



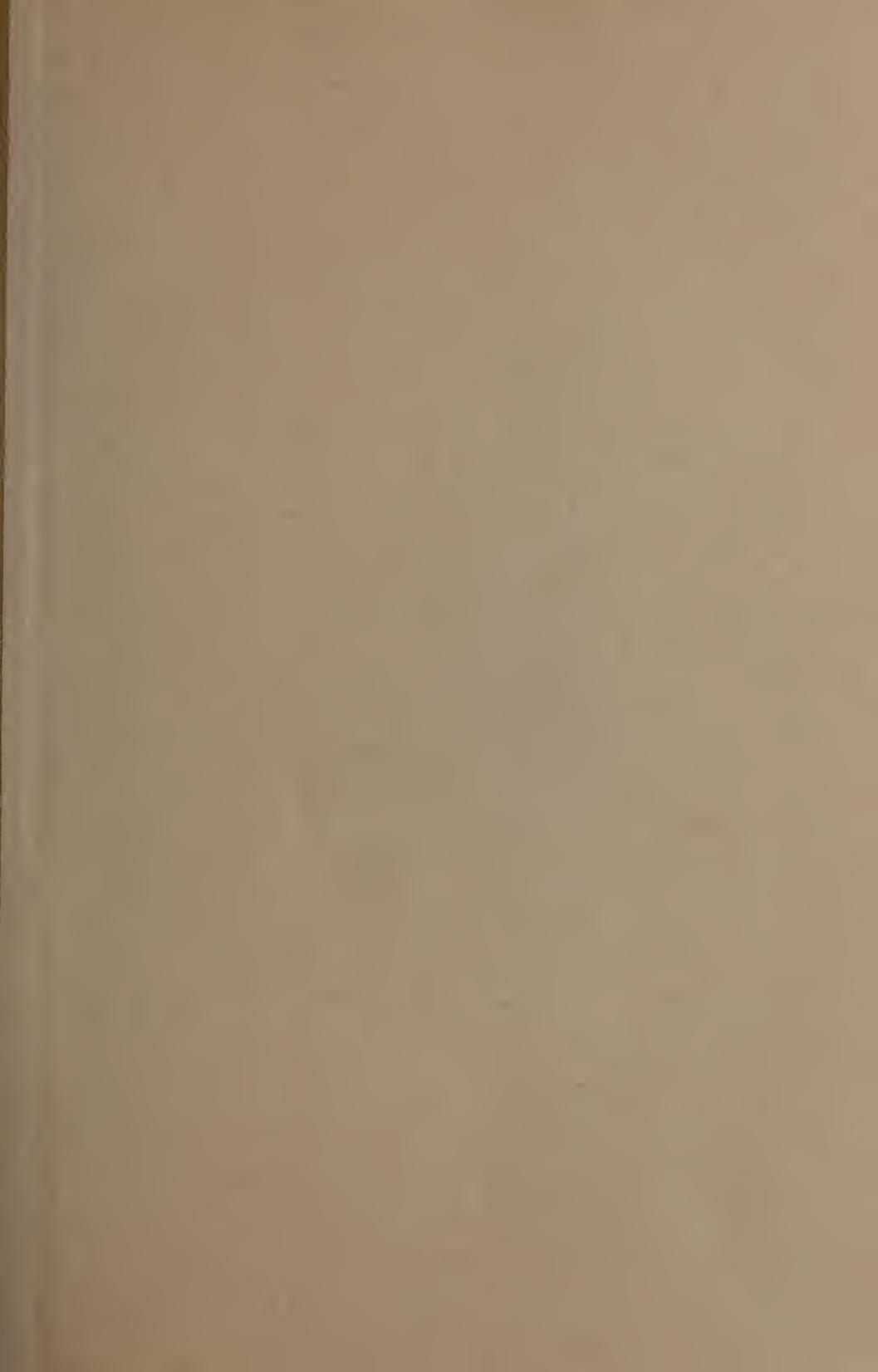
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THE RIGHT REVEREND LEIGH RICHMOND BREWER, D.D.
First Bishop of Montana

Bishop Brewer was rector of Trinity Church, Watertown, N. Y., when he was elected as Missionary Bishop of Montana, part of the original field of Bishop Tuttle. In 1904 he saw the consummation of his hopes and labors when Montana was erected into a diocese and he became its first diocesan. In 1914 the Rev. F. W. Faber, D.D., was elected as his coadjutor. Bishop Brewer died August 26, 1916, in his seventy-eighth year. He had been a conspicuous figure, both in the mission field and in the councils of the Church, and was known as "The Father of the Apportionment," because of his earnestness in urging this form of missionary finance, which he tested out in his own diocese.

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CHAS. E. BETTICHER, Managing Editor

VOL. LXXXI

October, 1916

No. 10

At the moment of going to press the treasurer's department brings the cheering news that the Board will probably go to the General Convention in St. Louis without a dollar of debt. Though we dare not speak positively, the splendid response which is being made in the closing days of the fiscal year seems to justify this expectation. *Laus Deo!*

THE PROGRESS OF THE KINGDOM

WITH the death of the Bishop of Montana there goes from the roll of the Church Militant a name which stood for all that was strong and fine and self-sacrificing—a missionary of the highest type. Utter in his simplicity, single in his motive, all-embracing in his sympathy, he seemed to partake somehow of the breadth and freshness and power of the broad prairies and lofty mountains of the state he loved. New men are undoubtedly arising for new needs, but the old type of missionary,—exemplified in the Presiding Bishop and the late Bishop of Montana,—is one to which the Church of the future will turn with singular affection and high regard.

The presence and voice of the Bishop of Montana will be greatly missed at the forthcoming General Convention. That a last message from him may go abroad to the Church, we publish in this issue a sermon which he preached on the fiftieth

anniversary of his ordination to the diaconate, and which—as was natural to him—was instinct with the missionary spirit. We would quote also the following paragraph from the *Montana Churchman* for September:

We cannot yet realize that he has gone and that his hearty greetings, his sonorous voice, and his inexhaustible energy belong now to the past—that he has passed into history. His work remains. His example, his influence, his devotion have now become our endowment.

THE Church of Christ is primarily a missionary agency. Every member of the Church is concerned with the fulfillment of this obligation. Therefore the General Convention, as the executive body of the Church, is always deeply concerned with missionary matters. They are woven into the very fabric of our Church life. It is certain, therefore,

**Missionary
Matters Before
General
Convention**

that any meeting of this body will have before it many considerations designed to forward the extension of Christ's Kingdom upon earth. This seems to be particularly the case in the forthcoming meeting in St. Louis.

And fittingly so. It would be hard to imagine a gathering held in the see city of the present Presiding Bishop which was not permeated and inspired by the missionary idea. It would certainly be the sign of a dimming vision and weakening power if the representatives of the Church could come together without giving a large proportion of their thought and prayer to this vital enterprise. Christ has promised his perpetual presence with His Church, but He has made the promise conditional upon the fulfillment of the great commission: "Go ye therefore, and teach all nations."

First, as is provided by canon, Friday, October 13, both morning and afternoon will be occupied by a joint session of the two houses, at which time the Triennial Report of the Board of Missions and organizations connected with it will be made, together with statements by the president and treasurer. Such time as remains will be given to the discussion of the report and other missionary matters. There will be missionary mass meetings on the afternoons of Sunday, October 15 and Sunday, October 22. The triennial sermon will be preached on the evening of the fifteenth by Bishop Montgomery, secretary of the Society for the Propagation of the Gospel. Additional joint sessions for information and discussion will be held on the mornings of Wednesday, October 18 and Wednesday, October 25. In addition to this, the Woman's Auxiliary will hold its triennial service on Thursday the 12th, at which time the United Offering will be presented. During the days that follow, business sessions, conferences, and study classes of the Auxiliary will be practically continuous.

Elections

Several important elections necessary to the ongoing of the work will be made by the Convention. The six-year term of the president has expired, and it will be necessary to fill that office. The treasurer also must be re-elected by each General Convention. At least three missionary bishops are to be elected to fill vacancies; one (or more) for South Dakota, in succession to the late Bishop Biller; one for Liberia, in succession to the late Bishop Ferguson, and one for Western Colorado in place of Bishop Brewster, transferred to Maine.

Further Missionary Legislation

In connection with the South Dakota election there is a memorial from that district, reinforced by the approval of the Synod of the Province of the Northwest and supported by the Board of Missions, urging that some provision be made whereby two bishops may be appointed for South Dakota. This request is based upon two facts: First, the immense burden, which because of the Indian work is beyond the capacity of a single bishop; and secondly, the unique conditions which make it desirable to retain the Indian work under the direction of the Bishop of South Dakota. Action upon this matter may bring up the question of a change in the canon concerning suffragans which will make it possible, under certain conditions, to elect a suffragan for a missionary bishop.

So far as is known there will not come before this Convention any requests for the erection of new missionary districts, unless it be the establishment of a new missionary district in Central America, by taking over and prosecuting the work of the Anglican Church there. A proposal of this sort has been made at the last two Conventions, but no action has been taken. The late Archbishop

Nuttall advocated the relinquishment of the English jurisdiction in Central America to the American Church, and many felt the force of his arguments. The matter has already been canvassed more than once in these columns.

It is to be hoped that something definite may be determined concerning episcopal supervision for our work among the Negroes. A commission on this subject has been sitting in the interim between General Conventions. Their report—or rather reports—have just been published. It is unfortunate that they could not arrive at a unanimous conclusion; but such has been the history of this matter from the beginning. Perhaps out of the varying arguments presented by the two reports the Convention may find its way to a conclusion.

Another commission, appointed by the last Convention, will make report on missionary organization and administration. This is, of course, of vital importance to the missionary enterprise. The character of the report can only in a measure be forecast. It will undoubtedly express the opinion that the General Convention should more actively assume the responsibility which rests upon it for the conduct of missionary affairs; and also that there should be some fuller co-ordination among the several federal enterprises of the Church, so that, for example, the work of missions, religious education and social service may not be regarded or promoted as entirely separate, and in some degree competitive, activities. A wise and constructive report by this commission might accomplish much for the progress of the Church's work along all lines.

These are the main features of the probable missionary programme of the Convention. Others will no doubt appear as the work goes on. There may even be some warm discussion and sharp division of opinion; but

these are not necessarily to be feared nor regretted. Out of the play of opposite minds comes wise counsel. May the Church be guided to do her Master's Will!

IN the death of the Hon. Seth Low, which took place on Sunday, September 17, the Church lost one of her distinguished laymen, and the state and city of New York a foremost citizen. Born six-

ty-six years ago in Brooklyn, Dr. Low was the inheritor of what, at that date, was considered large wealth, but he was also the inheritor of traditions even more precious, such as have in the past been the basis of the best things in our American economy. The first was the tradition of industry. Though possessed of a competent fortune, after graduating from Columbia and after the broadening influence of European travel Mr. Low took his place in his father's firm, becoming in time the head of the business. The second tradition was that of public service. He organized and became the first president of the Brooklyn Bureau of Charity. Believing that a citizen should concern himself actively with the matters of the government, he took a prominent part in municipal affairs, and was successively mayor of Brooklyn and of New York City. In 1887 the firm of which he was the head dissolved, and at the age of thirty-seven he was free to devote himself entirely to the service of the community and the state. Exemplifying in his own life a third ideal,—that "wisdom is rather to be chosen than great riches," in his fortieth year he became president of Columbia College. He found it a small institution in cramped surroundings; he left it after eleven years, enthroned on the heights of Morningside and with a rapidly extending outlook and influence.

Although retired from political or official life for several years past Dr. Low has been in frequent demand on boards, committees, chambers, of commerce and federal commissions, and has given unstinted service so far as health and time permitted.

As a Churchman Dr. Low was conspicuous and constructive, exemplifying a fourth tradition—the high claims of religion upon a man's life. Dr. Low was successively a vestryman of St. Ann's Church, Brooklyn and of St. George's Church, New York, and was a frequent representative in the diocesan conventions. He also represented Long Island in several General Conventions of the Church.

Dr. Low was deeply interested in the missionary progress of the Church. He went as a delegate to the Edinburgh Conference of 1910, and not only contributed but received great help. Returning to the United States he uttered a phrase which has been often quoted: "I went to the Edinburgh Conference thinking that Christian missions are a pious undertaking; I returned profoundly convinced that Christian missions are a world force, and just as surely to be reckoned with as are the developments of commerce." At Dr. Low's home there was always a welcome for bishops and other missionaries, and he shared with his wife an interest in their enterprises. Mrs. Low has long been connected with the Woman's Auxiliary of New York, particularly with the Niobrara League. The Low family many years ago gave the building on Boone Compound in which St. Peter's Hospital, Wuchang, began its work. It is now used for library purposes, the hospital having outgrown its original quarters. Later Dr. Low personally started the building fund of Boone University Library, the first circulating library in China.

Altogether it was a remarkable life that came to an end in the death of

Seth Low—a life animated by our highest American ideals and dominated by a sense of responsibility, and sonship in the Kingdom of God.

WE have received a postal card signed "A Constant Reader," which contains the following question:

**A Word
About
Ourselves**

"Would it not be better to have a plainer cover for THE SPIRIT OF MISSIONS, and give the money so saved to the support of the missions?" Being ignorant of the personality of the writer we wish in this way to reassure our constant reader, first thanking her for her interest and her suggestion. We are glad that our covers impress our readers as elaborate and expensive, but as a matter of fact they are not so. The cost of providing them is very small, scarcely more than would be the expense of setting up the type for a plainer form of cover.

While we are on the subject it may not be amiss to inform our readers that THE SPIRIT OF MISSIONS has just closed its books for the year, and in spite of the difficulties of the rather trying period and the change in our business management which has taken place, we are reporting the best record which the magazine has yet made, the net receipts being more than \$1,000 in advance of those of last year. This means that THE SPIRIT OF MISSIONS is self-supporting, and has returned to the Board some portion of the amount which it has paid for the copies sent to the clergy. We wish to thank all our good friends—and they are many—for the substantial aid they have given us, and beg to assure them that we shall try to make the magazine so interesting and attractive that we shall deserve their heartiest co-operation in the time to come.

THIS heading reminds us of the famous one on "Snakes in Iceland," which was followed by a chapter embraced in one

**Our Hospital
in Wuchang**

sentence: "There are no snakes in Iceland." In one sense there is no hospital in Wuchang; and that is why, in justice to the splendid workers who are giving their lives there, trying to carry on medical missions without tools, Bishop Roots is laying the situation before the Church and urging an aggressive effort to supply this crying need. When one hears of competent and experienced doctors and graduate nurses of American hospitals working in buildings which in the United States would not be thought fit to shelter a valuable horse—when we are told how the bed in which a patient was lying during a critical dressing sunk through the rotten floor; or how hallways and wards are dotted with utensils to catch the drip from a leaky roof, we must certainly admit that something ought to be done, and must grow a little ashamed that we have so long permitted such a state of affairs to continue.

There is no more urgent need in our mission field than that of the Wuchang hospital, and nowhere have workers more entirely proved their right to our aid and support. The home Church is neither impervious nor apathetic, but only uninformed. When once a need is realized it is all but met. The story of the Church General Hospital as it appears on the

pages that follow, will, we hope, help in bringing to those who read it this much needed realization.

BELOW is the beautiful cross which has just been erected in Woodlawn cemetery, Sioux Falls, S. D., to mark the grave of the late Bishop Biller. The inscription is simple and touching; his name and title, the dates of birth and death, and the verse from the Psalm: "He asked life of Thee, and Thou gavest him a long life, even for ever and ever."



