Yet these lepers are happy and cheerful; for Miss Riddell has given them hope and a standard to maintain. Cleanliness, fresh air and sunshine do much to alleviate their suffering. They are encouraged to make the best of themselves in every way, to dress neatly and care for their persons.

Some of the Patients

Many of the out-patients come of the lowest class. But the resident patients are of better rank; educated and refined, they would be beggars but for the charity of the Hospital. There are University students among them, arrested by the terrible disease at the beginning of their career, who still continue their pathetic studies. They have a Varsity Reading Club, publish a magazine and hold debates. The patients have a good library of books in Japanese and English, and two hours of every morning are set aside for study. Most of the patients have become devout and happy Christians.

Leprosy is such a slow disease—its



ENTRANCE FOR OUTPATIENTS

Two doctors stand in the doorway. The farther porch admits into the Church room

average period is fifteen or twenty years—and is so degrading to the sufferer that every help is necessary to strengthen and uplift him. Association among themselves without restraint is most demoralizing; this is one strong objection to the isolation of lepers.

Important work is done at the Hospital in studying the disease of leprosy. No absolutely certain cures have been effected, except in the case of one little girl, who with the consent of three specialists was sent away as cured five years ago, and has so far had no recurrence of the malady. Little Uneme Nihei hopes to return to the Hospital some day; but this time as a strong and healthy nurse to her less fortunate brothers and sisters. Well nourished and well cared for, she has the best of reason for her hopes. In all cases the Hospital has been able to help greatly; in many cases to arrest the disease, cure its frightful wounds, and make sad and hopeless outcasts apparently hale and whole. Such patients return to their homes and occupations, able to support themselves and bear a respectable part in life. Think what this has meant to folk who, in the eyes of heathen Japan, were already dead.

The Hospital is always crowded to its utmost capacity and beyond, fifty-two patients occupying the space allotted to forty. The number of requests that have to be refused is heart-breaking. Besides the dispensary at the Hospital, which reaches many who cannot receive the benefit of living at this asylum, there is another at the temple of Honmyoji, in the very sight of the unhelping idols, where lives a trained nurse; and the hospital doctor goes over weekly to give directions to the nurse for the following week with its daily work of cleansing and bandaging.

The Deeper Ministry

Back of all this tender ministry to stricken bodies there is another ministry more deep and lasting. No skill can really save the physical man; at best it can only ameliorate his condition. But there is no such limitation upon the power of the Spirit. An eyewitness thus describes two incidents, which in this connection are most significant:

A LEPER BAPTISM

The Church-room is empty, except for the figure of one man prostrated in silent prayer. His is the attitude of the Ori-

ental—the whole body bent forward, the head touching the ground. By-and-bye he raises his face, and to one who is reverently watching unseen, a touch of the glory of Heaven shines through. In a few moments he is to be admitted by baptism as a member of the infinite and eternal Body of Christ, into the gladness of fellowship with the most splendid line of ancestry the world can boast—the Communion of Saints. And he is a leper.

Physically unclean and outcast by his country and his kindred, the Christ who for his sake put on the flesh of man, waits to welcome him; and the Church, in the name of the Christ, now gladly draws him in with a message of deepest consolation.

Gradually the other lepers come in to the Church-room and the places are filled. They are his friends and comrades in the strange death within life that lepers alone, of all men, have to face. Two of them he has specially wished to have as his sponsors; they stand by his side, a group of three, just beyond the rail which divides the sanctuary space from the rest of the room.

Within this space is a little font.

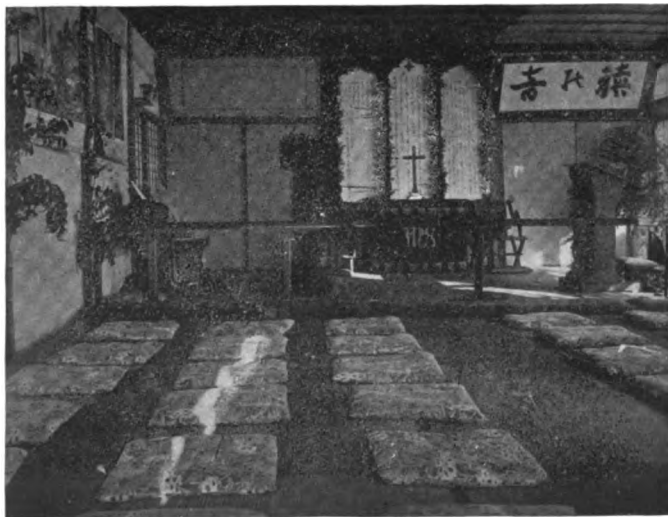
The service proceeds; tender hymns are sung; the priest advances close to the dividing rail, and stretches loving hands across; the leper's head is bowed over the font; the symbol of shame and of victory is marked on his forehead, and again, with a light of Heaven on his face, the leper prostrates himself in silent thanksgiving.

By such signs as these we know the Christ still moves and works among us.

A LEPER'S GUILD OF INTERCESSION

How touched some of the worshippers in our lovely home churches, with their elaborate and beautiful guilds, would have been could they have stood some afternoon and watched these dear, poor, leper Churchmen quietly assembling in the Church-room for their half-hour's silent intercession. By ones and twos they come in, and in stillness prostrate themselves, with deepest reverence.

A great need in the lives of these isolated Christians, living entirely shut away from outside fellowship, was felt to be some link by which they could realize themselves as part of the Holy Catholic Church. This need has been met by the forming of a Guild of Intercession, by which they are sharing in the burden, and thus feel themselves to be sharing in the life. This special honor, they understand, has been given to all suffering and lonely lives. Their vocation is to give their time to voice the needs, and intreat mercy, and call down radiant blessings on the lives and hearts of their "fellow-citizens" battling in the world. A friend from Tokyo who visited the Hospital,



THE CHURCH ROOM, WHICH IS THE HEART OF THE HOSPITAL

and was struck by the spirit of prayer and devotion which existed there, suggested the forming of a Guild of Intercession.

Miss Riddell talked it over with the Church committee (this committee of the patients is elected by the lepers themselves), and it was decided that the Church-room should be set apart every evening for half an hour, to present the petitions. Three days in the week it was to be kept for the men, and three for the women. This half hour is to be spent in silent prayer, each member of the Guild having a paper of the special intercessions, which cover a wide field of interest. Once a week both men and women are to join, under the leadership of a member of the committee, and have audible extempore prayer together for the same needs.

Some of the lepers are as yet very young believers, just beginning to learn what prayer may mean; others have entered deeply into the spiritual life, and have won their peace and power through many a long night's agony and wrestling with rebellion.

How glorious to know that in this far-away corner of the Japan of to-day, and in these apparently "waste" lives, the Christ is seeing of "the joy that was set before Him," and that they are growing up into the stature of the perfect manhood, in the unity of the Faith!

The Support of the Work

It is to be hoped that in time the Hospital will receive support from the Japanese government. The problem of relieving this disease is so complicated by heathen superstition and prejudice, that it is difficult to handle while the nation remains devoted to its idols. The government is afraid to aid a Christian mission, even while beginning to appreciate the significance of its office. In 1905, however, on the occasion of the visit of the English ambassador to Kumamoto, the Japanese assembly made

this an excuse to vote a donation to the Hospital. And in 1907 Miss Riddell received from the Emperor a decoration never before given to a foreign man or woman, in recognition of her services.

Most of the support of this work comes from England and America. For her mission in the far East Miss Riddell asks help of the West, in money contributions ("almost anything not Japanese is welcome") and prayer.* She also hopes ardently that some young woman will feel called to come and live with her and help chiefly in the clerical side of the work. Miss Riddell says, "There is no fear of infection, because personal contact with the lepers is not necessary, and the house is half an hour's walk from the Hospital. To be able to play

*The address of the American Secretary to whom contributions for Miss Riddell's work may be sent is, Mrs. F. Borden Harriman, 35 East 49th St., New York City. In Boston one may address Miss M. B. Lothrop, 27 Commonwealth Ave.



BOOTS ON!

BOOTS OFF!

This man's leprosy has attacked his feet. His hands are whole and strong, and absolutely consecrated to the service of those who have need of hands



THREE OF THE BOY PATIENTS

simple hymn tunes for services is one of the requirements, if possible, and

it is also necessary that the lady in question be able to live at her own charges. I hope sooner or later some one who reads this may be moved to give herself to this most happy and blessed work, if only for one or two years."

As we read the picturesque histories in the Golden Legends we feel that it would have been a blessed privilege to figure as a helper in the life of a real saint. But such privileges, like such saints, are not exclusively of the past. Is it not better to encourage and help these devoted ones while they are alive, rather than wait for others to canonize them and lay palms before their shrines in years to come?

"A rose to the living is more
Than sumptuous wreaths to the
dead."

Miss Riddell in far-off Japan to-day, ministering to those loathsome, maimed and tortured bodies which hold the souls of our least-fortunate brothers and sisters, is following in the way of many a saint.

MISSIONARY MEETINGS AT THE GENERAL CONVENTION

THE committee appointed at the general convention in Cincinnati to arrange for the discussion of missionary topics at the convention in New York in October, has prepared its report for submission to the first joint session of the two houses of the general convention. This is to be held on Friday, October 10, and this session will decide whether or not the programme, as prepared, is to be followed.

The first joint session will be held at 11 o'clock on October 10, when the triennial report of the Board of Missions will be presented, to be followed by addresses by Bishop Lloyd, as president of the board, and Mr. George Gor-

don King, as treasurer. The afternoon of the same day it is proposed to devote to a discussion of the Church's conditions and needs in the domestic field. Bishop Thurston, of Eastern Oklahoma, has been asked to speak of the opportunities in the prairie states of the West. Bishop Thomas, of Wyoming, will discuss conditions on the receding frontier. Bishop Funston, of Idaho, will tell what ought to be done in the growing communities of the Northwest, and Bishop Nelson, of Atlanta, will speak of the interesting and important work to be undertaken and developed among the mountain and mill people of a number of the Southern dioceses.

The next joint session is scheduled for the afternoon of Tuesday, October 14, when the work in the Orient, especially in China and Japan, will be the subject of addresses by the Right Reverend F. R. Graves, D.D., and the Right Reverend John McKim, D.D. Bishops Roots, Huntington and Tucker are also expected to be present to take part in the subsequent discussion.

It is proposed to hold the third session on the morning of Thursday, October 16, when the Church's work in two continents will be considered. Bishop Kinsolving, of Southern Brazil, will speak of the problems and opportunities confronting the Church in South America. Bishop Aves will deal with conditions in Mexico. Bishop Rowe will tell the story of the Church's work in the Northland.

On the afternoon of Monday, October 20, the fourth session will be held for the consideration of the Church's work among Indians, Negroes and West Africans. The first phase of the subject will be dealt with by Bishop Morrison, of Duluth. Bishop Bratton, of Mississippi, has been asked to discuss our responsibility to the black people in this country, while Bishop Ferguson, of Cape Palmas, will tell what the Church is accomplishing among his people in West Africa.

The final joint session it is proposed to hold on the morning of Wednesday, October 22, when the needs of the Church in the Island world will be the topic under consideration. Bishop Knight, of Cuba, will speak of his wide experience and observations in the West Indies. Bishop Restarick, of Honolulu, will tell of the progress of the Church's work in the Hawaiian Islands. Bishop Brent, of the Philippines, will discuss conditions and opportunities in the district under his care.

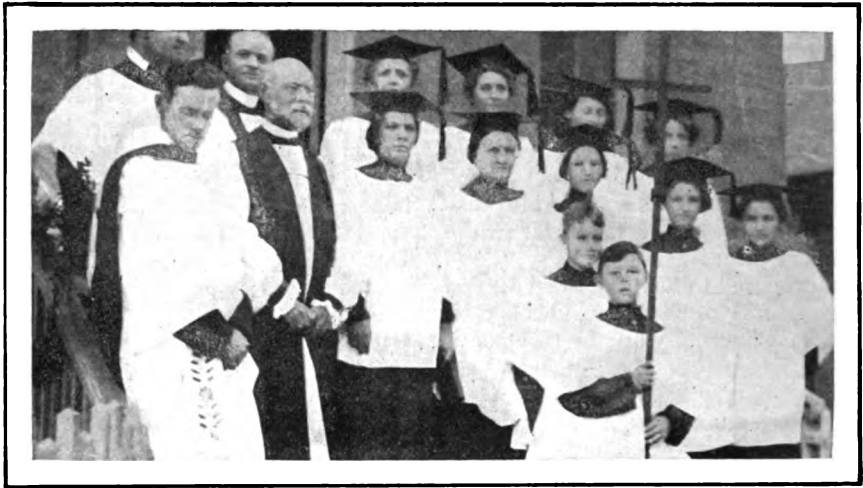
With the cordial approval of the Presiding Bishop, the committee expects to recommend to the first joint session, at which Bishop Tuttle will preside, that four laymen be elected to preside at the subsequent sessions.

The plans of the committee provide for comparatively brief introductory addresses by the appointed speakers, to be followed by questions and discussions from the floor.

The committee has arranged for two other occasions of great interest and importance. On the evening of October 12, in the Cathedral of St. John the Divine, Bishop Roots, of Hankow, will preach the triennial sermon before the general convention. On the evening of October 17, in Carnegie Hall, a missionary mass meeting is to be held under the joint auspices of the Committee of Arrangements and the Laymen's Missionary Committee of the Diocese of New York. Bishop Graves, of Shanghai; Bishop Brent, of the Philippines, and Mr. George Wharton Pepper, of Philadelphia, are to be the speakers. In order to provide for the convenience of the largest possible number of those desiring to attend this meeting, arrangements have been made to place the boxes and the seats in the orchestra on sale. Mr. Henry L. Hobart, of 120 Front Street, has charge of this feature of the meeting. Present indications are that the number desiring to attend this meeting will be far in excess of the capacity of Carnegie Hall. It is probable that another meeting will be arranged for the same evening in the Church of Zion and St. Timothy, at which some at least of the Carnegie Hall speakers will be heard.

DR. CARLOS MONTEZUMA was one of the speakers at the Second Conference of American Indians held in Columbus. He is a Bachelor of Arts of the University of Illinois and a graduate in medicine of the Chicago Medical College. Dr. Montezuma began his address with these words:

"Senator Smith, of Arizona, when a member of the House of Representatives, said, 'There is more hope of educating the rattlesnake, than of educating the Apaches.' I am an Apache."



BISHOP ATWOOD, CLERGY AND CHOIR AT WINSLOW

A RAILROAD MISSION IN ARIZONA

TWO ELONGATED PARISHES IN NORTHERN ARIZONA—A CHURCH A MILE AND A HALP UP IN THE AIR—THE ONLY COUNTY SEAT IN THE UNITED STATES WITHOUT A CHURCH—THE LITTLE MOTHER OF THE NAVAJOS.

NORTHERN ARIZONA is in many ways a wonderfully attractive land. True it may seem to the passing tourist to be oversupplied with barren hills and long stretches of apparently desert country. Its towns are small and strung out along the line of the Santa Fe Railroad. Thousands of people pass along this highway every year en route to and from California, and many of them stay long enough to visit the Grand Canyon, easily one of the greatest, if not the very greatest natural wonder of the world. Perhaps few of these hurrying thousands pause to think of the spiritual needs of the hardy people who are helping to develop the Arizona of today, while they earn a modest livelihood in conditions that are none too easy.

Two years ago there was no resident clergyman of the Church in all of northern Arizona. Now what Bishop Atwood calls the "Sante Fe Railroad Mission"

has been organized and two clergymen at least are trying to minister to elongated parishes. They are the Rev. Joseph L. Meade, of Flagstaff, and the Rev. Jacob M. White, of Winslow. The response of the people to their efforts has been most gratifying. On either side of these main stations of the "Santa Fe Railroad Mission" lie other towns providing opportunities for extension work.

Winslow with 3,000 people is the largest and one of the most important towns in northern Arizona. Besides our own only the Methodist Church is at work. As a railroad town Winslow presents all the usual hard problems, with many wandering men open to all the temptations that a frontier town can provide through innumerable saloons and still less desirable resorts. Here the Church's devoted representative, the Rev. Jacob M. White, is not only holding the fort, but is making occasional sorties to Holbrook and elsewhere. The present church building,



LAYING THE CORNERSTONE OF THE NEW CHURCH OF THE EPIPHANY AT
FLAGSTAFF, ARIZONA

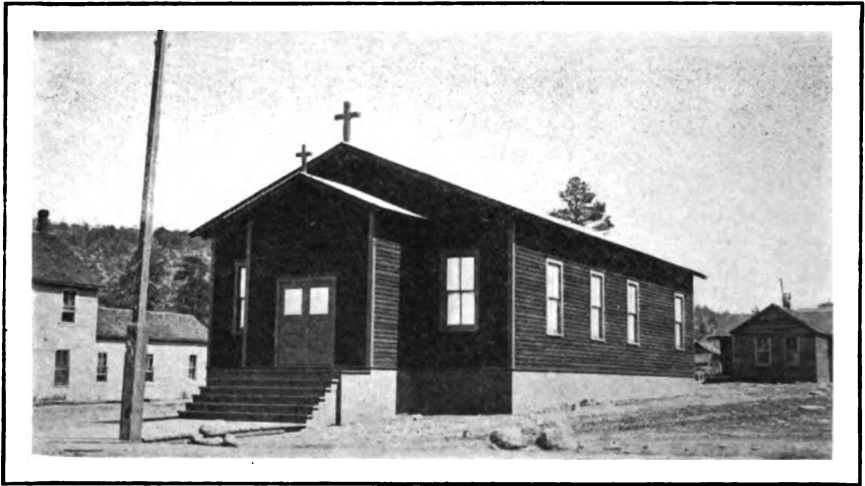
now dedicated to St. Paul, was erected years ago as a "union church." For many years it was the only church building in northern Arizona. The congregation is quite proud of the new \$1,000 parish house in which Bishop Atwood, on a recent visitation, was given a reception, after the public service in the church.

Flagstaff, with an elevation of 7,000 feet, almost a mile and a half in the air, with its neighboring pine forests in sharp contrast to the snow-capped peaks of the San Francisco mountains nearly 14,000 feet high, is one of the most picturesque towns in Arizona and one of the gateways to the Grand Canyon. During the first six months of his work Mr. Meade prepared and presented nearly one hundred persons for confirmation. No wonder such work fills him with a great hope and sustains him in the midst of much isolation and many labors. The simple rectory provided for him by a distinguished author and astronomer, who has planted his observatory on one of the surrounding hills, offers the bishop hospitality in true western spirit, with the opportunity of helping to prepare his own meals. Little matters of that kind, however, do not trouble a western bishop, especially when his visit means the opportunity of confirming the fourth

class for the year, and when he can see for himself the progress made in the erection of the new and beautiful, if not very large, stone church.

Holbrook is said to be the only county seat in the whole United States that has no church edifice of any kind. On a recent visit Bishop Atwood found signs of growth and of advancing civilization, typified, if by nothing else, by the new public bath. In a land where water is none too plentiful and sand storms frequent, this is a fact of rich and grateful significance. Let no one, however, imagine that Holbrook's public bath is such an institution as those with which he may be familiar in some great American city, either east or west.

A day spent in careful visiting throughout the town revealed the existence of a number of Church people of intelligence and interest. People belonging to other communions but at present without any local church connection expressed their desire to have our services established and promised support. The bishop found a woman of intelligence and capacity who was conducting a Bible class for Mormons. A drive of several miles out from town over the Little Colorado River enabled the bishop to make a pastoral call upon a devoted Connecticut Churchwoman



THE GUILD HALL AT WILLIAMS WHICH ALSO DOES DUTY AS A CHURCH

more than seventy years old, living on a ranch with her son. In spite of her isolation she is clinging to her Church with rare fidelity.

Holbrook promises to grow, though perhaps with no great rapidity. It is a distributing center for a large section of the country. It is the gateway to the White Mountain Forest Reservation—the largest virgin forest in the United States. When once this is opened up to the lumberman and the settler, Holbrook is bound to grow in importance. Bishop Atwood says of it: "A clergyman living here and taking an adjoining mission also under his charge, would have a lonely life, but he would grow into the life of the whole community and make it an oasis in the desert life of northern Arizona."

Some readers of *THE SPIRIT OF MISSIONS* will remember Williams as the point of departure from the main line to the Grand Canyon sixty miles north. The Church's organized work began there less than two years ago. A simple building has been erected as a center of educational and social life for the people and in it church services are held twice a month.

The enthusiastic men of the town have entered with great interest into the undertaking. The one religious body that

had been established there previously, had failed to reach the people. The response came when we began services in the numbers that came forward a little later for confirmation. The visible results are seen in the new guild house, the lots given for a new church and the pledges for a settled clergyman. During a recent brief visit the bishop was called upon for nearly all the offices of the Church, but fortunately for no funeral. He was met by a mysterious young lady at the railroad station who wanted to know if he would officiate at a marriage, if his services were required. Finding that conditions were all right he was summoned early in the evening to a darkened house, with closed blinds, where in the presence of the father, mother, brother and sister of the bride, he joined in Holy Matrimony two young people who were anxious to avoid a "belling," and begged of the bishop that he would not tell of the deed until they were safe off on the California Limited. Then came a reception for the bishop in the Guild Hall, attended by 100 people. The next forenoon was a busy one, beginning with the teaching of a Bible class, followed by an address and catechising of the children, and then by a baptismal service. The morning service and sermon followed and



FOUR ARIZONA SNAPSHOTS.

1. *The Episcopal palace at the Good Shepherd Hospital*
2. *A petrified tree-trunk spanning a ravine is a dangerous bridge for a bishop*
3. *Arizona rocks with inscriptions centuries old, telling of a race long since extinct*
4. *The chapel at the Good Shepherd Hospital*

then came confirmation and an address to the candidates, followed by the Holy Communion. After this was a conference with the executive committee and members of the congregation.

Adamana, still further to the east, is a small community through which visitors to the Petrified Forest pass. Mr. White endeavors to hold occasional services here. On his last visit Bishop Atwood held a service in the hotel attended by tourists, who made the office and the small porch serve as the nave of a church. Here too was found a baby born to English Church people who were cheered by hearing that a bishop was on the spot and willing to baptize the child. Adamana with all its western newness is hard by some of the most ancient relics of our continent, for here is "the Petrified Forest with trunks and limbs of trees scattered about shining like radiant jewels, and there too are the pictured rocks that tell of remote civilization and religion different from our own, while close by are the ruins of ancient Aztec buildings."

One of the most important bits of work in northern Arizona is of course the Mission of the Good Shepherd, at Fort Defiance on the Navajo Indian Reservation. Here Miss Thackara, widely known among the Indians as "the little mother," is continuing with unabated devotion the work begun nearly twenty years ago. Helpers come and go, but "the little mother" stays on caring for her widely scattered family. Every now and then a company of Indians from miles away upon the reservation will descend upon the hospital to visit friends or relatives. Somehow or other "the little mother" manages to provide them all with lodgings in the laundry or in some of the out-houses, with coffee and crackers for the people and a corral with fodder for the horses. Dr. Wigglesworth, government physician at the military post a mile from the hospital, has given efficient and devoted aid for several years. He thinks that the hospital is doing some of the best

work he knows of anywhere, and has come, through it and through his work in it, to be an ardent champion of Christian missions. Had it not been for his help and surgical skill the service of the Good Shepherd Hospital must necessarily have been much more limited, in spite of the devotion of Miss Thackara and her helpers.

And so the Church in northern Arizona goes on its way, ministering to the people who are building the new communities, to the tourists who go hurrying back and forth, and to the Indians as ancient owners of the vast domain. It is a work that tells and work that needs men. "What man?" asks Bishop Atwood, "will have the courage and faith to say, 'Here I am, send me'?" What men and women will say, 'Here is our money, let us help in the work of the Santa Fe Railroad Mission'?"



HOPE FOR GOOD CROPS

Good crops in western Kansas this summer will mean a new church at Cawker City. This is what the missionary in charge says:

THE mission of St. Mary the Virgin, Cawker City, is a very exceptional one, at least in the Middle West. There are less than 900 people in the town, and we have been greatly handicapped by having no church building—merely a rented room upstairs. Yet this year we have grown from thirty-two communicants to forty-seven, and this fall—if the crops are good, everything depends on that—we hope to build a church. It will be a very heavy task for our little band, none of whom are rich, and some quite poor. But they are very enthusiastic. One man has promised me half his wheat crop, which may mean anywhere from \$500 to \$600, but that is the only single donation of anything like that size I shall get. I do hope we can get enough to build this fall, for it means so much to the Church if we can. An adequate and worthy church building may mean the doubling of our communicant roll within two years.



THE IMMIGRATION PAGEANT AT SILVER BAY

The landing of the immigrants at Ellis Island, and their experiences on entering the country, are being depicted

TEN WONDERFUL DAYS

By Deaconess Carroll

OVER 500 delegates assembled this year at Silver Bay for the Missionary Conference from the 10th to the 20th of July, to study about missions and feel the pulse of the missionary world.

Of these 117 were from our own Church, this being the largest delegation after the Presbyterians.

The feeling of unity, the spirit of prayer and thanksgiving, the sense of consecration to the cause of Christ, the opportunity for gaining greater efficiency and the mental stimulus produced by these conferences is not easily described.

The keynote throughout was *Service*. Young and old gathered in their various classes for the intensive study of missions that they might go back to their church work at home or in the field stronger and more efficient workers.

The subjects studied were: The Emergency in China, The Immigrant Forces, The Decisive Hour of Christian Mis-

sions, Mexico To-day, The Church in the Open Country, The Moslem World and the Missionary Message of the Bible. These classes, led by experts using the most approved methods, required also of the students thoughtful preparation.

Exhibits and parliaments with open discussion brought their quota of instruction.

There were opportunities for fellowship not easily duplicated. There were returned missionaries from all climes representing every variety of work, to tell of their personal experiences and the joy they had found in serving the Master.

Two demonstrations were given as object lessons showing certain needs in the missionary field and the methods of work employed. The one presented scenes from China, with beautiful native costumes; a wedding procession, a temple and a mission clinic. The other showed the landing of immigrants at

Ellis Island, and the trials of their examination were so graphically portrayed that the spectators found uncontrollable laughter and pathos pressing hard upon each other.

The walks, the excursions and the sports gave a healthy and breezy tone to the whole conference and made it possible to absorb more of the ways of the Spirit at the large auditorium meetings. We drank deep draughts when Mr. Speer gave his message on the Duty of Service, Dr. Stires on the Call of God, and when Father Wood, of Ichang, told

of China's great need of Christianity in the present crisis it made the pulse beat high and the heart burn within us.

The prayer groups, the Life Work Meeting and that inspiring singing are among the deeper and more subtle influences of Silver Bay. It was a full cup of blessings. We were refreshed in mind and body, and our souls were strengthened and inspired.

Would that many more of our church people could avail themselves of this great opportunity for spiritual replenishment.



OUR CHURCH' DELEGATION AT SILVER BAY

COMMENCEMENT AT ST. JOHN'S UNIVERSITY, SHANGHAI

JUNE 28th, 1913, marked the close of the thirty-fourth year of St. John's University and was its seventeenth annual commencement. It was a most successful day. Twenty-one graduates received the degree of Bachelor of Arts.

Mr. Li Ping-shu, lately Civil Administrator of Kiangsu, and Mr. Arthur Bassett, ex-District Attorney of the United States Court for China, made two speeches, while Rear-Admiral R. F.

Nicholson, Commander-in-Chief of the U. S. Asiatic fleet, was inspecting officer of the military drill.

In the morning the St. John's alumni held a reunion in the college compound. They were guests at a banquet given by Dr. F. L. Hawks Pott, president of the university, after the alumni had thoroughly enjoyed themselves with indoor and outdoor games. Excitement ran high when the alumni played a thrilling baseball match with the undergraduates,



THE CAMPUS AT ST. JOHN'S

This does not show the beautiful park-like property which has recently been added to the possessions of the university

resulting in the score of 12 to 4 in favor of the former.

Early in the afternoon guests, relatives and friends of the students were streaming into the grounds. The glorious weather was partly accountable for the large attendance. The spectators' attention was attracted by a huge campaign clock suspended in front of the Main building to record the amount of funds pledged for the University Expansion Fund, commemorating the twenty-fifth anniversary of Dr. Pott as president. The proposed amount of \$20,000 will very likely be exceeded, for on that day the clock indicated that \$19,200 had been pledged.

At 4 o'clock came the military review of cadets, which was creditable in the

extreme. This was followed by literary exercises in the spacious Alumni Hall. Seated with the faculty on the platform were Dr. Amos P. Wilder, United States Consul General; Mr. T. R. Jernigan, Archdeacon Thomson, Dr. Main, of Hangchow; Mr. Tang Shao-yo, ex-Premier; Dr. G. F. Fitch, U. S. Vice-Consul Johnson, Prof. Hutchinson, of the University of California, and Dr. Gilbert Reid.

President Pott made an opening address, after which an English essay on "Education and Citizenship" was read by Mr. Li Wei-lin. Mr. Ku Tah-cheng then gave an oration on "The Importance of Chinese in the New Educational System." Mr. Li Ping-shu, the guest of honor, was then introduced and spoke

strongly on the important work which is being done at St. John's. The last address by Mr. Arthur Bassett dealt with China's change in its institutions.

The exercises closed with the awarding of degrees and the presentation of diplomas. Altogether the day marked a satisfactory ending to what has been a most successful year.



THE ALUMNI REUNION LUNCHEON ON JUNE 28, 1913

CHRISTIAN RED MEN IN COUNCIL

By the Reverend Paul Roberts

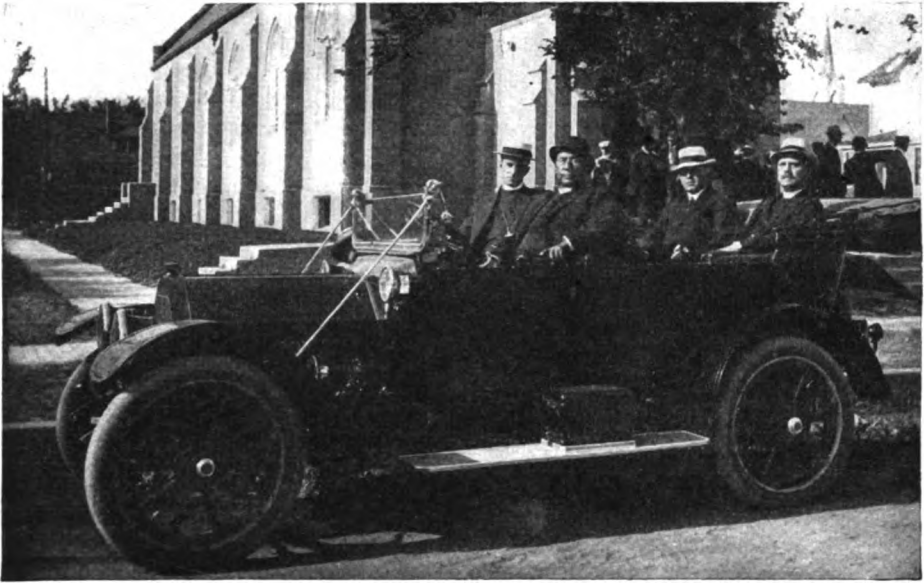
AS we sped across the level prairie in the Episcopal automobile from Peever toward the Sisseton Agency, we saw among the Agency buildings many white spots scattered thickly on the high plateau upon which the Agency stands. Reaching the top of the final hill we were suddenly in the midst of these spots and saw that it was the Indian encampment. Here were pitched about one hundred and fifty tents, some of them the old tepees with the bunch of tent poles projecting from the top, their canvas decorated with odd paintings, but the majority were common square tents, which are very much easier to carry, for many of these Indians had come across-country several days' drive to meet here and attend to the King's business. Beyond these were the hundreds of horses picketed on the prairie. Everywhere were the red men, sitting before their tent doors, smoking their long stone pipes, or gathered in groups talking and laughing, while children were playing here and there, all happy and contented. "How Kola! How Kola!" was the greeting on all sides, for all were friends and greeted one another as such, and we felt at once that we were welcome. What a contrast to an Indian camp of fifty years ago!

In front of the little church stood the large booth, built for the occasion. It was about sixty feet square, with a platform in the front for the altar when a service was to be held, and for the presiding officer and secretary at the business sessions. The booth proper was a frame affair, covered with the leafy boughs of trees to shield from the sun, and with planks for benches. There were ten sections for the delegates and visitors from the ten Indian Missions, and at the united services or meetings the booth was filled, making a gather-

ing of from six to seven hundred people. When the bell was rung for these united services the Indians from each reserve formed a company with their flag ahead. Then all the companies joined together and with flags flying marched in one great body to the booth, where they separated again, sitting in the special seats reserved for them. It was a very impressive sight to see them thus approach the meeting place.

There were many interesting figures among the hundreds of delegates and visitors, two of whom especially appealed to me. One was an old woman who spent most of her time sitting on her bed of blankets in the large tent of meeting. Mrs. Prue is eighty-two years of age, and still a regular attendant on the Convocations, and a faithful worker in the Church. Hers is a well-earned position of honor and respect among her people, for she it was who in 1887 started the Woman's Auxiliary among the Dakotas, which to-day does such splendid service. Since 1876 she has been an earnest worker in the Church and has brought up with special care four younger women to carry on the work she soon must lay down. The other figure was that of an old man. He wore a pair of khaki trousers, a long black frock coat with a red bandana about his neck, a soft felt hat and white canvas gloves. He has served for many years as a catechist and is now retired, though he still keeps his vital interest in the Church. These were two splendid examples of perseverance and earnestness.

On Friday morning, July 11, the meetings began with a Celebration of the Holy Communion. As it was raining hard the booth could not be used, so the clergy divided: one section went with the men to the Church, while the rest adjourned with the women to their large tent and there held a very reverent



THE NEW MEANS OF TRAVEL IN SOUTH DAKOTA—THE DIOCESAN AUTOMOBILE

Left to right: Bishop Biller, the Rev. Luke C. Walker (Indian), Judge Gates, the Rev. J. M. Kochler (deaf-mute missionary)

and impressive service with between 150 and 200 Indian women in their brightly colored shawls seated on the ground.

In the afternoon it had cleared, so the booth was used for the first time, and here the men gathered in a very orderly manner and proceeded to business with an earnestness and enthusiasm I have seldom seen equalled. Meanwhile the women were meeting in their tent recently bought by them for the purpose. At a table sat Bishop Biller, Mrs. Biller and one of the Indian women, and then began the presentation of the money earned by the women during the year. As each chapel and station was called upon one of the women rose up from those seated upon the ground, came forward with a smile to the table, and carefully unwrapped from her handkerchief or piece of paper a roll of bills and some coins. These she handed to the bishop to be counted, while the presiding officer read the report of the amount presented. The presentations lasted during the majority of two meetings, and when the total was counted it was found

that the record had, as usual, been broken, and that the Indian women of South Dakota had raised during the year over \$3,575 for the work of the Church. This sum does not include the money spent by each chapel for its own home uses, but was entirely for extra-parochial purposes. It was truly a remarkable offering for these people, not in the least wealthy, who have been Christians for but forty or fifty years. The largest single amount was brought by the delegate from St. Elizabeth's Church, Standing Rock Mission, of which the Rev. P. J. Deloria, a full-blooded Indian, is priest in charge. This church presented \$357, and the Standing Rock Reserve gave a larger amount than any other reserve, a total of over \$675. This was especially worthy of honorable mention considering the fact that St. Elizabeth's Church just completed a fine new church building last fall, gave \$100 more than its apportionment for missions, and the Brotherhood of Christian Unity of this same reserve recently sent \$100 for the relief of the flood sufferers.

On Saturday morning was held the



INDIAN WOMEN PRESENTING THEIR OFFERING

first united service in the booth in which a congregation of fully 600 joined. After the bishop's annual address came the sermon by the Rev. Philip Deloria, the Indian who many years ago sacrificed the chieftainship of the Yanktons to become a priest in the Church. He is considered the Phillips Brooks of the Dakota clergy, and on this occasion he gave a splendid sermon, which was listened to with great attention by his brethren. Following the sermon Dr. Ashley gave a brief résumé of the sermon for the benefit of those who did not understand the Indian language.

Again the afternoon was devoted to business, and at 7 all gathered on the prairie for the last service of the day, camp evening prayer. The clergy were in the center and the Indians gathered in a large circle, the women forming one half and the men the other. First a hymn was sung and then all knelt upon the ground for a few prayers. Another hymn was sung and after the blessing by the bishop they scattered to their tents, and another day was gone. It was a sight not to be forgotten to see that large circle of worshipping Indian men and women thinking of nothing but their Father in Heaven.

On Sunday morning an ordination service was held in the booth. At this time Bishop Biller advanced to the priesthood two faithful Indian deacons,

the Rev. Dallas Shaw and the Rev. Joseph Goodteacher. It was of unique interest, for at the Indian Convocation held at this same place fifteen years ago these two men had together been made deacons. It was a very beautiful and reverent service in which all joined heartily. The bishop preached.

Even the children were not forgotten, for in the afternoon the bishop held a service in the church for the Junior Auxiliary, at which all the children gathered. Meanwhile, in the booth a service was being held at which the Rev. Mr. Joiner and the Rev. Mr. Flockart gave addresses for the English-speaking visitors to the Convocation.

In the evening another inspiring service was held at which four Indians were confirmed, one of them sixty years old, and seven men who had been faithful helpers and had passed the examination were made catechists and were vested in cassocks as the mark of their new office. At this service a stirring address was made by the Rev. Amos Ross, a full-blooded Dakota, from the Crow Creek District.

Monday was the last day, and after morning prayer in Dakota, Convocation reassembled. First, the men's offering was presented, amounting to \$380. After this two resolutions were passed, the first to the Secretary of the Interior, petitioning the United States to take some action to discourage divorce among the Dakotas; the second, resolving as a Church to look with disfavor upon dancing among their brethren, which leads to great evil. So the Convocation adjourned, each member to return home with new courage and strength to work still harder for the Lord and Master.

A BISHOP'S TRIUMPHAL PROGRESS

By the Right Reverend Henry D. Aves, D.D.

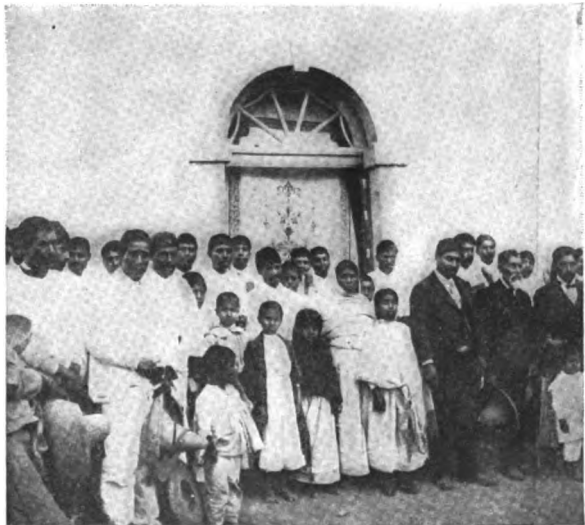
TO give you a glimpse of our native field with some of its local coloring, I will tell you about my visit last Sunday to one of our native missions, San Juan, in the Indian village of San Pedro Martir, some twenty-five miles south of Mexico City. The occasion was one of great local importance, for the congregation had, by dint of much hard work and splendid giving, renovated and enlarged their little church, adding a gallery, a fine new altar, and a large east window representing the Good Shepherd. The bishop's visit to pronounce a blessing on their work had been eagerly looked forward to as a crowning event.

The way from Tlalpam to San Pedro Martir is in places very rough with volcanic rock, tortuous and deep-rutted with burro travel; and I doubt if a wheel of any kind had ever passed over it. Nevertheless, the people wished that the bishop's visitation on this occasion might be made by auto, and to that end the men had done their best to prepare the road—and they were almost successful. The machine made its tossing, staggering way for a mile or more, when it was found necessary to finish the journey very humbly and dustily on foot.

About a mile from the village we were met by a company of men setting off their home-made sky rockets. Then came a band, a dozen or more men and boys with blaring instruments. Here we halted to form our line of march. The bishop was placed in the lead with the band and a motley procession of visitors and natives following. On either side of the bishop, at respectful distance, two women dressed in white and

bearing huge mace-like bouquets of flowers took their places, while the chief man of the town shaded him with an umbrella. Not the least conspicuous in the procession were Deaconess Affleck riding a burro, and the Rev. William Watson with his camera, flitting fibbertigibbet-like over the rocks to take snapshots at us. Soon we are met by a company of girls who shower the way with flowers.

As we approach the town the din of fireworks grows, the band plays its loudest airs, and the narrow street becomes dense with people. At the entrance to the mission house we are showered with flowers and confetti. Though it is long past the hour set for the service (clocks are few and of little authority in country places) the bishop is invited to go at once and inspect the improvements. A way is made through the packed throng, and he is proudly shown the new arched roof of stone, the gallery with its new organ, the painted east window encircled with the wings of angels, and the huge altar built of stone and cement, white painted,



THE CONGREGATION IN FRONT OF SAN JUAN CHURCH

trimmed with gilt, surmounted with cross, flowers and candles. No wonder the people are proudly happy, and the congregation fills not only the church but the yard in front, and extends into the street. It is certainly a red-letter day for the community. After singing the processional, the twenty-fourth psalm, and the service of benediction, six children receive holy baptism at the hands of the pastor, the Rev. F. Orihuela, each of whom after his reception is passed to the bishop for a blessing. The Holy Communion follows, the preacher, the Rev. Samuel Salinas, dwelling eloquently on the zeal and suffering of the fathers of the *Iglesia Catolica Mexicana*.

After service comes a great dinner (which can be neither described nor imagined, but must be eaten to be appreciated); and while their elders feast and the band plays the young folks set off fireworks—and in the *Zaguan* adjoining there may be heard the light shuffle of feet that suggests dancing. Out in the *patio* is a crowd of men and boys round the automobile that has finally made its empty entry of triumph into

the town—a wonderful historical event.

Before leaving (by auto) the bishop listens to a short address by our warden, the village schoolmaster; and as we wheel out of the *patio* the band strikes up its most triumphant selection—a “*diana*” that is played in honor of victorious bull-fighters—and bishops. To make the return trip of the auto a certainty a party of men accompanies us, carrying planks with which to bridge us over the rocky places. But, alas, for the best laid plans (and planks) of mice and men! Soon a bridge bended, and our ride was ended—until we reached Tlapam.

Altogether it was a happy day, and when I reflect on my first visit to this mission some six years ago, when the congregation was being ministered to by Mormon preachers and the little altar-table used by Bishop Riley was relegated to a back room, it seems like a wonderful day—a day that interprets the responsive loyalty and devotion these child-like people give to our holy religion, when it is offered to them in a simple beauty that is devoid of all fearful superstition.



A pathetic attempt at decorating the altar of a Mexican chapel, where poverty has done its best

NOTES OF CHINESE VISITATIONS

By Right Reverend F. R. Graves, D.D., Bishop of Shanghai



BISHOP GRAVES, OF
SHANGHAI

POSSIBLY some details of a bishop's life in China will help our friends at home to understand better what we are trying to do and how we do it.

On February 23rd I went with Rev. C. F. McRae to

Woosung and confirmed five persons. In spite of the fact that the day was very cold with a high wind, the two little rooms that serve as a chapel were crowded. It has been plain for some time that we must have our own land in Woosung and build on it a house to serve for the residence of the deacon or catechist and for the day school, and also a building for a chapel. The present quarters are getting crowded beyond the possibility of use very much longer, and these houses which are rented from the Chinese are always dark and dingy and quite unfitted for our purposes. We have to put up with them, however, until we can do better. Mr. McRae was good enough to go with me on the return journey to Kiangwan, where at half past two I confirmed fourteen persons.

Mr. and Mrs. Woo have donated a lot of land to which sometime or other we can move the Kiangwan chapel. The new lot is on the outskirts of the town, is nearer to the railroad, and is higher than most of the surrounding land, so that it will make an excellent site in future.

On March 1st I went up to Yangchow,

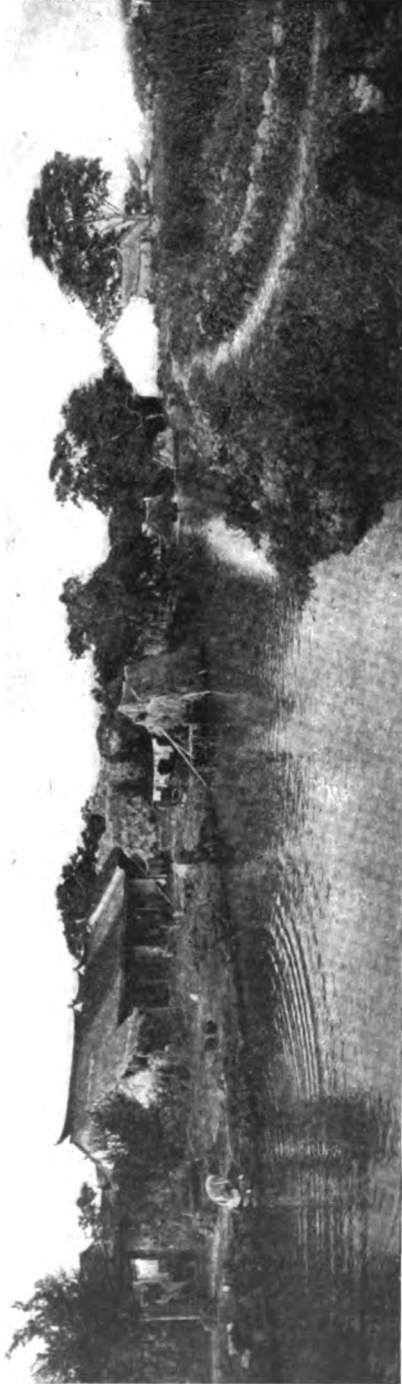
an all day journey, and on Sunday confirmed four persons. In the afternoon I attended the service in the chapel on the street, the one we bought from the Methodist mission. This has been repaired and a house for a catechist built beyond it. So we have a very good centre for the evangelistic side of our work.

The Mahan School has now over a hundred pupils and Rev. B. L. Ancell's problem is how to teach them with the small staff he has. In a letter received from him last night he asks for help very urgently. He is very anxious to secure at least two young laymen to do this teaching. He has accomplished a really wonderful work by the opening of this school, and there is every prospect of its growing into a very influential institution.

March 8th the Standing Committee of the *Chung Hua Sheng Kung Hui* met in Shanghai.

On Sunday the 9th I visited St. Paul's, Shanghai, the congregation formerly under the Church Missionary Society, and confirmed nineteen persons. The congregation has introduced a surpliced choir of men and boys, twenty-four in number, since my last visitation. The chapel was crowded, a number of members of the Church Missionary Society, who had come to Shanghai for their own conference, attending the service, and in the chancel, besides the pastor, the Rev. K. D. Dzing, I was very glad to have the Rev. C. J. F. Symons and the two secretaries of the Church Missionary Society, Mr. Bardsley and Mr. Baylis.

March 12th I went up to Wusih and at the evening service confirmed ten persons of that congregation and one who was brought down from Nanking by Mr. Gill. In the evening and next morn-



A BISHOP'S JOURNEYS IN CHINA ARE TAKEN ALONG MANY PICTURESQUE WATERWAYS. IF THE MISSION HAD A MOTOR BOAT MANY HOURS WOULD BE SAVED

ing I attended to the various details of mission business for Nanking, Wusih, and the Catechists' School, Wusih, and, at half past eleven on the 13th opened the new St. Andrew's Hospital. The service used was the translation of that in the Book of Offices prepared by the Committee of the General Convention. Several members of the mission from Shanghai came up for the opening.

In the afternoon I went on to Soochow and that evening and next morning attended to the mission business at that station. The new Training School has the walls fully up, and they were putting on the roof. This is going to be a building excellently suited for its purpose.

Returning Friday afternoon to Shanghai, I left by boat with Mr. McRae on Saturday the 15th for Tsingpoo. In spite of a heavy rain our boatmen got us there before midnight, and next morning I confirmed ten persons. Unfortunately the native clergyman, Mr. N. T. Ng, was not able to be present, being in St. Luke's Hospital, where he has had a slight operation.

Miss Porter is very enthusiastic about the work for the women, and thinks that if she had a small motor launch she could get about to the stations which she has to visit and be able to spend most of the day at each place in instructing the women, instead of being forced as at present to spend the bulk of her time on a Chinese boat and only have an hour or two for instruction.

We started for Sungkiang at noon and reached there on the morning of the 17th, and at the service at ten o'clock I confirmed ten persons. From Sungkiang we took the train back to Shanghai.

"PLEASE send me a Carnegie medal, for enclosed is check for \$310, which pays our apportionment *in full!*" That is the joyful message from a Virginia clergyman. He proceeds: "We have worked hard to do it, and it has done our congregation worlds of good to raise it."

BAPTISMS IN BONTOC

By Margaret P. Waterman

THE baptism of eight Igorot girls in the chapel of the Holy Family at Bontoc, on Easter Monday, sent one's thoughts back to the Easter of 1908, with a feeling of wonder at the change in conditions since that spring.

Five years ago, about this time, there came into being a department for girls in the government school in Bontoc, and in this way. Because of the immovable attitude of the Bontoc people, especially of the women, toward the education of girls, none having ever been allowed to enter the school or the mission, it was necessary for the government to get and hold the children by force, if there was to be a girls' school. Going to school here means living altogether at the school.

So a number of girls were selected by the *presidentes* of Bontoc and Samoki, the town across the river, and brought, led or driven to the school one day, and there they were kept and watched and guarded like prisoners, no matter how much their mothers came and begged for them. If any did manage to run away, the police were sent to bring them back. But, on the whole the children were happy enough, and after a while the inevitable was accepted by the parents, and things settled into order. The custom of girls' attendance at school having been once introduced, it has been continued without interruption, though under varying conditions.

Now, to tell the truth, it was disappointing and disheartening to us, who had been wishing and trying so long to get even one or two girls to come to live at the mission, where we had made preparations for them, to see such a family come suddenly into being a few steps away, composed in part of the very children we had taught and played with and tried to win, and who now, in the possession of new clothes and the satisfaction of good food and little work, quite ignored us.

However, good, and the promise of more good, came to us from this very thing. For after a few days four little girls came voluntarily to the school, and were given over to us, as there was not sufficient provision for them there, only they were to be day-scholars. They came, to our great joy, were baptized without any reluctance, and so became the nucleus of our girls' household, which has become an important part of the mission since those days.

The point of reviewing all this past history is that from this same school, nineteen girls were baptized in our chapel, on Easter Monday and Tuesday—that is to say, every girl in the school except seven who had been baptized long before, here or at Sagada. We had made no effort at all in this direction, and it was all a surprise to us. In fact, we hardly believed our own girls when they told us so many were coming. There they were however, eight one day and eleven the next, with their sponsors, entirely too large a company for the small space at the font.

Luckily they were all provided with names; the sponsors at our Igorot baptisms do not always think about this, and it is hard for any one to think of any name (unless it is Maxima, the name for extremities) just when it is asked for. These girls were brought to the school from several different towns in the province, none of them being from Bontoc, and their sponsors were the two native teachers and some of the baptized girls of the school. They all seemed happy about it, and certainly we were, in the realization that the whole (girls') school was Christian and in co-operation with us, in contrast to disturbance and opposition in the past.

This year the girls have been under the care of a most excellent woman, an Igorot Christian of Spanish times, and a communicant here at All Saints' mission. Her old father, whom she had

brought to baptism, was cruelly killed in her house a few years ago. After that Pilar went to live in another town until she received her appointment to the school position. She has taken very good care of the girls in every way.

For several months the Christian girls at the dormitory have been coming to Church on Sunday mornings. At first I used to go for them and take them back, the supposition being that they would run away, unless escorted, but after a few weeks Pilar said this was not necessary, for she found a way to manage to come too, and has been doing so with increasing regularity and evident pleasure. Now she seems very well pleased with her Christian family. She says they say their prayers every night, and when the bishop comes she is going to bring them all to be confirmed.



THE FIRE WARDEN

By the Reverend C. O. Tillotson

DURING several months of the year he lives in a tent high up on the range. His duties are to keep watch, to tramp miles of rough mountain trails, to guard the buzzing line that carries a tremendous power over the ridges, across deep cañons, through dense forests, down to the coast. It is a man's task, the work of one strong and unafraid.

Sometimes, of a Sunday morning, a far-away voice speaks over the wire and grants leave of absence for a few hours. One Lenten Sunday he had taken the trail down to the village in the valley, and appeared in the little church. The missionary spoke of the "Children's Number of THE SPIRIT OF MISSIONS," and after service distributed copies to as many as would take them; the young man accepted one with a quiet "thank you," and trudged away to his lonely post.

A few weeks later he was at the serv-

ice again, when an opportunity presented for a few moments' conversation. He had never attended a Sunday-school; never, until after he was twenty years old, had been present at a religious service of any kind. But he wanted to be a Christian and believed he ought to be baptized, only he was "not quite sure what church he wanted to join."

To the question "What do you know about this Church?" the reply was to the effect that, besides the services he had attended in that mission, he had been a few times to the church in another place, had read a number of books, and was reading others.

"Where did you get these books?"

"Why, I saw them advertised in the magazine you gave me" (THE SPIRIT OF MISSIONS) "and sent for them."

They were good, solid Church books; and he was given others, among them a Prayer Book.

Not very long after this he said to the missionary: "I have read the books, and learned the catechism; may I be baptized next time you come?"

"Yes, at the service next time, but meet me here an hour earlier."

"The next time" the service began and the young man from the mountains had not appeared; but before it ended he came through the door looking tired, and somewhat worried. After the closing hymn he grasped the outstretched hand, and in a voice which suggested near-by tears said:

"I could not get here sooner; there was much to do. I have gone over nineteen miles of trail, and had to stop often to report fire-signs. Is it too late?"

"No, the witnesses are here; the font has been made ready. It is not too late."

Just the other day the bishop made his annual visit to the little church in the mountain village, and the young man came down over the trails to receive the Laying on of Hands.

And the missionary thinks that the Prayer Book and THE SPIRIT OF MISSIONS are good missionary agencies.



BIRD'S-EYE VIEW OF NUEVA GERONA, CAPITAL OF THE ISLE OF PINES
In this important town we have no church, but worship in the building owned by the Methodists

WHERE THE PINE AND THE PALM MEET

By the Reverend W. H. Decker

Nestling under the curving arm of the western extremity of Cuba, surrounded by a labyrinth of reefs and islets, is an island about 1200 square miles in extent, known as the Isle of Pines. It is so called, not as would naturally be supposed, from its plantations of pineapples, but from the fact that here, as in the province of Pinar del Rio on the main land, the pine of the temperate zone is found side by side with the mahoganies and palms of the tropics. Since the overthrow of the Spanish rule many Americans have come to the island, who are principally engaged in raising pineapples and oranges and in the lumber industry. Our missionary, who serves the seven stations of the Church scattered over the island, sends us the following account of his work for the past year and a half:

I WISH that I could impress upon the readers of *THE SPIRIT OF MISSIONS* the real beauty and value of the Isle of Pines. It has an almost perfect climate, mineral springs in abundance and great possibilities in the way of agriculture, and is, I think, destined to become a great winter resort. There are a few wealthy land owners here, but the majority of the people are poor, or, at least, have their little all tied up in as yet non-paying orange groves. As these groves come into bearing and

more people come to the Isle the work will more nearly approach independence.

During the past winter it has been my pleasure to minister to a great many people who were here for the season. This number will increase as the years go by and the desirability of the Isle as a winter resort becomes better known. Many of these people have been contributors to mission funds, and here they can see and enjoy the actual benefits of their giving.

Church work has been going on in the

Isle of Pines, with but little interruption, since 1904. For the first five years it was under the care of Archdeacon Steel, who made trips from the mainland as often as his other duties permitted; since that time there have been resident missionaries.

We have about seventy communicants, with as many more adherents. These people greatly appreciate the efforts made in their behalf.

The Church in the Isle of Pines has not been without its misfortunes. The tornado of 1910 destroyed two churches, at Santa Rosalia and at Columbia. A concrete church which now takes the place of the latter is only partially completed and partially furnished. The outside of this church, however, is now being finished, owing to the generosity of the Rev. Geo. B. Johnson, who is now acting as priest-in-charge. Out of the ruins of the church at Santa Rosalia, with help from the States, there has been built a very attractive little church at Santa Fe, which is now completely furnished and has a very beautiful mahogany altar, lectern, font and prayer desk, together with pews made of Georgia pine.

The new rectory at Santa Fe is a monument to the faith and devotion of a small band of workers. All of the



THE CHURCH AT MCKINLEY

colonies helped, but the main burden was assumed by the local people. There is considerable debt on it as yet, but it assures the missionary a home and will greatly strengthen the work.

We also have a fine wooden church at McKinley which has recently received a much-needed coat of paint. This church is unfinished, except for rough benches and a very antique organ.

At Santa Barbara we worship in a school house, and it is here that we have our best congregation. The people here are struggling hard to raise money for a church. At present they have a little over a hundred dollars, which seems very little, but they hope to carry out their plans at some time in the future.

I go to San Pedro and Los Indios once a month, but we have no organization in either of these places and only a very few communicants.

I wish that some steps might be taken to enable us to build two churches, one at Santa Barbara and one at Nueva Gerona. The latter place is the capital city of the Isle and has a large tourist hotel. The dignity and usefulness of the Church would be greatly enhanced if we had a church there. At present



"At Santa Barbara we worship in a schoolhouse and it is here that we have our best congregation"



OUR NEW CHURCH AT COLUMBIA

we worship in a building owned by the Methodists, but open to all so long as there is no intrusion on those there first. An adequate place in which to worship would give us the foothold that we need and make possible an aggressive work.

Bishop Knight has visited the Isle every year for eight years. During his last trip he visited seven places in four days. On one day we made the circuit of the Isle in an automobile and held two services. This was made possible by the splendid roads that cover a large part of the Isle.



CHURCH AND RECTORY AT SANTA FE

GOOD USE FOR THE MOTOR CYCLE

A MOTOR cycle undoubtedly has its disadvantages and limitations, but that it can be enlisted in a good cause, is evidenced by the experience of Rev. E. C. Seaman of the District of North Texas. He finds it practicable, by motor cycle, to reach a good many communities that could not be reached as speedily or economically by train. The Rev. H. Percy Silver, Department Secretary of the Southwest, recently filled an emergency appointment at Trinity Church, Hewlett, L. I. He told the congregation how motorcycles can be used in the Southwest. They hope to raise enough money for another machine.





A ZANGZOK INVESTMENT

ZANGZOK is an important city of about 25,000 people in the District of Shanghai, China. Work there was begun several years ago by Chinese catechists. Later, the Rev. Robert C. Wilson was placed in charge, but as Zangzok had no missionary residence Mr. Wilson was compelled to live at Soochow, twenty miles away. A residence twenty miles away from the parish church in this country would be serious enough, but in China the difficulties are increased tenfold, partly because of the loss of time in travelling and partly because of the greater need of close personal attention to a multitude of details.

Nearly two years ago a devoted layman of the Diocese of Albany gave to the Board of Missions \$5,000 for the erection of a residence at Zangzok. The outbreak of the revolution delayed the carrying out of plans made by Bishop Graves and Mr. Wilson. Now, however, the house has been built and Mr. Wilson and his family are installed. The building cost something less than \$4,000,

so that more than \$1,000 has been used advantageously for providing buildings in which the work on behalf of the people can be carried on more effectively. The house is built of grey brick with Oregon pine woodwork, and has all told nine rooms. As there is no other foreign house in the county and no hotel, Mr. and Mrs. Wilson have to be prepared to entertain many guests. So far the building has proved itself very convenient in its arrangements and well adapted to the uses of a home in an inland Chinese city. While it was being erected, Mr. Wilson says that he frequently heard Chinese visitors remark to each other: "The foreigners build solidly, to last!" "Now," he says, "I hear other visitors commenting, to each other, 'the foreigners like things bright and clean.'"

Bishop Graves hopes that the time may soon come when a dispensary and hospital may be established at Zangzok. There is no work of that kind in the neighborhood. The nearest doctor is at Soochow, about twenty miles away.



ST. AUGUSTINE'S MISSION SCHOOL

TRAINING FOR USEFULNESS

By the Reverend J. Speight

ST. AUGUSTINE'S Episcopal Mission Church is accomplishing good and effective work among the colored people in Gainsville, Florida. I could tell interesting stories of adults brought into the Church and prepared for better service as Christians and citizens. But it is of the parochial school in connection with the Mission that I wish to speak. The children whose condition appeals so forcibly to the Church, who are at our doors and throng our streets and homes—it is in them that the Church's first and greatest opportunity is found. Indeed, as we see it, the hope and salvation of the Negro is to Christianize and citizenize the children of the race.

With this aim and object the mission school began its work fifteen years ago with fifteen children. The school has enjoyed a continuous and substantial growth, and the results of its work have been very gratifying. We now enroll

from one hundred and twenty-six to one hundred and fifty pupils each year.

Three years ago, to obtain better results, the scope of the school work was broadened by the addition of an Industrial Department, for training the girls in sewing, plain dressmaking, knitting slippers, basket-making, table-mats and fancy work. Last year the boys enlarged their work-shop to thirty-six feet long, with the aid of their instructor; in this building they are being taught to make flower stands, kneestools, writing desks, dining safes, china closets, etc. The articles made by the boys and girls in the training department are sold for the benefit of the school; by the receipts from this source they have been enabled to secure the material and build the boys' work-shop, provide means for fuel, lights, literature, printing, water, repairs, and material for training work, besides paying the instructor for the boys' carpenter work

—which is a testimonial of the School's activity and ability to contribute to its own support.

From among the pupils several classes have been prepared and presented to the Bishop for confirmation. The pupils are taught the form and principles of the Church's service, and the catechism contained in the Book of Common Prayer. Owing to the wholesome influence of the Mission, which is so deeply felt and practiced in the homes, and so noticeable in the lives of those children who are connected with the Mission, the denominational churches (colored) have opened Church Schools.

This is the most important and critical period of the School's existence, and the failure now to obtain at least some aid to sustain the present hopeful condition of the School, and to encourage further progress and development of the same, means not only to retard the work, but a sad loss of the earnest and faithful efforts and sacrifices which have been given these past years to bring the School to its present state of helpfulness.

To supply some of the pressing needs of the School we are arranging to add a room with equipment for a cook kitchen; this would be an important feature added to the domestic training for the girls. Also to secure the service of one more teacher to assist in the largely increased work of the School. We propose to add agricultural training, on a small scale, to the boys' industrial department; by this method the School could produce much of the food material used in the training kitchen.

To put this plan into effect would cost: For a room 12 x 15 feet, annexed to the school building, \$102.30; for the salary of a graduate of St. Augustine's School, Raleigh, who has offered to come as assistant teacher, \$153.00.

Are we justified in hoping that the Church will furnish these small amounts to carry on a really great and useful work?

PREPARING CHURCH WORKERS

THE Training School for Church Workers, at La Grange, Ga., completes its first year's work in September. Through the assistance of the General Board of Missions some scholarships will be awarded women who desire to prepare themselves for work among the white people of the South.

The Training School was established in connection with the LaGrange Settlement at the Mission of the Good Shepherd, LaGrange, Ga., with the purpose of meeting a need long felt in the South for women equipped to render efficient service in Church work. An effort is made to graduate well-rounded Church workers, but as specialists in some line of activity, either kindergarten work or trained nursing. Primarily the training is planned to meet the conditions among cotton mill operatives of the South, but is adapted to work at home and abroad. The spirit of the school is missionary, and to deepen this spirit students will be welcomed who are looking forward to service in foreign as well as domestic fields.

The school offers unusual opportunities to middle-aged women who wish to do work for the Church among the mill operatives, mountain people, poor of city slums, or in parish churches, but who have no special training or equipment. With preparation for efficient work there is a great demand for such women.

The LaGrange Settlement has gathered a corps of efficient workers and instructors and offers unusual advantages with its clinic of 3,500 cotton mill operatives, large settlement activities, including kindergarten, clubs of various kinds, dispensary, hospital, etc., and splendid physical equipment.

Further information may be obtained by addressing Rev. Henry Disbrow Phillips, Director, LaGrange Settlement, LaGrange, Ga.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Miss Flora M. Bristowe, at Aomori, Japan, tells of the impressive service in connection with the laying of the cornerstone of the new church. Our readers will recall that three years ago Aomori was devastated by a disastrous fire and our very inadequate buildings there were destroyed.

WE had prayed and waited long that our church might be restored to us, and our prayers have been heard. The cornerstone of the new church was laid by Bishop McKim on his annual visit to our northern corner of Japan on Tuesday, June 17, 1913. The plans are for a church somewhat long and narrow, to seat 150 people. The outside will be of brick, the inside fittings of wood, and it will be the largest church in the district of Tokyo, outside of the city of Tokyo. For Aomori, the harbor of the north, must one day be an episcopal see, and this is probably a future cathedral!

The bishop arrived in the evening in time to bestow the rite of confirmation on a class of three. This was a very reverent service. The people were seated native fashion upon the *tatami*, and behaved well. Seventy-three were present in spite of the heavy rain. At 6:30 the following morning Holy Communion was celebrated, and thirty-nine persons found it not too early to receive with gladness.

Immediately after this service came the laying of the cornerstone, in which sixty joined in prayer and praise, while thankfulness filled their hearts for the promise of a holy place wherein to carry on their worship.

Of course this is the beginning, and not the end. We shall have walls and a roof, an altar and font have been promised, but what if St. Andrew's Church, for want of money, should have nothing else? The bishop has reserved a day in May, 1914, for the consecration of the church. Before that time we must find reredos, screen, pulpit, reading desk, lectern, windows, seats and other bare necessities.

The following facts concerning St. Paul's Lodge, Vernal, Utah, are from a letter by Mrs. Margaret E. Wallace, who is in charge of the work.

VERNAL, Utah, is a town of not more than 1000 people, and as its location indicates is chiefly a community of Latter Day Saints. St. Paul's Church was built here twelve years ago under Archdeacon Ostenson, a man whose memory is greatly honored in this part of the West. Since his death there has been no resident clergyman, the parish being administered to from Randlett, 25 miles away. Three or four years ago Bishop Spalding sent Miss Cornelia N. Edwards here to do missionary work. She established a flourishing branch of the Girls' Friendly Society. This was the more easily possible because Vernal is an educational center for the whole of the Ashley Valley, a region seven by fifteen miles, dotted with small farms. Scores of girls must make their homes in the town while carrying on their studies.

To meet the need for a Christian home, Bishop Spalding secured the means to build what is known as "St. Paul's Lodge." This is not only a "Friendly Lodge" but also a sort of parish house. It was opened last September and has completed its first year. Six girls were sheltered within its walls: a



ST. PAUL'S LODGE, VERNAL, UTAH

Baptist, a Methodist, a Congregationalist, a Mormon, a Church girl, and one who had no religious connection. More will doubtless be cared for next year, as the Lodge will accommodate twelve. It is an attractive and beautiful Christian home, well designed to elevate and strengthen the spiritual life of its inmates.

* * *

The Rev. Robb White, Jr., writing from Sagada, Philippine Islands, in May says:

I AM just back from a trip to the coast, to Candon, for several purposes. I took the boys of the school for their annual vacation. Only two of them had seen the sea, or as much as a square mile of level land, or a hot day. They enjoyed the experience very much, and I think that all the Americans we met, including Burton Holmes and his party, were favorably impressed with the combination of sturdy self-reliance and great courtesy which we are trying to cultivate in them.

It was a good opportunity, also, to look up a lot of our cargo that is lost or strayed down the trail. But, principally, I wanted to find out about Candon in relation to transportation for Angaquin and Sagada. The trail as it is, is bad, but the distance and the possible grades are far less, and the oldtimers hold that it will be the ultimate best route, and the cheapest transportation, from the coast to Sagada and Bontoc. The governor of the mountain province, and other officials, have expressed themselves to me as ready to co-operate with us in opening up this route and district.

* * *

Under date of June 19th, a member of the Shanghai staff writes:

DO you remember the old general who got up those Christian meetings in Yangchow last year? He has been assassinated by a bomb. He was a picturesque old pirate and I am sorry they killed him. Too much bomb in China! Somebody will have to put a stop to it some day.

The Rev. W. J. Wicks, writing from Lemmon, S. D., under date of August 8, 1913, says:

ABOUT a year ago it occurred to me that where Sunday Schools purchase supplies from the proceeds of Sunday School offerings, it would be a very nice thing to "consecrate the offerings," as it were, by giving at least one-tenth of the total offering of each Sunday to General Missions.

I proposed the plan to the Sunday School of the Church of the Ascension, Springfield, South Dakota, and it was adopted by a rising vote. One-tenth of the offerings from June 1, 1912, to Easter, 1913, was added to the amount of the Lenten offering of the Sunday School and forwarded as a part of it. I believe there are very few Sunday Schools that would not gladly fall in with some such plan, and the matter should be kept before the children through the year by stating how much the amount for Missions is each Sunday. That would bring the great subject before the children every week, and would inevitably tend to add to its importance in their estimation. How fine it would be if all our Church offerings could be tithed in the same way.

* * *

If you were a Sunday school superintendent and a man with 35 children appeared, what would you think? That was the experience of Rev. J. M. B. Gill of Nanking, China. He writes on May 26th:

SUNDAY, a week ago, at my Sunday school, I was surprised to see a man come in with about thirty-five children following him. We are used to big families in China, but nothing like that. He informed me that he was the head of a day-school nearby, had heard of our doctrine, desired to bring his school in every Sunday for instruction and desired to be instructed himself also. That was quite an addition to our Sunday school, and with only myself and one young Chinese communicant, who, during the week, runs my reading room for me, to do the teaching, it pushes us rather hard.

In writing of evangelistic work in Japan, Bishop Tucker refers to a difficulty of which few people in this country are aware:

THE evangelistic work in the country districts has been considerably handicapped by the strong conservative reaction produced by the Socialistic disturbance of two years ago, which culminated in an attempt against the life of the late emperor. There has been to a certain extent a revival among the town and village officials and school teachers of the former attitude of suspicion and hostility toward Christianity. As a result, the number of catechumens and of Sunday-school scholars has noticeably decreased. However, in February, 1912, the central government took the step of calling to Tokyo representatives of Buddhism, Shintoism and Christianity for conference, thereby officially recognizing Christianity as one of the religions of Japan. The effect of this has been excellent, and all through the country there has taken place an almost complete reversal in the official attitude toward Christianity. The evangelistic meetings held during May and June were unusually successful. In some cases the town officials attended the meetings in a body. The school-teachers also have become much more favorable, and frequently during the past few months our workers have been actually invited to address the middle school students. All this points to a period of great opportunity during the coming year. If our staff of workers were only adequate to the situation, I think that we might look for very substantial progress.

* * *

Is it desirable for this Church to allow any of its workers to live in unsanitary quarters? Dr. G. F. Alsop, of the medical staff of St. Elizabeth's Hospital, Shanghai, China, writes:

THE most immediate need is for a new building for the coolies—and nurses. Dr. Fullerton thinks that for \$1,000 gold a Chinese construction dormitory could be built. That ought to be done at once. The hospital servants now live in a disreputable fashion.

Our missionary at Alliance, Neb., sends us the following brief but convincing record of achievement:

The Bishop recently made his visitation at Alliance, confirmed forty-eight, all adults but four young people. Ten men and their wives. Three-fourths of the class had been baptized within the past two months, so it was truly a missionary class. Beautiful new church out of debt was turned over to the Bishop and will be consecrated next month when the rest of the furniture is in.

* * *

The Rev. R. A. Griesser, of Soochow, writing on one of his country itinerating journeys, says:

I AM on my way back to Soochow after a visit in the country where I found much to encourage us in spite of the woeful conditions prevailing here. It takes some bone in the back to be a Christian in these parts. At Koen Loo especially, the Church members are suffering a real persecution. Two weeks ago yesterday, in one of the tea shops, a man was set upon by twelve thugs, beaten, knocked down and kicked almost to death. They said: "He is a Church member—let's do him up." And they almost did do him up. The man is not a Church member, but it shows what the members may expect. The local police were notified, but took no action in the case, so that conditions grow worse from day to day. In fact, it is well known that the local officials are too busy extorting money and holding up country people to care for arresting their friends. In spite of this, a faithful band comes to services, knowing full well that they are marked men. It is most gratifying to see the native Church grounded on a faith that can meet such trying conditions. At one place the members are raising money to buy a small plot of ground, and later build a small chapel. They are developing confidence in their own resources.

Is there any prospect of money for a launch? I find it an actual trial to poke along on these slow house boats, and I hope I can soon hear good news regarding a launch.

WHAT OTHERS ARE DOING

BISHOP MONTGOMERY, secretary of the Society for the Propagation of the Gospel, leaves England next month for a four months' visit to the missions in India.

¶

RECENTLY while the Congregational Board of Missions was meeting in Boston, the treasurer had to go for a few moments to his office to attend to a matter of business. Upon his return to the board room he cheered the members not a little by telling them that he had found upon his desk a sealed envelope containing a \$1,000 bill, accompanied by a note written on a hotel letter-head and signed "X. Y. Z.," saying that the money was intended for the support of a missionary, preferably a medical missionary in China, or some other needy country. The note also stated that the donor proposed to give \$800 a year in future for the support of a medical missionary.

¶

IN the 212 years of its existence the Society for the Propagation of the Gospel has disbursed \$42,500,000. Of this amount \$1,225,000 was expended within what is now the United States between the years 1702 and 1784. The S. P. G. staff in the mission field now numbers 1,252 men and women. They have the aid of about 3,000 unordained native workers.

¶

RETURNING from his recent visit to the missions in the Far East, the Rev. C. B. Bardsley, Honorary Secretary of the English Church, says that he found wide-spread respect and gratitude for the missionaries won by them through the "nobility, the purity, the self-sacrifice of their lives. A writer in a series of articles in the Chinese *National Review* gives a testimony, all the more striking because his standpoint is avowedly non-Christian. These are his words: 'When we place character in

the forefront of the influences in missionary work which act and react on the Chinese people, we do so because it is our firm belief that the missionary body as a whole stands out in bold relief as the noblest, bravest, most altruistic and best of all bodies of men that exist, or ever did exist.'" "I have returned from the East," continued Mr. Bardsley, "honoring the missionaries more than ever; the courage, faith and heroism of the men who faced the odds in the early years of our mission thrill and humble me."

¶

THE Board of Foreign Missions of the Reformed Church in the United States will celebrate its seventy-fifth anniversary on September 29th.

¶

IT is said that the present Secretary of State is supporting eight boys and girls in mission schools in foreign lands.

¶

MORMONISM seems to be gaining ground in the Hawaiian Islands among the native people and the oriental immigrants.

¶

A RECENT investigation reveals the disturbing fact that of Japan's 50,000,000 people, no less than 35,000,000 are beyond the range of any present missionary effort.

¶

TO those who would inform themselves thoroughly on the expansion of Christianity in our times, the *Biblical World* of Chicago offers a new reading course on the four great regions in which Christian missions are being vigorously set forward: China, Japan (including Korea), India and the lands in which Islam is dominant. For complete information concerning the course address the American Institute of Sacred Literature, University of Chicago, Chicago, Ill.

THE FORWARD MOVEMENT

PROGRESS IN A PITTSBURG PARISH

EPIPHANY congregation, Bellevue, Penn., was the first in the Diocese of Pittsburg, and one of the first in the whole Church, to adopt the Forward Movement plans recommended by the Board of Missions three years ago. A notable gain in giving, both for parochial support and Church extension resulted, even though the number of weekly subscribers did not exceed 80.

The rector and his men were dissatisfied with the record made and went at the matter again in April on thorough and approved lines. A preliminary supper was attended by 65 men. Plans were outlined and volunteers called for. Twenty-eight representative men agreed to make the canvass and were divided into 14 teams of two each. Three days later a letter was mailed to every member of the parish, setting forth in detail the amount needed to meet local obligations and the amount needed in order that the congregation might do its share in the extension of the Church in the diocese and beyond. The following Sunday the rector devoted his sermon to a comprehensive presentation of the whole matter, with facts and figures. In the meantime the canvassers had met, organized and received the names of those upon whom they were to call. Work was begun immediately and carried to a conclusion within two weeks. At the last report meeting it was found that every person assigned had been visited by the canvassers. Instead of 80 weekly subscribers, there are now 350. This in a parish reporting only 321 communicants. The amount subscribed will be more than sufficient to meet the general and diocesan apportionments. Moreover, the results, so far as the parish

itself is concerned, are so good that the vestry now knows where it stands and can make plans and expenditures accordingly.

"Best of all," says the rector, "the parish has been aroused from end to end. Acquaintances have been made and friendships formed, which promise much for parochial advancement. Men and women, responding to this call, have resumed other religious privileges as well. Children have been made to realize that they are veritable members of the Kingdom, their offering wanted, their place sure. And there has been, all along the line, a bringing-together of the people, a unifying of the common interests, a new and broader realization of corporate life and usefulness. These things will be felt for many a long day to come. And these are due to this thorough and splendidly made every-member canvass.

"All this success is due to the fact that emphasis was, first and last and all the time, placed upon the desire to win the people themselves—to secure their attendance, their interest, their participation, themselves. Contributions were sought only as a means to that end, and, whether each had much or little or even nothing to give in money, it was always made evident that it was the man, the woman, the child, that was wanted."

Rector and men realize that having established a good system, it must have constant watchfulness and care. Therefore the canvassers have organized a permanent men's missionary committee, holding monthly meetings.

INDIANS on the Yankton Agency, South Dakota, sent \$25 for the flood sufferers. In acknowledging receipt of half the amount Bishop Francis, of Indianapolis, said: "I wish there were some Indians in Indiana."

HARRISBURG ADOPTS MONTANA PLAN

HARRISBURG has followed the example of Montana by commissioning its general missionary as the Forward Movement representative of the general and diocesan mission boards. In this capacity the Rev. R. Baker has for several months systematically been visiting congregations, large and small, throughout the diocese, and has given valuable aid to clergy and laity in organizing missionary committees, making the every-member canvass, and installing the plan of weekly giving. In a number of cases where the duplex envelope system had been inadequately prepared for, and consequently introduced with only partial effectiveness, he has been able to get things on a better basis with a substantial increase in the number of subscribers and in the amount given. His work shows a number of striking advances, as, for instance, in St. Paul's, Columbia, where the diocesan journal showed for the preceding year a total contribution to missions of \$42.07. The

people, as a result of the canvass, have recorded their desire to contribute annually about \$250. To the people of the mission of the Good Shepherd, Galeton, with thirty-seven communicants and no resident clergyman, the general missionary presented the Forward Movement plans one cold Monday night in February. "As a result two women undertook the work of canvassing and on Tuesday evening when we met to receive their report they reported as promised \$33.80 and the work not yet done. A few days later they reported as promised for these purpose, \$45. We sang 'Praise God from Whom All Blessings Flow' as we separated that Tuesday evening and I fancy its echoes are ringing still around Galeton." Galeton's diocesan and general apportionments only total \$29.42. As a result of his experience, Mr. Baker is convinced that thorough work and larger giving on behalf of missions will work a real change in the spiritual atmosphere of the diocese.

BETTER THAN ARGUMENT

The rector of St. John's Church, Jersey City, writing in the parish *Bulletin*, says that the policy inaugurated four years ago of larger giving for the Church's Mission and general charities has proved

conclusively that the people who thought that such a policy would reduce the parish income were happily mistaken. Here are his figures:

Gifts for Missions and Benevolences		Gifts for Parish Support	
1908	\$718.00	1908	\$9,502.00
1912	1,624.00	1912	10,049.00
1913	2,068.00	1913	10,688.00

During the same time the open cash offerings have increased from \$452 to \$582; communion alms have risen from \$239 to \$280. The Easter offering of 1908 was \$2,789; the offering of 1913 was \$3,329. The Christmas offering of 1908 was \$1,532. Last Christmas this was in-

creased to \$2,208. The rector asks his people to show these figures to those who think that mission offerings reduce gifts to home charities and to parochial expenses. "Don't bother with arguments," he says, "just point out results."

NEWS AND NOTES FROM NEAR AND FAR

ARCHDEACON WARREN, of New Mexico, recently had the privilege of administering baptism to a child of Pueblo Indian parents, in an ancient pueblo in New Mexico. The father was a member of one pueblo and the mother of another. These Indians, not redskins, are probably the descendants of the Aztecs, who retain their ancient idol worship secretly under a veneer of Christianity. The effect of the U. S. Government compulsory education and contact with Christianity is to cause the younger generation to reject their tribal religion and to seek a purer form of Christianity than what they have been used to. This baptism was the second Protestant service conducted in this particular pueblo, whose history probably antedates the coming of Columbus. For the safety of the family the service was conducted privately.

THE congregation of St. Andrew's Church, Wusih, China, has sent an offering to aid the Chinese in Honolulu to build a new St. Peter's Church.

ON June 24, Dr. Jos. L. Watt, who in 1898 was sent by the Board of Missions as a medical missionary to Alaska, died in Sherman, New York. He was stationed at Circle City, where he built a chapel and small hospital. His patients were scattered over a wide area and he frequently made long journeys with dogs and sled to carry physical relief.

MR. KENKICHI KATAOKA, a Christian and an elder in the Presbyterian Church in Japan, was for four terms elected president of the lower house of the Japanese parliament. He held the office at the time of his death.

THE newly elected Chinese National Assembly contains sixty Christians.

THE Bible is by far the most widely circulated book in the world. Last year the British and Foreign Bible Society put out the astonishing total of 7,900,000 books. The Scottish Bible Society issued 2,360,000. If to these figures are added 4,050,000 copies circulated by the American Bible Society, we have a total of more than 14,000,000 volumes as the missionary circulation of the Scriptures by English-speaking peoples throughout the world. These figures do not include what might be called the "commercial circulation" by the great Bible presses, such as the Oxford press, and individual publishers, nor does it include the output of the European Bible societies.

DURING the past twelve months, St. Peter's Hospital, Wuchang, has treated 1112 patients in its wards. The total of cases treated in the hospital and in the clinic was 22,529. The operations performed numbered 926. The receipts from patients were thirty-one times as great as ten years ago.

THE Rev. S. C. Hwang, of our mission in Changsha, has been elected president of the Society for the Suppression of Opium in the Province of Hunan.

BISHOP BRENT, of the Philippines, sends information to the effect that the University Hospital in Manila will hereafter be known as St. Luke's.

CHINA'S present minister of Foreign Affairs, H. E. Lu Cheng Hsiang, is a Christian.

THE Rev. Henry D. Phillips, of La Grange, Georgia, writes: "We need a capable and consecrated woman to act as housekeeper of the Settlement and Training School and as teacher of plain cooking in our community."

LETTER TO THE EDITOR

[This Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

To the Editor of THE SPIRIT OF MISSIONS:

I HAVE read with deep interest the last number of your magazine. I have been amazed at the views of Dr. Langford quoted by Professor Starr. The intemperate utterances of churchmen have already made me give up one church paper which in its mistaken zeal uttered sentiments disloyal to our beloved mother.

The quotation from Dr. Langford is as follows: "The lapse of time does not lighten by a shade the deep damnation of its curse. If America were to pay a million dollars a year for fifty years it would not suffice to cancel a tithe of her debt to Africa." Dr. Starr says, "As Americans we had been responsible for the dragging of thousands of helpless black people from their homes; we had held them for years in captivity."

May I first answer Dr. Langford briefly? First, I agree with him that slavery has proven to deepen, not to lighten the deep damnation of its curse upon the white man as time goes on. Witness the labor conditions in the South to-day, the acts of violent lawlessness committed by those who as slaves under the influence of white men were his friends, and often the protectors of white women and children. They owe to America the benefits of Christian civilization to thousands of their race who were held in most degrading bondage of soul and body by members of the same race in Africa, their lives being taken at the will of their owners. A master in the South was responsible to the State for the lives of his slaves. I believe statistics show that more were converted to Christianity under the influence brought to bear upon the slaves in America than had been Christianized in Africa pre-

vius to 1865 by the missionaries of all Christian churches in Africa.

Now, looking fairly at the matter, which race is the debtor, black or white? In brief, are the negroes in Africa or the negroes in America the more civilized and enlightened portion of the race? Since the sudden change from slavery to freedom has worked much harm many of them are savages still as they are in their native wilds, but is not the condition of those here far better as a whole than in Africa? If so, has not America largely paid her debt?

Yours truly, M. S. YOUNG.
Savannah, Ga., Aug. 13, 1913.



ANVIK NEEDS A LAYMAN

HERE are five reasons why Rev. John W. Chapman, of Anvik, Alaska, should have a lay associate as a teacher in the school. He should preferably be a man able to give some manual training:

"We need the services of a man with teaching qualifications more than we have ever needed them, and we have needed them for the past ten years. If he has a turn for mechanical work, so much the better. These are some of the reasons why the services of such a man are needed:

"1. Too much of my own time is consumed in manual work.

"2. The numbers in school during the past year were a third larger than ever before, and we have held the confidence of the parents and received more applications.

"3. The boys greatly need a director about their work.

"4. Bishop Rowe plans to erect a new school building which will absorb still more of my time unless I get relief.

"5. We have never had so many boys and young men as at present who would welcome manual training and profit by it."

For further particulars address Mr. John W. Mood, 281 Fourth avenue, New York.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Africa

The Rev. Nathan Matthews, on regular furlough, left Cape Mount by the *Akassa* on June 20th, arrived in Liverpool on July 9th, sailed from London by the *Minneapolis* on July 26th, arrived at New York on August 4th and proceeded to his wife's home at Shipman, Va.

Alaska

The burial service for Deaconess Elizabeth M. Deane, for sixteen years a missionary in Alaska, was held in Trinity Church, Hoboken, N. J., on July 24th.

Miss Margaret E. Wygant, of Sacramento, Cal., was reappointed as a nurse at Kechikan on July 23d, and sailed from Seattle August 2nd and arrived on the 7th.

Bishop Rowe has accepted the resignations of Mrs. Frank C. White (née Miss Lizzie J. Woods) of Fort Yukon, and Miss Alma R. Lewis, of Fairbanks, to take effect from September 1st.

Deaconess Adda Knox, returning because of illness, arrived at Seattle on July 17th and proceeded to her sister's home in Jamestown, N. D.

Brazil

Bishop Kinsolving, coming to the General Convention by way of Europe, left Rio Grande do Sul on July 1st.

Cuba

Miss Grace Christine Brown, a member of St. Paul's Parish, Key West, Fla., was appointed on July 23d. She left her home at Woodbury, Tenn., for the Cathedral School in Havapa the latter part of August.

On July 1st, the resignation of Miss Mabel D. Smith was accepted to take effect from the date of her marriage, but not later than December 1st.

The Rev. H. G. Limric, transferred from Mexico, arrived at his station, Guantanamo, on July 28th.

On July 1st a leave of absence was granted to the Rev. F. M. Moreno because of illness.

Hankow

Miss Alice M. Clark, returning after regular furlough, left her home at Skanateles, N. Y., on August 5th, and sailed from Vancouver by the *Empress of Russia* on the 13th.

Miss Ida Jean Morrison, who was appointed on May 15th, sailed from San Francisco by the *Siberia* on August 26th.

Deaconess Julia A. Clark, of South Pasadena, who also was appointed on May 15th, sailed by the same steamer.

Honolulu

On June 24th Miss Mabel Ruth Schaefer, of Tulsa, Okla., was appointed. She left Tulsa August 5th, and sailed from San Francisco by the *Korea* on the 12th.

Kyoto

Bishop Tucker, coming to the General Convention with his family, arrived at Virginia Beach, Va., on August 7th.

Miss Grace Amy Kent, a member of St. Peter's Church, Tharnet, England, was appointed on July 15th.

The Rev. L. A. Peatross, who sailed from San Francisco on July 1st, arrived at Kyoto on the 18th.

Miss Helen Louise Tetlow, on regular furlough, sailed from Bremen by the *Berlin* on July 19th, and arrived at her sister's home, Newton, Mass., on July 28th.

Shanghai

Bishop Graves, coming to the General Convention by way of Europe, arrived at New York on July 29th.

The Rev. T. L. Sinclair, returning after furlough, with his wife, left Washington, D. C., on August 5th, and sailed from San Francisco by the *Siberia* on the 26th.

The Rev. T. Bowyer Campbell, who was appointed on June 10th, left Washington, D. C., on August 20th, and sailed from San Francisco by the *Siberia* on the 26th.

Mr. George N. Steiger, on regular furlough, sailed from Shanghai on June 24th by the *Tenyo Maru*, arrived at San Francisco on July 18th, and reached his home in Los Angeles on the 21st.

Dr. Augustine W. Tucker, Mr. Percy L. Urban and Miss Annie Cheshire, all on regular furlough, sailed from Shanghai on July 5th, by the *Derfflinger* via the Suez Canal and England.

Mr. Lester Emery Cook, appointed May 15th, left New York August 16th, and sailed from Vancouver by the *Empress of India* on the 27th.

Mr. J. Randall Norton, appointed June 10th, left Middletown Springs, Vt., August 12th, and sailed by the same steamer.

Mrs. William H. Standing and daughter, Mrs. J. M. B. Gill and child, and Miss Sarah Heighway Reid, on regular furlough, sailed from Shanghai by the *Empress of Russia* on July 19th, and arrived at Vancouver on August 2nd. Mrs. Standing reached her home, Syracuse, Ind., on August 7th. Miss Reid reached New York on August 8th.

Miss Marion S. Mitchell, on regular furlough, left Shanghai on June 30th, via Si-

beria. She will remain for a time in Berlin to study music.

Miss Anita A. Boone, returning after regular furlough, left Berkeley, Cal., on August 25th, and sailed from San Francisco by the *Siberia* the next day.

Miss E. Stuart Chisholm, appointed as a nurse on May 15th, left her home in West Philadelphia on August 19th and sailed from San Francisco by the *Siberia* on the 26th.

The Philippines

The appointment of Miss Martha Phillips Hall, of Perryman, Harford County, Md., as a nurse, was approved on July 15th. She left Baltimore on August 2d, and sailed from San Francisco by the *Korea* on August 12th.

Miss Anna Miriam Henderson, nurse, of Warrior's Mark, Pa., was appointed on July 23d.

The resignation of the Rev. Robb White, Jr., of Sagada was accepted on July 1st. Mr. White and family will return home about November 1st.

On July 15th leave of absence from August 1st was granted the Rev. E. A. Sibley because of the illness of his mother.

The Rev. Stanley Searing Thompson, appointed on May 15th, with his wife, left Chicago on August 4th and sailed from San Francisco by the *Korea* on the 12th.

Miss Ellen T. Hicks, returning after regular furlough, left Portsmouth, Va., on August 4th, and sailed from Vancouver by the *Empress of Russia* on the 13th.

Tokyo

Bishop McKim, coming to the General Convention with his wife and daughter, Miss Nellie McKim, sailed from Yokohama by the *Shinyo Maru* on July 22d, arrived at San Francisco on August 7th, and proceeded to Oconomowoc, Wis.

The Rev. John C. Ambler, returning after regular furlough, left Boydton, Va., on August 5th, and sailed from San Francisco by the *Shinyo Maru* on the 16th.

Deaconess Valborg D. Carlsen and Miss Alice M. Fyock, on regular furlough, sailed from Yokohama by the *Empress of Russia* on July 24th, and arrived at Vancouver on August 2d.

Wuhu

Bishop Huntington, coming to the General Convention, sailed from Shanghai by the *Empress of Japan* on July 5th, arrived at Vancouver on the 22d, and reached his home, Hartford, Conn., on August 5th.

Miss Sada C. Tomlinson, who sailed from Vancouver on June 18th, arrived at Shanghai on July 5th, and proceeded to Anking on the 7th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Centre, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4653 No. Clark Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Alaska

Rev. H. P. Corser.
Mr. C. W. Williams.

Brazil

Rt. Rev. L. L. Kinsolving, DD.
Rev. W. C. Brown, D.D.

Honolulu

Rt. Rev. H. B. Restarick, D.D.

Japan

Kyoto:
Rt. Rev. H. St. George Tucker, D.D.

Tokyo:
Rev. A. W. Cooke.
Rev. P. C. Daito.

Work Among Negroes in the South

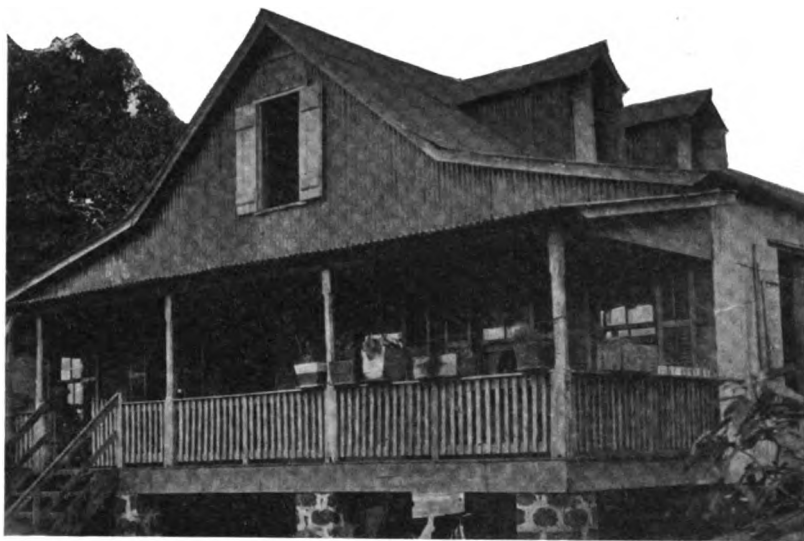
Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va.

The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



THE MISSION HOUSE OF CORRUGATED ZINC, WITH A RED ROOF

THE UNITED OFFERING AT CAPE MOUNT

THE HOUSE OF BETHANY

By Emily de W. Seaman

From time to time during the year we have printed letters from United Offering missionaries, but none, so far, from those at work in Africa. Miss Ridgley is now at home on furlough, and Miss Seaman, who, for a second time went to her help, has at present the care of the work. With her, since last November, is associated Miss Conway, who went from the diocese of Pennsylvania to serve for one year at Cape Mount during Miss Ridgely's absence on furlough.

THE House of Bethany is situated in the city of Robertsport, in the District of Grand Cape Mount, Liberia. Robertsport, though called a city, is like some of our smaller country villages at home, containing about a hundred and fifty houses, with six or seven hundred inhabitants. The mission houses, two in number, are quite up on the side of a hill on the outskirts of the town, and overlook the ocean on one side and the lake, an en-

closed arm of the sea, on the other. Only a few hundred feet below us on the hill is the home of one of our teachers, Georgie Lewis, who keeps house with her husband and little daughter. Below that again is a little group of native houses where the father of two of our girls lives, and below this again is the native town of Gombojah. There are three other native towns or villages in sight, and they are very picturesque, with their roofs thatched with palm branches and

interspersed with bananas and palms and an occasional cocoanut-tree. Beyond the lake is a broad stretch of land covered with a luxurious growth, unbroken except by here and there a village of thatched huts or a small cleared spot for cultivation. Far in the distance are the hills of the Mendi country, and beyond them again a few spurs of higher mountains. Between us and the ocean the more substantial houses of the Liberian townspeople are seen, and two dwellings of German traders who do a large business here and in Monrovia and at the other places on the coast.

The larger of our two mission buildings is built of corrugated zinc, the roof being painted red. There is a broad porch across its full width, and upon this we spend much of our spare time. On the ground floor are one large school-room, the girls' dining-room and our parlor, dining-room and bed-rooms; upstairs is one large dormitory for the girls. The other house, known as "Over," is smaller and older, and built of wood. It was brought out from America and put up for Miss Mahony. It is used now as a teachers' home and for store-rooms. As to equipment, there is no great supply. We have only straight benches, without backs, in the school-room; no desks, only a table at one end, with chairs for the teachers. We have blackboards but no maps, except a home-made one of Africa and some Sunday school ones of the Holy Land. We need maps and a globe very much. We have a fair amount of school-books; but the Liberian educational commission has put forth a list of school-books which they wish to have used uniformly as far as possible in all public and mission schools. As our books give out we shall try to replace them with this new series. These are the same that are being used in the Philippines. We have a much used organ which frequently gets out of order, but we hope to hear soon of the possibility of a new one.

For our domestic work we are poorly

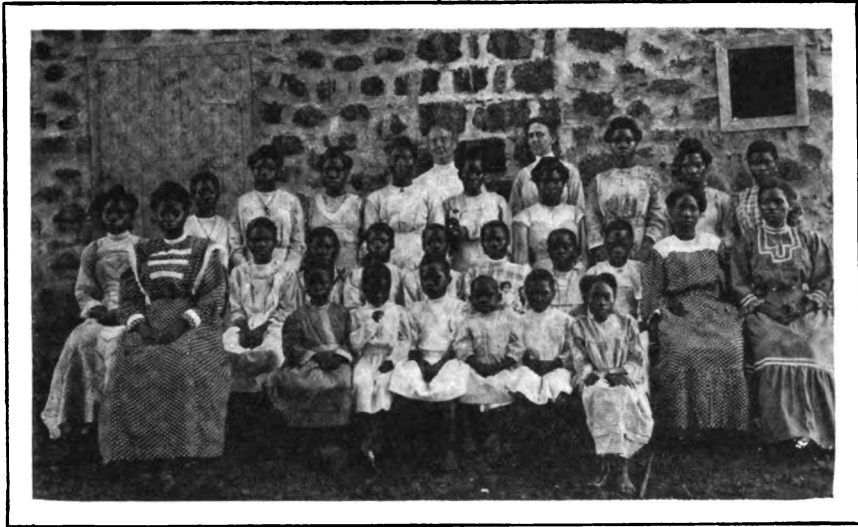
equipped as yet. We need a laundry and a sitting-room for the girls, most of all. The outdoor life and primitive way of doing things are very well for a certain length of time, but as the girls become more civilized and sophisticated, it is better for them to learn better ways of working.

We have a real church building, the Irving Memorial, on St. John's Mission, about half a mile away, standing prominently on a hill, much higher than our own buildings. We attend service here very regularly, except during the rains when sometimes we have to stay at home and have service in the schoolroom. Every schoolday a halfhour at the beginning of school is devoted to Bible study, and the teaching by Miss Ridgely, or under her supervision, is very thorough. The Gospel for the following Sunday is learned by every child in school, who can really read, and the collect by our own Church children. They are well drilled in the life of Christ and that of St. Paul, and are now studying the Old Testament. Last year the older classes passed a fair examination on St. Paul. We try to make every lesson practical and applicable to every-day life, and lay most stress on purity, honesty, truthfulness, and on being gentle and patient towards others. This last is most difficult, for the vindictive spirit is very strong, in grown-ups as well as children.

Our mission children all come from heathen parentage. There is one settlement, about five miles from here across the lake, which is neither Liberian nor native. The settlers were slaves rescued from slave-ships, and having been landed at this port, were given a spot in which to make a home. They are called "Congoes," but are probably of mixed tribes, and are consequently looked down upon by the pure natives here, although they claim a small degree of civilization. They speak a kind of "pigeon English," and wear civilized clothing when they travel out from their own towns, though perhaps not always when at home. From

this settlement we have a number of girls. They are bright and capable and very reliable as a rule, but physically not quite as strong as the others. The "Congoes" are professing Christians, but their

moral standards are not very high. None of our children come from a greater distance than a day's journey from here, and their own people often come to visit them.



MISS RIDGELY AND MISS SEAMAN, WITH TEACHERS AND GIRLS OF THE HOUSE OF BETHANY

FIRST EXPERIENCES IN AFRICA

By S. E. Conway

First impressions of a new place are vivid, and we gladly give our readers this account of Miss Conway's trip, her glimpse of Monrovia and arrival at Cape Mount, in order that our woman's work in Liberia may be a more real thing to them.

ON the voyage from New York to Liverpool we had a rough sea, a storm or fog all the way over, and in Liverpool it was very cold and damp. I was not sorry to leave.

The trip from Liverpool was one long, delightful day, and passed all too quickly. I had a most charming young woman for my room-mate. She was going to Calabar to take charge of a girls' school. Altogether there were thirteen missionaries on board, who made just a happy little family. We had meetings each

morning to talk over our work and ask questions in regard to the work in the field, which we found most helpful. The service Sunday morning was well attended. I think nearly every man on board came.

When we reached Monrovia Bishop Ferguson sent his business agent, who took me over to the steamer, which was to leave Monday night or Tuesday morning for Cape Mount. After securing a room and meeting the Bishop, who came out in the steam launch, I went with him to Monrovia in time for some of the

exercises held that day to celebrate the nineteenth anniversary of the founding of the town. It seemed very much like the Fourth of July. I then went with Mr. Cassell, the Rector of Trinity Church, to see their new building. I was much pleased to see such a fine place. After luncheon at the Bishop's I returned to the steamer.

On Tuesday I arrived at Cape Mount, where I was carried through the water from the little rowboat, which they send out to the steamer. It was quite early in the morning. Miss Ridgely and Miss Seaman did not expect me, for the letters telling of my coming arrived on the same steamer, so I took them all by surprise. The girls saw me coming, and there was much shouting and embracing—quite a sight to see another white person.

I am so delighted with the beautiful country—such beautiful flowers and plants—many rare ones. My rambles have begun, for I am up early each morn-

ing for a walk before breakfast. The sun is so very hot, but there is nearly always a delightful breeze. The houses are most peculiar looking places, much prettier from the ocean than when seen on land. I have been through one of the little villages. The natives are all most polite. They had a good laugh at me tonight when I said good-night to a man in their own language. The girls are trying to teach me some words. They are dear, good children. This is examination week in the school. With few exceptions they did well. One of them is soon to marry a teacher in St. John's School, which will be an interesting event. The girls stay with me after prayers until bedtime, reading my books, writing, or else sitting on the floor, quiet. I am already in love with my work, and only wish it were for a longer stay. I wish, too, that the people at home might feel the same interest in the work.

OUR SCHOOL ON ST. PAUL'S RIVER—ITS PRESENT NEED

By E. Moort

The readers of the March number of the *Spirit of Missions* surely noticed Professor Starr's warm commendation of the work being done in our Girls' School at Bromley. We give here a letter from Mrs. Moort, written in December, which shows under what difficulty this good work is accomplished and certainly calls for an increase in our interest and effort in its behalf.

DURING the heavy rains of June, July and August, an epidemic of measles swept through the hall. All the directions for nursing measles which we learned at the school haunted even my dreams. We were having measles at the right and left of us. I began by isolating the first case, but the whole school was inoculated, so the long dormitories were turned into hospital wards. Warm teas, gruels and soups were passed around until it seemed as if the atmosphere indoors was almost as damp as that without. The rainy season was at its height, and it was so cold and dreary. The convalescents had fine

times in one dormitory, while those passing through the first stages were in the other. The eyes had to be watched, so there was no reading, but the scrap-books from the Christmas boxes were allowed, and sewing for the dolls gave much pleasure. The games—lotto, checkers and dominoes—were enjoyed. Tea parties, with sweetened water and lunch biscuits, gave most satisfying results. The weather did not permit going downstairs, so a good deal of noise was tolerated. Did I ever long for scope for pent-up energies? It was here, and seemed boundless.

Four of the girls were very ill, and

needed careful watching. A sad time was occasioned by the death of one of the little girls, but not from measles. She had been ailing some time and was quite delicate. She seemed to suffer very much, but she had learned to call on God, and during her last days could be heard to repeat the Lord's Prayer, and would say "Amen" to the prayers offered in her behalf. When all had recovered from the measles, many of the girls went away for a little change. The dormitories and other rooms were thoroughly cleaned, whitewashed and disinfected. When school opened in September everyone rejoiced and felt relieved that the trying time was over.

We closed school with quite a nice program and drill. About forty persons came to witness the performance. The Bishop invited the President and his cabinet and many prominent officials were present. Many who were present expressed their pleasure in witnessing the exercises of the children, and also expressed surprise at the scarcity of teachers and at the signs of all that had been accomplished. *Some of us worked.*

You do not know how I long for the power to speak or write just the things that are striving for utterance within me. There is a burning desire to say the words that will interest others in the work here. The building and materials are not enough. Mrs. Lomax and I constitute the teaching staff, and she was ill and away more than three months this year. The field may not be as inviting or attractive as China, Alaska or the Philippines, but the need is just as great, and where is the missionary field which unites the conditions of being easy of access, healthy and all we desire?

Now with the needs still before us, the question as to whether the Church at home will continue the work here is soon to be discussed. It would seem an easy matter for her to relinquish the work with which she is really only partially acquainted. I could never understand the willingness of the Church to control a work at such a distance without visit-

ing the field to see its workings. Confidence in the fidelity of the workers is not enough. The interest of the supporters of the work surely ought to be shown by a visit now and then. Although material support is given, the interest would have been intensified if the workers could be cheered by the occasional visit and kindly criticism from the home people. The work has never had the impetus that the well-trained workers sent from time to time give to other foreign fields. It seems strange, except for the workers at Cape Mount, who are working rather independently, that I am the only worker sent from America. What is the matter that no one can be found willing to come and help? We need two good teachers at once. They cannot be found here. If I have said too much or written too freely I hope you will pardon it. It is not for criticism, but just for facts.

ENCOURAGEMENTS

LOSS AND GAIN IN OUR DIOCESAN BRANCH

THE work has been very hard of late, but anything growing of course is hard to keep up with. Our greatest drawback has been the changing about of the clergy. Five clergymen are leaving the diocese now, three of whom are ardent believers in the work of the Woman's Auxiliary, two of them at least having gained their entire knowledge of the Woman's Auxiliary from their connection with this diocese.

But our encouragements have been very great indeed. I must tell about one mission here, where the people are worshipping in a hall, and they have a branch of the Woman's Auxiliary with about fifteen members. I went out one day and talked on general Auxiliary work. A little later the treasurer told me they had decided for their first work to pay \$5 toward the apportionment of the church of which they are a mission. They have also given to the United Offering, helped some with the joint box, and have been in existence as a mission for about only six months.

THE UNITED OFFERING BUILDING AT ST. AUGUSTINE'S, RALEIGH

THE August number of the SPIRIT OF MISSIONS explained why the building for the new St. Hilda's, Wuchang, for which \$10,000 from the United Offering of 1910 was appropriated, has been so long delayed. From the same offering \$5,000 was given to put up a dormitory for the girls of St. Augustine's School, Raleigh, and this gift, too, has not yet accomplished what was hoped from it, though for other reasons. The number of girls to be accommodated is so large that the sum set aside for the purpose of giving them a safe and suitable building has proved inadequate. The authorities of the school have made much effort to increase this amount by obtaining gifts from individuals, and a report of the work accomplished is here given. The building is to be known as the George C. Thomas Memorial Dormitory, and the United Offering grant provides for the north wing.

Mr. Hunter's statement is as follows:

"The architects planned for a building consisting of a central fireproof tower and two wings. We have erected the north wing and the central tower, and have laid the foundation for the south wing. The building, as at present erected, has accommodations for sixty girls. Last year there were over one hundred, and we shall continue to provide for the remainder in the former dormitory, but shall be glad when they are all out of the wooden building.

"As usually happens, especially with the increased cost of building material, the north wing cost more than was expected—about \$7,500—and, with the heat and plumbing, the tower and wing will probably cost about \$15,000. We have about finished the plastering and shall soon lay the flooring and fit the doors.

"There is sufficient on hand, I think, to finish this part of the building, with the exception—and they are large excep-



GIRLS' DORMITORY UNDER CONSTRUCTION.

tions—of the plumbing and heating. I have just had to ask authority of the Board of Trustees to borrow for this purpose. We estimate the plumbing will cost \$2,000 and the heating \$2,500. When these arrangements are complete I think we may call the building ready for occupancy, and we hope to be able to open it for use at the beginning of our new session at the close of September.

"In order to accomplish what the grant from the United Offering set on foot we have had to depend on the gifts of friends.

"When Mr. W. W. Frazier, of Philadelphia, visited the school in 1911, he saw the great necessity for the new dormitory building, since the girls were housed in a frame building, a number of them sleeping on the fourth floor which caused constant anxiety concerning fire. Mr. Frazier offered to give us \$1,000 if we would complete the whole building—central tower and both wings. This we have not yet been able to do and so cannot claim the \$1,000.

To complete the south wing we need \$7,500, including the \$1,000 promised by Mr. Frazier.

SEPTEMBER IN THE WOMAN'S AUXILIARY

WE are accustomed to think of September as the beginning of a new year of Auxiliary interest and work, but with each triennium it becomes also a time of near approach and special preparation for all October has in store. There are certain things, therefore, which we should have daily in our thoughts and prayers, and certain others which we have still to do.

Let us pray daily that the nearing sessions of the General Convention of the Church may be greatly blessed; that what in God's sight are first things may be first things in the sight of men, and that the work done along any and every line may all be united for the strengthening and enlargement of His Kingdom.

Let us pray that every organization meeting at the time of the convention may receive grace and guidance and do its part towards winning Christ's people to a more faithful service and drawing an ever-increasing number to know and love His Name.

Let us pray for our Triennial of the Woman's Auxiliary to the Board of Missions:

That its United Offering Service may be one of deepest reverence and entire devotion and thankfulness; that it may be approached with great solemnity, so that the silence in the Cathedral may be such that God's still, small voice may be heard within our hearts, making us ready for His Holy Feast:

That our triennial mass meeting may be aglow with love and earnestness and praise;

That we may bring to our business sessions loving, generous, tender and forbearing spirits, open and honest minds, a greater desire to know God's will than to have our own, a purpose to set forward the Woman's Auxiliary as a true and steadfast helper of the Board of Missions and of that work which the Board and its Auxiliary exist to serve.

That the study classes, conferences and meetings of every kind may be filled with a loving enthusiasm and fruitful of good result;

That, in this month of preparation, every one at work on the details which shall make the machinery of our Triennial run smoothly may be helped to bear all trials and difficulties, to find their work a joy, remembering that it is to bring pleasure and benefit to many who shall come from great distances and who have been looking forward to the occasion long;

That a special blessing may rest upon the last gathering, in parishes and dioceses, of contributions towards the United Offering;

That this Offering may be shared in by a larger number than ever before and be more truly than it has ever been a gift of abounding thankfulness;

That, with the gift of means, gifts of life may be offered freely for Christ's service in His mission field, and that more than ever the Woman's Auxiliary may become a means of influencing this precious gift;

That we may not hinder God's willing answer to our prayers by any holding back on our part in their fulfilment, adding to our prayers our constant thanks that He makes us workers together with Him.

SUGGESTIONS

Daily Prayer for General Convention and all the services and meetings in October.

A corporate Communion, where possible, in every parish branch, on some Sunday in September or on one of the September Feast Days—St. Matthew, the 21st, St. Michael and All Angels, the 29th (there is one diocesan branch of the Auxiliary which is preparing to keep this last day in all the parishes).

A meeting, where practicable, of every parish branch for the express purpose of praying for General Convention and the Triennial and explaining their purposes and opportunities.

Unless otherwise arranged for by the diocesan officers, a final collection of the United Offering and remittance to the diocesan United Offering treasurer, or other person appointed to receive it.

IMPORTANT REQUESTS

The branches that have not yet sent in their list of five appointed or elected representatives to the Triennial of the Woman's Auxiliary and their five alternates are asked to do so at the earliest possible opportunity.

Any diocesan branch that has not yet sent to the Secretary of the Woman's Auxiliary the report for the year 1912-13 and the officers' list for 1913-14 please do so immediately.

The contribution towards the United Offering from each diocesan branch should be placed in a check made payable to George Gordon King, treasurer, in an envelope on the face of which should be written:

Name of Diocese.....
 From Woman's Auxiliary, \$.....
 From Junior Department (of which....
 Babies' Branch) \$.....
 Total, \$

A duplicate of these figures may be enclosed with the check.

Be careful to remember these dates: October 7, 4-5 p. m. Quiet Hour, by Bishop Lloyd, in St. Michael's Church, 99th street and Amsterdam avenue.

October 8 and October 13, a. m. and p. m. Business sessions of chosen representatives.

October 9, 10 a. m., United Offering Service. The Cathedral, 113th street and Amsterdam avenue.

October 9, 2.30 p. m. Triennial Mass Meeting, Carnegie Hall, 57th street and Seventh avenue.

October 13, 8.30 p. m. Six drawing room meetings each to be addressed by two missionary bishops and a layman.

October 21, 10 a. m. A review of the Triennial; What the Missionary Thinks; What the Diocesan Officer Thinks; What the Secretary Thinks. 12 m., noon prayers and parting words.

THE AUXILIARY AT SCHOOL

Perhaps the most practically valuable part of the Triennial will be the time spent in study. This study will be of two kinds: Normal, in which leaders

will be trained to teach; conference and discussion, in which leaders will be prepared to meet their future work with a better understanding of its possibilities.

All classes will be held in St. Michael's Parish House, Ninety-ninth Street and Amsterdam Avenue.

The normal classes will be from 9.30 to 10.45 A.M.; October 10, 11, 14, 15, 16, 17, 18; subjects: China, Missions in the Bible, and the Junior Department. Miss Grace Lindley will have the oversight of these classes, and any wishing to join will please notify her of their choice as soon as possible.

The Conference classes on the Woman's Auxiliary and its Junior Department will be held from 11 A. M. to 12 M. on October 14, 15, 16, 17, 18 and 20. Some of these will be joint sessions of women and juniors led by the Secretary of the Woman's Auxiliary. Others will be sessions of women and juniors separately, the Secretary leading the former, the Associate Secretary the latter.

ONE MORE REQUEST

There are six sessions of the Auxiliary Conference class. Every member of the Woman's Auxiliary and its Junior Department who reads this is asked to send to the Secretary, if possible by September 15, a post-card with from one to six questions or problems on it, which to her seem most important to consider. If any bishop, parish priest or missionary would do this also, it would be considered a great help in judging how the six hours of our Conference classes may be most usefully employed.

THE OPENING CONFERENCE OF DIOCESAN OFFICERS

The opening Conference for the year 1913-14 will be preliminary to the Triennial and held on Thursday, September 18, at 10.30 A. M. It will be preceded by the Holy Communion at 10 o'clock and will close with noon-day prayers in the chapel of the Missions House.

THE JUNIOR PAGE

BITS OF NEWS FROM JUNIOR BRANCHES

The Annual Meeting of the Nebraska Juniors, by Margaret Hilliard:

The attendance and enthusiasm were greater than ever, and the representation of older girls was much larger than before. I begin to see a little light in that direction now. One of the guilds has really taken hold of missions after a very lukewarm attitude through the winter, and this I attribute to the annual meeting where they heard the reports of the enthusiastic branches.

Our box sent to Santee Agency was most enthusiastically appreciated, the Brownell Hall scholarship at St. Mary's, Shanghai, assured and paid for one year, and our total of contributions over \$500, \$100 more than last year.

We gave the play, "The Brightness of His Rising," but owing to the disturbance caused by our terrible tornado it was not quite so well done as "The Little Pilgrims" two years ago. Indeed at one time I felt as if it would be impossible to undertake an annual meeting, as everything was so disorganized, but even the Juniors from the Good Shepherd responded enthusiastically to the call, and they had, nearly all of them, been in the heart of the storm.

From Louisiana:

Mrs. W. J. Suthon, the director of the Babies' Branch in Louisiana, writes that her former branch of Little Helpers in Hammond has joined the Junior Auxiliary and the leader has organized a new branch with all new members.

From Dallas, Texas:

"Here at St. Matthew's our oldest Juniors, young women, both married and single, gave up Junior work at the last Junior Annual, June, 1912. We have 'sorter' stuck together this year, doing little on account of sickness, etc., but this week at the Diocesan Woman's Auxili-

ary annual meeting we affiliated as a new branch — St. Matthew's Cathedral Woman's Auxiliary, No. 2—and made our pledges for the year as such. We thought it best to do this as a branch, for in merging into the Woman's Auxiliary proper many of our young women would have left us. Now we are still the same organization, only 'grown up.'"

From Cuba:

The Junior Auxiliary of Havana, Cuba, sent twenty-five dollars to be used for the little girls' day school in Hankow, China, saying that it gave them great pleasure to send this gift.

From Western New York:

The Juniors of St. Paul's and the Earnest Helpers of St. Mark's, Rochester, N. Y., had a doll feast. Their leaders wanted to awaken interest in Japanese study among their Juniors and so planned this feast. The girls each brought her favorite doll, and all were dressed in Japanese clothing. They had rice and chestnuts for refreshments and sat on the floor, using chopsticks. Each little girl handed her doll to a Junior leader, telling her something about it, and they were placed in rows on shelves. One doll was going to a mountain white child and we named her "Peachblossom."

Miss Harnett writes *from Ketchikan*, July 11, 1913:

"I want to tell you a little about our Junior work. The white girls have met once a week to hold service and sew for missions. I have read the 'Honorable Little Miss Love' to them, which they thoroughly enjoyed. Their work was started by Deaconess Smart. As the last box was begun with the mission at Anvik in mind, we completed the work and have just sent two parcels to Anvik, valued at eight dollars each. Will you please give us the name and address of some mission for our work this fall? I would like to correspond with the worker there before starting the work again, so as to be sure to make suitable things."

A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

- | | | | |
|------|---|---------|--|
| | Africa | | United States |
| | A Sojourner in Liberia. | 1204 | The Church in North Dakota. |
| | Alaska | 1208 | Wyoming: The Last of the West. |
| 805 | The Borderland of the Pole. | | Miscellaneous |
| | Brazil | 50 | Prayers for Missions. |
| 1402 | *Our Farthest South. | 51 | A Litany for Missions. |
| | China | 52 | Mid-Day Intercession for Missions. |
| 11 | Our Foreign Medical Work by Women Among Women. | 912 | Four Definitions. |
| 18 | The Training School for Bible Women, Hankow. | 941 | How Can I Give to a Particular Object and Yet Give to the Apportionment? |
| 20 | The Bible-Woman in the China Mission. | 944 | Women in the Mission Field. Bishop Graves. |
| 22 | The Training School for Bible Women, Shanghai. | 945 | Mid-Day Prayer Card. |
| 203 | St. Mary's Orphanage, Shanghai. | 946 | How to Volunteer. |
| 204 | For the Girls of China. [St. Mary's Hall, Shanghai.] | 956 | The Why and How of the Missionary Budget. |
| 205 | Why? Answer Given Within. [The Needs of St. Mary's Hall.] | 978 | A Few Facts. |
| 247 | Practical Ideals in Medical Missions. Dr. Jefferys, 10c. | 979 | Things Accomplished. |
| 258 | Business Side of Missions. | 980 | Does It Pay? |
| 268 | *Mid Wars and Tumults. [Boone University.] | 981 | The Apportionment, How to Treat It and How to Meet It. Rhinelander. |
| | Honolulu | 1103 | Concerning Specials. |
| 1007 | *The Cross Roads of the Pacific. | 1105 | How Shall I Vote? |
| | Japan | 1106 | Churchmen in the Laymen's Missionary Movement. |
| 324 | The Nippon Sei Ko Kwai. | 1107 | Diocesan Committee on General Missions. |
| 325 | The Christian College and Moral Leadership. [St. Paul's, Tokyo.] | 1108 | Missionary Committee. |
| | Mexico | 1109 | Forward Movement. |
| 1600 | Mexico: The Land, the People and the Church. | 1110 | It Won't Work With Us. |
| | Negroes | 1112 | Is There Any Substitute for the Organized Canvass? |
| 709 | The Church Among the Negroes—The American Church Institute for Negroes. | 1114 | The Forward Movement in a City Parish. |
| 710 | St. Augustine's School, Raleigh, N. C. | 1115 | Suggestions to Leader in Every Member Canvass. |
| 711 | The Black Man's Need. | 1117-19 | Pledge Cards—Forward Movement Sets. |
| | The Philippines | 1120 | Weekly Offerings for The Church's Mission. |
| 407 | The Cross, The Flag and The Church. | 1121 | A Message to Men. |
| | | 1301 | Why Believe in Foreign Missions? |
| | | 3055 | Catalogue of Publications. [Educational Department.] |
| | | | The Sunday School |
| | | 1 | Ten Missionary Stories That Every Young Churchman Should Know. 10c. |
| | | 2 | A Litany for Children. |
| | | 3 | The Sunday School Offering. |

THE WOMAN'S AUXILIARY

- 8 A Message to a Weak Branch.
 - 10 Prehistoric Days of the Woman's Auxiliary.
 - 13 How Can I Help?
 - 14 Why Should I Be a Member of the Woman's Auxiliary?
 - 15 Sweet Army (a story for those preparing a missionary box).
 - 16 A Bit of History. 5c. each; 50c. per dozen.
 - 17 A Cause for Thankfulness and a Fresh Campaign.
 - 19 An Auxiliary Campaign.
 - 21 On the Window Shades.
 - 23 Some Thoughts for the New Year.
 - 24 Lessons on the Woman's Auxiliary.
- United Offering**
- 2 The United Offering. What It Is.
 - 4 Who and Where Are Our United Offering Missionaries.
 - 5 The Mighty Cent.
 - 6 Giving Like a Little Child.
 - 8 An Offering of Life.
 - 10 Our Gift of Thanks.
 - 12 A Study of the United Offering.

THE JUNIOR DEPARTMENT

- 1 What It Is; Where It Should Be; How to Organize It.
- 2 One Army—Two Departments.
- 3 Junior Pamphlet No. 1. On Prayer.
- 7 Suggestions for Junior Missionary Study.
- 8 The Kingdom: A Missionary Catechism.
- 25 The Sunset Hour. A Missionary Play 5c. each; 50c. per dozen.

United Offering

- 12 Juniors and the United Offering.
- 13 The Youngest Juniors and the United Offering.
- 16 October 9, 1913.
- 17 Young Women and the United Offering.

Babies' Branch

- 60 The Origin of the Babies' Branch.
- 21 The Babies' Branch—To the Members.
- 22 Little Helpers All Aboard!

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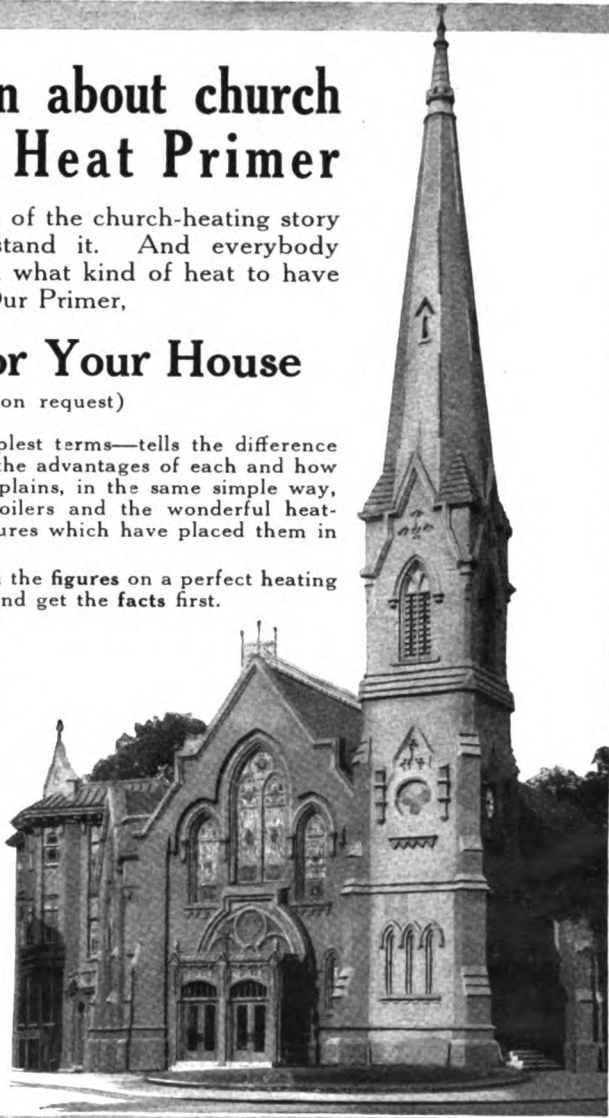
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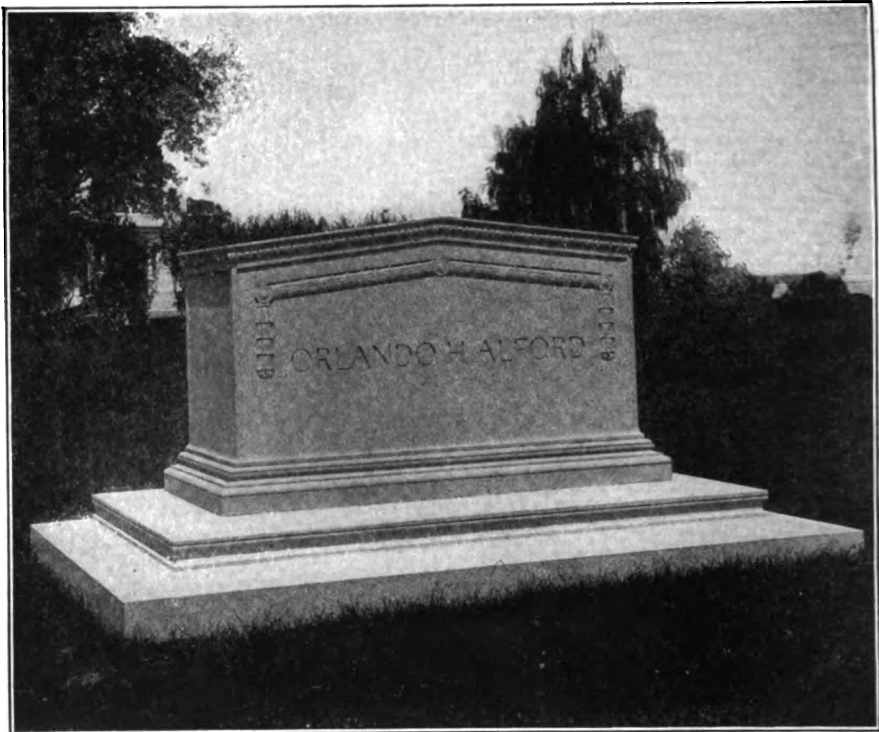
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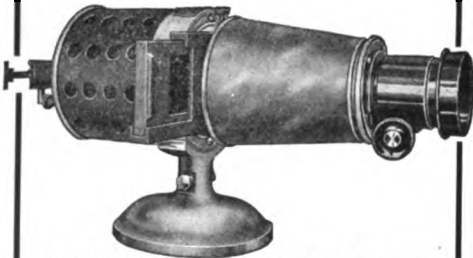
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AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLESON, Associate Editor

CYRIL D. BUCKWELL, Business Manager

October, 1913

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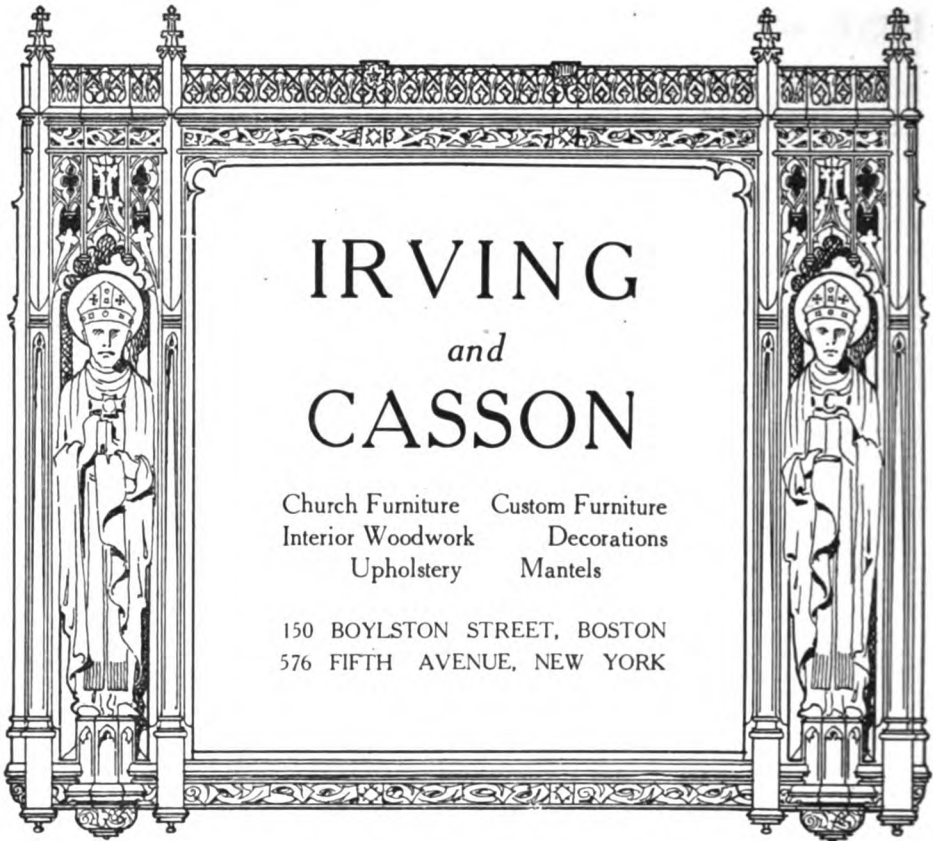
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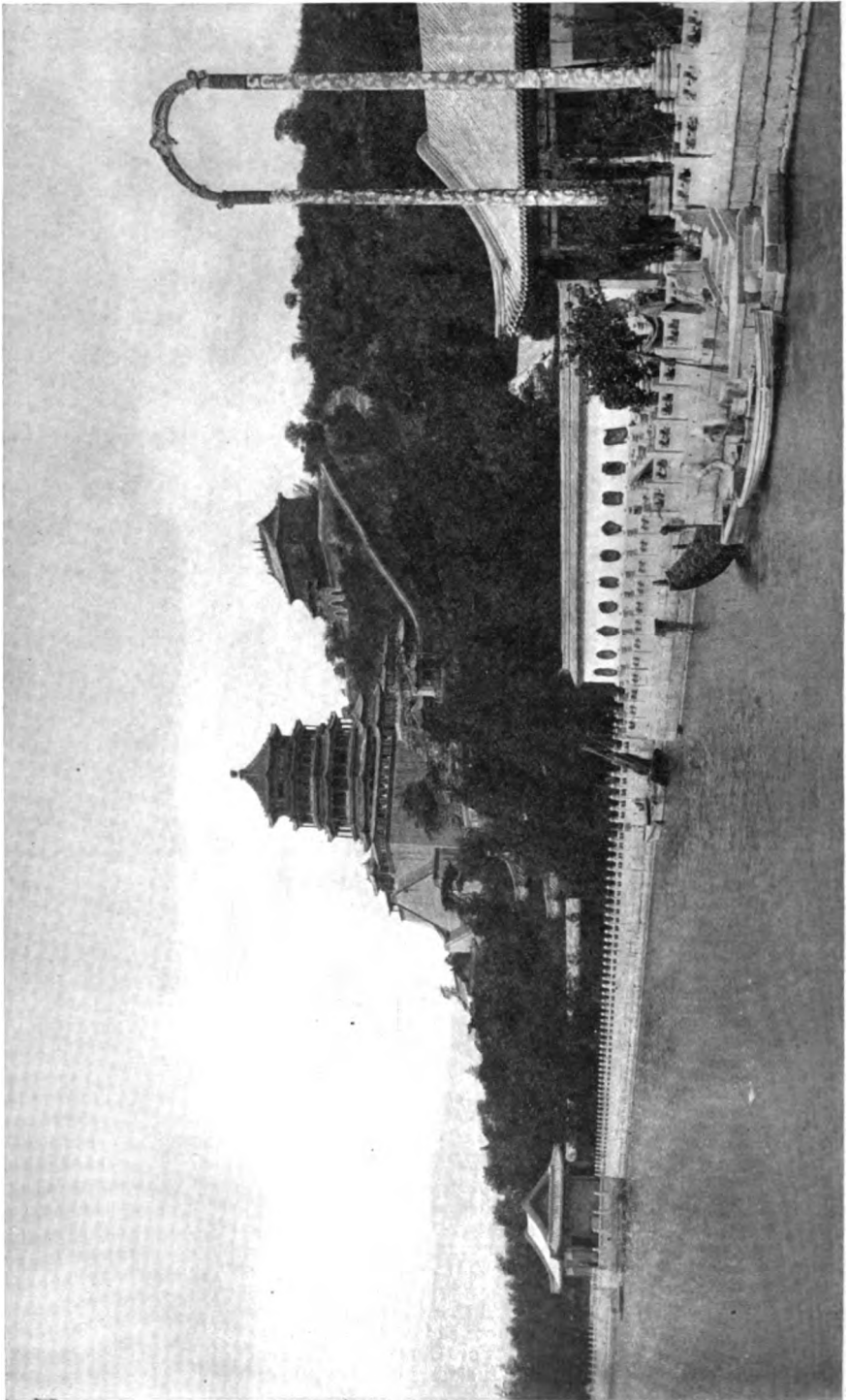
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IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Mis-sions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



THE IMPERIAL SUMMER PALACE NEAR PEKING, CHINA

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII **October**, 1913

No. 10

THE PROGRESS OF THE KINGDOM

THE illustration on the cover of this issue has a peculiar interest. It shows the "Church Wagon," which summer by summer has toured the sparsely-settled portions of Wyoming, carrying the Church and her services to the scattered dwellers. One or more clergy have formed the crew of this "prairie schooner." Sometimes a rector from the East volunteers for service and passes a vacation which is at once a physical joy and a missionary inspiration. The present rector of a large New York parish had this experience three years ago, and believes that it gave him a juster understanding than he ever before had of the problem of domestic missions.

The physical difficulties of the domestic field are not often appreciated by those who live in closely-settled parts of the country. In section after section there is no one center large enough to justify the permanent residence of a priest. If work is done it must be by a man of wandering foot. And here at once the problem of transportation must be faced. Are we perhaps approaching the time when the Church will make better use of some of the modern inventions, and when the automobile and the motorcycle will be

counted, not as luxuries, but as helpful adjuncts and practical necessities in administering our mission work? Some of our far-seeing leaders believe this.

The Temporary Church preceding is the question of providing a place for service in a new western town. In the beginning—as the Church is frequently the last to enter—we must often accept the hospitality of the Methodist, Presbyterian, or some other house of worship. A handful of Church people gather; others are interested. A church home is essential if a church family is to be developed, for one cannot set up house-keeping in a stranger's parlor, however cordial the hospitality shown by the host. Yet there is not strength enough in the little town to justify a permanent building at the inevitable expense. It must either be a gift from outsiders or a large debt must be incurred.

Nor is this the only feature which gives pause. It must not be spoken aloud in the hearing of the townsfolk, but the missionary bishop cannot help questioning the future of the town. Has it the glowing prospects which its inhabitants claim for it? Will it be a useful center for the Church's future development? If so, a generous expenditure, or even a considerable indebtedness may be justi-

fied. But suppose the expected railway does not come, or the industrial development is delayed? The result may be that the Church has a considerable investment in a stagnant hamlet, where a permanent building must remain unoccupied, or is opened only for an occasional service.

An attempt is being made to solve this problem by the use of another type of traveling church—the portable building, sufficiently substantial for every immediate need and durable for years if necessary; but so constructed that it may with small difficulty be removed to a new site, either in the same or another town.

Wyoming has its Church wagon, North Texas is trying out the motorcycle and the Church tent, as described in a former issue of this magazine, and now Eastern Oklahoma contemplates the use of portable church buildings. The outcome will be awaited with interest.

WHEN the great wind of last Easter evening tore through the city of Omaha and the floods of the following week carried death

Larger Offerings and destruction from Mid-West- through a large ern Dioceses part of the Ohio

Valley, many people said these stricken dioceses and congregations must be counted out in estimating the probable missionary income for the year. That seemed plausible enough, but those people did not understand the best spirit of the Churchmen of the Middle West. The record of the Board's treasury shows that all but one of these dioceses have given more for the fiscal year 1912-13 than for the year preceding. And the decrease in that one diocese is less than \$30. It is a fine accomplishment. It is worthy of the spirit of the pioneers, who in the face of almost incredible difficulties and of still more incredible indifference, if not opposition on the Atlantic seaboard, laid the foundations for the Church in the West.

What the Church Has Done for the Storm-Swept Dioceses

These larger gifts have been made in spite of the fact that many congregations are seriously impoverished, and must for years struggle to regain their former standing and equipment. The Board of Missions is grateful for the gifts made through it, through *The Churchman Fund*, *The Living Church Fund* and direct to bishops and clergy to relieve these pressing needs.

In all about \$20,000 has passed through the treasury of the Board. But this is less than one-third of the amount needed to repair damages, replace destroyed churches and help for the time being in the support of clergy of impoverished parishes. Surely people who have co-operated so splendidly in the common enterprise of the Church, deserve further help in the special difficulties now confronting them.

LAST summer the Church in Alaska celebrated the twenty-fifth anniversary of the Rev. John W. Chapman's entrance upon his missionary work in that jurisdiction, with a gathering and a presentation, which were described in our columns.

Robert Macdonald Archdeacon of the Yukon

The same year marked the fiftieth anniversary of the beginning of missionary labor in what is now the interior of Alaska, although at that time Alaska had not been acquired by the United States, and was known as Russian America. The man under whom that beginning was made died at his home in Winnipeg on the 27th of August, in the eighty-fourth year of his age. Those who are familiar with the life and labors of Robert Macdonald, D.D., sometime Archdeacon of the Yukon, make unhesitating claim of a place for him among the very greatest missionaries of the Church of God. He is ranked by them with Livingstone and Hannington, with Patterson and Moffat and Schwartz.

Traveler and Translator

In 1852, when Robert Macdonald reached the Yukon by way of the Mackenzie and Porcupine Rivers, the Hudson Bay Company's servants at Fort Yukon were the only white men in the country, save a handful of Russians at Nulato, five hundred miles away. He set about the evangelization of the natives, living perforce as the natives lived, traveling as they traveled. Dried fish and dried meat constituted his sole subsistence, a birch-bark canoe his sole summer vehicle. In this fragile and unstable conveyance he made journeys of many hundreds of miles, supplemented by sled journeys in the winter; he penetrated even to portions of the territory that are still considered remote, and brought the first tidings of our Lord Jesus Christ to many of the tribes of the interior.

In the course of his journeyings, both on the Yukon and the Mackenzie Rivers, he found time for the stupendous task of translating the whole Bible, the Book of Common Prayer and a number of other religious books into the native tongue, first reducing it to writing and extracting its grammar. He gave the people who speak the Takuhd tongue a written language, and he dignified that language with the great literature of the Scriptures and of worship.

The Debt of the American Church

The English Church Missionary Society continued its labors amongst the natives of Alaska, until—late indeed in the day—thirty years after the purchase of the country by the United States, the American Church sent a bishop into the country and assumed its duties therein. Bishop Rowe and Archdeacon Stuck, and all those who have labored amongst the natives of the Upper Yukon, have borne repeated and emphatic testimony to the influence which Archdeacon Macdonald and his

fellow-workers exerted throughout that region. We have but watered where these great, but almost unrecognized pioneers, planted.

In almost all the "summaries of history" which have been written of Alaska—in the government publication and in Major-General Greely's *Handbook*, much has been said of the early missions of the Greek Church along the coast. The archives of Russia have been searched for the stories of priest and archimandrite who braved the rigors of the country and the perils of the voyage to reach it. But the name of the great man who died last August, full of years and labors, is almost unknown outside the Canadian Church. Yet he was, perhaps, the greatest of all Alaskan missionaries. None other has approached the extent of his translations—still in daily use amongst the people for whom he made them. None save Bishop Rowe has exceeded the range of his travel; none the apostolic fervor and sublime self-denial of his spirit. Even in his retirement of superannuation at Winnipeg his labors did not cease; only last year he published his *Grammar and Lexicon of the Takuhd Language*.

He was buried by the Archbishop of Rupert's Land in the beautiful churchyard of the Cathedral at Winnipeg, on the 30th of August, in the presence of all the clergy of the Provincial Synod there assembled. The American Church lays this belated tribute upon his grave.

IN an editorial summary, a year ago, of an article in the *International Review of Missions* upon the work of the Church of Eng-

A Memorial from Liberia

land in West Africa, we referred to a resolution adopted by a conference of Church of England bishops—two of them being Africans—with regard to the early formation of a Province of West Africa. We expressed the opinion that in view of the history of the Anglican Communion in West Africa such a pro-

posal was wise and statesmanlike. We pointed out that the proposition to create such a province immediately raised a question with regard to the relation to the plan of the American mission in Liberia. Liberia, as those who carry the missionary map of Africa in their mind's eye will remember, is wedged in between a number of Church of England dioceses. We remarked that some might think the plan could be more speedily realized if ecclesiastical jurisdiction in Liberia was exercised by the Church of England. That such a transfer to the Church of England should be made had been suggested from various quarters some time previously. We pointed out reasons why it would be difficult for the American Church to assent to such a transfer, but said that if a cession of jurisdiction would further the development of the Church in West Africa, even the closest ties should be severed.

The members of the convocation of the Missionary District of Cape Palmas have, we regret to learn, been seriously disturbed by our summary and comment. A committee, appointed to prepare a memorial to the Board of Missions and the General Convention upon the subject, has issued a pamphlet giving three main reasons why it calls "the proposed transfer"—although **THE SPIRIT OF MISSIONS** made no such proposition—would be undesirable.

The memorialists feel that the transfer of ecclesiastical jurisdiction would be opposed to the ideal influencing the founders of the African mission, and "out of consonance with their spirit, purpose and intention." In the second place it is feared that any connection with the Church of England would, because of its national character, be disadvantageous to the political future of Liberia. But, the memorial continues, even if ecclesiastical connection with the Church of England did not produce undesirable political consequences, it would tend to render the Church unpopular. To call the mission the "Church of England in Liberia" would be to give

it a name—"most obnoxious to our people generally. To them it would seem that we were bringing England in Liberia." Such, in brief, is the argument of the memorial. But, as we pointed out in our September issue, there is no indication that the Church of England cares to entertain a proposal to accept ecclesiastical jurisdiction in Liberia, even if it should be made by the American Church.

THE Rev. H. Percy Silver, who for three and a half years has done most effective work as secretary of the Seventh Missionary Department, has been appointed to the chaplaincy at West Point and has accepted the position. His resignation as Department Secretary was presented to the Board of Missions to take effect on October 1st. While universal regret will be felt in the Seventh Department, and by all who are interested in missionary work, the Church will nevertheless be glad that so influential and important a position as the chaplaincy at West Point should be thus worthily filled.

WE are glad to call the attention to the plan which is being put in operation in this issue, whereby an article appears which

Missionary Lessons

may be made the basis of mission study work in the middle and senior classes of Sunday Schools, in auxiliaries, mission study classes, etc. The Rev. W. E. Gardner has arranged a suggestive outline of the sort so successfully used two years ago. The series on "Christian Lives in China" will thus not only have distinct literary value as magazine articles, but will, we hope, become particularly useful in the field of mission study. They will present a type of information nowhere else available in just this form, and will be written by leading missionaries and others familiar with the field in China.

FOR the first time since 1909 the Board of Missions is able to report that it has closed the fiscal year without adding to the accumulated deficit.

Last Year's Income Pays Appropriations Thousands have been praying and working for this result. God has honored their prayers and labors. The income has exceeded the expenditure by a very narrow margin, it is true, but when the accounts for the last fiscal year come in from the

distant missions the excess is likely to be slightly larger than at present. There are always some "lapsed balances"—that is, items which for one reason or another have not been used for the purposes for which they were appropriated and which are, therefore, covered back into the treasury. The margin may be small, but it is a balance on the right side. That is the great and cheering fact.

The following table shows in detail the sources and amount of the income available to meet the appropriations.

Offerings from congregations.....	\$645,635.41	
Offerings from individuals.....	85,296.20	
Offerings from Sunday-schools.....	175,734.71	
Offerings from Woman's Auxiliary.....	92,477.33	
Offerings from Junior Auxiliary.....	19,943.40	
	<u>\$1,019,087.05</u>	
Minimum asked for from the foregoing sources.....		\$1,313,670.00
Failure of income to meet the minimum asked for..		294,582.95
Available from Woman's Auxiliary United Offering to meet the expenditures of the last fiscal year....	85,454.09	
Interest on invested funds.....	82,800.71	
Miscellaneous items.....	6,161.49	
Income from legacies at the discretion of the Board available to meet the expenditures of the year....	<u>140,213.01</u>	
		<u>\$1,333,716.35</u>

Comparing these items with the corresponding items for the preceding year we find increases and decreases as follows:

	Increase	Decrease
Offerings from parishes.....		\$1,250.19
Offerings from individuals.....	\$6,310.34	
Offerings from Sunday-schools.....	8,484.35	
Offerings from Woman's Auxiliary and Junior Auxiliary.....		5,402.02
Available from Woman's Auxiliary United Offering to meet the expenditures of the last fiscal year.....	2,237.26	
Interest on invested funds.....		840.22
Miscellaneous items.....	1,405.65	
	<u>\$18,437.60</u>	<u>\$7,492.43</u>

The net increase in income to meet the appropriations was therefore \$10,945.17.

Some Less Welcome Facts Gratifying as it is to know that the existing deficit has been reduced rather than increased, a study of this table reveals two or three unwelcome facts. There has been a decrease in the offerings from congregations. The amount is only \$1,250, but is on the wrong side. It is all the more disconcerting because the number of contributing congregations for 1912-13 was 5,866 as compared with 5,719 for the preceding year. We are writing before it has been possible for the treasury to complete the annual

tables of gifts. Doubtless they will reveal the fact that a good many congregations, large and small, failed to sustain their previous standard. In the meantime it is comparatively easy to account for the decrease of \$1,250 in the whole country by the single fact that the offerings from the diocese of New York fell off \$11,000. If the congregations of that one diocese had given for the last year as they gave for the year 1911-12, the total offerings from congregations throughout the Church would have shown an increase of nearly \$10,000 instead of the present small decrease.

The Decrease in Woman's Auxiliary Offerings

Then there is the falling off of \$5,400 in the offerings credited to the Woman's Auxiliary. It is not characteristic of the Auxiliary to slip backward. Possibly the valiant effort of the branches to make an unprecedented united offering has interfered with the steady yearly giving for the appropriations. It may be that money really given by the Auxiliary has, through inadvertence, been forwarded to the Board as coming from the congregation as a whole, and has been credited to it rather than to the Auxiliary. Whatever the case may be, we feel certain that this slight backward movement will be checked.