THE DEATH OF BISHOP FERGUSON

OUR last issue contained a picture of the late Bishop of Liberia together with the statement of the fact of his death, which at that time was the only information avail-

able. The cable which contained the news reached us August 3. Now have come to hand, by the slower processes of the mail, the fuller facts concerning this sad event.

The Death of Bishop Ferguson

It is inspiring to know that the late Bishop of Liberia literally died at his task. The Rev. Mr. Cassell, the bishop's brother-in-law, writing under date of August 5, says:

"Bishop Ferguson died very suddenly, as we informed you through cable, Wednesday the 2nd inst., at 11 p. m. It was a case, I understand, of paralysis of the heart. The bishop was sitting at his desk writing to workers in the field (just finishing a letter to Rev. James S. Smith of Grand Bassa). He came hastily to his office door and called Mrs. Ferguson, who with her granddaughters went to him as quickly as possible. On endeavoring to return to his office, aided by them, he sank, giving away in their arms, and expired, only having been heard to utter the word 'dear.' The doctor was summoned and I hastened there, but arriving, the bishop—a living force in Church and State only a few moments before—was cold in death.

"His funeral obsequies took place yesterday and a more representative funeral I have never witnessed. The President and Cabinet of the Republic were out, and official representatives of the governments near this State. The Government ordered a large military escort. The flags of Government officials, foreign representatives, and citizens generally, were at half-mast Thursday and Friday, and the bells of all the churches of the city were tolled at the death and the funeral.

"A great man and prince has fallen in Liberia!"

The sense of bereavement felt throughout the republic is a fitting tribute to the character and influence of the late bishop. It is significant that a week before his death, on July 26—which is a Liberian national day—at

the request of the president of the republic, Bishop Ferguson had appeared as orator of the day. In making this request the president said:

"In view of your past assistance to me ever since my incumbency, and of the respect the people of Liberia have for you, as well as the weight your words or expressions will have to Liberia at home and abroad, I am writing to ask you to please deliver for us a national discourse on the twenty-sixth day of July. We will have it printed. The Secretary of State will place at your disposal anything in the State Department you may need, and I am at your command or disposal for anything you may require from me."

Among other tributes to the late bishop, which have reached us is one from a business firm in Liverpool with which he had large dealings. The representative of the firm says:

"We hear with extreme regret of the decease of the Right Rev. Bishop S. D. Ferguson, of Liberia. We have had personal relations with the bishop for a great number of years, and his loss leaves a void in our life, and we feel certain that in Liberia his loss will be felt extremely. His delightful personality appealed to everyone whom he knew here, and of his great energy and undoubted ability in the work of his Church we can speak from a business capacity."

So comes to its completion an effective and consecrated life, passed in a distant and trying field. As the years go on the Church will increasingly appreciate the services which have been rendered her by this man who served his own race as her representative in Liberia.

THE SANCTUARY OF MISSIONS

NOW God be praised that even yet His promise doth not fail!
The gates of hell can never more against His Church prevail:
When human ties are slackened, and earthly Kingdoms rock,
And thrones and sceptres crumble like potsherds in the shock:
There's that, unearthly, tho' on earth, that ne'er shall be o'erthrown.
Laud to the King of Martyrs for the Victory of His own!

—John Mason Neale.



THANKSGIVINGS

WE thank Thee—
For the good examples of Thy servants, Samuel David Ferguson and Leigh Richmond Brewer, bishops and missionaries in Thy Church. (Pages 669 and 685.)

Grant them, O Lord, eternal rest, and let light perpetual shine upon them!

For the splendid self-sacrifice of our doctors and nurses in the mission field. (Pages 675 and 678.)

Thou who didst heal the sick, bless and support those who heal in Thy Name!

For the devoted service of our Indian clergy among the Dakotahs, and for the example of faithfulness which they have set to their own people. (Page 702.)

Thou who art our Prophet and Priest, touch the lips of the nations, that men of all races may proclaim Thy truth!

For the thousands in the Church who have laid a day's income upon the altar as a special gift for the extension of Thy Kingdom.

O God of the endless years, make my little day fruitful for Thee!



INTERCESSIONS

WE pray Thee—
To strengthen and encourage our missionaries in Mexico. (Page 692.)

Thou whose strength is made perfect in weakness, fill our weakness with Thy strength!

For the upbuilding of our institutions in China. (Pages 673 and 684.)

"Except the Lord build the house, their labor is but lost that build it."

For the spiritually destitute of our own land. (Pages 699 and 705.)

To those hearts which yearn for Thee, yet know Thee not, teach us, O Lord, to bear Thy message.

That the General Convention of Thy Church may be imbued with wisdom and understanding, and inspired with love and zeal. (Page 665.)

Oh, make Thy Church, dear Saviour, A lamp of purest gold, To bear before the nations Thy true light, as of old.

To guide with Thy Spirit the choice of new leaders for the missions of Thy Church. (Page 666.)

"Thou, Lord, who knowest the hearts of all men, show whom thou hast chosen!"

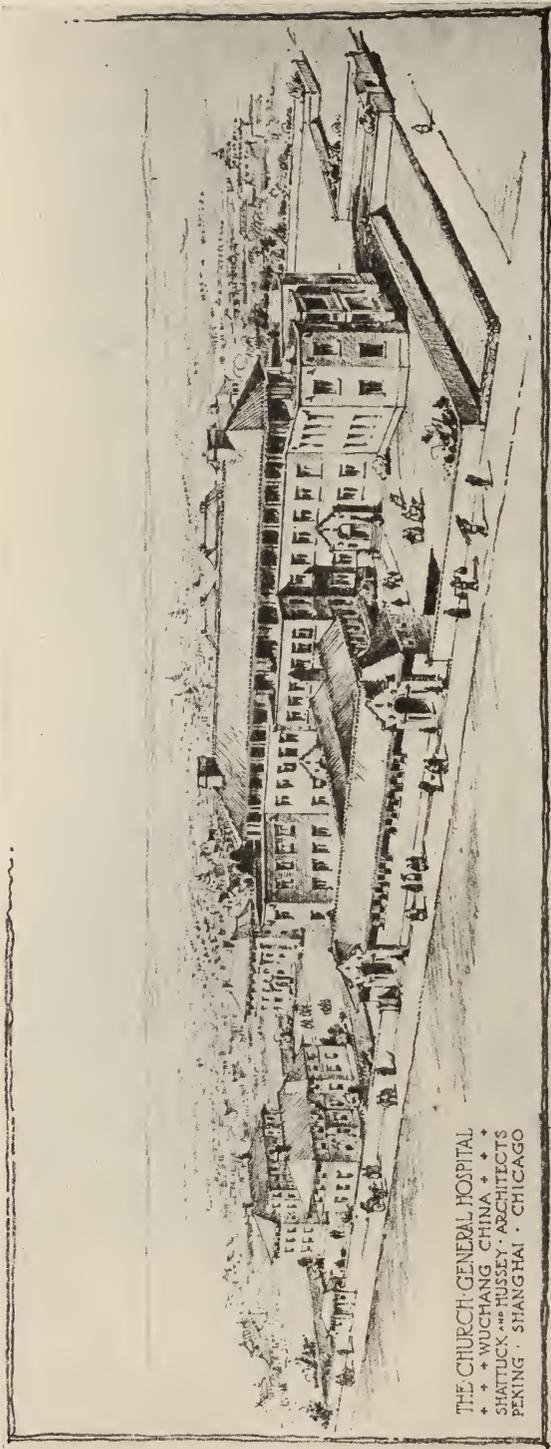


PRAYER

For the General Convention

Set forth by Bishop Tuttle

O GOD, Holy Ghost, Sanctifier of the faithful, Who didst preside in the council of the blessed Apostles, we pray Thee to visit with Thy love and favor The Council of Thy Church, our General Convention, summoned to meet this year in Thy name and presence. Help us to prepare and make ready for its assembling wisely and well; those who are to gather and serve in it inspire with Thy grace and guidance. Teach them whither they are to go and what they are to do and what measures they are to take for Thy glory and the spread of Thy Kingdom upon earth and the good of redeemed souls. Enlighten our minds more and more with the light of the everlasting Gospel; graft in our hearts a love of the truth; inflame our wills with zeal for Thy Holy Church; and pour out Thine own breath of hallowing might upon us and upon all people, we beseech Thee, O Blessed Spirit, Whom with the Father and the Son together we worship and glorify as one God, world without end. Amen.



THE CHURCH GENERAL HOSPITAL
 * * * WUCHANG, CHINA * * *
 SHATTLUCK AND RUSSEY, ARCHITECTS
 PEKING · SHANGHAI · CHICAGO

THE above group of buildings represents the proposed Church General Hospital, the plans for which are more fully explained in the article which follows. The frontage is approximately 400 feet; the extreme depth of the property is 500 feet. The two gates, one for men and the other for women, open upon waiting-rooms, and the one-story unit furnishing the entrance to the hospital will house the out-patient department.

The hospital proper is in two stories and has an extreme length of 220 feet; to this is added an open roof garden and a covered unit intended specially for use as a tuberculosis department. The residences for physicians and nurses show at the left. Still others are indicated in the rear, over the roof of the main building. The total cost of the plant, including land, is expected to be \$160,000.



THE PRESENT CHURCH GENERAL HOSPITAL, MEN'S DEPARTMENT

This faces west; the new buildings will face south. From the position in which the picture is taken one would be looking toward the rear of the new buildings. They lie upon and beyond the site of this present building. The sky-line beyond is Serpent Hill, from the crest of which the guns of the revolutionaries drove away the Viceroy on the night of October 10, 1911. The open space in the foreground marked by the bit of statuary we do not own.

THE HOUSE THAT NOBODY BUILT

By the Rt. Rev. Logan H. Roots, D.D.

THIS title is a true description of one great medical work in Central China. It is being carried on, literally, in a house that nobody built! Congeries of Chinese buildings, grading from bad to worse, sheds patched with mats, basement bedrooms and other intolerable conditions, surround some of the most devoted workers which the Church has sent forth, and hamper and mar the efficiency of their work.

The fact that all this is an outcome and result of missionary success, makes the situation the more deplorable. Because our snug little hospital work known as the Elizabeth Bunn Memorial, and our work for men known as St. Peter's Hospital, were successively crowded out of the compound by the rapid growth of Boone

University, and were at the same time beckoned by the opportunity for larger work in a more needy part of the city, a situation which can no longer be endured has arisen.

In the early days of missions it was necessary to do medical work in a very primitive way. Small, unsanitary native buildings were usually all that could be secured, and one doctor, with almost no equipment, had to contrive somehow to treat several times as many patients as he could possibly take adequate care of. It was deadening to his scientific training, exhausting to his health, and not infrequently withering to his spiritual life. Yet many medical missionaries, under these almost insuperable difficulties, showed such consecration that they opened for Christianity doors other-

wise completely barred. For such men and women, and the wonderful work they did under such circumstances, there can be only unbounded admiration.

But times have changed in China. Educational agencies have been at work here for many years, and some at least of the Chinese are beginning to look for more than merely consecrated service on the part of the doctor. They desire also the advantages brought to Western lands by the modern advances in science. Such services cannot be adequately rendered, even by the most devoted doctor, if he or she is attempting to do the work of three or four persons, in the most inconvenient and not altogether sanitary quarters, with less equipment than many an American hospital boasted thirty or forty years ago.

The Opportunity

Wuchang is at the heart of Central China. It is one of ancient China's ancient cities, and is now the political and educational center for some fifty million people. Hankow and Han-yang are practically a part of Wuchang, and the three cities grow steadily in commercial and industrial, as well as in political and educational importance. These conditions, together with the fact that the few who lead and rule congregate in such a capital and actually dominate the communities from which they come, make Wuchang an ideal situation for an institution which has the comprehensive aim of a modern Christian hospital in China.

That aim, which has become increasingly clear as our experience has extended, is threefold: (1) to relieve suffering, (2) to afford a model which the Chinese may safely imitate, and (3) to become, in time, a means by which Chinese Christians may make their own contribution to the healing and sanitation of their great land.

The story of how our hospital work

in Wuchang has reached its present position of great opportunity is a long one, full of the devotion of medical missionaries—doctors and nurses, men and women from America,—their patience and skill in overcoming prejudice and superstition, and the co-operation of all branches of the Mission in training Chinese doctors and nurses. Romance and heroism abound in that story. Suffice it to say here that immense difficulties have been overcome, so that now we have a site of about three acres, in the very best part of Wuchang (the last purchase completed only in April of this year), and a staff of foreign and Chinese workers of whom the Church may well be proud. We need more workers, of course. We shall doubtless need more land also in the future. But the present staff and the present site call first of all for a hospital, dispensary, nurses' homes, and dwellings for the staff, to replace the makeshifts with which we have had to be satisfied for the past eight years.

Two remarks should be made at this point—first in acknowledgment and explanation to the generous friends who have given towards the \$30,000 asked four years ago for our Wuchang Hospital. The \$15,000 then asked for the Women's Department has been almost all contributed, and considerable amounts have also been given towards a similar sum for the Men's Department.

Why do we not confine ourselves to the plans we had when these sums were solicited? The answer is that the situation has developed so that our plans of four years ago are now quite inadequate. This inadequacy may have been due to lack of faith on our part. At any rate the incalculable element involved in the situation was not correctly estimated, for on the one hand we have actually purchased a site which four years ago we could hardly have dreamed of securing; and on the other hand both the Board of Missions

in New York and the missionaries in China have reached a point of expectancy regarding the will of the Church in America to support our medical work, which has made it impossible not to formulate larger plans than those with which we began. The Board reached this position ahead of the missionaries, and great was the disappointment of the staff in China when last year the Board halted the building of the Women's Department, for which plans had been drawn and the contract was about to be let. This disappointment was greatly tempered, however, when it became plain that the delay might mean larger plans and altogether more adequate equipment. We now confidently hope that the new and larger plans will commend themselves to our Church people, and secure prompt support.

In the second place, a word should be said about the relations of this hos-

pital to the plans of the China Medical Board of the Rockefeller Foundation. Why should the Church be pushing such a plan as this for a hospital when the China Medical Board is putting so much money into modern medical work in China? The answer is that the China Medical Board's work, while definitely intending to co-operate with the regular medical missionary work, does not relieve the missions of burdens they have hitherto carried for hospital work. It intends to help them mainly by taking over the chief burden of medical education and supplying a larger staff of both Chinese and foreign workers to do, with fewer handicaps, the work they have all along been trying to do. And the very excellence of the medical standards which will thus be reached by the Chinese will both require and make possible far more efficient hospital work, such as our plans contemplate.

WHAT IS—AND WHAT SHOULD BE

By Mary Latimer James, M.D.

WILL not the American Church rise to the occasion and plant in this important city of Central China a modern, well-equipped hospital and nurses' training school? We ask not merely for the gold necessary to put up airy, sanitary, convenient buildings, with modern equipment, but also for the finest Christian doctors and nurses to labor to build up this institution. Only the best are good enough. Such a statement makes us feel the imperfection in ourselves whom you have already delegated to this work. But will you not send us new recruits to make up what we lack in spirituality and skill? The incessant grind of work has left us too little time for spiritual refreshment as well as too scanty opportunities for medical study. That octopus, the Chinese

language, eats up the otherwise unoccupied moments of those of us who were thrust into full-time medical work from the day of our arrival. May not workers be sent to us in such numbers and sufficiently soon to make it



TUBERCULOUS CHILD ON STRETCHER
"Ten a. m. and all the kiddies are carried out into the court for the rest of the day"

possible for each to have at least one year to study the Chinese language before launching out upon the absorbing work of a hospital? If workers still cannot be sent out until our furloughs are overdue or our health broken, they will be forced to repeat the old story. The Women's Department of the hospital alone urgently needs one more woman doctor and two more nurses this year, and another doctor and nurse within the next three or four years.

Now will you bear with me while I tell you a few of the mechanical difficulties under which we now work in the present Women's Hospital? In our operating room beautiful yellow fungus springs from our floor over night, and green mold is like the poor—always with us. Our sterile goods must be frequently sunned and re-sterilized, else mildew will invade even these sacred precincts. Wuchang is proverbially damp, and our low native buildings, with floor beams laid right on the ground, greatly accentuate this natural difficulty. Our rotting floors not infrequently let a nurse or bed through to the earth rather unexpectedly, at most inopportune moments.

Moreover, our quarters ramble in such a way as absolutely to defy heating, even in the bleakest weather. Chil-

blains on hands as well as feet are the natural accompaniment of winter, for both Chinese and foreign workers. Frequently I attempt to pull a tooth or perform some other slight surgical feat with hands so numb and swollen that I can hardly grasp my instrument. Winter before last it was so cold that the bichloride solution for hand disinfection froze over and over again through the day.

We are forced to cook in a dark, shed-like structure, wedged into the angle of a building, and I am not infrequently put to it to cheer up the cook and provide warm food for patients and nurses, when snow swirls around his neck, or heavy rains wash away not merely his fire, but also his primitive brick stove. Our "laundry" is similarly convenient! The drying-room is conspicuous by its absence.

Our Chinese nurses live in low, damp rooms which make it very difficult for us to keep them in good health. Yet the training of nurses is one of the most important features of medical work in China today. Our own quarters are so damp and breathless that we have not dared to risk spending another summer in them. Hence, to our deep regret, the Women's Hospital is closed this summer as it has had to be closed almost every summer in its long history. Last year

we kept it open, but at too great expense to the health of ourselves and our Chinese nurses. May the summer of 1917 find us in a sanitary building, and with such a staff that the question of closing need not even be discussed!

To turn now from our needs to what we really have, let me tell you



"Yes, we are nurses! Not fat, but padded! No furnace!"



The little girl in center, Pao Chu, is the waif adopted by Dr. James

doctrines of the Church. Anyone who will teaches them hymns. In these they fairly exult. Should you visit our children's wards you would probably find yourself compelled to stand and listen to all the verses of "There's a Friend for Little Children," "Oh, Come, All Ye Faithful," or some other of their favorite hymns.

But not all our children are cripples. Many come in with acute diseases, and these, too, soon respond to the spirit of cheer in the wards. Last year a little four-year-old, covered with sores and exhausted by a raging fever, tottered into our gate, all alone. She was only a girl, and the family had too many of these already. They cared only just enough for her to direct her to our doors. Touched by her sweet plaintiveness I decided to keep the little tot as my own child. Now she is clean and well, and a regular sun-beam in our wards. Her name in Pao Chü (Precious Jewel). Though she must live at the hospital until old enough to go to St. Hilda's School, she is by no means in our way. She is taught to think of the little cripples and to pick up their toys for them. Not infrequently I detail her to console and amuse some homesick new-comer.

about the sunny children that crowd three rooms of our primitive hospital. Many of them are little cripples with tubercular bone disease, who must spend long, long months, or sometimes years, lying flat on their backs, with weights attached to their legs. We have had Bradford frames (a sort of canvass stretcher with iron rims) made for them here in China, and every good day we carry them out into the little courtyard in the center of the hospital. The nurses have learned to give them such care as one might be proud of even in America.

I have never seen a happier set of children than our little cripples. They are fond of the nurses, always ready to respond to our advances or to those of visitors, and eager to learn anything and everything. The Biblewoman gives them regular instruction in reading their own language, and also teaches them Bible stories and the simpler



DR. JAMES HOLDING A CLINIC

"Toward the end of a long day we don't always smile like this"

Our adult patients also are not without their appealing side. Just a week ago Father Wood baptized a poor old woman with cancer. When she came to us first, about a year ago, her disease was far beyond hope of cure, but we were able to relieve her a little. Since then, whenever her condition has become intolerable, she has returned. In these brief sojourns in the hospital she has learned to know Christ. Another patient, a woman on whom I performed a radical operation for advanced tumor of the breast, showed a wonderful change of disposition while in our wards. At first she was one of the most disagreeable persons I have ever had. Gradually, however, she developed into a most attractive little woman. She and her daughter have both promised to attend St. Michael's Church, and I hope they may enter the regular preparation class this autumn.

Our surgical cases seem more inclined to listen to the Gospel than our medical patients, probably because the help we can give is more spectacular. I frequently think of the bright, smiling face of a Mrs. Chü from whom I

removed an enormous abdominal tumor about eighteen months ago. In the impressionable period before and after the operation Miss Byerly spoke to her often of the love of Christ. Gradually faith was kindled in her, and last winter she was baptized. I might tell, too, of a woman with tuberculosis who came to us too late for bodily cure, but in time to receive from our Lord the comfort of that faith which can alone save the soul.

Hospital work is interesting, and wonderfully inspiring in the possibilities it gives to present the Gospel to those in an impressionable condition and with an abundance of leisure to listen. But if the conditions of work are so trying that all our best energies are used up with the routine professional work and the petty details of unfit kitchen, laundry, etc., can we give our best spiritually to these people? And must we pursue antiquated medical methods in unsanitary quarters while the march of progress passes us by? Will not the Church answer this question now by supplying not only the necessary gold but also consecrated, thoroughly-trained workers?

OUR "CURE-HALL," FOR MEN

By Eliza L. Roots

THE above is the nearest literal translation which can be made of the Chinese term for hospital. When sick folk come to seek the foreign dispenser of health—whom they have heard of as the organizer and president of the Chinese Red Cross Society—they find him in what is known as the Men's Department of the Church General Hospital.

Its situation is truly an ideal one for the purpose. It is within easy reach of the residential section of the city, yet not far from its busiest business portion. It is close also to one

the military camps and to the government offices, while on that side of the city also are the mint and several factories, all of which the hospital has been able to serve, even with its present inferior plant and equipment.

The buildings found on the site when it was bought had been the home of a rich Manchu, and outwardly have hardly been altered since then, because to do anything worth while would have cost a great deal, and we were always hoping for a new hospital. The entrance is quite imposing, as you see it from the gate, looking up the long

walk, flower-bordered, with an exercise ground for the men nurses on one side and a tennis court for the foreign staff on the other. Its two wings have rooms which house dispensary on one side and a chapel on the other.

On any dispensary day prospective patients are seen scattered all the way from the gate to the waiting-room door and crowded inside as well. Between two and three hundred are treated every week, and always by a foreign doctor, and with supervision of a foreign nurse. This care might be thought a *sine qua non*, but until we secured our increase of staff—the second doctor from America (Dr Wassell), Dr. Char, a Honolulu Chinese, and two American nurses—this was not found possible; and is not found possible in many hospitals in China to this day. The reason is plain. Formerly the hospital "rounds," all operations, keeping the hospital books, instruction of nurses, private calls and care of a second dispensary on the other side of the hill, besides care of the students of Boone University, of the members of the Wuchang foreign mission staff, attendance on committee meetings, etc., all fell upon the shoulders of one man. And the work has grown.

Readers of THE SPIRIT OF MISSIONS will remember the remarkable work done by Dr. MacWillie during the revolution as organizer and president of the Red Cross Association. This timely public service gained great prestige for our hospital, and its opportunities for service doubled from that moment. They could not all be accepted while only one man held the fort. But at last help came, and many good things followed the coming, first of nurse, then of doctor. The ignorant, "sloppy," half-coolie, half-orderly of the olden times is now a figure of the past. The nurses now are boys of some education to begin with, and under the instruction of the foreign staff they are prepared to try for the certifi-

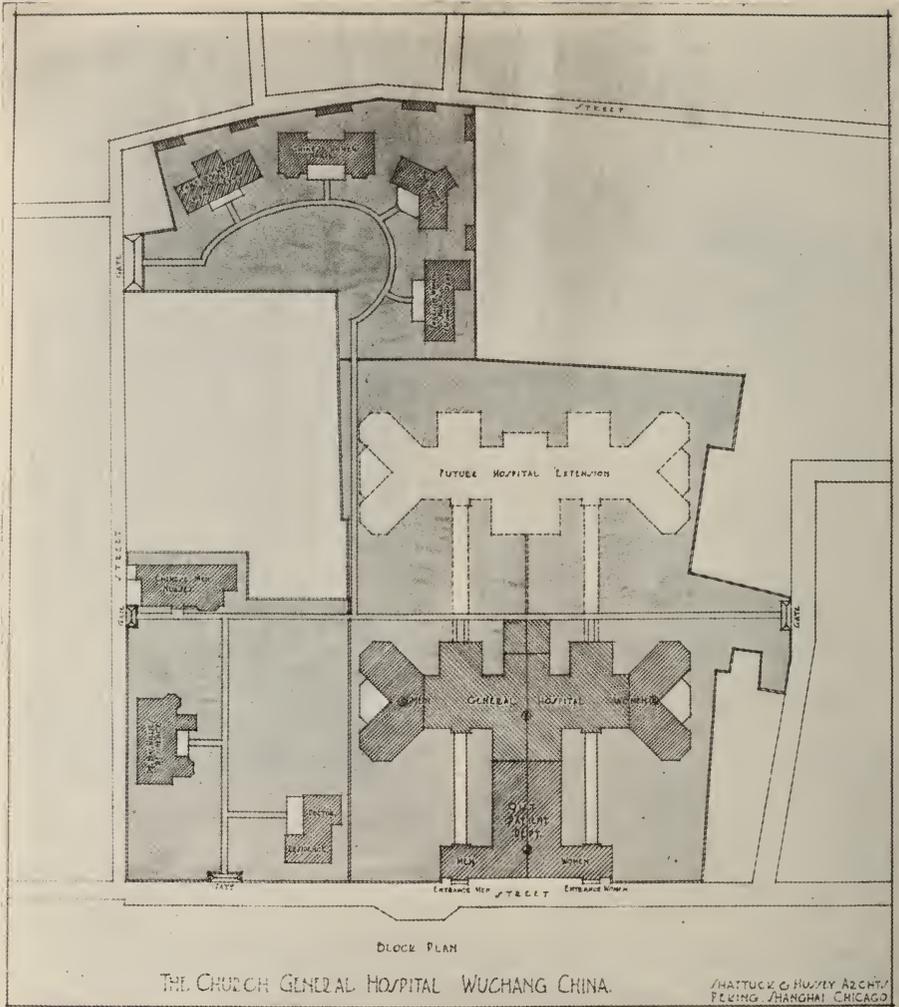


DR. MACWILLIE AND ADMIRAL SAH

cate offered either men or women nurses by the Central China Medical Society. One of the Wuchang clergy acts as hospital chaplain, and under him many of these nurses have been prepared for baptism and confirmation, and in the tiny chapel services are held which are a help and comfort to nurses and patients alike.

Beyond this pavilion is the main building, — rectangular, two-storied, high-ceilinged, entirely unheated and guiltless of plumbing.* This building is "semi-foreign" in plan and construction. That is to say, it has a broad hall running from front to back instead of rooms built around a central court; floors are of wood, windows

* Heating and plumbing the entire new hospital plant will cost about \$11,000. Will you not help to keep nurses' and patients' feet and hands warm in 1917, even though they must be covered with chilblains this one winter more?



The property is 400 feet wide and 500 feet deep. The extreme length of the main hospital building is 220 feet

and doors are built and set in foreign fashion and the second-story is not a mere loft, but high like the first. Down-stairs, first come the administration rooms—doctor's offices, laboratories, etc., and behind them two large wards, arranged much as all wards are arranged. The laboratory has done more work of late than ever before. Over 2,000 microscopical examinations have been made in the past nine months. Here, as elsewhere, appara-

tus and furniture are crude and inconvenient, and, says Dr. MacWillie, in his annual report, "the department is much behind what it ought to be." The plans for the new hospital, one is glad to note, show careful provision for its development.*

Up-stairs more wards, private rooms and the operating-room. It is

*The two new laboratories can be built and equipped at a cost of about \$1,400. What person, who believes in modern bacteriological research, will give this sum in whole or in part?

not difficult to imagine that our foreign nurses, trained in immaculate wards with every convenience at their command, have many dark moments as they struggle to keep cases "clean" in a place designed and finished by a Chinese carpenter and lived in for years by a Chinese family. In these wards 1,221 patients have been cared for this past year. The operating-room, in the rear and with a north light, has witnessed 390 operations under general anaesthesia. The difficult operations which constantly present themselves in China must in our present hospital be performed under conditions which are a terror to doctor and nurse. And yet \$4,000 would provide an operating-room which would be nearly perfect and entirely satisfactory.

This is only a glimpse, and of the Men's Department alone, and without the detail which might make these spaces live with hoping, fearing, suffering, grateful human beings.

What is it which for the first time gives enthusiasm to us who look on at the work which is being done here, and puts hope into the hearts of those who have summered and wintered in these crude surroundings? The splendid site for the United Hospitals is now ours and all but paid for. Plans

which satisfy the two superintendents, the bishop and the board have been drawn up and provide for a hospital complete and up-to-date in every respect. It will accommodate only 150 beds, but other wings can be added to the original if desired, and these 150 persons, besides the hundreds of dispensary patients who pass through the hands of our staff, will have as good treatment as can be secured anywhere in China. The staff itself will have a good chance then of keeping their health (which they do not do now), and, moreover, men and women of high ideals will not have to shrink from offering themselves to help suffering China in her need. The Lord who gave His own best—everything that He was—demands of His Church its best. At present we are inviting Chinese men and women, rich and poor alike, within hospital walls which we would not think fit to house our motor cars or shelter our high-priced machinery. To do this is to discredit our Christianity in the eyes of those Chinese—now not a few—who have seen what sort of hospitals we demand for ourselves in America, and who are quite able to draw their own conclusions.