The Reduced Interest Income

The smaller income from invested funds does not mean that some of those funds have mysteriously disappeared. The Board has never in its history lost a dollar of trust funds. Nor have interest rates fallen appreciably. The reduced interest income simply means that because of delayed remittances from the congregations the Board was obliged to use a larger amount of its Reserve Deposits. They were withdrawn temporarily from the class of interest bearing funds and used to meet payments as they came due. The Board might have sent word to bishops and missionaries at the front: "We know your quarterly salaries are due, but the offerings from the Church are insufficient. Therefore we can send you only a fraction of what is due you." It is easy to imagine the dismay that such a message would cause among those who at best live upon modest incomes. Is the Board wrong when it declines to let the missionary suffer?

Larger Individual Gifts

But on the other hand, the table shows a promising increase of \$6,300 in individual gifts. This speaks of personal devotion and

justifies the Board's conviction that there are many people who can give more than their due share of the amount apportioned to the parish, and that there are some at least, who after having given a suitable amount as members of the congregation, desire to make an additional personal gift direct to the Church's treasury. We hope to see the time when offerings from individuals will at least equal the offerings of the congregations.

The Undaunted Sunday Schools

And then there is the fine gain of \$8,500 in the gifts of the Sunday schools. Year after year, with remarkable steadiness, the young people do their part. If it had not been for the love and enthusiasm that found expression in the giving of nearly \$176,000 the Church's Mission would have been terribly retarded.

How the Legacies Saved the Day

One further fact must be frankly faced. It was the legacy income that saved the Church from further deficit. The total from this source given at the discretion of the Board was \$140,213.01. This is \$50,000 more than for the preceding year and about \$40,000 more than the average legacy income. Had it not been for that increase there would have been an added deficit of fully \$50,000. For years the Board has been stressing the principle that the appropriations for the year ought to be provided for by the gifts of the living, so that legacies may be used for enlarging and improving the missionary equipment at home and abroad. The Board was eager this year to use at least one-fifth of the legacy income to purchase property in the domestic field. In the face of existing conditions it felt that it must apply all the legacies at its discretion to the appropriations. Once again we ask all to aid in realizing the policy: "The living work supported by the gifts of living people."

Some Departmental Figures.

A study of the diocesan and departmental returns shows that there has been much variation from the figures of 1911-12. The departmental totals show small increases in all departments save Nos. II and IV.

In Department I, Massachusetts has well sustained its previous record for willingness to advance, by a fine gain of \$4,000. Unfortunately this is offset by Connecticut's decrease of exactly the same amount. Maine and Western Massachusetts increased their gifts, while New Hampshire and Rhode Island fell slightly behind. As a result there is a net gain in the department of \$1,200.

In Department II, Newark leads the advance with a gain of \$4,000, with Long Island and New Jersey close behind with increases of \$3,000 each. Western New York, too, is in the advance column with a gain of \$800. The gains of these four dioceses just about counterbalance New York's overwhelming loss of \$11,000, so the department as a whole shows a decrease of \$3,000, of which Albany contributed \$2,000 and Central New York, \$1,000.

The loss in Department II is exactly offset by the gain of \$3,000 in Department III. The notable increases were supplied by Pittsburgh, \$2,000; Southern Virginia, \$1,000, and Washington, \$1,000. Smaller gains in other dioceses made up another \$1,000, so that in spite of Virginia's decrease of \$2,000, the department as a whole advanced slightly on last year's figures.

The total gifts from Department IV are almost identical with those for the preceding year, with Alabama giving \$1,000 less and Atlanta \$1,800 less than formerly. Kentucky's gain of \$1,000, supplemented by smaller increases in other dioceses, saved the day.

Department V increased \$1,400 through the larger offerings from Indianapolis, Michigan and Southern Ohio, supplemented by smaller gains in other dioceses. Unfortunately Chicago

decreased \$2,000 and Milwaukee nearly \$1,000.

Department VI shows a total of \$500 in the increase column, though the gain in South Dakota alone was \$1,000. A number of small decreases cut that promising advance in two.

Department VII, with an increase of \$2,900, made a larger proportionate gain than any other department. Texas increased nearly \$1,900, Kansas City a round \$1,000, and Missouri, \$500.

From the Pacific Coast, Department VIII sends a message of progress. The total gain is just over \$2,000, the most notable instances being Oregon's \$1,000, Alaska's \$800 and California's \$700.

The foreign missionary districts, not to be outdone, have increased their gifts \$500, or nearly 10 per cent. as compared with the preceding year.

Completed Apportionments.

The congregations completing the apportionments for the last fiscal year total 2,746, a fine gain of 340 as compared with the preceding year. The number of dioceses and missionary districts completing the apportionment is approximately the same as for 1911-12. The departmental record is as follows:

In Department I: Maine, Massachusetts, Rhode Island and Western Massachusetts.

In Department II: None.

In Department III: Pennsylvania, Virginia and West Virginia.

In Department IV: East Carolina, Florida, Kentucky, North Carolina and South Carolina.

In Department V: None.

In Department VI: Montana, North Dakota, South Dakota and Western Colorado.

In Department VII: Texas, West Texas, Eastern Oklahoma, New Mexico, North Texas and Salina.

In Department VIII: Alaska, Arizona, Idaho, Nevada, San Joaquin and Utah.

In the Foreign Field: Africa, Cuba, Hankow, Kyoto and Shanghai.

THE SANCTUARY OF MISSIONS

INTO THE DEEP

*"Launch out, O fishers, from the shore,
Nor by the pebbles marge begin;
Let daring faith adventure more,
And thus the sure abundance win;
Great shoals are not where shallows
sleep,
Let down your nets into the deep!"*

*"The nets are old and patched and
brown,
Much torn and battered by the sea;
Forsaken, when for mending strown,
The day Love beckoned, 'Follow
Me!'
Behold them, Lord, a worthless heap,"
"Let down your nets into the deep!"*

*"All night and nothing? Even so!
Forlorn, dismayed, unsatisfied,
Launch out, to certain triumph go;
God's ocean treasures, vast and wide,
Such magnitudes of mercy keep—
Let down your nets into the deep!"*
—From "Songs of the Kingdom" by
Mary Rowles Jarvis.

THANKSGIVINGS

"WE thank Thee"—
For the record of the past
year in enlarged gifts for the extension
of the Kingdom. (Page 659.)

For the noble life and heroic service
of Robert Macdonald, Archdeacon of
the Yukon. (Page 656.)

For loving service tendered to chil-
dren in thy Name. (Pages 686, 701.)

For the opportunity offered to the
Church in the meeting of her General
Convention to show forth thy praise
and set forward thy Kingdom.

For the steady and consistent ad-
vance made by the children of the
Church in their gifts for her exten-
sion. (Page 660.)

For the loving devotion shown in
the lives of simple folk who have
found thee. (Pages 674, 696.)

We thank thee for opportunity and
endowment; we pray thee for loyalty
and love.

INTERCESSIONS

"WE pray Thee"—
To give to the General Con-
vention of thy Church vision and
steadfastness, zeal and consecration.

To guide with thy Spirit the choice
of new leaders for the missions of thy
Church.

To bless and strengthen our work
among the mountains, that we may
teach thy children to lift up their eyes
unto the hills from whence cometh
their help. (Page 663.)

To increase the gifts of Christians
for the needed equipment of thy
Church in Japan. (Page 667.)

To awaken thy Church to a better
discharge of her duty toward the stu-
dent life of the nation. (Page 689.)

To bless all educational efforts which
endeavor to make known the great-
ness of the Mission upon which the
Christ has sent his Church.

PRAYERS

For General Convention

REVEAL thy will, O Lord, to thy
servants, the bishops, presbyters
and laymen of thy Church in General
Convention assembled; and so direct
all their words and works that in them
thy holy Name may be glorified and
the bounds of thy kingdom enlarged;
through Jesus Christ our Lord. *Amen.*

For the Quickening of Christian Zeal

O LORD, our Saviour, who hast
said that to whom much is given
of him shall much be required; Grant
that we, whose lot is cast in so goodly
a heritage, may strive together the
more abundantly, by prayer, by alms-
giving, and by every other appointed
means, to extend to others what we so
richly enjoy; and, as we have entered
into the labours of other men, so to
labour that in their turn other men
may enter into ours; to the fulfilling
of thy holy will and to our ow
sal-
vation, through Christ our Lord.
Amen.



"Valle Crucis is a beautiful and restful spot."

IN THE VALE OF THE CROSS

IN the Vale of the Cross, among the Southern Appalachian mountains, three thousand feet above the sea, is located an Industrial School for the highlanders of that region. Because of its beauty and suitableness Valle Crucis was selected by Bishop Ives more than half a century ago as an educational center, in spite of the fact that it was then a journey of nine or ten days to the nearest railway station.

The valley is still fourteen miles from a railway, but the people have drifted thither and multiplied until it is today one of the most densely populated rural sections of the South. The four counties within comparatively easy reach of the school have a population of more than fifty thousand people, but not a single town of one thousand inhabitants.

The taxable values of these counties are not sufficient to support adequate schools, and these people need and de-

serve help for the education of their children. This is true of more than 150,000 children in the Appalachian mountain region of North Carolina. Of these over one-third are absolutely without school facilities. In these mountains of North Carolina more than 50,000 children of free-born American citizens have been without school buildings for a generation.

"Valle Crucis Industrial School" is a part of the Church's answer to this appeal of neglected childhood. Here, in the midst of farm land and timber tract 500 acres in extent, stand Auxiliary and Auchmuty Halls, together with several smaller structures.

This Vale of the Cross is a beautiful and restful spot. The slope reaching down to the valley is crossed and recrossed by rows of apple trees—sixty-five acres of them—while beyond, through the lowlands, Dutch Creek winds its graceful course, and round



AUCHMUTY AND AUXILIARY HALLS

about the valley are the great shoulders of the hills and the curves of the wooded mountains.

The school cares for more than one hundred mountain girls ranging from seven to seventeen years of age, half of whom have their home here; and it is indeed a home such as none of them have ever known. They come from their mountain cabins totally ignorant of the practices of domestic economy and with almost no intellectual training. Even the older ones must begin at the very beginning. But they bring with them some valuable traits: a desire to learn, a willingness to do any kind of service, and appreciation of kindnesses shown them; responsive natures and kindly hearts.

In the school they find an intellectual opportunity, and also a daily training in cleanliness, order and system which should enable them to rise above the crude conditions and dull drudgery in which their parents have lived. To this end a monthly schedule is carefully planned by which the girls themselves do in a large measure the household work of the school. From kitchen and

pantry to dining room and dormitory they pass in their round of duties. And the laundry—the necessary laundry with its hitherto unknown insistence upon personal cleanliness, is to all of them a familiar place. Four hours daily, except on Sunday and Monday, are spent in the class rooms and one hour in the study hall. They are also taught sewing, mending and basketry, and there is a regular course in domestic science. This leaves ample opportunity for household duties and healthful recreation.

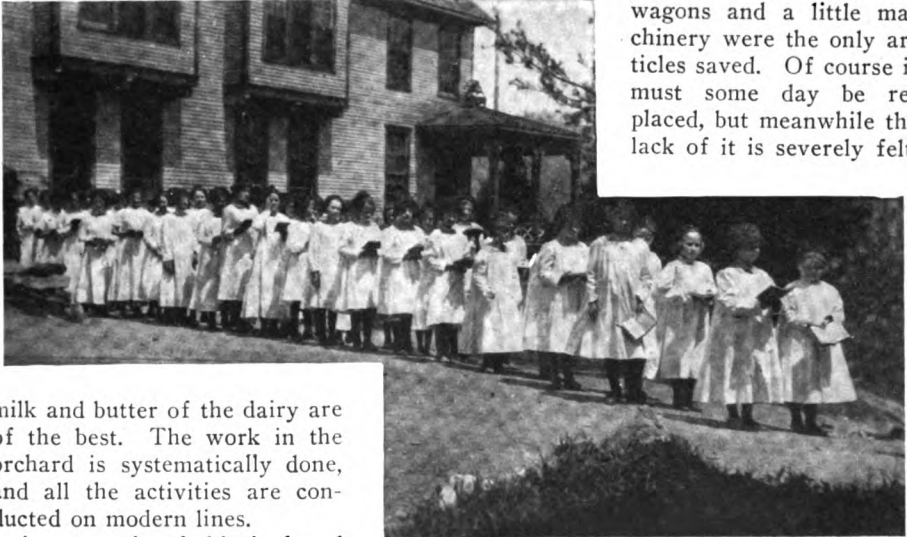
Outside of the buildings, on the school farm, the girls lend some aid, particularly in the season when the beautiful apples, which help pay so considerable a portion of the school's running expenses, are gathered and shipped. One thousand bushels of culls remained last year after all this work was done, and apples in every shape have a healthful and prominent place in the school's menu.

This simple and home-like life is permeated by the spiritual influence of the Church. Each day begins and ends with its simple service in the Prayer Room, and lips which have heretofore been strangers to Christian praise raise the

sweet hymns of the Church and join in her stately prayers. Baptism and Confirmation become, of course, a natural thing; and in the Junior Auxiliary and the Altar Guild there is training in Christian service. The study of the Bible is an important part of the educational course.

But Valle Crucis is not merely a school for mountain girls, it is also an interesting example of industrial activity among a people who greatly need such object lessons. The farm employs a goodly number of boys and men. The

factory where fine work was turned out; not only substantial and well-made wagons, but much repair work in steel and iron was done there for the countryside, as well as the shoeing of horses and mules. Every stick of timber, in the two buildings was prepared in the factory. Many of the chairs and tables, the pews, altar and other furnishings of the Prayer Room were made there. But just at the beginning of the apple harvest last fall there came a crushing blow. In less than thirty minutes the precious factory, together with its contents, was destroyed. Two wagons and a little machinery were the only articles saved. Of course it must some day be replaced, but meanwhile the lack of it is severely felt.



milk and butter of the dairy are of the best. The work in the orchard is systematically done, and all the activities are conducted on modern lines.

An example of this is found in the fact that an auto-truck was last year brought to Valle Crucis by the manufacturers in order to demonstrate that it could be run over the rough roads. It was used in hauling apples fourteen miles to the railway and bringing back coal for the school. This resulted in demonstrating, beyond the shadow of a doubt, that more work could be done at less expense than that accomplished by teams and wagons. This year by having the truck at the very beginning of the apple harvest a great saving will be made in time and money.

There was, until last fall, a wagon

The girls in caps and aprons ready for Church

Another example of the enlightened progressiveness which prevails in this mountain valley may be found in the electric plant installed last year. A stream which for centuries had fallen idly down the mountain side was harnessed and set to work, and now all the heat and light is furnished without effort and at very little cost. The two school buildings, the chapel and rectory, the dairy, shop and power houses, are lighted by electricity. In laundry and kitchen are to be found modern electrical labor-saving devices, while in the



THE PACKING TENT AND THE APPLE CASES

dining room the tea kettle bubbles merrily over electricity. There are also twelve electric heaters which may be moved about, and used on those occasions when the balmy climate is a little less balmy than usual.

Explaining his purposes for Valle Crucis, Bishop Horner says: "The school at Valle Crucis is planned, in farm and industries, on a basis that will eventually make it self-sustaining. It is needless to go into details as to how this will be accomplished, but already enough has been done to show that the scheme is a practical one, and it is being carried out on practical lines. The orchards,

ing ten per cent upon all expenditures that have been made. This is made possible by a judicious use of the labor of the pupils."

Such is the work going on in the Vale of the Cross. Many children are being helped there, but it should be sheltering many more. The number might be much larger, except for the lack of the \$100 which is accounted the modest cost of maintaining and training a girl for the school year of eight months. Would that the Church might better understand the good things which are being accomplished in her name in this valley of the southern highlands!



THE APPLE-PICKERS OFF TO THE ORCHARD

dairy and farm are yielding, over and above home consumption, about half the support of the school. We have about fifteen hundred fruit trees old enough to bear, and excellent land on the farm suitable for an orchard of eight thousand trees. We have already expended \$40,000 in buildings and farm equipment. The school is now earn-



A CROWD IN KAWAGOE

"They right-about-faced, with the neglected puppet show in the background"

AN EMBASSY BUILDING OF THE KINGDOM OF GOD

By C. Gertrude Heywood

ONE often hears Japanese asking each other: "And what is your honorable country?" In other words, in what part of the country were you born? The place of one's birth is the place to which one is always loyal, if one is a Japanese. The place of my birth in Japan—at least the place where I learned to talk—was Kawagoe, and through loyalty to my first home in this land I am writing now to plead for a generous response to the need for a new church building in Kawagoe.

And what is Kawagoe? Kawagoe is a town of about 20,000 inhabitants. And how Kawagoe ever grew to be a town, or why 20,000 people chose to live in such a town is—well, inexplicable. It is not on a river, nor was it on a railroad until a little branch road of the kind that runs every other Wednesday was extended there just because Kawagoe was there. I suppose the explanation of Kawagoe is the *daimyo* who used to have his castle

there. But then one has to explain the *daimyo*, and the only explanation I can think of for him is that he had to live somewhere. It may be guessed from this attempt to explain the *raison d'être* of Kawagoe, that it is lacking in attractiveness; and it is. It is a collection of streets lined with shops and shanties. The shanties are often much nicer inside than outside, but the outside of the shops is also their inside and vice-versa.

"What is there to see in Kawagoe?" we were often asked, and asked ourselves when guests came from Tokyo. But in Kawagoe, foreigners, residents or guests, were much more seen than seeing. There are a couple of old temples, one having some very respectable cherry trees around it. But let two or three foreigners try to visit them, especially at the time of a festival, and the temple and its surrounding booths lost all interest for the crowds of Japanese, and the foreigners quickly became the center of an at least interested, if not

admiring crowd. I once tried to take a picture of a group of typical country people watching a puppet show, but before I could snap it, the whole crowd had right-about-faced and my films showed them facing directly at the camera and its operator with the neglected puppet show in the background.

The town of Kawagoe is set down in the midst of a large plain; at one side are endless miles cut up into little watery rice-fields, and on the other the same amount of miles cut up into grain and vegetable patches, bordered in the dim distance by a blue mountain range. And all this surrounding plain is intersected and re-intersected by innumerable roads and lanes and paths, all of which lead respectively to almost equally innumerable towns, villages and clusters of farm houses. To put it another way, these roads all lead from these towns, villages and farmhouses to Kawagoe, for Kawagoe, although not the capital, is the largest town in the province of Saitama and is the center of a large agricultural district where rice, silk, and sweet potatoes are the chief products. It boasts of one large spinning factory, a few small factories of various kinds, a boys' middle school, a girls' high school and a prison.

And what about the people of this town? First as to numbers. A population of 20,000 makes quite a fair field for Christian work. But besides those living in Kawagoe, there are as many more in the districts around, to whom Kawagoe is the metropolis. They come there for various purposes. One is their trading. On certain days the street of the rice shops is filled with carts and horses, bags of rice and uncouth country men bartering with the town merchants. At certain seasons whole shops are given up to the buying of silk cocoons. The floors of these shops are piled high with stacks of the little white oval balls that have been brought in from the farmers of the whole district and from there these are sold in large quantities to the spinning factories, or at retail to

families who, in their own homes, spin a little silk either for sale or for their own use.

Every day the country people come in with various kinds of produce, vegetables, straw mats, etc. They come also for all their shopping; clothes, food supplies, farm implements, etc. And they come for the many religious festivals. These festivals were probably religious in their inception, but at present to the casual observer the only religious aspect of them is that they take place about some temple and that an occasional pious old person is seen throwing a copper into the temple money box, clapping his hands before his face and murmuring "*Namu ami dabutsu.*" Otherwise, one of these religious festivals resembles a very poor New England county fair. But if the purpose of worship is lost sight of, the desire for recreation is well to the front and the crowds of Kawagoe people are doubled by the visitors from the country who come by families and by villages.

This gives us some idea of the number of people to whom the Church in Kawagoe might minister. And now as to what kind of people they are. The preceding account has shown that the people of the town are largely small merchants, and those of the district around farmers. Perhaps the character of the townspeople as a whole can be understood best by a story that is vouched for as true.

When the present division into provinces was made early in the period of Meiji, and the capital of each selected, as Kawagoe was by far the largest town in Saitama, it was naturally settled upon to be the capital. The central government then proceeded to negotiate for the land for the government buildings. The patriotic, noble-spirited, far-sighted Kawagoeans thereupon showed their claim to all the foregoing qualities by asking such a high price and sticking to it that the government was obliged to establish the capital elsewhere.

Another fact that shows lack of pro-

gressiveness is that they have no newspaper. Twenty thousand in the town and as many more in the villages around and no one with enough push to start a newspaper! The chances are that even if started there would not be enough spirit to keep it going. Personal items are occasionally published by being written and tacked up at the entrance to one of the largest public baths. The coming of two foreign women to Kawagoe to live was announced to the public in this way.

Perhaps a few true stories will best reveal the nature of those whom the Church would seek to influence in this

would be willing to let us have her daughter for a small price. Our Japanese girl informed her that we were women but she refused to believe it. She was so importunate that we were obliged to turn back and leave her. On my return I hunted through the "Life of Dr. Verbeck" for what I dimly remembered reading, and found that fifty years before he had had such an experience, and I realized how little Western civilization, on its moral side, had influenced the people of that region.

There were other people, and these included some of the well-to-do and supposedly more intelligent citizens, who ac-



SUNDAY SCHOOL AT KAWAGOE IN THE MISSIONARY'S HOME

town. These are things that happened while Deaconess Ransom and I lived there, from 1904 to 1908. We arrived there during the Russo-Japanese war and one extreme explanation of our coming was that we were Russian spies. Perhaps a majority of the people thought that we were men. When we were walking in the fields one day an old peasant woman entered into conversation with the Japanese girl, who was acting as our interpreter and helper. This old woman fairly insisted upon our going with her to see her daughter and take her to live with us. She said it was a shame for two foreign men to have only one Japanese woman and she

accepted us for women, but could not explain our presence satisfactorily. They had never heard of women of our age being unmarried, unless they were cripples or defectives, so they concluded that we must be married. But instead of allowing us each a husband, they drew the conclusion that was nearest to their experience of life—that we were the two wives of one man in Tokyo, who, having tired of us, had sent us to Kawagoe to live so that he might peacefully acquire a third. This seemed to them not at all unusual or out of the way; and much more probable than that we were both unmarried and simply seeking to do some good in the world.

It was natural that they should settle upon this explanation for there were plenty of such cases among the people themselves. One of our acquaintances was the "unreal" wife of a man in Tokyo, whose real wife was her sister. A woman came to live near us and after a little we learned her story. She had married a younger son of a farmer's family in the country near by and they were living happily together. This son's older brother had a wife and children and was the legal inheritor of the farm and property. He died and the younger son was forced by his relatives and against his will to put away his own legal wife, of whom he was fond, and marry his brother's widow and become the stepfather of his brother's children. But he was fond of his own wife so he kept a separate establishment for her in Kawagoe. And no one thinks any the worse of him or others like him for doing the things they do. In fact, it is considered a sign of either poverty or lack of manliness to have only one wife and be true to her.

These are not idle tales, but actual facts, not told as gossip, but to show how great is the need here for a strong and patient teaching of the religion that insists upon the sacredness of the family, the worth of higher things than money and position and the truth that through Jesus Christ one may obtain the power to live a nobler life. And for the proper preaching and teaching of this religion must there not be a proper headquarters? There is much talk about appropriating more money for United States embassy buildings in foreign countries because some of the present ones are a disgrace to the great country which they represent. And what of the House of God in Kawagoe, which represents His Kingdom to thirty or forty thousand people who are strangers to that Kingdom?

It is small and shapeless, even compared with the shanties around it. The roof leaks and is past mending. The foundations are rotten and cannot be

repaired. The building is unsafe in even a small earthquake or a high wind. It barely holds the regular congregation; it does not "accommodate" them because it is as uncomfortable inside as it is unsightly out. It is impossible to hold any special services in it for it is too small. It is absolutely lacking of one single thing to make it look like a church or to make any one want to worship there. It is a difficult place for old and "hardened" Christians to worship in; it is more difficult for new Christians, and quite impossible for the undecided or inquiring.

The whole inside is entirely visible to people outside. In winter this does not matter so much, for the doors and windows are shut, but in warm weather it matters a great deal. I myself have suffered. I have sat and taken off my shoes before a large crowd collected at the door, and making various remarks as to the color of my hair, size of my nose and general appearance. "Oh, look at the *ijin's* feet! She has no toes!" is the remark that greets my fortunately holeless stocking feet as I step up into the white matted floor. Humorous? Yes, but not particularly conducive to reverence on the part of the assembled Christians inside to whom it is perfectly audible. Nor is it more so to hear as I kneel to pray that "the *ijin* has gone to sleep."

The windows on one side of the church open on a public thoroughfare. The passersby loiter at the windows and perhaps listen to the preaching and undoubtedly inspect all who are inside. The young student who has been interested by means of an English Bible class, and has ventured to church to learn more, hears his name spoken outside and various comments on his presence there. The next morning at school he is greeted with jeers and laughter at having joined the *Yaso*. Do you blame him if he does not come again?

Mrs. ———, the wife of the principal of a primary school, came over to the monthly meetings of the ladies and

professed herself interested and expressed a wish to come to church. She came! As it was summer the windows were open and filled with faces, including those of two men who had been drinking. The women always sit on the side away from these windows, but they are perfectly visible and the drunken men had many things to say about Mrs. ———. She not only never came to church again, but she also gave up the ladies' meetings. And she was not to blame. She had no faith. She wanted one and she was looking for it, but the Church had no proper place in which to foster it. As a place for street-preaching, the present site is good; as a place for worship it is impossible. And the building that is on this site is not only unfit for either purpose, but it is unsafe and would be unsightly as a cow-barn. This is the only house of God in the town of Kawagoe.

And why do not the Christians in the place give at least part of the money for a new building? The workers—clergyman, catechist and mission woman—with their families form a part of the congregation. Out of their meagre salaries, which have by no means kept pace with the advance of prices in Japan, they can barely support themselves and have to pinch to make their regular contributions. Four years ago there were only two other whole families in the church membership; one of them moved away and none has been added since. The other members are mostly wives who have no money except what they ask for from their non-Christian husbands, young men still dependent on their parents or just starting out in business or profession for themselves,

and the young girls who, as soon as they cease being dependent on their parents, will be equally dependent upon their husbands. There are no wealthy people in the church.

Is it right to expect a poor little congregation such as I have described to give anything but a most minute drop in the bucket of what is needed? And can you expect the townspeople to be very liberal towards the building of a church of a religion in which they themselves do not believe? They would say: "What is there in it for us?" Although Mr. Tai has great hopes of what some of the fairly well-to-do non-Christian men of the town will do, yet, I am sure, the bulk of the money for a new embassy building in Kawagoe, to represent the Kingdom of God, must come from the Church at home. And it must come quickly or the present building will tumble about the heads of the faithful worshippers and then the indifferent onlookers will say: "If this is the best Christianity can do, I'll get along without religion or be satisfied with Buddhism, which at least provides a respectable place of worship for its believers."



SOME KAWAGOE CHILDREN

HOPE DEFERRED

By the Reverend S. Tai

Mr. Tai is our Japanese priest at Kawagoe, and his statement forms a fitting sequel to the preceding article.

WHEN I first came to be the rector of the church in Kawagoe, ten years ago, I was often told by the people of the place that we Christians ought to get a new church. They said to me: "If you expect to make a success of your mission work here, there are two things that you must do first of all; put up a new church building and buy land for a burying ground. At present the church is so small and dilapidated and unsightly that no one would ever feel a desire to worship there. Also, we must all die sometime, and if we become Christians even when we are dead we cannot enter our former Buddhist temples a second time; neither can a dead man find a resting place for his own body. Therefore, there will be very few who will become Christians unless they can have two things, a fairly decent place in which to learn about the truth and the assurance of a decent burial after death."

They were not a few who said those things ten years ago and their number is much increased today. But at that time I thought the proper order was first to convert the people and then to see about a suitable church, so I did not pay any attention to these remarks. But as the years passed the need of a new church and a burying ground became more and more apparent to me.

In Kawagoe there are many temples and shrines, in themselves capable of awakening a spirit of reverence in the heart of the beholder. But the place where we Christians worship and would lead others to worship the true God is quite the opposite. In the first place it is very small, barely accommodating thirty people; and it is mean, shabby and ugly beyond description. When it rains the roof leaks generously, and when the wind blows moderately the little, squat shanty shakes and creaks on

its rotten foundations. It will not require a very big earthquake to bring the one House of God in this town down about the heads of His worshippers, and if such a thing should happen, what a great increase in respect there would be in the hearts of the 20,000 heathen for the Christians' God and the Christians' Church!

Often there are people who wish to hear about Christianity, but are ashamed to come to the church. They are ashamed, they say, not because it is Christian, but because it is so mean and shabby. They do not want to go to inquire or to learn in such an unsightly place of worship.

On this account we who are working here came to feel that the first essential in the plan of winning this city to Christ was a church building, larger and more suitable, and at least good enough to escape the criticism of being too bad even to enter. We decided that our first duty was to work and pray for help in raising such a building. In response to our efforts, four years ago we were able to buy the land for a new church. There was great rejoicing among our non-Christian friends as well as among the church members themselves. "Now, in a short time," we said, "a temple more worthy of the Lord will rise up above our house-tops and the light of the Gospel of Jesus Christ will shine out over the country around." Then those non-Christians who had from the first insisted upon this as our first necessity, stopped me when they met me in the street to congratulate me on the near realization of our hopes.

That was the way we felt four years ago, but now after four years have passed with no further advance, both joy and hope have died and the new church has ceased to appear at all in our conversation. For this reason both Christians and non-Christians have given



THE ONE CHRISTIAN CHURCH IN KAWAGOE

"An unsightly place of worship"

in to disappointment and discouragement, and the strength and influence of the Church is growing less and less every day.

Quite the opposite of this is true of the Buddhist temples and Shinto shrines. The people were stirred by the Russo-Japanese war to return with renewed vigor to the faith of their ancestors and both Shinto shrines and Buddhist temples have shown the results in the extensive repairs and rebuilding that they have carried out. We Christians have tried not to be outdone in the work of spreading the true Gospel. But the results of our work are poor, because we have no proper place in which

to carry it on. If we had a suitable building many opportunities would present themselves to us, and through lack of such a building many chances for work must be left to pass by unused forever. It is hard for us Christians to see these conditions and still be helpless to remedy them.

Once more we have had recourse to God in prayer. Perhaps it was in answer to our prayers that some of the non-Christian men made me an offer recently. They have promised that if I can get \$5,000 from America for a new church, they will raise \$2,500 among the townspeople. This was a message of hope to me and with renewed courage I told the news to Bishop McKim and asked his help. He answered that he could do little as he had many demands and had made many promises, but later he said that if the Kawagoe people would raise the \$2,500 within the next year he would undertake to raise \$1,000 in the same time.

As I have tried to show, there is great need in this town for a new church; it is essential to the continuance of the work. There are some who sympathize with us and have promised help but we need much more. Will not you who read this do what you can to help provide a church which shall be an honor instead of a reproach to the name of Christian in this heathen town?



INTERIOR OF THE CHURCH AT CHRISTMAS TIME

“AND YE SHALL FIND REST UNTO YOUR SOULS”

THE STORY OF A BUDDHIST NUN

By the Reverend J. N. B. Gill

SOME twenty-five years or more ago in the city of Nanking, with all the pomp and ceremony then attendant upon such occasions, and after the geomancer had harmonized the horologues, upon the magically appointed “lucky day,” a young woman ascended the “Red Chair of Joy” and, amid the popping of crackers and accompanied by musicians, left her home upon the journey which was to bring her, a bride, to her future home and husband.

All went happily as the proverbial wedding bell. She was pleased with her parent's choice of a husband. The groom was happy in his matrimonial bargain. And the mother-in-law was not as tyrannical and cruel as Chinese mothers-in-law are wont to be. To this young bride life seemed indeed a pleasant and a joyful thing. However, the gods were vengeful and three months brought her to widowhood and to dull despair. Time did not blunt the edge of grief, and there was born in this young widow's heart a desire to renounce the world and tread the “eight paths to Buddhahood.” In a solitary temple she would chant the “scriptures” and *hsiu teh*, or practice virtue, until all human desires and worldly thoughts were banished, and

disappointment and grief were lost in the blessed forgetful peace of Nirvana.

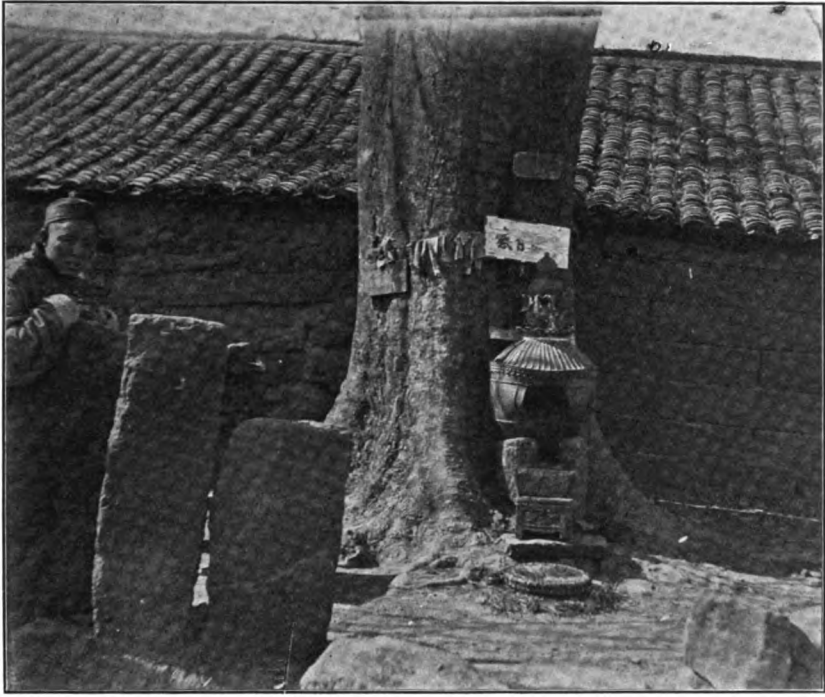
When this desire was announced to her mother-in-law it was pooh-poohed, but gradually her earnestness and sincerity, coupled with the very great gain of face which a life of “virtuous widowhood” confers upon the family, prevailed over the objections of her relatives. They furnished the funds to build for her a small *miao*, or temple, near Pukou, just across the river from Nanking. Here our young widow took up the vocation of a solitary nun and entered upon a life of reflection and of service before the image of the Buddha.

So completely and consistently did she embrace the monastic life that she soon gained an enviable reputation for holiness. The little temple became a popular place of worship. Many devotees visited her temple to sacrifice and burn incense and to share in the virtue of her prayers. Their offerings well supplied the simple needs of her vegetarian diet and gradually accumulated quite a comfortable endowment for her temple.

Here for over twenty years this lonely and sorrowing soul sought in the practice of Buddha's tenets that comfort and peace it so sorely longed for, and yet when it came not to her heart, faith and hope still survived, and day after day she faithfully trod the lonely way and looked for the promised peace. But in the world without, time wrought many changes, and in the year 1911, the second year of the Emperor Hsuan Tung, came the revolution, and the neighborhood of her quiet temple echoed with the sounds of war. The temple was invaded, the god overthrown and the house razed. But still the faithful widow kept on in her life of service to the Buddha. Retiring to a small kitchen, the only room left intact, she there spent her days drumming prayers upon the hol-



THREE BUDDHIST IDOLS



A WAYSIDE SHRINE.

This ancient tree is supposed to confer health and wealth. Supplicants burn paper with lucky words on it, or cash paper to be changed into spirit money. The bits of red cloth on the tree are votive offerings for answered prayers.

low gourd and chanting her scriptures.

After the soldiers came the local band of robbers who had heard rumors of wealth hidden in this temple. They seized, bound and tortured the widow nun until she told them how, under the pedestal of the Buddha's throne, they would find a box containing 600 good silver dollars. Having secured this booty the robbers tore down her kitchen and left her desolate.

Her temple was destroyed, her god was no more, and of the wreck there was left just four silver dollars. With this money and her little bundle of clothes the widow started out to walk to Lu-chow-fu, the home of her mother-in-law, and upon the road she again fell a victim to the robbers who took away her money and her clothes. She arrived footsore and weary at her destination only to find that her mother-in-law had been dead many years.

Now, truly, hope died in her heart. There remained only one resource, the slender chance of her former family in Nanking being willing to take her in. When she reached the city of Nanking, from which she had gone as a bride a quarter of a century ago, she luckily found a brother-in-law who was willing to give her a refuge; but only upon the condition that she let the hair grow again upon her shaven head, for it is most unlucky to have a *ssz ku*, or nun, in one's home. The only remnant of her religious profession was her vegetarianism, and to this she clung in the desperate hope that maybe this would eventually bring her the peace of heart she had so long sought. Here, outside the South Gate of Nanking, ends the first stage in her search for peace. A barren one at best.

And now we must make a slight digression in order to introduce the sec-

ond character, a widow of the Kuo clan. This woman, practically penniless, came two years or more ago to the chapel of our mission in Nanking. She seemed unusually earnest and had a simple faith, but not one Chinese character could she read, and such is her ignorance that, after two years of honest and unremitting effort, she is blissfully happy in at last having learned to repeat the Lord's Prayer. She lives in a little straw hut and makes and sells a few *tsung tsz*, an article of food. How she manages to live is a wonder, but she has never asked for one *cash* of alms, nor even hinted that aid would be acceptable. Every Sunday sees her in her place at our chapel, though one often wonders how she can get help or comfort from such a service as ours.

Now let us see, as St. Paul tells us, how "the base things of the world and the things which are despised hath God chosen," and, too, what wonderful and blessed things He can accomplish through them.

Straw huts have no locks, and beggars can employ no watchmen, so the widow Kuo, whenever she came into the city from outside the South Gate where she lives, took her bed quilt and her tub in which she made the *tsung tsz* and left them with a kind neighbor—none other than the brother-in-law who received into his home the faithful nun.

One Sunday the nun said to the widow Kuo: "This is a strange thing; on every seventh day you bring your quilt and tub and leave them here and go away. Why do you do this?"

The widow Kuo replied that she did this because on the seventh day she went into the city to the *Sheng Hua Kung Hui* chapel to worship God. The nun wants to know what benefit there can be in such procedure, and our poor, ignorant convert can give no other "reason of the hope that is in her" than this: "If I go and worship I have peace in my heart, and whenever I neglect to go I do not have peace in my heart."

Peace in the heart! Is not this the

great object of the nun's long and fruitless search? She quickly asks, "What is this doctrine? Will you explain it to me?"

The widow Kuo, though densely ignorant, is humble and truthful, and so she says "I am an ignorant woman. I believe and have peace, but I cannot tell you about this doctrine; I cannot explain it. But come on Tuesday and we will go to a woman in the city who teaches us the doctrine and reads to us the Holy Scriptures and prays with us; she will explain this good doctrine to you."

Thus by the witness of her simple faith she leads this longing soul to our excellent Bible woman and she hears for the first time of Him Who said: "Come unto me all ye that labor and are heavy laden, and I will give you rest" ("peace" the Chinese translate it).

She eagerly listens and learns quickly. Just that one first visit sufficed to bring her to her knees in her home, and this was her prayer: "Lord, I have wandered long in the wrong path; lead me, I pray Thee, into the true way."

This former nun now comes to our women's meetings hours before the appointed time, and on other days besides, so anxious is she to be taught. As a nun her life was one in which the vanity and the anxieties of the world were put out of her heart; she has overcome, even in the practice of an erroneous faith, the petty temptations of life, and now brings to Christ a heart and mind and a trained memory which she would surrender without reserve to His service. She has faith that at last the peace she sought is coming to dwell in her heart. And now our nun desires to be allowed to study and prepare herself to serve the one True God in spreading the light of the Gospel in the darkened lives of her Chinese sisters.

Here at the Cross of Christ ends her search for peace. If in God's good providence we can fulfill the nun's desire for service under the banner of Christ the final chapter of this widow's history may be well worth our reading.

LA VERNA

By Margaret P. Waterman

THE Igorots call it Tallupi, but I think it is La Verna, this high, solitary spot on the steep mountainside. It is "well-fitted for devotion and contemplation" for there is "some (very little) level ground"; and there are great walls of rock and flowing streams and birds that would certainly sing a welcome to Saint Francis. There are no buildings, but this unobtrusive mission house and the small stable which looks as if it had come out of an old Italian "Nativity," with its grass roof and open sides and manger filled at nights with soft, sweet grass—a pretty bed for a little child.

Below, on a conspicuous ridge, is a very simple cross on a high pole, put there some weeks ago by Gregorio, the builder of the house, just as if he knew it was to be called the Mission of the Holy Cross. Then come terraces of green, brilliant rice, bounded by curving stone walls, green with ferns and small plants; and far below near the river lies the native town of Tukuran. It is over an hour's ride from Bontoc, and our work here is an out-station of the mission there.

In this lonely spot I have spent a day of two every week since Easter, getting ready for our real beginning, the first Eucharist, on May 3rd. My companion was Henry of Alab (a town not far from Bontoc), a remarkable boy with a singular fondness for cleaning. He attacks the floors in a vindictive way, bursting out now and then with "Ka-song-et" (how vexing!). "Nalukit" (dirty) in scornful tones, really having a delightful time trampling his enemy under foot. He does, as he says, "manly works," and does them all well; washes floors, horses, dishes, makes brooms and uses them, and is especially good in a garden.

Although this house is far from the town, we have many visitors, besides the children and others who live here, be-

cause the trail going on north passes our door, and *cargadores* have been in the habit of stopping here to rest or shift their cargo to others. The other day, for instance, a quantity of rice was brought from Lakud, a comprehensive name for the towns north of us. The *cargadores* put it down here, waited to receive their pay and rest a little, then returned to their town. Then a person of some authority set about getting Tukuran people to carry the cargo on to Bontoc. He sat on the edge of this shelf where the mission stands, and shouted to the town below, "Cargador!" (or *Kalkachol*, as they say here). He kept this up for three or four hours, just stopping to recover his voice when it became hoarse, and in instalments, and leisurely, the required number appeared. One wonders, first, how the people can hear him, and then why they pay no attention to him. They come reluctantly. Still they do come and take the loads. Many women do this work as well as men.

It is strange and beautiful at night, standing on the brink of this little plateau, to look at all the lights in heaven above and earth below—stars overhead, and the bright lights of pine torches in the town below, moving and arranging themselves in changing lines and curves and groups, as the people come home and move about their houses.

Here, as Sabatier says of La Verna, "the impression at this height is not crushing like that which one has in the Alps; a feeling infinitely calm and sweet flows over you; you are high enough to judge of men from above, not high enough to forget their existence."

On Saturday morning, the Feast of the Invention of the Cross, when the sun was just touching a bit of river to be seen at the end of the valley, we had our first service. I suppose it was the first Eucharist ever celebrated in Tukuran. The altar, of native wood, was made in Bontoc and brought here to be set up.

Here we hope to have a celebration every Saturday; and there is to be a day school for children, who are already flocking about, ready to begin. Tukuran is a favorable place for work because the people want us here. This was never the case in Bontoc. But here they want a school, they want medicine, and show their approval in many ways and are agreeable and companionable.

In the early days of social settlements in New York one of my friends

once said to me: "I have tried three times to live in the slums, but they recede each time!" My experience in the Philippines has been something like that. Bontoc used to seem remote and uncared for, but is now a very much civilized town, with its jail and hospital, streets with names, and market.

But there are plenty of uncared-for places all around among these hills waiting for some one—or many—to come and help them.

IN PEACEFUL MEXICO

By The Reverend A. H. Mellen

Mr. Mellen has been in charge of English mission work in Tampico for the past year, but is now under appointment as archdeacon, which will take him to Mexico City. There is a call for a man to take up the work in Tampico.

THE river seemed impatient, hurrying toward the sea. If a river can have its moods she appeared to be angry, for her face was dark and unpleasant; indeed she must have been angry, for she had up-rooted large trees which presumed to stand too near her path, and was carrying them, along with wreckage of various kinds, out upon the homeless waste of the Gulf of Mexico.

Some of the people who lived in the city on the bank of the river noticed this, and they said: "Ah, yes, heavy rains up in the mountain gorges," and they went about their work as usual.

There was another tide and current which brought into the city many a family of hardy farmers from rural settlements; these people from northern homes were becoming rooted to the rich soil in a milder climate, but torn loose by storm of human passions they came to the city, and as they went away in ships they seemed a sad picture of ruin like the wreckage washed down by the river.

Some of the people who lived in the city noticed this also, and they said: "Ah, yes, the revolution; the bandits!" and they went about their work as usual.

Neither the high water in the river

nor the revolution made very much difference to the people who lived in the city. The builders in concrete, brick and timber did not cease to toil; the gushing oil wells out in the river valley did not cease to flow; and the accountants for a hundred oil companies remained at their desks each day until the day's work was done.

Of course, the rushing current of the river made it more difficult to connect pipes from shore to tank-steamers, but when once secured the throbbing pumps never lost a stroke until the ship settled deep with her rich burden of black oil. Also the cutting of railway lines and interruption of traffic on land caused by the war, was often a serious inconvenience, but it made small difference in the city's life. Three evenings in each week the band played in the city square, and the music seemed as sweet as in the days gone by.

And so it happened that in the city on the river there was plenty of work for the missionary though the river became angry and though there was war in the land. But "He who maketh wars to cease" still rules among the nations of the earth, and some day—some day—there will be a long cry for teachers and missionaries from Peaceful Mexico.



THE BOOK STACKS REACH TO A PERILOUS HEIGHT

THE CHURCH MISSIONS HOUSE LIBRARY

ONE of the largest contributors to the fund for the erection of the Church Missions House was the late Marmont B. Edson. He never saw the completed building, but his name has been commemorated by a tablet, setting aside one of the rooms on the second floor as the "Edson Library." While the officers of the Board had desired for many years to include a well selected library as part of the Church Missions House equipment, so many other things have required the expenditure of money that the library plans were allowed to lie in the background.

With the organization of the present Educational Department, the beginning of a real library was undertaken. The three rooms behind the chapel and Board room and the gallery over them, familiarly known as the "Roost," were set aside

for educational purposes. The Educational Secretary decided that for the time being, his own office should contain the library stacks. In a second room, all the office work of the Educational Department is carried on, while the third is used as a reading room and a curio museum. It is here the librarian and her assistants have their desks.

From THE SPIRIT OF MISSIONS and the rooms of the various officers, about 2,000 volumes have been assembled. The library is limited to books useful in the definite studies of missions. There are, however, many missions or classics not as yet included in it, because of the limited amount of money for the purchase of books.

A special book buying fund has recently been given by a clergyman interested in the success of this latest Church Missions House venture.

The reading room offers opportunities, not only for consulting books, but for making the acquaintance of American and English missionary magazines. In addition there will be found here *The Japan Weekly Mail*, *The North China Herald*, *The Oriental Review*, *The Chinese Recorder*, *The Chinese Medical Journal* and the English as well as the American Church papers.

It is not intended that the library shall be of use only to those who work in the Church Missions House or to those who

to aid in meeting the library expenses and support the fund for books, may become "Members" by the payment of one dollar or more a year.

The value of missionary exhibits is coming to be better understood every year. The library has collected many interesting objects from the mission fields at home and abroad. These now have been assembled in small exhibits which can be shipped to any part of the country. Thus it is possible for a group of parishes to arrange for a missionary



A CORNER OF THE READING ROOM WITH THE MEETING ROOM OF THE BOARD OF MISSIONS BEYOND

can come to it. The Board of Missions hopes to place the library at the service of people throughout the country. A mail circulation department has therefore been started. "Borrowers' cards," entitling the holder to borrow any reasonable number of books for a fortnight, may be obtained from the librarian. When books are mailed or expressed to borrowers, they are asked to pay for the carriage in both directions. Aside from this the service will be free to all the people of the Church. Those who wish

exhibition covering three or four days. This is one of the most effective ways to make the mission work of the Church real to many people. The librarian will take pleasure in giving advice in the selection of curios, scenery and all other equipment.

Besides the exhibit material, the library is eager to accumulate the necessary properties and costumes for the plays which it recommends. The author of the St. Agnes' Mystery plays has very kindly given sets of banners for



HERE ARE CURIOS IN ABUNDANCE FOR MISSIONARY EXHIBITS

"The Little Pilgrims and the Book Beloved," "Lady Catechism and the Child," and "The Sunset Hour." Hereafter they may be borrowed from the library instead of from Mrs. Hobart. Next year the Educational Department is proposing to prepare a number of "impersonations," dialogues and "demonstrations," to be presented at missionary meetings.

It is clear that the plans and the hopes of the Educational Department in these new ventures are large, even though the resources are limited. Gifts of any kind are always welcome. Sometimes after a parochial exhibit has been arranged or a play has been given, the workers wish their exhibits or their costumes and properties to do more good instead of being laid on the shelf. Our material is never allowed to lie on the shelf. If anyone desires to make his gift in money, it should be sent through the usual channels. Gifts "in kind" may be sent directly to the library. In the latter case, however, it is better to notify the librarian before sending the gifts.

The Educational Department hopes

that Church people everywhere will use the books and the curios to the fullest extent.

¶

A CONTRAST

THERE are two towns in one of our Western mission fields. In one our people seem utterly indifferent to Church or religion. Cards and dress absorb the women; business the men. They do not even want a regular monthly service; it is too much trouble to go. In the other the work goes on well, a lot is secured and nearly paid for. A little hall is hired and Sunday-school is held every week. The guild meets regularly. What is the reason of the contrast? Here there is one devoted earnest Church family, well instructed and loving to do all they can. Oh, if only people realized the strength of quiet, earnest Christian living! Lukewarm Christians are the greatest obstacles to the growth of the Kingdom of God.

"ALL SORTS AND CONDITIONS"

By the Reverend Benjamin Beam

IT is so often said that the church only appeals to a certain class of educated people that we find ourselves almost believing that the statement is true. I wish, however, to tell you of a small mining town, with its six saloons, gambling joints, and other dives to catch the unwary young man, separate him from his money and destroy his manhood.

Here various churches have attempted to obtain a foothold, flourished for a day and gradually died. Our own little church has had various experiences, its ups and its down, but, thanks to our Mission Board and to kind friends in the East, she has hung on to what she had, and if you could take a peep into the church on any Sunday evening, no matter what the weather is like outside, it would make you proud to know that this is *your* church. I say take a peep, but you would have to get there early, otherwise it would be impossible to get even a peep in, for the gambler vies with the saloonkeeper in the effort to get a seat. Some are compelled to stand, while others are turned away. Here you will see the mine owner, the boss and the miner sitting side by side. The man who is struggling against years of dissipation (reached some years ago by Bishop Knight, now gone to his great reward) takes up the offering, and one and all join in the grand old hymns of the Church, and worship Almighty God in the prayers used by His people throughout the world. The saloons are deserted and the dives have suspended business until after the service is over because their patrons are listening to the glorious message of the Church to sinful souls, of what God desires of them, and of our Blessed Lord's love and sacrifice for them. Not only on one Sunday, but on every Sunday

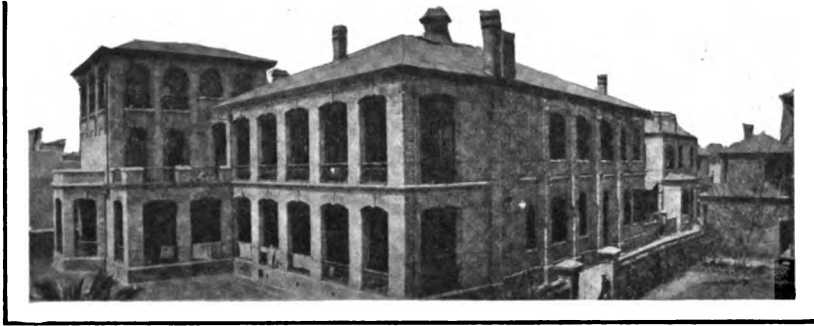
they come, and if we prepare a little extra music the whole town is astir, men, women and children vying with each other as to who shall get there first.

The results? Listen to the man who says, "Father, the highest ambition I have now in life is to be a better man; you will help me, won't you?" and the young man who says, "Parson, I had a godly mother, too. I wonder what she thinks of me now." The woman who has sunk so low that even the dive-keepers despise her sits quietly by and weeps. Oh, yes! the Church is still the Church of the people—at least in this mining town in the district of western Colorado.

WANTED

THE following numbers of THE SPIRIT OF MISSIONS are wanted for our files. If any of our friends can accommodate us they can be mailed or sent by express addressed to the business manager of THE SPIRIT OF MISSIONS, 281 Fourth avenue, New York City, and will be gratefully accepted:

1873: Nov. and Dec.	1897: Feb.
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1879: Feb., Nov. and Dec.	1901: Jan. and Apr.
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ST. ELIZABETH'S HOSPITAL, SHANGHAI

THE INSIDE OF A CHINESE HOSPITAL

By G. F. Alsop, M.D.

HOW different a hospital in China looks from a hospital at home. Here in St. Elizabeth's, Shanghai, the beds are black enamel, the floors a deep red varnish, the walls pink or blue or yellow oil paint, and the bed covers deep blue. The colors were a great shock to me. White had grown to mean cleanliness so that I could hardly imagine the one without the other. The patients, moreover, were usually dressed in dark blue.

On the small tables beside the beds stand baskets containing extra delicacies in the way of eggs and meat brought by friends. The bath rooms have cement floors which slope to a central pipe. When a Chinese patient takes a bath she sits in a small, round wooden tub on a tiny wooden stool and gingerly sprinkles herself with water. When the bath is over the tub is merely overturned and the water allowed to run off.

The second and third floors have wide verandas where patients and bedding and clothes can be sunned and dried. The cases of bone and gland tuberculosis sleep on the second story veranda. On the third floor is an open ward, built with arches and removable shutters, for cases of consumption. There is room

for twelve beds, which have been in use almost all winter.

There is a maternity ward for ten cases. In the main building are three large wards holding about twenty-four beds each, a semi-private ward for four beds, and three private rooms.

One large ward is entirely devoted to sick prisoners and waifs, picked up by the Municipal Council. These children are the most utterly miserable little wretches I have ever seen—a mass of disease from head to foot. At first they lie under the covers like mere, inert, moaning lumps of humanity; but one month makes a marvelous difference and turns them into plump, fat, jolly little Chinese. They have dimples in their cheeks and learn to say: "Goodee Morning, Docee Allopose!" They follow us around, begging us to keep them forever. When they leave the hospital they go to a municipal home and are ultimately adopted by families in need of future brides and grooms for their sons and daughters.

At Christmas time twenty suits of padded-cotton clothes, together with their inner and outer cotton garments, were given to the hospital. After that we had enough clothes to let the children get dressed. Can you imagine a hospital so

poor that the patients had to stay in bed because they had no clothes! The children come to us off the streets in practically nothing!

Long ago white could not be used because the Chinese feared it, as it is their color for mourning, but now in Shanghai they have become accustomed to it. We hope eventually to have an almost white, clean hospital. The mattresses are straw and covered with a coarse sheet changed weekly. The only form of bed-clothes in the hospital till this year was the usual Chinese comfort, of cotton covered with dark blue cotton cloth and lined with a white sheet. This white sheet is basted around the edges and is supposed to keep the comfort clean for ever and ever! This sheet is also supposed to be changed weekly. The pillows are stuffed with straw. There are never enough sheets because the patients and the amahs (scrub-women, maids) and all the thousand relatives and friends steal them. We have a new matron who has been here about a month. She is active and quick and has stopped some of the stealing. But you have to reconcile yourself to a small amount all the time. This year red blankets were bought for all the out-

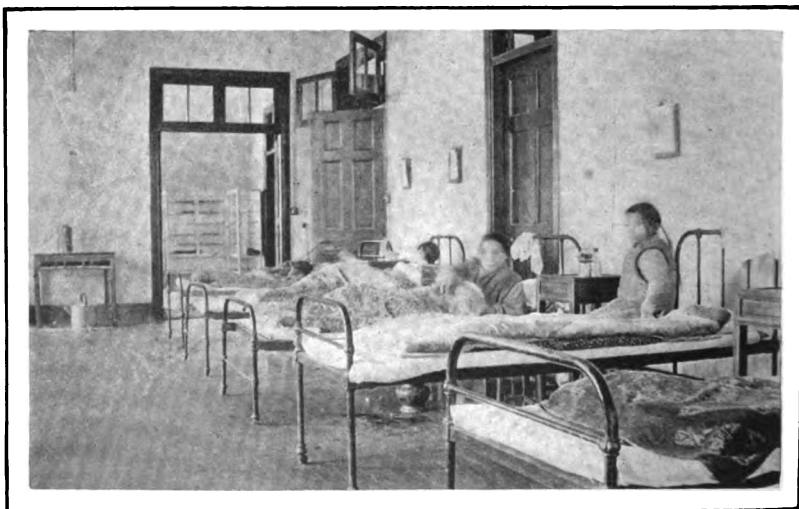
of-door cases and six white blankets for the nephritis cases. These blankets, together with the blue cotton comforts have been uncovered all year.

Our wildest dream is to have enough sheets and blankets and quilts for the whole hospital, and hospital clothes! Of course we could never have enough padded garments to keep them warm in the winter, but if we had clean inner and outer covers that would be a great advance. There was a little slave girl who was bathed and given a clean set of underwear and a clean set of outer wear, between which were her own unwashed dirty padded garments. She had heard some Christian teaching, and remarked that she felt like "the whited sepulchre."

¶

The Bishop of Arkansas writes:

"I REJOICE that two of my splendid young physicians, men of experience, have offered themselves for China. Our Auxiliaries in the Seventh Department are moving to care for one; I am hoping Arkansas can make up sufficient to care for the other. I have plans on foot for this purpose. My heart rejoices and I feel that Arkansas is being blessed indeed. Keep us in your prayers at the Missions House."



A PART OF THE SURGICAL WARD, ST. ELIZABETH'S HOSPITAL, SHANGHAI

PAROCHIAL VISITING ON THE PRAIRIES

In referring to a visit to a small Western town, where only three or four Church families reside, one of our South Dakota missionaries says:

I WENT there especially to visit a Church family living ten miles from the town on a claim, the father being in the last stages of consumption. His wife wrote the bishop asking that a Church clergyman visit them and administer the Lord's Supper. Dr. Ashley had been there once, in January last, I think. This family had come out from Chicago in February of the terrible winter of 1911-12, the worst winter we had known in twenty-five years. The physician had ordered the sick man to get out of the city. He came out in a freight train accompanied by a city young man of twenty years, was thirteen days on the freight train and nearly froze en route. When he drove out to the site of his future home, it was covered with two feet of snow. A small space was shoveled off and a "claim shanty" started by the sick man in the dead of winter. His wife and little son followed from Chicago in March. He told me she "cried half the time" after getting there from homesickness and discouragement.

Small wonder! Think of leaving a pleasant little home in a great city and going right out to a snow-covered wilderness, and taking up life anew in a little shanty about twelve by sixteen, and ten miles from the nearest town! The hardship proved too much for the brave-hearted man and he has been steadily sinking. But the wife is the picture of health and so is the son, as well as the young man who came with them. With the aid of the young man, she has opened up the farm and today has over fifty acres planted. She has had to take a pitchfork in hand and assist in stacking wheat and flax. "I soon found that crying did no good," she said, "and I stopped it."

She found that a school house was needed in the neighborhood so she persuaded a couple of the men folks to get a mere shed of a building in town and move it to a site about a mile from her claim. She and a neighbor's wife have lathed it with their own hands, and had the men folks plaster it. I am told it is the most comfortable country school in that locality.

But perhaps the most interesting thing about this family is the testimony they bear to the kindness of the Christian Indians, men of the Cheyenne River, Dakotas or Sioux. With tears in her eyes, this brave little woman said to me: "I cannot tell you how good they have been to me, helping to put in our crop, lending us horses when ours died, and even asking me if I would not take some money from them to buy things we needed." She accepted the other help, but refused the money. And the poor sick man, now a mere shadow of a man, said to me, "Some of the white people have been very kind, but the Indians have been brothers."

On my visit I found they had added to their original "shanty" and now it is a neat little cottage of three rooms, furnished with household effects brought from the home in Chicago. It is probably the most homelike and cosy farmhouse in that half of the county.

The evening I got there an Indian family came for a friendly call and we had a short form of evening prayer before they left. The next morning at seven o'clock we had the Lord's Supper, all being communicants but the nine-year-old son, who is preparing for confirmation. Some of the people are anxious to have a Sunday school organized there. We have several families of Church people, chiefly Indians, in the neighborhood.

FRESH AIR WORK IN THE PHILIPPINES

By Virginia C. Young

Deaconess Young, formerly on the staff of St. George's Church, New York, and Mrs. Lorrillard Spencer, one of the communicants of the parish, started some months ago on a journey round the world. Their special purpose was to see something of the Church's work in the Orient and to spend a little time in each field. They had only one binding rule of procedure—to try to do at least one act of kindness in each place visited. This article tells how they kept that rule in the Philippines.

WHEN we reached Manila on our way around the world, we found just the opportunity we had hoped for, to be a little useful to some of our fellow-workers in the Church. In China and Japan we had found much to do, but very little possibility of doing it (temporarily), owing to the quite unsurmountable barrier of the language. But in the Philippines there is no such Wall of Separation; so when we noticed that Deaconess Routledge was looking very tired (and we knew by experience just *how* tired a deaconess can be!) we decided that we might take charge of her twenty-seven little girls while she should have the good rest and holiday which she so much needed.

The Bartters were already scheming to remove Miss Routledge and the children to the mountains for the months of the school vacation, but this was rather difficult to arrange, so we undertook to go to Baguio and see what we could find in the way of housing accommodation for such a large family. Baguio is the summer capital of the Philippines, a most beautiful spot, 5,000 feet higher than Manila and reached by a long, hot railroad ride to Camp One, followed by the most delightful motor trip of two hours straight up the mountain over the

famous Benguet road, which is a triumph of American engineering. Indeed, Baguio itself is far more American than New York City, and filled with the finest kind of fellow-countrymen, from every state in the Union, most of them employed by the Government in all sorts of constructive and useful enterprises for the good of the native people. I know of no more encouraging place to be visited by a sometimes-discouraged worker from the lower east side of New York, with its complicated problems of digesting and Americanizing the swarms of foreign-born citizens of the republic to be found there. And one's patriotism and confidence in American institutions and American men is wonderfully reinforced by first-hand observation of what is being done in this splendid achievement, the most effective "Big Brother" movement of the age. How truly one wishes that some pessimists from home might be brought over here to see what is being done in this, America's great experiment station.

Baguio is known to readers of THE SPIRIT OF MISSIONS chiefly as being one of the centers of the Church's work in the Philippines. Here are Easter School and the school for American boys. And here before very long it is hoped, may be established a similar school for *girls*, so much needed for the daughters of Americans whose work brings them so far from home, and for whom it is indeed a hardship to be obliged to part with their children just at the age when they are most missed! The climate in Baguio is perfect, so that there is no necessity, as in parts of China and other mission fields, to send the children back to America if there can be adequate teaching provided for them here.

When we reached Baguio we began



THE DORMITORY BUILDING

at once to make enquiries for a suitable place for our enterprise, but were discouraged to find no houses large enough and rents during "the season" very high. But at length we heard of an abandoned gold mine, and one day we rode out and found it so exactly suited to our purpose that we proceeded at once to obtain possession. This proved an easy matter, as the gentleman in charge of the property was a friend of the Bishop and interested in the children of the House of the Holy Child.

The Major mine is seven miles from Baguio. Fortunately there was money in the city of Baguio treasury and already appropriated, for repairing the road—a very rough one. Through the kindness of the military authorities we were enabled to install a telephone at little expense, and the water supply having been made sufficient by enlarging a reservoir and piping facilities, we were soon able to report joyfully to Miss Routledge and the Bartters that we would be ready to receive the children as soon as their school vacation should set them free to come.

Early in April the party arrived from Manila, comprising all the children as well as their own Filipino cook and lavendera (most useful members of the family). Later we were able to make the cook very happy by importing his wife and baby. Miss Routledge came as far as Baguio, but we left her there at the Pines Hotel for the complete rest which she so sorely needed. She came out several times to see us during her stay of several weeks, and these were joyous occasions for us all. Miss Grace Hoskins came too for her month's holiday which she spent with us at the Mine, giving us the greatest possible assistance with the children while we were "getting acquainted." When she had (much to our regret) to leave us, Mrs. Studley, whose husband is the special missionary to the Chinese in Manila, came for a month, with her three young daughters.

So, behold us, a very happy family, enjoying every moment of an all-too-

short holiday among the opalescent mountains of northern Luzon, with their shifting panorama of ever-varying loveliness. The word "baguio" means typhoon, and this region holds the world's record for heaviest rainfall. Old residents speak with awe of the terrible storms which work such havoc here in the rainy season; but we are rejoicing in a succession of days of golden sunshine; and the nights are refreshingly cool, with the sky pricked out with brilliant stars, the Dipper upside down, and the Southern Cross blazing directly in front of our long row of cots on the wide verandah where the entire family sleeps with nothing to fear, as our only neighbors are good, kind and most friendly Igorots in whom we feel the greatest interest. They come to see us daily, carrying heavy baskets of *camotes* (an excellent variety of sweet potatoes of which the children never tire) as well as bananas, pineapples and papayas, a delicious fruit, something like our canteloupes, but grown on trees.

Our Igorots come from a little "barrio," or group of native nipa huts, nestled in a small, deep valley at the foot of the hill on which we live, with a glorious view of higher mountains on every side. Our children are eager to be real missionaries to our good neighbors, and although we cannot understand their language (for there are forty-two different dialects in these islands) yet the language of loving sympathy and interest can always be understood, and there are daily exchanges of small neighborly kindnesses between us and the people of Birak. The children have



taken down to them presents of soap and towels and small wash basins which they have showed them how to use, and the improvement in the appearance of some of their persons and houses is really quite surprising. One morning we came out early on the front porch to find some of our older girls engaged in making the toilet of an old woman whom we had supposed to be about sixty, but who certainly looked twenty years younger when several layers of grime had been carefully removed, her dirty garments washed in our laundry, and her tresses combed and braided in two long pig-tails, which were then tastefully tied with pink and blue ribbons.

We decided that we would give a party for these neighbors, so on an appointed day, through an interpreter, we invited them to come, and forty of them (far more than we had thought lived in the barrio) responded to the call. They arrived early in the morning and remained until late in the afternoon. Indeed they might have spent the night had we not had the happy idea of ringing the dinner gong which they smilingly understood to be a signal that the festivities were ended. We had a varied programme for their entertainment provided by the children—songs and recitations and dances. Also there was excellent music by twelve girls from the government school for Igorots, who came the night before, bringing their instruments. Then the Igorot women danced for us, accompanied by a beating on tin wash basins. We had dinner for over eighty people that day, and it was a pleasure to see our visitors consume enormous quantities of beef stew, rice, *camotes*, bread (a highly prized delicacy), hot cocoa, custard pudding with fresh pineapple, not to mention fancy crackers and candy to eat and to carry home.

Several of the women have come to our Sunday services on the porch, and we wonder just what they think of it, as, of course, they cannot understand our language nor we theirs. These lit-

tle informal services are greatly enjoyed by the children, which is fortunate, as we are too far from Baguio to go in for the service there, and Mr. Ogilby can come to us only once a month for the Communion service.

As for the children, they are just as lovable and enjoyable as children everywhere—only more so. We love them, every one, and find many interesting small personalities among these humbly-born little ones, of so many mixed nationalities, and every shade of brown. It seems to us that we owe a particular debt to the little American *mestizas*, whose paler skins attest their closer racial relationship. These girls are much more tractable and obedient than the children of east-side New York. But it is so easy to be good when one is happy, and in this wide and wonderful outdoors there are no restraints such as hamper the work in large cities, no neighbors to be disturbed by noisy games and peals of merry laughter, and nothing to fear from man or beast as we wander, happy and care-free, over these beautiful mountains. And there is the hard-working but carefully fed and tended pony (who is our one means of communication with the outside world) for occasional rides. And there are seesaws and swings, and fine scrambles after ferns and flowers, with longer walks for the older girls and delicious baths in the brook; and deserted *nipa* huts formerly occupied by gold miners for "playing house," and never-failing source of joyful excitement—"washing gold"—which we are carefully saving for future "castles in Spain."

And so the days slip happily by, and we shall all leave, when the time comes, with real regret. Only for the children there will be dear "Deaconess" waiting at the Manila railroad station, and all the joy of relating our adventures to her ever-sympathetic ears. And we shall have the happy memory of a bright and beautiful experience, always to be tenderly cherished when we shall be far away on the other side of the world.

THE CHURCH AND THE STUDENTS IN STATE UNIVERSITIES

*The Reverend Evan Alexander Edwards,
Rector of Trinity Church, Lawrence, Kansas.*

WITHOUT being too critical," says the Rev. Herbert Kelly, "I do not think it possible to press too strongly the vital importance of the student problem. The Church cannot afford either for her own sake or for the sake of America to let the intellectual life of the country drift from her."

In our State Universities there are about 120,000 students. This number is rapidly increasing. These men and women are likely to be of more than average influence in social, religious and political affairs. They are deciding their relation to the Christian Church; they are also developing their future attitude towards social institutions, the methods of business life, and the extension of the Christian religion.

They will go in increasingly larger numbers to state institutions. Year by year denominational schools find it harder to secure pupils and maintenance. We may not like it but, because of the seemingly greater opportunities offered, year by year a larger number of the Church's children will be found in these universities. I say seemingly greater because I believe no education is of value unless character is developed with it.

The state university also gains because of its appeal to the spirit of democracy. There are unquestioned advantages, which need not be discussed here, over some of the older institutions. These bring the children of thoughtful parents, and we find the students in these State institutions increasing in both numbers and quality.

And our own children are found in proportionately larger numbers than others. At the Kansas State Uni-

versity here over a hundred belong to us. That is a larger number than is found in all other colleges in the state, including our own at Topeka.

In proportion to our numbers in the state, we have at the university seven times as many students as the Methodists, nine times as many as the Baptists, ten times as many as the Disciples, and five times as many as the Presbyterians. This then is a question of caring for our own children. If they are left without our fostering care during this period of reconstruction and development, their character will lack some fundamental things later on.

Here, too, are the men to whom should be presented the call to the ministry. We need men. Here are the very men who would make the finest material for the future ministry of the Church. And we are forgetting them and neglecting them. Are we blind that we do not realize that upon these young people depends largely the future of the Church in America?

We have also a great missionary opportunity. Here are a hundred thousand students who do not know the Church. They are the very ones to whom the intellectual breadth, liturgical worship and spiritual strength of this Church make a peculiar appeal. For a number of them to know the Church is to love it either now or later. We have always had our largest growth—among strangers—in centers of learning and culture. We have an opportunity here.

And what a magnificent opportunity! What a splendid challenge! To present the Church as she is, not as she sometimes seems, to a hundred thousand intelligent men and women, whose religious ideas are re-forming, whose lives will count largely in the future life of

city and country, and to answer whose questions she is particularly fitted.

Is it not worth while to form some plan for dealing with this question as a Church? If we fail to do so, shall we not lose tremendously in every way? If this were a foreign country, how eagerly we should seize the opportunity to influence the educational centres. And yet one-tenth the expenditure will have ten times the influence among these young men and women who will do the thinking for the next generation. Shall we deliberately lose a large part of the next generation? Does not a broad statesmanlike view of the Church's work demand that we take care of our own, that we provide for our future ministry, that we present the claim of the Church to others at a time when they are best fitted to hear and understand?

These conditions are realized by others. The Disciples regard it as home mission work, and have a number of student-pastors. Here they have a \$50,000 building, and a man who is splendidly fitted for the work. The Presbyterians have a \$20,000 building and a \$3,000 man here, while in the work at large they have more than a score of student-pastors, who carry on the work under the direction of field secretaries.

The Methodists, Congregationalists, and Unitarians—like ourselves—have each three or four student-pastors, and are beginning to realize the importance of the work; but like ourselves they have no plan of large vision and constructive power.

So far the work has been largely experimental. This is felt even by the Presbyterians, who have by far the largest and best organized movement in this direction. We are just in time to profit by the mistakes of others and avoid errors into which they have fallen. But if we postpone our beginning much longer we shall lose another great opportunity. And we have lost too many in the past.

For two years I have been studying the question through a very wide correspondence, through student questionnaires, and through attendance upon conventions of church workers in state universities. My interest has grown constantly deeper. Recently I had the privilege of attending the largest convention of student-pastors which has been held. While as yet it is difficult to decide about the wisdom of some methods of procedure, there are some lessons that stand out clearly and are easily learned.

The statements made in this paper do not refer to universities which stand far away from any city or town. But nearly all the state universities are located in cities and towns with some church near by. They form the material for our work, and their needs must govern our methods.

Work in these fields is done through the following channels, separately or in combination:

1. Student-pastors, men who give their whole time to religious and social work with students. At first laymen were largely used, but there is a growing feeling that clergymen are more useful than laymen. Here indeed results have compelled the acknowledgment of this as a fact. The student-pastor usually has bible-classes, sometimes small, often splendidly large. He also has a contingent fund for advertising, entertaining the students, etc. It may be \$1,000 yearly. I know of several such. Usually it is less.