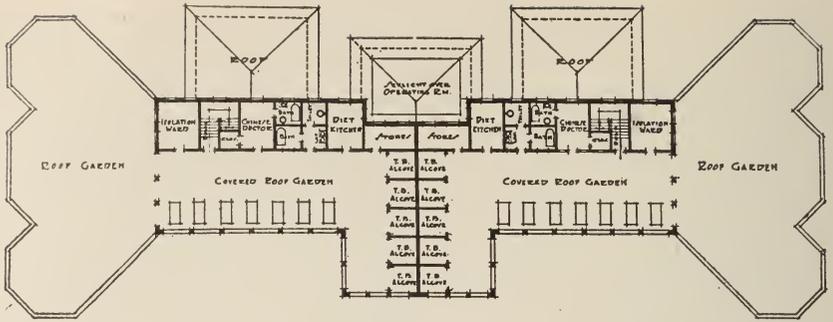
WHAT CERTAIN SUMS WILL DO

BUILDING:

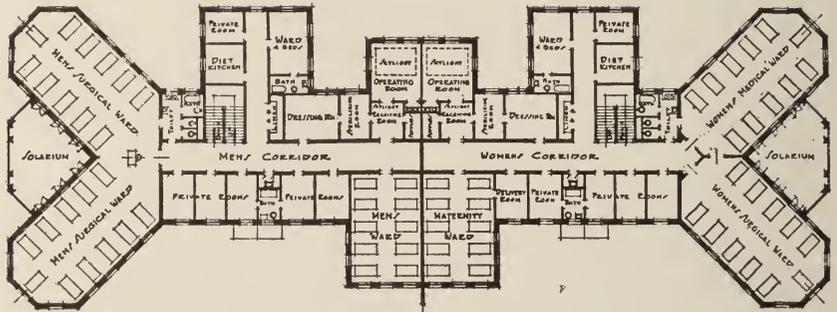
First Section (center portion main hospital, fireproof).....	\$29,000.00
Ward Wings (men and women), fireproof (each \$8,500).....	17,000.00
Heating, plumbing and electric wiring.....	11,000.00
Out Patient Building (for both men and women, fireproof).....	10,000.00
Home for Foreign Nurses (men's or women's departments).....	6,000.00
Home for Chinese Nurses (men's or women's departments).....	5,000.00
House for Doctor, men's department (or for two women doctors); or, Men's Medical Ward (20 beds); or, Men's Surgical Ward (20 beds); or, Children's Ward (20 beds); each.....	4,000.00
Women's Medical or Surgical Wards (10 beds) each.....	2,000.00
Chapel.....	1,500.00
Maternity Ward.....	960.00
Men's or Women's Eye Wards, each.....	750.00
Laboratory (unfurnished, men's or women's department).....	200.00

EQUIPMENT:

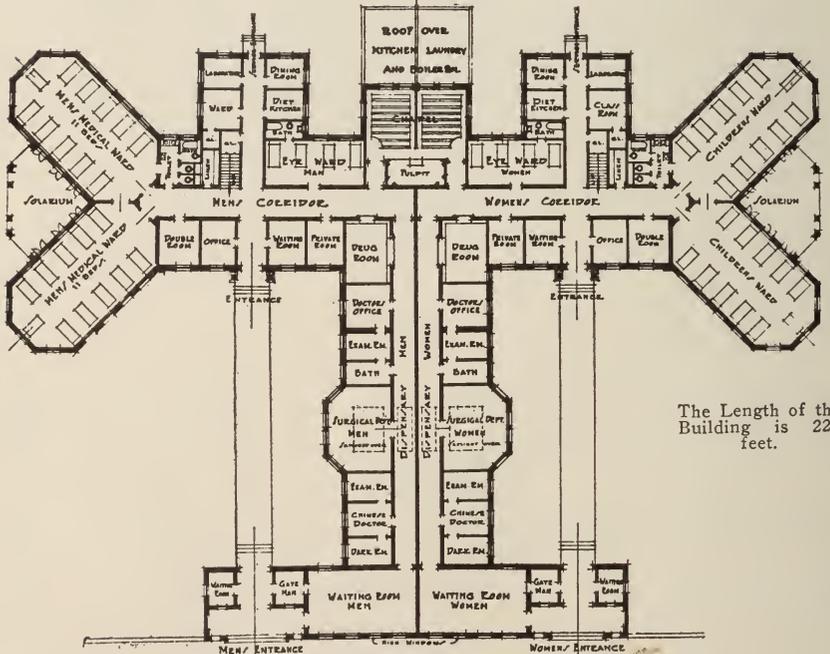
Instruments of all kinds.....	4,000.00
Laboratory Equipment (including microscopes).....	1,000.00
Furniture for Chinese Nurses' Houses.....	1,000.00
Furnaces, etc., for Chinese Nurses' Houses.....	1,000.00
Chapel Furniture (Altar, \$75; Font, \$25; Lectern, \$15; Stalls and Desk, \$35).....	210.00
Clothing for Convalescents.....	200.00
Surgical "Linen": Sheets, \$50; Towels, \$50; Gowns, etc., \$40.....	140.00
One Bed (150 needed).....	12.00
One Bedside Table (150 needed).....	4.00
One Blanket (450 needed).....	1.00
One Sheet (900 needed).....	.70



THIRD FLOOR PLAN.



SECOND FLOOR PLAN



The Length of the Building is 220 feet.

THREE FLOOR PLANS OF THE HOSPITAL

WHAT WILL YOU DO ABOUT IT?

THE Church General Hospital surely deserves the careful attention and the sympathetic interest of the Church. That it will also receive the material aid which it needs to make its work efficient—particularly the financial help called for by our enlarged plans—cannot be doubted.

These plans as they stand contemplate an expenditure of \$160,000. Part of this sum, however, has already been given, and our plans can hardly seem extravagant when we remember four things: (a) the large amounts already contributed by the Chinese themselves; (b) the generous gifts already made in America; (c) the extent of the land and buildings and equipment with which they will provide our hospital work; and (d) that this is for the only medical work belonging to the district of Hankow.

The most important contribution from the Chinese came in recognition of the part taken by the Mission—es-

pecially by Dr. MacWillie, Dr. Glenton and Miss Higgins—in the Red Cross work at the time of the revolution. General Li Yuan-hung, now President of the Chinese Republic, gave \$2,000 towards the purchase of the site. Other gifts and hospital fees from the Chinese added \$3,000 more for this same purpose; and the doctor's dwelling (our only permanent building, costing about \$4,000), was entirely the gift of one Chinese gentleman.

From America the following sums have already been given: Towards the site, \$12,000; towards the new Hospital, \$18,000; and \$5,000 which will entirely provide for the Chinese (men) Nurses' Home connected with the Men's Department. The total thus far contributed is thus \$44,000, of which \$9,000 has come from the Chinese. The chief items in the new plans are as follows:

Site, already purchased (three acres) (towards this \$17,000 has already been raised).....	\$30,000.00
Hospital (fireproof) both Men's and Women's Departments (towards this \$18,000 has already been raised)	75,000.00
Dwellings and Nurses' Homes (seven buildings) (towards this, \$9,000 has already been raised)	35,000.00
Equipment (furniture, bedding, instruments, etc.).....	20,000.00
Total	\$160,000 00

Architects' drawings show the hospital plans and how all the proposed buildings will stand on the site we have now secured.

\$5,000 will provide the Men's or the Women's Out Patient Building, or

\$21,000 in addition to the \$18,000 already on hand, will provide for the first section of the main building, and the out-patient buildings, for both Men's and Women's Departments.

These buildings are of the first importance; indeed, we cannot begin to build until

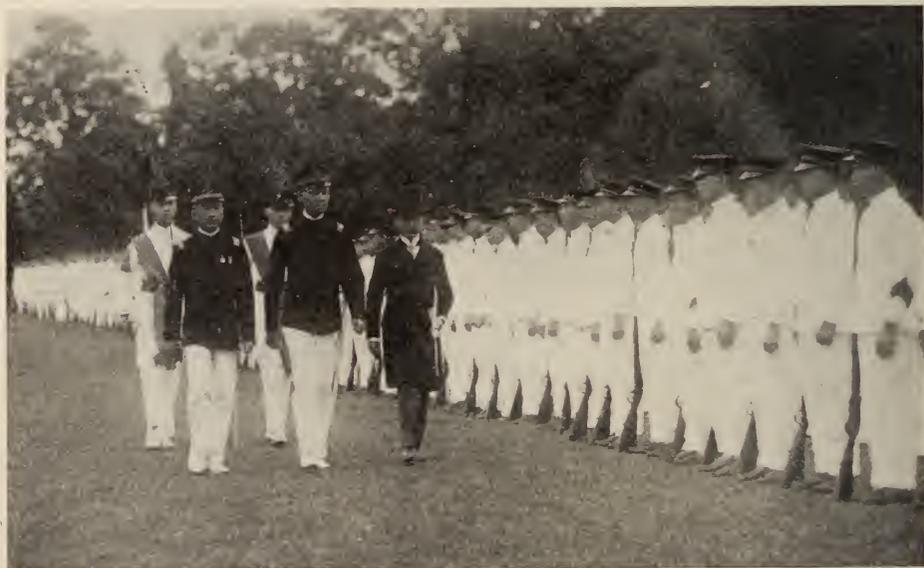
money is in hand for these. With this sum (\$21,000 additional) we could begin to build at once.

What if some friend of the Church and of China would give outright the whole \$116,000 needed to complete these plans! Valuable time of missionaries and friends in America would be saved in soliciting the fund, a great work could proceed at once, and extend its influence rapidly among the Chinese people, and—perhaps most important of all—it would cheer and hearten the whole of the China Mission, especially those devoted workers on whose health and efficiency past conditions have told so severely.



TWENTY-ONE GRADUATES OF ST. JOHN'S UNIVERSITY, SHANGHAI, CHINA,
RECEIVING THE HOODS OF THEIR DEGREES

Dr. Pott may be seen in the left foreground. The faculty are seated at the right



INSPECTION OF ST. JOHN'S BATTALION

SCENES OF COMMENCEMENT DAY, ST. JOHN'S UNIVERSITY,
SHANGHAI, CHINA, JULY 1, 1916

A FAITHFUL AND FRUITFUL LIFE

By the Rev. E. Clowes Chorley, D.D.

ON the second day of July Bishop Brewer of Montana quietly celebrated the fiftieth anniversary of his ordination to the diaconate by preaching two notable sermons in St. Peter's Church, Helena. Six days later he set out on a visitation, and on the sixteenth confirmed the largest class ever presented at Jeffers, in the Madison Valley. In *The Montana Churchman* for August, after detailing his official acts, he writes, "Monday, I came home. Since then, by the doctor's orders, I have not tried to do any work. Whether I shall be able to resume to some extent my labors in the near future is a question that cannot be answered. That is in God's hands."

He had been selected to preach the opening sermon before the General Convention and had already gathered much material for a review of the fifty years of Bishop Tuttle's episcopate. But on August 28 God took him. Stricken with a malignant disease, his time of suffering was mercifully shortened. Full of years, honored and respected not only in his own diocese but in the Church at large, the good bishop passed to the painless land.

His departure deserves more than passing notice. With the rapid multiplication of bishops the American Church is growing singularly unmindful of their heroic labors. Bishop Brewer is the fourteenth bishop to die since the last General Convention, yet how few churchmen could recite their names! So soon we forget. This brief sketch is written to preserve the memory of one of our really great bishops; for such Bishop Brewer assuredly was. Of stalwart stature, his heart was as big as his body. His was the greatness of simplicity. No dif-

ficulties daunted him; no discouragements quenched his enthusiasms. He always believed that the best was yet to be. To the scattered flocks of the mountains and valleys of Montana he was a faithful chief-shepherd for the long period of thirty-five years. Men of all creeds and men of no creed instinctively recognized his sincerity and his sterling goodness. His memory will long be cherished.

Leigh Richmond Brewer was born at Berkshire, Vermont, January 20, 1839. His college was Hobart, and he graduated from the General Theological Seminary in 1866. It was a notable class, and included Bishops Rulison and Satterlee and the Rev. Dr. William J. Seabury, whose death is announced as these words are being written. He was ordered deacon in the Church of The Annunciation on July 1 by Bishop Horatio Potter, the sermon on the occasion being preached by the Rev. Dr. Armitage, then bishop-elect of Wisconsin. Transferred immediately to the diocese of Western New York, he was placed in charge of Grace Church, Carthage, and was advanced to the priesthood in 1867 by Bishop Coxe.

The fifty years which have elapsed since that ordination have witnessed a marvellous development of the Episcopal Church. Then there were but 33 dioceses; now there are 68. The seven missionary districts have grown to 32; instead of 6 missionary bishops there are 36. The clergy have increased from 2,165 to 5,800. In 1886 there were but 152,000 communicants, now there are more than a million. But the most notable increase is in the contributions for Missions—a subject in which Bishop Brewer was deeply interested. In the year of his ordination the missionary income was \$150,-

000; he lived to see it grow to \$1,500,000, and with that growth he had much to do.

After his term of service at Carthage Mr. Brewer became rector of Trinity Church, Watertown, N. Y., and there continued until the call to larger responsibilities came.

In 1880 Bishop Tuttle, who had charge of the combined missionary district of Montana, Idaho and Utah, urged on the General Convention the necessity of dividing his vast territory, which embraced about 350,000 square miles. It was impossible for one man to care adequately for such a field. The Convention recognized the urgency of the need and two missionary districts were created. Bishop Tuttle was assigned to Utah, with jurisdiction in Idaho, and the Rev. Leigh Richmond Brewer was elected missionary bishop of Montana. He was consecrated in his parish church at Watertown on December 8, 1880. Of the Bishops who officiated at the service Dr. Tuttle is the only survivor.

The newly elected Bishop arrived in his distant diocese on Sunday, February 20, 1881, and the same evening officiated in a school house at Dillon. That service was typical of the work waiting him in Montana. The town was only seven or eight months old; it had no church building, but the school-house was crowded to overflowing. It was the day of small things for the Church in Montana. There were six resident clergy in the entire state, and only one organized parish; four churches and one rectory. Of organized missions there were a round dozen, and ten tentative missions. The total number of communicants was 310, and the entire church property was valued at \$25,000.

Bishop Brewer commenced his work with very definite aims. The first was, as he himself said, "to make a diocese out of a missionary district." To that end he labored with a patience and persistence which never failed.

Three years after his arrival he took up the first offering for an Episcopal Fund. It amounted to \$12. To this was added later an annual assessment of fifty cents per communicant. The Bishop watched over the fund with unceasing vigilance, and at his death it had grown to practically \$100,000. He builded for the future, and provided for the time when Montana would have two dioceses. In 1904 he witnessed the accomplishment of his primary aim. The diocese of Montana was organized in St. Mark's Church, Anaconda.

From the beginning of his episcopate the Bishop felt strongly that it pertained to his office to be the chief missionary. And that he remained for the entire thirty-five years. Travel was laborious in the extreme. At the outset there were no railroads; stages and horses were the only means of getting around. All-night travelling was a common experience, but he never asked his clergy to go where he was not ready to go, or to do what he was not ready to do. Here lies the secret of the success of his administration. Commencing with six clergy he left 35; the one organized parish grew to 12; the 22 missions to 106; the 4 churches to 50; the one rectory to 25; the 310 communicants to 4,609. He himself confirmed in Montana 7,140 persons, and baptized nearly one thousand.

But his greatest achievement remains yet to be noted. Bishop Brewer was gifted to an unusual degree with largeness of vision. He had a profound sense of the missionary privilege and responsibility of the Church. Speaking of the early days of his episcopate he says: "My third principle was that it was just as much the duty of the people of Montana to give to Missions all over the land and all over the world as it was to give for the support of the diocese or the support of the parish." Happily, the church of today recognizes the truth of this

fundamental principle, but such was by no means the general conviction thirty-five years ago. Yet with only one self-supporting parish, and faced by the colossal task of creating an independent diocese, Bishop Brewer from the first insisted upon the paramount duty of generous giving to the larger work. In 1884 he started the first branch of the Woman's Auxiliary in Montana. In 1896 the district pledged itself to raise \$1,500 for General Missions, and it is noteworthy that this equalled the amount raised for the missionary work within the diocese itself. This action had a far-reaching outcome. These amounts pledged were apportioned on the par-

ishes and missions of the diocese in proportion to their ability. The method proved eminently successful; so successful that Bishop Brewer conceived the ideas of applying the system to the missionary work of the Church at large. At the General Convention of 1901, held at San Francisco, the apportionment principle was adopted. Its success is a matter of common knowledge.

Bishop Brewer has been fittingly called "the Father of the Apportionment," but he will perhaps be longest remembered by these golden words:

"Giving to Missions is not Charity, it is Life."

AFTER MANY YEARS

The following sermon was preached by the late Bishop of Montana in St. Peter's Church, Helena, on the morning of July 2, 1916, that being the fiftieth anniversary of his ordination to the diaconate. Bishop Brewer died on August 26 following.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—Isaiah 62, 1.

IF the prophet of the elder dispensation could be moved by an ambition and cherish such an ideal as is indicated by the text, certainly as Christians, with a fuller revelation telling us that God has made of one blood all nations that dwell on the face of the whole earth, believing that one day all the kingdoms of the world shall become the kingdoms of the Lord, we can make the prophet's words our own to-day.

Fifty years ago yesterday I was ordained deacon, in the Church of the Annunciation, New York City, by the Rt. Rev. Horatio Potter, Bishop of the Diocese of New York. In these years great changes have taken place. The Bishop who ordained, and the bishop-elect who preached the sermon, the presentors, and all the officials appointed to take part in that service have long since passed to paradise. The very church in which the service took place has been torn down and has given place to buildings devoted to business. The Kingdom of God stands. As Tennyson sang of the brook, so we may say of the Kingdom of God:

Men may come and men may go,
But the Church goes on forever.

The half century that closed day before yesterday has been a wonderful century for the world. Inventions have multiplied. The genius of man has been pushing his investigations into the heavens above and the earth beneath, into the mind and soul of man, into everything that relates to human

life. Science has been studying everything that relates to the welfare of the world and humanity. The result is that everywhere over the whole world there is a wider search for truth. There are larger visions for the good of the human race. There is a larger value given to human life, and an earnest desire to promote the welfare of humanity. Even the corruption and wickedness and selfishness of man that have brought on the awful war that has been raging for nearly two years in the Old World, and is probably raging to-day with greater fierceness than ever, will, in the end, I believe, result in a higher good and turn the wrath of man to God's praise. In our own nation there is the same enlarged outlook and the same enlarged ideal for the welfare of the world. We no longer feel that we are to look simply to our own life, and to live that life for ourselves alone. We are learning that we belong to the great family of nations and that one member of that family cannot suffer except all the other members suffer also. We are learning that statesmen and legislators and business men must seek in all their work and councils and life for higher aims, for loftier purposes, for honesty in business, for purity in politics, for justice in government, and for laws that will benefit every class and every race that make up our Republic.

My purpose this morning is to try to show you that the Church, the Kingdom of God, has kept even pace with the world and the nation during the half century that has now closed upon us. To do that, I shall recount to you how our branch of the universal Church in this land has developed and prospered.

The contrast shown in the following table of statistics shows what has been done:

	1866	1916
Dioceses	33	68
Missionary Districts	7	32
Bishops	42	122
Missionary Bishops	6	36
Clergy	2,165	5,800
Parishes and Missions	2,322	8,500
Baptisms	30,077	72,322
Confirmations	17,461	61,284
Communicants	152,000	1,060,000
Sunday-school Scholars	144,000	484,000
Offerings for General Missions.....	\$150,000	\$1,500,000

To mark the steps by which this growth has been wrought out, I take the following illustrations of things accomplished:

At the General Convention of 1871 the House of Bishops authorized the organization of the Woman's Auxiliary to the Board of Missions. It took years for that organization to find its way into the different dioceses and missionary districts. To-day it is everywhere throughout the whole Church—in every diocese, in every missionary district, in lands foreign as well as lands at home. It has transformed the Church by the work that the women have done and the influence that they have exerted. To-day they are raising every year more than \$400,000 in money and in the value of the boxes that are sent out to help clergymen live and dioceses do their work. In addition to this, they present at the General Convention what is

called a United Offering. It began in 1886, with an offering of a little more than \$4,000. They have increased that offering every triennial, until at the last General Convention there was given more than \$300,000. They are working everywhere, helping parishes and missions, dioceses and missionary districts. They are exerting a wonderful influence upon the life of the Church throughout the world.

Six years later, in the parish of St. James', Chicago, Mr. James Hough-teling started the Brotherhood of St. Andrew, by organizing his Sunday-school class for work among young men. That has spread through the Church until to-day there are from twelve to fifteen thousand men banded together in a bond of fellowship, pledged to do some work every week for the spread of the Kingdom of God among young men. The members of that brotherhood are now workers in parishes, are vestrymen in those parishes, are members of Diocesan Conventions and of the General Convention, helping do the work, make the laws and determine the policy of the Church in this land. The spirit of the brotherhood reaches out through the whole Church, giving purpose to Church life, making laymen more earnest and enthusiastic in the work of their Master and helping to push the Church on to greater accomplishments and a higher spiritual life.

In the same year the Lenten Offerings of the Sunday-school children were asked for General Missions. The sum given amounted to between seven and eight thousand dollars. That offering has increased with every year from that day to this, until last year it amounted to more than one hundred and eighty-seven thousand dollars, nearly one-seventh the amount the whole Church gave for General Missions. This sum is raised in six weeks by the children through their earnings and self-denials. It is a splendid experience for them. It tells them what the Church is, and what it is in the world for. It trains them to live for others, and helps to give them a true missionary spirit. The influence of the children through their work in gathering this offering is imparted to parents and families and parishes, and in that way helps to fill the Church with new life.

In 1880 a Joint Commission of the two houses of General Convention was appointed for the revision and enrichment of the Prayer Book. The work of the Commission went on for twelve years before it reached its completion. No very great changes were made in the Prayer Book. But those that were made loosed some of the bands of prejudice and custom by which the Church was bound in grave clothes, and brought in larger liberty, and a larger purpose into the worship and life of the Church in this land. When the revision was completed it was said the Prayer Book would never be touched again for a hundred years. I thought so myself. But to-day there is a demand for further changes and perhaps for larger enrichment. There is a commission at work prepared to report to the next General Convention, which perhaps will propose greater changes than were made before. The changes proposed may not be accepted at once, but I think they are likely to be in the end. The General Convention is a very conservative body. Old ways and old customs have a firm hold on the affections of our people. Still there is a strong feeling on the part of many in the Church that we need larger liberty in worship, and that some of the offices of the Prayer Book need change and enrichment. I share in that feeling myself. I believe our vision of the life and work of the Church in the world must be enlarged, and only through that enlargement and through the liberty that will be given to us in our worship can

the work and life of the Church be properly adapted to the needs of the world to-day.

The General Convention of 1886 appointed a Commission to revise our Hymnal. The old selection of Psalms and collection of hymns bound up with the Prayer Book was very poor and meagre. There was great need of a better one, and ample material in hymns which had been written in recent years to make it better. The work of the Commission lasted through six years. The adoption of their report in 1892 gave us better hymns and a larger number to choose from. There are a great many hymns in the new hymnal that I do not care for. But some people wanted them and we must have a hymnal that will suit all demands and gratify all tastes. At the last General Convention a Commission was appointed for further revision. Our own coadjutor bishop is a member of that Commission, and has done a great deal of hard work in the preparation of the report. I believe the report which will be presented next October will be adopted, and that we shall then have a better hymnal than ever before.

At the same Convention the House of Bishops adopted a declaration in regard to Church Unity. For years there had been in the Church of this land an organization that bound its members to pray daily that the unhappy divisions might be healed. Because of that organization, and as the result of its prayers, I believe this pronouncement, sometimes called the Quadrilateral, was adopted. It had appeared in a book called *The Church Idea*, published in 1870, by the Rev. William Reed Huntington, then rector of All Saints' Church, Worcester, Mass. The Commission on Church Unity took his proposition and so presented it to the House of Bishops that it was adopted as the minimum of what we should require in order to bring unity to the different branches of the Church in this land. The Declaration consisted of four requirements: The Holy Scripture as the foundation of all authority; the Apostles' and Nicæan Creeds as the sufficient statement of the faith; the un failing use of baptism and the Lord's Supper as the Sacraments of the Kingdom; and the acceptance of the Historic Episcopate, locally adapted to all the divisions of Christendom. The first three of those requirements, all Christians might be ready to accept. The difficulty lies with the fourth. It has been said that that Declaration has had no influence. It has certainly been ridiculed on one side and scoffed at on the other. Yet I believe that it has had a very great and very beneficial influence. To-day every body of Christians throughout the world is longing and praying for unity as they have never done before. Steps are being taken by the leading Protestant bodies in this land to heal their own divisions. The Presbyterians have already begun to close up their ranks. The Methodists are working hard to unite their separated divisions. In Canada three divisions are prepared to come together as one. I believe all this has come from the action taken by our House of Bishops at their meeting in Chicago. What the final result will be, only God can tell. I have a strong feeling that the demand will grow stronger and rise higher with every increasing year, until a way will be found to bring all into one fold, so that our Saviour's prayer will be realized, that all may be one in order that the world may believe.

In 1901 the General Convention, which met in San Francisco, adopted the Apportionment Plan for raising money for General Missions. As a result of that plan the offerings for that object have been multiplied almost threefold. Then we raised between five and six hundred thousand dollars

a year. To-day we are raising more than one million and a half. It brings home to the Church the duty of giving to missions, and does it in a practical way. The General Board of Missions decides what sum the Church should undertake to raise during the year, and then divides that sum up among the different dioceses and missionary districts. The authorities of each diocese and each missionary district are expected to divide its appointed sum among the parishes and missions of the diocese or missionary district. Thus there is made known to each clergyman and each parish and mission, each vestry and each vestry committee what part each should have in sustaining the missionary work of the Church. We have not reached the ideal yet. The plan has not been thoroughly carried out all through the Church, as I trust it will be in the near future. I am thankful to say that every year since the adoption of the plan, Montana has fully met her apportionment. I trust that record will never be broken.

At the last General Convention a Commission on Faith and Order was appointed. Its object was to get just as many of the different branches of the Holy Catholic Church throughout the world as possible to join in a conference for the consideration of questions of Faith and Order, to help in healing the divisions in the body of the Church on earth. A few weeks ago there met in Garden City, Long Island, the members of that Commission for consultation. It had been intended that the conference should include representatives of the churches of the old world as well as of the new. The war in Europe prevented attendance from abroad. There was a representation from a large number of Protestant bodies of Christians in this land. Reading the account of the conference, it seemed to me there was a wonderful spirit of charity, comprehensiveness and Christian love manifested. I trust that the Commission will go on with its blessed work. It has taken centuries to produce all these divisions. It will not be strange if it requires a long time to accomplish their healing.

It is a great deal that the religious bodies throughout the world are realizing the evils of division and the necessity of unity. Gradually the influence of the leaders will reach the rank and file of their respective organizations. Thus a way will be found to bring all into one bond of holy fellowship and into intercommunion with each other, so that God's work may be accomplished throughout the earth, and His Kingdom spread throughout the world.

To-day, notwithstanding difficulties and discouragements, notwithstanding differences of belief and varieties of worship, there is a truer spirit of love and a larger spirit of charity than the Christian world has ever known before. It is our part to use our best efforts, and to send up our earnest prayers that this influence may reach every heart, and that this spirit may touch every soul. Then we can in real earnestness and truth make the prophet's words our own: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

HOLDING THE FORT IN MEXICO

AN interesting letter, touched here and there with glints of humor, comes from Miss T. T. McKnight, principal of Hooker School, Mexico City. It is hard to realize that this epistle, which breathes the quiet and peace of a home atmosphere, was written amid the threats and turmoils of Mexican life. Miss McKnight particularly wishes that "those good friends who gave us the money for the cow" shall be introduced to their protégée:

"We have always had milk at the Hooker School. Oh, yes! a little milk, for we could not drink our coffee without milk, and no Mexican, young or old, can begin the day without coffee. But the milk was so expensive and so inferior that we did not enjoy it very much. Now we have a real live cow of our very own that gives plenty of good pure milk.

"Let me tell you some of the good this cow has already accomplished: I was told of a man, a member of our Church, who received a monthly salary of twenty pesos (about two dollars), and on this he was trying to support a wife and five children. I sent for him and told him he could send his daughter to us. She came, thin and pale, and shivering with cold. We soon found warmer clothing for her, and with the fresh milk and wholesome food she has in two weeks actually developed dimples in her cheeks, and is one of the merriest of our girls.

"Then again, our porter at the gate has a baby girl who was plainly wasting away from malnutrition. When I asked the mother what she was feeding her baby she replied, 'Just black coffee, for we have no milk.' Since the cow came I send her a cup of milk each morning. And I am sure the friends at home who made the purchase of the cow possible would be

gratified to see the improvement in the child.

"Even a half-starved kitten has been found and brought to life by the help of this generous cow. You must not think we give away all the milk; the girls get their share, and the only regret this good cow has is that she is not two cows, so the girls could each have, at their eleven o'clock lunch, a whole cup of milk instead of a half-cup, and another whole cup of milk for supper."

Archdeacon Mellen, amid the difficult conditions of recent months, has used his typewriter to good advantage, and issued some modern missionary epistles. He sends photographs and relates incidents of his correspondence which go to show how valuable an asset for any missionary is a saving sense of humor. He says:

"It is great fun pretending you are the Apostle Paul, and that your young deacon is Timothy, and then really sending out a pastoral letter to one of the congregations you have visited, even though you never had the nerve to go out into the wilds and found churches and establish new congregations yourself. I don't see any harm in this sort of pretending, especially if it makes you read the Acts of the Apostles and the Epistles with very much more attention and very much more humility than ever before.

"But anyhow, whether or not you agree with me that it will do to play with dolls on Sunday if you give the dolls a pious name, this is how it happened that I wrote a pastoral letter, and sent it by the hand of a deacon.

"I have made two visits to the little mission of San Miguel el Alto, and know something of the tough time those people have to get a living out of the stony mountainside, even in the best of times. At my last visit the congregation promised to help in the



LIVE STOCK AT HOOKER SCHOOL, MEXICO CITY
The useful cow and the mule, Pensiamento

work of building a house for the missionary to live in, and the children of the mission school were going to help by carrying stones together for the foundation. By reports from the missionary I knew that the work was going ahead but slowly, and that there were difficulties, and I knew that the pinch of poverty was being felt, for both food and clothing were very hard to get in that community.

"But my attention was turned in another direction, and I was making preparations to visit the new hospital in Nopala, hoping on the same trip to see one or two of the many missions under the care of Rev. Samuel Salinas.

"Right then came a letter from the missionary, Rev. Mr. Miranda, telling me that some of the people were in great need, and while there was some corn to be had on the large *haciendas* not far away, it was not to be had for the paper money in circulation, and would not be sold in small quantities. I asked Mr. Saucedo, deacon, if he would be willing to make the trip and

carry some silver to the missionary in San Miguel, and of course, he answered "Here!" As my supply of money in "specials" was running a little low at the time, I applied to Deaconess Whitaker for help, and once more, of course, there was the right kind of reply, and the plan was arranged.

"On the way to one of the mission chapels, as I was walking along with Mr. Salinas I happened to mention the letter I had received from Mr. Miranda, and at the service he asked the congregation to make an offering to send to our brethren far away in San Miguel el Alto, in the State of Michoacan; the same was done at another service on the following day, so when we came back to the city I had some real material for a pastoral letter. Not only did I remind the congregation of their promise to help build the house, and express the hope that at my next visit it would be all done, but I could tell them of the offering from other congregations for their benefit and help, and send the offering with the



THE REV. MR. CARRION AND THE CONGREGATION AT XOCHITENCO

messenger. I suppose it would have been even more like St. Paul if I had called attention to the 'very large letters' of my own typewriter.

"Other letters come to me in these times of revolution, trouble and distress, and some of the missions have shown much faithfulness even when undergoing hardship, loss, and passing through great dangers. Rev. Mr. Carrion goes out of the city in different directions on alternate Sundays to Xochitenco and to Xolox, and when he handed to me his last monthly report of services he also handed me a written statement of which the following is a part. Mr. Carrion writes: 'Our people have suffered very much during the last two years from the natural and inevitable results of revolution. Different factions and foraging bands have spread over that part of the country from time to time. All the families have been in constant danger, and nearly all have suffered in their persons and interests, for men have entered houses, insulting and threatening

with their arms any one they happened to find, carrying off provisions and grain that had been stored away, as well as clothing, and even to the shoes that the people had on their feet. From poor little Natalia Delgado they took nearly all her clothing, as well as the little fund of money she was saving up for the cost of the repairs on the chapel. But in spite of this fact, the members of the congregation, all of them very poor, have finished the work of repairing their chapel, the roof of which was about to fall in. In connection with this fact of what the people have done we must remember that Texcoco Lake does not exist any more, as it has been drained, and so the industries in fish and in flies* and in ducks have all disappeared, leaving them very much poorer than they were before. They now have the chapel ready for divine services, and they go there with all devotion as to a holy place of refuge for their troubled souls."