2. In many cases there are dormitories for the students of one's particular faith, or perhaps without restriction. This brings men under the influence of the student-pastor who lives in, or at least controls and manages, the house.

3. There are church student societies, like our own St. Paul's, which are of great assistance if wisely managed.

4. Halls or club-rooms for social recreation have been used and form a good point of fellowship. In some cases they are very handsomely outfitted.

These comprise briefly the means used to reach the students. In one form or another and in various combinations they are meeting the situation with more or less success. Any plan for our own work must profit by the experience of others and take into consideration the things for which the Church must always stand.

The student-pastor, I am convinced, is a mistake. His very name is an error. The idea of a student-pastor antagonizes the stronger student. He already has the Y. M. C. A. secretary, usually at a larger salary than the clergyman. Why then have a special missionary? Why not a professor-pastor or a lawyer-pastor, or a butcher-pastor?

Men must think for themselves and can not be driven. And a wall is built at the start between the student-pastor and the men most worth while. The conversation of the more thoughtful students shows this. The avenues opened to a faithful priest and closed to the student pastor, prove it in actual experience. Where the parish priest would win their friendship and finally their allegiance as natural members of the family of Christ, they are repelled by the suggestion that they need a specialist.

And as for the student who is reached by the student-pastor, and may already be interested in the local church, he is not helped quite so much as one is apt to suppose when first reading the statistics of the student bible-classes. For this student becomes separated from his parish church. Feeling his religious obligations discharged by his study and bible classwork, he remains away from the church. He learns how to worship, but is not in the house of worship. He learns what should be done in "social service," but fails to express his knowledge in his life. He loses the sense of fellowship in the parish and has no sense of family life, of loyalty to the one Body.

This statement is borne out by the attendance and experience of the stu-

dents at the university here, and the logic of the situation may be readily recognized.

Another reason for objecting to the student-pastor is the fact that often, even with the best men, there will be friction between the student-pastor and the local pastor which results in hindrance to the work. With neither in authority, many open questions arise. In settling them there is often difficulty. I know of several cases where this has resulted in very grave injury to the work. And I know of one case where the student-pastor was permitted to remain, with the clear understanding that he should not even have his membership, or that of his family, in the local church. He is the most admirably fitted man I know for his work.

At the last conference one of the student-pastors, who had been in charge of the local church of his faith in the same town, warned us of this very danger. He instanced his own experience and told of his trouble. "Now I am an Irishman," he said, "and the local pastor is an Englishman!" But real difficulties arise even without this combination.

Another objection to the student-pastor is that he is a great expense. A house or hall or dormitory is expensive. And the student-pastor must have a large salary. The Y. M. C. A. secretary here gets \$2,000. The student-pastors each have \$3,000 yearly, which includes their contingent fund, in addition to their homes, light, heat, etc. This work demands unusual men. The stipends may vary, and will have to increase. If this work demands money, it must be given. But may not the student-pastor entail unnecessary expense?

Half the money spent on the church hall used for the parish buildings, and half the appropriation allowed for the student-pastor given to the local church, would accomplish a great deal more in every way.

Dormitories, also, are too great an expense. In addition the student-pastor must manage affairs, collect rent and board, and assume many responsibilities. On the part of the student, there is a strange lack of sympathy with those to whom he must pay bills. On the part of the student-pastors, there was very evident at this last conference a feeling that they felt dormitories compelled them to be too much "servers of tables" and wished themselves well out of this matter. One of the most prominent men in this whole work, representing a body which has built several dormitories, confided to me his very grave doubt of the wisdom of building them.

Student societies and club-rooms really come under the same head. By all means let us have them, but in connection with the church. Let the local church have a well equipped parish house and draw the students into fellowship there. They are brought in touch with the town anyway. It is a splendid protection for the student in his relation with the townspeople to meet them as an avowed member of some church, or at least of some parochial society. This will be realized as of great importance if one pauses to think.

It may be objected that the students have not been mentioned. They are not a problem. In age, ideal and character they afford the best material for real religious life. Last summer I had a conversation with Dean Palmer of Harvard—a place not usually regarded as overrun with piety. He told me that in the spring a few students proposed a Good Friday service. He did not favor it, as he supposed there was little real interest. However, it was carried through and going over from a sense of duty, instead of the score he expected to find, the house was so crowded that he had difficulty in obtaining a seat.

Let us save some of the good advice we are in the habit of so generously bestowing on the students. They are at the age of vision. There are no nobler, finer souls than our boys and girls. Once

we were as true and fine as they are now. But that was long ago. Our young people in the universities do not need reformation. But they do need friendship and care that we are denying them.

Let the rector, then, take the place of the student-pastor. Give him an assistant, if necessary, to relieve him from details that take his time and strength, help in the many services, and give him time for the preparation of sermons needed for such a congregation.

Find a priest whose scholarship commands the respect of the faculty and whose humanity commands the friendship of the students. If he is a member of one of the fraternities it will help him to reach the men, and to oppose some evils. Make a grant to the parish sufficient to enable it to have a good musical service, simple, representative and genuine. If a dormitory is desired, go to some housekeeper and offer to fill the house with church boys or church girls. The plan will be readily accepted, and all the advantages of the dormitory obtained without expense or responsibility. Give the rector a salary sufficient to enable him to entertain the students in his home. Half the allowance of the student-pastor will enable the rector to do twice the work twice as well.

And if the local church is not representative, make it so. The money will be far more wisely spent on the parish church than on a building which keeps students away from the parish church and the parish ideal. The denominations are reluctantly realizing something of this, but for us it is even more important. The students are members of the family.

With a strong congregation, worshipping in a beautiful temple, with a splendid service, with some prominent clergyman from another diocese as an occasional preacher, with the student gathered into a fellowship of which he will be proud, taught in the Church, the true teacher, having his social life

in the parish, working under the direction of the priest—a life is furnished which is natural and which will send the graduate home strong in his love for the Church, strengthened by it, and loyal to it. The student will not be antagonized, but will take his religious affiliations naturally. He will not, and should not, be made self-conscious about it. He will be drawn to the parish church, not separated from it. There will be no friction due to conflict or authority, for the rector is the student-pastor, not his assistant.

Not only would our own students be better cared for, and go out better trained Churchmen, but the impression made on the great student body would be infinitely stronger. Think what it would mean for these hundred thousand to be constantly brought in touch with a parish representative in building, in service, and in rector. Meeting the Church at her best, they will know her, and, knowing her, learn sooner or later to love her. And after they go out in life many of them would come under her guidance through the old university influence. There is no place on earth where the same expenditure of time and money will bring so great and certain a return as this work. There is no place where it is so needed.

Everything I heard at the student conference, everything in my own experience, tends to confirm the truth of what I have written. There is but one argument of importance offered against this plan. Father Kelly, in one of his splendid articles writes, "The parish exists for the parish alone. Any body or group that stands apart will not be at home in the parish. We have found that if you have a pit village in a small town you must have a separate colliers' church. Two classes which do not mix during the week will seldom be at home in the same church on Sunday." But this is America, not England. A parish existing only for itself is a very poor sort of a parish, and as a matter of fact the students are not a class that

do not mix. They do mix. They have business, social, friendly, and unfriendly, relations with the town or city. They are not a class. They are just people. But they are people we neglect. And for that neglect we shall some day pay dearly.



ADOPT THE PAULINE PLAN OF CHURCH FINANCE

HERE it is as outlined by *Men and Missions*, the monthly magazine of the Laymen's Missionary Movement:

P	PERIODIC <i>"Upon the first day of the week—"</i>	Worshipful Habitual Prayerful Cheerful
	PERSONAL <i>—let each one of you—</i>	Each Man Each Woman Each Boy Each Girl
	PROVIDENT <i>—lay by him in store—</i>	Forehanded Deliberate Thoughtful Intelligent
	PROPORTIONATE <i>—as he may prosper—</i>	Generous Careful Responsible Faithful
	PREVENTIVE <i>—that no collections be made when I come."</i>	No Deficit No Interest on Loans No Worry No Retrenchment

While adopting this plan as the general policy some congregations retain the annual or semi-annual offering to accommodate those members who are not prepared to accept the plan as yet. Mr. John W. Wood, 281 Fourth avenue, New York, will supply full particulars.

A MAN WHO WENT TO CHINA TO BE CONVERTED

A PROPOS of what Lord Charles Beresford calls "the break-up of China" today, the following true story may be very much to the point indeed. A certain eminent son of Wisconsin, who has been in more than one spot on the globe's surface where but two or three hardy white men have ever ventured, and whose books are accordingly known and quoted the world over, had an experience some little time ago which, as he himself frankly says, converted him.

Formerly a professor of the not uncommon creed that whatever religion any people have is "good enough for them," and that there is no reason why the tenets of Christianity should be substituted therefor, he found himself in China recently, and was granted an audience with one of the two or three men who are known to world statesmen as "the brains of the China of today and tomorrow."

The proper intercourse of honorific greetings was followed by eager questions as to the state of China, and finally the traveler asked what, in the mind of the distinguished Chinese, was the principal need of China today.

Instantly came the simple answer, "Christianity, of course."

"You astonish me," said the American. "I had supposed you would have named new business methods, a new and progressive administration, education or such things. May I ask why you say, 'Christianity, of course?'"

"Because it is the only thing that goes deep enough," said the eminent Oriental. "China needs all those things you mention, and many more, but it needs Christianity first, because that underlies all the rest. Take a single instance. We have gold mines in inner China of which I know well, and which would make your Klondike look, as you say, 'like 30 cents.'

It is gold which is easy to work. But we cannot work it. Why not? Because if we were to fill our canal boats full of it and start them toward the coast, every village mandarin through whose boundaries our boats passed would extort his bribe to let them pass, and every other official, little and big, would, as you say, 'get his' too, and when we reached the coast we would have no gold at all—and would be lucky if we still had the boats! No, China can never be reformed until it has a new business and governmental honesty, and it can never have these until it has a new moral sense, and it can never have that until it has become Christian. I myself am a rich man, as wealth goes in China, but I have not one copper *cash* invested in China. They are all invested in American securities—because America is a Christian country, and that is the only kind of country where an investment is ever safe!"

In telling the story the traveler added: "I don't quite know whether I was a Christian when I went to China—but I know I was one after that talk!"—*P. B. J. in The Continent.*

IN 1861 there was only one bishop of the American Episcopal Church and one bishop of the Church of England in all China and Japan. The first converts of modern missionary effort had not been baptized in Japan. There was but a handful of Christians of any name in China. To-day in both China and Japan there are fully organized national churches. Japan has seven dioceses with as many bishops, two American, four English and one Canadian. China has eleven dioceses and as many bishops, three American, seven English and one Canadian. In both Churches the communicants are numbered by the thousands, besides many additional thousand baptized members and adherents.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Bishop Rowe, writing on August 22d on the revenue cutter which was bringing him back from his trip to the Far North, says:

I AM on the *Bear* and returning from Point Hope. I am writing you from a place on the Siberian coast where the *Bear* was forced to come for water and to clean and repair boiler. Near by the point where we are taking water, there is a small Eskimo village, which I have just visited. The people live in *igloos* and are very primitive. They are fearfully dirty, and compare so unfavorably with the Eskimos among whom some Christian work has been done, that one cannot but pity them and pray that they too might receive the benefits and helps of Christianity.

My visit to Point Hope was most encouraging and satisfactory. But toward the close of it a great disaster occurred. The *Nigalik** was carried out to sea in a fearful gale, in spite of our best judgment and care. She was secure and safe with twin anchors, as we thought; but owing to the hurricane wind and the current, she dragged anchor and drifted out to sea and out of sight. The Eskimos did their best to save her, tried to tow her back, but in vain. In fact it was all they could do to make the shore and escape themselves from being carried out to sea. I am thankful no life was lost; but the loss of the *Nigalik*, with so many of our needed tools on board, is at this time a loss too great to express.

The work accomplished by Mr. Hoare is wonderful. The buildings erected by him since last year are fine in appearance and most satisfactory. I confirmed ninety-eight at Point Hope. Throughout this whole Arctic section these Eskimo people are aware of the splendid work done at Point Hope and are turning to us for their religious instruction. The opportunity has come to us for evangel-

izing all these people. All we need is an assistant for Mr. Hoare, leaving him free to travel, and additional financial help to meet the expenses of a few Eskimo trained workers.

¶

The Rev. F. B. Randall, who is in charge of the Snake River Missions in Wyoming, tells an interesting incident in connection with that work.

THIS part of the country, like all other representative America, dearly loves a game of baseball. All during the summer the opposing nines of Snake River Valley (Wyoming and nearby Colorado nines) have been contending for the mastery and all in a very good-natured and manly fashion. Sunday baseball is often responsible for small attendance at church, and we of the clergy are apt sometimes to smart under the superior attractions of "the game" to those we have to offer its devotees.

Sunday, June the 8th, was to be a great day. The River nines had played Craig (Colorado) and Rawlins nines; and Baggs had played Dixon and now Craig was coming to sustain her reputation at Dixon. The diamond is right opposite the Church and so I conceived the idea of having a service immediately after the game. I had posters printed at the local printery to be distributed at the game.

* * * * *
* *After the game everybody is in-* *
* *vised to attend service in the* *
* *Church. Good Singing.* *
* *Yours truly,* *
* *The Parson.* *
* * * * *

There was a great crowd (for this part of the country) and there was a splendid game. As the last half of the last inning was begun I had the bell rung and of course I as a *River* man was glad to hear concurrently with its ringing the

*The new motor launch given to the Mission about a year and a half ago. Cost \$4,000.

shouts of joy at the River nine's victory. And then the people came pouring into the church. They came till there was not a nook or a cranny empty. Some of the ball players sat on the steps of the chancel. Oh what a service we had! We sang "Work for the Night is Coming" and then we said Evensong and I made just a very few remarks to "the boys." Then we sang "Stand Up, Stand Up for Jesus," and how we did sing! Those ball players sang hymns just as lustily as they played ball and my heart was just about as full as it could be when a young fellow (Mr. Jack Ostling of the Craig nine) stood up on the chancel steps and sang "Lead Kindly Light," and sang it so that eyes were moist and hearts were touched. Then everybody sang "Praise God from Whom All Blessings Flow," and I gave the crowd the Benediction and the service was over. "It was unique," a lady said to me after the service was over and we were on our way to Baggs for the night service (I had celebrated the Holy Communion in Dixon in the morning and so had to give Baggs a night service), "I don't believe there has been a service in the United States to-day like that," and perhaps she was right.



Deaconess Affleck writes from Mexico City on August 19th:

LAST Sunday we had the largest attendance that I have ever seen, and Mr. Orihucla says that he has never seen as many. There were two hundred and fifty that stayed through the whole service (two and one-half hours) and about fifty more who stayed from ten to twenty minutes. The service was beautiful and solemn. The children from San Pedro Martir presented quantities of flowers after the blessing of the altar, and it was lovely to see the procession of little barefooted boys and girls with arms full of flowers. The men of San Pedro Martir presented the six candles for the altar and their quiet reverence was very impressive.

There were fifty-three communicants at the second service, more than I have ever seen; Indian women, barefooted, with babies at the breast, went to receive Communion, and one Indian man with a sleeping child in his arms. Such things do not seem out of place here, with their primitive clothes, and quiet, dignified manner.

There were about fifteen American men and women, and after service they expressed their pleasure and surprise at the large attendance and the remarkable changes in the church. So many people have said, "What a pity that the donor cannot see the results of her gift!" and with all my heart I echoed the wish. We were particularly pleased to see that so many people who live in the neighborhood were there—people who have never been inside the door before, and one and all expressed great interest in the work. I feel so sure that we are right, and that the church could never have any influence in this neighborhood until it was decent and attractive.

One of our old women is working in a very fanatical Roman Catholic family, and when they found that she wanted to go to service last Sunday at San José they forbade it, saying that they would not have any Protestant servants in the house. She begged them to let her go for half an hour but they refused, so she gave up her position and came to service. She cried all through the service, poor old creature, and afterward said to me, "Señorita, my Lord and my Church are first; I am not afraid, God will open His arms to me and give me what I need." I wish we had a few more who cared as much as that for the Church. She is the first one to come and the last to leave. One evening I met her outside the church, walking up and down, and she threw her arms around me and said, "Oh, Señorita, I cannot bear to leave the *templo*; I wish I could stay here all the time." She is old and all alone, as her brother died last April. I hope we can find a place for her, for she is faithful and honest.

NEWS AND NOTES

THE students of the Catechetical School in Hankow have given a beautiful brass book rest for the altar, in memory of Mrs. Littell. It bears the following inscription, in Chinese poetry:

How good the teacher mother!
Humble excellent pattern!
She stood at the side to help Mr. Littell
In spreading The Way throughout China.
Now called, raised to Paradise,
Her goodness and virtues cannot perish.
This engraved metal is to remember her.

Given by the entire student body of
All Saints' Catechetical School: Second
year of the Republic.

¶

One who attended the Lake Geneva Conference sends the following notes:

LAKE GENEVA Conference of the Missionary Education Movement, August 1-10, 1913, had a total attendance of 306, of which 30 were from the Episcopal Church. Every State in the Fifth Department was represented. Those present resolved to urge the Fifth and Sixth Departments that more delegates be sent in 1914. There are great advantages in a summer school, as it affords leaders an opportunity to prepare for the winter's work.

Lake Geneva is delightfully situated, is accessible for us of the Middle West, and we have resolved to put our strength and influence toward this conference instead of Silver Bay. Here we come into contact with members of other communions who have similar sectional problems, and it is a tremendous inspiration for a "follow up" method, when one returns home.

The crowning glory of the conference was the early celebration in the "upper room" on the Sunday we separated. The celebrant was the Rev. John E. Curzon, secretary of the Fifth Department. The beauty and dignity of the service was most impressive, and seemed to have special significance for the children of the Church assembled here.

In the vacancy of the missionary episcopate of New Mexico, Archdeacon Warren, in addition to his responsibilities as rector at Albuquerque, has been trying to cover the field and stimulate work. For fifty days this summer he averaged the administration of some one sacrament of the Church each day.

"ST. JOHN'S GUILD HALL, Ft. Sumner, is a modest little place, but part of an interesting work. Last year I went into this town of good American blood, and after a pow-wow, started them studying missions. We have now six communicants and about thirty-five women of many different sects working for the Church, and themselves Churchwomen in the making. Besides using the building for services it is used as a rest room for farmers' wives who come from down the valley, and for other civic purposes of a new community. There are about 200 people in town. This work is an instance, not of hunting up Episcopalians, but of "going after the goods."



ST. JOHN'S GUILD HALL, FT. SUMNER,
NEW MEXICO

Our railroad is about to open up the whole valley by building from Sumner across to the main line near Las Vegas. The point cannot fail to develop. It has good soil and plenty of water. Thank God the Church is started here. We have about \$750 in the church building fund and two lots."

The Rev. Paul R. R. Reinhardt, a native Porto Rican, who graduated from the General Theological Seminary and has recently begun work in his home land, tells of the fortieth anniversary of a Church in Porto Rico which was observed on August 24th.

HOLY TRINITY CHURCH is the oldest non-Roman Catholic church building in this island; its fortieth anniversary marks an epoch in the history of religious freedom.

English-speaking people living in Ponce about 1867 desired an English church. Offerings and donations came from all races and classes, and many were the five-dollar gold pieces given by pious Roman Catholics. It was not till 1872 that sufficient money was given, and the present building was erected and consecrated to the service of God by the bishop of Antigua, then spritual superior of the parish and its people.

Since that day services have been held and Sacraments administered to those children of the English and American Church living on the island. At the time of the American occupation of Porto Rico, in 1898, the English Church handed over to the American Church the congregation and property, the latter promising to provide services and Sacraments to the English-speaking people of Ponce. During the American regime the life and history of the parish have progressed but slowly owing to the reason that no rector has remained over three years as executive head of the work. It is now over three years since the last rector returned to the States.

The anniversary services were well attended, especially that of the late



Interior of Holy Trinity Church, Ponce, P. R.

Eucharist, when the altar, and in fact the whole church, was beautifully adorned for the occasion with tropical flowers which are so numerous and profuse in this tropical isle. The anniversary sermon was preached by the Rev. Leonard Read, priest in charge at Mayaguez. It is noteworthy that Mr. Read's father, a priest of the Church of England, forty years ago assisted the Lord Bishop of Antigua in the consecration of this church; and also that the Rev. Leonard Read was himself admitted to the diaconate and ordained to the priesthood in that selfsame church not more than ten years ago.

THE report of the American Church Building Fund Commission just issued shows that the permanent fund of the commission at the close of the fiscal year August 31, 1913, is \$526,557.53. This amount is composed of special gifts to found Named Memorial Funds (\$125,812.50), Special Memorial Funds (\$15,598.53), Legacies (\$141,251.76). From all other sources there has been received the sum of \$243,894.74.

During the past three years forty-five loans have been negotiated amounting to \$128,500 for the building of thirty-one churches, seven rectories and seven parish houses. The loans negotiated since the commission was inaugurated in 1880 have amounted to \$788,119.

The first gift made by the commission was in July, 1893. Since that time 724 churches have been aided by grants of money amounting in all to \$170,143.88. The total amount of gifts made to help churches in distant missionary fields is \$9,250.

The rate of interest on all loans hereafter will be five per cent per annum.

IN response to our recent request for copies of the Indian number (September, 1910) over one hundred were received. We ask our unknown friends to accept this word of thanks for their thoughtful kindness.

AN EDITORIAL REPUTATION

Every now and then the Editor receives a highly flattering communication. Once in a while there are others, but those he speedily forgets. Here is the latest sample of the pleasant kind:

I HAVE never met you but some one has told me that you have the faculty of getting what you want. Do get us that boat! It will mean saving time and strength of the workers, and the selfish standpoint that it will mean very few nights away from home on Mr. Wilson's and Miss Hill's part. We haven't a doctor here; it would take a good many hours to get one from Soochow, the nearest of our foreign stations, and in case of emergencies we could get there in three hours in a motor boat.

So please get us the boat and then we will pluck up courage and ask for a doctor!

CAN IT BE VINDICATED?

THAT letter requires some interpretation. It was written by the wife of one of the most successful evangelistic missionaries in China. He is in charge of the Church's work in a city of 25,000 people, with a large number of outstations in the surrounding country. It is true of China today, as it has been from time immemorial, that the rivers, creeks and canals are the highways.

Now Chinese water transit is anything but rapid transit. A house-boat pulled along by coolies on the shore-end of a rope may, under favorable conditions, make two miles an hour. It is easy to see how much good time is used up, not to say wasted, as long as a missionary is obliged to use the Chinese facilities.

A motor boat costing \$1,000, or even less, would enable the missionary to do at least three times the work that he can do, because it would divide by at least three the amount of time he has to spend in travel.

If any reader of THE SPIRIT OF MISSIONS is willing to help the Editor to vindicate the reputation that somehow has attached to him of being able to se-

cure for his missionary friends what they really ought to have, he would be most grateful. One cannot help feeling that it must be exceedingly uncomfortable to be the only foreign family in a Chinese city, twenty miles from the nearest doctor. In this case, without a motor boat, that means fully ten hours away, with a motor boat, three hours away.

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WANTED—TRAINED NURSES IN PORTO RICO

ST. LUKE'S HOSPITAL, Ponce, Porto Rico, needs two American nurses and a housekeeper immediately. Dr. Crossman, the physician in charge, wrote recently:

"Beginning at 7 o'clock in the morning, it is between 9 and 12 at night before Miss Whitbeck's work is finished. Twice this week it was 1 o'clock when the work would allow her to go to bed."

Dr. Crossman reports steady growth in the hospital work. Two young Porto Rican physicians, trained in the United States, are giving him much-appreciated help.

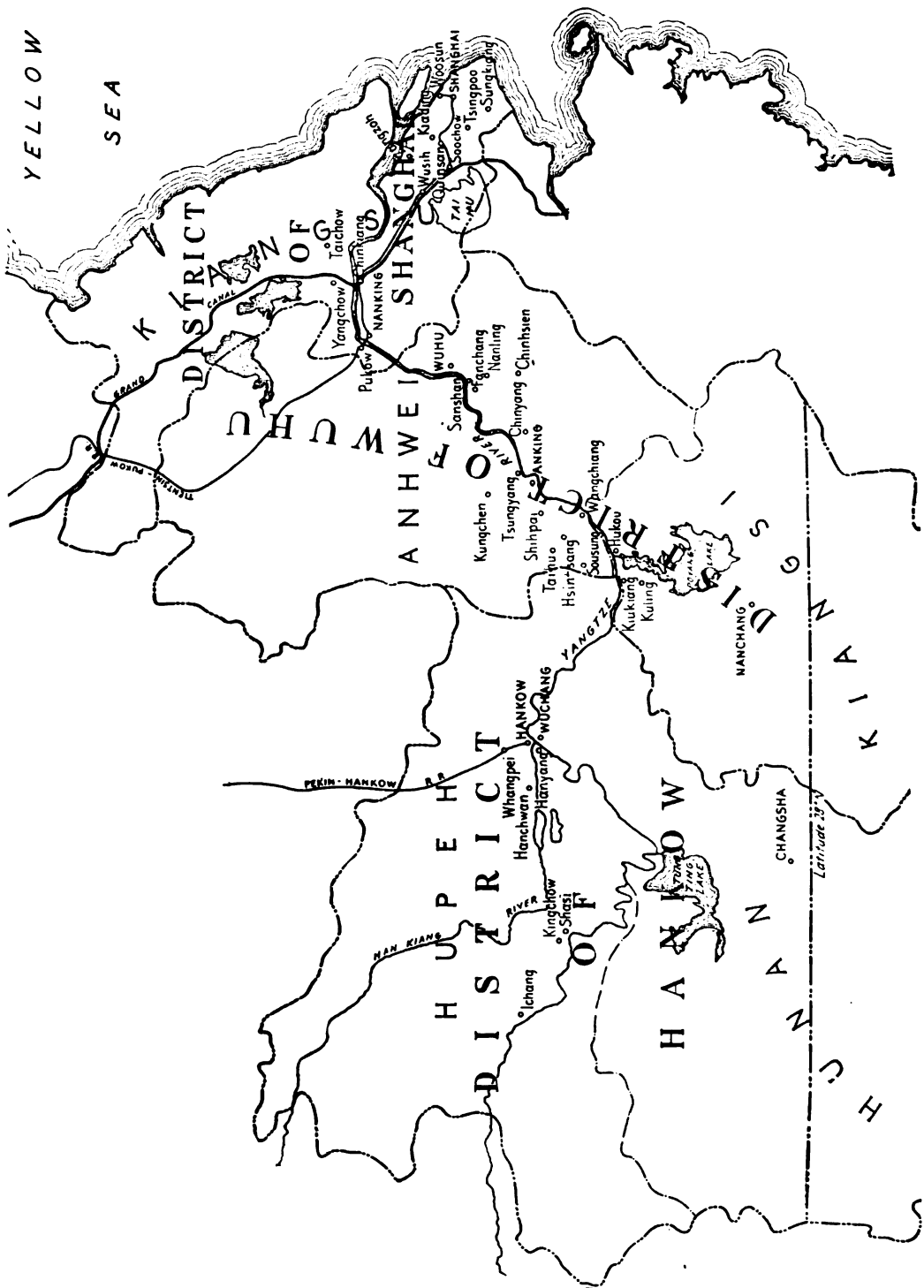
In a later letter Dr. Crossman says: "Because of the shortage of nurses Miss Whitbeck had to stay on duty all last night and has to be working today also, which makes two days and a night with only the sleep she could get last night between the treatments."

Particulars will be supplied by Mr. John W. Wood, 281 Fourth Avenue, New York.

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PUBLICATION NOTICE

NOTICE was given in our columns last month of a new edition of the "Life and Letters of Bishop Hare," which is to be sold at \$1.00 net, \$1.10 postpaid. The publishers have completed the volume and it may now be obtained by application to the Business Office, The Spirit of Missions, 281 Fourth Avenue, New York.



THE LATEST MAP OF OUR MISSIONARY DISTRICT IN CHINA

CHRISTIAN LIVES IN CHINA

It is proposed under this heading to present different phases of missionary work in China as exemplified in the activities of particular individuals. A series of articles has been arranged which will extend over an entire year. They may be used as the basis of a missionary lesson. A suggested outline for this article appears on page 707.

I. THE FRIEND OF BEGGAR BOYS

By the Reverend Percy R. Stockman

THE hand of rescue stretched forth in the hour of need needs no interpreter; it is universally understood. Because of this, those who carry the message of the Christ almost invariably find their approach as He found it, by the broad highway of human need.

It is told of Hudson Taylor, the founder and first missionary of the China Inland Mission, that in his early struggle to gain a hearing and to win friendly recognition from the Chinese, a river accident in which he risked his life to save a native boatman, did more than anything else to break down hostility against him. Similarly, a captain of one of the steamers in China, much given to losing his temper, was quite ready in quieter moments to attribute the faithfulness of his crew and servants to their knowledge of the fact that some time previously he had saved a half-dozen Chinese in a typhoon which had wrecked their boat. So the practical evidence of heartfelt good will, is not lost in the Mission field. And in China, as amongst other Eastern peoples also, the sacrifice involved in the act of friendliness is appreciated. Not only a heroic effort to save the individual life is understood and valued, but the continued exercise of good deeds, which accompanies philanthropic effort is also esteemed.

I. Ichang and Its Missionary

A conspicuous example of this type of missionary is the Church's most recently consecrated bishop—the Rt. Rev. D. Trumbull Huntington, D.D., of the District of Wuhu, China. It is not for-

eign to Chinese thought to quote "A good man out of the good treasure of his heart bringeth forth that which is good." They are a people prone to judge faith by works. And so his native assistants have spoken of him as "loving-hearted," not because they desired to seem cordial, but because of their sincere appreciation of his leadership amongst them in practical charity.

At Ichang, near the heart of China, at the foot of the world-famous gorges of the Yangtze, it was a Trade School for beggar boys which won for the future bishop the confidence and friendship of the Chinese. One can picture how it began. A number of ragged little fellows would obstruct the way of the young missionary, begging for a few *cash* in passing, as he hurried from his residence near the boarding school to the Mission Chapel far inside the city gate. Inquiry into the reason for the presence of such an unusually large number of waifs, even for a Chinese city, led to some light on the cause. It seemed that the river junks which hazard the rapids of the gorges to tap the rich trade of Western China are responsible for swelling the crowd of street urchins above the number due to local conditions. These cargo boats are accustomed to make the trip up the gorges with full crews of from thirty to fifty men, who can both row and "track," i.e., pull, the boat over the swift and shallow places. The same boats, coming down river, heavily laden with cargo, carry as few men as possible, and the "lao ban," or captain, is not loathe to give passage and rice to a boy or two who can help the cook and amuse the men.

These boys are either runaways, or waifs at the city of departure. Once arrived in Ichang, they are not wanted on the return trip, being incapable of heavy work, and so they drift upon the streets of that city and its western suburb.

It was in an effort to help such needy lads that the Trade School was started, and through it many others also have been helped.

II. *The Beggar Boys*

Han Hsien-Sen, as he was known to the Chinese before he became Han Tsu-Chiao, or bishop, was well fitted to undertake institutional work for boys. While at Yale University, especially in 1891-2, he and his room-mate, Horace Pitkin, were active in the work of the Yale Club for boys in New Haven. To be once interested in boys' work, is to be always interested in it; and the appeal of a rough little fellow in yellow skin to a missionary in China is the same, or greater, than that of a neglected American boy to a young college student.

It is difficult to picture a Chinese beggar boy. He carries a broken rice bowl and two dirty chop-sticks in one hand and in the other as stout a staff as he can get, with which to keep off the dogs. His head is usually a mass of scrofula, and he is fast losing his hair. There are undoubtedly ulcers on one or both legs, and he is streaked with dirt from head to toe. If it is winter he has a long cotton-lined gown, once blue, but long since faded colorless, barely holding together in shreds, the cotton wadding pulling out whenever his gown catches on a projection, or brushes against the rapidly moving chair of some well-to-do person as it pushes him to the wall of the narrow street. A dirty rag is tied around his head. In summer he is apt to be satisfied with a loin cloth.

Sometimes these boys move in small gangs, and sometimes they seem to be wholly alone. They hang around the

rice shops as much as they are allowed, sleeping usually in some corner of a deserted temple over one of the city gates. Given occasionally a little food and a few *cash* by some of the shopkeepers, they otherwise seem to be wholly neglected by the townspeople. Is it any wonder that they stir the heart of the missionary and arouse a longing to do something to save them?

Fresh from the land of organized charity, reformatories, and all kinds of homes, the missionary in China is struck by the apparent lack of effort on the part of the people there to cope with any of the problems of relief and reformation. At first it appears as though nothing were done. On closer investigation it is found that there are benevolent societies, and occasionally well-meaning rich people and officials who seek to relieve distress and better conditions. But most of their efforts are abortive, lack of funds and of interest, and especially lack of effective plans, making much of their charitable work fail almost as soon as it is started. Nothing seems to be done to strike at the root of any such problem. The only effective society is often that which sees to burying the bodies of beggars who die on the streets; and commendable as such a charity is, it seems to attack the problem at rather a late date.

If this observation falls short of the truth to-day, it is due to the adoption by the Chinese of measures of relief practised in other countries, and the imitation of institutional work conducted in the first instance by foreigners. The first blind asylum in China, so far as the writer knows, was established by an English missionary at Hankow. An insane asylum at Canton, started by an earnest American doctor, introduced a new method for the treatment of such unfortunates. The Trade School at Ichang, opened in 1907 by the Rev. Mr. Huntington, was the first known attempt in China to care for beggar boys in any numbers, and fit them for a place in the society that had cast them off.



A GROUP OF BEGGAR BOYS

III. The Plan of Rescue

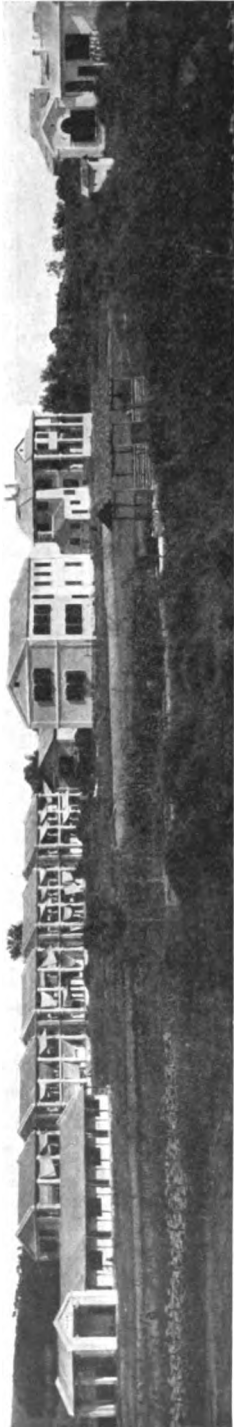
A dozen boys picked from the dirty streets of a Chinese city, washed and comfortably clothed, their sores healed, and their faces beginning to fatten, marching in a body to a mission church on one of the streets of the same city are bound to attract attention. The Tsz Yoh Hsioh T'ang (Loving Youth School) gave sleepy old Ichang something to talk about, and the shop-keepers along the streets were quick to nod their heads in approval. Would you not prefer to see a boy in the ranks of a mission school rather than standing in front of your shop begging, and only too ready to steal?

With the city's approval, the school's problems began to multiply, and its founder, already burdened with many lines of missionary endeavor in and about Ichang, found his wisdom and patience sorely taxed. A new dormitory, on a separate piece of ground from the Mission boarding school, had to be erected, and Chinese houses converted into shops where various trades could be taught. There was no Carnegie or Rockefeller to appeal to amongst the Chinese, and the Mission Board at home was unable, by reason of many demands upon it, to do more than allow the raising of a few specials to aid the new enterprise, so

that its financing was a great problem. The usual practice, when the missionary sees some need unprovided for by the grant from home, is to scrape and save from one's private income in order to have a fund for the desired purpose. Another way is to have the Chinese women of your church, and their friends, trained to make lace or native embroideries that can be sold to travelers or sent home for disposal. With the encouraging help of his aunt, who, though well-advanced in years, had accompanied him from America when he returned after his first furlough to take up work at Ichang in 1901, Mr. Huntington found both plans necessary to provide for the growing needs of the Trade School.

A big, fat, and very suave official came, upon invitation, to bow his cordial recognition of the good purpose of the school. He was the local magistrate, and had his good-will been secured earlier, it might have been easier to get his signature to the deeds of the new property purchased for the Trade School. As it was, his interest helped to make possible a little later the starting of a small private subscription-list among the well-to-do Chinese of Ichang.

The news of the Trade School spread into the country-sides. It occurred to some that here was a chance to place in



Workshops

Dormitory
cottagesDining
hall

School

Residence

Infirmary

PANORAMA OF THE TRADE SCHOOL, ICHANG, CHINA

safety a troublesome son or nephew. After a few experiences of having a boy come crying to the gate, telling how he was an orphan and had been on the street for many months, only to find in a few days that some old woman who claimed to be his mother would turn up to inquire into his health, Mr. Huntington and his Chinese assistants organized a careful system of investigation. Later, when the capacity of the school had grown, and there was a grievous famine, he would receive boys after papers had been properly signed by their relatives committing them to his care for a period of years.

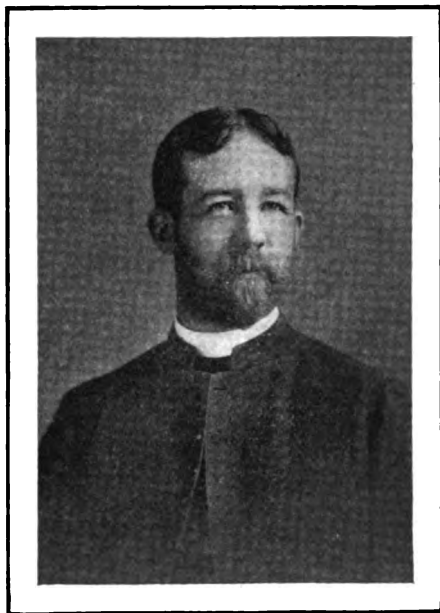
The labor involved in caring for a growing family of dependent boys was tremendous, and the Chinese teachers, by temperament and training, were limited in their helpfulness. Two purposes Mr. Huntington conceived early in the work, from both of which he saw some fruit before he accepted the bishopric. One was to plant the seeds of self-government, and the other was to begin the training of some of the boarding school boys to become teachers and directors of their less fortunate brothers in the Trade School. A third, and greater purpose, is also working out. That is, that some of the Trade School boys should become evangelists to their own people in the outlying districts of Ichang.

Not the least picturesque, and one of the most difficult features of the school's routine in its first days, was the early morning dispensary. The Scotch Mission hospital liberally treated all serious ailments and provided at cost the necessary drugs for the treatment of lesser ones. These consisted of ulcers, sore eyes, scrofula, boils, the itch, indigestion, minor injuries, etc. Early each morning after the simple "Tsao Fan" (breakfast) of rice and tea, a line would form on the stone porch outside Mr. Huntington's window. Then with the help of one or two of the boarding school boys sores would be washed, bandages readjusted, eyes cleaned, and heads rubbed. At that time there was no available room in the

school buildings where the medicines could be left without danger of their being put to use at all hours, and sometimes to misuse, so Mr. Huntington's study was used as a dispensary.

At last the opportunity for better things came—that great opportunity which is given to the missionary who has a special cause to present. Once every five years (then it was once every seven) Mr. Huntington, with his aunt, returned to their home in Hartford, Conn., on a year's furlough. But between deputation work for the Board, and special visits on behalf of the Trade School, Hartford saw little of Mr. Huntington, and two or three of the few weeks he was there were spent in the hospital. Such are the vicissitudes of a missionary's furlough. And what a short time there is to present the ideas one has been working on for years to the already divided attention of the Church's interested few!

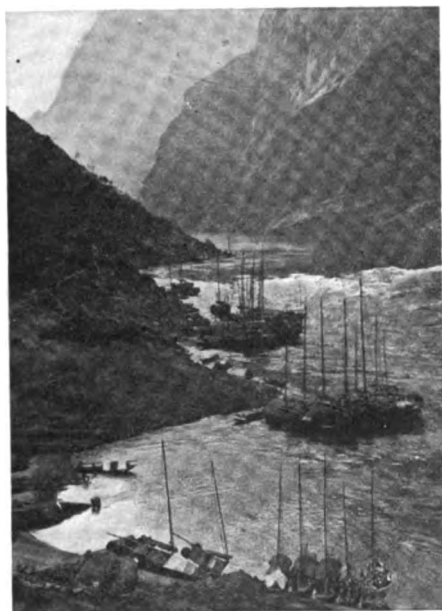
Everything was undertaken with painstaking thoroughness, countless letters



BISHOP HUNTINGTON

written and hundreds of calls made. The George Junior Republic and other institutions in this country, and on the return journey the homes of Dr. Barnardo in London, were visited with a view to gaining practical suggestions for the Trade School.

Finally Ichang received him again, and the Trade School especially, with open arms, a fife and drum corps and about 100 boys coming down to the bund to meet his steamer. Soon everyone was anxiously asking about the success of his efforts in raising money at home. Of course expectation had exceeded realization, but there was much cause for rejoicing. Plans that had contemplated the investment of many thousands had to be concentrated to the limits of a very few. Fortunately a fund held by the *Christian Herald*, of New York, was divided just about this time among several missionary institutions in China doing philanthropic work, and the Trade School came in for a generous share. After some months of negotiation a splendid site on one of the main roads over the



GORGES OF THE YANGTSE

Boats waiting to ascend the rapids. The white line over the hill is the tow-path of the trackers

hillside about a mile outside the city walls was secured. A new magistrate asserted his importance by withholding his seal from the deeds until an appeal to the American Consul at Hankow was threatened. Then graves had to be moved and there was much further delay before the site could be occupied.

Building in China is apt to be a slow process, especially when laborers are scarce, owing to the demand for them made by the beginning of a railroad such as startled and stirred Ichang at that time. However, under the oversight of one of the prominent members of the local congregation the Trade School buildings began to take form quite rapidly. Mr. Huntington returned to Ichang in the fall of 1909, and the cottages at the school were ready for occupancy in the spring of 1911. In the meantime the old quarters had become more crowded than ever, and applicants were being turned away almost daily.

The new school plant included five two-story cottages, of stone and brick, to accommodate thirty boys and a teacher living in each, a dining hall and kitchens; a residence for Mr. Huntington; a big school building; shops for the four trades of carpentry, shoemaking, tailoring, and brassmithing; and an isolation ward and dispensary. The most important structure, the chapel, could not be built for lack of funds. Since then it has been erected as a memorial to Miss Maria Huntington who was unable to return with her nephew from America, and who passed away at Hartford in the summer of 1911.

IV. The Future of the Work

Such a philanthropic endeavor as the Trade School, with many spiritual possibilities in the training and development of the boys who come under its influence, might well be the life-work of a strong man. But for its founder there was a greater call, made most difficult to respond to by the isolation of his post and the well-nigh impossibility of finding

a successor. When the House of Bishops elected Mr. Huntington as bishop of the newly-created district of Wuhu, mingled with the congratulations of his friends was the unvoiced question, "If you accept, what will become of the Trade School?"

The solution of this problem meant great sacrifice on the part of someone. In the mission field such sacrifices are common, the illness or withdrawal of one causing a complete change in the life and plans of some other member of the small staff. And so it was that the Rev. R. E. Wood, with loyalty of heart, but deep pain and difficult decision, removed from his work of years at Wuchang to take charge of the Trade School, after Bishop Huntington was consecrated at Shanghai, 1912.

That the hard step is often a step forward seems even more manifest in this case. Bishop Huntington, though hundreds of miles from Ichang, which is in the District of Hankow and under the jurisdiction of Bishop Roots, is not lost to the work he founded, but still provides much of its support. His new work among the famine-sufferers of the Province of Anhui and the students of its capital, Anking, the see city of his diocese, and in the other districts under his care, unceasingly proves the depth and richness of his experience of Chinese character and custom to which his care of the Trade School did much to contribute.

Under its present management the Trade School gives promise of an increasingly effective service. Three or four students from theological schools at home have been drawn to join its director with the purpose of using it as a center and its boys as helpers, and to undertake the evangelization of the vast territory southwest of Ichang, for which our Church is especially responsible. Some of this region lies along the gorges of the Yangtze. The time may yet come when the wash of its waters shall become the bringers of good tidings to the villages along its banks.

“THE FRIEND OF BEGGAR BOYS” IN CLASS WORK

The outline presented here is based upon an article which will be found on the preceding pages of this issue. A similar outline will be presented each month, based on the series “Christian Lives in China.” The outlines are prepared by the Rev. W. E. Gardner, General Secretary of the General Board of Religious Education.

THERE are many Sunday School teachers, Junior Auxiliary and other missionary organization leaders, who, after reading an article in *THE SPIRIT OF MISSIONS*, say: “I would like to present this material to my class, but I do not know how.” An endeavor will be made each month to show how such a leader may present the material contained in the series entitled “Christian Lives in China,” which is to be published in the magazine during the coming year.

PREPARING TO TEACH

All teachers and leaders should send to the Church Missions House for “The Making of Modern Crusaders” and read carefully chapters I and XII. They should own a copy of the Mission Study book, “The Emergency in China,” by Dr. F. L. Hawks Pott. They should also secure a note-book at least 7 x 8½ inches, and place in it the map of China found in the back of “The Emergency in China.” In this note-book might be placed from time to time pictures, maps which may be traced from various sources, figures giving statistics, and any other material which may prove to be of interest in the class.

Read carefully the article found on page 707 of this issue. Ask God’s direction in the presentation of this material in order that the hearts of the class may be so stirred that they will desire to follow the example of these Christian leaders in giving a knowledge of the great Father to all the peoples of the new republic of China.

The teacher should decide clearly what he wants to accomplish. He may have many aims in teaching this series of articles; he may wish to make the members of his class interested readers of *THE SPIRIT OF MISSIONS*, or he may desire to show them some of the work which the Church

is doing in foreign lands, or he may seek to make a living missionary a real force in their lives. All of these aims can be accomplished, but for the sake of strength and unity the best result will come by concentrating on only one.

Various methods of presenting the material are possible.

1. Pass a copy of *THE SPIRIT OF MISSIONS* to one of the class early in the week; ask him to come to the next session prepared to report on the history and purpose of the Ichang Trade School and the life led by its scholars. Follow the report with some of the questions given in the outline below in order to stimulate discussion and deepen impressions.

2. Read the article aloud to the class at one session and use ten minutes of the next session for quizzing and discussion along the lines suggested by the outline.

3. If there is only one copy of *THE SPIRIT OF MISSIONS* in the class (which ought not to be the case) and the teacher is obliged to do most of the work, select three or more salient points in each of the four divisions of the article; about these group the details of the story, showing the illustrations and offering the problems for discussion.

THE FIRST FIVE MINUTES IN THE CLASS

Lead up to the lesson by establishing a connection between the material of the article and something already familiar and interesting to the class. To illustrate: In the present article “A Friend of Beggars” the leader might inquire: Did a beggar ever come to you? If so, where? What was he like? What do you think made him a beggar? What do you think was his greatest need?

Then turn to the map of China, locate Ichang and tell the cause of its beggar discussion:*

TEACHING THE LESSON

The following outline given under four divisions provides topics for questions and discussion:*

I. Ichang and Its Missionary

1. Where is Ichang?
2. Describe the young missionary.
3. The crowd of little beggar boys.
4. Why were they in Ichang?
5. How did Mr. Huntington try to help them?

II. The Beggar Boy

1. A Yale college student at work for boys.
2. The picture of the Chinese beggar boy.
3. What had his fellow countrymen done for him?
4. What did the Trade School do for him?

III. Plan of Rescue

1. What two plans did Mr. Huntington follow in order to meet the growing need of the school?
2. What was one of the unfortunate results of success?
3. Should Mr. Huntington have kept the boys who were entered by deceit, or should he have sent them away?
4. Describe the three purposes of Mr. Huntington.
5. How did Mr. Huntington use his fur-rough at home?
6. Describe the return of Mr. Huntington.
7. Give an account of the school.

IV. The Future of the Work

1. Find Bishop Huntington's new diocese on a map.
2. Would you have left the school to become a bishop?
3. Would it have been better to send a man from the United States to take Bishop Huntington's place?
4. Call to mind some of the strong men in America who have given up their lives to Trade Schools. General Armstrong, Booker Washington, Archdeacons Russell and Hunter.

*If it is desired to use this outline in Sunday School for a ten-minute session each Sunday the four divisions here given will constitute separate lessons. When there is a fifth Sunday it should be devoted to a rapid review.

5. What is now needed to make the school a success?

- (a) The school needs more teachers, our gifts and prayers.
- (b) The boys need to help themselves.

In illustration of this last point, Mr. Stockman, describing the school in a previous article (see *SPIRIT OF MISSIONS*, October, 1908), shows how the boys aid in maintaining the life of the school:

"The trade school so far aids in its own support that the products of the various shops are either used by the boys or sold for their corporate benefit. The carpenter shop does repairing and makes tables and chairs; the shoemaking trade keeps the boys well shod, and the tailoring department keeps them in clothing; the gardening squad makes the earth contribute to the school table; those of the brass shop turn out hinges and like useful pieces; the apprentices in barbering assist in shaving every boy who comes to the school, most of whom have some scalp disease; and those who are learning cooking take the place of better-paid assistants and act as store and errand boys.

"The teacher of shoemaking has been a Christian only a few years. By working over his Bible he has learned to read, and in all his off-time he goes on the street to sell books about the faith which has given him power."

PROMISE OF NEXT LESSON

The next article in *THE SPIRIT OF MISSIONS* we shall study will be about the Rev. Dr. Pott, author of the book, "The Emergency in China," and it will tell about the creation of a university.



The Rev. Guy D. Christian writes from Nome, Alaska:

IT gives me pleasure to send this money order for \$80.05, of which \$37.90 is the Lenten offering of the children of our little Sunday school (twenty boxes), and \$42.15 is the special Easter offering of the congregation, which is very good considering our small number. Next year we hope to be able to meet our current expenses and send even more to the Board.

THE LITERATURE OF MISSIONS

BOOKS RECEIVED

- IMMIGRANT FORCES.** By William P. Shriver. Missionary Education Movement, New York. Price, 50 cents cloth, 35 cents paper.
- MEXICO TODAY.** By George B. Winton. Missionary Education Movement, New York. Price, 50 cents cloth, 35 cents paper.
- ANN OF AVA.** Ethel Daniels Hubbard. Missionary Education Movement, New York. Price, 50 cents cloth, 35 cents paper.
- THE CHRISTIAN MOVEMENT IN JAPAN.** Eleventh Annual Issue, 1913. Published for the Conference of Federated Missions, Japan. Sold by the Missionary Education Movement, New York.
- LIBERIA.** By Frederick Starr. Published by Frederick Starr, Chicago.

BOOK REVIEWS

Immigrant Forces, by William P. Shriver, is a noteworthy book. In eight well-written chapters the various aspects of the "immigrant problem" are intelligently handled by one who convinces his readers of his thorough knowledge of the subject and thereby commands respectful attention. Mr. Shriver is well acquainted with the literature of his subject, and quotes freely and aptly from various authorities. A suggestive bibliography in the appendix to the volume enables the student to extend his study of the immigrant problem and to amplify his knowledge of conditions which bear directly or indirectly upon it. Statistical tables and graphic charts point the statements made in the text.

The first chapter, "The Lure of American Industry," sets the stage by giving the reason for the existence of the problem. The two following chapters contrast the alien in the home of his birth and in the industrial community of his adoption, while chapters IV and V show the perils and problems which confront him on one hand and the new civic opportunity which is, or should be, his on the other. The sixth chapter goes back again to the home land in order to draw the religious background which must be taken into account before judgment can be passed upon the task of the Church, which is discussed in the last two chapters. Thus *Immigrant Forces* serves on the one hand as a primer of immigrant conditions for those who are ignorant of the main facts, and as a valuable book of reference for those who have pursued their study further.

But after all it is for the purposes of mission study that the book is published, and it is as a text-book that it will be most used and most useful. Mr. Shriver

shows a good knowledge of the psychology of mission study in his arrangement of the book. There is color and action to catch the eye, and hard fact to feed the mind; there are plenty of stories, humorous and pathetic, to stir the emotions, and there is ineluctable logic to satisfy the reason.

The field which *Immigrant Forces* discloses is right at our door, and a very little study of conditions in any community will reveal "things which we never believed possible in 'our town.'" Mr. Shriver suggests any number of ways in which the members of a mission study class may become active missionaries without having to go far afield.

In using the book Churchmen should take into account the fact that it is written from the Protestant point of view and therefore its assumption is that in meeting the religious need of the immigrant individualism in religion should be fostered and the catholic idea discouraged.

Mexico Today is a fitting third in the series of mission study text-books published by the Missionary Education Movement for 1913-14. Moreover, since the recent political disturbances in Mexico have forced upon us our responsibility towards our southern neighbor, it is an appropriate time to try to understand the situation more clearly and thus fit ourselves to fulfil this responsibility more adequately than in the past.

Mr. Winton has written an excellent study book of the classic type, treating of country and people, history and religion, social conditions, present tendencies, and finally "The Protestant Movement." His treatment is clear, full and sympathetic. We are told just the things that we wish to know, and are enabled to find out more for ourselves by the excellent bibliography, not only of books but of the important magazine articles published since 1910. There are a few statements with which we must disagree, such, for example, as that on page 92, where absolution is ranked indiscriminately with purgatory, indulgences and miraculous saints in a condemnatory list of doctrines of the Roman Church; but on the whole the tone of the book is calm and fair, and we feel sure that it will accomplish its purpose, as is declared in the preface, to effect "a better understanding between neighbours."

Ann of Ava is a biography of Mrs. Adoniram Judson written by Ethel Daniels Hubbard. It is just one hundred years since the young pioneers, Judson and Atwood, sailed from Plymouth for India with their brides, and a little over a hundred years since the inception of American foreign missions. It is thus fitting that the Missionary Education Movement should choose the story of Ann Hasseltine Judson's life as the subject for the young people's book this winter. It would be hard to find a more interesting book to place in the hands of any boy or girl. It is a real story with charming romance and thrilling adventure, plenty of humor and at the end tragedy which is saved from bitterness by the glorious undertone of victory. From sixteen-year-old Nancy Hasseltine in her happy home on the banks of the Merrimac, to the weary woman, Ann Judson, laid to rest under the hopia tree in Burma, is a far call. Her daring and her sacrifice, her resourcefulness and her patience, her courage and her deep faith, shown in Calcutta, on the banks of the Hoogly River, on Isle of France, at Rangoon, at Ava, and finally in the dreadful prison at Aungbinle, fill the story with interest and fire the imagination of the reader, kindling a burning

missionary enthusiasm and a desire to go and do likewise. The style is delightful, and the volume so attractively bound and so well illustrated that it will serve admirably as a "gift book" for use on birthdays and at Christmas.

The Christian Movement in Japan for 1913 is just out, and we are glad to welcome the new edition of a publication which always proves useful in our mission study work. It is printed in Japan but it may be secured through the Missionary Education Movement, 156 Fifth Avenue, New York. Besides very full and interesting accounts of the work being done by all the communions except the Roman Catholic, there are articles on such subjects as the "Distribution of Forces," "Eleemosynary Enterprises," "Review of the Religious Press," and general survey of secular affairs. There is also some account of the work done among Japanese outside of Japan. Among the obituaries we read with interest the tributes paid to two pioneer workers of the Nippon Sei-Ko-Kwai, Bishop Evington of Kyushu, and Mr. Morris of Tokyo. In the appendix there is a directory of missionaries in Japan, a list of Christian periodicals, statistical tables and other information of like interest.

THE PROGRESS OF "EVERYWHERE"

"EVERYWHERE" is materializing. In the northwest corner of the Cathedral Close the corrugated iron building which has been erected for the use of our missionary exposition stands ready for the scenery and exhibit. The plans for the arrangement of the latter have been prepared, and as much of the scenery from the "World in Chicago" as can be used in a building 80 x 30 feet has left the storehouse of the Missionary Exposition Company in Jersey City for the studio of a "scenic artist" when the Alaskan snows will be whitened and made to glisten and the Chinese temple will receive a new coat of varnish. Meanwhile the rooms of the Educational Department at the Church Missions House have assumed more than ever the appearance of a museum. Boxes of curios from the mission field have come to replenish our stock. A parcel a day of

treasures during the last fortnight is the record of the Bishop of Mexico, and we are awaiting with eager interest the shipment Miss Thackera is sending from Fort Defiance. There are loans of curios, too, for use during the three weeks of "Everywhere."

Each country which is not represented by a "scene" will have a large poster on which is recorded the statistics of the mission in that land. The Exposition poster, as well as a number of others, has been painted by Miss Charlotte Gailor. It represents the search for light *everywhere*.

One important feature of the exposition will be the literature booth where not only the books published by the Board of Missions will be on sale, but pamphlets covering every phase of our missionary activity and describing the work in each mission field, will be ready for free distribution.

Everywhere will open its doors on Wednesday morning, October 8, at 10 a. m., and will keep them open from 10 a. m. to 6 p. m. on every week-day until October 28. The daily programme will be as follows: 10 o'clock, Opening Prayers; 11 to 1 and 2 to 4, demonstrations and addresses in the scenes; 4 to 5, Story Hour; 5 to 6, Mystery Plays.

Stewards will be on hand constantly to explain the exhibit. We hope also that many of the missionaries will be present in the scenes to meet the visitors and to tell more particularly of their work and their people, their problems and their encouragements. The demonstrations in the scenes are little ten to fifteen minute plays, dialogues and pantomimes acted by the stewards, in which native life in each country is represented and the life of the Mission is made real and living to those who witness them. Many of these demonstrations have been written by our missionaries and all of them are based upon true incidents or upon the customs of the people whose life is thus portrayed.

At one side of the demonstration hall a platform is to be built up and camp chairs will be provided whenever necessary. At five o'clock each afternoon, beginning with Monday, October 13, a mystery play will be presented on this platform. Mrs. Henry L. Hobart has written a new mystery play, "The Great Trail," which is to be published by the Educational Department of the Board of Missions, and she has consented to train a company of young girls of Trin-

ity Parish to present the first part of this play during "Everywhere." With the limited space of the exposition it is impossible to present the second part of the mystery. "The Great Trail" will be acted on Mondays, Wednesdays, and Fridays from October 13 to 24. It is hoped that the new Chinese mystery play, "The Broken Chain," may also be presented during the exposition.

The Junior Clergy Missionary Association of New York, with its accustomed energy, has undertaken to organize parish days so that the members of a parish may visit the exposition in a body. We may have a Trinity Day, a Grace Church Day, a St. Thomas's Church Day, etc. Admission is free, and there will be a welcome for all at all times. The visitors to the Convention are our special guests and we hope that they will find "Everywhere" interesting and profitable.

"Everywhere" is a world in miniature undertaken by a single Board. There is no reason why each parish in the country should not have an "Everywhere" in miniature for the missionary education of its members. The Educational Department of the Board of Missions is ready to help by advice and by the loan of curios, the rental of scenery and the provision of the text of mystery plays and demonstrations to those who wish to undertake such an educational campaign. It is the hope of the Department in arranging this exposition that "Everywhere" may be useful to the whole Church.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Africa

Bishop Ferguson, coming to the General Convention, left Monrovia the first week in August, sailed from Liverpool on September 13th and arrived at New York on the 19th.

Alaska

The appointment by Bishop Rowe of Miss Mabel C. Watson, of Seattle, in

place of Mrs. F. B. Evans, at Anvik, has been approved. Miss Watson sailed from Seattle on August 6th *en route* to Anvik.

Miss Beulah E. Frederick, of East St. Louis, Ill., who was appointed on August 6th as a nurse in St. Matthew's Hospital, Fairbanks, left her home on August 25th and sailed from Seattle on the 30th.

Archdeacon Hudson Stuck, coming to attend the General Convention, arrived at New York on September 4th.

The Rev. Edward H. Moloney, of Pacific Grove, Cal., who was appointed on June 10th, sailed from Seattle on July 23d and arrived at Fort Yukon on August 5th.

Mr. Charles W. Williams, on regular furlough with his wife and family, left Chena on August 1st, sailed from Skagway on the 14th, arrived at Vancouver on the 18th and reached Omaha on September 3d.

Deaconess Mabel H. Pick, having been transferred by Bishop Rowe to Tanana, left Ketchikan on July 30th.

Miss Clara C. Johnston, of St. Matthew's Hospital, Fairbanks, whose resignation took effect on July 20th, arrived at Vancouver on August 18th.

Miss Margaret R. Wightman arrived at Salchaket on August 2d.

Miss Agnes Bolster, who sailed from Seattle on July 30th, arrived at Nenana on August 14th.

Miss Agnes M. Huntoon, on regular furlough, left Ketchikan on August 8th, going to her brother's home in Chicago, Ill.

Responding to an emergency call, Miss Barbara O'Connor, who was formerly a nurse at Iditarod, has gone to Fairbanks.

Brazil

Bishop Kinsolving, coming to the General Convention, sailed from Southampton on September 13th and arrived at New York on the 20th.

Cuba

Miss Anna M. Reed, returning after a year's leave of absence because of illness in her family, sailed from New York on August 28th for Havana.

Hankow

Bishop Roots, coming to the General Convention, left Hankow September 15th by the Trans-Siberian Route.

Mr. Arthur S. Kean, who was appointed on June 10th, left Cambridge, Mass., on June 18th, and sailed from Vancouver on September 10th.

Honolulu

Miss Mabel Ruth Schaeffer, who sailed from San Francisco on August 12th, arrived at Honolulu on the 18th.

Mexico

The Rev. William Watson, having been granted a leave of absence, left Mexico on September 25th.

Shanghai

Dr. Cecil Dabney, returning because of illness, with his wife sailed from Shanghai on August 15th, arrived at Vancouver on the 30th and went to his home in Baltimore, Md.

Miss Annie W. Cheshire, returning on furlough by way of Europe, arrived at New York on September 8th and proceeded to Raleigh, N. C.

Miss Annie Brown and Miss Mary Althea Bremer, who were appointed on May 15th, left New York on September 2d and sailed from Vancouver on the 10th.

Miss Louise Strong Hammond, who was appointed on the same date, left South Byfield, Mass., on August 29th, and sailed from Vancouver on September 10th.

The Philippines

The Rev. E. A. Sibley, who sailed from Manila on July 31st, arrived at San Francisco on August 25th and reached Chicago on September 4th.

Tokyo

Deaconess Valborg D. Carlsen, who arrived at Vancouver on August 2d, reached her home at Melrose Highlands, Mass., on August 14th.

Miss Alice M. Fyock, who came on the same steamer, proceeded to the Sanitarium at Battle Creek, Michigan.

Miss Ethel H. Correll, returning after regular furlough, left New York on August 4th, sailed from San Francisco on the 16th and arrived at Tokyo on September 3d.

Wuhu

Mrs. Carl F. Lindstrom, returning after leave of absence because of illness, left Torhamn, Sweden, on September 4th, and sailed from Southampton on September 23d for Shanghai.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, Danbury, Conn.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. _____

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Alaska

Rt. Rev. P. T. Rowe, D.D.

Rev. Hudson Stuck, D.D.

Miss Adda Knox (in Department V).

Miss F. G. Langdon.

Mr. C. W. Williams.

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

Rev. W. C. Brown, D.D.

Cape Palmas

Rt. Rev. S. D. Ferguson, D.D.

Rev. Nathan Matthews.

Eastern Oregon

Rt. Rev. R. L. Paddock, D.D.

Hankow

Dr. Mary V. Glenton.

Idaho

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Kyoto

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Rev. P. J. Deloria.

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Tokyo

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Western Colorado

Rt. Rev. B. Brewster, D.D.

Wuhu

Rt. Rev. D. T. Huntington, D.D.

Work Among Mill People in the South

Rev. H. D. Phillips.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va. The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

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THE WOMAN'S AUXILIARY

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- 10 Prehistoric Days of the Woman's Auxiliary.
- 13 How Can I Help?
- 14 Why Should I Be a Member of the Woman's Auxiliary?
- 15 Sweet Amy (a story for those preparing a missionary box).
- 16 A Bit of History. 5c. each; 50c. per dozen.
- 17 A Cause for Thankfulness and a Fresh Campaign.
- 19 An Auxiliary Campaign.
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THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

TWO CHAPTERS FROM PERSONAL EXPERIENCE

In connection with the United Offering of 1913 much thought and prayer have been given by the members of the Woman's Auxiliary to the gift of life. The leaders among both the women and juniors have a growing sense of their responsibility, and are questioning how they may influence the girls and younger women. It will interest such leaders as these, especially, and suggest to them the means by which future workers may be trained through the varied experiences of life, to read the stories which Miss Bull, for more than twenty years in Japan, and Mrs. Moort, from her remote station in Africa, have been good enough to send us and allow us to print in the pages of the Church's Missionary magazine.

HOW I BECAME A MISSIONARY

By *Leila Bull*

MY mother taught me the great foundation truths and told me stories of our Lord and of the great characters of the Bible from a time so early in my life that I do not remember when I did not know them.

She took the *Child's Paper* for me and my brothers and sisters, and the *American Messenger*, in both of which there were often references to the conditions of the heathen world and the efforts being made to enlighten it. Under her guidance we joined in an effort of the American children to secure the first mission ship which, I think, plied among the islands of the South Pacific Ocean.

When I was quite young we had a short visit from a distant connection of the family, who was a missionary to Burmah. I think she must have given us a little leaden idol, on which I used to gaze with pity that there were those, ignorant of the true God and Savior, offering useless prayers to such a thing as that. Pictures of the juggernaut and of women throwing their babies into the Ganges touched me deeply. In this way I learned the need of missions and the use of missions very young, but I do not remember ever thinking of going as a missionary myself. I would never have

thought that such a wilful, naughty girl as I could be of any use in such holy work, requiring the endurance of such great hardships.

The only church in our village was a Baptist one. When there was a pastor there was usually a Sunday-school, which we attended. One summer, when I think there was no pastor, some ladies from Philadelphia, who were at the watering place, opened a Sunday-school for the village children, at this church building. Their teaching made a great impression upon us. They pressed home upon us that we ought to give our hearts to Jesus now, read the Bible every day and pray, all of which we had been taught by our mothers, but now it came to us with added force, and we tried to follow their teaching. If that had been an Episcopal Church the story of my spiritual self during the following four or five years would have been very different. But, as you know, the Baptist Church does not take the little ones into the fold until they are supposed to reach the "years of discretion." Dear mother was truly a saint herself, but very humble, very reserved on spiritual subjects. When the way for her to speak was somehow opened, her few words were golden and ever to be remembered, but I struggled on mostly alone, as reserved as mother, un-

til, when I reached my teens, some foolish agnostic talk which I had unfortunately heard fitted in with my vain estimate of my own intellectual ability to judge what was true and what false. I was only a child, but in my heart secretly I became an infidel and was proud of myself because of it. But the dear Lord heard my mother's constant prayers for her children, and brought me back to a knowledge of the truth. At first I thought I had committed an unpardonable sin. I remember praying over the cradle of my baby brother that he might be kept from being lost like myself. I was a very miserable girl, but the dear Lord did not forget me, but opened the way for me to go to Detroit to school.

At Detroit I came into a very different spiritual atmosphere, for my uncle's family were all members of St. Paul's Church, and they and my Sunday-school teacher, with all the teachings of the Church, helped to clear my mistakes away and to bring the wandering lamb safely into the fold. In all this there was no thought of a missionary life, but these experiences, childish as they were, helped me to sympathize with others more widely, and so helped to prepare me for mission work. The desire to engage in such work might have come earlier if there had been a Woman's Auxiliary and a junior branch at St. Paul's in those days; but I have no recollection of any teaching about missions, even from the pulpit. It was after I graduated in 1864, and had been teaching two or three years, that I heard Dr. Pitkin lecture on his experiences in Japan. This aroused my interest in this country, but did not suggest any missionary effort on my part.

In 1872 I was teaching in Dalton, Mass. There was no Episcopal church there at that time. The lady with whom I boarded was a very earnest member of the Woman's Board of the Congregational Church and took me with her to the monthly meetings of her parish branch. The president was very progressive. She planned a kind of mis-

sion study course for a year, appointing certain members to prepare papers on the different mission fields. I asked for Japan as my subject and had six months to study it up. I read everything I could obtain on Japan, especially searching out the histories of the missions from *THE SPIRIT OF MISSIONS* and the magazines issued by the Congregational boards and that of the Woman's Union Missionary Society. Among the books which I read was Mrs. Pruy'n's "*Grandmother's Letters from Japan.*" Later, noticing that Mrs. Pruy'n had returned to Albany, I tried to persuade her to come to Lebanon and organize a branch there.

She replied that she could not come, but startled me by asking me to apply for an appointment to go to Japan as a missionary teacher under the Woman's Union Board. I had had such an exalted idea of the saintly character of the missionary that it surprised me that Mrs. Pruy'n should think such an ordinary person as I could do such work. I took the letter to my dear mother, and she thoughtfully said she felt sure that no one should undertake such work who is not very strong physically, and reminded me that I had never been robust. This was the reply I gave to Mrs. Pruy'n, who wrote back that some of the most effective work which had been accomplished on the mission field had been done by the least robust missionaries. She did not, however, ask me to reconsider my decision.

In 1879 my dear mother passed to her reward. We had our own little Episcopal Church and Woman's Auxiliary at that time in Lebanon. My interest in all the work of our Board had continually increased, but especially in Japan. As I read of the progress of the work there I longed to go and help. I had come to realize that the work could not be more trying physically than that I was doing as a teacher in America. I did not think myself "good enough" for the holy work; but experience had shown me how wonderfully God can use a life consecrated

to His service to do His work. It was in 1885 that at last I ventured to apply to the Board for appointment to work in Japan, to be refused by Bishop Williams because he thought persons over thirty could not learn the language. I ventured to differ with him, as I thought that it depended more upon ability to learn a language and a habit of study, both of which I think I possess. But again he refused, saying that he did not, at that time, need any more women missionaries. The Secretary of the Woman's Auxiliary was very sympathetic with my disappointment, and suggested my writing to Bishop Hare to ask if he had not something for me to do in his Indian work. I was interested in his work, but not drawn to it as to that of Japan. It was very remarkable—the way I felt called of God to this field and no other. It was my daily prayer that in His own good time He would open the way for me to go to help this work. If I had had any private means, I would have gone anyway; I felt so sure that I was called of God.

I think it was in 1887 when I was teaching in Pittsfield, Mass., and living with my sister there, that I met Bishop, then the Rev. Mr., McKim, who was visiting a relative who was also our friend. What I heard from him about the work, both at her house and in his address at St. Stephen's Church, intensified my longing to help it personally. I asked him if there was nothing that I could do to help, and he kindly answered, "You could teach," meaning, of course, that I could teach English, and so add to the efficiency of the educational work. Shortly after that, when I read in the February or March number, 1888, of the *SPIRIT OF MISSIONS*, a letter from Bishop Williams asking for an experienced teacher about forty years old for a ladies' educational society, one who would not be required to learn the language, I felt that the way for me had been opened. I immediately applied for this position, was invited to meet the Board and to bring my New York State

Teachers' Life Certificate, which I had obtained by successful examinations shortly before. The result was an appointment. The Woman's Auxiliary of St. Stephen's Church and other friends helped me with preparations, and in eleven days, after a farewell visit to my father in Lebanon, I started from Pittsfield and arrived at Osaka about the 20th of May, 1888, in time to join Mrs. Henry Laning in her strenuous effort to keep the daily work at the "Osaka Ladies' Institute" from languishing for lack of sufficient teaching force.

Perhaps it will be interesting to hear my experience with the language. It proved, I think, my contention that ability to learn a language and the habit of study are of more importance than mere age. Grammar had never been a difficult study to me. When quite a child I had "parsed" long passages from Milton's "Paradise Lost" without any help from my teacher. French had been acquired at school in Detroit with facility and pleasure. I had a natural ability to grasp the grammatical structure of a language, to notice and remember the inflections and order of words, and a retentive memory for a vocabulary. This last I found was not so good as when I was younger. After hearing some single, unrelated name or word, I would speedily forget it, but my habit of study enabled me to fix the words I wanted by bringing them into proper relations, and so to assist memory by suggestion.

If I had had more time for the study of the language, I think I could have acquired a working knowledge of it sooner. But I was teaching English and music six hours a day at the Ladies' Institute, and had not much time to prepare lessons in Japanese.

Fortunately I did not need to wait until I could do evangelistic work in Japanese before I could teach the precious truths of the Gospel. I had an excellent interpreter in one of the Christian Japanese teachers of the Institute. Together we taught a Bible class of lady

pupils on Sundays. Later, pupils whom I had trained helped me to carry on a Sunday-school in my own house for the children of the neighborhood in which I lived. And I also have taught many a class of young men who could understand English.

My Japanese teacher was an especially skillful one. He could give me but five one-hour lessons before the summer vacation, but succeeded so well in giving me a clear idea of the way to express the three tenses of a verb, and the order of the words in a simple sentence, that by the help of a dictionary I could do some shopping or communicate my wishes to my servant. The great difficulty was to

understand what was said to me by others.