* The former industry in a peculiar fly of the region of the lake, and in the eggs of the fly, made into cakes and sent to Europe for bird food, was very interesting.



THE SUN-DANCE HALL OF THE ARAPAHOES

WITH BISHOP THOMAS IN WYOMING

By Lorian C. Beckwith

AFTER three days of steady travel on the train we were glad to arrive at Laramie, Wyo., where during the next few days we were to attend the Wyoming convocation. It began the next morning with a big service in St. Matthew's Cathedral, Bishop Beecher, of Western Nebraska, preaching the sermon from the text, "And the sheep heard Him not." From an easterner's point of view the whole Convocation was one of perfect harmony, good will and progress. It seemed that here were men earnest and consecrated, who are working heart and soul for the uplift of the Kingdom, and who are working together as a unit, with their splendid bishop at their head, not as a far-off leader, but as a big nearby brother who is still the leader

and companion. The whole body of clergy in Wyoming co-operate splendidly together, and it certainly was an inspiration to watch them.

Each day during the Convocation the ladies of the cathedral served the most delicious luncheons, and such jolly affairs they were, too. Everyone knew everyone else and everyone was in for a good time, especially after the serious business of the morning, and before the afternoon session. After each luncheon came the speeches. Mr. Houston acted as toastmaster, and with his clever introductions and witty remarks, made them hilarious affairs. Automobile rides, walks, after-meeting suppers, informal teas and parties, all made the Convocation a delightful memory; the serious work, splendid meetings, and



ARAPAHOES TAKING PART IN THE
SUN-DANCE

the last inspiring service when the cathedral was crowded to the doors, gave the writer a love for the Wyoming Churchmen and Churchwomen, clergy and bishop, that will never die.

On June 20 a party of seven left Laramie in two machines headed for the Indian Reservation at Wind River. The drive to Rawlins, where we spent the first night, was through splendid country, along the plateaus that are not seen from the railroad. We passed through a deserted village, the desolation of which was tragic. As we were due in Rawlins in time for a service we had to hurry, and the way we struck the high places was great practice in "riding" the auto. We made Rawlins about half-past seven and had a delicious supper at the rectory, after which we went to church and heard Bishop Talbot's reminiscences of his life in Wyoming. At the reception after the service we enjoyed meeting old friends and making

new ones, and it was interesting to hear the stories told of old days in the State.

The next morning we were up bright and early. The drive to Lander was the most wonderful the writer has ever experienced, through such great spaces that it made one breathless. The vast distances, the great mountains in the background, the sweet smelling sage and the blue sky overhead, all made one feel that here was a great country. Making Lander in the dusky twilight, with the splendid snow-covered Wind River range in the distance, the swift-running river in the foreground, and the little Bishop Randall Hospital facing this great view, we all entered the hospital, where we were to spend the night, with a feeling of thankfulness. The splendid equipment, the attractive interior, the whole atmosphere of peace and quiet, with the fine Christian women who are working there, made us feel that this hospital was truly a missionary work well worthy of the loyal support of all who are friends of the Church in this splendid State. There is one thing especially that is wanted, an X-ray equipment. It would help tremendously.

The next morning we left this atmosphere of quiet and peace and motored to the Indian Reservation at Wind River. A true Wyoming gale was blowing when we arrived, but it did not equal the enthusiastic welcome of the two women workers, Miss Ross and Miss Guider. After a delightful lunch served in the attractive living room we drove straightway to the Arapahoe camp to see the sun-dance.

This was the writer's first visit to an Indian camp or sun-dance, and the first impressions were positively thrilling. On the sage-covered prairies were the teepees and more modern tents of the Indians, the horses grazing, the dogs barking, the children playing and the squaws preparing the next meal. In the center was the sun-

dance hall, a structure made out of poles, a large one in the center with a buffalo's head mounted on it, and smaller ones in a circle around covered with green bush. Inside this enclosure were the dancers, six men, naked to their waists, and painted in the most elaborate patterns, yellow bodies with black. The dancing consisted in jumping up and down, facing the central pole, with a whistle in their mouths on which they blew incessantly. This was done to the tune of the tom-tom in one corner of the hall. Outside the circle the squaws and papooses sat and sang, keeping time with branches of trees. It was very interesting and deeply religious. One of the Indians invited us inside the hall, saying, "Everyting quiet here, no talk, everyting inside here peace." He went off, and in a few minutes returned with a little girl. He came up to the Bishop and asked him to shake hands with his little daughter, ending, "You shake hands my daughter, I give present." In a few minutes Yellow Calf came in, a stunning Indian, and recognizing the Bishop, came up and shook hands all round. Yellow Calf wanted to give the Bishop a present and off they went, the Bishop returning with a gorgeous pair of moccasins, and also an invitation from Yellow Calf for all of us to call on him in his teepee. It was a great honor, and tremendously interesting to see the camp fire in the center, the whole family seated around in a circle, and at one side a little papoose in a hammock. After we went out we took a photograph of Yellow Calf in front of his teepee.

We returned to the Indian camp in the evening and it was more interesting than ever to watch the dancers, still in their positions—they never move but dance in the same place—the camp fire with the Indians around it wrapped up in their large blankets, and to hear the rhythmical tom-tom of the drums. We took out Herbert

Welch, and on the way he told us interesting tales about the customs of the Arapahoes, and how far from Christianity they really are.

A delightful trip was planned by Mr. Roberts for all up the canyon, a horseback ride of eight miles up and twelve miles home. Our destination was the heart of the canyon right by the side of the swift river, and below the mountains.

We unsaddled, walked up the mountain, two of the party fished while the rest cooked lunch and had a general lazy and happy time. Mr. Roberts and the Bishop came up in the afternoon, when Mr. Roberts told the most interesting Indian legends. A fine twelve-mile ride in the cool twilight and clear night under the brilliant western stars brought us home. It was a trip to be long remembered.

At dinner on Saturday evening a surprise birthday party was given to Bishop Thomas, when the table was decorated with wild roses. At the proper time a birthday cake was to be brought in, but just before it appeared there came an interruption; an Indian, Dick Washakie, arrived to tell of his sick son, who, he said, ought to go to the hospital. Instantly the Bishop, utterly forgetful of his own pleasure and comfort, offered to take the boy to the hospital at Lander. Dick gratefully accepted the offer, and in half an hour they were off to spend the night in Lander. The rest of us returned to the interrupted party, feeling rather lonesome, but there was something very beautiful and touching in the way in which the Bishop



YELLOW CALF

just naturally put his own feelings aside and took the Indian to the hospital.

Sunday at the Reservation was a quiet day, with church at the post in the morning, and an Indian confirmation service at the Church of the Redeemer in the afternoon. At the service in the morning Mr. Balcom gave a most beautiful meditation on the Twenty-third Psalm. At the service in the afternoon the Arapahoe Indians were confirmed. During the service the Bishop asked Yellow Calf to speak to the men, which he did, and his earnestness, his grace and his gestures, were very interesting. After the service the Indians were given a feast which they enjoyed greatly. The three who had been confirmed were very proud of their Wyoming crosses.

One of the most interesting visits was made to the Shoshone cemetery, where we looked at the strange-appearing graves of the Indians, all of whom had been buried by Mr. Roberts. It is the Indian custom to bury on the grave the last article used by

the person who died, and on many graves were beds, on one a washboard, and on several tombstones were peculiar epitaphs. On one stone we read: "Coffin all same white man."

The breaking down of one of the automobiles entailed a longer stay at the Reservation than we had intended, but it gave us an opportunity to see the Shoshone sun-dance, which began about the middle of the week. For days before the Indians were busy preparing for it. First they came in from their farms and homes, and camped on the common near the post; then they went up in the mountains to select the poles for the sun-dance hall. They cut these down, dragging them back on their horses. The large central pole, the first to be put up, was painted black at the top with a buffalo head mounted upon it, facing the west. After many ceremonies and prayers the poles were finally erected. During the day and in the evening the men, dressed up in war bonnets and all sorts of fine feathers, gave the wolf-dance, to chase off the evil spirits. Next morning the sham battle took place, this also to chase off the evil spirits.

The sun-dance itself began at sundown. The dancers, fifty-one in all, painted white and naked to their waists, marched in single file from their teepees once around the hall, then entering through the eastern entrance they took their positions at the far end, piled their blankets in front of them on the ground, and to the weird tune of the drum began to dance. The Shoshones dance up to the pole and back, and after two days one could see deep paths worn in the dust. Unlike the Arapahoes, the Shoshones do not eat or drink during the entire three days of their dance, and it is more a test of endurance than anything else. At the beginning a sick girl was carried in who had tuberculosis of the hip. In spite of all attempts to get her to the hospital in



BREAKFAST AT THE MISSION

Lander to have an operation, her father did the operation himself, and then took her to the dance to be healed! As the days went by she grew weaker and weaker, and in all probability died before it was over. Such a waste of life and such cruelty seems incredible in a Christian country!

Our party attended all the time, going and coming from the mission. Often some of us would go on horseback and join the row of Indians mounted on their splendid horses, all watching the dance. One morning we all arose at three to see the ceremony at sunrise. The camp fire, the Indians in their blankets, the rhythmical tom-tom of the drum, the growing day-light, and finally at the sunrise the weird greetings that the dancers gave the sun—all were sights and sounds never to be forgotten.

The Arapahoe Mission, St. Michaels, is extremely interesting, though as yet there is no work done, as the units are not finished. The plan is splendid. Around a circle there will be buildings in which will be the school,

a building for twelve girls and one for twelve boys, shops for different kinds of manual training, such as a carpenter shop, etc., and on the corner will be the church. But all this costs money, and Bishop Thomas has only enough for three units. The house for the girls is nearly finished and will soon open for work. We saw very clearly the great need of the Indians for this mission, and we hope that at our next visit to the Reservation we will find everything built and in running order.

Exactly one week after we arrived at the Reservation we said "Good-bye" to the two workers, realizing that all the fun and good times and the personally-conducted tours about Wyoming were over. The generous hospitality of our hosts, the jolly companionship of our bishop, the light-hearted happiness of all the members of the party, made the week we spent at Wind River one to be always remembered with happy memories and enthusiasm. We are all sure we will meet again on the Reservation some other year.

SOMEWHERE IN THE MOUNTAINS

By the Rev. Robb White

ONCE upon a time, about fourteen years ago, an archdeacon of mountain work put an advertisement in a Church paper. It ran about like this:

"Help wanted! No old clothes, nor spare change need apply. We want a life. It must be a Christian life and the ten-talent kind, because Dr. Lloyd says the mountain work requires more skill and patience and piety and strength than being a professor in a college, and Doctors of Divinity have puzzled over some of its grave problems. A woman preferred. We will pay a salary if we can raise one. As for guarantees of safety and sanitation, we will say

that nobody in these regions was ever known to die any deader than dead, and you might do that at home. Death from dry-rot is unknown. We certainly live a lively life."

Now you must not think that the archdeacon meant that altogether seriously, or ever said exactly that, though that was the gist of it. Anyhow, he was mightily surprised when a lady wrote, asking more in detail about the plan. No, she couldn't come herself, but she had a sister whom she was going to persuade to take it up. The archdeacon referred this to one of his priests, and the priest, in some dismay, wrote the lady that he had

no school-house, nor place for her to stay; that the people got drunk so often and shot their guns around so promiscuously that he sometimes feared for his own life, and that the place proposed by the archdeacon was hardly a fit place for a lady. Moreover, he had no salary to pay her with. The reply came:

"She would reach —— on the 5.05 train Thursday evening."

She did. He met her, and after wrestling a bit with the horse he drove, which was strangely excited at his first sight of the roaring, gasping, shrieking demon of fire and smoke that drew the train, he looked first at her soft brown eyes, her tailor-made suit, her silver-handled silk umbrella, her new suit-case, then at his old battered mud-smirched buggy, and said:

"Madame, a train goes back to —— at 7.30. We'll just step in here and get supper with one of the neighbors, and you can be home by 10.30."

"No, she didn't think she'd go home. She had spent all her money for her ticket."

All very sweet and smiling and dimpling; but he had a mother and some sisters, and he recognized the signs, and most dubiously took her abroad and left her in the mountains with the best people he knew there—a homespun family with hearts of pure gold. He didn't go back up to that mountain for five days; kept on saying he was going to, and kept dreading the flash of those brown eyes when she had found what he had left her in. One day it snowed. He argued that that might reduce her temperature a little, so he started out to take her back to the railroad.

No, she wasn't where he had left her. She had gone over into——Hollow to look after a child. She had said her father was a doctor, and she told the people he wasn't a wonderful medicine-man like some of their own mountain hoodoo doctors, who cured gangrene by burying a corroded penny

under the northwest corner of the eaves where the rain dropped, or charmed away the fever with a rabbit's foot. But he could do the simple things. And so she was just nursing a child with diphtheria while its mother got a little rest and told her all about it.

She wasn't at that house, though. That child was about well, so she had gone on over to another cabin to see some children who came and said they wanted her to come over to their house and make them some pictures on a little slate she had. The children couldn't see very well, though, because the lady had to sit very close to the door, since there was no window, and the snow kept blowing in, and the old man and his two wives kept crowding up so. But some mountain children are as bright as a briar, and soon they could see enough to know that certain peculiar tricks were *a* and *b* and *c*; and in a few days —— said he knew pretty well that ——'s children were no smarter than his; his children could learn, too.

Some lady in Boston thought a school-house full of children, learning all that a Christian ought to know and believe to his soul's health, would be a better memorial to her father than an extra hundred dollars for an expensive piece of stone that would crumble slowly to pieces and never grow at all. The school was not altogether a success though. It seemed to have its ups and downs like ordinary schools that are not missionary. Sometimes it had fifty or sixty children; but other times only thirty or forty. Some of the children turned into missionaries of our own Church. Some became public-school teachers. One is a merchant and has an automobile. Some are married, and just doing nothing much except trying to do their duty in that new state of life into which it pleased God to call them by the mouth of a very demure and gentle little girl of twenty-two.

Oh, yes, it wouldn't do to forget that she was not only a teacher and a trained nurse, but also a very beautiful musician. Some of her pupils play the organ and conduct the singing at some of our missions nowadays. No, you cannot secure her for a missionary address. She never made one in her life. You see she never did anything much, except just present herself, her soul and body, with all the beauty and charm and power of faith—a reasonable, holy and living sacrifice to God's work, so that some people might no longer believe no man cared for their souls, and might know that Jesus' spirit not only burst its Judean tomb, but lives and can be found in people's hearts to-day. And, you see, all of us do that at every communion. Then, too, she got a great deal of fun out of her five years in the mountains. Some of it she kept to herself, and some of it she passed on to people who were inclined to take life too seriously, who seemed to need it.

Later on we didn't have to depend on untrained workers like her. We got deaconesses, and regularly appointed workers, and she learned a great deal from them. Of course they couldn't learn very much from her, she having had no other training than her mother's and father's, her Sunday-school teacher's and her rector's. But they said she did show them a little about how to carry around the good news tactfully, blithely, persistently; and she was pretty good at holding on gaily to the heavy end of the log every time, until somebody saw her at it and came and took it away from her.

Bad health finally drove her from the mountains, and she was always such a one to make light of her infirmities. When her head ached so she couldn't see the door, or she could retain no food, she'd say: "Just see what a poor excuse I am for even a sick person. Stringing out little petty

sicknesses one at a time. Just look at Mrs. ———, she has them six or more at a time, and all the time. Her husband's left her with eight children and not a cent, and she gets them washed and dressed and at work or at school every day, and never a tear or whine, but a sort of deep-set smile."