I think that our young lady missionaries, who make the study of the language their principal business, acquire a working knowledge—for evangelistic work—in three years or less. It took me longer, but I do not think it was so much my age as the fact that my work was all in English and I had so little time for study. The principal reason why I succeeded as well as I did, I devoutly believe, was that friends of great faith were praying, as I was myself, definitely, for this blessing on me, in order that I might be able to teach the Japanese women and children in their own tongue the truths of the Gospel.

HOW I BECAME A MISSIONARY

By Elisabeth M. Moort

"He shall choose our inheritance for us."

Psalm XLVII, 4.

I HAVE read that we do not come to our life work by accident, but by God's leading and appointment. Many persons asked me when I was in America last, why I returned to Africa, why leave so much and go so far, suffering from fevers and privations, with no friend near. Sometimes I did not feel like making a reply, but rather asked myself, "Is it possible that the trend of my life does not speak for me? I mean that it shall." The question seemed to me an unnecessary one. Why should not my actions be regarded as though I were a professional, busy with my chosen work with no thought of any other occupation?

The beginning? It began with my early teens when a little circle of girls organized a missionary society in the Sunday-school of the little New England town in which I was born. Actuated by the stories of missionary labors in home and foreign fields, which were read to us while our fingers were busy with a patchwork quilt which was to be sold and the proceeds given to aid in the great work,

we resolved to become home missionaries. These resolutions were strengthened when opportunity was given some of us to hear a real, live missionary from India recount many of her experiences. I have a book in which I was accustomed to copy some of my most precious bits of thought and experience, and into it went all I could remember of that missionary's talk. I was very much interested and remembered a great deal. Strange to say, many of that missionary's experiences have since been my own. You may not wonder, then, that we earnestly sought opportunities for doing good in our own neighborhood. We felt it our duty to go, and our offers of assistance were kindly received, to the home of a poor workman, whose wife had recently died leaving six small children. After our home duties were conscientiously performed we went on Saturdays to help those children prepare for Sunday in order that they might go to Sunday-school clean and tidy. We ironed, mended, swept and scrubbed, doing our very best though it was hard

work. In various ways we tried to make ourselves generally useful. There were many smiles among our own people at our earnest endeavors, but I am sure they looked on with hearty approval.

About this time I became anxious to feel God's love and approval of my course. My Sunday-school lessons, as well as day-school studies, were faithfully committed and my home duties faithfully performed. I wanted to be sure that I was right in thinking that the Kingdom of Heaven was within me, that the coming of the Comforter to my heart and life gave me power over any form of sin, sorrow, even death itself. To this revelation I was gradually being led by a dear Sunday-school teacher who is now in Paradise.

Thus my life passed on in various duties until I found myself teaching school in Delaware. I met with some success in Sunday-school work by arranging for the first Christmas-tree that had ever been seen there. In November I began to talk and plan for this event. There was no Sunday-school, but it was an easy matter to get the young folks interested in something new. On Sunday afternoons I began with the Advent season to give some Bible lessons. I sent home for music and we practised carols faithfully, so that a grand literary and musical program was rendered by the local talent. Far too much of my slender salary went for decorations and some useful gifts, but the amount of pleasure which they seemed to give fully compensated for any sacrifice made. I afterwards had a regular attendance in Sunday-school of thirty girls and boys.

After three years spent in that neighborhood and during a summer vacation, I received a call to assist in an important position in a large charitable institution in Philadelphia, where I remained seven years. Many experiences there did much to develop the early tendencies of my life, and lessons in patience and forbearance were forced upon me. It was there that my training in nursing began. The house physician taught me the value of

sanitation and surgical cleanliness. He insisted upon my accompanying him upon his rounds among the sick, explaining many symptoms and courses of treatment. He left me to carry out his directions and prepare the sick diet. The institution did not then boast of an infirmary and a trained nurse, as it does today. It was after this that I obtained a nurse's certificate, for which I worked hard in a training-school for a short term, then taking a post graduate course. I could never give account of what the years in that charitable institution were to me. It was actual training of a varied sort. My health was perfect, and I enjoyed the work. Real missionary life it was too—assisting in the management, overlooking the work of the employees about the house, writing a good deal, guiding the steps of the blind and infirm, reading and singing to the sick, writing letters for them—no looking for opportunities, for they were everywhere. I taught an old woman who was anxious to read her Bible. She had no advantages when young, and it was wonderful to see how she applied herself to the book. I have never seen anything as touching as her gratitude and satisfaction when she was able to spell and slowly read the words, "God so loved the world that He gave His only begotten Son." Her death occurred soon after.

It was in 1897 that I left that institution and came to Africa to assist my husband in his work here, and in the establishment of a training-school for girls. It was a small beginning in the rectory. Sometimes I had twenty-four girls. They filled the house to overflowing. It was a new experience for me, as most of them could not speak a word of English, and had to be taught to sit in a chair, instead of on the floor, to sleep in beds, instead of on the floor. They did not take to sleeping in beds readily, for after seeing them get in bed, I would return later to find them calmly sleeping on the floor, but *under* the bed.

They were taught to use knife, fork and spoon instead of putting food in their

mouths with their fingers, to set the table, with the food in different dishes upon it instead of gathering around a huge pot of rice and fish on the floor. The loin cloth was easily exchanged for dresses and different articles of clothing. The care of this clothing then had to be taught, and the daily care of the house, the making of beds, washing of dishes and the manifold duties of housekeeping made plenty of work.

There were many laughable mistakes made by these veritable babes of children, and I often wished that my friends were near to see their innocence and ignorance. I used to wonder if these children did not think the bit of civilization into which I tried to initiate them a bother, as it entailed such an endless round of duty. In six months I had taught them to read simple sentences that I printed on the blackboard. I did not have books then. Their delight over the new books with pretty colored pictures was pleasant to see. Prayers and Bible lessons were easily learned, and I cannot explain the feeling that came to me when, one day, I heard a little girl sing in a clear, sweet tone, as she was busily dusting the steps, "Jesus loves me, this I know." It was the first hymn I had taught them to sing. Two of the girls from the twenty-four are with me today, and have grown into young womanhood. They have been confirmed, are faithful to their teachings and loyal Churchwomen. That was a happy, busy time. The girls took their teaching in the most matter of fact way, and there sprang up a pleasant spirit of rivalry among them over the lessons. Intellectually there seemed no inferiority when comparing them with children of other lands. At first they screamed and ran away from the dolls that were shown them, but were soon asking for cloth and needle to make "baby" a new frock. Their own clothing was accepted and worn with much pride, and the day for clean clothing after the bath was looked forward to with pleasure.

There were experiences of visiting native towns where we had some Bible

readings, prayers and singing with a group gathered after our arrival. The governor of the town gave us the use of the large front room of his hut. When our girls had learned to sing many of the hymns of the Church hymnal, I took them to these meetings to help with the singing and to let their parents and friends see the improvement they had made since coming to us. Some of the members of the Woman's Auxiliary of Trinity Church were appointed to go regularly for such services, and, with the aid of an interpreter, simple explanations of the Bible readings were given. One hour was devoted to these little services, and they seemed very precious. The group, composed almost entirely of women, was quiet and attentive. During these months, on several occasions, some of the women came to the rectory and asked me to pray for them. Sometimes when they came, they told me they had stopped in the "bush" to talk to God.

This work continued four years, and after having laid the foundations of Trinity Church, which is now nearing completion, my husband became ill and we returned to America that he might receive medical treatment. He spent three years in St. Luke's Hospital, New York, and the Episcopal Hospital, Philadelphia. I need not speak of those years of hopes and fears, during which my only child died and I nursed my mother through her last illness, my father having died while I was in Africa. God's hand seemed heavy upon me. My husband died suddenly, and immediately after I went to spend some time with my sisters. In passing through New York I went to see the Secretary at the Church Missions House. He met me and said he had just commenced a letter to me to ask what I intended to do. I said at once that I wanted to return to Africa. No other thought had come to me. Through the intervening years my first impressions of that native village, Krootown, had remained with me. When I thought of those closely built huts, narrow streets thronged with men, women and children,

sunk in idleness, superstition and heathenism, this, too, with the modern vices which find their way into all coast towns, I felt I had no right to remain home with this knowledge. Before the illness of my husband a piece of land was given him on which to build a chapel for the people, and it was his earnest desire that a work should be established there. Though I did not return to work there, it is gratifying to write of the splendid work being done in St. Thomas' Chapel built on that very piece of ground. The work is conducted by a very energetic native priest. I attended a service there, and it was a fine sight to see those strong men and women in native dress kneeling before the altar in Holy Communion, joining in the service, singing heartily in their native tongue, and giving freely of their means for the support of the work. I could not help thinking, "What hath God wrought!"

I had received a letter from Bishop Ferguson, asking me to take part in the

work in Liberia. The matter had been settled in my heart for a long time, and at the next meeting of the Board of Managers of Missions I received my appointment from it. The few months which elapsed before I sailed for Africa I spent in district nursing in Philadelphia. In June, 1904, I started on my long journey to my chosen field. I have written from time to time of the work in the little house in Clay-Ashland and our removal to the large, airy Hall at Bromley. Our work here is much hindered by lack of helpers. Our greatest need is for teachers of high Christian character. Our girls must see such examples before them, if they are to develop into the type of womanhood we desire. Are we to doubt that God answers prayer, or to rejoice in the fact that help is at hand?

My call to the work seems plain and loud, and I pray that others may hear and count it a privilege to work here with Him, and for Him who went about doing good.

THE UNITED OFFERING A TRIENNIAL GIFT OF THANKS

GENERAL Convention last assembled in New York City in the year 1889. At that time the service of the Woman's Auxiliary was held in the Church of the Holy Communion and its triennial mass meeting in a neighboring hall.

A united offering had been asked of the women, and the amount—\$2,000—had been specified. With one-half of that amount the church at Anvik, Alaska, was to be built, with the other half Miss Lovell, then working in St. Thomas' Parish, New York, was to be sent to Japan. Many members of the Auxiliary remember that this sum was accomplished because one woman present gave the \$1,000 for the church, the other \$1,000 being the combined gift of the Woman's Auxiliary to the Board of Missions.

Again, after the lapse of twenty-four years, we are meeting in New York. Our service is to be in the Cathedral Church, all unplanned in 1889; our offering is limited by no stated sum. We only know that of its whole amount not more than \$20,000 is to be devoted to buildings for women workers in the Mission field. What it shall be will be told us at the mass meeting in Carnegie Hall, on the afternoon of Thursday, October 9. Its sum depends on what loving and prayerful and conscientious preparation has been made by the women of the Church during the last three years.

Diocesan and parochial treasurers and other officers of the Woman's Auxiliary have been laying the matter before the women in dioceses and parishes. Many have written and printed in leaflet and diocesan and parochial papers and re-

ports; they have distributed vast numbers of leaflets and boxes sent from the Church Missions House; they have made many visits and spoken at many meetings; they have called upon others to help in spoken, written and printed word.

And hundreds and thousands of women in these three years, since our last United Offering was made in Cincinnati in 1910, have been praying and planning and giving for this. Many have given every day—if only a penny—for it; others have given weekly or monthly; others have marked birthdays and other anniversaries with their gifts; others have made them tokens of an oft-recurring thankfulness. If all had done as these, what might not be the sum of this United Offering of ours!

But there are many among the women of the Church who never yet have given toward it, many who do not even yet know what it means. Should these words reach the eyes of any such, there is still time for them to share in this Triennial Thank Offering.

If they cannot reach the treasurer in their own diocese, they can bring their contribution to the Service, placed in an envelope marked with the amount and the name of the diocese whence they come. If they cannot be present they can send their gift so marked to the Secretary of the Woman's Auxiliary at the Church Missions House, New York. Checks should be made payable to George Gordon King, Treasurer.

BUT however large and loving this gift of means shall be, we must constantly remember that gift which some most favored ones are making—the gift of self. A treasure of life must be offered to make the treasure of means effective. In the past three years more than seventy women have been sent out under appointment to the mission field. It is interesting to notice what some of these have to say of the compelling influence that planted the desire or nurtured the wish or moulded the action.

We are happy that it has sometimes been the Woman's Auxiliary and its Junior Department, the example of members, the presence at meetings where Auxiliary workers or Missionaries have spoken, the sharing in the Auxiliary work; again the call has come through the direct appeal of the Missionary; again from the repeated hearing of the need. One young missionary writes, "I think my offering was almost wholly due to continuous reading of the SPIRIT OF MISSIONS." One was influenced "partly through working in the Junior Department, partly by Auxiliary study classes, partly through attendance at Silver Bay, largely through two sermons preached several years apart, and, most of all, through a series of sermons where the preacher prayed that as a result of his preaching some one might offer for the mission field." One new recruit writes:

"The Auxiliary did not enter into my life at all until I had entered the Deaconess School. It is hard for me to say just what caused me to seek missionary work, as I began to consider it as a child. The idea simply and naturally grew until I was in a position to carry out my desires."

In these different statements there is much food for thought, perhaps in none more so than the last. If the Church is really a Missionary Society, is it not the simplest and most natural thing to expect that a baptized child should have the Missionary instinct? The question then only remains—where shall my Missionary life be passed? In what place is it God's will that I show before men the power of Jesus and the Resurrection?

And one most important part of the work of leaders in the Woman's Auxiliary—whether that work lies with older women or younger, with children or the very little helpers in the Babies' Branch—must be to show to these those places where the love of God still remains unknown, that so they may yearn to send into the dark regions of the earth the glory of His Truth.

THE JUNIOR PAGE

THE OLDER GIRLS AND THE TRIENNIAL

THE Junior leaders will remember that at the Convention in Cincinnati, 1910, one of the most important questions discussed was the one of gaining and holding "older girls and younger women" for the Auxiliary. It was then recommended that the Junior Department should undertake the work, and that there should be special officers appointed for it, that these branches should be created between the Convention of 1910 and 1913, so that at the time of the latter these young women should go in a body into the Woman's Auxiliary. Very few dioceses have appointed these special officers. It is difficult to know why not. On this account the work has failed to be done on a large scale. Massachusetts, New York, Pennsylvania, Western New York and Maryland have such officers, and their work is beginning to tell, but altogether there is no such group of young women ready to go into the Auxiliary, this October, as some of us had dreamed of. From many dioceses comes the warning, "If you try to force these new branches into the Woman's Auxiliary, you will lose them altogether, for they are not ready for graduation." So the question has been, what shall be done about carrying out the last part of the suggested plan, and the best answer *under the circumstances* seems to be to let such parish branches as wish to graduate do so, but not to urge it upon those who wish to stay in the Junior Department. For these last the work of the new officer should continue, holding already existing branches and trying to get new ones, but always working toward the point of graduating them by 1916, so that after that Triennial the Woman's Auxiliary shall include these young women. Meanwhile we

make an earnest appeal to all dioceses, will you not take as one of your most important enterprises for the years 1913-1916, the creation of these branches?

THE JUNIOR REPORT

EACH year the Junior Report is printed and made up from the answers sent by the different branches in response to our inquiries. This year the report will be on hand for the Triennial. It is full of suggestions, and we venture to commend it, not to the careless reading of leaders but to their careful study. If each one would read it through, with the question after each suggestion, "Could I not try that in my branch?" surely it would prove more than interesting. One of the things which keeps us from making all the progress we might is that we do not experiment enough. What has proved successful in one place is at least worth trying in our branch. So let each leader take such suggestions as those in the report on study and ask himself, "Why cannot I answer, as some do, that all branches have studied? Which of the text books in the list could I use?" Under the report on the United Offering, "Have I used letters and leaflets, notices in the diocesan paper, etc.?" "If I have not, why should I not in the future?" "Have I tried to train leaders by Institutes? If not, could I have an Institute this winter?"

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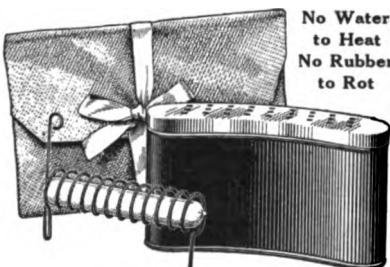
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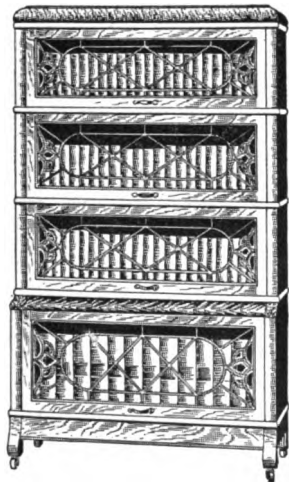
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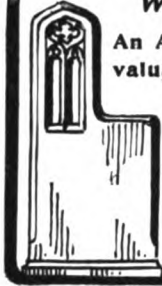
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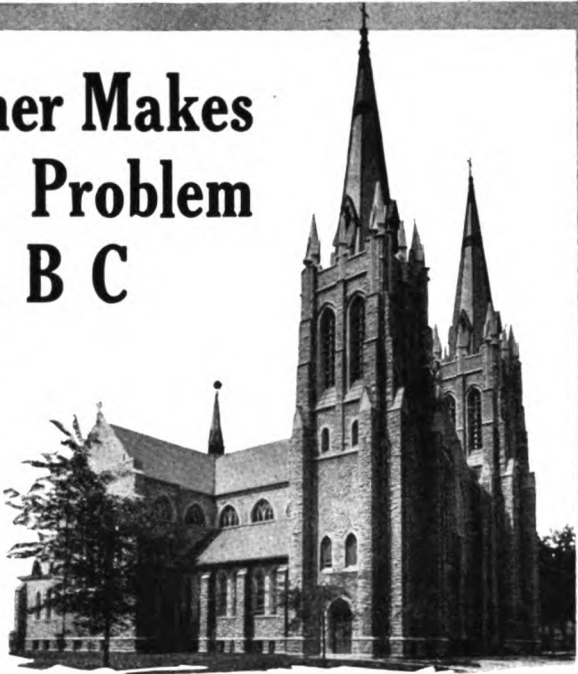
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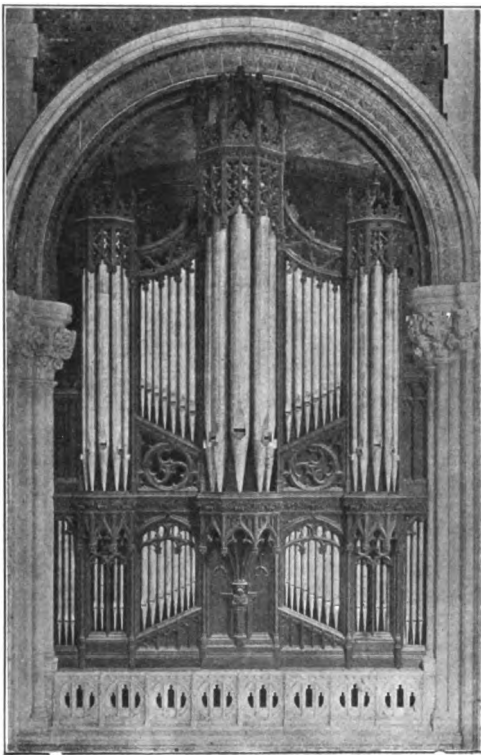
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AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLESON, Associate Editor

CYRIL D. BUCKWELL, Business Manager

November, 1913

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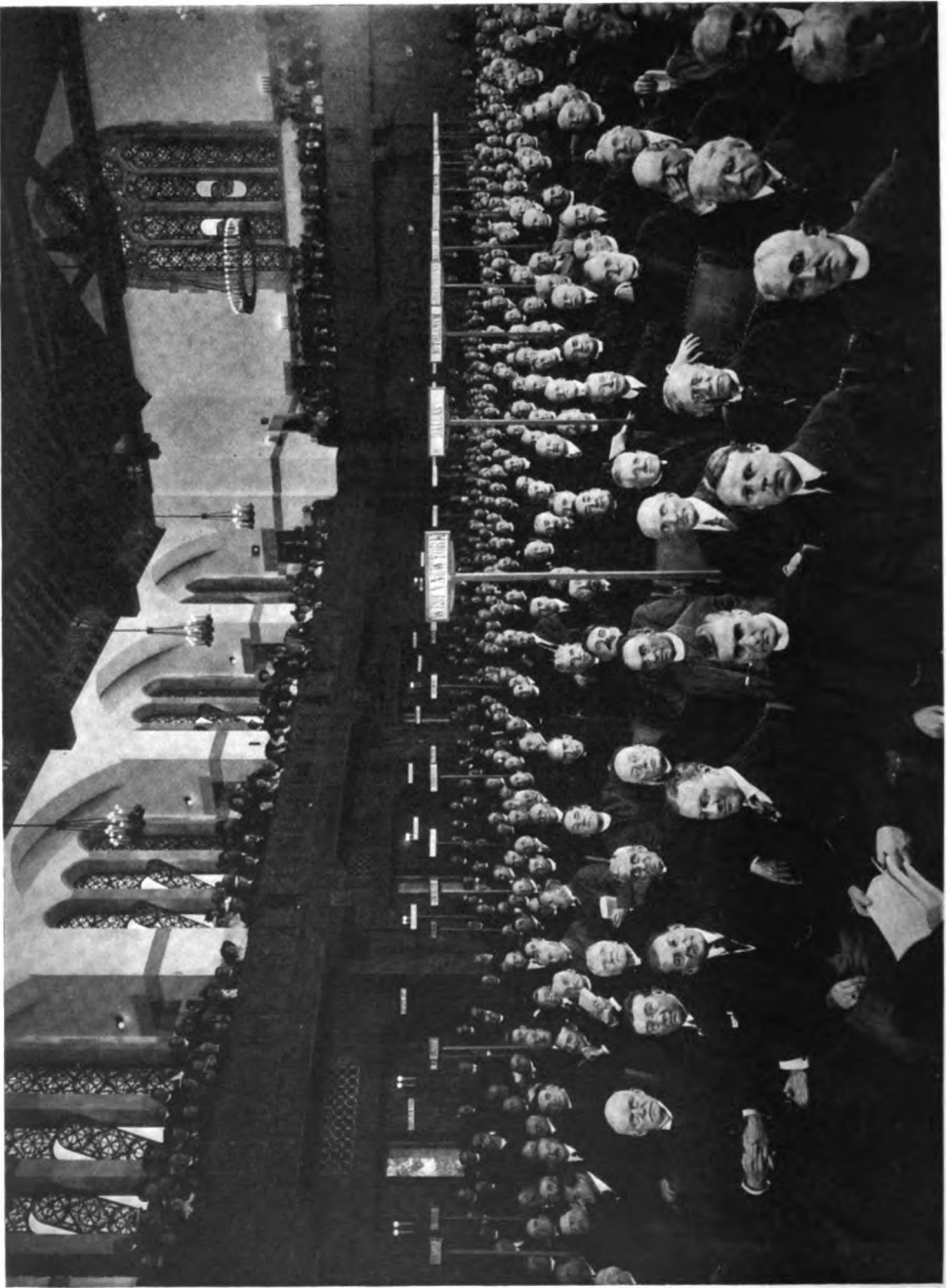
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THE HOUSE OF DEPUTIES IN SYNOD HALL

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII **November, 1913**

No. 11

THE PROGRESS OF THE KINGDOM

NEVER before in the history of the American Church has there been so representative an assembly as the

The General Convention of 1913

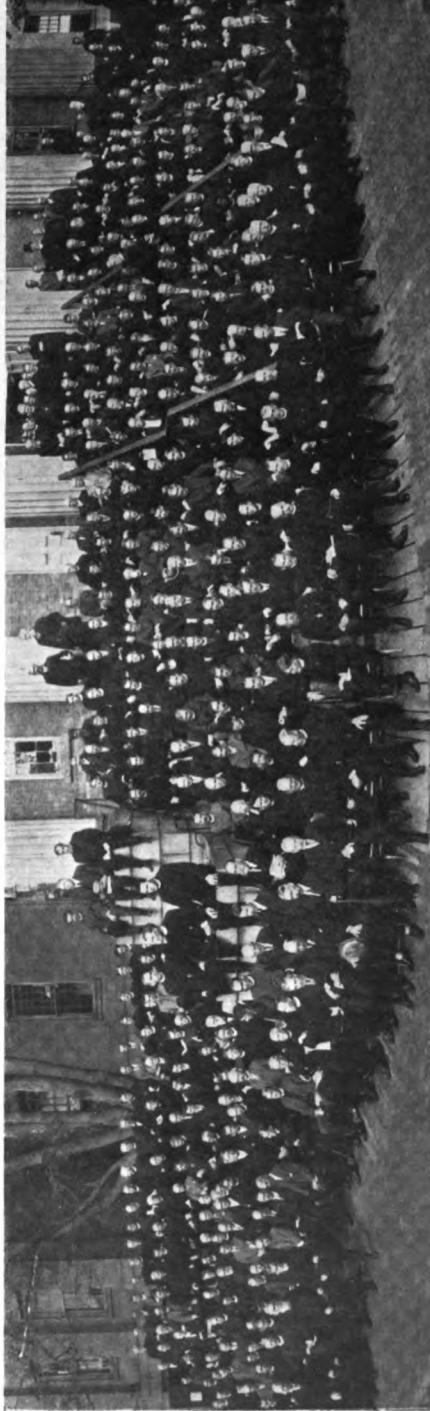
General Convention of 1913. All but four of the one hundred and thirteen members of the House of Bishops were present. More than five hundred clergymen and laymen sat in the so-called "lower house." These leaders of the Church's thought and action came from every part of this country and from distant lands. Here were bishops, who direct the forces of the Church in their effort to reach and bless the life of our great cities; others who are shepherding the scattered people of the western missionary districts and the southern mountains; and others still who are working with all the power of a great faith to lay the foundations of the Kingdom of God in lands where the Incarnate One is but little known. Rectors of parishes left them to the care of others and came to contribute their share to this great council of the Church. Business and professional men laid aside their accustomed duties and applied their minds to the consideration of a great variety of questions affecting the welfare and progress of the Church. To this task many of them brought the

fine mental equipment and knowledge of affairs that have made them leaders in the world of men.

A Convention of Estimates of the Frank Speech convention will nat- and Good Feeling urally differ. In our judgment it can

not be ranked as a great convention, either in accomplishment or in the quality of its legislative discussions. Its spirit for the most part was admirable. The House of Deputies, whose sessions are open to the public, displayed a breadth of view, a sane progressiveness and a reverent reserve that seem to insure the steady advance of the Church along wise and constructive lines. Opinions often differed widely and radically. But this was bound to be so, and is, indeed, a healthy sign in a body of more than five hundred men from every quarter of the country. Rarely was the internal harmony of the convention threatened, even when questions upon which men felt most deeply were under discussion. All desired that the right and the righteous course might be taken, rather than that individual opinion or party preference should triumph.

The convention is likely to be credited in the popular mind with larger things than it actually accomplished, because



THE GENERAL CONVENTION IN FRONT OF OLD SYNOD HALL

the newspapers generally reported the action of the House of Deputies as though it were the final action of the convention. This is not unnatural, since the lower house, as the larger body, is thought by some to represent more accurately the mind of the Church.

“HOW can the Mission of the Church be more adequately fulfilled?” To answer such a question must be always

Three Answers to a Fundamental Question the first and fundamental duty of a general convention. Details of legislation, necessary though many of them may be, are relatively unimportant. The convention of 1913 will be remembered for its emphasis upon three main lines of activity—Education, Social Service, Church Extension.

No previous convention has stressed so insistently and so practically the fundamental importance of education. To the convention education did not mean the effort to force information into minds more or less receptive, but the effort to draw out, as Mr. George Pepper put it, what is best in every one, which is the power to find God and to know Him. He would have none of the distinction between secular and religious education. The educational process is one. Unless religion runs through it all, “you make a mess of the whole business.” This was the message that deeply stirred a great audience in the cathedral on the day when the two houses met in joint session to consider the work of the General Board of Religious Education.

NO less strongly was the Church’s social responsibility insisted upon. Bishop Lawrence sounded the keynote

The Church and Social Justice when he declared in his noble sermon at the opening service of the convention that the Church must stand as “Christ stood for social righteousness, for justice and for the rights

of the downtrodden, as against the indifference or hardness of the men of power." This fundamental principle was reiterated and applied in many ways. Not only did the members of the convention gather by hundreds in the cathedral for a night service to consider questions of social righteousness, but the convention by resolution recorded its acceptance of the principles of one day's rest in seven, and of an additional half-holiday each week. Not even the bishops' cautious addition, "wherever practicable," though it caused a smile among the deputies, could seriously weaken the value of their pronouncement. So, too, the House of Deputies was prepared to go on record unequivocally as opposed to child labor while the bishops, though sympathizing no doubt with the end sought, preferred much less direct and virile language.

An important resolution was adopted which, after briefly rehearsing present social inequalities, asserted that "the Church stands for the ideal of social justice" and called upon every communicant "so to act that the present prejudice, hate, and injustice may be supplanted by mutual understanding, sympathy and just dealing, and the ideal of thorough-going democracy may be finally realized in our land."

The Social Service Commission has fully justified its creation. It was made a permanent commission of the convention and will no doubt some day be recognized and established by canon as one of the vital agencies of the Church.

ONCE again, those who would form a just estimate of the character and dominating motives of the convention

The Church and the World must turn to Bishop Lawrence's sermon. "Are we not conscious of an increasing longing for a closer brotherhood of men?" he asked. Not even fears of racial conflict, or doubt of the resources of the world to support a growing population, can shake

the belief of the Church that God "hath made of one blood all nations of men." Then voicing his own intense conviction, Bishop Lawrence continued:

"Nations and statesmen in their more exalted moments recognize this. Hence Christian missions have justified themselves and confounded their critics. While Christian peoples have entered other nations for conquest, commerce, exploitation or travel, Christian missionaries have been quietly teaching, healing, comforting, helping, and uplifting the people. They have gone, not to get but to give. To the trader the Chinaman is a trader; to the missionary the Chinaman is a brother. With the Christian faith always goes the sacredness of the individual, the integrity and the rights of man as man; hence civic freedom, self-government, democracy. With the blessings of Christian hope the missionary has taken also the blessings of civic freedom. . . . Any man who has no use for missions is as much out of date as an old flint-lock gun. Life moves too rapidly in these days for us even to stop and look at him.

"When the Church plans for worldwide missions, she plans for the honor and spiritual wealth of this country, as well as for the welfare of distant people. Men everywhere are discovering that the Saviour's command, 'Go ye into all the world,' has philosophy as well as religion in it. The greatest glory of the Church throughout the ages has been in the fact that in spite of timidity and cynicism her heroes have thrust her outposts to the ends of the world, in the perfect confidence that this Faith is the Victory that overcometh the world."

The Joint Sessions on Work at Home and Abroad

A convention beginning with such a message could hardly fail to manifest a large measure of mission spirit. This was expressed officially in the five joint sessions when bishops and deputies met in the cathedral, with an immense audience as a

background, to hear the reports from the officers of the Board of Missions and from the missionary leaders at the front. Much to the regret of those chiefly responsible for the plans, it was deemed necessary to hold the joint sessions in the cathedral rather than in Synod Hall. This precluded discussion and converted the sessions into great mass meetings. As such they were vastly impressive, but they afforded no opportunity for the careful discussion and explanation of plans and policies that had been provided for.

An attempt has been made in this issue to tell the story of these great meetings and the equally great gatherings in St. Thomas's Church and in Carnegie Hall. However accurately the thought of the speakers has been recorded, no published report can reproduce the spirit of these occasions or the effect produced by ringing challenges from the Church's outposts for the main body to move forward.

The Heart of the Convention

The *Outlook* asserts that while the business of the convention was transacted in the two houses "the heart of the convention was in the joint sessions, held in the cathedral. These meetings were great—in depth of interest and fervor of spirit; and in the cathedral even more than in the synod buildings, where the two houses sat, the spirit of the Church revealed itself, and its aspiration, vigor and enthusiasm were felt."

This is so even though the bishops on one occasion, unfortunately underestimating the strength of the convictions of the deputies, asked leave to withdraw to attend to routine business, which they felt, under the circumstances, to be more important. Bishop Brewer's indignant protest against such a course, no doubt, did much to encourage the deputies to vote overwhelmingly against granting the request. And the bishops stayed. The incident is without precedent in the history of general conventions. It is not likely to be repeated.



*Mr. Joseph Packard, of Maryland (in the center).
One of the most distinguished lay deputies.
Mr. Ensign N. Brown of Ohio (at the left)*

FOUR Episcopal resignations were received and accepted by the House of Bishops. The number has never been equaled in any previous convention.

Episcopal Resignations

Bishop Wells of Spokane and Bishop Gray of Southern Florida asked to be relieved on account of age. Each has completed twenty-one years of service. In the forty years since he first went as a young missionary priest into the great Northwest, Bishop Wells has seen vast changes brought about and has himself had a share in some of them. Bishop Gray has labored manfully through years of difficulty and adversity in Southern Florida. A better day is now in sight. Foundations have been laid. Real gains have been made. Increasing prosperity brings new opportunities and demands, which he feels a younger bishop can best meet.

Bishop Mann, after twelve years of faithful work in North Dakota, was compelled, for reasons in which the

health of his family is involved, to retire from the rigorous climate of the Northwest. Bishop Knight, after once declining the call to be Vice-Chancellor of the University of the South, felt obliged to reconsider and yield to the insistent demand that he should try to lead this foremost of the Church's educational institutions to new victories. His important work in Cuba and the Caribbean region has already been outlined in these columns.

NEW MEXICO and Porto Rico were already vacant. Thus there were six missionary districts to be provided

Episcopal Elections: Southern Florida for. The vacancy in Southern Florida was speedily filled by the transfer of

Bishop Mann from North Dakota. It may be freely admitted that so radical a change involves a large experiment. Bishop Mann has behind him, however, a record for sustained and successful work in a difficult field since 1901. He has traveled steadily over his vast district. He has built wisely and well. He is vigorous and experienced. No bishop in the Church, it may be confidently said, is more sincerely loved or more loyally followed by his clergy. True, the number is small enough to foster a family feeling. Not only is North Dakota unique in this, but no other district has a more efficient group of clergy or has had so few changes in their number.

North Dakota To fill the vacancy in North Dakota the House of Bishops chose the Rev. Hugh Latimer Burleson, for nine years dean of the Cathedral in Fargo, and during that time the trusted lieutenant first of Bishop Edsall, then of Bishop Mann. Mr. Burleson's efficient work as one of the secretaries of the Board of Missions and associate editor of this magazine, speaks for itself. Mr. Burleson felt obliged to decline the election. His acceptance would have created a vacancy in the headquarters staff, difficult, indeed, to fill.

The bishops then elected the Rev. John Poyntz Tyler, rector of St. John's Church, Hagerstown, Md. Archdeacon Tyler is a Virginian with experience in country missionary work in his native state and city mission work in Philadelphia. His decision is not yet announced.

New Mexico For New Mexico the Rev. Frederick B. Howden, rector of St. John's Church, Georgetown, was chosen. Mr. Howden began his work about twenty years ago in St. John's Church, Detroit. Later he served as curate in Calvary Parish, New York, under the late Bishop Satterlee. From a brief rectorship in an important Maryland parish he was called to Washington soon after Dr. Satterlee became its bishop, and has been there ever since. His acceptance has not been received as we go to press.

Spokane For Spokane the choice fell upon the Rev. William T. Capers, rector of the Church of the Holy Apostles, Philadelphia. He is the son of the saintly soldier, Ellison Capers, former Bishop of South Carolina. In 1910 Mr. Capers was elected a member of the Board of Missions from Department IV, of which he was then a resident. His knowledge of work among the Negroes and his progressive spirit made him a useful member. Mr. Capers asked to be excused from accepting the election because of the critical condition of the work in his present parish, of which he has been rector barely a year. There was no time for another election. By appointment of the Presiding Bishop, Bishop Wells will continue to administer Spokane for the present.

Cuba For Cuba two elections were necessary. The Rev. Milo H. Gates, vicar of the chapel of the Intercession, Trinity Parish, New York, was compelled to decline upon receiving the verdict of the doctors with regard to the health of his family. The Rev. William Cabell

Brown, D.D., of Rio Janeiro, was then chosen. Dr. Brown is one of the foremost missionaries in any foreign field. He has been in Brazil nearly twenty-five years and is recognized as a leader by members of all communions. He has been chairman of a committee to make a new translation of the Scriptures into Portuguese. Should Dr. Brown accept his election Brazil will lose heavily while the Church in Cuba will gain a leader admirably qualified by personal gifts and long experience to serve among Latin-Americans. Twelve years ago Dr. Brown was elected Bishop of Porto Rico, but declined because the work in which he was at that time engaged was at a critical stage in its development.

Porto Rico

To the leadership of the Church in Porto Rico the bishops summoned the Rev. Charles B. Colmore, dean of the Cathedral in Havana. Dean Colmore went to Cuba with Bishop Knight nearly nine years ago. He had been only recently graduated from Sewanee, but in spite of youth he speedily won a place of usefulness and influence among Cubans and Americans alike. If he accepts the election he will be the youngest bishop in the American Church.

EARLY in the session a memorial was presented from the council of Missionary Department VII asking that authority might be given for the consecration of a bishop

The Racial Episcopate

to have jurisdiction over Negro congregations in any dioceses in the department that desired to cede that right. The committee of the two houses appointed to consider the subject failed to reach an agreement, and presented a report signed by six members recommending no action, and a report signed by three members recommending a constitutional amendment providing for racial bishops. One of the most earnest debates of the convention ensued. The House of Deputies was clearly against the adoption of the

minority report, but agreed that the whole subject should be entrusted to a joint commission for consideration and report in 1916, and asked the concurrence of the bishops.

Meanwhile the House of Bishops discussed the subject in actual or technical ignorance of the action of the deputies, reached a diametrically opposite conclusion, and on the last day of the convention sent a message asking the constitutional amendment. The deputies were nonplussed, but stood their ground. They refused concurrence by an overwhelming vote taken by dioceses and orders. It was significant that only two southern dioceses, North Carolina and East Carolina, voted in both orders to concur with the bishops. The matter was finally adjusted by the agreement of the bishops to concur with the action of the deputies. Thus it is certain that one question of vital importance to the work of the Church in this country will come before the next convention.

UPON the suggestion of the Board of Missions a commission of fifteen members was appointed by the General Organization and Administration Convention to study questions of missionary organization and administration and report at St. Louis in 1916. As indicated in Bishop Lloyd's address to the joint session of the bishops and deputies on October 10th, officers and members of the board are convinced that the present organization of the Church for her missionary work, and present methods of doing it, fail frequently to enlist all the power and resources of the Church. The result is an inadequate recognition of responsibility in some quarters at home and lack of unity in the conduct of work in the field. Whether a commission whose membership is scattered from Shanghai to New York can develop any practicable plans remains to be seen. Probably no meeting of the commission will be possible until just before the next convention. The Church may be sure, however,

that a missionary statesman like Bishop Graves, who is chairman of the commission, will do his best to aid the board in bringing about such improvement as the Church may approve.

ONCE again the women of the Church have proved their loyal devotion to our Lord and His purposes for the whole world. Every one hoped that the United Offering of 1913 would surpass all previous records, but few would have

dared to predict that it would exceed \$300,000. The amount offered upon the altar at the wonderful service in St. John's Cathedral on October 9 was \$302,500, and this has since been increased to \$306,000. After setting aside \$15,000 for the completion of the Hooker School in Mexico City and \$5,000 for St. Augustine's School, Raleigh, the remainder will be placed with the Board of Missions to train, send and support women missionaries at home and abroad. With the United Offering of 1910 the Church has been able to maintain more than 150 women each year. What their ministry has meant to the women and children of our own land, and to the world beyond, can never be fully known in this life.

It is the spirit of service underlying it rather than its impressive total expressed in dollars that makes the United Offering so significant. The offering of life must always be the greatest gift. Some women are privileged to give themselves for the actual work made possible by the United Offering. Others, unable to do this, identify themselves with these pioneers of the Kingdom by their steady effort to enlist the women of their parishes as home helpers in the great cause. For three years thousands of United Offering treasurers in congregations, large and small, in every diocese and missionary district have been working faithfully. Only a few of them, comparatively, could join the twenty-five

hundred women who crowded into the cathedral for the triennial service or the four thousand who met in Carnegie Hall for the afternoon meeting. To these loyal friends of our Lord back in the parishes is really due the triumph of the great offering.

REMEMBERING this gift of the women and the blessing that previous offerings have brought them, it is difficult to understand one act at least of the House of Bishops. A New Hampshire layman

A Significant Proposal from a Layman

offered a resolution requesting the authorities of each diocese to urge the men of all the congregations to meet once a year on some convenient Sunday morning for a corporate celebration of the Holy Communion. It was proposed that the offerings at these services should be sent to a diocesan officer for safe keeping, and should be offered at the opening service of the next General Convention for the extension work of the Church. The resolution also provided that an effort should be made at least once a year to bring together the men of the congregations to consider the work of the Church in its national, diocesan and local aspects. These proposals were adopted in the House of Deputies by an almost unanimous vote, but were rejected by the bishops without explanation or suggestion.

Will not laymen throughout the Church be astonished and perplexed by this incident? "Why," they are almost certain to ask, "should the bishops withhold their approval from an effort to bring men together at the Lord's Table to offer their intercessions and make their gifts for the spread of Christ's Kingdom throughout the world?" The Brotherhood of St. Andrew has demonstrated the blessing that comes to the men of its chapters when, on appointed occasions, they come in a body to the Holy Communion. What the Brotherhood does

for a group of men in a parish, this New Hampshire layman proposed should be done for all the men of the parish, enabling them to comply not only with the request of their Lord: "Do this in remembrance of Me," but with that equally compelling request: "Go . . . teach all nations." No doubt some day some such plan as this will be adopted. Then the opening service of the Church's triennial council will be the occasion for a great offering. Many who formed part of the vast congregation in St. John's Cathedral on the morning of October 8 must have recognized its latent possibilities in service and in offerings. These possibilities can be developed through systematic devotion and organization. Then the offering of \$1,300 at the General Convention of 1913 may be multiplied a thousand fold to the great blessing of the people of the Church and the furtherance of the Master's Kingdom.

IN the October number of *Harper's Magazine* appears an article by Vilhjálmur Stefansson, the Arctic explorer, on "Christianizing the Eskimos." It will be remembered that Mr.

Christianizing the Eskimos

Stefansson had something to say on this subject when, about a year ago, he gave out the story concerning his discovery of the "blonde Eskimos." At that time he frankly deprecated the sending of missionaries among them, and expressed a doubt whether they were in any way bettered by the coming of Christianity. The present article is less direct in its statements, but seems to reach a like conclusion.

In reading the article one suspects that the author has himself rather outgrown Christianity, and therefore feels that he can take a calmly dispassionate view of its influence upon the Eskimos. But his article is neither unprejudiced nor conclusive. It consists of a series of incidents and stories illustrating the form which Christianity takes in the

minds of these simple people. He is rather eager to enumerate misapprehensions and inconsistencies of conduct; he shows what inadequate conceptions of the Christian faith exist among the Eskimos who have received it by transmission from one to another, the white teachers who originated it being hundreds of miles away and quite unconscious of these secondary converts.

Incidentally Mr. Stefansson bears unconscious testimony to the permeating power of what he calls "an Eskimoized Christianity," which, he says, "spreads like the measles." To us it seems a matter for wonder and pity that these ignorant and isolated people should grasp so eagerly at even a grotesque and inadequate form of the white man's faith, which without aid of authoritative preacher or teacher spreads from village to village and from tribe to tribe. But Mr. Stefansson is only amused at the crudities and troubled by the results of this new-found faith. He seems particularly irritated that it leads them to observe Sunday—adding a new taboo to a life already over-full of them.

It is a self-sufficient article, evidently written under the sting of criticism, with a view to reënforcing indirectly a position previously taken. There is in it no hint of helpfulness nor sympathy for a benighted people groping after Christ. The pity of it is that this former student of theology could live among them and care so little; that he could fail to use his great opportunity and knowledge to give them a real Christianity, and could sit back, mockingly amused at their poor efforts toward Christian living.

The article leaves one with two distinct impressions: First, that the real question is not so much one of Christianizing the Eskimos as of leaving the Eskimos to Christianize themselves; and secondly, that doubtless there may be Alaskan missionaries who could find it in their hearts to write an earnest and appealing article on "Christianizing Vilhjálmur Stefansson."

THE SANCTUARY OF MISSIONS

YET not in solitude!—if Christ
 anear me
 Waketh Him workers for the great
 employ!
Oh, not in solitude!—if souls that
 hear me
 Catch from my joyance the surprise
 of joy! —Myers.

¶

OH! do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers, pray for power equal to your tasks! Then the doing of your work shall be no miracle; but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come into you by the grace of God.—*Phillips Brooks.*

¶

THANKSGIVINGS

“**W**E thank Thee”—

For the guidance of thy Spirit granted to thy Church in the recent General Convention.

For the work of the Woman's Auxiliary, and especially for the great United Offering, given to forward the work of thy Kingdom.

For the good courage with which the Church has taken up enlarged missionary responsibilities.

For the testimony from every part of the world that thou art still “working with” thy messengers and “confirming the word with signs following.”

For the call which thy Church has heard that she should labor to bring about a greater unity among all Christian people.

For the great work done by Christian teachers in heathen lands, and especially for the twenty-five fruitful years of service rendered by the president of St. John's University, Shanghai. (Page 781.)

For the large place which the missionaries of thy Church have been able to take in the establishment throughout the world of a Christian civilization. (Page 773.)

INTERCESSIONS

“**W**E pray Thee”—

That thy Church may catch the vision and be stirred by the inspiration of the message delivered by the President of the Board of Missions before the General Convention. (Page 745.)

To send forth laborers into thy harvest, and especially to incline the hearts of young men toward the work of the sacred ministry.

To grant unto those presbyters who have been called to be bishops in the mission field of thy Church, patience, wisdom and zeal, that they may make good proof of their ministry.

That all those plans which have been devised for forwarding the work of thy Kingdom may be blessed of thee, and may work together for good.

To grant more and more to thy Church a vision of thy purpose for her as a messenger of thy truth to a world perishing for lack of thee.

To guide the minds and quicken the prayers of all Christian people that we may be drawn closer together in the unity of the Spirit and the bond of peace.

¶

PRAYERS

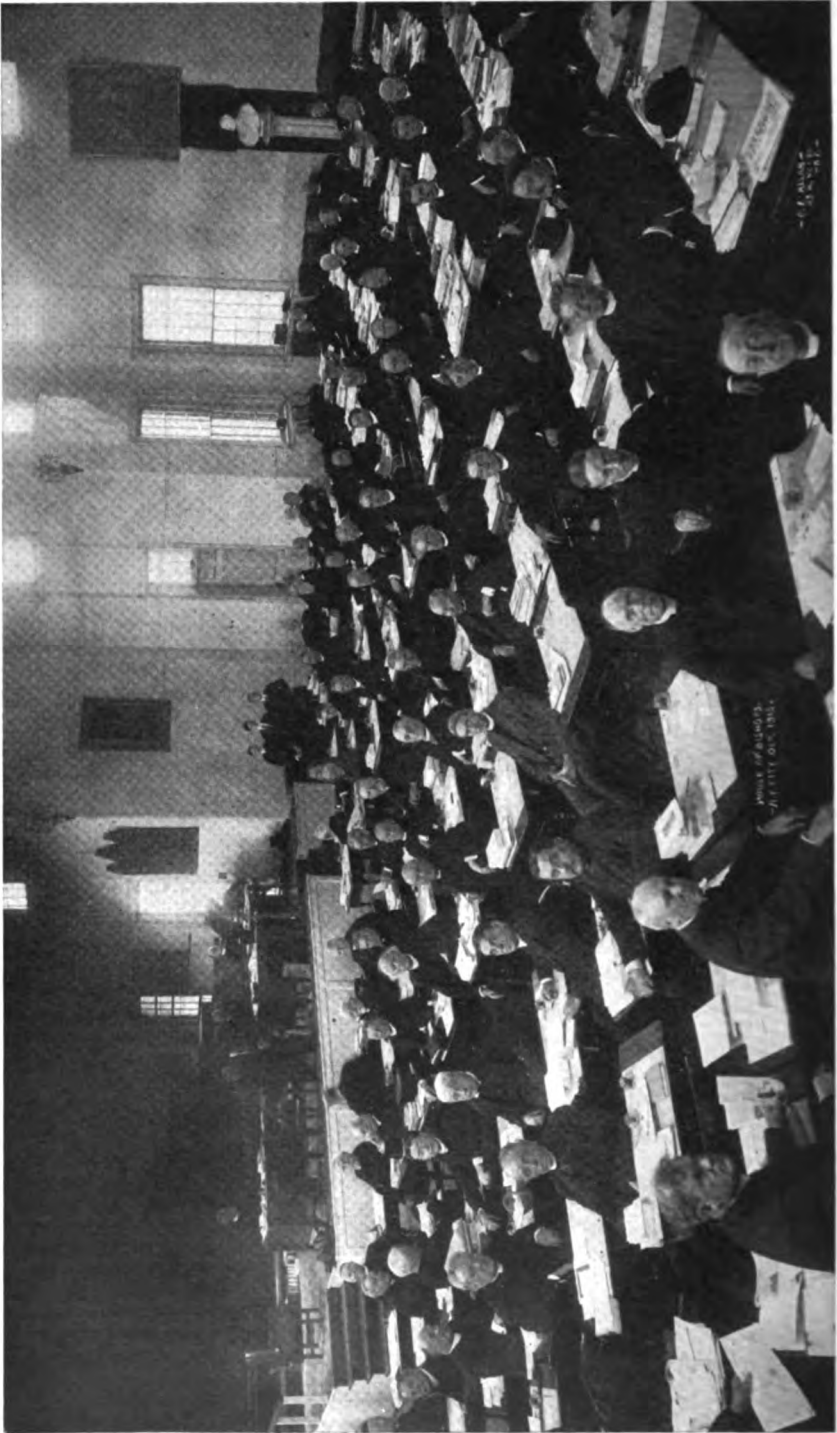
For Unity

OKNIT the hearts of thy servants together in unity of the Spirit and in the bond of peace; that Thou, the God of Peace, mayest take pleasure to dwell under the quiet roof of our hearts!—*Bishop Hall.*

¶

For Guidance and Grace

OLORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee, especially as we pray for their undertakings in the extension of thy Kingdom; and grant that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*



THE HOUSE OF BISHOPS IN SESSION.

THE CHURCH'S MISSION AT HOME AND ABROAD: WHAT SHOULD BE DONE TO FURTHER IT DURING THE NEXT THREE YEARS?

AN ADDRESS TO THE GENERAL CONVENTION OF 1913

By the Right Reverend Arthur S. Lloyd, D.D., President of the Board of Missions

IF I had powers of persuasion I would use my time to-day to convince you that the best and most profitable thing the Church could do during the next three years for its work of extension, whether at home or abroad, would be to take into careful consideration the whole plan of its organization for work; so that when the Convention meets again three years hence it may be in a position to adopt such a working plan as will show that the Church not only realizes that it has a great work to do, but proposes to do it. The duty it owes to the nation, as well as the Church's own best interests, demands this, if for no other reason than that a right method is a controlling factor in any successful work. But there is another and more urgent reason for reorganization. There is no question that the Church is confronting tasks for which its present organization is inadequate. It cannot ignore any longer without discredit many things which will test its strength to the utmost.

For example, hitherto we have taken no part in the work that must be done to help the new comers to our shores understand what true freedom depends on, except as individual dioceses have done what they could. The well-being of the State, as well as the Church's strength, demand that the matter be no longer delayed.

To suggest other work waiting and which needs the Church's help in far more effective fashion than has been attempted heretofore: the institutions of learning in the country are the centres of public opinion, since in the long run college men and women are the deter-

mining force in social development. In these, especially in the Western states, it is by no means unusual to find young men and women who have never heard of the Protestant Episcopal Church. The Church ought not to allow this to continue on account of the loss it entails. If what somebody has said be true, that as long as we have the Book of Common Prayer and the Constitution, American institutions are safe, then weight is added to the obligation that rests upon you. But if it is to be done, it were futile to talk of the dioceses doing it unaided. As a matter of fact, in those states where such work is needed most the Church is not strong enough to do it as it should be done. The Church must not lose what is of essential value to its welfare, or fail in the duty it owes the State, because some diocese is unable to meet all the demands which the Church's best interests lay upon it.

Yet one more illustration of the larger things that challenge the Church's endeavor. In the rural districts throughout the country is found practically a pure American population; yet these are becoming rapidly unchurched, with all the attendant marks of deterioration. Here again the work to be done is generally within the limits of dioceses that are weak financially. They cannot meet the problem as it should be met. Yet from these same country districts constant recruits come to our cities. It is largely for the Church to determine whether the new life drawn thither shall help or hinder a right civic development, to say nothing of its own safeguarding and enriching. I confess, there is no waste that seems to me so serious as this. There

is no reason why the descendants of those who first settled this land should not add increasingly to its real power and wealth and righteousness. And they would, if they had a chance. Of this there is proof that cannot be gainsaid in the results of the work done by those bishops and priests who for the Church's honor have thrown themselves into the task. Where the means of development and the teaching on which character depends have been brought within the reach of these our fellow-citizens, the results have been astonishing, showing that here is a fertile land indeed, waiting to be tilled for the harvest. It is practically trifling with its own future well-being for the Church to leave it; as it is cruel to allow the dioceses to bear the burden alone.

I need not enumerate other large opportunities inviting the Church to gird on its strength. This is enough to set one thinking. If we are to do any of these things we must develop greater efficiency. Certainly as things are, they cannot be done. Hence it is interesting to note what are the resources of the Church, that we may learn whether the Church is doing all it can. The Church furnishes a disproportionate share of the courage and brains that direct the great enterprises in our country. It provides a large part of the wealth with which these are prosecuted. It is conspicuous wherever culture and refinement and all that adds color to life are found. Its people are generous to respond to any appeal for relief in distress, as in all that lightens the burdens of the unfortunate. Where effort is made for the amelioration of conditions its people are strong helpers. Where work for God and righteousness is being done, its priests and lay workers are in the forefront. Its best asset is the character of its clergy. With simplicity and sanity it interprets for men the Revelation showed by the Incarnate One. With fidelity it clings to the Catholic tradition while it bears witness to human liberty. Surely the Church in America is not

lacking in resources for the task to which its Master calls it.

How effectively then does the Church apply this strength for its work of extension? It would not be fair to say that it makes no use of it at all, for that would do injustice to the splendid exhibit of individual endeavor and faithfulness. But we should have no right to complain if the casual observer charged the Church with showing no sense of responsibility for the right use of the amazing power with which the Lord has endowed it. So far as organization is concerned, the Church to-day, when it has become national, is practically the same as it was when our fathers were struggling to save it from perishing. There is no more unity of thought and action, so far as the work of extension is concerned, than in the day when Kemper was consecrated and sent to plant the Church in the country to the westward. In such a time as that, when every man had to be ready to defend his own home against sudden attack, there was something fine in the single messenger being sent after his brethren to minister to them and their children while the wilderness was being subdued to provide homes for Americans. But times have changed. The settlements have grown together and have become the nation. Individualism has given place to the co-operation and well-ordered system that mark intelligent forethought and performance. In the Church alone must we look for a survival of the methods that the stress and poverty of the first days compelled. To this day, when changing conditions require that a missionary district be created, a bishop is consecrated and thrown on his own resources as if he were embarking on an enterprise in which he alone is concerned, and whose fate concerns none beside himself and those whom he has persuaded to cast in their lot with him. Surely there is room for improvement.

In the old time communication between distant parts was difficult, and of

necessity men worked singly or in companies, dependent on their own resources, compelled to do the best they could without knowing what others were doing and without expecting help to come to them through the co-operation of friends. To-day men have changed all that, and, close contact between remotest sections being possible, they have been quick to avail themselves of the advantage, and the whole force of the organization concerned is ready to be applied for its least interest. I had the privilege of being shown the system of one of the great corporations, and I saw how its smallest agent in the farthest corner knew that he was taken account of by the mighty power that he represented, and at his appeal all its resources were at his service if needed for the best interests of the enterprise he was charged with. The Church has, I believe, the unique distinction, and this only within the States, of sticking to the plan of requiring each of its men to work as if there were nothing on which he might depend except his own efforts, nor help except as he can find it. One who did not understand our mode of procedure could not be blamed if he concluded that there was no bond uniting our missionary bishops, or that these had nothing in common with the dioceses that have developed strength enough to take care of themselves. The Church is alone in thus seeming to cling to the theory that individualism is stronger than co-operation. I do not believe there is another organization in America which would expect its representative to depend on his own unaided ability to win friends for the work which he is doing for it. But the Church goes even further and almost displays genius in making it appear that the support its representative receives is personal favor shown the individual, and is to be credited to the generosity that finds pleasure in relieving distress.

Conservatism has its merits, and the Church has definite leanings to it. There is something in the very atmosphere of

the Church that is conducive to it. We all become conservatives, even if we began as radicals. And for my own part I love it, and have no hesitation in saying that I believe not the least factor in the blessing which the Church manifestly brings wherever it comes is in the conservatism that it begets and the reverence it induces for the principles and theories which have been the bulwarks of Christian civilization. But even the best and most admirable things may be overdone, and to conserve the methods of the past when the whole world has learned how ineffectual and wasteful they are, is not to the Church's credit. Worse, it has worked definite mischief. In reality the Church is strong enough to do whatever its own mission and the best interests of the Nation demand. Practically it represents (outside the few strong dioceses) a large number of weak communities, each one helpless to cope with the obstacles confronting it. In reality, its wealth is sufficient to maintain any enterprise that is necessary for its own well-being or for the sake of the Nation it delights to serve. Practically it is poor and impotent in the face of work which for the sake of its own integrity must be done, simply because perhaps not more than one-third of its people realize that the Church's prosperity is a test of their fidelity as Christians.

The point of view of the whole body is affected by its wrong conservatism, and nothing could be more damaging. The diocese becomes certain that no obligation rests upon it till its last need is provided for. The parish is certain it owes nobody anything until it has done all it would like to do for itself. Naturally and logically the individual concludes that he owes nothing to either of them till he has provided himself with all he would like to have. But nobody can find fault with any of them, since the Church in General Convention assembled has, until it met in Cincinnati, consistently cast all its canons relating to its work of extension in such

form as to make it easy for men to believe that this work of extension is something apart from the regular and normal work of the Church; to be undertaken if the pious are moved thereto, after they have provided for themselves. Only the other day was that canon stricken out which solemnly ordered that in every parish at least one offering should be made during the year—for Missions!

The results that have followed such methods are about what might be expected. In great areas of the country, where the Church should be a potent influence, many do not know it by name. Some of the States where the Church was long ago planted owe practically all they have of Christian teaching to other communions. Dioceses that long ago should have become sources of strength and large contributors to the Church's active working force are still known as missionary districts and dependent on help for their existence. All because the Church has continued to leave its workers to struggle single-handed until their day of opportunity passed. And the record might be made tragic by the story of suffering and heart-breaking disappointment that has been the fate of some of its greatest men because the Church seemed to forget them in their struggle. Nor would it be right for me to leave unsaid that which hurts even while I say it. This same easy-going satisfaction with old methods is to-day breaking the hearts of strong men and the spirit of weak ones by not even providing for an adequate living for them, while it leaves the men who have grown old in the service to find a roof where they may, thus preparing fertile soil for scandal and weakness. Surely the Church cannot expect blessing if these things are, which might be prevented.

Am I not right, then, when I declare that the best thing the Church could do for its work of extension, whether at home or abroad, during the next three years, would be to set itself seriously to correct these things which needlessly

hinder its growth and render impossible the full use of its strength? Why should not this Convention appoint a commission to take into consideration the whole matter of the Church's organization for work, letting it be understood that the very oldest canon relating to that work shall have no favor showed it unless it can be proven useful. I have no doubt that there might be devised a working plan by which all the Church's resources might be made available; by which the various departments of its work might be co-ordinated and made to strengthen one another; by which the work could be so systematized as to put an end to waste; by which the workers, carefully selected and provided for, might be compacted in a strong force, mutually dependent and helpful, heartened by the courage born of *esprit de corps*, inspired by the hope of success.

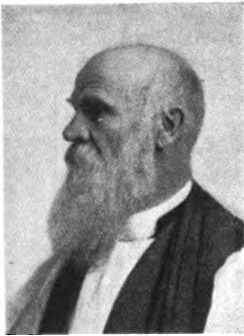
Such a plan would substitute for an army of individuals asking for help, the Church, the Body of Christ, laying before His servants the opportunity for their devotion. Such a plan would bring to the men now helpless through loneliness or broken by poverty, the strength that comes of serving when God's Church is their support. Such a plan would transform the Church in weak dioceses, converting a pathetic company struggling for existence into a positive influence for righteousness and a right public opinion; and all this simply because the power or influence of individuals is not measured by what they are or possess, but by what they represent. Such a plan would make the Church forget to talk of the poverty which it knows does not exist, in its enthusiasm for the work which challenges its endeavor. Such a plan would spell victory.

If I had the power to persuade, I would move the Church to take thought for a right organization and a working plan that is worthy of the splendid things that challenge its courage and statesmanship.

THE MISSIONARY STORY OF THE GENERAL CONVENTION

FOR the thirteenth time in the history of the Church, and after a period of twenty-four years, the General Convention of the Church met in New York City the second week in October. Those who took part in the Convention at St. George's in 1889 must have felt the tremendous changes which the years have brought, and all who gathered in this greatest city of the nation were impressed by the place which the Church holds, and by the wonderful plans which are being made for her future.

THE BEGINNINGS



BISHOP TUTTLE

IN spite of lowering skies, which developed a down-pour of rain, the great, unfinished minster of the western world, the Cathedral of St. John the Divine, was not only filled to its utmost capacity, but many hundreds could not find entrance at the opening service of the General Convention on October 8th. The lofty dome and arches, the crowded multitude, the long procession of more than a hundred bishops from far and near, the mighty volume of praise from the hearts of thousands, all united to give one a keen realization of the Church in her beauty and her power, and of the privilege of being a little part of the council assembled "in His name and Presence."

The Communion Service was taken by the venerable Presiding Bishop, the Epistle by the visiting Bishop of Ontario, and the Gospel by the aged Bishop of New Jersey. The sermon by Bishop Lawrence, of Massachusetts, was on the text, "This is the victory that overcometh the world, even our faith." The preacher began by commenting on the contrast between the conditions now existing and those which surrounded the meeting of the General Convention in New York in 1880. The topic most prominently discussed in the sermon was that of Christian Education. It was the call of a prophet of the Lord to His Church to foster and mould, by her compelling influence, the foundation of all character and national life—the Christian home; it was an appeal to the Church to rise to her paramount, God-given duty of surrounding and leavening the education of our land with the only force which exalteth a nation—the civilizing, uplifting power of religion. If the Church of God fails in this primary duty, her light is but darkness.



BISHOP LAWRENCE

In conclusion the preacher touched rapidly but effectively upon other important matters which will press upon this Convention of mighty opportunity. "The battle," he said, "is being quickly fought out as to whether the material or spiritual will predominate. Shall we have the faith in God so saturated with His Spirit that it will kindle men's courage and drive through great obstacles? Will the Christians of this coming generation be so possessed of spiritual forces that wealth, commerce and statecraft will become the instruments of God's will? With Christ here and each of us consecrated we may act with courage. Our faces are forward; our work is for to-morrow, for the years so quick upon us."



BISHOP VINCENT

The service was practically a corporate Communion of the Church's representatives, for well-nigh every deputy, as well as bishop, swelled the long files that came to partake of the Holy Sacrament. The service, nearly three hours in length, was dignified,

stately and inspiring, well befitting the great cathedral of America's chief city.

After luncheon, which was served in the great red and white levee across the way from the new Synod Hall—as also on every following day of the session—the House of Deputies met for organization. Dr. Alexander Mann, rector of Trinity Church, Boston, was chosen as presiding officer, and Dr. Henry Anstice was re-elected as secretary. Report was made from the House of Bishops of their organization and the election of the Bishop of Southern Ohio as chairman.

Of course this article cannot attempt a complete view of the work of the Convention. That will be presented in the daily press—after a fashion, and in the weekly Church journals after a much more reliable fashion. The phases of the Convention's activities have become too manifold, and the volume of its business too great, to admit of an adequate summary in an article of reasonable length. It is our purpose to tell "The Missionary Story of the Convention" by presenting a condensed report of those matters which distinctly concern the work of the Church's Mission.



DR. MANN

THE AUXILIARY DAY

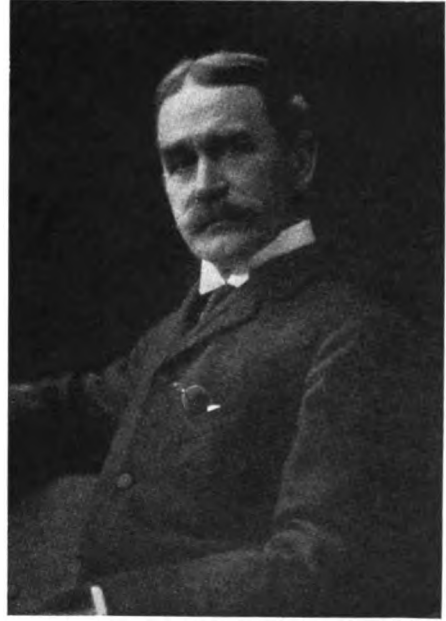
ELSEWHERE in this issue will appear the details of the great meetings held on Thursday, October 9th. Brief mention, however, should be made of these events so important in our missionary history. The great Triennial service took place in the Cathedral of St. John the Divine at ten o'clock, the edifice being packed to the doors and hundreds turned away. It was, in point of attendance, the greatest one of these thanksgiving services

which mark the triennial gathering of the women of the Church. Bishops Greer and Lloyd celebrated the Holy Communion, and it was an inspiring sight to see the great assembly uniting in this act of worship. In the midst of it came the triennial United Offering, when in the historic golden alms-basin there were gathered the thank-offerings given during the past three years by the women of the Church.

In the afternoon a mass-meeting was held in Carnegie Hall, which was inadequate to hold those who desired to attend. Addresses were made by the bishops of New York and Shanghai, the Presiding Bishop and Bishop Lloyd, President of the Board. A fund of \$16,000 was presented by the secretary to Miss Julia C. Emery and her sister, Miss Margaret, as an expression of esteem and gratitude for years of faithful service.

It had been hoped at this session to announce the amount of the United Offering, but the sum was so entirely beyond all expectations that it was impossible to count it in time, and the mass-meeting adjourned, knowing only that they had done some great thing.

At the evening reception in the Metropolitan Museum of Art, tendered by the Bishop of New York to the Convention, the Treasurer, Mr. King, was able to announce that the offering amounted to \$302,500. This is \$60,000 greater than the offering of three years ago, and there are still sums to be added.



THE RIGHT REV. DAVID H. GREER, D.D.
Bishop of New York

THE FIRST JOINT SESSION, OCTOBER 10

TWO hours before the opening of the first Joint Session people began to gather in the Cathedral, and when the Houses of Bishops and Deputies had entered, the crossing was filled with an assemblage of over 2000, entirely occupying the great space. Chairs and stools placed along the aisles failed to provide sufficient accommodation for those who wished to be present. The Presiding Bishop and the officers of the Board of Missions occupied the temporary platform erected in front of the curtain which screened off the sanctuary.

After the singing of the hymn "Jesus Shall Reign," the order of business was suspended for the adoption of a special resolution, which stated that inasmuch as the Woman's Auxiliary had made a magnificent offering of

over \$300,000 the two Houses desired to express their grateful appreciation by a rising vote. The resolution was amended by the Bishop of Atlanta, who moved that, this being the first opportunity since the announcement of the amount of the offering, the Joint Session should rise and sing the Doxology in thanksgiving to Almighty God. It was one of the supreme moments of the Convention as the great volume of praise rolled through the arches from voices that trembled with emotion, and tears of thankfulness rose into many eyes.

Portions of the triennial report of the Board of Missions were read by Secretary John W. Wood, printed and illustrated copies having been placed in the hands of those present. It was a gratifying and inspiring summary of the missionary work of the past three years, showing that a total of \$3,797,006.67 had passed through the treasury of the Board, divided in about equal proportion between domestic and foreign missions, and also almost \$617,000 in special gifts; while counting gifts made directly to the missionary bishops probably a grand total of over \$6,000,000 had been contributed for the extension of the Kingdom during that period.

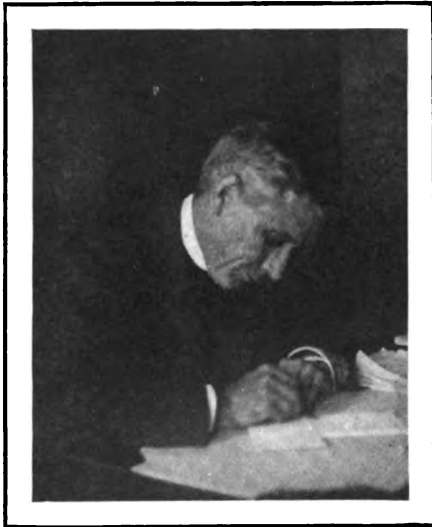


Photo by Amy Hore.

THE RIGHT REV. ARTHUR S. LLOYD, D.D.,
President of the Board of Missions

Bishop Lloyd, as President of the Board of Missions, spoke on "The Church's Mission at Home and Abroad." The keynote of the address was that we must learn how to apply the amazing powers in social and religious life that God has given to His Church in America. The intense earnestness of the speaker made his words a veritable message of a prophet, thrilling the hearts and minds of his hearers. The bishop stated that there is no distinction between the Church's mission at home and abroad, but all God's work is one, and that the supreme need of the next three years is to give all attention to the organization of the great powers that we possess. So significant and appealing was this address that we publish it in full on page 745 of this issue.

After the hymn "O God, our help in ages past" had been sung, Mr.

George Gordon King, treasurer of the Board of Missions, presented his report, which supplemented and enforced Bishop Lloyd's address. It made a stirring appeal to the Church to realize her ability and to rise to her duty by the application of system to her sacred, inspiring responsibilities. In his financial items Mr. King showed that for the fifth time in sixteen years the contributions of the past twelve months had equaled the appropriations. Also, a little of the standing deficit had been wiped out. During the past year

\$1,885,995 passed through the Board's treasury—\$106,000 more than during the same period before the last General Convention. The women of the Auxiliary have given more than \$100,000 in addition to the \$306,000 of their United Offering presented at this Convention. The Sunday Schools have outdone all previous records in their gifts for missions. In the past year fifteen dioceses and eighteen missionary districts gave the full apportionment or more—one more than in the fiscal year 1911-12; 5,866 parishes and missions have made contributions, but from 1,278 congregations—representing a total of 43,000 communicants—no offering came. Despite the encouraging character of the report, the Church is still far from doing her full duty, or even reaching the minimum thereof. Nor will she have done so till her every member acts on the realization that he is but God's steward, whether it be millions or pennies that the Lord has entrusted to him.



MR. KING

At this point adjournment was taken for luncheon. When the hour for reassembling arrived, though the seats reserved for deputies were not all filled, a throng crowded the portals and occupied camp-stools in the aisles, to listen to the general subject: "Conditions Confronting the Church in the United States in Its Extension Work."

After the hymn and prayers a resolution, which was unanimously adopted, was introduced by Bishop Francis expressing appreciation of the splendid reports of the officers of the Board of Missions, and pledging the bishops and priests of the Church to do all in their power, in their several stations, to set forward the Kingdom of God.

The Bishops of Eastern Oklahoma, Wyoming, Idaho, and Atlanta were the speakers, and they presented a comprehensive view of the varied demands which the Church has to meet in her work in the home land.

Bishop Thurston spoke of the prairie states of the West. He insisted that although blood was perhaps redder in those states the same conditions were to be found there as elsewhere, and given the same powers the same results would follow. Speaking particularly of the Department of the Southwest he insisted that our equipment for dealing with the problems there were less than in other parts of the country. He paid an eloquent tribute to the work of Bishop Brooke in that field, but pleaded for more men for the work—men who would *stick*. Our clergy are a procession preaching to a procession. Even the men we have do not come chiefly from our membership. Most of them are from other bodies or from England or Canada. We need to teach our sons more fully the strength and beauty of the vocation of the ministers of Christ. It is a land of religious



BISHOP THURSTON

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BISHOP NELSC

respond readily to whatever is done for them. They are people of sturdy virtues and sturdy faults, who have been "religionized" into non-religion, who need the Church, and the Church needs them. The 500,000 mill people are of the mountain stock. Their crying need is for social, settlement and hospital work, by which they may be roused and rescued. The mill owners are glad to contribute generously to such work. This call from the millions of our own race this Church must heed.

As a volunteer speaker Bishop Brewer said he must ask for more than the five minutes allowed, and by unanimous consent the Church's old hero was given all the time he wished. He said that the words spoken by the officers of the Board should be sent broadcast throughout the land, for they would bring results. The splendid offering of the Woman's Auxiliary puts the rest of the Church to shame. We have paid our appropriations, but by taking the money of the dead to pay the debts of the living. We must meet our apportionment *ourselves*. It is the first duty, and first things must come first. Everything else will follow, and appeals will not be necessary. By doing our duty we shall be led to do more than merely our duty, for that is the way God rewards His children. It will be the greatest advance in Church accomplishment if we set ourselves during the next three years to secure from every diocese and every parish, the payment of its apportionment. It can be done everywhere. The example of Massachusetts shows that; also, in a degree, the examples of New York and Connecticut. It would be better than cathedral building or any other work. Indeed, it would make these things more possible. It is the duty that confronts us to-day, and it can be done if every bishop makes it his business in his own diocese.



BISHOP BREWER

The following resolution, presented by Bishop Brewer, was adopted:

Resolved, That it is the sense of this Joint Session that it is the first and bounden duty of every bishop to do his utmost to secure the meeting of the apportionment in his diocese or district, and that it shall be the duty of every rector and missionary to see that the apportionment is raised in his parish or mission.

THE TRIENNIAL SERMON

THE triennial sermon before the General Convention and the Board of Missions was preached by the Right Rev. Dr. Roots, Bishop of Hankow, at St. Thomas' Church, New York, on Sunday evening, October 12th. The beauty and dignity of the new church building added not a little to the impressiveness of the occasion. There was scarcely an empty seat either on the main floor or in the galleries. After a brief service, conducted by the bishops of Montana and Kyoto, Bishop Roots began his sermon, from the text, "That they all may be one, . . . that the world may believe that Thou hast sent Me."

The preacher made a forceful plea for Christian unity, basing his appeal on the conditions that confront the Church in her foreign missionary work. The unanimous testimony of missionaries of all ecclesiastical affiliations demands of us in the home land at least the recognition of the fact that for the sake of them and their tasks we must strive to heal our unhappy divisions. Still more insistent is the demand from the native Christianity that we have planted in heathen lands that we shall find our unity. The bishop used as an example the Chinese, among whom his lot is cast. To that ancient people our racial distinctions, which seem to them as things of but a day, are matters of no moment. To them, the Christ whom we preach is one Christ. It is that Christ to whom their allegiance has been given, and they care little whether their knowledge of the "transcendent Man of all the ages" reached them through American sources, or French, or English, or Scandanavian.



BISHOP ROOTS

Standing face to face with the mass of Chinese heathenism, they are deeply imbued with the tremendous, sacred duty of making China a Christian nation. For this task their practical minds realize that they must stand and must work shoulder to shoulder, and cannot waste time and strength in contentions that "I am of Paul, and I of Apollos, and I of Cephass." For the time being they endure our ecclesiastical divisions and differences, and respect them because they have great reverence for the inviolability of conscientious convictions; but the historical causes underlying most of the divisions of Christendom they value as little as we do the dynastic intrigues of the middle-age Germany. The study of history has shown the Chinese that it is Christianity which has made the Western nations

great. They want this same force operative on and in their own nation. This was evidenced when, in the synod of the Angelican communions of China, after the foreigners had counseled futilely for hours on a name for the Church, the Chinese members of the synod, in a very short time, with unhesitating unanimity declared it ought to be called the Chinese Church.

The Church in America owes four duties to those in other lands to whom she has given the light of the Gospel. (1) We must send out our best, in human lives, in prayer, in gifts, to help Christianize the world-powers of the future. (2) We must set the example of a united Christianity, for one example is worth ten thousand precepts. (3) We must *do this now*, for this is the day of golden opportunity in China, and "the progress of events" (as we faithlessly call God's ordering of this world) will not wait for our self-satisfied dawdling. (4) We must see and treat Christian unity as a problem affecting, not a few religious societies, or a few civilized lands, but as a great world-problem vitally affecting the unborn generations of nations yet unnamed. That is the way the Chinese *see* the problem of Christian unity, and unless we *treat* it in that spirit all our efforts toward it will help them not at all.

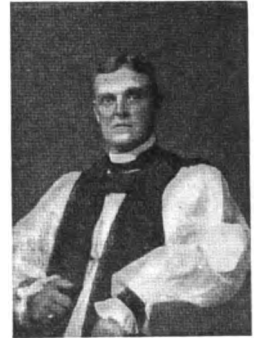
The offering presented after the sermon was for the New China Fund.

THE CHURCH IN CHINA AND JAPAN

THE second Joint Session on Missions met in the Cathedral on the afternoon of October 15th to consider the subject of "The Church in China and Japan." Dr. Hamilton W. Mabie was the presiding officer as well as one of the speakers. After prayers by Bishop Brent the treasurer read the list of dioceses and districts which met their apportionment.

Dr. Mabie spoke of "The Missionary as Statesman." This speech, from a layman who is himself a finished scholar and a world-wide traveller, made a deep impression. We print it in full on a subsequent page of this issue.

In speaking of "The Emergency in China and What the Church Is Doing to Meet It," Bishop Graves stressed the importance, the unparalleled opportunity of an emergency so great, so comprehensive that no one can give an idea of it. With the political convulsion which has swept over the land there has been an uprooting of all old ideals. The Chinese have abandoned the form of government in which they have been moulded for ages and are seeking the new ideals and the new form of republican representation of the Occident. Everything is in a state of change, ready to be fashioned in new moulds of civil and political organization. The Church has a tremendous problem there to guide these fluent forces into the channels of righteous and liberal government. And with the political upheaval has come a religious crisis; a decay of belief in the religions of the past. The death-blow has been given to Confucianism, for it gives no help toward the solving of moral problems. In the void thus made in the religious life something must be placed. The only power which can meet the need and give solution to the moral and social problems with which China is beset is the religion of Jesus Christ.



BISHOP GRAVES

It is impossible for this Church to meet and solve all the problems which face it in China. We must confine ourselves to the sphere on which we have already entered. We have a tried and efficient machinery in existence; we have three missionary districts, working in complete harmony, under a unified and comprehensive system. Our established schools and hospitals do not need to be changed, but they do surely need enlargement and extension. Eleven dioceses of the English and American missions are united into one body, the Church of China. It gives a cohesiveness and power of action. But the danger is that other Christians will form a body hostile to our faith.

The real emergency is in the United States rather than in China—the emergency which calls us to seize for God the marvelous opportunities He is placing before us. We need to rise to the realization of the fact that our missions are not small and feeble, but powerful in their influence upon the national life of China. Chinese laymen are showing by their gifts how fully they realize what a force for upbuilding their national and moral life our work among them is. And we need, above all other needs, men for the work.

Bishop McKim spoke of "Japan in the Era of Great Righteousness." With the death of the late Emperor of Japan had closed the era of constitution and development. The Japanese are the most assimilative people in the world. They are oriental in situation but occidental in mind. But this assimilative power is of recent development. Even as late as 1873 persons in Japan were arrested for being Christians and for selling Bibles. The reign of the late Emperor was the "Era of Enlightenment." The people who had sat in the darkness of medieval and feudal ideas had seen a great light, and had abandoned the orientalism of centuries and adopted the occidental habit of thought and mode of action. Religious freedom had been given, but the nation, while it had steadily rose in intellectual progress, had as steadily sunk in morality. To check this retrogression schools were established in every city and village, but in spite of these immorality increased.

Now for the first time Christianity has been recognized as one of the religions of the Empire, for it is felt that Christianity gives the remedy which will accomplish the moral regeneration of the Empire. Our Christian schools are strong moral centers. The scholars in them imbibe Christian ideals even



BISHOP MCKIM

when they do not accept Christianity itself. Our St. Margaret's School is the largest Christian School in the empire. The government cannot teach religion in its schools, and this gives the Church an unique opportunity. We try to meet the situation, but the demand for Christian education is too great for us to supply with our present resources. Our schools must be of the best to rank with the government institutions. We need buildings which shall be dignified and well equipped. Appearances count for much in the Orient—far more largely than here. In St. Paul's School we have 700 students in a building intended for only 250. Our lack of sufficient buildings and adequate equipment is doing the work much harm. We need help, and we need it urgently, to properly conduct the work that is

begun. Even with our imperfect means powerful results for good are obtained. Christian teaching has wonderfully uplifted woman and home life and elevated and ennobled national ideals. Help us to attain the goal which Japan has set for herself in naming the reign of the present emperor "The Era of Great Righteousness." Help us to bring to Japan "the righteousness which exalteth a nation."

Rudolph B. Teusler, M.D., made an eloquent and stirring appeal for the needs of St. Lukes Hospital, Tokyo. He told how the hospital had grown from the deserted building, which he found on his arrival, to the eighty beds it now possesses, with its staff of native and foreign physicians. The story of the opportunities that now lie before the hospital through the endorsement of the Japanese government and the financial assistance offered by officials, seemed almost too good to be true. The self-sacrifice of the doctor and his associate in giving all their incomes to the work should bring an answering self-denial from many hearts here at home.

THE CHURCH'S WORK ON TWO CONTINENTS



FRANCIS LYNDE
STETSON

AT the third Joint Session, on the morning of October 16th, the speakers were the Bishops of Southern Brazil, Mexico, and Alaska. Mr. Francis Lynde Stetson, of New York, who presided, called on the Bishop Suffragan of Massachusetts to conduct the devotions. Speaking to some resolution introduced by the Bishop of Connecticut, Bishop Lloyd strongly emphasized the fact that in the Joint Sessions, more than in the separate sessions, the two Houses of the Convention were gathered to deal with the most important business not only of the Church as a whole, but also of each individual deputy, for unless she is ever busy about her missions the Church is unfaithful to her mission.

On "The Church Under the Southern Cross" Bishop L. L. Kinsolving spoke of Brazil as the largest republic in the world. During the last year five new church buildings have been erected there, bringing up the total valuation of property to \$190,000. The Church population is five thousand, twelve hundred and forty-four of them being communicants. It may seem that the work is small in accomplishment, but it is vast in possibility and most inviting in opportunity. The clergy are a devoted, untiring band of men, but in the last nine years the Church at home has not sent a single missionary to Brazil; yet the Church there grows apace. What might not be done with a larger staff! The native Brazilians are doing yeoman service in the ministry, but they need, and deserve, the help and encouragement of at least a few strong men sent from this country to learn how to replace the leaders already there when the need arises.

Two great needs of the Brazilian work were pleaded for, viz.: (1) The educational work, already so well begun by Mr. Thomas in Porto Alegre. To make this properly effective twenty thousand dollars are needed. (2) A noble cathedral in the great city (one million souls) of Rio should be erected as a witness to the faith. For this purpose property worth \$10,000 has already been given by a resident. Fifty thousand dollars would realize the project. This is an opportunity to make an investment for God that would yield returns out of all proportion to the principal.



BISHOP KINSOLVING

In conclusion the Bishop appealed to those who had sent him to Brazil, to stand by him and his helpers.

The question as to the relation of the Church to the Roman communion in Brazil was answered by the Rev. Dr. W. C. Brown. "If," said he, "the Church of Rome was in Brazil even approximately what she is in this country, I would

leave Brazil at once. But let it suffice to say that so far as Rome is concerned 'the hungry sheep look up, and are not fed.' The men of Brazil are utterly alienated from Romanism, and welcome our own Church gladly when they find that she stands for Apostolic Order, primitive Sacraments and liberty of conscience." But our missionaries are not striving to proselyte from Romanism. "Those who come to us come of their own motion, and come gladly." This Church is working in Brazil that the Brazilians may have an opportunity to "have life, and have it more abundantly."



BISHOP AVES

"What can the Church do for Mexico?" was answered by Bishop Aves, who said the average American knew nothing at all of conditions in Mexico, where the people are suffering from the inevitable results of the maladministration of three hundred years. In that Republic there are two classes of the population. The "gentry" own all the land and have all the education. The peons,—formerly serfs, who have been

constitutionally liberated, but never really freed,—have absolutely no property, are densely ignorant, and subsist on a wage of twelve and one-half cents a day, gold. These people number about 11,000,000. They can't afford to call in a physician, and in the frequent epidemics due to their conditions of living, they simply lie down and die. Hospital and school work are the two great needs of the present and the two great hopes for the future in the work of the Church among the Mexican peons, who are the backbone of the nation just as the great "middle class" is in this country. For the hospital begun at Nopala, \$1,000 is imperatively needed, annually. Industrial education is the other bulwark for the Church to erect for the peons of Mexico. This has been begun in Mexico City and in Guadalajara. If it is extended as it should be, it will so revolutionize Mexican life as to make revolutions as unknown there as they are here.

The same general religious conditions obtain in Mexico as in Brazil. The upper classes are alienated from the Roman churches politically, and the peons financially, e.g., on twelve and one-half cents per day, the peon cannot pay the fee Rome requires for marriage, so 90% of their unions are only by mutual agreement.



THREE MEXICAN REPRESENTATIVES

American tourists in Mexico usually harm the country because they think they *must* see a bull fight, so they lend their countenance to the cruel sport which is the most influential factor in brutalizing the Mexican people.

To make the Church the power she ought to be and could be in Mexico, she must be represented by adequate buildings, and not confined to uninviting rooms, in perhaps squalid houses, on back streets.

Mr. Stetson assured the session that Bishop Rowe would amply justify the Church's expenditure of \$49,000 for 65,000 persons. The bishop said he would not even try to do so, because the facts of "The Situation in Alaska" were such that the expenditure more than justified itself. It is true that the white population in the territory is not increasing, but this is because Congress has not seen fit to enact the legislation which alone can make it possible for Alaska to enter on the development of her almost boundless resources. The work among white folk in Alaska is of the same sort as in the home land, and need not be specially outlined. The Indian work on the Yukon is doing "great good by its schools, and by developing self-government and a spirit of self-respect among the people of the villages. The legal status of the native in Alaska is really nil. He is the tool or the toy of the white adventurer. The government does not protect him. The Church is the only power that protects his rights or his morals, and that is active for his advantage. If that alone does not justify the expenditure of *any* amount of money, I don't know what does."

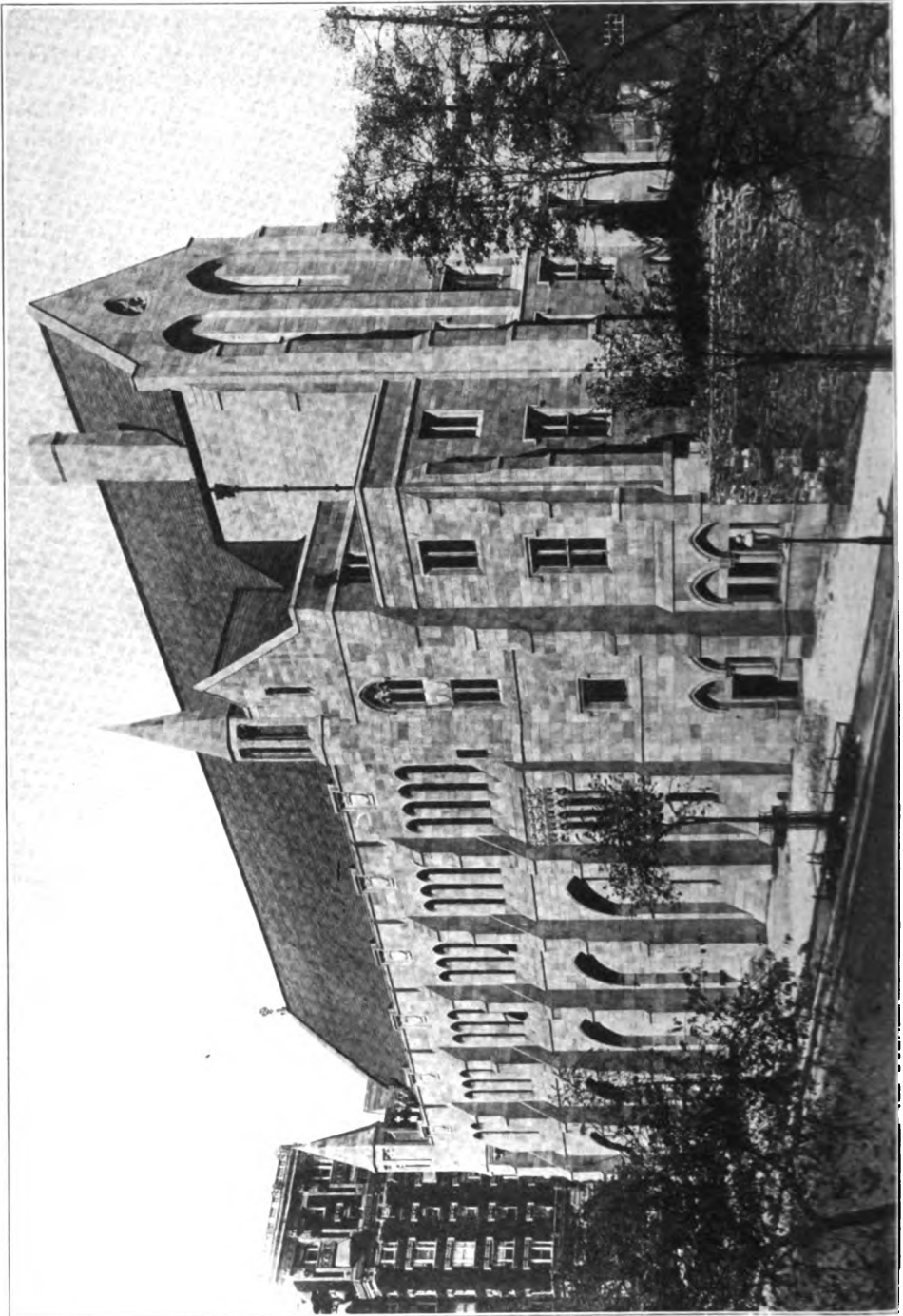


BISHOP ROWE

In the far north, at Tigara and at Allakaket, one may find the Eskimo coming under the Church's influence. At Tigara one missionary, all alone, is laboring at an herculean task, with marvelous results. In the Eskimo work, as all over Alaska, "the women-of-God put the men to shame." Again and again that field furnishes examples of devoted women doing not only a man's job, but often two or three or four or a dozen men's jobs, and doing them splendidly,—often standing utterly alone through one after another of the long arctic nights.

Results in Alaska, as elsewhere, should be measured, not in quantity but in quality. That is the fullest justification any work could have, and it is the justification that Alaska furnishes for itself in fullest measure, "pressed down and shaken together and running over." Alaska faces a wonderful and a tremendous future. This Church of ours has an unique opportunity there, and she must prove herself worthy of it.

Archdeacon Stuck, who had "located" the summit of Mt. Denali (McKinley), and "staked" it with Cross and flag and *Te Deum*, had been temporarily overcome by the severity of the New York climate, and was too ill to be the answerer of questions after Bishop Rowe's address, so the Session adjourned at once.



SYNOD HALL, FROM THE REAR.

THE MISSIONARY MASS MEETING

TWO events have recently occurred in New York, each of which in its own way was quite unique in the history of the Church. The first was the corporate celebration of the Holy Communion in the cathedral on October 5th, when over two thousand men of the Brotherhood of St. Andrew received the Sacrament together; the second was the missionary mass meeting in Carnegie Hall on October 17th.

Both were noteworthy events—the one for its intensive character, the other for its extensive significance. The Carnegie Hall meeting marked the climax of a General Convention in which, more than ever before, missions were given their rightful place, and the meeting itself seemed to the onlooker not so much a means of arousing interest in missions as a vivid expression of a spirit of enthusiasm already aroused. It was merely in line with other similar evidence—the unprecedented offering of the Woman's Auxiliary, the crowded missionary meetings in the cathedral during the weeks of the convention, the announcement of gifts and volunteers for the most difficult fields.

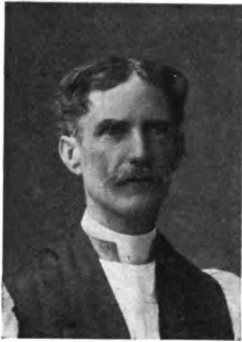
The scene in Carnegie Hall was one never to be forgotten. The cast building crowded from floor to ceiling; the great choir merely leading the thousands of voices joining in the stateliest hymns of a militant Church; the leaders of God's army, rank behind rank, occupying the places assigned to them (what a pity that the bishops declined to enhance the beauty and dignity of the occasion by being vested); the Hallelujah Chorus, at once a poem of thanksgiving and a prophecy of victory—all this served to produce a most profound impression. No less impressive, however, were the inspired words of the appointed speakers. Certain phrases dwell in the memory: "The universal unrelieved misery of the masses in China." Appealingly, indeed, did Bishop Graves enforce this condition in his plea on behalf of the schools and hospitals of the newest of republics. With startling directness Mr. Pepper emphasized the individual responsibility resting on every person present that night in Carnegie Hall, the interested and the indifferent, the rich, the wage-earner, men and women. One felt the whole line lift as he cried to those outside the Church, "The Church is yours, come, take it! Out-vote, out-work us!"

From St. Luke's Hospital, Tokyo, came the irresistible appeal voiced so mightily, not merely by things done or to be done, but by the one man who has done them—the appeal which an example of self-sacrifice and devotion such as Dr. Teusler's always makes to true men and women.

And finally Bishop Brent: "No society is big enough for man but mankind." How the words rang out and what an echo they arouse: "The religion of the Igorot was good enough for him until our so-called civilization touched him." Therein lies the answer to one of the most frequently heard objections to foreign missions.

But how can one single out any one feature of that marvelous evening. One can only repeat that it was unique, that it marks a new era in the Church's life, and that to very many it will mean no less than a new outlook on life, a mighty determination to make the individual henceforth count for at least something in the winning of the world to "The Hope of the World."

The Bishop of Honolulu spoke of The Church in the Hawaiian Islands: "The Cross Roads of the Pacific," pouring out a torrent of facts that taxed the minds of the hearers to grasp and assimilate. The islands furnish the best sort of concrete example of the power of missions. Many men, and not a few women, who in the United States had been disbelievers in missions, have been converted when they have visited Hawaii as tourists and have been shown by the bishop the work the Church is doing to elevate and Christianize the homes of the humbler classes of the population, among whom the bulk of our work is done. But it is not the humble only who are reached. The impressive dignity of St. Andrew's Cathedral stands as a witness to our holy faith that convinces the Oriental visitor of the power Christianity must have over us to influence us to erect such buildings; and it is also a monument to the Christianity of its founder and its builder—two of the kings of Hawaii whose immediate ancestors had, on the same spot, dedicated heathen temples with the slaughter of many human victims. The far-reaching influence of a work that raises the plane of living, not only of the Hawaiians, but also of the Japanese, Chinese, Koreans and South Sea Islanders who flock there, has opened the pockets and the hearts of more than one thousand Americans who at home had never given a thought, offered a prayer or contributed a cent for missions.



BISHOP RESTARICK

The first industrial school in the world was founded in Hawaii by American missionaries years ago. From the mission schools went out the men who effected the Chinese revolution, as well as the Chief Justice of China, and many social, political and religious leaders of that new republic, as well as of Japan, Korea and the Philippines. In ten years ten

men and a dozen women trained in Hawaii have gone as heralds of Christ to Tonga and to other Pacific islands, as well as to the Orient.

The Church's money has been well invested in Hawaii and is bringing large returns. While the population of the Islands has increased 25%, the Church's communicant list has increased 400%. Education is the most important part of the work, and Bishop Restarick means to push it vigorously. Many of the schools are now self-supporting and few of them depend at all largely on the Church in the States. Sixty boys from these schools have passed into our colleges in China, and in the city of Honolulu alone we now have 1,000 pupils in the mission schools.

Strategic in geographical location, territorially small, Hawaii will soon be even more important commercially and ethnically than it is now, because the completion of the Panama Canal will bring greater trade and larger numbers of more numerous and diverse nations to her ports. Already a division post of the U. S. Army has been established there and greater things are to come.

The hymn, "O, God, our help in ages past," followed Bishop Restarick's address, and then the Bishop of the Philippine Islands was called on to report his work to the Convention. Spain, he said, went to the Philippines in the

16th century with an avowedly religious purpose. When America took possession there she may not have said so as glowingly as a Latin nation would, but, nevertheless, she looked on her new responsibility as a solemn trust to be administered in the fear of God. Political chicanery and private greed have not been absent from our record, but as a whole the American people desire only to benefit and uplift the Filipinos. Our free Christianity is the greatest blessing we could give to those islands.

Our first duty is to the American officials, the soldiers and sailors, and the English-speaking residents. We must shepherd our own expatriated kin. Schools for American boys and girls, equal to the best in our own land, have been established. The boys' school is already meeting its own expense. That for girls has just opened, with a good enrollment, and we need to thank God for the devotion and courage of the noble women who have begun this work.

Work among the natives in Manila is but an experiment as yet. The school begun ten years ago has already seen its children grow up to form an adult congregation that is undertaking to build itself a church. St. Luke's Hospital has done most effective work, and its training school for nurses is as good as any in the United States. It is needful to combat the secularization of education and a dormitory under Christian regulation has been established at the University in Manila. It accommodates but forty students. There should be ten such dormitories. Under the Spanish régime education was largely ecclesiastical. Now the pendulum is swinging to the other extreme. We owe, and can do, a duty to the Roman Church in those islands—the duty of stimulating her to new moral earnestness by our example.

In the pagan natives of the interior of Luzon we find almost the last of the world's primitive races, and we simply *must* not let civilization come to them without the Christ, for without Him it is not civilization. The Rev. John Staunton has built up one of the most notable missions of the Church—a work that touches and influences not less than 10,000 of these pagan people. Government officers have been amazed at it and its effects. The varied industrial activities introduced by Fr. Staunton have given the Igorots the power to be producers, and that means they have begun to learn self-respect, which is the best guarantee of moral and spiritual development.

In the south of the archipelago are the Moro people—Mohammedans. For three centuries these folk have been misunderstood and cruelly treated. Never can repressive measures create character or beget friendliness. Only in the Name and in the spirit of the Christ will it be possible to make an effective approach to them. In the past Christianity's touch has always brought them sorrow and loss. It is for this Church to bring them the knowledge and the joy of the Gospel, by sending our representatives to *live* among them the Christ-life. Let it be our ambition, our glory, to do this thing.

At the close of Bishop Brent's address Bishop Lloyd gave the benediction.



BISHOP BRENT

NEEDS OF THE CHURCH IN THE ISLAND WORLD

MR. GEORGE WHARTON PEPPER presided over the session which considered "The Needs of the Church in the Island World," or, as he phrased it, "The Island World's Need of the Church." After Hymn 251 Mr. Pepper offered the prayer for missions and then introduced Bishop Albion W. Knight, to give, as it were, his final accounting for Cuba, Panama, Porto Rico and Haiti, where, until his resignation a few days before, he had exercised episcopal authority. Bishop Knight was given twenty-five minutes instead of the customary quarter-hour.

In the territory for which the bishop spoke the United States holds either entire possession or a modified protectorate, but not till fifteen years ago did the American Church begin to realize her duty to those lands. In Colon, sixty years ago, the work was started, and a church—still the finest and most commanding building in the city—was built by American missionaries. The same is true in the island of St. Thomas. But we did not back the undertaking, and the Church of England assumed it to prevent its abandonment. In the distinctly American sphere of influence in the West Indies and Central America we maintain the Monroe Doctrine; yet we have let those parts look to England for spiritual ministrations, which is neither consistent nor fair. To avoid political complications the British missionaries have confined their work to the residents of their own race, though in these lands the natives, untouched by any form of Christianity, number three times the entire Indian population of the United States and Canada.

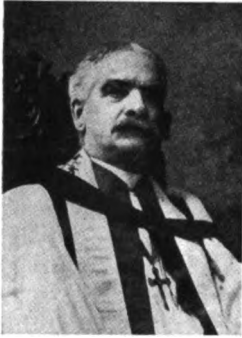
In the last eighteen months in Bishop Knight's fields 1,200 have been confirmed and over 3,000 baptized. The Archbishop of the West Indies declares the American Church could find no field of effort where results would be quicker or more lasting. Though settled a century before New York, these regions have not progressed as we have because of their conception of liberty, which *we* esteem a gift of God, but which *their* mental and spiritual inheritance and training causes them to look on as a human acquisition, contravening the ecclesiastical system of their fathers and opposed to organized Christianity. Whatever authority our government may exercise over these people will fail of the beneficent effect which is its object unless this Church can give them also the conception of liberty which has been one of her greatest contributions to Anglo-Saxon civilization.

Bishop Knight presented a startling array of facts to substantiate his position and urged the Church to occupy the fields at our own doors, which the English Church is waiting to hand over to us that we may rescue them from the infidelity or agnosticism which threaten if we do not bestir ourselves in their behalf.



BISHOP KNIGHT

been a tragic one, even when the white race did not mean to be unfair. The Indian cannot do in fifty years what the white has taken a thousand years to accomplish. We rose to the stage of the serf and the vassal. Personal liberty came late, but when it did arrive progress was by leaps and bounds. The tribal stage is that of the Indian, and he holds things in common in the tribe. He cannot yet grasp our idea of personal liberty.



BISHOP J. D. MORRISON

The instinct of revenge is one of the fundamental impulses of the Indian. But there is one power which can change even that. The Bishop told how the fourteenth of June is the great holiday of the Ojibways, and is the time he chooses for his visitation. This year many Sioux were present to join in the annual reunion. One of the Ojibway native priests administered the chalice to Sioux who in years past had killed his father; they had told him how bravely his father had died in battle against them. But peace and brotherly affection had brought them together by the Blood of the Cross.

After prayer by the presiding officer, Bishop Bratton spoke on "The Church's Work Among the Negroes." He said that as he had only fifteen minutes in which to speak for 12,000,000 negroes, he must confine himself to telling of work in the Fourth Department. There, in fourteen dioceses, we have, for all our negro work excepting St. Augustine's School, only \$48,305 a year. The negroes themselves this past year have given \$30,563, well-nigh as much as they receive. There we have 81 day schools, 100 church buildings, 4 self-supporting parishes, 6,882 communicants and 58 negro clergymen.

If this seems like small progress, we must remember that there are three eras in the Church's work among the colored people. First, the period before the war, when Church ministrations to negroes was earnest and faithful. At that time in South Carolina there were as many negro communicants as white. The war brought in the era of estrangement. At its close money in great sums was given to the South, but efforts were largely misdirected, and failed because the North still wrongly mistrusted the South. This was the period of the Church's greatest unwisdom, and under conditions which could not be helped we lost everything. Then followed the era of opportunity, of new conditions and relations. The South had lost or dissipated a generation of opportunities.

In 1890 we ought to have put into the South school and church buildings, and the results for the Church would have been wonderfully blest. But our opportunity is not wholly gone. In the refined and educated part of the negro race this Church has no a wide open door. In a town wholly composed of negroes the leading man of the place, a Methodist, said to the bishop, "Give us the



BISHOP BRATTON

Episcopal Church and we will welcome it. If it does not appeal to our young people, God knows what will happen to us. The church of my fathers has not grown in forty years, and we need the Episcopal Church, with her ordered form of government, her sacramental teaching and uplifting influence."

Here is the Church's opportunity to help and fashion a remarkable race. The negro has a marvelous power of adaptability. His vitality is proof against extermination, and in every clime he adapts himself to conditions. I plead with this Church to give the negro sympathy and help. If he is not given sympathy and help this country cannot live in safety. We all owe the negro all that we can give, for we all, North and South, were participants in the sin of his importation into this land. But Providence has overruled our sin for good, and gives us the opportunity for atonement in the civilizing and Christianizing of the race. Bishop Ferguson is a light and uplift to his people. Booker Washington and others are examples of what the gospel can do for our colored brothers. In the name of Christ who died for all I plead for your help, your prayers and your sympathy for His children.

Archdeacon Russell of St. Paul's School, Lawrenceville, Virginia, was given five minutes, afterward extended to ten, to tell of the work in Southern Virginia. There we have 34 churches and 2,000 communicants, and a prosperous, growing work. The standard of morality has been wonderfully raised, and the jails, once full of prisoners, are now empty. St. Paul's School is the largest Church institution in this country; it has 3,500 graduates, and the official recognition of the State of Virginia. It touches the life of every family in Brunswick County and has solved the race problem there, as black and white live on the most cordial terms.

Rev. A. B. Hunter of St. Augustine's, Raleigh, N. C., was given eight minutes to tell of his work. He mentioned many instances of the school's training of leaders in school and mission work, and claimed that the Church could be proud and rejoice in the record that had been made. He gave his thanks to the Woman's Auxiliary for the grant from their United Offering which would enable him to finish the George C. Thomas Memorial Dormitory, and he also paid a tribute to the Church Institute for Negroes for its help and encouragement.

Bishop Ferguson was introduced as the senior missionary bishop of the Church, and spoke of "The Church's Work in West Africa." He said that the republic of Liberia is passing through a crisis. All Africa has been parcelled out among the nations of Europe, Liberia alone excepted. If American philanthropists had not sent over colonists after the Civil War there would not be a foot of land left in Africa that negroes could call their own. Once Africans were taken from Africa, but now Africa is taken from the Africans. Liberia is coveted by the European nations and now a slice of land here and now a slice there is being taken from her. In her weakness she turned to America and cried for help. A prompt and generous response was given; commissioners were sent, and so far Liberia has been saved. Now it would be a blessed thing if the people of this land would complete the work their fathers began. Liberia's great need to-day is a large industrial school for the train-

ing of her people. Such a school would be a national benefit. What affects the security of Liberia also affects the Church, for we have already lost several mission stations through the encroachments of France on Liberian territory.

The bishop then introduced to the Joint Session the native African priest who represented the District of Cape Palmas in the Convention—the first native in the ministry of the Church to visit this country. Mr. Russell's father and mother were among the first Christian converts of this Church in Africa, and he himself is a product of our educational work, wherein lies the only hope of permanent success in Africa.

The bishop told of the dismay he felt on arriving here and finding that the Board of Missions would be unable to supply money on which he had confidently relied for his work. He felt that the saving of lives and the training of children was far greater than the mere balancing of accounts. He now had in his schools 150 more pupils than were provided for, and he asked what he was to do. "Shall I say to them: Go home, I can do nothing for you? Must I ruin their hopes, check the progress of the work when I only need \$25 a year for each pupil?" We now have nine African priests and twenty-eight clergymen, only one of whom is white. This is no time for the curtailment of the work. Never before have such calls for help been made. Schools are needed in five places. "I beseech you," said the bishop in closing, "do not disregard the plea of Africa for help. The call of those who have gone before, your brothers and sisters who have laid down their lives for the work, goes up to God that the work should go on. They plead with you, for the love of the Living, Crucified One, not to hold back your hand."



BISHOP FERGUSON

Bishop Reeves, of Toronto, was then introduced as the man who had spent years in Christian work on the shores of the Arctic. "What hath God wrought" was his theme. "I can only tell you a little of the wonderful things He has done. In 1869 the Indians of Northern Canada were mostly still heathen. Baby girls were left to perish, old men and women were abandoned to starve in helplessness, cannibalism was not unknown in the hard times that frequently came. Now it is years since infanticide ceased and the old are tenderly cared for. And the reason is the blessed gospel of Christ." From Bering Straits to Hudson Bay, among the Arctic lakes and rivers and forests, thousands once heathen are now at least nominally Christian. The wonderful work among the Eskimo, and the labors of the sainted Bishop Bumpus and other missionaries were briefly outlined. For years those men labored among the Eskimo without one convert or a sign of results; now hundreds are baptized. The bishop also mentioned the mission just sent out to the so-called "blonde Eskimo" recently discovered. "This," he said, "is just a little, a few of the wonderful things that God hath wrought."

The Joint Session then adjourned until 1916.

OTHER MISSIONARY MATTERS

NO previous General Convention has dealt with so many subjects which concern the extension of the Church. We shall summarize here the incidents and acts of legislation which have a missionary bearing.

(1) The adoption of the provincial system, superseding the missionary departments, is significant. It will involve a certain amount of readjustment, yet it must be the hope and expectation of all Churchmen that it will reinforce the Church's activity for intensive and extensive development. The adoption of the provincial system was practically unanimous, and resulted from the experience of the last six years in the working of the missionary departments.

(2) An unprecedented condition arose in the simultaneous resignation of the missionary bishops of Southern Florida, Spokane and Cuba, which, with the vacancies in New Mexico and Porto Rico, necessitated the election of five new missionary bishops. The Bishop of North Dakota having been transferred to Southern Florida, the House of Bishops sent nominations to the five vacant jurisdictions down to the House of Deputies, and all received confirmation. But before the Convention closed declinations were received from three of the five bishops-elect. Two of the positions thus vacated were filled by a new election, but the district of Spokane is left without a bishop, and some time is likely to elapse before the place can be filled. Meanwhile Bishop Wells remains in charge. Two of the bishops-elect, those of Cuba and Porto Rico, were chosen from the ranks of the missionaries in foreign fields. Bishop Knight will remain in charge of his several West Indian fields until bishops have been consecrated for them.

(3) The whole matter of the missionary organization and administration of the Church, including the canon which the Board has had under consideration and all other proposals for missionary organization and advance, were referred to a joint commission consisting of five bishops, five clergy and five laymen, who will take the whole subject under consideration and report to the General Convention of 1916.

(4) The giving of a fractional vote on all subjects to the domestic missionary districts was the successful ending of a movement of thirty-three years' duration. Delegates from the foreign fields succeed to the status formerly held by the domestic districts, and have a vote on matters not involving a vote by orders.

(5) Three missionary districts received a change of title by action of the House of Bishops. The District of Kearney becomes Western Nebraska, Cape Palmas becomes the



Mr. Francis A. Lewis, Chairman of the Committee on Dispatch of Business, entering Synod Hall

District of Liberia, and in China the euphonious Wuhu becomes the District of Anking. The cession of two counties by the diocese of West Texas to the district of North Texas adds one important parish to the latter field. The diocese of Erie was admitted into union with the General Convention, and Haiti was accepted as a foreign missionary district.

(6) The report of the Committee on Missions adopted by the House of Deputies recommended the Board of Missions to make an apportionment of at least \$1,250,000 and to make also an apportionment to the Provinces of the missionaries expected from each. It also recommended designated offerings and that "apportioned work" be asked for by dioceses and parishes.

(7) The vexed question of the racial episcopate, or, in the special form which the discussion took, a missionary bishop for Negroes, was referred to a joint commission to report in 1916.

(8) The proposal for the election of the Presiding Bishop passed the House of Deputies by a large majority, but was disapproved by the House of Bishops in the form presented, but passed with alterations.

(9) The General Convention of 1916, meeting in St. Louis, the home of the Presiding Bishop, will celebrate the fiftieth anniversary of Bishop Tuttle's election as a missionary bishop.

(10) The Convention passed a concurrent resolution providing for a Church Missionary Exhibit at the Panama Exposition, in San Francisco, in 1915.

(11) Resolutions were adopted recognizing the services to both home and foreign missionary work of the American Bible Society, and expressing grateful appreciation of the same.

(12) The suggestion that there be, on the first Sunday in Advent of each year, a men's corporate communion, and an offering which should be a part of a triennial offering similar to that presented by the Woman's Auxiliary, was approved by the House of Deputies but failed of confirmation in the Upper House.



A socialist address during recess

The great audiences at all the Joint Missionary Sessions, overtaking the available space, gave abundant proof of the Church's growing devotion to her real work. One felt that the cause of missions was the heart and center of the whole Convention, to which all other deliberations were secondary. As the missionary bishops, in their brief allotted time, outlined the work that is being done, one realized how, in spite of all shortcomings, the heart of the Church is faithful to her great mission to "tell to all the world that God is love."

THE MISSIONARY AS STATESMAN*

By *Hamilton W. Mabie*



WE meet today in a great unfinished building to consider the needs of a great, rapidly developing section of the world and our responsibilities to it. No one can sit here and hold his thoughts within these walls and this brief hour. On every side are the evidences of a vast design still in the prophetic stage; but how clear and convincing is that prophecy! It speaks, not from an architect's sketches, but from these walls, waiting in massive silence to be carried west and north and south. We sit here in a grandeur half realized, and every glance about us sends our thoughts on to that day when the New World minister will stand strong like the will of God, vast like His purpose, beautiful with that worship which is the communion of the spirit of man with the spirit of the Infinite, the love of the child finding its home in the love of the Father.

No one can think intelligently of China and Japan who does not think of them in terms of the future. You who knew them last year do not know them today; you who understand them only as they are seen today will not understand them tomorrow. They are visibly incomplete as this cathedral, as obviously vast, and as evidently prophetic. So

*Address delivered at the joint session of the General Convention in the Cathedral of St. John the Divine, in New York City, October 15.

swift is the movement of the drama that there is no time to shift the scenes, hardly to change the costumes, though the members of the assembly which the other day elected a President of China wore foreign dress. The great wall stands, but it no longer shuts out the world, and in many cities the great gates are barred at night, but within the walls the forces of change are ceaselessly working. No one can see China who sees only the disorder, the uncertainties, and the perplexities of a people compassing in a few crowded years the evolution of half a dozen generations.

To see China even for a moment one must not only see that vast landscape but realize the wealth and power that sleep in the soil; one must not only see that vast population but discern its habit of patient and indomitable industry, its ancient and settled local democracy; one must know something of those resources of character which are always the decisive forces in individuals and in nations: the capacity for endurance, for growth and for achievement, in an ancient people full of unspent vigor and capable of renewing and surpassing the exploits of their creative age. A German observer who has recently studied the people at close range has expressed the opinion that in no other country are there finer elements of future citizenship than in China.

Local organization in China is a long-established habit; national organization is passing through the agonies of birth. In Japan the one hundred and twenty-second Emperor is on the throne, and in organization and discipline the Empire stands beside Germany. Patriotism is a religion; every resource can be summoned at a moment's notice to the aid of the nation. The dramatic story of modern Japan, of which men still remember the first chapters, has elements of epical range and interest: a nation moving forward as one man, choosing its lines of de-

velopment, selecting its methods and its tools, seeking knowledge wherever it may be found throughout the world—to recall the command of its great Emperor—and applying that knowledge with clear intelligence to its conditions. When a nation not only commands its resources like a great business organization, but brings science and trained intelligence to solve its problems and develop its wealth, no man can set a limit to its growth.

Here, then, are two countries which had developed civilization of a high order before Christianity appeared, which have made rich contributions to the common fortunes of the race; one of which suffered a long arrest of development, while the other fostered its arts and cherished its customs in seclusion, and has re-entered the field strong in the elements of power, old in years but young in spirit, in ambition, with visions of unlimited development in a future neither remote nor uncertain.

To deal with these rising nations on the basis of the vital and industrial statistics of today would be as short-sighted as were the calculations of those who, a generation ago, thought that this country had reached the limit of its wealth-producing capacity, and did not know that it was standing on the threshold of an unparalleled prosperity.

In dealing with China and Japan we are standing on the threshold of half a world rising to power once more. Today is of small consequence; tomorrow is of incalculable importance. It is the business of statesmen to define the details of international policy, to give full and clear recognition to present conditions; it is the privilege and the duty of those who believe that the government of the world lies in the hand of God, and that "in His will is our peace," to define the principles on which that policy shall rest. Let it be said a thousand times that no policy is practical unless it is just and right; that all other policies, however apparently effective for the moment, sow the seeds of alienation

and hatred and set the stage for the tragedies of the future. If you wish my hand in the hour of my strength, you must give me yours in the hour of my weakness.

When we think of China and Japan, we are bringing into view the scene of the most significant history of the time, its most pressing problem, its most glorious chance of pushing on the fortunes of humanity, of bringing in the kingdom of God. Yesterday the Mediterranean was the highway of civilization; today the Atlantic is a channel for the swift intercourse of the world; last Friday its waters met the waters of the Pacific, and the fulfillment of Goethe's striking prophecy was begun on the Isthmus; tomorrow the Pacific will be the scene of the world-wide rivalry and fellowship of the nations.

Four hundred years ago there were three long, arduous, perilous routes of travel between the Far East and the West; today the bishops and deputies who are sitting in this Convention from Tokyo and Kyoto can reach the Pacific Coast in five days, and ten days later Fuji, rising heavenward like a great altar, will greet them as they approach Yokohama. Yesterday the Pacific was a lonely ocean across which a frail craft was sometimes blown by tempests; today great ships pass from port to port from the far north to the far south. Tomorrow the paths across the western sea will be as familiar, if not as crowded, as the ocean lanes across the Atlantic. Today these powerful Far Eastern races need our help; tomorrow they will be our rivals or our partners in the great human enterprise which we call civilization. Today they are our friends; whether tomorrow we shall stand on a basis of common principles, drawn together more and more by common ideals of life and common possession of faith, or whether we shall drift apart in alien and antagonistic civilization, depends on the harmony between our national policies and the teaching of the men and women whom we call missionaries.

These men and women are the ambassadors, not of our government, but of our civilization—that invisible foundation of faith, conviction, tradition, habit, character, on which governments rest. They are our interpreters to peoples who were old before we were born; who have followed paths that have run far from ours, but have sought the same ends; from whom we are separated, not by differences in the human mind, but in the institutional mind, to recall Dr. Nitobi's illuminating phrase.

Missionary work has ceased to be a department of church work and has become the Church in action; the Church meditating, the Church worshiping, become the Church moved by a faith which sends it forth to be the fellow of all sorrow, the sharer of all burdens, the preacher of all truth, the giver of all power. And the missionary is no longer simply a preacher to individuals; he is a statesman in the largest meaning of that great and often misused word—a man, that is, who stands not for an interest nor for a class nor for a period of time, but for the supreme interests, for all people, and for the future. He foresees what is coming and makes ready for the new age; for he brings the faith that organizes and builds, the inward law that steadies in a time of transition, and the hope that sets a great light aflame on a path full of perplexities and dangers.

There are in this Convention some of the foremost statesmen in the Far East. They take the best our civilization possesses and lay it on those distant altars; in them our highest ideals of character are disclosed; through them we share the most precious things in our keeping. They lay deep and broad the foundations of peace and prosperity. The men who went from the centers in Judea and on the Mediterranean to teach Christianity to the powerful races in the north and west did not know that they were safeguarding the most precious possessions of the ancient world by making them

dear to those who were soon to become the masters of that world. We are not dealing with our future masters when we send our faith to the peoples of China and Japan; but we are giving to the peoples who in the near future are to hold a great share of the fortunes of humanity in their keeping, and who are to have a great share in making or marring our own highest fortunes, reverence for those things which make our life safe and sweet.

There will never be a yellow peril in China unless we create it by greed and injustice; there will never be an evil menace in Japan unless we turn a habit of friendship into a deep sense of injury, and a long established confidence in our fairness into distrust and enmity. It is easy to lay up treasures of trust if one is just and helpful; it is tragically easy to waste a noble friendship by indifference to the feelings of another race, and selfish regard for our own immediate interests.

I am not wandering from this place and hour in putting the claims of Christian principles above those policies which are called practical; I am only urging that higher statesmanship which spends \$400,000,000 to make a waterway between two oceans and will bring into being a commerce which today has no existence, which at vast expense summons the mountain streams to fertilize a sterile soil and yield a harvest which at the moment blooms only in the imagination. The imagination is faith daring to spread its wings, and faith is the force behind every engineer, every builder, every artist, every statesman, every prophet. The details of the working relations between East and West are to be settled by governments clearly recognizing existing conditions, but the principles that ought to govern those relations and the spirit that ought to inspire them are in the keeping of that religion which is the most daring venture of the human spirit and the sanest and most practical rule of international action.

HOW THE WOMEN OF THE CHURCH HONORED MISS EMERY

NO doubt most of the women assembled in Carnegie Hall on the afternoon of the great Triennial Mass Meeting, as well as many of those who were unable to get into the building for lack of space, knew that this was an unusual occasion for more reasons than one. They expected to hear missionary addresses of surpassing interest, to learn from the Treasurer of the Board the sum total of the United Offering for which they had worked so long and so faithfully, and to feel the special thrill one can only feel when fellow-workers from all over the world are praying and singing in one place and at one time. But the feeling of eager anticipation throughout the gathering had yet another cause. For all the world loves an "occasion"; and was there not today a surprise in store for Miss Emery, who had completed forty years of service in the Auxiliary? And was not the fact to be recognized in a special way?

Everybody was in the secret; for a little group of Auxiliary officers, realizing long ago that such a remarkable anniversary should be celebrated in some fitting way at this Triennial, had begun a quiet correspondence with members of the Auxiliary all over the world. Gifts of varying amounts have been coming from far and near.

The women of the missionary districts at home and abroad no less than the women of the home dioceses responded enthusiastically. The committee in charge was particularly touched by the response from Liberia and the Indian women of South Dakota. The gifts came from branches and members of the Auxiliary in the following dioceses and districts:

Alabama	Montana
Alaska	Nebraska
Albany	Nevada
Arizona	Newark
Arkansas	New Hampshire
Asheville	New Jersey
Atlanta	New Mexico
Bethlehem	New York
Brazil	North Carolina
California	North Dakota
Cape Palmas	North Texas
Central New York	Ohio
Chicago	Oklahoma
Colorado	Olympia
Dallas	Oregon
Delaware	Pennsylvania
Duluth	Philippines
East Carolina	Pittsburgh
Eastern Oregon	Porto Rico
Erie	Quincy
Fond du Lac	Sacramento
Georgia	Shanghai
Hankow	South Carolina
Harrisburg	South Dakota
Honolulu	Southern Florida
Idaho	Southern Ohio
Indianapolis	Southern Virginia
Iowa	Springfield
Kansas	Tennessee
Kearney	Tokyo
Kentucky	Utah
Kyoto	Vermont
Lexington	Virginia
Long Island	Washington
Los Angeles	Western Colorado
Louisiana	Western Massachu-
Maine	setts
Marquette	Western Michigan
Maryland	Western New York
Massachusetts	West Missouri
Michigan	West Texas
Michigan City	West Virginia
Milwaukee	Wuhu
Minnesota	Wyoming
Mississippi	American Churches
Missouri	in Europe.

In addition "Some Juniors" and special items from "Friends" helped to swell the amount.

With the gifts came many messages such as these:

"The gift, large or small, can never ex-



The Chinese quack doctor sells medicine to his victims at the very door of the temple

voted service was conspicuous. The stewards were faithfulness itself; their conscientious preparation for their task, their readiness in answering questions, their willingness to learn from the missionaries who visited the exposition, and their cheerfulness in spite of the discomforts of the "tin palace," were wonderfully fine.

The "tin palace" was the favorite name for the portable corrugated iron structure which held the exhibit. Thanks to scenery procured from the Missionary Education Movement, the *inside* at least presented a gay and an interesting appearance. A great map hung at the doorway, showing the dioceses of the Anglican Communion *everywhere*, and charts and posters covering the walls told their several stories. Collections of curios and pictures, and models of our mission buildings, made life in far away places real to the visitors. The boys of Christ School, Arden, N. C., sent a model of the school made in their carpenter shop:

But best of all was the exhibit of missionaries. In the Alaska section we were likely to find Bishop Rowe, Archdeacon Stuck, Mr. Williams, Mr. Corser, Miss Langdon and little Lucy, the Alaskan Indian; in Mexico, Mr. Watson, Mr. Allan Bureson, Mr. Salinas and Deaconess Affleck; in the Indian section the readers of *THE SPIRIT OF MISSIONS* found many friends: Miss Francis, Miss

Thackera, Mr. and Mrs. Clark and our Indian priests, Mr. Deloria and Mr. Walker; in the African section we met Bishop Ferguson and Mr. Russell; in Japan, Mr. Daito, Miss Bull, Deaconess Carlsen and others; and in China, Mr. Tsu, Mr. Sherman, Dr. Jefferys and Mr. and Mrs. Stockman.

The bishops, too, gave us much of their valuable time. At the story hour, each afternoon between four and five, the crowds gathered about the platform inside, or about the rude rostrum in front of the door, and listened eagerly to missionary bishops who came to tell of their work and of our responsibilities. One day when Bishop Brent, surrounded by stewards dressed in Philippine and Igorot costumes, had been speaking in the Philippine section, one of his audience said: "I have often heard Bishop Brent tell of his work, but the mission of the Church to the Philippines has never seemed a real and vital fact until today."

During the morning and the early afternoon the stewards enacted in the various sections scenes from life in the countries which they represented. A favorite "demonstration" was the visit of a missionary, in which the dialogue brought out the problems and difficulties encountered in the dealing with heathen people. Then there were glimpses into some of our mission schools in Japan and the Philippines, and a Japanese kin-



Models, charts and curios illustrated those countries that did not have a "scene." The book stall is seen at the far end of the picture.



AT THE DOOR OF THE ALASKAN IGLOO

dergarten done by little children who had learned Japanese songs and games; there were street scenes in China, the fake doctor, the Buddhist priest, and the Christian missionary; there were "impersonations" when "Singing Thrush," the Indian girl, and "O Haru San," a Japanese maiden, told the story of what the Christian mission had stood for in their lives.

The climax of each day was the Mystery Play which was acted in the late afternoon on the little stage. Nearly

three hundred crowded the building to overflowing at each performance. Two new plays, "The Gift of Self," by the Rev. Phillips E. Osgood, and "The Great Trail," by Mrs. Henry L. Hobart, were presented. "The Brightness of His Rising," Mr. Tyng's Japanese play, was also given twice by the little Juniors of New Rochelle.

"The Gift of Self" shows the gradual awakening of the Christian's conscience to the needs of the world. It was presented by the Barnard College Church



The missionary visits the poor Mexican woman as she makes her tortilla in front of her little thatched house

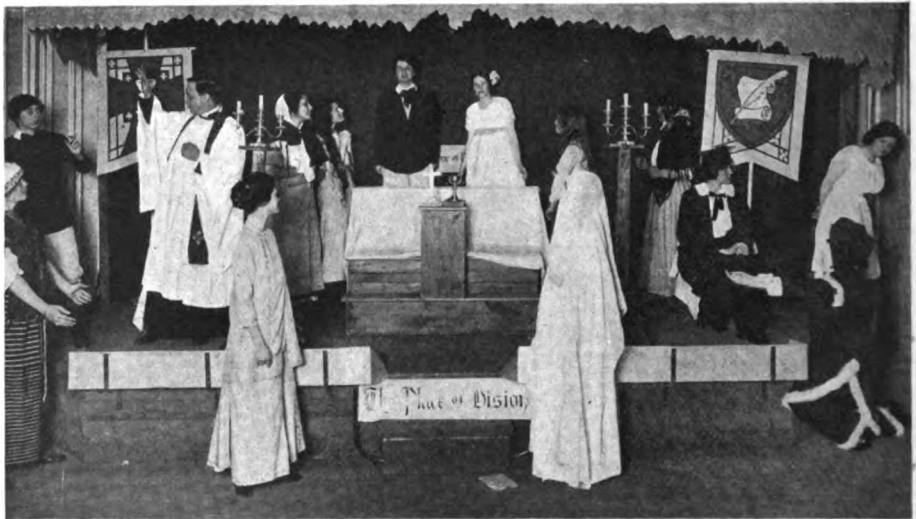


Drinking tea in the Japanese section. The armor on the right is that of a daimyo of feudal times

"DEMONSTRATIONS" AS SEEN IN "EVERYWHERE"



The Great Trail: Mother Church bestows her blessing.



The Gift of Self: The Vision of the Needs of the World

THE MYSTERY PLAYS

Club as their act of hospitality to the General Convention.

"The Great Trail" was presented by the young people of Trinity Parish. Its theme is Mother Church seeking the Indians of the forest, and exhibiting to them the riches of her teaching in the Christian Year. These plays were presented in a reverent spirit, as an act of service and worship. The audience felt

this and observed grave quiet coupled with intense interest.

"Everywhere" was an abundant success; to work in it was a joy. Already the exhibits have been bespoken by many parishes. May this secular means of spreading the knowledge of the Kingdom hasten the day when "all men *everywhere* shall seek after Him, and find Him!"

CHRISTIAN LIVES IN

II. A UNIVERSITY BU

By William Hamilton Jefferys

I. A Picture

SOME fourteen years ago, I was studying the brand-new Chinese language with a brand-new Chinese teacher. The punka was swinging lazily overhead. My open window looked out upon the exquisitely green compound of St. John's University, on the outskirts of Shanghai. The dark green palms and the light green banana trees swayed ever so gently, and I was the newest and the greenest thing there. A large bird in a nearby tree was calling something repeatedly and most insistently. I tried my best to understand what my teacher was saying about it; something "man-hau." I knew that meant "very good," but the bird seemed anything but that to my musical ear. Then a man walked briskly by my window, and I asked him, in mercy please to explain. "Oh, he is telling you that the bird is saying "*Sau-sau man-hau!* which means, very good sister-in-law." The man was Dr. F. L. Hawks Pott, and that in Chinese means Higher Education.

There are many other sounds which blend themselves into that memory. First, there was the hollow *rat-tat-tat* of the watchman of the night, which is a somewhat spooky memory of the newcomer to China. There was the calling of the boatmen as they heaved and hauled and swung by on the creek. There was the early morning bugle that aroused the sleeping little world of the University; the morning chapel hymn; the tramp, tramp of the hourly changing classes, the *tsh-tsh tsh-tsh* of the hundreds of cloth-shod feet. There was the mellow church-bell for noon-day prayers, when we prayed for the coming

of the King's hour, more was the bat the fife and shal comm *whap !! !* arms. Carri from town, There were tl study hour at perfect quiet done. Then, over the moody dying souls a known.

There was a visit and :



DR. P

lency, Chow Fou, the Viceroy of the Two-Kiang Provinces, or by Admiral Sa or Wu Ting-fang. There was Alumni Day and the alumni feast, with Dr. Pott in the chair, when, during the evening, he could be depended upon to put his hand deep down into his pocket and pull out a Science Hall or a new dormitory. A great hand and a great pocket, those! And there were Shakespeare, as she is done in China, the Useful Knowledge Society, and the Athletic Association and a host of tributary ingredients of which the University was the boiling pot and the President the lid, firmly fixed on top.

Sunday was a happy day at the University. It is Dr. Pott's day of rest. He is the rector of the Chapel, which is the Pro-Cathedral. There is early Communion in Chinese; morning prayer and sermon for the University boys, for all the professors and their wives and children, for St. Mary's School and its teachers, for the Bible women from the training school, and for the long line of happy tots from the orphanage. There was the Chinese surpliced choir and hearty corporate singing; and there was Dr. Pott's splendid Chinese sermon to the whole University group. Then—that which he has had for years—his little class for the American children of the compound, and Bible classes for the

University boys. There were walks and tea, and Chinese Evensong at five; and at six Evensong in our beloved English, with the Bishop, or Dr. Pott, or others of the clan, speaking from their hearts into ours. Dinner with each other and the quiet of the evening. It is rumored that Dr. Pott sometimes has the quiet of Sunday evening for rest.

In all the years that I heard Dr. Pott preach in Chinese, as rector of the University, or to us in English, I never knew him to fail in interest, in helpfulness or in spiritual insight. I never heard him preach a sermon of which I felt he had been thoughtless or careless in its preparation. This is something little short of marvelous, but it is the busy men who have time to do things well. He speaks to a whole University, men and women of intellect and of great diversity of mind and gifts, and yet he can do this thing well, week after week and year after year. For my own part, I would bless him for all that he gave to me those many years.

That little class of the children is almost too personal a matter for public reference, and its teacher is a very reserved and sensitive gentleman. He seems never too busy for it and never fails in its success. Sunday-school teaching is of the very most difficult forms of pedagogics known to mortal man. I would rather be boiled in oil than teach a Sunday-school class. He enjoys it. Think of it!

II. A Plan

The Church's plan of education in China starts with dozens of little day-schools established through her districts, each in charge of a Chinese teacher, and groups of them overseen by one of the foreign staff. These are primary in their scope and lay the foundation of education and Christian teaching. They teach entirely in Chi-



CHAPEL OF ST. JOHN'S UNIVERSITY



THE FACULTY OF ST. JOHN'S UNIV

nese. They are all, I think, giving free tuition, and much of their service is to the very poor.

In the larger centres, such as Anking, Soochow, Wusih and Shanghai, there are advanced day and boarding schools, each taught by several foreigners and natives. These schools prepare for the universities. They teach some English and cull their pupils largely from the more promising of the day-school boys and girls. They charge a small tuition fee and board in most cases, but have many scholarships for Christian children who give promise and yet are too poor to pay. St. Mary's School in Shanghai, and St. Hilda's in Wuchang, do this for the girls, except that, there being no college for girls in China, they give a more finished education, including normal courses, music, etc.

On top of these upper schools are the two Universities, St. John's in Shanghai, and Boone in Wuchang. Boone University is the younger institution, but under excellent management, gives every promise. St. John's University has the highest standard and is the best educational institution in China. Few will honestly dispute this statement. Its dis-

cipline is rock and thorough present, the divinity, mechanical trust a law the starting. stantly in p graduates at and civil life and powerful

III

I have said University is presidency, a college, and versity. And on which it is safely balanced, a perfect characteristic But we all know quate. We know Pott, that he systematic work and intellectual far-seeing, though the surface say that he priest, a prea

and in English, a born pedagogue, a constant and sincere friend. All these things are true, and many more. But the man is more than these.

Word-painting a man is among the most subtly difficult of literary *tours de force*. I shall fail, but when I am with Dr. Pott, the following effects are produced on me: I want to appear at my simplest and best. I want to get a lot out of him while I have the chance, and I feel hopeful about it. I am not a particle afraid of being misunderstood. I feel quite at ease, but I would not risk familiarity. I would not hesitate to suggest any unconventional or liberal topic, and it would be met cleverly and constructively. He is ahead of his surroundings, bigger than you expect, and his most lasting impression on me is that of intellectual spirituality, not only in religion but along all lines; thoroughness in methods and in work; sane progressiveness and constancy of purpose. He is a marked disciplinarian in all things, not excluding himself.

IV. A Promise

This is the person to whom the Church has intrusted the foundation and growth of its oldest educational institution in China. It has offered him the honor and the opportunities of a bishopric, and then shown him that it could not spare him from his present work. In one way or another the men who have created our great Universities are altogether out of the ordinary. They have proved themselves among the extraordinary, and as long as our nation lives they will be held in extraordinary honor

for their labor and their greatness of mind which showed them what might be done. Dr. Pott and the American Church are doing the same thing in China.

The vision which he has of the future can best be set forth in his own words:

"In the development of our work some may still have doubt as to the expediency of the Christian College undertaking to carry on special departments like Schools of Medicine, Laws and Engineering. We believe that if they could appreciate the real situation they would no longer have any hesitancy. We are confronted by the danger of scientific knowledge being imparted in such a way as to lead to materialism. As an offset against this we must endeavor to train up young men in these studies in a Christian environment and under Christian influences. In this way we can do much to oppose the tendency in China toward materialism and agnosticism. As has often been stated, the missionaries in Japan now see the importance of the Christian University and regret that they did not take steps toward its development twenty years ago. Here in China we must not make the same mistake. We must show the young men of China that science and religion are not enemies, but that a man may be a God-fearing, religious man and at the same time have a thorough knowledge of the laws of nature and of their useful application. The aim of St. John's is to hand down to others all the light and all the truth which we have inherited from the past."



THE CAMPUS AT ST. JOHN'S

"A UNIVERSITY BUILDER" IN CLASS WORK

The outline presented here is based upon an article which will be found on the preceding pages of this issue. It is prepared to help Sunday School and other Mission Study teachers in presenting some of the material of the Spirit of Missions to their classes. A similar outline will be given each month, based on the series "Christian Lives in China." The outlines are prepared by the Rev. William E. Gardner, General Secretary of the General Board of Religious Education.

PREPARING TO TEACH

SUCCESS in teaching this lesson will depend upon how far the teacher is imbued with the new spirit of China. The chapter in "The Emergency in China" by Dr. Pott, entitled "New Education," should be read carefully. It will form a valuable background. Every teacher should have a copy of Dr. Pott's book and take it to the class. It should be noted that Dr. Pott, one of our educational missionaries, was chosen by the Missionary Education Movement to write the book recommended for use in all the Mission Study classes held this year. The mere showing of the book, the study of some of its pictures, will serve as a valuable introduction to the man about whom we are to study.

Pamphlet No. 200 has a very interesting picture of St. John's University. It also has some valuable information in regard to the Church in China.

The teacher should aim to build in his own mind a very clear picture of Dr. Pott, thereby preparing himself to make his scholars attain a sense of fellowship with a great worker for the Church on the other side of the world. The teacher should also aim to make clear that St. John's University at Shanghai is one of high rank, producing students as well equipped as those who come from the great universities of our own country.

THE FIRST FIVE MINUTES

Lead up to the lesson by utilizing the suggestion already made on the use of the book "The Emergency in China" by Dr. Pott. To this might be added a discussion of the value of the nearest university, or the university that is best known to the members of the class. To illustrate, questions such as the following might be discussed: Who founded Harvard University? For what purpose was it founded? From where did its founder come? Who are some of the leading men associated with Harvard's history? From such a discussion a foundation is formed for comparing the Harvard University of the United

States with the great University of Shanghai.

Having announced that the class is to study the life of the man who is making St. John's University a success, locate Shanghai on the map of China and discuss its possibilities as an educational center.

TEACHING THE LESSON

The following outline, given under four divisions, provides topics for questions and discussions.*

I. A Picture

1. Compare the life in St. John's University with the life in an American University. Discuss the value of morning chapel. Are there many Universities that have noon-day prayers? Bring forward any other differences that can be secured from the class.

2. Which event in Dr. Pott's Sunday do you consider the most important? Give your reason. What events in Dr. Pott's day show him to be a great man?

II. A Plan

1. There is a saying "Great oaks from little acorns grow." How is this true of the Church's plan of education in China?

2. What language is used in these Primary Schools and by whom are they taught?

3. For whom are they provided?

4. Describe the second grade schools, showing in what ways they are like the Primary Schools and in what way they differ.

5. Do you think that a boy or girl in China who has no money to pay his tuition can receive an education? Explain how.

6. What departments has St. John's University now and what one is needed?

*If it is desired to use this outline in Sunday School for a ten-minute session each Sunday the four divisions here given will constitute separate lessons. When there is a fifth Sunday it should be devoted to a rapid review.

III. A Personality

1. Discuss what you understand by a "personality."
2. What do you think are the things about Dr. Pott that make Dr. Jefferys admire him?
3. What are some of the characteristics that have made him successful in his work?
4. What do you most admire in him?

IV. A Promise

1. Name two ways in which the Church has honored Dr. Pott.
2. Name at least three founders of American Universities and tell for what peculiar characteristics they are honored by their countrymen.

3. Compare Dr. Pott with one or more of these men. Which in your opinion had the greatest difficulties to overcome?
4. What one characteristic must every great educational leader of men have?
5. What does Dr. Pott say is the chief aim of St. John's?
6. Is there anything peculiar to China in this aim?
7. Is there any reason why that aim should become our aim?

PROMISE OF NEXT LESSON

The next article in the *SPIRIT OF MISSIONS* will be upon "A Missionary Nurse." The outline in the December number will provide material for the discussion of this lesson.

OUR LETTER BOX

Intimate and Informal Messages from the Field

A friend sends us the following:

I AM a Presbyterian pastor, and seeing the September number of your magazine in the reading room, I became interested in the noble work for lepers in Japan. I rejoice that the Episcopal Communion can so readily furnish workers for such a self-sacrificing task. How touching is the Society of Intercession! May the great Head of the Church hear their prayers!

¶

Last month we made editorial mention of the death of Robert McDonald, sometime Archdeacon of the Yukon. Now comes from the Rev. Edward H. Molony, general missionary on the Yukon, this interesting account of a memorial service held at Ft. Yukon, together with an address by the Rev. William Loola, a native deacon, who in his boyhood traveled with Archdeacon McDonald on his trips through the Yukon country. Mr. Loola's address was taken down in shorthand and is given verbatim.

ON Tuesday evening, September 9th, the sad news of the death of Archdeacon McDonald was received at Fort Yukon. On Wednesday morning the flags at the mission, the school-house, and Chief Roberts' house were hoisted at half mast, and so remained until after the memorial service in the church on Sunday morning.

The service was taken by myself and the native clergyman, Rev. William Loola. Mr. George E. Boultter, Superintendent of Government Schools, officiated at the organ. Amongst those present were Miss Jackson, just arrived from Allakaket to act as missionary worker at Fort Yukon; the Hon. L. R. Gillette, Assistant District Attorney; Miss Breese, the government school teacher, and Mrs. White, formerly missionary worker here.

The service was impressive, being in the native language from the translations of Bible and Prayer Book by Archdeacon McDonald and read by Rev. William Loola, who was Mr. McDonald's boy some fifty years ago. The responses were fervent and the hymns solemnly sung. One felt that a bereaved people were commemorating the death of one revered and beloved. All the Indians (except those who were away on the fishing grounds) and most of the white people of the Fort were present. I addressed the natives briefly, after which the last verse of "Forever with the

Lord" was sung, followed by this address by William Loola:

The first time I remember about seeing Archdeacon McDonald I was just about that high (indicating about three feet) and that was up the Slough here a little ways, where the Hudson Bay Post was; and at that time there are not very many white men except the traders, and further two white men who was to service under the Archdeacon just like four of them. And just at that time they don't have much white men's grub, but just the way Indians living to depend upon. And I used to remember at that time when I was a little boy, there used to be lots of people, just a big crowd here in this Fort Yukon, and they used to go out from different parts of the country to this place to get a little ammunition and then go to all their places to hunt in all directions. They have eight different places at that time where they go, and then they always gather here to work for the Hudson Bay getting meat and one thing and another. Sometimes they coming in packing at that time without dogs, just packing on their backs, and this is about the first time I remember this Archdeacon McDonald, and since after that time I am being growed up big, I must be twelve or fourteen or fifteen years old, I begin to go along with the Archdeacon and work with him, and I generally go with him in a big birch-bark canoe down to Fort Gibbon and up as far as Dawson is now, and the Archdeacon visits those people, and every place the Archdeacon goes with the dogs I and the Archdeacon go together. Many hardships we had, many times we have no grub, and the Archdeacon don't mind that very much; he says he would like to save those people for that's what he is sent for. He likes to save those Indian people. The first time we have services they don't have any books or anything, it was pretty hard when they first begin, but they used their fingers for books and remembered so many words by counting on their fingers, and that's the way we first held service. And finally I suppose the Archdeacon thought it would be a good thing to make books in the Takudh and they might read English, he thinks because he likes to do the work well; and this Bible the Archdeacon makes it must take pretty near all his time to translate that and put it into the Indian's tongue. And just before the Archdeacon went out, after he made this Bible and the prayer-books and hymn books, and the people began to read and understand all them gospels, they then read for themselves, and I think that was a great work

for this people, for when they began to learn and to read in their own books they learn pretty fast, these people. And since that time, as long as they are able to talk and understand, the Archdeacon baptized all of those people, and when people die he has buried them; and all the way from Peel River and from down the Mackenzie and Rampart House and all the way down to St. Michael's he seen everybody and visited everybody, and many of those people are pretty nearly all dying out now. I remember quite a number of those people when I am a little boy and go with the Archdeacon on these trips, and now I have been at some of those places and just a few of them living now. And I feel that the Archdeacon he has been so good with me since I am a little boy I am feeling the Archdeacon is just like my father.

These Indian people we just only help this nation, and from all the ways the white people of this nation have a better show; but since the Archdeacon McDonald came he helped these people, and he done all he could for these people, and we know by what he done for us that he likes us. And since the last three or four years he has wrote me a letter and I have got that letter yet, and I feel the Archdeacon is not dead yet—I cannot think that he is dead. But I suppose we all have to go some day just as he does, and God calls him now, and it must have been through God the Archdeacon done so much for us and now there are only a few of us living and he wants to help us still. He has gone before us and we are still living and we have to go some time, and any time God calls we have to go just the same as he did. And when living on this earth he used to continue his prayers for us, and I suppose in his spirit he is doing the same thing for us yet. I feel the Archdeacon, may God bless him, and I hope we all go the same place he went to some day.

At the close of the service the congregation proceeded to the mission flag—and at the same time the three flags were raised, symbolizing the ascent of the soul to God.

It was fitting that the late missionary should be so remembered here, as Fort Yukon (then thought to be in British territory) was one of his first missions and his headquarters when a young man. The mission house stands on the old Hudson's Bay Company's site overlooking the Yukon River at its most northerly point, twelve miles inside the Arctic circle.

THE PRESIDENT AT THE HAGUE

BISHOP LLOYD has gone abroad to attend the meeting of the Continuation Committee of the World Missionary Conference at the Hague, in mid-November. He is expected home in time for the meeting of the Board of Missions on December 10th.



MR. BURLESON'S ACCIDENT

ON the evening of September 30th, while on his way to his suburban home, the Rev. Hugh L. Burleson met with a curious and painful accident that resulted in a bad fracture of the kneecap. His part in the preparation of this issue of THE SPIRIT OF MISSIONS has, therefore, been done under peculiar difficulties. With characteristic determination to discharge official duties to the utmost, Mr. Burleson converted his room in St. Luke's Hospital, New York, into an office. There is every reason to believe that within another month Mr. Burleson will have fully recovered from his accident.

The Editor is deeply indebted to Mr. Burleson's brothers, the Rev. Allan Burleson, of Mexico, and the Rev. Guy P. Burleson, of Central New York, both of whom were present at the General Convention and gave invaluable aid by reporting its missionary aspects.



THE SPIRIT OF MISSIONS appears later than usual this month in order that a complete review of the missionary features of the General Convention may be given.



FROM St. Andrew's Mission, Montpelier, Idaho, comes \$3.00 for the New-China Fund. The gift is all the more noteworthy because the congregation is a small one in a strong Mormon locality.