They noticed, too, that after she left, the Mission House seemed more like a real Mission House, not so bright and happy and human. She was the greatest hand to argue with people; and when she couldn't agree she'd just poke fun at you and do your way—until you saw for yourself that hers was the better, after all.

One shrewd mountain boy made good profit out of her leaving. He bet a dollar he wasn't going to shed a tear when Miss ——— left. Then he went off coon-hunting so nobody could prove that he did.

A SUNDAY-SCHOOL in Philadelphia which has not made large missionary offerings has decided to be responsible for the support of an Indian child in one of our Alaskan boarding schools. A committee of the Sunday-school has introduced the duplex envelope system, and the other day the treasurer's department received \$50 as a result of the first five months' collections. With seven months more, there is every promise that the pledge will be met, and the school is tremendously encouraged by the success of its effort.

WE are rejoiced to be able to report that as we go to press the offerings of the Church for the One Day's Income Fund amount to \$110,000. This sum has come in small amounts from many people and seems to demonstrate that the giving of one day's income as a special act of devotion and sacrifice appeals strongly to many Church people.



THE TABERNACLE WHERE THE SERVICES WERE HELD

ENCAMPED WITH THE DAKOTAHS

By the Rev. John R. Harding, D.D.

THERE is an ancient Dakotah medicine song which narrates this legend: "A Holy Man once appeared among them and offering them a wooden cup sang this song:

'Oh ye people be ye healed;
Life anew I bring unto ye
Through the Father over all
Do I thus.
Life anew I bring unto ye.'

"He gave the cup to the sick and they all drink of the water and were healed, yet the cup was never empty. Then said the Holy Man: "This people is good. I have healed their sickness, I have renewed their life. Now I shall go to my own place.'"

After a visit to the Dakotah Convocation, and a week spent on the Rosebud Reservation, the writer feels that in all he saw and heard there is an unconscious fulfilment of this prophetic legend. The Holy Man indeed came—and the Dakotahs received the Cup of the Water of Life.

The Convocation met this year August 25-28 at the agency on the Lower Brule Reservation, lying along

the west bank of the Missouri River in the southern central part of South Dakota. The agency lies in a great saucer-like depression of rich prairie, bounded by high hills on the north, south and west, and by the Missouri on the East. The traveler leaves the little station of Reliance in the mail auto-car. The first glimpse of the encampment is had as the auto reaches the top of the hill, just before descending to the agency. The 1,500 or more tents, ranged in a hollow square of half a mile, the church, the large tabernacle for services and meetings, the Woman's Auxiliary tent, the great corral for the horses, the agency school and other buildings fill in the remarkable picture.

The Convocation of 1916 was one of the largest among the forty or more which have been held. It was estimated that on Sunday, August 27, nearly 3,000 were present. Four days were occupied with the business meetings and the various services. A significant service on Saturday afternoon was the one held to commemorate the

forty-fifth anniversary of the Reverend Luke C. Walker's ordination, and his faithful ministry to his people. Congratulatory addresses were made by several of his brother clergy, and a loving cup and gifts of money were presented to him and his devoted wife. It was an occasion of great thankfulness and joy.

Bishop Tyler of North Dakota was commissioned by Bishop Tuttle to attend the Convocation. On Sunday morning he ordained an Indian catechist to the diaconate, and in the afternoon confirmed a class of about fifty men, women and children. One feature of the Convocation Sunday afternoon was the visit and address of the Hon. Cato Sells, United States Indian Commissioner. Among other things Mr. Sells stated that the number of Indians in the United States is about 350,000, and that contrary to the general opinion they are constantly increasing. His sincerity and evident devotion to the interests of the Indians left a favorable impression upon all.

In a large tent near the tabernacle the meetings of the Woman's Auxiliary were held. The Reverend Dr. Ashley, general missionary of Indian work in South Dakota, and presiding officer of the Convocation, received the offerings from the various missions, each presented by an appointed delegate. There, as well as in the services and meetings, Dr. Ashley acted as interpreter. His long ministry among the Dakotahs and his knowledge of their tongue fitted him for this duty.

The Auxiliary offerings for general and diocesan missions, the Dakotah clergy fund and other objects, aggregated about \$4,000. Knowing, as one does, the poverty of the average Indian family, such an offering tells of high sacrifice.

One is moved to a profound sense of gratitude for the signal power of the Gospel, as displayed in the Dakotah Indian work. Their understanding of the Church and their apprecia-



THE CLERGY AND HELPERS PRESENT AT THE CONVOCATION

Bishop Tyler of North Dakota is seen near the centre; the Rev. Luke Walker stands at his left. The white and Indian clergy are nested. At the right are seen the catechists in their cassocks. It is this group of earnest men who have made possible the splendid record of Indian work in South Dakota.

Encamped with the Dakotahs



THE REV. DR. ASHLEY

tion of it are remarkable, when it is remembered how comparatively short a time they have known it. The child-

like simplicity of their faith, their devotion in worship, their spirit of sacrifice and liberality in giving, and above all the Christian character manifested in the large majority, witness to their own sincerity and the wise leadership of bishops and clergy.

Ten clergy in the Indian field have served for terms extending from twenty-five to forty-five years. In these days of many and frequent changes among our clergy these records speak with no uncertain sound. There may be other reasons for the success of the Church's work among the Indians of South Dakota, but the main secret has been these noble examples of patient and devoted service.



THE REV. LUKE C. WALKER, MRS. WALKER AND THE LOVING CUP



"ONLY ONE SALOON AND SALT LAKE CITY OVER SIXTY MILES AWAY"

THE ROMANCE OF MISSION WORK

By Archdeacon Reese

STOCKTON, UTAH, is a mining town that has had better days.

No one seems able to recall just what the population formerly was. But "Red Mike," an old-time miner and a present-day hanger-on, said to us in describing the town's palmy period: "My friends, this was some town; twenty-two saloons lined up along that main street; a game in every one of them; never a night without a good fight. Now only one saloon, and Salt Lake City sixty miles away! Preachers and churches, you ask? Oh, yes, Bishop Tuttle used to come and see us occasionally. But not many since his day."

The old Honorine mine has been opened up, and a bit of the old life has come back. The town now has about 250 people living in it. A number of the old miners lingered on because they had no money to get out. They occupy the little one-room shacks, making the excuse for so doing that

they "knew the Honorine would come back."

It was reported that no service was being held there. In the saloon we told the men that we would have service that night.

"What kind of service?" said an old drawn-up man leaning heavily on the far end of the bar.

"Episcopal."

"Shake," said he, "I am an Episcopal. You a preacher? Well, first I have seen for these thirty-odd years. Glad to see you. We'll get the boys out; but come over to my shack and let's talk it over."

Samuel, as everybody called him, giving him his full Christian name out of respect for his marked good manners, came to Stockton forty years ago, after having drifted over the whole of the Rocky Mountain mining region. He was a gentleman in his bearing when not drinking, and even then tried to retain the appearance of

such. From the lower drawer of a bureau he brought out a package, carefully wrapped and tied. In it was his baptismal card dated more than seventy years ago. Next his confirmation card, bearing the name of a bishop dead many years. Then a memorial pamphlet of his father who had served his diocese as its honored chancellor for nearly a generation. Next the faded photographs of two young men. "These," he said, "are my nephews"; and he mentioned the names of two well-known and useful clergymen in an Eastern diocese. Next was a well-worn Bible, sent to him on his twenty-first birthday, with a big-souled sentiment inscribed upon its fly leaf. Last, his prayer book. These were the sacred things that he had preserved through his many years of wandering and self-imposed exile. "Do me a favor," he said, "read the service to-night from this prayer book. I will be there, and so will all the boys."

The boys were there. The store closed its doors; the saloon was empty and the church was crowded. Eight women, who as little girls had been pupils in one or the other of our church schools in Salt Lake City, came with their families. Also a number of men like Samuel from Church homes in the east. They sang as men would who have not had the chance in thirty years. "Seemed good," they said, "to have the Church follow up us old derelicts."

But neither Red Mike nor Samuel was at the service. As the last of the congregation were leaving, Red Mike staggered up the steps and said: "Say, Mister Preacher, do you know what we did with the last one that came to this town? Why, we gave him thirty minutes to get out." Red Mike, drunk, was living over again his escapades of earlier days. But with a reproachful remark from a comrade of his, and with the dawning of a little sense, he said, "See you in

the morning." As we closed the shutters, after the last had left, we saw drifting out from the shadow of the building poor old Samuel. He was drying his eyes and making his way back to his shack.

In the morning Red Mike and Samuel were on hand. They accompanied us to the train, Red Mike insisting upon carrying our luggage. Samuel, in parting, said, "If you ever hear that this old sinner is sick, just come around; if you can't come then, and should hear that I am dead, come, step right in; tell the people you have come to put the finishing touches on; I want the same old Church to read me out of the world that has been some good to me while I was in the world."

Bingham Canyon is the largest copper camp in the world. One company is taking out over three million dollars in clear profit every month. About twenty-five different mining companies are at work, employing about 7,000 men. At Highland Boy mine, which is at the head of the canyon, the Presbyterians years ago had erected a church. The Methodists used it sporadically for Sunday School, and their pastor invited us to hold a baptismal service for those Church of England and Episcopal families who had rejected his appeals. On the appointed day in the morning we had a service in the smelter town of Tooele, which is on the western side of the Oquirrh Range, and from which there are four ways to get to Highland Boy: To hire an automobile and go forty miles around the mountain; to follow a tunnel five miles through the mountain; to take an aerial tramway for hauling ore six miles over the mountain; or to walk over. The last was either the safest or cheapest, and so we essayed the climb over the pass at an elevation of 9,000 feet and down the other side,



"WE PASSED OVER THE CREST OF THE MOUNTAIN ONTO THE EASTERN SLOPE"

upon the day which the Government Weather Bureau since reported as the hottest of the summer.

We soon came upon two young miners who had stopped to catch their breath, and who were taking the trail over in quest of work. They had walked from Stockton, fifteen miles away. "Looking for a job in the mines?" said one, who was called by the other Mormon Frank. When we replied that we had a job, Frank wondered why we were walking over the mountain if not for work. When we informed them that part of our job was to hold service in Highland Boy, we were surprised to be told that a year ago they had boarded in Highland Boy with an English family who had several children whose baptism was awaiting the coming of a minister. Frank volunteered to go after the children, for "this is the Church," he said, "that my father and mother were baptized in before they were converted to Mormonism. My father had three wives down in Southern Utah where I was born. We had only two rooms in the house and as we boys grew up we were pushed out into the

wagon-box to sleep. That gave me a start in rustling, and since I was twelve I have been taking care of myself. No Mormonism for me! Perhaps I can help to get these kids started into the right Church. I'll go after them."

As we passed over the crest of the mountain onto the eastern slope a great flock of several thousand sheep were feeding on the long grass among the pines. The sun was sinking behind the mountains beyond Great Salt Lake, and the tops were lighted with a golden glow. Mormon Frank was the first to observe and comment on the wonderful beauty of the scenery. As he looked about him he inquired: "Didn't Christ say something about leading the sheep into green pastures? I guess I know now what He meant."

When we arrived at the church a few minutes before the time appointed, a crowd was waiting at the door. A number of mothers with babes in their arms said that they had heard a minister was coming and that they had brought their children. During the service Mormon Frank came in, leading a little child in each hand, followed

by their mother. So nine were baptized at this, the first service of our Church, and one of the few services of any Protestant Church in the greatest copper mining camp of the world.

The pioneer type of cowboy has nearly disappeared. He is found now, like certain kinds of big game, in sections far remote from the railroad. Charlie Barton was born in Wyoming, and, as he says, raised in the saddle. He is six feet eight inches tall, lean and alert. With boots and spurs, blue shirt and Stetson hat, he appears the ideal of all boys who hope some day to be big enough to ride the range. The cowboy business is slack now, and Charlie has been made the marshal of Duchesne, where we have the only church in the town. All the Gentiles call it their church. None is more faithful in attendance, nor more useful in inviting the people to service and rounding them up than Charlie. He meets all the incoming stages and greets the clergyman with the usual remark: "What are you going to preach about tonight? If your subject is any good we will come; if not, we have no time to waste on church-going." Church and his wild life seem so discordant that we sought the secret of his religious interest. "I'll tell you why we fellows want to go to church. Bishop Spalding used to come here, you know, and I asked him one day if he was going to preach about anything worth while. He said, 'Come and see.' We all went. I tell you that was a sermon! When he thought he had finished, I jumped up and told him to keep at it; that we would stay all night if he would. Ever since that day, nearly ten years ago, when the boys are together on the range, miles away from the nearest ranch house, somebody is sure to bring up that sermon the bishop preached, just when the fire is getting low and we are ready to turn in. Then everybody stays up and we talk it all over again. Life,

you know, to us fellows who have lived most of our days on the range, is a bigger mystery than to you. We just think and think alone to ourselves, and when a fellow comes along who explains to us all the things we have been thinking about, why we just sit up and listen. What did he preach about? Must have been a mighty poor sermon if I couldn't remember it these years. Life, he said, is like the smelters. The ore mixed with the rock is brought in and fired together. The metal is carefully saved, but the refuse is wheeled out and dumped over the hill. Just so, he said, we are a mixture of good and bad; this struggle through life is like the time the ore is having in the furnace. But somebody, he told us, is standing above the furnace of our life and watching that we dump over all the bad and keep all the good. To us fellows who think sometimes we have dumped the good and kept the bad it is good to be told that we are all right after all. Yes, we all decided that the bishop was right—more good than bad in us. If you preachers just talk common sense to us we'll understand you and stick to your service."

So whenever we go to Duchesne Charlie Barton is there to welcome us, and to help fill the church, for he says, "We're still with you."

IN response to the proclamation of the President of the United States appointing Saturday and Sunday, October 21 and 22, as days for the relief of the suffering Armenian and Syrian peoples, the Federal Council of the Churches of Christ in America urges upon all Christian people that Sunday, October 22, be set apart for earnest intercession in behalf of our brethren of these races. Material for use in presenting this great cause may be secured from the American Committee for Armenian and Syrian Relief, 105 East Twenty-second Street, New York, N. Y.

NEWS AND NOTES

ON account of the physical condition of Bishop Brooke, the Presiding Bishop has appointed Bishop Thurston, of Eastern Oklahoma, to take charge temporarily of the District of Oklahoma. In this connection we are glad to state that Bishop Brooke is making satisfactory recovery from his recent critical illness.



ONE of the self-supporting Chinese congregations in Shanghai has just lost its rector, the Reverend D. M. Koeh, who has volunteered for missionary service in Northwestern China. He is one of the first three of the Chinese clergymen commissioned by the recently established National Board of Missions to begin work in the Province of Shensi. Mr. Koeh's place at St. Peter's has been taken by the Rev. T. H. Tai.



THERE are only three communicants of our Church in the little town of Broadwater in the North Platte Valley, Western Nebraska, but our lay missionary there, Mr. Samuel Hardman, has been able to interest the entire community, for people come in from the surrounding country to attend the services, and the bishop writes that there will doubtless be a good class for confirmation in the near future. Mr. Hardman has already begun to erect a church, and hopes to worship in the basement before winter. The townspeople have given a lot valued at \$175.00 and have promised \$400.00 in cash. Mr. Hardman has pledged himself to secure an altar, lectern, reading desk, organ, etc. He would be glad to hear from any churches that may have these articles to spare.