PUBLICATION NOTES

WITHIN two weeks of the appearance in our October issue of the notice of the popular edition of "The Life of Bishop Hare, the Apostle to the Sioux, we received orders for over 200 copies of the book. At this rate the edition will soon be exhausted. The book is printed from the same plates as the original \$2.50 edition and carries the same illustrations. It will make an admirable Christmas present. The price is only \$1.00. Order from THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.



THE SPIRIT OF MISSIONS thanks those who have sent back numbers of the magazine to supply the want noted in October. Among those received were a number from the collection of the late Rev. Montgomery S. Woodruff of Michigan.



OWING to many extra requests for the September, 1913, number of THE SPIRIT OF MISSIONS our supply of this issue has been exhausted and we are still receiving many calls for copies. If any of our readers have no further use for their copies of this issue we should be glad to have them sent to the Business Manager of THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.



CHRISTMAS is drawing near and many of us will be thinking of what we are going to give our friends as Christmas presents. What could be more acceptable than a year's subscription to THE SPIRIT OF MISSIONS? We have an attractive gift card which we are sending out to all subscribers who wish to present their friends with a year's subscription. A notice concerning this offer will be found among the advertising pages of this month's issue.

THE LITERATURE OF MISSIONS

BOOKS RECEIVED

- STUDIES IN CHRISTIAN TRUTH.** Rev. H. R. Mackintosh, D.D. Price, 8 pence net.
- SCIENCE AND CHRISTIANITY.** P. V. Beven, D.Sc. Price, 6 pence, net.
- STUDIES IN NEW TESTAMENT THOUGHT.** Rev. Canon B. K. Cunningham. Price, 8 pence net.
- THE HOPE OF THE REDEMPTION OF SOCIETY.** Malcolm Spencer. Price, cloth, 2 shillings 6 pence, net; paper, 1 shilling, net.
- THE MISSIONARY MOTIVE.** By various authors. Price, cloth, 2 shillings, net; paper, 1 shilling, 6 pence, net.
- The five books above mentioned are published by the Student Christian Movement, 93 Chancery Lane, London, W. C., England.
- HOW EUROPE WAS WON FOR CHRISTIANITY.** Wilma M. Stubbs. Fleming H. Revell Company. Price, \$1.50 net.
- THE GREAT TRAIL: An Indian Mystery Play.** Marie E. J. Hobart. Published by The Board of Missions, 281 Fourth Avenue, New York. Paper, 35 cents.
- TOTEM LORE OF THE ALASKA INDIANS.** Rev. H. P. Corser. May be ordered from the Educational Department, Board of Missions, 281 Fourth Avenue, New York. Price, 50 cents.

BOOK REVIEWS

How Europe Was Won for Christianity is an admirable little book. Not that it is little in size, for it contains over three hundred pages, but that it is compelled by the exigencies of the situation to deal in a small way with each of the numerous personalities of whom it tells. We have for a long time needed a book which would present in just this way the story of Europe's evangelization. We are apt to dissociate modern from old-time effort, and forget that our missionary leaders to-day are doing the same kind of things and are confronted by the same kind of situations as were Wulfila, Kentigern, Columbanus, Cuthbert, Willibrord, Boniface, Ansgar, and the other heroes who converted Europe from paganism to Christ. The book gives a most fair account of all with whom it deals. The writer is a woman of broad sympathies; though in one or two instances our authorities tell us that she has not made use of the most recent scholarship; still nothing is left out that in any way diminishes the value of the sweeping vision which she gives us.

The Missionary Motive.—This volume of 250 pages is admirably done. It represents a symposium of eight well-known writers, each of whom furnishes a chapter. The whole is marked with the ex-

actness and thoroughness of the best English scholarship. It traces the missionary motive from the beginning to the present day. It is not so much the missions themselves and their results as the moving power which lay behind them that is analyzed. The book is therefore particularly adapted for the use of the clergy in giving instruction to their people upon the underlying principles of missions and the psychological and spiritual influences which have pushed them forward. It is not likely to be, nor was it primarily intended to be a popular treatise or a sufficiently simple text-book for an average study-class. As a book of reference and authority and stimulating suggestion, which goes to the roots of the great movements of the past, it has undoubted value.

The Great Trail is one of the recent publications of the Educational Department. The play was produced regularly in "Everywhere" during the General Convention and created most favorable comment. It represents Mother Church coming among the Indian tribes in answer to the cry of their hearts for a satisfying religious faith. The different periods of the Christian year are brought forward in sequence as a means of impressing the Christian faith on the hearts of these new believers. Advent, Christmas, Epiphany, Good Friday, Easter Day and all the rest tell their story in turn, while Versicle and Response in the intervals between the action of the characters give a fitting emphasis to the teaching conveyed.

Any Sunday School or Church organization which finds it possible to present this rather exacting play will thereby convey a great and useful lesson.

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LIBERIA

We are greatly indebted to Prof. Frederick Starr, of the University of Chicago, for a small but very readable handbook on Liberia. For years Sir Harry Johnson's two-volume history has been the standard and authority, and perhaps as a complete treatise in detail will continue to hold first place. But there was a desire for a book which would give in smaller compass the history of this little West African Republic. Professor Starr, with

the authority of an eye-witness and explorer, gives just the work that has been needed. While he does not claim complete originality for the matter contained in his book, as he says "the materials have been culled from many sources," nevertheless he has used good judgment in its selection and arranged it so that it lends itself to ready reference.

The description he gives of the country furnishes enough detail to afford a good idea of the land and its inhabitants. Liberia is the result of the efforts of the American Colonization Society, organized in 1816, for the repatriation of freed slaves. There are now in the Republic 12,000 descendants of these blacks who were sent from America. He gives us a graphic description of the problems they had to face: The fatal effects of the acclimating fever; the opposition and hostility of the million or more natives who resented their advent into the country; the bitter antagonism of the slave traders. Strange to say the little group lived through this, held their own and even prospered, whereupon the civilized nations began to harass them. Naturally enough in this crisis they turned to the United States as their protector, and when we failed them they were obliged for their own preservation to declare their independence in 1847. The Republic was recognized by most of the great powers except the United States, which delayed recognition until it meant little more than form. Liberia's troubles did not cease after its declaration of independence. Since then it has had a constant struggle to protect its borders. Great Britain on the north and France on the south, on one pretext or another, have possessed themselves of territory rightfully belonging to Liberia. It seems a pitiable thing that the only republic in Africa is struggling against the great powers of the world for the very land upon which it lives.

Liberia appealed again and again to the United States with no success, and finally despairingly begged the Christian nations to protest against this wholesale robbery. No voice answered; Liberia was stripped of some of its richest possessions—and the end is not yet.

Besides its struggle to hold its territory it has had internal problems of a more or less serious nature. The development of its vast natural wealth, the training of the natives in industrial work, the solution of which is one of the most important tasks facing the republic, and the not unusual problem of cleansing its political life, are some of the things with which the little Republic has to deal. Of all this Professor Starr gives a most vivid picture.

The book concludes with three reprinted

articles which Professor Starr has written for various magazines including the *SPIRIT OF MISSIONS*.

Totem Lore.—Any one who has seen the totems of Alaska must have felt a keen desire to understand their meaning. One of our missionaries, the Rev. Mr. Corser, has produced a little book, well illustrated, and containing careful descriptions and explanations of some of the most important and interesting totems. This constitutes a valuable contribution to the study of these primitive tribes which have such unique characteristics and customs. The book is sold at 50 cents and the proceeds over and above expenses are devoted to mission work in Alaska. We commend it to the attention of all who would like to know more intimately a condition of primitive life which is rapidly disappearing.

NOTICES

The Alaskan Churchman Calendar for 1914 maintains its usual standard of attractiveness. The cover is red, the lettering dark green, and the cross, as always, is in gold. An interesting feature will be a photograph of Mt. McKinley furnished by Archdeacon Stuck. Calendars intended for Christmas or New Year's gifts will be mailed at any time desired, for 50 cents, postpaid. All proceeds over expenses are given to Bishop Rowe. Orders should be addressed to Box 6, Haverford, Pa.

George Jacobs & Company of Philadelphia issue a new Sunday School teacher's class book, a helpful feature of which is the provision for keeping record of the special missionary offering of each scholar. It is good to see systematic giving to missions take its proper place as an educational feature of Sunday School life.

RECENT ADDITIONS TO OUR FREE LEAFLET LITERATURE

THE CHURCH'S MISSION AT HOME AND ABROAD. An address to the General Convention of 1913. By the Right Rev. Arthur S. Lloyd, D.D., President of the Board of Missions. No. 900.

THE CHUNG HUA SHENG KUNG HUI. The Holy Catholic Church in China. 16 pages, illustrated. No. 200.

OUR FOOTHOLD IN AFRICA. A Sketch of Our Church Work in Liberia. 16 pages, illustrated. No. 100.

IN THE GREATER ANTILLES. A Sketch of Our Church Work in Cuba, Porto Rico and Haiti. 16 pages, illustrated. No. 500.

MEETING OF THE BOARD OF MISSIONS

October 6, 1913

THE regular meeting of the Board was held in New York on the above date, beginning at 10 o'clock in the morning with a celebration of the Holy Communion by the President.

The roll call showed thirty-five members present.

The President in his opening address spoke of the painful accident which the Rev. Hugh L. Burleson had suffered in the breaking of his knee cap. It is probable that he will be confined to the hospital for six weeks or more. The Board passed a resolution of sympathy. The President also spoke of the meeting of the Continuation Committee of the Edinburgh Conference to be held in November at The Hague. By resolution of the Board the President was requested to attend this meeting.

The Treasurer presented his annual report, but as this has been referred to in detail in the October issue it will not be repeated here.

Reports were received from the Committee on Trust Funds, the Committee on Audit and Finance, the Council of Advice and the Executive Committee. In the Executive Committee report the following recommendations were made to the Board:

Notice having been given at the May meeting of the proposed amendments to the By-Laws they were offered and carried as follows:

"The Committee on Audit and Finance shall consist of three members, to be elected at the meeting for organization and annually thereafter at the December meeting. It shall cause to be audited, monthly, the accounts of the Treasurer by an outside independent party, either an Audit Company or some well known firm of certified public accountants."

"Committee on Unfinished Business: Upon organization of the Board a Committee on Unfinished Business of three mem-

bers shall be elected to serve for the three years to follow."

A memorial was received from the Missionary District of Cape Palmas and Parts Adjacent petitioning the Board for permission to change its name to Liberia. This was considered by the Board and a favorable recommendation was made to the General Convention

At the May meeting of the Board in making the appropriations for the year 1913-14, it was found inadvisable to make them for a longer period than six months. It was now found that the Board had been able to close its year without adding to the deficit and it was therefore decided to continue the appropriations at the present rate for the remaining six months of the year.

The Rev. H. Percy Silver, secretary of the Seventh Missionary Department, having been appointed chaplain of the Military Academy at West Point, his resignation was received and accepted with regret.

The Committee on Organization and Administration had been considering for the past year changes in Canon 53 and had presented these proposed changes at a previous meeting of the Board with the understanding that they would be recommended to the General Convention. Upon further consideration the Committee asked permission to withdraw these recommendations and suggested that the Board ask the General Convention to appoint a joint commission to consider the whole question of the missionary organization and administration and report to the next General Convention.

The Board having adopted the recommendation of the Committee on change of the date of the fiscal year and referred the details incident to the working out of the plan to the Executive

Committee with power, the Committee reported, in arranging the change of the fiscal year from August 31st to November 30th, 1915:

(a) That there be an Apportionment for the full fifteen months from August 31st, 1914, to November 30th, 1915.

(b) That all appropriations be made for the same period of fifteen months but divided into a twelve months' and a three months' appropriation.

The question of the relation of this Board to the Immigrants had received considerable attention in various meetings of the Board. The Bishop of Washington was requested to present to the General Convention the following resolution:

Resolved, That the House of Deputies concurring, the Board of Missions is recommended

(a) To establish a department of immigration under the care of a secretary who will give his entire time to that work.

(b) To obtain and publish such information on the subject of Immigration as will enable the Church to stretch out a helping hand to the large and increasing foreign-born population in our nation.

(c) To cooperate with diocesan authorities under such plans as may be mutually agreed upon in instituting and maintaining systematic Christian work not only among the immigrants as they arrive but after they become settled in the country.

(d) To publish in various languages information regarding the Church, her history, doctrine, discipline, and worship, and set forth to these immigrants those ideals of Christian citizenship upon which this Nation is built.

Archdeacon Emery spoke of the Panama Pacific Exposition to be held in 1915, and suggested the advisability of having an exhibit of the work of this Church. It was decided that this should be done.

Owing to the meeting of General Convention, the Board had the great privilege of having present at its meeting the bishops of Cape Palmas, Arkansas, Wuhu, Tokyo, Erie, Cuba, Lexington, West Missouri, Shanghai, Eastern Oklahoma and Idaho; the Rev. Allan W. Cooke and Dr. R. B. Teusler from

Japan, and Archdeacon Stuck from Alaska. The President called upon the bishops of Cape Palmas, Wuhu, Shanghai and Eastern Oklahoma to address the Board.

Attention was called to the fact that no official representatives of this Board had ever visited the missionary district of Liberia. It was decided that a committee of two should be appointed by the President to make such a visitation and report at the May meeting of 1914.

This closed the last meeting of the Board of Missions appointed by the General Convention of 1910. It can be safely said that during the three years contributions have steadily increased, and the Board has gained in a larger degree the confidence of the Church.

AN effort was made before the adjournment of the General Convention to get a meeting of the new Board of Missions for organization. It was found impossible to organize at that meeting and in order to provide for the continuance of the work, on motion of Bishop Francis, seconded by Mr. Reynolds, it was

Resolved, That the officers be requested and empowered to continue the work of the Board until such time as a meeting can be held for the organization of the Board."

Life in Nanking, China, the past summer has been crowded with excitements and dangers. The Reverend J. M. B. Gill, writing on August 21st, says:

NANKING is still besieged and we have fighting every day on three sides of the city; and little scraps between the rebels inside the city, every now and then. One of these small affairs occurred last Sunday right in front of our chapel and just as service was over; two soldiers were killed there. We think the city will fall in a day or two now, and are hoping very sincerely that we may have a long period of peace.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Africa

On the second Sunday after Easter, April 6, Bishop Ferguson ordained to the priesthood in Trinity Church, Monrovia, the Rev. William A. Greenfield and the Rev. M. H. Gibson. Mr. J. Wesley Pearson was ordained to the diaconate at the same time.

Alaska

After his trip to Point Hope Bishop Rowe arrived at Seattle on September 23. Coming to the General Convention, he reached New York on October 11.

At the request of Bishop Rowe, the employment in the field of Miss Lillian Winter, of Aberdeen, Wash., as nurse in St. Matthew's Hospital, Fairbanks, has been approved. Miss Winter sailed from Seattle by the "Northwestern" on September 12.

Mr. George B. Burgess, on regular furlough, with his wife, left Eagle on August 14 and arrived in Brownsville, Tenn., on September 10.

Deaconess Bertha B. Mills and Miss Rhea G. Pumphrey, who sailed from Seattle on July 12, arrived at St. John's-in-the-Wilderness on August 23.

Miss Florence G. Langdon, on regular furlough, left Tanana on August 24, arrived at Seattle on September 7 and reached Washington, D. C., on September 26.

Cuba

Bishop Knight, coming to attend the General Convention, arrived at New York on October 6.

Hankow

Bishop Roots, coming to the General Convention, sailed from Shanghai on September 12 and arrived at New York on October 3.

At the request of Bishop Roots the appointment of Dr. Corydon McAlmont Wassell, of Tillar, Ark., was approved on September 12.

The Rev. Robert E. Wood, the Rev. Walter F. Hayward, Jr., and Miss Mary E. Wood, who sailed from Vancouver on July 30, arrived at Shanghai August 18.

The Rev. Edmund Lloyd Souder, who was appointed by the Board of Missions

on June 10, was ordained to the priesthood by Bishop Rhinelander in the Church of the Advocate, Philadelphia, on the Feast of St. Michael and All Angels, September 29. Mr. Souder sailed from New York by the "Lapland" on October 8, en route to Hankow.

Mr. and Mrs. Robert A. Kemp, returning after regular furlough, left Boston on October 17 and sailed from Vancouver by the "Empress of Asia" November 5.

Mr. Arthur S. Kean, who sailed from Vancouver on September 10, arrived at Shanghai on the 26th.

Miss Alice M. Clark, who sailed from Vancouver on August 13, arrived at Shanghai on the 29th and reached Hankow on September 2.

Miss Martha R. Waddill, who was appointed as a nurse on May 15, left Norfolk, Va., on September 29 and sailed from San Francisco by the "Tenyo Maru" October 7.

Kyoto

At the meeting of the Executive Committee on October 4 the appointment of Miss Louisa Barton Myers, a member of St. Luke's Parish, Norfolk, Va., was approved.

Mexico

Bishop Aves, coming to attend the General Convention, reached New York on October 10.

A leave of absence for four months from September 1st, without pay, has been granted to the Rev. Louis Amalric, of El Oro, Mexico.

The Rev. William Watson, the Rev. Allan L. Burleson, the Rev. Edmund A. Neville, the Rev. Samuel Salinas, one of the native clergy, who is the regular delegate to the General Convention, and Deaconess Affleck left Mexico City on September 24 and arrived at New York on October 3.

Shanghai

Miss Annie Brown, Miss Mary Althea Bremer and Miss Louise Strong Hammond, who sailed from Vancouver on September 10, arrived at Shanghai on September 26.

Tokyo

The Rev. John C. Ambler, who sailed from San Francisco on August 16, arrived at Tokyo on September 1.

The Rev. Charles F. Sweet, D.D., returning after regular furlough, with his wife and daughter Mary, left Boston on September 30 and sailed from Vancouver by the "Empress of Russia" on October 8.

The Rev. J. H. Kobayashi, who is to take a post-graduate course at the General Theological Seminary, sailed from Yokohama on September 10 and arrived at New York on October 3.

Wuhu

At the request of Bishop Huntington the following appointments have been made:

Dr. Verne Ricord Stover, a member of Trinity Cathedral, Little Rock, Ark.

Mr. Vincent Herbert Goween, son of the Rev. Dr. Gowen of Trinity Church, Seattle, Wash., and Mr. Alan Walter Simms Lee, also a member of Trinity Parish, Seattle. Mr. Gowen and Mr. Lee sailed from San Francisco by the "Persia" on October 18.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4653 No. Clark Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Alaska

Rt. Rev. P. T. Rowe, D.D.
Rev. Hudson Stuck, D.D.
Deaconess Adda Knox (in Department V).

Mr. C. W. Williams.

Brazil

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

China

Rev. Arthur M. Sherman.

Hankow

Dr. Mary V. Glenton.

Idaho

Rt. Rev. J. B. Funsten, D.D.

Kyoto

Rt. Rev. H. St. G. Tucker, D.D.
Rev. I. H. Correll, D.D.

Mexico

Rev. William Watson.

Philippine Islands

Rev. E. A. Sibley (in Department V).

Tokyo

Rt. Rev. John McKim, D.D.
Rev. P. C. Daito.
Rev. J. Hubard Lloyd.

Western Colorado

Rt. Rev. B. Brewster, D.D.

Wuhu

Rt. Rev. D. T. Huntington, D.D.

Work Among Negroes in the South

Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va.

The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

THE TRIENNIAL OF 1913

WAS the last Triennial different from any other?

Some of us think that there was more preparedness about it. Not that our New York hosts had worked for it more unsparingly than those of Southern Ohio in 1910, or Virginia in 1907, or Massachusetts in 1904, but that the women came to it with hearts more than ever prepared by prayer and Sacrament.

A greater number than ever came. Two thousand women partook together of their united Eucharist; they gave together more than they had ever given in their United Offering; they crowded as never before the great hall, in their mass meeting; larger numbers than at any previous time came to study classes and conferences, to quiet hours and missionary talks.

They bore disappointment better. As one said: "If you could not get in yourself, you were glad to know that it was because so many wanted to get in." When the treasurer failed to appear as announced at the mass meeting, to report the amount of the United Offering, no one grumbled. And those who had worked for a roll of young lives offered were not complaining that the list was all unread.

That mass meeting was a real gathering of the clans. Familiar faces of long ago appeared on every side with friends of later years and juniors of to-day; and the loving-kindness of their surprise gift was reflected in their faces, and will remain always a part of that happy thought that is destined to bear fruit in the mission field of the Church in years to come.

The choir, two hundred strong, the organ and cornets, the joyous singing

before the meeting, the ringing words and tunes of "Onward, Christian Soldiers," "All Hail the Power," "Our Fathers' God! to Thee," "Rise, Crowned with Light," brought a spirit surpassing what we have known to this occasion; while the few kind words of the Bishop of New York preceded the addresses of the Bishop of Shanghai on "The World's Claim," of the Presiding Bishop on "Our Country's Call" and of the President of the Board of Missions on "The Promise of Our Future." To many there, our dear Presiding Bishop was unknown by face or voice, and the rising welcome and the repeated rounds of applause showed how he won all hearts.

At this Triennial we were brought nearer to our fellow workers across the sea. The Venerable Society for the Propagation of the Gospel, to which we owe so much, sent the secretary of its Committee on Woman's Work to visit us, and with her came an honorary member of the same committee. A member of the Central Committee on Woman's Work, inaugurated after the Pan-Anglican Congress of 1908, was also present, and the Head Deaconess of the Deaconess Houses of Rochester and Southwark. Something was learned of these English guests, and more was promised of closer intercourse and a better mutual knowledge in the future.

The mention of the Pan-Anglican recalls the numbers of volunteer workers who made the Church House, Westminster, home to Americans when there. There gathered about the Auxiliary members in New York, a great band of their fellow Churchwomen, co-operating with them in plans which made Cathedral and Hall, St. Michael's Church and Parish House, hotel dining-room, club

and drawing-rooms in private houses delightful meeting-places for delighted guests.

The numbers attending the joint sessions, to hear from the different mission fields was unusually large, and a sense that it was duty as well as pleasure to be there was strong.

The classes, nineteen in number, were well filled and well led; the conferences full with ready and constant speaking. At noon we heard from Deaconess Carlsen of Japan; from Archdeacon Russell, on Negro Education; from Miss Packard, of Brazil, and Mr. Phillips, of Mill Work in the South; from Mrs. Lambert and Mr. Clark, of our Indians; from Deaconess Affleck, of Mexico, and Mrs. Ely and Dr. Glenton, of China; from Miss Webb, of work in the Southwest, and Miss Langdon, of the interior of Alaska, while all were especially impressed by the sight and words of the Rev. F. A. K. Russell, the first native priest, born, reared and trained in Africa, to visit this country.

The missionary talks resulted in gifts; the conferences in more definite and concerted plans for action than ever before. They are bound to accomplish actual advance in a drawing together in better understanding of their common task the women, older and younger, the

girls and little children, and the carrying out into the Church at large, through annual conferences and institutes, the principles on which the Board of Missions rests and acts.

A quiet hour from the Bishop of the Philippines preceded our Triennial, one from the President of the Board closed the study classes; again at our final session he gave us words of council.

First he came to the auditorium where our review of the Triennial had just been made, and as we parted, set us fresh tasks to do—St. Mary's Hall, Shanghai, to be rebuilt with our gifts, the International Hospital, Tokyo, to be established through our influence. As he spoke, the hall became overfull, and we went into the church below for his parting message. It took us away from the glow of enterprise and toil of effort to the serenity of that upper room where the disciples waited at their Lord's command. Seeing Him who had just gone from them, we too shall be unable to hold back our hands. Looking on Him and dreaming of what He would have us do, our lives will be driven by enthusiasm, and we cannot forbear praying, but it will all be in perfect confidence in His perfect strength, in quietness doing for those for whom His heart broke in dying.

THE TRIENNIAL REPORT PRESENTED BY THE SECRETARY, WEDNESDAY, OCTOBER 8

ONE who has studied carefully the development of the Church's missionary life in the last three years can see very definite signs of steady advance towards unified method and action.

For these methods the Board of Missions is largely responsible, and the Woman's Auxiliary to the Board of Missions has proved a true auxiliary by cooperating with its plans.

It is because of the opening vision of a Church at work as one Body—a real missionary society and not only such

in name—that the Secretary of the Woman's Auxiliary recommends at this particular time, midway in the trial of this enterprise, all possible methods that shall tend to this greatly to be desired unity.

Is there any better work to set before the Auxiliary as a campaign for the next three years, than that its members shall work understandingly and enthusiastically to prepare throughout the Church the women who shall carry out the Board's plan? If a future is before us, in which men and women and

children, as they never yet have done, shall all be trying to plan and work for the advancement of Christ's Kingdom, to draw nearer to each other within the Auxiliary and to reach out more cordially to those without, that certainly will seem a worthy aim. This report would recommend as a help towards this end, and as a campaign for the next triennium:

I. That, while the Woman's Auxiliary to the Board of Missions continue as heretofore approved by the Board, with two sections—the Woman's Auxiliary and its Junior Department, and these composed of diocesan and parochial branches—a definite and combined effort be made on the part of the Woman's Auxiliary and Junior Department officers to enlist younger women and older girls, who may eventually become a second division in the Woman's Auxiliary, and that the same effort be made by the Junior Department officers with those of its Babies' Branch; and that the Junior officers recognize more fully than ever before the value of this band of Little Helpers, originated twenty-five years ago by Miss Hart, of Western New York, fostered by her through all these years as a tender memorial, till now, in some dioceses, the larger part of the Junior gifts comes from this source.

II. Again, in the course of the last three years the Board has adopted its unifying method of an apportionment system, which includes in the parish apportionment all moneys given, whether through the regular parish contributions, the Woman's Auxiliary or the Sunday-school. The Auxiliary has increasingly cooperated in this also, but, at this first triennial since the adoption of the plan, it may be well to recommend that its branches make a thorough study of it and as rapidly as possible adopt the methods approved in the different diocesan branches; also that it endeavor to increase its money gifts, even should the value of its boxes be lessened, and so enable the Board the

sooner to increase the stipends of the domestic missionaries of the Church.

III. The Board again has shown its unifying tendency in the changes it has made in its publication and educational departments. It has placed in the Auxiliary pages of the SPIRIT OF MISSIONS a Junior page, and, discontinuing the YOUNG CHRISTIAN SOLDIER, it has given the "Postbag" of the YOUNG CHURCHMAN, its children's missionary magazine, into the charge of the Associate Secretary of the Woman's Auxiliary.

On the other hand it has introduced into the educational department a supply of material for women and Juniors, which obviates the necessity to supply such for themselves.

We therefore recommend that the Woman's Auxiliary and its Junior Department make a concerted effort to double within the next three years the present list of Auxiliary subscriptions to the SPIRIT OF MISSIONS and the children's magazine, and that it lend itself to all educational plans, not only in its own branches, but in Sunday-school, guild, branches of the Girls' Friendly Society, and any other associations of women and girls, as well as in larger enterprises of parish or diocese or Missionary Department, even to joint classes and conferences of men and women; and, also in an effort to reach isolated Church people and give them the help of mission study by correspondence.

That the Auxiliary encourage yearly institutes or conferences and make a vigorous effort to increase the number of trained teachers of Missions.

IV. And, finally, while calling upon the Woman's Auxiliary to be so truly a helper to the Board of Missions that its aim and effort shall become identical with theirs, this report would recommend a renewed recognition of that unifying influence within itself, known as the United Offering. It would recommend a continuance of this offering, with an especial emphasis upon it as a gift of thanks and a gift of life, urging

upon the members of every branch that they seek out somewhere in every diocese and missionary district in the land at least one young woman to join the Church's missionary force.

Recapitulation

I. That the Auxiliary, retaining its present divisions of the Woman's Auxiliary and the Junior Department, develop sections of older girls and of the Babies' Branch, or Little Helpers.

II. That it cooperate in the Board's apportionment plan and endeavor to increase its gifts in order that the Board may the sooner increase its appropriations.

III. That in the next three years it endeavor to double its subscription list of the Board's publications, and that it introduce the Board's educational methods among the activities of the parish, in conferences and institutes, jointly when possible with the men of the Church, and through correspondence among isolated and scattered people; and

IV. That it continue its United Offering as a joint gift of thanks and life,

making a definite effort before 1916 to enlist at least one young woman in every diocese and missionary district for the Mission field.

In view of the suggestions here made, which mean a renewal of energy and an ever broader outlook, will not the branches, in selecting officers of the Woman's Auxiliary and its Junior Department, choose those who shall be ready to assume these responsibilities and to help carry out this work?

This report suggests the appointment by the chair of committees to consider the recommendations of the Secretary:

- I. On the Woman's Auxiliary as a Whole,
- II. On Graduation in the Junior Department, which will be brought up in the Associate Secretary's Report,
- III. On Gifts Other than the United Offering,
- IV. On the United Offering,
- V. On Miscellaneous Resolutions, to which committees shall be referred all resolutions from the floor on matters coming under these respective heads.

WHAT THE TRIENNIAL OF 1913 ACCOMPLISHED

THE Woman's Auxiliary to the Board of Missions held its meeting of diocesan representatives on the afternoon of Wednesday, the 8th of October, and on the succeeding Monday. Miss Delafield, President of the New York branch, presided, and the only branches unrepresented during the Triennial were those of Eastern Oregon, the Canal Zone, Porto Rico, Western Colorado and Anking.

After the reports of the Secretary and her Associate were read, the following committees were appointed by the chair to act upon the suggestions they contained and upon resolutions offered at the first session from the floor:

1. On the Woman's Auxiliary:

Mrs. Stevens, of Michigan
Mrs. Lowell, of Massachusetts
Mrs. Phelps, of New Jersey
Mrs. Adams, of Pittsburgh

Mrs. Young, of Florida
Mrs. Baxter, of Minnesota
Mrs. Ramage, of Dallas
Mrs. Cowles, of Los Angeles

2. On the Grading of the Junior Department:

Miss A. F. Lindley, of New York
Miss Sturgis, of Massachusetts
Mrs. Nicholas, of Western New York
Mrs. Gibson, of Harrisburg

Mrs. Burton, of Kentucky
Miss Tuite, of Southern Ohio
Mrs. Norris, of Minnesota
Miss Lewis, of Missouri

3. *On Gifts other than the United Offering:*

Mrs. Markoe, of Pennsylvania	Mrs. Hume, of Western Michigan
Mrs. Humphrey, of New Hampshire	Mrs. Longley, of Iowa
Miss Arnold, of Western New York	Mrs. Millspaugh, of Kansas
Mrs. Haskell, of South Carolina	Mrs. Funsten, of Idaho

4. *On the United Offering:*

Mrs. Butler, of Chicago	Mrs. Taylor, of Atlanta
Mrs. Heywood, of Western Massachusetts	Mrs. Foster, of Colorado
Miss Clarkson, of New York	Mrs. Schaeffer, of Texas
Mrs. Thomas, of Pennsylvania	Miss Gibbs, of California

5. *On Miscellaneous Resolutions:*

Mrs. Knapp, of Ohio	Miss Cheshire, of North Carolina
Mrs. Nash, of Maine	Mrs. Mynard, of Montana
Mrs. Hill, of Newark	Mrs. Dwyer, of Oklahoma
Mrs. Finley, of Easton	Mrs. Talbot, of Oregon

The resolutions recommended by the committees, together with others finally adopted, are here given:

The Committee on all Gifts but the United Offering, report that they deem it inexpedient to adopt the "Iowa idea" at the present time. Their reasons are, first, that they are informed that a large majority of the branches of the Woman's Auxiliary are opposed to it; second, that in many cases great saving of time, trouble and expense is made by the necessary shopping being done for the missionaries' wives, and that in many cases better articles are bought than could be had at the missionary station; third, that the filling of boxes with care and forethought gives great pleasure to both sender and receiver, and often forms a warm human bond between the two; fourth, that many parishes can send a box and give work for it, when the equivalent in money would be far beyond their powers.

The committee, however, cordially endorse the recommendations of the Secretary, that the Auxiliary endeavor to increase its money gifts, even should the value of its boxes be lessened, and so enable the Board the sooner to increase the stipends of the domestic missionaries.

The recommendations of the report of the United Offering Committee as finally amended were adopted as follows:

Resolved: I. That it is inexpedient to have a day set apart during this Triennial for a conference on the United Offering, but that a special session be devoted to this subject at the Triennial of 1916.

Resolved: II. That the United Offering of 1916 be given to the Board of Missions to be devoted entirely to the training, testing, sending and support of women for mission work at home and abroad, and to the care of such as are sick or disabled. Also that to our united gifts shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves to the work of the Master in the mission field, or, if they cannot go themselves, to give of their substance gladly, as the Lord hath prospered them.

The Committee on Grading in the Junior Department realizing the importance of grading the work among children, recommended, and it was

Resolved: I. That the Junior Department of the Woman's Auxiliary shall contain three sections graded according to age.

II. That the three sections of the Junior Department shall be known as Section I, or Little Helpers, Section II and Section III.

III. That, as far as practicable, the first Section shall be composed of children from the time of Baptism to the age of eight years, the second from eight to sixteen, and the third from sixteen years up.

IV. That until 1916, the third section may include young women, but that after that date, all over twenty-one shall be graduated into Section B of the Woman's Auxiliary, provided such a section be formed.

It is recommended

I. That the Woman's Auxiliary shall consist of two sections, A and B, B being the younger section.

II. That the name "Secretary of the Babies' Branch" be dropped, and that there shall be a Vice-President in charge of this section of the Junior Department.

III. That before the next Triennial special time and thought shall be given in the Junior Department, to the development of Sections I and III.

On recommendation of the Committee on the Woman's Auxiliary it was

Resolved, That a definite and combined effort be made on the part of Woman's Auxiliary and Junior Department omcers to enlist younger women and older girls in the work.

Another resolution of the Committee was amended and adopted, as follows:

Resolved, That meetings of the Woman's Auxiliary in each Department shall be held, when advisable, at the same time and place as the Missionary Councils of the various departments, the question of organization to be left to the Woman's Auxiliary in each Department in consultation with the Bishops of the same Department.

The Committee on Miscellaneous Resolutions brought in the following resolutions which were adopted:

Resolved: I. That one day in the year be set apart in every diocese and missionary district as a day for a Corporate Communion of the Woman's Auxiliary, with special prayers for God's blessing on our work, and that each diocesan branch choose the day which in its judgment suits the largest proportion of its membership.

Resolved, That, whereas "The United Offering" has been known and honored by its ever increasing gifts since 1889, there seems no need for change of name, therefore the original name, "United Offering," shall be retained, as fully understood by the Woman's Auxiliary as a Thank Offering.

Resolved, That a committee be appointed to draw up rules of order for the conduct of future Triennial Meetings, consideration of the report of said committee to be brought before the Triennial Meeting of 1916 as the first order of business for the day.

The Committee appointed were:

Mrs. Stevens, of Michigan
Miss Ferguson, of Connecticut
Mrs. Phelps, of New Jersey
Mrs. Adams, of Pittsburgh

Mrs. Mann, of Southern Florida
Miss Cheshire, of North Carolina
Mrs. Burkham, of Missouri
Mrs. Cowles, of Los Angeles

Resolved, That a committee be appointed to consider and arrange the program for the conference of diocesan officers, business meetings and conferences in 1916.

This committee was named as the officers of the branch where the Triennial should be held, together with the Secretary and Associate Secretary of the Woman's Auxiliary and the Presidents of the Massachusetts, Southern Ohio and New York branches.

Resolved, That in 1916 at the service for the presentation of the United Offering, seats be reserved for the diocesan custodians of the United Offering as well as for the delegates.

THE UNITED OFFERING OF 1913

On the night of October 9, the Treasurer of the Board of Missions reported the sum received that morning and counted by his assistants, as \$307,501.36. In this amount was included a check for \$5,000, given with our United Offering, by one individual, as a special for the work in the Philippine Islands. Since that night sums from different sources have been daily coming in, and in the December number we hope to report

the diocesan contributions and a total larger than that here given.

From this United Offering \$5,000 will be taken to complete the George C. Thomas Memorial Dormitory at St. Augustine's School, Raleigh, North Carolina, and \$15,000 for the new buildings of the Mary Josephine Hooker Memorial School in Mexico, leaving a sum which, with its interest, will give the Board over \$100,000 a year for three years, for the training, sending out and support of women workers and the care of those sick and disabled.

AN EXCHANGE OF GREETINGS WITH JAPAN

MISS BULL brought to our Triennial a message from the Kyoto Branch of the Woman's Auxiliary of the Church in Japan, which branch is at present the headquarters of the Central Committee of Woman's Church Work in the Empire.

(Translated by Miss Hayashi.)

To all the Honorable Members of the Mother Society of the Woman's Auxiliary.

Kyoto Branch of Woman's Auxiliary,
May 27th, 1913.

Our Dear Friends:—

We offer one letter respectfully from we all to the ladies of America Headquarters.

Our Kyoto Branch held this year nineteenth annual meeting, and it shows some progress in all sum of offering money, and all members taste more interest every year. Annual meeting is a great joy and hopeful to we all.

We held at Hamadera is very nice place on the first of May this year, the members of Osaka four churches were masters. One hundred and seventy met in rain weather, and all the ladies who came from Kyoto city and many other stations gone home so happily.

We are very grateful for America Mother Churches more and more. We taste only one of Mission by we work just small work of our union work for Formosa Mission work.

We feel very happy our respectfully Bishop and Mrs. Tucker, and our dear Miss Bull the president of our Kyoto Branch. Please hear through them.

The Mission work in Japan is very important. Our power is very weak and small, we beseech your earnest prayers and sympathy with us.

Please remember our small flock who live in Japan separated by the Pacific Ocean.

We pray God bestow upon the all ladies who went the great meeting and Mother Church more and more is our prayers.

The officers:

UTAKO HAYASHI,
IKUKO NAIDE,
YUKO MIYAZAKI,
CHIYEKO OGATA,
TSUNEKO OTSUKA.

The ladies of American Headquarter.

A committee was appointed to acknowledge this greeting, and the following is their response:

New York, October 15, 1913.

To the Kyoto Diocese of the Japanese Church,

From the Woman's Auxiliary of America:

It is with great pleasure that we have received at our Triennial Meeting your most interesting letter, telling us of your work in Japan. Your message is so full of encouragement, that it comes as an added inspiration to us, who on this side of the great waters are trying to do our part in the Master's work which is calling us.

We know that the same sun which brings our day's work to a close in America, awakens you in Japan to another morning, so that while we sleep you take up the work and carry it on. Surely the bond of sisterhood is very close which lies between the branches, all working for the same Father and for the coming of His Kingdom.

That you may prosper in all your undertakings is our earnest prayer.

Very sincerely yours,

In behalf of the Woman's Auxiliary,

MRS JOHN D. LETCHER,

Southern Virginia,

MRS. J. W. B. BAUSMAN,

Harrisburg,

MRS. ALEXANDER MACKAY-SMITH,

Washington.

TO DIOCESAN OFFICERS

NOVEMBER 20 is the regular day for our monthly conference of diocesan officers. The Holy Communion will be celebrated in the chapel of the Church Missions House at 10 o'clock, and the conference will follow in the Board Room.

The subject will be "Our Triennial Resolves—What Are We Doing with Them?" and "How Can We Make the Most of Our Monthly Conferences?"

Officers who cannot attend are asked to send the Secretary in advance an answer to the first question and suggestions in response to the second.

Are we tired of conferences? Are they accomplishing what they might? If not, why not?

FROM THE JUNIOR REPORT

SOME of the best features of the last three years have been: the increasing emphasis on study; the self-development of the branches; the deepening of the spiritual side of the work.

But in the midst of the campaign it is less important to record our victories than our needs. So we suggest:—

First: That the Junior Department of the Woman's Auxiliary shall consist of three sections—Number one, of children from Baptism to eight years; number two, from nine to sixteen years; number three, from sixteen to twenty-one. Number one would, of course, correspond to what is at present the Babies' Branch, and we suggest that this name be dropped and that of Little Helpers used instead.

Second: That, as far as possible, the Junior Department be fully *organized*, so that there shall be enough officers to really develop and care for the work of children throughout each diocese.

Third: That much thought and time shall be given to developing the work among little children.

Fourth: That a campaign worthy the name be undertaken *this* year to reach the older girls and form them into branches of Section Three. Perhaps the most discouraging experience of the past three years has been the poor response to the request for greater effort along this line. Since the last Convention we have begged both Junior and Senior officers to undertake this work, and have urged the selection of a special officer for it, and in the three years not more than five diocesan branches have appointed such officers. To this neglect we owe today the failure of the last part of the plan proposed in Cincinnati, that at this Triennial, all the branches of young women should graduate in a body into the Woman's Auxiliary. There is no such "body" ready for graduation. So we make the suggestion that be-

tween now, 1913, and October, 1916, an earnest effort shall be made to reach the "older girls and younger women" and that until the latter date, Section Three may contain young women over twenty-one, but that after that date all over that age shall go into the B Chapter of the Woman's Auxiliary, and that from 1916, Section Three of the Junior Department shall have only girls from sixteen to twenty-one.

Fourth: More and better education on *giving*. We are right in talking little about money and in believing that it is less important than many other parts of the work; we are not right in forgetting to teach our Juniors why and how to give, and no one can look over the money reports and be satisfied with the way the Juniors are being taught the privilege of giving.

Fifth: Greater use of the Junior Department as a recruiting agency for the mission field. During the last three years two of our Junior diocesan officers, Miss Scott, educational secretary of Maryland, and Miss Hutchins, chairman of the Massachusetts Junior Department, have gone to the field, but there should be many members preparing to go, and other leaders setting the example.

Sixth: More *trained* leaders. It is good to think of the numbers who do get training through summer conferences, normal classes and institutes but we believe many other leaders need to take advantage of these means of training and others which may be developed.

Many more detailed suggestions might be made, but these can well be left to each diocesan branch. We believe, however, that these which have been made will be for the betterment of the work and we make them because we are sure that every officer who catches at all the possibility open to those working with children cannot fail to believe that there is nothing more important than recruiting and training the army which is to take the world for the Church's Head.

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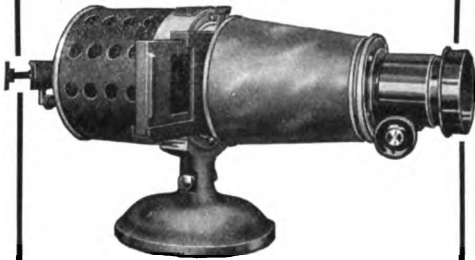


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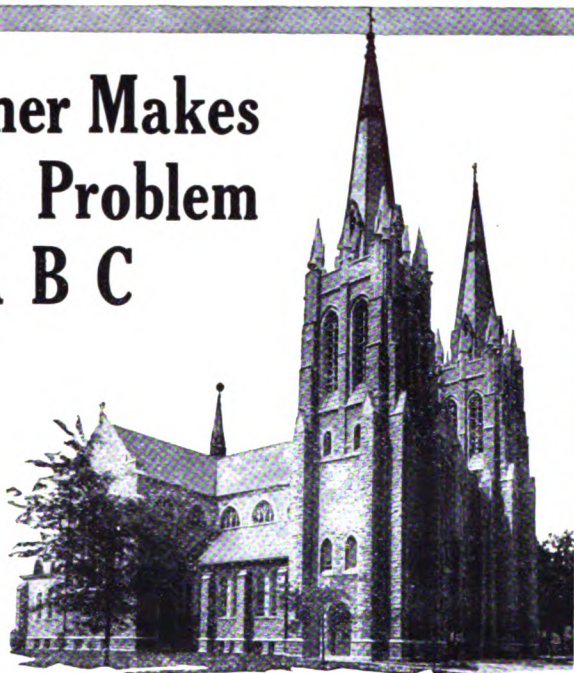
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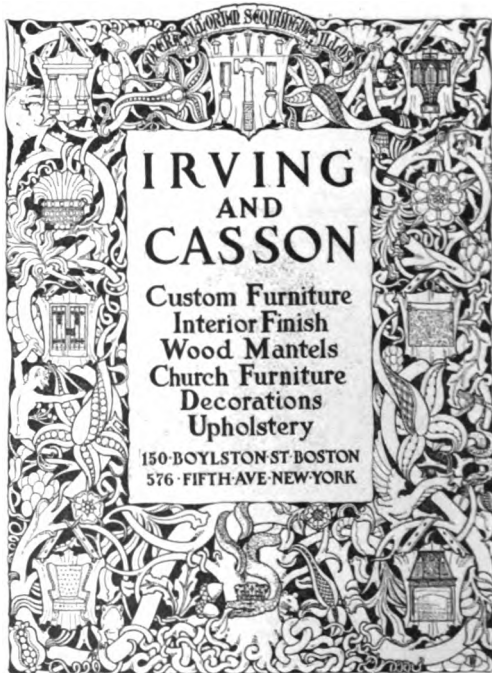
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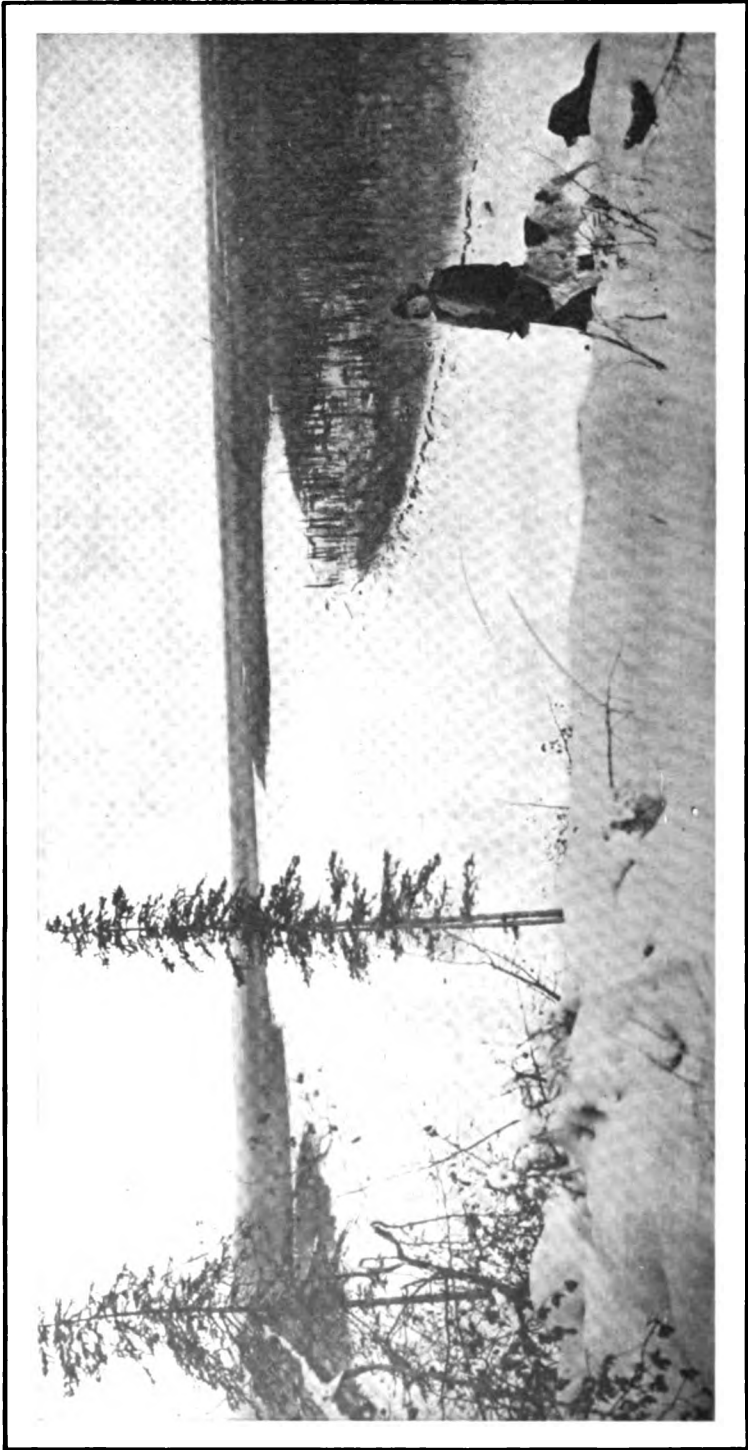
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Here in our distant mission of Allakaket, ten miles inside the Arctic Circle, two joyful women are passing their Christmas alone, ministering to the Koyukuks and the Kobuks, those hereditary Indian and Eskimo enemies, who have become one household in Christ. The mission can be distinguished in the clearing on the point at the right of the picture

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII

December, 1913

No. 12

THE PROGRESS OF THE KINGDOM

ONCE more the heart of the world expands with the coming of the Christmastide. It is remarkable how even the most selfish are touched with some apprehension of its meaning as they live again the joys of their childhood days, and experience in some measure the innocent and beautiful pleasure of giving and receiving gifts for love's sake. These things, which make Christmas a golden time, spring only from unselfishness and affection, from "the larger heart, the kindlier hand."

Even for the man of the world the Christmas message, though he hear it with dull ears, is a message of gifts and good will and peace, bringing a vision of human brotherhood and a deeper sense of the worth and significance of life. But we shall certainly have missed the heart of this message if it means only a more buoyant good-fellowship toward friends and neighbors, more kindness and generosity in our own small circle. It was not for so poor a gift as this that He "for us men and for our salvation came down from heaven and was Incarnate," but that *all* might hear and *all* might know and *all* might learn to love.

Human brotherhood was born in the manger cradle of Bethlehem, and be-

cause of this—not for the promotion of some narrow religion, not for the fulfilment of some fanatical quest—men and women have gone lighting Christmas trees whose shine wakens joy in the eyes of little children the whole world over. For around the child the household has ever found its unity and joy. May the dear Christ on His Birthday give the best of all joys to those who, here or elsewhere, are helping to fulfil His dearest wish—are working to bring to the Desire of Nations His heart's desire!

BY the action of the General Convention inaugurating the provincial system, the present missionary departments will disappear on January 1, 1914. The eight provinces will have the same territorial limits as the eight departments they succeed. The department missionary council gives way to a provincial synod. Is all this merely a change of phraseology, or does it represent a change in method? It seems to us that the latter is the case, although some of the advocates of the change think that the provincial system already exists in the missionary departments. The fundamental difference would seem to be this. The missionary departments

The Provincial System

were formed as a part of the missionary organization of the Church, and each missionary council was auxiliary to the Board of Missions. The department and the council existed solely for the purpose of relating the forces of the Church within the department to the general extension work of the Church at home and abroad. While it is natural that clergymen and laymen gathering from neighboring dioceses and missionary districts in the department council should consider, and sometimes take action regarding, work to be done within the department, this aspect of its life was incidental; the fundamental purpose was the effort to relate the Church within the department to the Church's work throughout the world.

Every new bit of ecclesiastical machinery is subject to unwise or inadequate use. A province and its synod, under the terms of the canon, might almost unconsciously drift into the habit of giving first place in provincial thought and action to the concerns of the Church within the province. This need not, however, be the case. For the General Convention in enumerating provincial powers, gave first place to the Mission of the Church as expressed in the threefold effort to make our Lord known everywhere, to insure the adequate education of the Church's children, and to establish social righteousness throughout the land. Although the provincial synod is not required so to do, it is authorized to act as or to provide for a provincial board of missions, a provincial board of education, and a provincial board of social service.

There is every reason to believe that the provinces will profit by the experience of the past few years. It has been conclusively proved that nothing else does so much for parochial and diocesan welfare as the effort to extend parochial and diocesan influence and aid to every part of the world. What is true of parish and diocese will be equally true of the province.

It is perfectly true, as has been pointed out, that the provincial synod

may easily become a large diocesan council or a small General Convention, crowded with legislation which had to do only with the internal concerns of the provinces. This would be a grave misfortune. It is claimed that out of the missionary need the province has grown; only the deepening and strengthening of the missionary spirit by complete consecration to the chief work of the Church can keep the provinces in spiritual health and strength.

ON November 18th the Rev. Joseph A. Gilfillan passed to the life eternal. Few men in the history of this country have succeeded so thoroughly in winning the confidence and love of the Indian

people. For twenty-five years he was archdeacon of Indian work, first in the undivided diocese of Minnesota, and later in the missionary district of Duluth. Bishops Whipple, Gilbert and Morrison all relied confidently upon his devotion and his judgment, and all have recorded their admiration and gratitude for his untiring work and sacrifice. Among the Chippewas or Ojibways his name was a household word, and like Bishop Whipple, who was the Church's pioneer among them, he did much to bring these traditional enemies into fraternal relations. One of the most striking incidents at the burial of Bishop Whipple in Fairbault in 1901, was the singing of Christian hymns by Chippewas and Sioux, the people of each tribe using their own tongue. Time was when the war-whoop was practically the sole method of expression when men of the two tribes came together.

Only a man of great physical powers could have lived through what, to Mr. Gilfillan, was an ordinary day's work. Bishop Whipple tells this incident of the time when he was stationed at Brainard. "He was standing one day on the bank of the river when a man approached him and said: 'Parson, I

hear that you are a good swimmer. How far can you swim?' With characteristic modesty Mr. Gilfillan replied: 'I do not know how far; I have never tried; but I have an appointment to-night at Crow Wing, and if you will carry my clothes in a canoe and be at the service I will swim to Crow Wing.' This was a distance of twelve miles, but he accomplished it with apparently no fatigue, much to the admiration of the men and boys of Brainard, and I have no doubt that his reputation as a preacher increased from that time."

The Challenge of an Heroic Life

In journeying over his scattered jurisdiction, Archdeacon Gilfillan had infrequently had experiences which remind one of those recorded by St. Paul of his travel through the Mediterranean world. Winter brought long drives over the prairies in the teeth of the fiercest blizzards. Every summer there were many miles of paddling in an Indian canoe on rivers and lakes. Winter and summer alike brought the necessity for long journeys afoot through almost unbroken forests. Cold, hunger, weariness, danger—all these were his yearly portion. All were borne with the high courage and good cheer of the devoted herald of the Cross.

It is no wonder that in 1898 Archdeacon Gilfillan's health began to show the strain of his twenty-five years of hard pioneer work. He struggled on bravely for two years more, but in 1900 was compelled to leave the field and the friends he loved. Since then, an invalid, he has lived in retirement. Through these years of pain his record has spoken, and through the coming years will continue to speak to the people of Church and Nation. His life of service was a splendid challenge to the young manhood of the Church to put first things first, and to devote itself to the high aims of God for His needy people.

POLITICAL conditions in Mexico have brought missionary work practically to a standstill. However

Troubled Mexico

peacefully disposed the great majority of the Mexican people may be, they are kept constantly in fear of violence at the hands of the contending armies and of the numerous marauding bands that have taken advantage of the unsettled condition of the country to further their own ends. Americans and other foreigners have been leaving by hundreds, so that the English-speaking congregations are more thoroughly disorganized than the Mexican work.

Bishop Aves left New York at the end of October for his summer home in Texas en route to Mexico City. He has not reported whether he has succeeded in reaching the field. The Rev. Allan L. Burleson, whose work among the English-speaking people in Guadalajara was almost entirely broken up some months ago waits a call to return to Mexico, ready to do whatever the situation may call for. The Rev. William Watson went back to his parish of San Jose de Gracias in Mexico City early this month. Archdeacon Mellen has remained in the field continuously since his appointment last June, and, in the absence of the bishop and other members of the staff has given encouragement and reassurance to Americans and Mexicans alike. The Rev. L. H. Tracy has found it possible to remain in Guadalajara and go on with his work in St. Andrew's School for boys.

In view of the present widespread violence, it is a relief to know that the women members of the mission are safely in this country. Deaconess Affleck and Miss Whitaker are ready to return whenever Bishop Aves calls for them. Hooker School, in Mexico City, having remained in session throughout the summer, has followed the example of the Government schools by closing at the end of October for its long vacation. It will probably reopen early in January.

UNFORTUNATELY *The Churchman* printed in its issue of November 15th an inaccurate editorial state-

A Misapprehension

ment from the Boston *Transcript* concerning the relation of our Board of Missions to mission boards of other communions. Entirely without warrant, the *Transcript* assured its readers that the failure of the General Convention to adopt a certain resolution will require the withdrawal of the Board of Missions from the Foreign Missions Conference and the Home Missions Council.

This statement is of a like character with others which have appeared in the religious and secular press. Many persons outside the Church—and some few within it—seem to have reached the somewhat hasty conclusion that by the last General Convention the Board of Missions was forbidden to do certain things which it had heretofore done; that it was rebuked for certain “pernicious practices.” A brief summary of the facts will show how inaccurate such a conclusion is.

Last spring many persons were deeply concerned by the decision of the Board not to co-operate officially in the United Missionary Campaign now being conducted by the home and foreign boards of some forty different communions. This decision was reached after careful consideration of the whole subject. In the discussion of the matter it was suggested that the General Convention ought to be asked to decide whether or not the Board of Missions should share in such a campaign. The Board had no desire to raise any such question and the whole membership accepted the decision of the majority.

Other persons, not members of the Board, felt that this action placed the Church at a disadvantage, and desired to secure some statement from the General Convention. A resolution was accordingly introduced, without knowledge of the Board of Missions, which, after various amendments had been made, finally

took the form of a statement to the Board that it had full authority to co-operate with other boards of missions in “the united effort to arouse, organize and direct the missionary spirit and activity of Christian people to the end that the people of this Church may be enabled to discharge their duty to support the Mission of the Church at home and abroad through prayer, work and giving.” This resolution was adopted almost unanimously by the House of Deputies. There was some opposition to it on the ground that it was altogether unnecessary for the convention to make any such statement, that it should leave the Board free to use its discretion. The action of the deputies was taken in the closing hours of the convention. The resolution came to the House of Bishops when it was pressed with the consideration of many important matters upon which the deputies had acted earlier in the session and when little more than half its membership was present. It was doubtless impossible for the bishops to give the subject the attention it deserved. As occasionally happens under similar circumstances, the bishops probably felt that it were better to do nothing. They accordingly notified the deputies that they were not prepared to join in the assertion embodied in the resolution.

Non-concurrence on the part of the House of Bishops does not necessarily imply disapproval of the principle embraced in legislation sent to it by the House of Deputies. In many cases, non-concurrence results from some question as to the form in which the resolution is cast, or from some of the details involved in it. This was strikingly illustrated by the non-concurrence of the bishops in the constitutional amendment adopted by the deputies providing for the election of a presiding bishop.

Again, the resolution was not designed to confer power upon the Board of Missions. It merely asserted that the Board has power to do certain things. Its failure of passage by concurrent action does

not take away any authority which the Board already possessed nor does it, necessarily, involve criticism of the Board's actions.

It is quite conceivable that the bishops may have thought this legislation unnecessary. Realizing that the Church had definitely committed responsibility and authority to her Board of Missions, they may have felt that it was undesirable to reiterate the fact. But whatever the cause for its failure of passage, the fact that it did fail does not alter any policy of the Board nor cast criticism thereon. It is unfair to the House of Bishops to infer from their failure to pass this resolution that they are opposed to a reasonable Christian co-operation and are placing obstacles in the way of Christian unity. There is nothing to justify such a point of view. It is a pity that *The Churchman* did not seize its opportunity to make this clear to our Christian friends of other names.

IN making Haiti a new foreign missionary district the convention took action that for a long time has been seen to be inevitable.

Haiti: A New Missionary District

The history of the Church in the "black republic" has not been without its bright pages; yet it must be admitted that the experiment of an independent Church, with a Negro bishop and Negro clergy, has not proved a success. Possibly a better record might have been made had the political life of Haiti been more stable. Possibly the Church in this country should have given a larger measure of fostering care and direction, as was evidently contemplated when, forty years ago, the House of Bishops agreed to consecrate a bishop for Haiti and appointed a commission of bishops to counsel with him. Whatever the difficulties or the errors of the past may have been, or whatever theories may be held in the present about the advisability of putting responsibility on and entrusting complete

autonomy to native peoples, the fact remains that the experience of forty years indicates that Haiti is not yet equipped for a self-governing and self-propagating Church. None have realized this more clearly than the most efficient of the Haitian clergy. It was through their influence that the convocation of the Church in Haiti asked the American Church to receive it as a mission. No bishop will be consecrated for the present at least. The new district will be attached to Porto Rico and administered by the bishop having charge of that field.

Those who know Haiti best believe that the country has a real future. Considerable American capital is being put into railroad and other enterprises. American engineers are pushing their way through jungles and over mountains. Markets are being gradually developed for American goods. If the United States can help to insure internal peace, while it guards Haiti's independence, this much-troubled land of many revolutions may yet work out a worthy national destiny. Certainly it is worth while for the Church to do its part in bringing in a better day.

PERSISTENT efforts are being made in China to establish Confucianism as the state religion. It is not unnatural

that this should be the case. Although Confucianism has wrought untold damage to Chinese

life, individual, social and national, it must be admitted that it has developed and preserved some sterling racial qualities. Dr. Chen, the leader of the present movement, has expressed the conviction that if China is to be saved from political ruin and moral anarchy, reverence for the country's sages must be restored. None recognize more clearly than our missionaries in China how desirable it is to preserve whatever may be good in Chinese belief and practice. The Confucian classics are

used in our Christian schools because of their strong ethical teaching. But this is accompanied by the effort to show that whatever is good in the doctrine of Confucius is only completed and fulfilled in the teaching of our Lord. Even if the attempt to establish Confucianism should prove successful, it is probable that the fact would have no great influence upon the mass of the Chinese people. Whatever moral power Confucianism may have had has been hopelessly lost. As Bishop Graves said during the General Convention, "Confucianism is discredited in China." No one has recognized this more clearly than President Yuan Skih-kai, who said recently in conversation with Dr. Lowrie of Peking University: "I am not a Christian; I am a Confucianist, but only Christian ethics can save China. Our morality is not sufficient for the crisis."

The adoption of Confucianism as a state religion would undoubtedly hamper Christian mission work. It must be remembered, however, that the provisional constitution of the new republic provides for full religious liberty.

DO American Churchmen realize the missionary significance of the Panama Canal? It is not only the

The Panama Canal

greatest engineering enterprise ever undertaken by men; it is bringing before

the Church a new home missionary issue. The joining of the oceans will bring the great Southwest, especially that part of it known in the Church as Department Seven, much nearer to Oriental markets. There will be new outlets, and doubtless new demands for its corn, cotton and wheat. One result is almost certain to be an increased population, and an increased population always means new duties and possibilities for the Church. Not much more than a beginning has been made in developing the natural resources of the Southwest. Oklahoma alone, it is said, can furnish a population as great as that

contained in all our Western states with cotton grown on its own farms, woven in its own mills, whose power can be supplied by natural gas. The cities of the Pacific Coast are preparing on a large scale for increased commerce with the Orient. Here, too, commercial development will mean the creation of new or intensified social and religious problems. They will call for deeper study and more vigorous work. It will be obvious to any thoughtful man that these new conditions are not mere matters of local concern. They have to do with the development of the whole national life. The Church in the Southwest, or the Church on the Coast must not be left to work out alone the solution of questions that are now looming well above our national horizon. We believe that THE SPIRIT OF MISSIONS may without hesitation give to fellow Churchmen in the West and the Southwest the assurance that the strong dioceses and congregations of the Atlantic seaboard and the Middle West will rally to their aid with men and with money. This is pre-eminently a day for constructive Churchmanship. In the attempt to build worthily for God and the nation in those parts of the country directly affected by the Panama Canal, Churchmen from East and West, from North and South may well join forces.

IF ever the reproach were true that business methods are neglected in Church affairs, there is increasing evi-

Business Methods in the Church

dence that such is no longer the case. There was a time, we frankly admit, when there may have been some justification for this feeling on the part of business men, but with the increasing co-operation of the laymen, which is everywhere manifest, and with the better education of the clergy in the financial and other responsibilities of their calling, there has come a marked change in administration.

A conspicuous example of this was

the notable and masterly report made to the last General Convention of the Commission on the Support of the Clergy. No board of directors, in the most sacred fastness of some financial stronghold, could have had laid before it a more business-like and comprehensive plan of action. After running the gauntlet in both Houses, and receiving the criticism of many men who at first were opposed to some of its provisions, it convinced all objectors and received the unanimous approval of the convention.

Another instance of a lesser kind, but equally commendable, is furnished by the Diocese of Pennsylvania, which publishes in the November issue of its diocesan journal the report of its committee on apportionment. It is a most careful and painstaking document. The principles laid down therein are made clear by illuminating illustration and diagram. It is interesting to know that the committee based their apportionment upon the net income of the parishes, exempting therefrom three classes of receipts: (a) those from individuals without the parish; (b) grants and allowances from convocation or other sustenance funds; (c) receipts for the support of parochial mission stations. All other revenues are non-exempt and the apportionment is on a sliding scale, so that it varies for each individual parish. The plan is admirably developed and the working out of it will be watched with interest.

The special committee, the Rev. Messrs. Bartlett and Johnston, Messrs. George W. Pepper and George R. Bower, are to be congratulated upon the careful and laborious work which they have thought it worth while to do in order that the parishes of the diocese of Pennsylvania might be stimulated to bear their share of responsibility in the extension of the Kingdom. That the work of missions, in its dry financial details, can secure such service from such men is cause for devout thankfulness, and a sign of a better day.

THE BISHOPS-ELECT

THE REV. JOHN POYNTZ TYLER has announced the acceptance of his election as Bishop of North Dakota, in succession to the Right Rev. Cameron Mann, D.D., transferred to Southern Florida. His consecration will take place in St. John's Church, Hagerstown, Md., on the Feast of Epiphany.

THE REV. CHARLES B. COLMORE has accepted his election as Bishop of Porto Rico. The date of his consecration has not been fixed, but it will probably be shortly before Christmas. The Bishop of Porto Rico will also have charge of the foreign missionary district of Haiti, erected by the last General Convention.

THE REV. FREDERICK B. HOWDEN has accepted his election as Bishop of New Mexico.

THE REV. WILLIAM CABELL BROWN, D.D., has declined his election as Bishop of Cuba.

The authorities of the Battle Creek Sanitarium request the publication of the following:

NOTICES and invitations have been sent out for the Sixth Medical Missionary Conference to be held here December 30 to January 2. We regret now to have to announce that on account of coincidence with the date of the Students' Volunteer Convention at Kansas City it becomes expedient to postpone the former, as many of the missionaries who desire to come here are already under engagement there. It is probable that the Medical Missionary Conference will be held in the early part of November, next autumn.

THE Seventh International Convention of the Student Volunteer Movement will be held at Kansas City, Mo., beginning Wednesday afternoon, December 31, 1913, and closing on the evening of January 4, 1914. Particulars may be had from the General Secretary, Student Volunteer Movement, 600 Lexington Avenue, New York.

THE SANCTUARY OF MISSIONS

AT THE MANGER

O CHRISTMAS Child,
So roughly cradled here,
Born undefiled.
Of Maiden-Mother dear;
None dreamed Thy true estate,
None deemed Thee to be great,
There in Thy swaddling bands,
In far-off Eastern lands,
Save that wise Mother-heart,
To whom the Angel's word
Revealed Thee as the Lord
And Saviour that Thou art.
We praise Thee, Thee we bless,
And worship and confess
As God and Lord on high,
Whom Angels, in the sky,
And men on earth adore;
But for this single day
Our lingering hearts will stay
Within the stable door
Where, as a Baby, laid,
Thy humanness has made
All human hearts Thine own:
There, where all helplessness shown,
Thou madest manger, Throne;
Blessing all cradles upon earth,
Blessing each child of human birth,
Giving new meaning to the mirth
Of motherhood, and so,
Filling all hearts, both high and low,
With a fresh sense of childhood's
grace
Reflected from Thine infant face.
—*Wm. Croswell Doane.*

THANKSGIVING

“WE thank Thee”—
For the manger cradle of
Bethlehem and the Babe laid
therein, Who holds in His hands the
destiny of the world.
For the courage, faithfulness and
zeal of the native clergy in China and
Japan. (Pages 831 and 849.)
For the great work of Christian edu-
cation done at St. John's University,
Shanghai. (Page 823.)
For the evidences of the power of
the Faith to uplift and transform
men. (Pages 827 and 839.)
For the preservation of our mission-
aries in their hour of danger. (Page
840.)

INTERCESSIONS

“WE pray Thee”—
That little children every-
where may learn the story
of Bethlehem.

To cheer with the Christmas joy all
those who work and witness for thee
in distant and lonely places.

To give wisdom and power to thy
servants soon to be consecrated bishops
in the Church of God, that they may
become effective missionary leaders.

That the newly-established provinces
may be wisely guided to do that which
is for their own advancement and the
greatest good of the whole Church.

That our new work among the
Moros of Zamboanga may be prosper-
ed. (Page 842.)

That those who search out thy scatter-
ed sheep in our own land may be
cheered and blessed. (Page 836.)

PRAYERS

V.—Thou shalt call His Name Jesus.

*R.—For He shall save His people from
their sins.*

O GOD, Who makest us glad with
the yearly remembrance of
the birth of Thine only Son,
Jesus Christ; grant that as we joyfully
receive Him for our Redeemer, so we
may with sure confidence behold Him
when He shall come to be our Judge,
Who liveth and reigneth with Thee and
the Holy Ghost, one God, world with-
out end. *Amen.*

V.—Prepare ye the way of the Lord.

*R.—Make straight in the desert a highway
for our God.*

O LORD Jesus Christ, Who at
Thy first coming didst send Thy
messenger to prepare Thy way
before Thee; grant that the ministers
and stewards of Thy mysteries may
likewise so prepare and make ready
Thy way, by turning the hearts of the
disobedient to the wisdom of the just,
that at Thy second coming to judge
the world we may be found an accept-
able people in Thy sight, Who livest
and reignest with the Father and the
Holy Spirit ever, one God, world with-
out end. *Amen.*



ATHLETICS AT ST. JOHN'S UNIV

A YEAR AT ST. JOHN'S

By the Reverend F. L. H. I

THE second year of the Republic from the political point of view has been most unsatisfactory. The strife between political parties and factions has been so keen that thus far very little has been accomplished in the way of organizing a stable government. Many of the most ardent friends of the Republic have been sadly disappointed. Others, who were not so sanguine, see the fulfilment of their prognostications. We are still in a transition period, and no one can forecast with certainty what the future development will be. Probably it will take the Chinese a long period of time to prepare themselves for representative government; and the Republic, if it continues, will be more one in name than in reality. Undoubtedly there is a growing class of young men who are inspired by new political ideas, and in course of time they will exert an increasing influence upon the nation. We all hope that there is to be a quiet evolution in the development of the government and that the days of revolution are past. The majority of the people long for peace and would prefer to submit to a strong centralized government. The country of the hope is the incipient. The student learn and citizenship. from the cation by on the ver form mov of financi problems innumerab for her to we must spirit of f tunities fo account o China.

A

Notwith tainty, St. cessful ye has been ing in the been 412 s school out

another 96, making the total 508. The work during the year has been uninterrupted, and we have had no serious trouble in regard to discipline. On the Commencement Day, June 28th, 21 men graduated from the college with the degree of Bachelor of Arts. This is the largest class graduated in the history of the college. At the entrance examination held on June 30 there were over 200 applicants, most of whom were well prepared. Of this number we could only take in 85 on account of lack of accommodation.

University Expansion Fund

During the past year, in order to commemorate the growth of St. John's which has taken place during the last twenty-five years, the alumni and students have carried on an active campaign for raising \$20,000 (Mexican) for the further expansion of the university. They have met with great success and the whole sum has already been pledged. As I look back on the twenty-five years during which I have been connected with the work, it is interesting to compare the college of twenty-five years ago with the college of to-day. Then there were 80 students, while to-day we have over 500. There was a teaching force of eight, while now we have 40. There was one poorly constructed, cheap building, whereas now we have five handsome, substantial buildings. There was no Collegiate Department, but now we are able to graduate a class of 21 and give them a degree recognized by the foremost universities in the United States. Nothing shows more clearly than this comparison how there has been a steady, increasing demand for liberal education. It is a source of gratitude to us that we have been able to keep pace with the demand and enlarge our work accordingly.

New Buildings

Owing to the growth in the Collegiate Department, we have been obliged to

enlarge our dormitory accommodation. This has been done by adding to one of the wings of Yen Hall. We have been able to meet this expense from our income.

A new professor's residence has also been erected on the new grounds.

With the \$20,000 presented by the alumni and students we hope to start the erection of a building of Liberal Arts.* We are already pressed for room in the Science Hall, which is now used both for the arts and science classes. This Liberal Arts Building will be the first college building to be put up on the new property. One hardly needs to point out the significance of this gift, and the loyalty on the part of old students which it manifests. It makes it easy for us to believe that the day will come when the university will depend more and more upon the gifts and contributions of its own alumni.

The Theological Department

We are glad to be able to report that at the beginning of this academic year a new class was started in the Theological Department. It consists of seven young men, all of whom have done satisfactory work during the past year. Furthermore, there is quite a number of students who are contemplating entering the Theological Department, and a year hence we hope to be able to start another class. In preparing men for the ministry, St. John's fills one of its great aims. Those who have been educated in our Theological Department are now doing valuable work for the Church in China, and we hope that as the years go by we may continue to increase the number of such young men.

Religious Work in the College

During the past year we have seen more results of the religious work carried on in the college than ever before.

*This sum will not be sufficient to erect such a building as we contemplate and we hope that it will be supplemented by gifts from home. At least \$10,000 gold additional will be needed.

This is probably due to several causes. In the first place there is undoubtedly an awakening interest in China in regard to the importance of the Christian religion; and, in the second place, owing to the initiative and energy of the Rev. Y. Y. Tsu, Ph. D., our religious work has been better organized and more efficiently carried on. On Easter Sunday I had the privilege of baptizing five students, and on Whitsunday six students. Since then one more has been baptized, bringing the total number up to twelve. No student is admitted to the Church by baptism except with the consent of his parents. This rule in the past has always proved a serious hindrance, but somewhat to my surprise the parents or guardians of these young men were all heartily in favor of their taking this step. Quite a number have expressed their intention of preparing for baptism as soon as they can gain their parents' consent.

There has been an increased interest in Bible study and quite a number of volunteer Bible classes have been organized. In order to give the students an opportunity for giving practical expression to their religious life, a lecture hall has been established in the village of Zau-ka-doo, about a quarter of a mile from our gates. It is conducted entirely by the young men. The talks given in this hall are not all on religion, but on a variety of subjects, and the aim is to enlighten the audience upon all matters which are of concern to them. The hall is generally crowded whenever it is opened, and thus far the experiment has proved a success.

Athletics

St. John's still continues to hold a leading place in athletic sports. In the Eastern Olympic sports held at Manila in February of this year, almost all the points won by the Chinese team were secured by young men who at one time or another had been students at St. John's. Two first places were won by one of our students. At the open meet

held under the auspices of the Shanghai Y. M. C. A. the St. John's team won both the intercollegiate and interscholastic championship. Professor Steiger has done a great deal in creating a clean, manly spirit for sport among the students, and when he was leaving on furlough the student body presented him with a handsome banner in recognition of the interest he had always taken in their athletics.

Our Graduates

It is significant to see how our graduates and old students are coming to occupy important positions in the political, industrial and educational life of China. Some are in the Ministry of Foreign Affairs and the Ministry of Education, one is the manager of the Hanyang Iron Works, one is Vice-Director of the Tsing Hua College, one is private secretary to President Yuan, one is director of Chinese students studying in the United States, one is Judge of the Supreme Court of Peking, some are in the new railway system, and more and more they are gaining for themselves a reputation as men who can be trusted with important work. One has recently been appointed Minister to the United States. Dr. W. W. Yen, the present Minister to Germany, is an honorary alumnus of St. John's.

Plans for the Future

I sum up a few of the plans which we hope to see carried out before many years have passed. In the first place we would refer again to the removal of St. Mary's School for Girls and of the Orphanage to other sites. St. Mary's needs a much larger piece of land and a larger building if it is to continue to grow. In its present position it is hemmed in on all sides by St. John's, and is forced to carry on its work without having all the facilities which it needs. With the removal of St. Mary's there would be benefit derived by both institutions. In the second place, we should aim at the establishment of a Department of Law.

This need not be a very expensive undertaking. If we could secure the services of two professors of law, a beginning might be made immediately. Several of the lawyers in Shanghai have expressed their willingness to become lecturers in the school when it is organized and will give their services without remuneration. There can be no doubt but that the study of law is of vast importance in China at the present time. So-called law schools are springing up all over the country, but thus far no thoroughly efficient one has been established. St. John's has a clear field to open up the first law school in connection with a Christian university. In the third place we should aim at establishing a Department of Civil Engineering. Professor Ely is much interested in the development of such a department, and I hope permission will be granted him to raise the necessary funds. We should have a new building which would cost about \$25,000 (gold), and we would also want two more men competent to teach in this department. The demand for such work at present is very great in China, and we would be wise to help in meeting it.

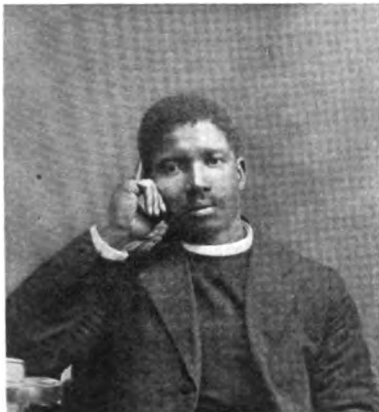
For a time we were somewhat in doubt as to the advisability of continuing our Medical Department, but after considerable thought we have come to the conclusion that we should do everything in our power to carry on this important work. It has already been the means of educating a large number of young men who are doing good work in the medical profession, and it has supplied our own hospitals with efficient assistant doctors. There is no place in China where medical education in English can be given as efficiently as in Shanghai. Dr. Jefferys is now raising a fund of \$35,000 in the United States for a new medical school, and we hope that his efforts will meet with success. After his furlough Dr. Merrins will be set free to give his whole time to teaching in the medical school. We hope that the policy of developing one medical school for all

three districts will be continued. Of course, we need further help in the way of men, and we should have at least one man who could give his whole time to laboratory work. We should bear in mind that our medical school will have certain advantages over any other medical school which might be established in Shanghai. It has its connection with the university, and so can always secure men well prepared in English and in general knowledge to take up the course; and, furthermore, it has its connection with St. Luke's Hospital, which is second to none in China. For us to abandon the work because of the possibility of some other school taking it up, as it appears to me, would be both a timid and short-sighted measure.

In the development of our work some may still have doubts as to the expediency of the Christian College undertaking to carry on special departments like schools of Medicine, Law and Engineering. We believe that if they could appreciate the real situation they would no longer have any hesitancy. We are confronted by the danger of scientific knowledge being imparted in such a way as to lead to materialism. As an offset against this we must endeavor to train up young men in these studies in a Christian environment and under Christian influences. In this way we can do much to oppose the tendency in China towards materialism and agnosticism. As has often been stated, the missionaries in Japan now see the importance of the Christian university and regret that they did not take steps toward its development twenty years ago. Here in China we must not make the same mistake. We must show the young men of China that science and religion are not enemies, but that a man may be a God-fearing, religious man and at the same time have a thorough knowledge of the laws of nature and of their useful application. The aim of St. John's is to hand down to others all the light and all the truth which we have inherited from the past.

AN OCULAR DEMONSTRATION

In the closing hours of the recent General Convention the Rev. F. A. Kawa-Himi Russell, the first clerical delegate from Liberia, was given permission to address the House of Deputies. Mr. Russell is an African of the darkest hue, and the first Liberian priest to visit this country. His father and mother were among the first converts of our Church in Liberia, and he was educated in our schools there. His appearance and words, as he declared himself to be but one step from heathenism and an example of what the Gospel is doing for his race, produced a deep effect upon his hearers. We give his address in full.



REV. F. A. KAWA-HIMI RUSSELL

MR. PRESIDENT and Gentlemen of the House of Deputies:

I feel that I would be guilty of a piece of injustice to this house, the American people in general, the American Church in particular, to the Missionary District of Liberia that I have the honor of representing here, and to myself, if I allowed this session of the General Convention to close without making an expression on behalf of my churchfolk in Liberia. Although a silent member of this house, enjoying the limited privileges of a delegate from a foreign missionary district of the Church, yet I am very proud of the honor bestowed upon me by my membership when I realize the fact that I am the first native clergyman of the great American Church in Liberia who has been accorded a seat in this House.

Apart from that, I most highly appreciate the respect, cordiality and brotherly feelings which each member of this House has accorded me during the session, and the warm interest manifested in your concern about the missionary work in Liberia. Such an unexpected treatment, Sirs, has greatly eliminated from my mind the forebodings that I had when coming to this country where racial prejudice is said to be very keen. Now I can safely say that I am returning to my people with the good news of your broad-mindedness toward me upon my lips. I feel, Mr. President, that I would almost have been smothered to death if you had denied me this great privilege of addressing the House, and therefore I must first thank you for saving me from that fate.

It is due this House of Representatives in our highest ecclesiastical council, and the American people in general, that I tender my sincere thanks for what I am to-day in the Church of God, and also convey to them the heartfelt gratitude of my friends at home, who, like myself, have been brought into the light of the Gospel of Jesus Christ through you. Instead of being ashamed, I am rather proud of being able to tell you that I stand just a step removed from heathenism; my father having been brought therefrom by the early American missionaries who went to Liberia years ago; which fact enables me this day to boast of a Christian birth. And I am but one out of the hundreds who, without the least hope of ever seeing you, must always thank and praise you

for this blessing conferred upon them by God through you.

We feel that you have done and are doing a great deal for us in Africa, and appreciate your efforts the more because it displays an extraordinary amount of Christian love in this, that you are always willing to contribute toward that field without being able to see some of the living results of your labors as you have in me to-day. I say this is extraordinary because the present age believes in ocular demonstrations; but you have been satisfied with reports, quite unlike the age, although living in it. My allotted time to speak is short and therefore I must be quick about what I have to say.

Criticism upon criticism has been and is being heaped upon the missionary district of Liberia from time to time, to the effect that the work there being one of the oldest fields of the Church it ought by now to be able to care for itself. In short, that the work has not made as much progress as it might have or should have made considering the amount of money and lives spent there.

I grant all this; because history supports the statements and I cannot gainsay them. But this is what I do say: that there are some people in the world who are old and yet poor and dependent despite their hoary age; which shows that age does not necessarily imply wealth and independence. And such is the case with our district. I can assure you, Sirs, that you cannot be more anxious to have us become self-supporting than we are ourselves; if anything, we are more so than you are.

Dependency carries with it a considerable amount of humiliation always. A man of any self-respect and self-pride cannot but feel uneasy and deplore his condition under it, no matter how generous and charitable his benefactor may be. But, of course, "what cannot be cured must be endured;" and that accounts for our remaining what we are to-day. But we pray and hope that the day may not be far when we will be able

to stand up for ourselves as a self-supporting missionary district.

Let me present a picture to you, gentlemen, and thus bring matters more clearly to your minds. The missionary in Liberia under the present state of affairs takes a boy from heathenism, trains him, develops his mental faculties, brings him in touch with the modern civilized world; he is taught the way of salvation through our Blessed Lord; after this he sends him into the world with no training whereby he is to work profitably and earn his livelihood and in turn contribute toward the upkeep of the work. What is the result? The boy is likely to turn out a wreck and a disgrace to himself and the mission, with a waste of money, time and labor spent in training him; or to return into heathenism directly or indirectly, "like a sow to her mire." And this, with exceptions, is often the case, but not the rule. You are all more or less acquainted with the history of the founding of Liberia as a colony by the American Colonization Society years ago; and from this you can judge for yourselves if it is fair and just at this stage of that country's history, and in the face of the circumstances that she has had to exist under as a nation, whether the portion of our church membership hailing from that side should be expected to maintain a district now or not.

The heathen man does not know the value of Christianity and Christian education, and as such, has to be coaxed to come to church and begged to give his children to be trained. What sort of support can he give toward the up-keep of the work under such circumstances? And suppose he had the mind to do something, to what extent could he go when he is still living under the system of "from hand to mouth"?*

These are the three principal classes that we have to deal with in that field,

*The Bassa natives have a parable which applies here very well: "If there is no water on the roof, how can the eaves of the house drop water?" If a man has nothing for himself, how can he help another man?

and these are the people that the ill-disposed expect to become self-supporting at this time. What do you think about it?

What we are pleading for is that industrial schools may be established in the district where our boys will be taught to work profitably after they leave school. When these are given us, we have every reason to expect a change for the better to the credit of the great American Church and people.

In making my plea for greater interest in the Liberian field, I cannot claim what a certain bishop claimed for his diocese when he said of the members, "these are your own kith and kin; your own blood relations," because I am an African by looks, African by name and African by temperament. We are in no way related by blood. But in the name of common humanity, in the name of our common Lord, in the sign of His Cross, I appeal to you this afternoon, and I hope to conquer all human prejudice and

selfishness as Constantine the Great did of old, and thereby not only enter your hearts but your purses as well.

We have greater opportunities for extending the work now in the hinterland of Liberia than ever before; all we need is the means. Will you not give it for the salvation of perishing souls? I hope you will. We will not be able to pay you, but God Almighty will surely reward you in His Kingdom on high.

Gentlemen of the House of Deputies, members of the American Church, I thank you once more on behalf of our blessed dead ones who through your efforts and the grace of God are now in Paradise; and I also thank you on behalf of those of us whom you have placed under life-time obligations to you for your kindness toward us.

May God bless you, and as it is not likely that we will ever meet upon earth again, let us all hope and strive to meet in Heaven.

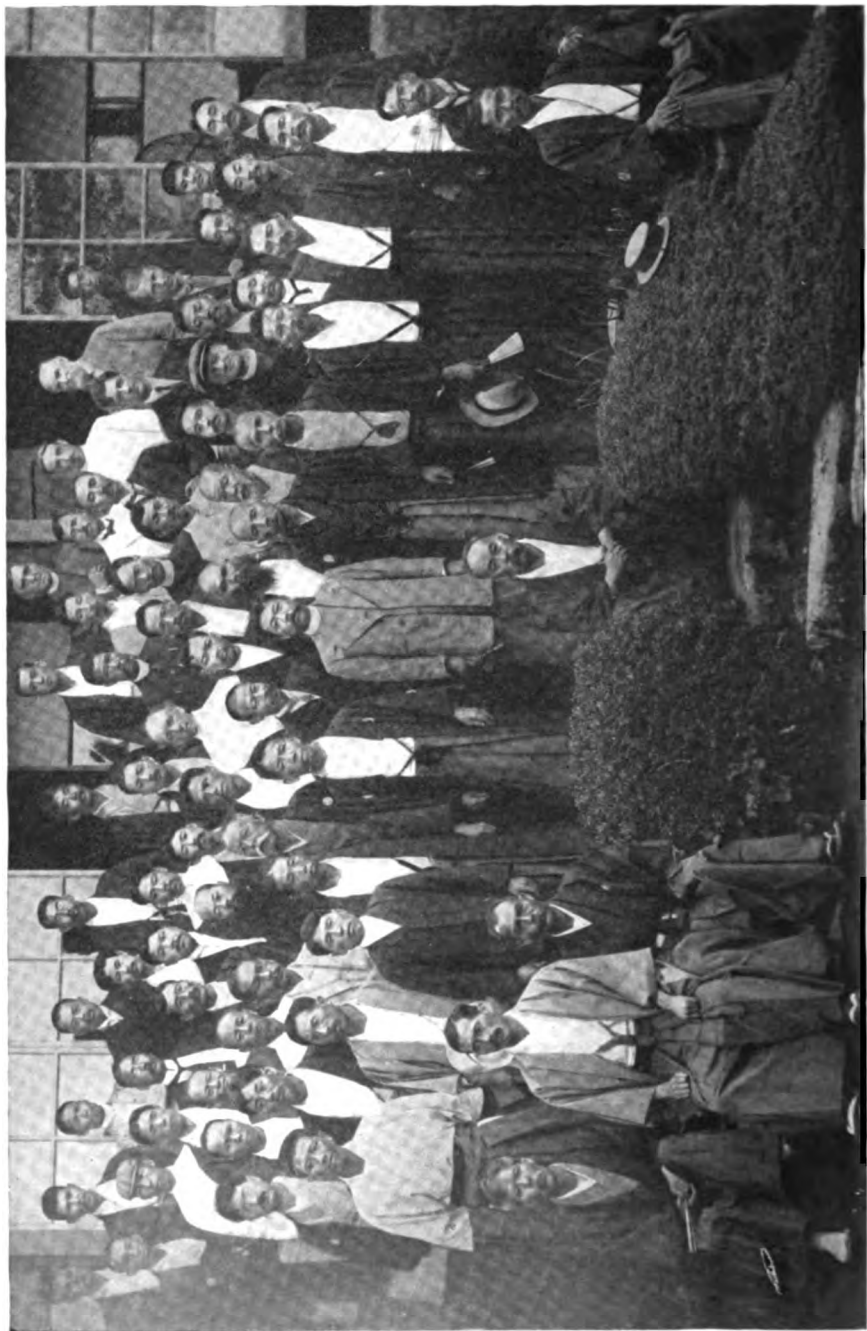
I thank you.

A NEW CHURCH FOR HONOLULU CHINESE

DURING the session of the District Convocation, the first sod was turned on the site of the proposed new building for St. Peter's Chinese Church, Honolulu. There was a large attendance of clergymen and lay people from all parts of the Island. Much to the regret of all the Rev. Kong Yin Tet, rector of the parish, was absent on a visit to China. He was represented by the senior warden, Mr. Yap See Young, who made an interesting historical address. The work among the Chinese was begun in 1884 when the Church of England was responsible for the work in the Hawaiian Islands, so far as the Anglican Communion was concerned. Services were originally held on Sunday afternoons chiefly in private houses, though now and then it

was found possible to borrow a church. On Easter Day, 1887, the first celebration of the Holy Communion for Chinese was held. The congregation grew so steadily that in 1890 work was begun upon the present building. This is now entirely too small.

Friends of Bishop Restarick and the Chinese congregation, many of them residents of Honolulu, have given a large part of the \$30,000 necessary to purchase land and erect the building. One New York business man, who happened to be visiting in Honolulu, was so impressed by what he saw of this work among the Chinese that he gave \$10,000 toward the enterprise and later came back with another gift of \$4,000. Members of the congregation have given generously in proportion to their means.



CLERGY AND CATECHISTS OF THE TWO DISTRICTS IN JAPAN AT HAKONE LAKE, JULY, 1911.

A HIDDEN FORCE IN JAPAN

By the Reverend Allan W. Cooke

MODERN industry is built up on efficient organization, and nothing is more essential to its success than men, yet one is in danger of forgetting the men in admiration of the organization. Manufacturing has been well-nigh revolutionized by the introduction of the system of scientific management, and here again it is largely a matter of men, well trained and able men. Success in trade depends upon good salesmanship as well as upon the quality of the goods one puts on the market. Even in parochial and missionary work no one will deny that personality is an important factor. And yet in all our planning for the extension and maintenance of the various missions of the Church we are in danger of forgetting that most important of all factors, the personality of the men who constitute the native ministry of the churches we are helping to establish in foreign lands.

The foreign missionary is at first wholly responsible for whatever teaching and preaching can be done, but his first and most difficult duty is to find and train native assistants, and as time goes on the greater part of the responsibility for organization and extension passes into the hands of the native ministry he has raised up. This is as it should be, but because the Church at home deals always through the foreigner who acts as her agent, little knowledge of the men whom he has gathered round him ever comes to her ears, and often there is little realization of the fact that more important than buildings and equipment, and more important even than an increase in the foreign staff, is the organization and training of the native ministry.

It is more than fifty years since Bishop Williams, of blessed memory, began the work of our mission in Japan, and yet not till recently has there been a comprehensive and representative gathering of the Japanese members of the mis-

sion's corps of workers. The desirability of such a gathering for mutual conference and encouragement had long been felt, and so it was planned to assemble all the men, both native and foreign, from the two districts of Tokyo and Kyoto, and have them spend several days together. The accompanying illustration will give some idea of the character and personality of the men who, under God's providence, have been called to the privilege of ministering as clergy or catechists in the Church in Japan. There are twenty-four Japanese clergy and twenty-eight catechists in the District of Tokyo, and fifteen clergy with twenty-six catechists in the District of Kyoto, but some of them were prevented by various causes from being present. Not as many of the foreign missionaries were present as had been hoped, but several were on furlough and it was difficult for the others to come. Had the whole staff been present there would have been 114, including the two bishops. In spite of the absences, however, the group is thoroughly representative, though the senior presbyter and another whose hair has grown white in God's service were not there when it was taken, and it includes, besides the staff of the two districts of the American Church, two visiting clergy from two of the districts under the English Church and one of our missionaries in China, who was a "native" of Japan.

It is not possible in a brief space to give any detailed information concerning this body of men, but it is well for our supporters in this country to know the faces at least of these men, in whose character and personality lies hidden one of the greatest of those forces which must influence the future of the Church's growth.

There are some stations in the District of Kyoto which it is difficult to supply with the ministrations of a priest more often than three or four times a year. In one of these stations lives a

catechist who, when he returned from this meeting, had a journey of a day and a night on the train and then about a day on a small coasting steamer, with finally a ride of nearly a day in a *jinari-riki-sha* before he got back to his station. At this gathering he met a classmate in the divinity school whom he had not seen since they graduated together some ten years before. One can hardly imagine the fortitude that is needed to fill the position of leader to a little flock of Christians where there is next to nothing of Christian fellowship. The stress of circumstances has forced the institution of "catechists" upon the Church, but it is far from ideal to send men to live in seclusion, with all of the responsibilities of the Christian ministry upon them and with none of the grace of Holy Order.

There comes to mind another catechist who lives in the far North, where things are well snowed under in winter and the thermometer forgets to go above freezing. Well on in years, he is an example of a type fast disappearing, who can tell you tales over the *hibachi* of the two-sworded days and fighting with smooth-bores. For some years a teacher of fencing with the native sword, he now lives in the house, the largest room of which is used for the services of the Church. Sunday-school, morning prayer and evening prayer, with a sermon at each, is his Sunday routine, to which should be added the duties of janitor and sexton, and when the priest-in-charge comes on his rounds to bring to this little flock the Bread of Life the catechist kneels as a *layman*, with the twenty odd communicants, around the Lord's Table.

Native priests there are too, of course, in small number, but these men are assigned to the congregations who can pay a sufficient portion of their salary to entitle them to their services, and the smaller congregations must depend upon the ministration of a catechist, with occasional visits from one of the foreign missionary priests. Most of the Japan-

ese priests, at least, are doing educational work. It seems to be thought that there is less danger of a possible "secularization" of priests if the mission supports them in school work than if they are put in charge of country stations, it being argued that the catechists can not be ordained till their congregations can contribute a fixed portion of their stipend.

Of the few priests working for congregations which supply but part of their stipend, one made quite a reputation for himself not long ago by leading a movement against the mayor of his town, who was a candidate for re-election, on the ground that no person should be elected to public office who was the proprietor of a licensed brothel, as this man was publicly known to be. Threats of personal violence could not dissuade him, for he is one of the clergy who stand for civic righteousness at whatever cost.

Personal loss and deprivation is almost sure to come to those who take up Christ's work in Japan. One of the clergy voiced the spirit in which it is accepted when he said of the death of his son, that the funeral, the first that the town had ever seen (so far as he knew) had opened the way to many people's homes and hearts, both because of their sympathy for him in his bereavement and because it bore testimony to our belief in eternal life.

It is of such stuff that the clergy of the *Nipon Sei Ko Kwai* are made, and in them lies the future hope of our mission to Japan. Even the omnipotence of God has limited itself by committing the conversion of mankind to the ministry of men, and it is because His ministers may hinder, by their weakness and shortcomings, the progress of His Kingdom, that the choice and training of "fit persons" to carry on this ministry is so awesome a responsibility, while because through his faithful ministers the world is to be won to Him, the raising up and training of a ministry for the Church of Japan is so full of inspiration and encouragement.

CHRISTMAS IN A BUDDHIST ORPHANAGE

By the Reverend P. A. Smith

SOME time last May or June, not long after we came to Tsu, I received a call from a kind of gentleman not uncommon in Japan, the money-gatherer for an orphanage. There are a good many of these institutions scattered over this country, some of them doing fairly good work, some supporting about the same number of attendants and officials as children, and some which seem to exist chiefly on paper. One cannot always investigate very thoroughly, and yet one would like to help those which are really worthy, even though they are not wholly Christian, so I have evolved a method of dealing with these gentlemen of the road that usually settles them, to my own satisfaction at least, if not wholly to theirs. A brief account of this particular interview will indicate what this method is.

In reply to his request I asked if his orphanage was backed by any religious body or had any religious affiliations. He said it was independent, but run as a Buddhist institution.

"Then why do you not go to Buddhists for your support?" I asked. "I am a Christian, and have to help to support our Christian orphanages, which are far more numerous proportionately than Buddhist ones."

He gave me the usual reply to this, "Buddhists do not give as well as Christians do. They do not have the same love for the poor and the outcast."

"Very well," said I, "why do you continue to run your orphanage on Buddhist principles? You are only turning out more people of the same kind, people who will not help in the good work. My money will be better invested in a Christian orphanage, where they will turn out Christians who will know what real love for mankind means."

This is usually the end of the interview. A little explanation is sometimes

necessary, but it does not last long. This time, however, I was wrong. The man turned on me almost sharply and said, "You are not fair to us. It is not right for you to stand off and criticize, and still not help us to make things better. If you will do it we will give you all the chance you want to help and advise us."

I was taken aback, but I resolved to call his bluff and settle him by asking to be allowed to teach Christianity to the children, feeling sure that I would be refused. But again I had reckoned without my host. Before I had gotten around to ask him if the manager would permit me to do this, *he asked me if I would come and teach the children.*

I was astounded, but to make sure I said, "Do you mean to teach them Christian ethics or morals?"

"No, I mean teach Christianity. Only you must not be disappointed if we do not all become Christians immediately."

This *was* queer, but after a little while he went away with the promise of 50 cents a month for his orphanage, and I was to make arrangements to go out and teach the children as soon as possible.

I did not wish to be hasty, and later have to withdraw because of that haste, so I waited till after the summer before doing anything more. Then I asked the manager of the orphanage to call on me. He came, and we went right to business. In answer to my question as to whether he had heard of my talk with the other man he said he had and that he was very glad that I was coming to teach the children.

"Now, remember," I said, "I am coming to teach direct, straightforward Christianity."

"Yes, I understand; that is all right."

"But will it not conflict with other religious instruction given to the children by Buddhist priests?"

"There is no such instruction being given. The priests will not help us because we are independent, and I do not interfere with the children's religious ideas myself at all."

"But," I said again, "will it not cause some of your Buddhist supporters to cut down their contributions?"

"No, nothing of the kind will happen. We really want you to come, and every one of the eighteen or twenty children in the orphanage will come, and so will I, and the matron as well. Everyone will come to hear you."

It ended by my agreeing to go out the next Saturday evening and talk to the children, and it only remained to see how the thing would really work out, for I was still a little sceptical.

When Saturday evening came, my Japanese teacher and I started for the place, about a mile and a half from my house, armed with a Sunday school picture roll and the story of Joseph stored away in simple Japanese in my head. About a quarter of a mile from the orphanage gate my scepticism was given its death-blow, for there we met the manager and the oldest boy in the orphanage, who had come that far to meet us, to be sure we did not miss the way. We arrived a little before the hour to begin, but very soon the children came shyly and quietly in. Some of them were a little embarrassed in the presence of a strange being like myself, and were a little afraid. But when the picture roll was brought out and I began, they edged forward, and it was an inspiration to see the faces as they brightened or looked anxious according as Joseph's fortune was good or bad. We finally left him in prison, with the promise of release the next time.

And thus began our teachings in a Buddhist orphanage. We have gone every Saturday night since; sometimes I talk, sometimes one of the young men of the church talks, but always there is a story from the Bible, with the lesson driven home, gently, interestingly, but plainly. The children are always ready

for more, and the manager, ex-priest though he is, asks all sorts of questions as we sit on the floor and chat after the regular story and lesson are over. We are beginning to teach them hymns now, and soon we shall begin on the Lord's Prayer and some other things.

We wanted to give them a Christmas celebration, as near as we could to that day, but it could not be done earlier than January the fourth, when three or four of the young men of the church went out there with me. We were laden with a small tree, candles, cakes and presents. By six o'clock all was ready, and at half past the children came in, all fairly wriggling with eager excitement.

We began with a Christmas talk by my teacher, and I can truthfully say that I have seldom heard a talk better fitted to an audience than his was, from the details of the journey to Bethlehem and the birth in the stable to the Christmas lesson drawn from it at the end. After that we sang "When He Cometh," and then there was a varied program of music and other things by the young men. The music would hardly pass muster in a high-class opera, but it was appreciated and everyone was happy. The program over we lighted the tree, which caused all sorts of gasps of surprise and admiration. Then came cakes and oranges for the children, twenty-two in all. There were just two bags of cakes and two oranges left over, and these were given, amid laughter and clapping of hands to the smallest boy and the smallest girl there. Last of all there were small presents for everyone, including a Bible for the manager, one for the treasurer, and a Prayer Book for the manager's wife, the matron.

When the excitement had died down a little the children sang some of their songs for us, and finally my teacher brought the meeting to a close with a little further reminder of the lesson of Christmas and the hope that they might never forget how much they owed to that little Babe in the manger, whose birth we had been celebrating.

So ended our Christmas celebration in a Buddhist orphanage. As I sat there that evening, watching the children and the older ones as well, I could not but feel that it was a strange situation. Here we were doing the same things that we might do in any Christian community, but in an orphanage founded by a Buddhist, run by an ex-priest who has but little religion of his own left, and supported by either Buddhists or non-religious people. I thought of the people who had shaken their heads and told

me that the orphanage was not run on very good financial principles when they heard that I was giving 50 cents a month to it. But I thought most of all of the goodness and power of God who had enabled us, not in spite of the carelessness and lack of faith of the manager, but actually *on account of it*, to bring to these children the message of Christ, and to put into their dull and humdrum lives something of the joy and happiness that comes through Christ and the Christmas message.

A SIXTY-YEAR-OLD CHINESE CONGREGATION

By the Reverend P. N. Tsu

ON October 5th the congregation of the Church of Our Savior, Shanghai, China, celebrated its sixtieth anniversary. The offering for the day was \$6,000. It is a thank offering which my parishioners offered to Almighty God for His mercy and blessing bestowed upon the parish during the past fifty years. As their rector, I have always urged that the congregation should raise funds for the building of a new church, but I never expected that they could succeed in raising such a large sum of money.

The reason why the parish needs a new church is plain enough. Owing to the growth of the city, the church is now situated in a busy commercial center and most of our people are not living in the neighborhood. The noise made by the traffic is a great annoyance to our worship. Our work is hampered by the limitation of space. The church is much too small to seat the regular members. The 200 parish school boys have to be told not to come to the service as there is no room for them. The native Christians are full of enthusiasm and are deeply conscious of their responsibilities and opportunities; but as long as we are held back by want of proper equipment, there

is little hope for further expansion of our work.

The Church of Our Savior, which became self-supporting in 1906, is at present the only self-supporting parish in the District of Shanghai that is supported wholly by Chinese offerings. There is every reason to believe that we have here the promise of a church that will be one of the main pillars of the future Chung Hua Sheng Kung Hui, and therefore every effort should be made to render its growth possible. The church building itself is in a shocking state of dilapidation and is not worth repairing.

Twelve thousand dollars is needed at least to provide a church and parish house suitable to meet present opportunities and provide for future expansion.

MR. TSU will be in New York during the winter for a post-graduate course at the General Theological Seminary. He speaks English fluently and has made a profound impression wherever he has preached. He will be glad to receive appointments to speak in and around New York. Arrangements should be made through Mr. John W. Wood, 281 Fourth avenue, New York.

A VISIT TO A NEW TOWN IN WYOMING

By Archdeacon Dray

YES, and I found it was a very new town indeed when I literally climbed down from the car, and then, for the appearance of things as much as anything, climbed up some steps again onto the platform which contained a large proportion of the population of the place. True, the platform was not so very long, built as it was in front of the disused freight car which served the purpose of station; but it was certainly well filled by the "madding crowd" which had assembled to enjoy one of the great excitements of the day, the arrival of the one west-bound train that passed during the twenty-four hours.

When the train had moved off we trooped in groups toward the few buildings which formed the town. I rather like the word "trooped" in this connection; it gives the scene a pastoral air which it did not have—and I began to be solicitous about securing a lodging place for the night. Four or five months before, the town had consisted of about four small buildings, but these had been added to until there must have been nearly thirty, including some scarcely yet completed, which greeted us.

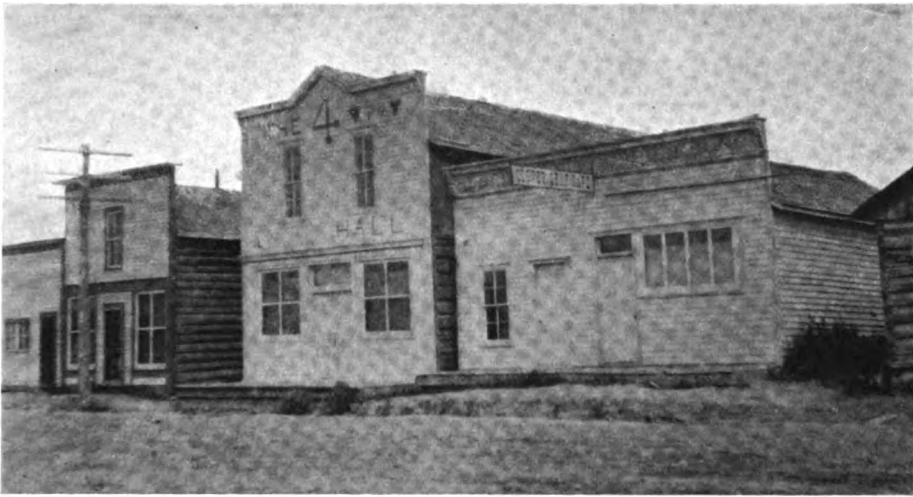
Something of a brotherly feeling having been engendered it was not difficult to approach some of my newly made acquaintances on the subject of hotel accommodations, but with rather discouraging results. The hotel was not yet in existence, and there was little doubt that the two restaurants which had beds to rent were quite full. A large tract of land had been recently opened for settlement, and almost as many people as the town itself contained were coming in every day, numbers of them staying over a night before moving out with all their belongings to their homesteads.

Inquiry at one of the two restaurants established the fact that not even a cot

remained there, and I made for the other. This one was hardly as prepossessing as the first—with apologies to both for the adjective—but it seemed it had just "room for one more," provided I had no objection to sleeping in the one public room where four or five others lodged, and sharing one of the double bunks with a companion! Phew, how my heart sank as the door was thrown open, and I took in the situation! Each bunk seemed innocent of sheets, or washable covering of any sort, a fact that was hardly to be compensated for in my opinion by the really lavish supply of highly colored "patch-work" comforters. True, warmth and perhaps coziness was suggested, but one's imagination ran riot at the spectacle, and a glow of relief rushed over me when I was informed that possibly I might secure a room to myself at an adjoining house.

Following directions, I called at a small two-roomed structure, and was graciously received by a lean lady of safe age, who proceeded to offer me, with some hesitation, a half of her lodger's bed, with the prospect of the luxury of all of it provided he took a contemplated trip. Fortunately, as we were considering the problem the lodger arrived, and announced that he would not be in town for a few days, and the load of my immediate troubles fell from my shoulders. I hastened to pre-empt my claim by depositing my suit case in the room, and made much of my freedom, in the selfish hope that I should not be called upon to "double up" with some other new arrival. Oh, what a difference it makes whose ox is gored!

After a tour of inspection of the town for the purpose of gaining some idea of the possibility and wisdom of any attempt at the establishment of services,



THE ONLY PUBLIC BUILDING IN THE NEW TOWN

The first service will have to be held in this hall over the grocery store

or other form of Church work—subjecting myself to fearful and wonderful sallies of wit on the part of some of the inhabitants who grasped the significance of my clerical collar and made delicate allusions as I passed by—I had quite an extended interview with my host and hostess, whom I found disposed to be most kind and friendly.

As I have stated, our house consisted of two rooms, and I soon discovered that I was to control about two-thirds of the entire structure. The other apartment comprised bedroom, kitchen, and sitting room, and must have been fully seven feet by ten in size. Here the three of us found we could sit and talk and still leave room for the small table, and the rest of the furniture.

When retiring time arrived—and this was early, for the ubiquitous pool room was the only outside attraction—my landlady brought out from my room a huge armful of what appeared to be comforters (handy things, that need no washing) and stated in reply to my regrets that I should so trouble her that she did this every night. There were three windows in my room, and it seemed that I was to be somewhat open to public gaze, until the landlady solved the problem by hanging one of her

dresses before one of them, barring part of another with a large picture, and leaving the newspaper that already adorned the third to play the part of a shade. Neither the paper nor the picture did more than cover the lower sash, but their short-comings were somewhat compensated for by the dress, which hung suspended in graceful folds from the brackets of the curtains which were-to-be, though it did not reach to the bottom of the window. It was such a comfort to reflect that I could not possibly outrage the feelings of anyone who might be on a stepladder on the one side of my room, or crawling on hands and knees on the other.

There was an air of trustfulness in human nature about some of the arrangements which was very gratifying. At the bottom of the bedstead I found a box of household supplies, bottles of pickles, preserves, and so forth, and on the sewing machine reposed the bucket of milk, evidently for the family use in the morning, for did not my host enter my room while I was dressing and carry it off, and was I not sure from the sounds which penetrated the single board partition that preparation for breakfast followed immediately after the rising from the aforesaid comforters?

I had hoped that there might be some provision for occasional ablutions, hidden away in some retired spot, under some of the dresses and coats which hung around my room, perhaps, or behind that newspaper in the window, but I saw no evidence of it, and supposed that in my case I was expected to patronize the one-and-only wash bowl at the restaurant to which I had to go for my meals. I rarely postpone such matters until after a morning walk—perhaps from force of habit—so that possibly I may be forgiven for the suspicion that once crossed my mind as I dressed that that bucket of milk had been kindly provided by my thoughtful hostess for my use, and that the cloth which covered it was my towel. However, I had a bright vision before me which made my experience a huge joke, for I recalled the fact that my train would be along in a few hours, and that I could revel in the luxury of a wash-room on the Pullman, for it is not taken from the train until a few more stations are passed.

It was just one of many such experiences in a new country, and really enjoyable—after it was over—and I met many of the residents who will, I think, help me with a service in the hall over the grocery store when next I go, and I am quite sure that my hostess will be there, for, although she belongs to one of the rather nondescript bodies of Christians, she “did hope I would come and start Episcopal services.”

¶

IDOLS IN JAIL

FROM an English Church missionary comes this account of the fate of three Hindu idols:

“One day I saw three idols in prison in Sukulpura, a small town in the central provinces of India. I naturally asked the policeman in charge what the idols had been up to! The man was a Mohammedan, and this is the story he told me.

“A Hindu gentleman in a neighboring town bought, at a cost of about £300, three marble idols of the god Ram, his wife Sita, and brother Lachman. With great ceremony and state the idols, which are beautifully made of Jaipur marble, were set up in the temples he had built for them. All went well for a time, until one morning all three idols were found to be missing. Search high and low failed to trace them. At length a man, called ‘an informer,’ turned up, and said he would undertake the search on condition that he should be rewarded if he were successful; terms were agreed upon.

“After a few days the man brought word that he had discovered the three runaways bathing in a stream. All the townsfolk went out to see the idols, which were lying in water not far away. The images were damaged—an arm broken in one case and a foot in another. Owing to their damaged condition, the owner of the idols refused to give the amount agreed upon, and reported the whole matter to the police, accusing the finder of being the hider. The police placed both the finder and the idols under lock and key, the former as a suspected thief, and the latter as witnesses! The finder has since been released for lack of evidence to convict him, but the witnesses (!) are still ‘in durance vile,’ and I hear are to be sold by auction.”

¶

“SURELY,” says one of our correspondents, “if everyone were constantly praying for missions, there would be no trouble about the doing or giving.” The Church Prayer League has been formed to help people offer their prayers regularly and intelligently. The League publishes a quarterly leaflet with suggested topics for intercession. Copies can be obtained from the Editor of THE SPIRIT OF MISSIONS at 281 Fourth Avenue, or from the Order of the Holy Cross, West Park, N. Y.

AN ALASKA INDIAN CHIEF

By the Reverend C. E. Betticher, Jr.

SO much of the warrior has been emphasized in the Indian chief that it requires an adjustment of ideas to picture him as distinctly a man of peace. And in most cases one has to think twice before he can picture to himself the Indian chief as the direct and active assistant in the things pertaining to the Kingdom of God. I have just recently returned to Fairbanks from a visit to the new St. Timothy's mission at Tanana Crossing. My visit was one of great interest and of certain accomplishment. Chief Jarvis, the local chief of the village at Salchaket, is a man who is keenly interested in the welfare of his people and he is, moreover, willing to exert himself in their behalf. So when it was known that the "Tana" would attempt to get up to Tanana Crossing with our freight—it should be explained that St. Timothy's is away above the usual head of navigation—Chief Jarvis immediately applied for a position as a deckhand in order that he might go to St. Timothy's with

me and help me as the interpreter. The trip up was a long and hard one. Everyone was tired out many times. But all of the way up, whenever I talked with him, Jarvis was thinking and planning for the time we would have at St. Timothy's.

When we finally arrived we found representatives of five villages waiting there for us. Through all of the many, many consultations and talks and advices and planings which followed with the people, Jarvis was the link. On Sunday he stood beside me in the tent which we used as a chapel. On Monday he stood beside me to act as interpreter at seven weddings! In the village he explained to the people some of the things that the mission has been able to accomplish further down the river. Everyone was glad to see him, and everyone was sorry to see him go. We came down the 250 miles to Salchaket in a rowboat. All the way down he had his eye keenly alert for our safety on that really dangerous piece of water—the "Upper



CHIEF JARVIS IN FULL DRESS

Tanana." At Salchaket, where we parted company, we had another service together in the chapel at St. Luke's mission, and we had the extreme satisfaction of finding Miss Wightman safe back from her furlough in the United States.

There is nothing of the sensational in all of this, nor is there anything of particular excitement. But there is, to my

mind, one grand fact, that an Indian chief—a man of affairs as things go here—is willing to drop all other interests and give several weeks of work in order that his kindred people may have spiritual benefit. Is it not an example which some of our "white chiefs" could follow to the untold good of their people?

There are other Indians as devoted.

SHOT AND SHELL IN NANKING

By the Reverend J. M. B. Gill

FOR a number of weeks in August and September Nanking was the center of fierce fighting between the government army and the soldiers of the southern insurrectionists. If the city had been for three days and nights in the lowest pit of inferno, things could not have been any worse than they are. On a Monday morning the northern troops came into the city and immediately began fighting the rebel troops. This kept up all that day and at night the looting proper began. I have no hesitation in saying that at least ninety-nine per cent of the houses in the city and outside the gates have been completely looted, not even leaving the people a piece of bedding to sleep on. When money was demanded and was not forthcoming the people were killed. I have been nearly all over the city on the Red Cross business that I was helping in and the horrors are simply indescribable. All the shops and houses broken up, the streets full of trash and dead and mutilated soldiers and people, and a stream of the most devilish looking troops you ever saw loaded with every description of loot, commandeering rickshas and forcing the people to carry their loot for them; and, if any demur, cutting them down without mercy.

To describe the horrible and desolate sight the city presents would defy the imaginative powers of a Marie

Corelli. It is awful beyond words. There is no difference between the people now, for no one has a thing left, not even rice to eat. Their homes have been ruined, their women outraged and their means of making a livelihood taken away. Our places, the rented one on Ta Chung Ch'iao and on Hua P'ai Lou, were both entered by the troops, but not robbed; a shell fell in the Hua P'ai Lou house Monday afternoon and blew out the back wall, but beyond scratching the chin of a little boy, did not hurt anyone. Many bullets came into the Ta Chung Ch'iao house and ruined some of Mr. Magee's pictures, and a few came into the place we are living. Over here the troops tried to come in, but I went out and told them that they could not, as it was a foreign place, and they went off. The next night I was on the porch and a soldier who had entered a place where some coolies live next door, climbed up onto the roof of their mat shed and suddenly appeared on my wall and was about to jump in when I told him to get out, and he disappeared.

The southern troops did a lot of looting around my neighborhood, and then there was much fighting between the advance guards of the northerners and scattered parties of the rebels, with a constant singing of bullets over the house. After a little along came the most piratical looking band of northerners and just then an old man came out



OUTSIDE THE TUNG-CHI GATE OF NANKING

The ancient wall of this city, which before the days of the Manchus was the great capital of China, is plainly seen

of his house with a trunk full of fur clothes and started on a run for my side door. They began shouting and then caught him just at my door. I went out and explained to them that he was a neighbor and they let him go.

About half an hour afterwards came the most exciting event of the day. The part of my house fronting the street is a very nice-looking Chinese house. There was an awful banging and shooting at my front door. All the refugees were scared green and came running to say that the northerners were breaking in the door. I ran out and told them it was a foreigner's house, but I suppose my Chinese was too good for them to distinguish the fact that I was not a native, and they said if the door was not opened at once they would break it in and shoot us, and they fired off their

guns and banged the door with them, and jammed the bolt. But after much talking and a good deal of pulling I got it open, and there they were, seven or eight, with guns pointed in the door. They did not talk very nicely but when they saw I was truly a foreigner they decided they would not come in.

I have never seen any such things in my life and it is the most depressing experience one can imagine. The hopelessness of doing anything about it is simply heartrending.

The city seems very quiet now, but it is pitch black, as the police have not dared to light the street lamps. I have nailed a lantern on my front door with a little American flag I have, and a sign saying that it is the residence of a foreigner. I hope that will save us from any further disturbances.

AMONG THE MOROS OF ZAMBOANGA

By the Reverend R. T. McCutchen

EVERY missionary to a primitive people has experiences which are so common in his daily life that they are not taken into consideration, yet some of these may interest people not privileged to visit such races.

About Thanksgiving time there was a severe storm which destroyed many houses in Cawa Cawa, the Moro village over the water. Our Settlement House was not finished, but had the floor in and iron roof on and was well protected among the cocoanut trees. During the night my Moro helper gathered all the women and children in Cawa Cawa and took them to this shelter. It appealed to me as a fine opening for our work. The next morning when I drove to the Moro village, as I do almost daily, the first person to meet me was this Moro helper, Awkasa Sampang, asking me to pardon his taking the liberty of sending the women and children to the building during the storm. Words could not express the pleased expression on his face when I approved his act.

As soon as the Settlement House was finished we opened a dispensary under the charge of Miss Candida Goco.

Miss Goco was the first Filipino to study as a trained nurse. After graduating from St. Luke's Hospital Training School in Manila she took a post-graduate course at the Episcopal Hospital in Philadelphia, and about ten months ago came to Zamboanga to open the medical work here. Then the Moros began to come for treatment and medicine, and among them was a man who had sore eyes. After about five treatments he was so much improved that she informed him it was not necessary for him to come again, whereupon he asked for his bill. On being told there was no charge in his case he asked her how she got money to buy such good medi-

cine and pay expenses. She told him that people who had money gave what they were able, and to her surprise he placed his hand into what seemed a bottomless pocket, produced one *peso* (fifty cents) and laid it on the table as his offering. This means more to a Moro than \$10 would mean to an American. It shows their desire to help maintain a dispensary where they can go when sick.

A short time ago I noticed a ricksha boy arranging for an automobile ride. He wanted a car to go fast for an hour to give some of his friends a ride. The man charged him seven *pesos*. He invited me to go as one of his friends, but I was unable to accept, much to my regret. This boy will pull you for an entire hour in a ricksha for 35 *centavos* (17½ cents) and then spend seven *pesos* (\$3.50) for the pleasure of an automobile ride. When they go for pleasure they dress in the most gorgeous clothes you can possibly imagine. They are very fond of bright colors.

On the Island of Basilan, about 20 miles from Zamboanga across Basilan Straits, at a place called Sengal, the Church owns 40 acres of land. Here it is intended to erect an Industrial and Agricultural School for Yakan Moro boys and a small dispensary as soon as possible. It was necessary for me to make a trip there to arrange the survey of the property. The chief of the Industrial Office of the Moro Province accompanied me. As it was necessary to travel up a small river for a mile and a half, we decided to send the launch back to the mouth of the stream immediately before low tide, as the river is only navigable for launches during high tide. About 4 p. m. we were ready to return, but the only transportation available was a small rowboat manned by three prisoners. As we descended the river through a jungle my companion

became very nervous, for, as neither of us were armed, we were at the mercy of these outlaws. It is needless to say that nothing happened or I would not be telling of the experience.

Some of our Moro friends remarked the other day, "If Americans are good to us the Moros will be good friends of the Americans." It seems to me that the entire situation may be summed up in these words. Most of the trouble between Americans and Moros comes from ill treatment or a misunderstanding of the other's motive. The good-will manifested on the occasion of the marriage of Miss Goco to Mr. Pedro Nable Jose, of Manila, is an evidence of this. During her short stay in Zamboanga she has made a host of friends of many nationalities. America, Scotland, Rus-



The wedding



THE BRIDE AND GROOM

Miss Goco was one of the first Filipinos to become a trained nurse

sia, France, the Philippines and other countries were present at the group occasion.

THE DISCIPLES succeeded in their mission in Brooklyn, New York, at the English Church and congregation building erected in 1842. During the festival of the Holy Trinity, the following attendance was reported at the congregation: 100 persons, including church members.

ON the occasion of the baptism of the first converts, it is the custom to have a feast. It is the custom to have a feast coming from the East. It is a keen competition for the first baptism. He has been baptized in the name of the Father, the Son and the Holy Spirit.

THE CROSS, THE SYMBOL OF ADVENTURE

By the Reverend John A. Staunton, Jr.

ONE does not become a missionary because he is in search of adventure. But, going from the highest and only true motive, adventure awaits one.

When the Church sent me to the Philippine Islands in 1901 I little knew what was before me. My first year was spent in the island of Cebu. The disturbances which followed our war with Spain and the insurrection had scarcely quieted down. My first duty was to live among the Filipinos until I had learned what Malay character meant, whether for good or for evil. Up and down through the island I rode on horses placed at my disposal by the army. At night I would stay with the *presidente* or the *secretario* of the town, or perhaps with the *padre* in his *convento*. By day I would inspect the schools and make recommendations as to the appointment of teachers; or accompanied by a guard of soldiers or by one of the *principales* (who himself might be an *insurrecto*) I would pass on to the next town.

Four American teachers, fine young fellows from the Middle West, arrived one day from Manila. They were told that it was unsafe to walk into the country about Cebu. They thought there was no danger. I had the sad duty of burying the bodies of these young men when they were brought in later by the searching party, terribly mutilated.

A young soldier was to be hanged by military order for a murder committed. How well I remember the night I spent with him in his cell, the privilege of standing by his side on the scaffold and his last words, which were a plea, not for himself, but for his comrades.

The cholera traveled from town to town like fire in tall grass. Everywhere there were passing funerals.

Bodies were waiting interment because helpers were so few. I remember the blind old priest who was going with the body of a child to the *campo santo*. A young man was supporting him because of his infirmities and he was reciting the burial office from memory as he moved in the procession.

Travel by land became too hazardous because one had to accept such food as the natives gave. I bought a ship's cutter rigged with jib and mainsail and cruised around the island. The first five days I was detained in the harbor of Cebu by the quarantine officer, who had no faith in my ability to navigate those treacherous coasts. He thought that five days anchored in the harbor while a typhoon was blowing would discourage me so that I would give up the trip, but I was released at last and the cruise took thirty days. I would not have missed this adventure for a thousand dollars—but I would not repeat it for ten thousand. Wading up to a town through a mangrove swamp while the tide is out, running in behind a line of breakers at night to find entrance to a river which should have been there according to the Spanish maps, trying to slip on a flood tide through the straits at Tanyon, between the islands of Negro and Cebu before the whirlpool got in motion again—these are some of the adventures which one is glad to have experienced but does not care to repeat.

I learned something of Malay character and then the bishop sent me to apply the knowledge among the headhunters of Luzon. These people had never been touched by any form of Christianity. What an interesting race of savages they are with their *canaos*, or sacrificial feasts; their *gameas*, or copper gongs, which they beat in rhythmic dances with

the jawbone of a human being; their keen sense of humor and their fondness for their children!

How well the bishop remembers his first visit, when he had to sleep with the boys in the loft under the grass roof, and when little Francisco waited on table dressed only in a paper collar!

That was several years ago. The last time the bishop came hundreds of Christian Igorots, the product of our mission of St. Mary the Virgin, Sagada, met him on the boundaries of their town and accompanied him to the church, where the first act of his visitation was to go up to the altar and to give the people—now Christians—his solemn benediction.

Times have indeed changed at Sagada. Our people there no longer go on their headhunting expeditions, but each Sunday crowd the temporary church to overflowing and bring their children to baptism and instruction.

A huge cross, erected by the Igorots themselves on the mountain above the mission one Good Friday morning, may be seen for miles around, and tells that the day will come when the entire population of our district, consisting of many thousands, will be faithful Christians.

But opportunity for adventure there still is at Sagada, and indeed the great cross on the mountain top is the symbol of it.

A MALAGASY TRAGEDY

MADAGASCAR has recently been visited by fierce hurricanes and heavy floods. The Malagasy Christians of the village of Antetezana and the surrounding country met to spend a Saturday and Sunday together to celebrate their "feast of ingatherings" and the dedication of the new church they have been building with no little self-sacrifice, though it cost but \$500. During the dedication service on Sunday afternoon a frightful storm came sweeping down from the mountains. Every home in the village was either blown away or carried away by the rising waters. The church was soon surrounded by the flood and no one could leave the building. As the hours passed the 300 people gathered within it realized that they were looking death in the face. In spite of the roaring wind and heavy rain they continued their prayers and hymns. After four hours the flood undermined the foundation and carried the building away bodily. The congregation began to sign a Malagasy hymn, which may be freely translated thus:

Come, O Spirit, Holy Spirit,
Descend upon us, to show us our road.
For our road is a bad one, and we are lost;
Our spirits are in darkness and our hearts
are bad.

O thou Enlightener, descend!
Dissipate the shadows that are in us.
Come, O Comforter! be truly with us;
Bring to our remembrance the words of
life.

O Teacher! Come to help us;
Give us to know the truth.
Remain here, within our hearts;
This, O Lord, we ask before all other
things.

While this hymn was being sung the building went to pieces and with but few exceptions the 300 members of the congregation were swept away to death. Among the few saved were a man and his wife who swam nearly four miles until they were cast upon a point of land, exhausted and bruised, but still living. Perhaps the most remarkable escape of all was that of a seven months' old baby. The mother was drowned but the next morning the baby was found by a rescue party safe and sound three miles below the scene of the accident.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. J. J. Cowan writes from Williston, North Dakota, July 9, 1913.

MY field extends eastward sixty miles, and westward to the Montana state line; south—well, I don't know where it ends; north to the province of Saskatchewan, Canada. I am the only clergyman of this Church in the whole of this vast region, which is rapidly being settled by all sorts and conditions of men—and women. Anglo-Saxon, Teuton, Slav, Hibernian, Jew, Greek and Armenian—of which last we have quite a large settlement. On December 23rd last I was summoned to conduct the funeral of a native of Lebanon, Palestine, whose home was thirty miles to the north. On my arrival I found a large company of Palestinians, who make excellent farmers. What was I to do to make myself and the service of the greatest comfort to the bereaved? None of the immediate relatives could speak or understand English, and I am ignorant of Syriac. It came into my mind that they being members of the orthodox Greek Church it would be some comfort to the mourners to hear the service in the language of their own Church—Greek.

Well, that is only one incident indicative of the requirements of the missionary in a cosmopolitan work. Our constituency is ever changing—families come and go, stay until they make a little money and return to the cities, where they may have larger and better conveniences. That is discouraging for a while, but we have this compensation: we are training Church folks for the larger parishes back East and on the Western coast. When you come to think of it, some of our large city parishes would fare badly without the preparatory training of the small missions. Some of their most influential members have lived and prospered, and have been instructed as Church folk in our mission stations in the Middle West.

Miss Pumphrey, who, with Deaconess Mills, was appointed last spring for work at St. John's-in-the-Wilderness, writes:

ON the morning of August 23 we reached Allakaket, a *most desirable* place. Most of the natives met us at the boat, ready to welcome us with a smile and a good, strong handshake. I am sure we shall be very happy in this work for the Master and very comfortable in such a delightful place.

* * *

The Bishop of South Dakota shares with us the accompanying letter from one of his faithful Indian women:

Dear our Brother Bishop:

I have been sick over 2 weeks now, and while I sick in bed, and I heard that Bishop was coming again for our School. Oh, I wish I can to see Bishop, but I can not able to see our Bishop, but my heart is to see the Bishop so I am glad to it, therefor Dear Bishop please you will find a \$1.00 inclosed this letter. this One dollar used Bishop Discretion.

Your Brother in Christ,

MRS. SARAH R——.

* * *

One of our earnest missionaries in Japan narrates the following incident:

ANOTHER case of a stone falling out of the walls of Jericho came when one of the evangelists in our district here came to me and said that the principal of the secondary school near his place of work, about forty miles from here, wanted me to come and teach Christianity to the upper-class students in his school. He said it must not be openly called Christianity at first on account of public opinion in the town, but it was Christianity he wanted, for the students must be made to have a real faith in something.

A teacher in a Government Indian School in Utah in writing about the Mormons and their enthusiasm for their religion says:

THEIR elementary teaching is prayer, fasting and almsgiving. Every first Sunday in the month, every man, woman and child goes without one meal and the price of that meal goes to the poor fund. This is beside the tithing.

* * *

One of the bishops from China says:

WHEN I think what field there is for doctors and teachers out in the East I am filled with wonder that our young men cannot see it and do not struggle for a chance to come.

* * *

From Nanking comes the message:

OUR new compound is now walled in and a fine gate is in process of construction, a most important item in the eyes of the Chinese, and we have had dug the foundation for our little temporary chapel which should be completed in four or five months. It is good to feel that we shall be before long on our own ground, and I am sure it will have a good effect upon the prosperity of our work here.

The Rev. E. H. Moloney, recently added to the Alaska staff, writing from Tanana says:

I AM to be given a public reception in the town tomorrow evening. The Church has been without regular services for about three years and the whole community seems glad that its doors will be open again. I hope to have the reading room open, too. I cannot understand how a place of the importance of Tanana can be without a clergyman. It seems impossible that the conditions in Alaska should be known in the States and no volunteer be forthcoming. I am grateful to feel that I am filling a real need and only regret that I did not realize conditions—the need of men—sooner.

So far I have met mostly Britishers in the field and wonder if American-born clergy are indifferent to such a crying need for men as my short stay in Alaska makes evident to me. Clergy are needed, doctors are needed. Why are they not here? What we would do without the army doctors here it is impossible to imagine. Dr. Pierson, of the post at Fort Gibbon, has been here daily since my arrival.

The women's posts seem to be more generally supplied. Are the men afraid of Alaska, or do they not know?

NEWS AND NOTES

HENRY WRIGHT DUTA, who died recently in Uganda, was the first native of that country to be baptized, one of the first lay readers licensed by Bishop Tucker in 1891, and one of the first six to be admitted to holy orders. He was expelled from Uganda in 1881 as a punishment for "reading," and when liberated went to the East Coast. He was taught in the school of the Universities' Mission at Zanzibar, and baptized there in 1882. He returned with the Rev. J. (afterward Bishop) Hannington on his first journey via German territory toward Uganda, and on Hannington being invalidated back to the coast he

went on to Uganda with the Rev. R. P. Ashe. When the great persecution arose, after the murder of Bishop Hannington in 1885, he was a marked man and was forced to keep closely in hiding. His wife was taken off to be burned with the first martyrs, but being only a woman was let off. When the persecution ceased Duta was of great help in educational work, and subsequently assisted Mr. Pilkington in translating the Scriptures into Luganda. Archdeacon Walker, who had known him for more than twenty years, says: "He was quite the leading man in Uganda. No one had a larger influence."

WITH a view to furnishing better opportunity for the students in the Catechist School to gain Sunday school teaching experience, and also in order to reach a larger number of pupils, the Rev. John W. Nichols, of Wusih, China, now holds every Sunday afternoon five separate Sunday schools; one in the chapel, one in each of the two preaching-halls, and one in each of the two schools opened by Church members, in which Christian books are taught. The main difficulty is that the West Gate preaching hall and both of the schools mentioned are in such small rooms that it is almost impossible to carry on work with the numbers that come. An attendance on the first Sunday of 165 rose to 213 on the third. In addition, there is the school for small children carried on by Miss Cheshire, and now in her absence by Mrs. Hauh, that has an attendance of twenty-five.



ON hearing that the Rev. Y. Y. Tsu, of St. John's University, had gone to the hospital in Shanghai ill with typhoid fever, the older Christians in Wusih, who were fond of him, and many of whom were brought into the Church by him, went of their own accord to the West Gate preaching hall and held a special prayer meeting to pray for his recovery. It means a good deal when the Chinese realize that the best they can do for one who is ill is to pray for him.



SHANGHAI NOTES

ON a recent visitation to the Church of Our Saviour, Shanghai, Bishop Graves confirmed seventeen persons. This is one of the self-supporting congregations of the Chinese Church. Its rector, the Rev. P. M. Tsu, through the kindness of his vestry and with Bishop Graves' approval, is taking a postgraduate course at the General Theological Seminary, New York. Six members of

the class were presented by Archdeacon Thompson, who has just completed fifty-three years of service in China, as the work of himself and his Chinese associate in St. Luke's Hospital, Rev. H. K. Waung. Bishop Graves says: "The confirmation classes this year are noticeably larger, and all seem to have been thoroughly prepared.

"In the afternoon of the same Sunday I baptized two girls from St. Mary's Hall. The parents of both girls are non-Christian, but left the girls perfectly free when they desired to become Christians. This attitude of parents is significant of what is taking place in China. We have had the same experience among the boys, and it will manifestly help to bring many more of our scholars into the Christian Church, from which they have been kept away by the influence or command of their parents.

"Every station seems to feel a new stir, which means that the work will increase and that we need the staff to handle it. So far there is not a man applying for this district. It is very necessary to have at least three clergy as soon as possible, but, of course, I do not want them unless they are the right sort. In the present state of the Chinese clergy it is impossible for a man to gain and keep their respect unless he has a good deal of character and ability. The mere fact that he is a foreigner will count for very little. Perhaps it is hardly realized at home how the standard has been gradually raised in the ranks of the Chinese clergy. I think I can say with truth that the catechists of today, who are turned out from our training school, are better equipped than were the deacons of the early years, and the intellectual and moral grade of the Chinese priests is steadily rising.

"Surely there ought to be men to whom the fact that there is abundant work to be done ought to appeal. I freely grant that we cannot promise the spectacular, but we can promise opportunity in abundance."



A PRESENT DAY-SCHOOL AT WUHU

Bishop Roots and Mr. Lund stand at the rear. Contrast this with the day-school described in the article.

CHRISTIAN LIVES IN CHINA

III. LINDEL TSEN, PRIEST

By the Reverend F. E. Lund

The Rev. F. E. Lund, after effective service in the Swedish Mission Board, took a postgraduate course at the General Seminary, New York, and returned to China, becoming our first missionary at Wuhu, where he has had a continuous and fruitful ministry of fifteen years.

I. The Ragged Schoolboy

IN one of the gloomiest huts I have ever known, and under the care of a most useless teacher, I found, on my arrival in Wuhu fourteen years ago, a little mission day-school for boys in a hopeless condition. We discovered that the teacher used to allow the boys to go out on the street and waste their time in all sorts of gambling games, while he himself withdrew into an adjoining room to his opium pipe. The only redeeming feature had been the short daily visits

from a native deacon, on which occasion the boys had to be in their seats and listen to the teaching of the Christian religion. But even this part of their training seemed void of results. It was evident that such an institution had no right to exist, hence we closed it with a conviction that it was squandering funds to no purpose.

As the boys walked away, looking doubtfully behind to see if we really meant it, the deacon expressed his approval, saying "they are all useless." He was solicitous, however, on behalf of

one, a nice-looking boy of fourteen, of small stature and with a frank and mature expression. The destitute situation in which this little boy was placed, and his earnest and intelligent manner so impressed us that we were led to call him back and offer him a home with all that the word implied, and an education free of charge, on the condition that he would endeavor to rightly use the advantages offered him. In less than five minutes the offer was accepted. The next day he was admitted into a modern boarding school, together with a number of other boys who were in a position to pay the school fee of \$50 per year. He was joined by a former classmate of the name of Hsiung, with whom he pursued his studies with good results for a number of years. Then came the Boxer war, and he was transferred to St. John's College for a year. Later on he was sent to Boone University, Wuchang.

II. *He Writes a Letter*

From the latter place he wrote me a letter six years ago which gives the key-note to his life. I was at home on furlough at the time and was just going out to make a last hopeless call in the interest of mission funds. I hastily glanced through the letter and slipped it into my pocket. The lady on whom I called listened to my story with kind sympathy, and responded with a frank confession that she had never given anything to Foreign Missions, and did not intend to do so. She said she had more than she could do at home, and why should she go all the way to China with her charity, when the need at home was so great? For all she knew we might be doing good work out there, or we might not. She had neither time nor desire to investigate, and even if she knew our needs and realized our opportunities ever so well, she would still support and help her own people first.

This statement obviated any further conversation on the subject, but the interview did not end there. Her eyes fell on the letter sticking out of my pocket

and she desired the Chinese stamp for her little niece. I handed her the letter and suggested that she might read it, to which she replied that she could not read Chinese. I told her that the letter was in English, written by a young man whom I had picked out of one of our Day Schools, and adopted, as far as his education went, on the ground that he was an orphan and without the slightest means of support. I added that I had known him for eight years and that he was soon to be ordained deacon. "Oh, then," she said, "I will read his letter."

It was a letter of condolence written to me on the death of my daughter, and it was easy to perceive that the writer's soul had been flooded with the Easter light, and inspired by a mighty hope that abolishes despair. The message from the empty tomb had thrilled through his own life, and this enabled him to pass it on to me. Then in expressing thanks for a Christmas present sent by one of the missionaries and explaining the use he would make of it, he incidentally told for the first time part of the story of his life:

"Shortly after my admission into the boarding school, Wuhu, my whole life was changed through an experience I had. I was lying awake one night thinking of my country, its gross superstitions and its need of God's word. Suddenly I seemed to hear a voice, as clearly as if a man had spoken to me in the room, saying: 'Go and seek for voluntary workers.' I at once arose and went into the next room and told Hsiung about it. He listened to me in astonishment, and as soon as he had rubbed the sleep out of his eyes, he promised to be one of these workers. Together we knelt down in prayers and gave ourselves up to the service of God. I continued to look for young men who were of the same mind with us. Rankin Rao soon joined. After our admission into Boone College, Wuchang, I found several others willing to join us, and I organized St. Peter's Society for the purpose of keeping us all together. We are now sixteen members, and we meet every Saturday, chiefly for prayers, but also to renew our consecration to the work we have to do. I have not told you or Mr. Jackson about this, because I knew it would come out itself, and now that everybody knows St. Peter's Society



ST. PETER'S SOCIETY AND ITS FOUNDER
Lindel Tsen is seated in the centre

and its purpose, I thought I would let you know in order to explain that I intend to use part of the money you sent me in buying silver crosses for all the members of my society as a badge of union, to remind them that they are soldiers of the Cross of Christ and voluntary workers in the Church of God without any consideration in regard to salaries."

The lady lifted her glasses slowly, wiped away a tear and said: "Now, Mr. Lund, I am ready to help you. I am glad you did not argue with me. I consider this letter worth forty arguments, and I know hundreds of people who would be glad to give you all the money you could use, in fact they would count it a privilege to do so, if only the knowledge of what you are doing could come to them in the simple, forceful way it has come to me now."

To my great surprise, within ten days, as a result of the reading of this letter by three ladies, the amount of \$3,200 was given to the work in Wuhu, and all our pressing needs for the time were covered.

III. *The Young Priest*

The young man who wrote the letter is now the Reverend Philip Lindel Tsen, who graduated from the Divinity School, Wuchang, a few years ago with the first class of six, under the Rev. L. B. Ridgley. Since then he has been stationed in Wuhu, and filled the position of headmaster of St. James's High School. Mr. Hsiung, referred to above, who also received an English education, has been his right-hand man, and Rankin Rao, recently advanced to the diaconate, has also returned to Wuhu. These three young men, under the leadership of the Rev. Li Yuen Moh, form a very strong force in the working staff at Wuhu. Lindel and Hsiung were offered positions in the new government last December, but they turned them down without hesitation and stuck to their original purpose, in spite of the monetary inducement. The former is an orator, advocating the Christian ministry among

young men, and as such he is always in demand by the Y. M. C. A. at its campaigns among the students; the latter is a specialist on civic and political righteousness, and is often before the public as a speaker.

The fact that these young men at Wuhu and elsewhere are rising in power, not only in the Church but also among the citizens and rulers in their respective fields, shows that they are in possession of the truth vaguely grasped after by the nation. One of the most influential men in Wuhu, the third son of the late Li Hung Chang, came to me at the outbreak of the late revolution and said: "I wish all the young men in this new movement were like your son, Lindel Tsen. The insurrection would then be a blessing to our nation, and there would be no illegal squeezes, no crimes and corruption."

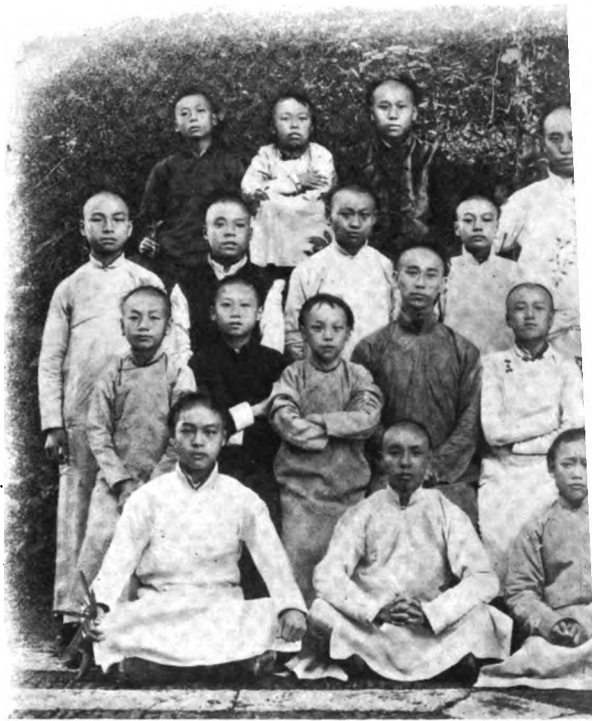
The most convincing proof, to my mind, in regard to the fitness of these young men now coming to the front for leadership in the Church of God, lies in the fact that they are willing to sacrifice themselves for their high ideals. In actual influence among the Chinese some of them are each worth a number of us. They understand their own people, their language and their trend of thought, and left in a responsible position they do not mind putting in sixteen hours a day. This is after all the only way to leadership. Lindel Tsen is only twenty-eight years of age, and for several years he has been in charge of hundreds of students, nine or ten teachers, of whom one is English, and besides has given lectures in the church and the street chapel, and attended to his own studies. He was advanced to the priesthood in February, 1912. In a letter dated May 30, 1912, he writes of his work as follows:

"Our hard struggle in keeping the school open during the recent revolution when so many advised us to close up, as most of the schools did, is now producing good results. As soon as the local excitement was over new students from all quarters began to flock to us. Most of them came from well-to-do and highly respectable families.

We were slow in refusing them admittance until the number had swelled to ninety-six in the high school and over sixty in the primary department, then we were obliged to draw the line for lack of accommodation. The school fees for the first term of the year amounted to \$2200. At this rate we ought to take in at least \$4000 per year. With all these boys to instruct and care for I was obliged to seek permission from Bishop Huntington to open the new school building at Lion Hill, though as yet it has not been furnished. We erected a temporary kitchen and brought over some of the necessaries from the old school. Ninety-six students were admitted, and now there is room for more boys to enter the primary school on the church compound. I find that all the boys are delighted with, and very proud of, the new building. The only trouble is that our teachers have no quarters on the hill; they are obliged to live in their old homes, far away from their work, which makes it hard to run the classes punctually. I am the only one living in the school, and am not even able to have my family with me. I feel very much like an ancient lord imprisoned in a castle, yet I enjoy my work better than ever and feel sure that I shall continue to enjoy it more and more as time goes on.

"The graduating class last year was composed of five Christian boys. We had the certificates ready and for the first time in the history of our school each graduate received a well-earned diploma which seemed to please the whole school. David Li and Milton Wang are now continuing their studies at Boone University. Hoyt Wang is teaching English in our newly opened preparatory school at Nanling, while Stephen Wan and John Kung are preparing themselves here to enter St. John's University, Shanghai."

These five boys are pressing forward in their studies with a view to fit themselves for work in the Church. They have much of Lindel's spirit, under whose care they have been for the last three years. Indeed they may well be added to the sixteen of St. Peter's Society, most of whom are now doing such excellent work in the Mission. One of these graduates, John Kung, was in a party of six that ran away from the school to join the revolutionaries. To their great disappointment they missed the excitement of engaging in battle; their relatives found them out and



BOYS OF THE PRESENT HIGH-SCHOOL, WUHU, A
The central figure in dark clothing is Li

brought them back to their books. But the letter they left behind on starting is of interest because it gives the key-note to the spirit of the first attacks on the Manchus. "We are going to fight for the truth," they said, "on which the Church is built: equality, justice and liberty. You have always told us to love God, to sacrifice ourselves for our country and the good of others, and to oppose corruption, slavery and crimes. Now we are going to carry out these instructions as far as we are able. We thank you for all you have done for us and beg you to excuse us."

IV. Young China's Hope

The high motive with which young China started out is not likely to stand the test except in so far as it is based on the rock of Christian truth. Education alone is not sufficient to battle against

the accumulation of which for a man instinctively weakened them suggest the when the Christian living up to it requires a made strong spiritual sense on this score further success our mission take courage like St. John and scores of of education day whose but surely a plane of life The atmosphere richest influence the young