THE diocese of Texas has suffered a severe loss in the death of the Rev. Robert E. Lee Craig of Trinity

Parish, Houston, of which he had been rector for ten years. Before coming to Houston Mr. Craig had oversight of the missionary work in the diocese of Mississippi. He found the activities of his new parish almost entirely confined to its own limits, but the inspiration of his wider vision led his people to a juster conception of the Church's Mission. Side by side with the enlargement and beautifying of their own house of worship came the increase in missionary offerings, until, from practically nothing in 1910, they grew to over \$1,400 last year. A great record this, but Mr. Craig was not an ordinary man.



A worker in one of the many missions under the care of Archdeacon Windiate, in the mountains of Tennessee, writes:

ST. AGNES' HOUSE, Tennessee City, has come to have a double mission. Besides our work for the mountain people, we have aided in many ways the new sanitarium for tuberculosis sufferers opened here. Fifty per cent of the afflicted ones at the sanitarium are Church people. Our services to them are gladly given without recompense. Last week an incoming train brought in a dear little lady from a distance. There was no room for her at the sanitarium but we gave her a home at St. Agnes' until she could be cared for at the camp. At present we are occupying a beautiful place, exactly suited to our needs and are making a strong effort to buy it for our varied work—chapel, library and settlement house.



The wife of one of our missionaries who has just taken up work in Porto Rico, writes on September 7:

WE were here during the cyclone; had one of our glass windows blown to pieces and a number of trees up-rooted. We were forced to nail up some of the doors to keep them closed. The wind blew ninety miles

an hour. St. Luke's Church was blown eight inches out of plumb. The authorities have examined its safety and we may be forced to use only the basement. We have not yet been officially notified just what they have decided to do. The crosses were blown from St. Luke's, St. Paul's and the Mission of the Annunciation. Part of the roof of the last named, also the shutters, were blown away. In spite of heat and cyclones we love the work!



THE daily press amusingly states that "the names of a Protestant Episcopal bishop and of numerous clergymen were among the 3,500 on the rolls of the 8th, 9th and 10th regiments of the Plattsburg military camp of instruction when the registration lists closed today. The bishop is the Rt. Rev. J. DeWolf Perry of Rhode Island. A *Methodist bishop*, the Rev. Charles H. Brent of the Philippines, arrived here today to remain throughout the encampment as a guest of Maj.-Gen. Leonard Wood."



BEARING upon its surface the following very appropriate inscription: "Tell it out among the heathen that the Lord is King," a handsome, bronze bell is now *en route* to the tower of the new St. Michael and All Angels Church at Wuchang, China, of which the Rev. Robert E. Wood is priest-in-charge. The bell is a gift of a woman who resides in Boston, and was cast at the foundry of the Meneely Bell Co. of Troy.



This comes from the Mexican border, where several of our clergy are ministers and chaplains to the social, moral and spiritual needs of the vigilantes.

DOWN in the Second Regiment they're telling the story of the curious visitor and the "three trails." He was inspecting the camp under the usual broiling sun, and developed the usual thirst. Finally he crossed a

well-beaten path. He made no comment, but for several minutes later was much preoccupied. A little later he crossed another. Still he was silent. But by the time he reached the third the sun had parched his palate and he turned into it.

"Where are you going?" queried his host and guide.

He stopped at the flap of the tent, heard laughter and song inside, turned a knowing expression upon his host, winked and made a sweeping explanatory movement with his forearm.

A few minutes later the visitor emerged, and his guide asked him with a broad grin if he had found the liquid refreshment.

The reply was a sharp monosyllabic "Yes!"

"What?" the guide stood dumfounded.

"Yes, I found it—water! But I was looking for something else. Why didn't you tip me off?"

"Tip you to what?"

"To the fact that all the well-beaten paths in this blamed brigade lead to chaplains' tents!"



The Rev. J. W. Barker, D.D., Telluride, Colo., writes under date of September 11, says:

SOME months ago I had an appeal in *The Churchman* for a bell for St. Michael's Church in Telluride, Colorado. Receiving no response, I so stated in *THE SPIRIT OF MISSIONS*, and the mere statement brought a check for a bell from a Sunday-school in Detroit, and a few small sums towards installing it, which I acknowledged with thanks. A few days ago I received a letter containing \$30 in currency from some unknown friend of the Master's work. I wish I had some means of thanking the person for his generous help, but I have not unless this statement should happen to be seen. The bell has not yet been ordered as the freight will cost nearly as much as the bell, and the expense of installing will be considerable.

How Our Church Came to Our Country

XIII. HOW OUR CHURCH CAME TO MISSOURI

By the Rev. E. Clowes Chorley, D.D.

I. Early Days

MISSOURI became part of the United States of America through the Louisiana Purchase in 1803. Its oldest town was St. Genevieve, founded in 1755. Its real development, prior to the American occupation, began with the visit, in 1763, of Peter Laclède Liguist, a French merchant of New Orleans, who had obtained from the French Governor-General a grant of a monopoly of the fur trade with the Missouri Indians. The following year Auguste Chouteau, with thirty mechanics, cleared land on the banks of the river and erected some substantial log houses. In honor of Louis XV the place was named St. Louis.

When the first American Governor arrived there were only two American families residing in the town, but others were living outside the stockade. There were in all 180 houses, scattered over three streets, and a population of about 1,800. Mail arrived once a month. As might be expected from a settlement so thoroughly French, the first religious services were those of the Roman Church. An entry of 1766 records a baptism which took place in a tent, and for the next six years a Roman priest visited the infant town twice yearly. In 1772, Father Valentine took up his residence there, and four years later the first church was built. No Protestant minister appeared until 1816. In that year the Rev. Solomon Giddings rode horseback all the way from Connecticut and organized the first Presby-

terian Church. In 1818, the Baptists came on the ground, and one year later the first minister of the Protestant Episcopal Church arrived.

The early story of the Church in Missouri falls into two definite periods—the period of spasmodic effort, and the period of organized work.

II. Spasmodic Efforts

The Domestic and Foreign Missionary Society was formally organized in 1820, but for reasons beyond the pale of this article its active operations were delayed. The earliest missionaries in the West were not missionaries of the Society. They were private adventurers; men who had the instinct for going forth into strange



BISHOP CICERO S. HAWKS

lands—for such was the West then. Most of them maintained themselves by means of schools, and at the same time conducted church services.

To this class belonged the Rev. John Ward who came to St. Louis from Lexington, Ky., in 1819. Mr. Ward had served for a time as rector of Christ Church, Lexington, which had been organized in 1809. How he came to Missouri we do not know, but he arrived there in September, and almost immediately held a service in the First Baptist Church. This was the first public service of the Church west of the Mississippi River. The population of the city was then about 5,000. A few weeks later the services were transferred to a one-story frame building, generally used as a dance hall, at the corner of Second and Walnut Streets. There were few Church-people. It is said that at the first service the congregation numbered six, of whom but two had prayer books.

Nevertheless, steps were taken at once to organize a parish. A subscription paper was circulated, the first paragraph of which read as follows:

“We, the undersigned, taking into view the great benefits that ourselves and families would derive from the establishment of an Episcopal Church in the town of St. Louis, do hereby form ourselves into a congregation, and bind ourselves to pay over to such persons as shall be appointed by the vestry hereafter to be chosen, all such sums as shall be found opposite to our names, to be applied towards the support of the church for one year from this date.”

This document, which now hangs in the vestry of Christ Church Cathedral, is dated November 1, 1819. It appears to have been signed by many who were not Church-people, and the subscriptions amounted to \$1,654. The vestry was elected in December, and on January 10, 1820, Mr. Ward was elected rector of Christ Church. A suitable place of worship was secured

and a pulpit and pews placed therein.

Just when the work seemed most promising Mr. Ward resigned and returned to Lexington, where he lived until his death in 1860. With his departure the work of the parish came to an abrupt end. The place of worship was abandoned and the pulpit and the pews were sold to the Methodists. The parish had lived just seventeen months.

The only record for the next two years is that of an occasional service. When the Missionary Society was established little was known of the religious and social conditions of the West. Hence, in 1823, the Rev. Amos G. Baldwin was appointed an agent of the Society to visit the Western states and territories. In the course of his journeys he visited parts of Missouri and held service in St. Louis.

As a direct outcome of his visit the Society, on September 30, 1823, sent its first missionary to Missouri, in the person of the Rev. Thomas Horrell, who had previously labored in Virginia. For the first year this devoted servant of Christ seems to have prospected in the rural districts, where he writes that he met with good success. The greatest obstacle to his work he found to be the fear that the Church would not or could not hold her ground. He was her only representative in the entire state, and those who were inclined to his ministrations hesitated because there was no “assurance that the ordinances will be perpetuated among them.” The missionary felt the force of the objection, and, keenly alive to the opportunity, he appealed for “the counsels and support of a fellow-laborer.” Alas! the infant Society lacked the means to respond.

Towards the close of 1825 Mr. Horrell removed to St. Louis and endeavored to revive the parish there. He met with no encouragement. The memory of the failure was still fresh. He found that the “most pious of the Episcopalians had joined other socie-

ties, despairing of ever obtaining a minister of their own." It was the story of Western Pennsylvania and Ohio over again. Those who desired the restoration of church services feared that the obstacles were insurmountable. Even Mr. Horrell despaired, and cast about for some other more favorable field. He stayed in St. Louis only because there was no other place to go.

It was, however, the darkness which precedes the dawn. By persistent effort a small congregation was gathered, and on December 2, 1825, a new vestry was elected. A place of worship formerly used by the Baptists was secured and suitably furnished. In a jubilant letter to the Society the missionary reported an increasing congregation marked by "respectful attention to the services of the sanctuary," and adds that he had once administered the Holy Communion to seven persons, of whom four "had never communed in any place before." He notes, "our prospects brighten daily; those who at first were despondent, are now sanguine of success." The congregation, however, stood greatly in need of a church building. The cold of winter compelled removal to a nearby schoolroom.

In June, 1826, land at the corner of Third and Chestnut Streets was secured for \$400, and a building, 45x55, was commenced. Then began a long struggle for means to build the church. The congregation contributed \$2,000, and Mr. Horrell personally collected \$700 in New York and Philadelphia, but the combined amounts were inadequate. The temper of the community was such that it was almost impossible

to borrow money to complete the structure. In a pathetic letter to the Board of Missions the vestry said: "Everything we can rake and scrape is swallowed up by the building itself . . . as money is in such demand here (10 per cent. interest) and churches are so little in demand that we cannot raise the necessary money that way." Only by the willingness of prospective pew-holders to advance the price of their pews was the needed amount obtained. The following advertisement which appeared in the public press marks the final success:

"The vestry offer for sale on Thursday morning next at 10 o'clock, the pews in the Episcopal Church at St. Louis, at the corner of Chestnut and Third. The church, which is handsomely furnished, will be opened on that day, and the terms of sale then made known."

November 10, 1829, was the date of opening. A contemporary describes it as "a neat little building, . . . but looking more like an academy than a church; having forty-eight pews capable of seating 250 persons, with a gal-



OLD CHRIST CHURCH, ST. LOUIS

lery at one end, in which is a most excellent organ."

In 1831, Mr. Horrell removed to Columbia, Tenn. He returned to Missouri nine years later, and in 1845 had charge of the parish at St. Charles. He died in 1850. After his departure services were for a time conducted by the Rev. John Davis, principal of a female academy in St. Louis. The Society then appointed as its missionary the Rev. L. H. Corson, who labored for one year and then removed to Windham County, Conn. He was succeeded by the Rev. William Chadderton, who came from Burlington, N. J. During his stay Christ Church was consecrated, May 25, 1834, by Bishop B. B. Smith, of Kentucky, who also confirmed twenty-six persons. This was the first church consecrated west of the Mississippi and north of New Orleans. Mr. Chadderton terminated his ministry in St. Louis in 1835, and the sheep were again left without a shepherd.

III. Organized Work

The period of organized effort dates from 1835. In time to come it will be seen that 1835 was by far the most important year in the storied history of our Church in the United States of America. For it was then that the Church rose for the first time to the true measure of her corporate responsibility. For twenty-five years the work of Missions had been delegated to a Society *within* the Church. In 1835, *the Church herself was declared to be the Missionary Society, and every baptized person a member thereof.* That declaration revolutionized our missionary work.

The immediate outcome was the election by the General Convention of that year of the first domestic missionary bishops. The vast territories to the west were grouped into two missionary districts: the South-west, which included the state of Louisiana and the territories of Arkansas and

Florida; and the North-west, which embraced the two states of Indiana and Missouri. Over the latter Jackson Kemper was elected missionary bishop. It was an ideal choice. For years he had played a large part in the development of the missionary policy of the Church. Brought up under the strong influence of Bishop Hobart, and a colleague of Bishop White, he combined sound scholarship with ardent enthusiasm and undaunted courage.

It was no easy task to which he was called. Writing in 1838, he said, "The Missionary ground to which I was called by the General Convention included two states. . . . At the time of my consecration. . . . Missouri contained an Episcopal Church (Christ Church, St. Louis) but not one clergyman; while in Indiana there was a youthful missionary (the Rev. Mr. Hoyt at Indianapolis), but not a stone, brick or log had been laid towards the erection of a place of public worship for our denomination. And it is said that the venerable Bishop Chase, whose long residence had made him intimately acquainted with the West, considered Indiana lost to the Church in consequence of our long neglect."

The population of Missouri at the time Kemper entered on his work was about 130,000. Outside of St. Louis there was hardly a town of any size. Jefferson City, the state capital, had a population of only 1,000, and most of the so-called towns were appreciably smaller. Moreover, the people were not responsive to the message and polity of the Church. Missouri had been largely settled from Kentucky and they were mostly Baptists and Campbellites. It was hard ground. One of the missionaries wrote the Society saying, "Missouri is the hardest soil in the United States. There is less fruit—save in St. Louis—in proportion to labor, than in any other portion of the domestic field."

The bishop arrived in Missouri just



THE RT. REV. JACKSON KEMPER, D.D., LL.D.



THE RT. REV. DANIEL SYLVESTER TUTTLE,
D.D., LL.D., D.C.L.

THE FIRST AND PRESENT BISHOPS OF MISSOURI

at the close of 1835, having been preceded by his assistant, the Rev. Peter Minard. He writes in his journal, "I preached in my new church yesterday, December 20; the houses here are low, very small, and rather scarce." Developments quickly followed. A new church was undertaken "with a gallery, in parts of which negroes can be accommodated." The former building was sold and another one erected at the corner of Fifth and Chestnut Streets at a cost of \$70,000. It provided sittings for 600 and was burdened with a debt of \$20,000. In 1840, the bishop resigned the rectorship of Christ Church and was succeeded by the Rev. F. F. Peake, who had done a notable work in the outlying parts of the state. The same year witnessed the establishment of the second parish in St. Louis. It was founded by the Rev. Peter Minard. A lot was purchased on a credit for five years, and a building 50x30 projected at a cost of \$2,000. Pending its completion services were held in a school room. Mr. Minard died in 1846 and, after many struggles, St. Paul's Church was consecrated thirteen years later.

The story of the later growth of the Church in St. Louis is beyond the compass of this article. Suffice to say that in 1840 the diocese of Missouri was organized and remained under Bishop Kemper's care for three years. In 1844, Cicero Stephen Hawks was elected bishop and guided the diocese through the troubled period of the Civil War. He died in 1868. Then came the administration of Bishop Robertson who was succeeded by Daniel Sylvester Tuttle, the "grand old man" of the American Church.

Some mention must be made of the planting of the Church outside St. Louis. Shortly after his arrival Bishop Kemper journeyed up the Mississippi River in the *Olive Branch*, and ascertained that many Episcopalians were settled in the small towns. The bishop

wrote the Society, "As a proof of the sluggishness of our movements is the fact that, so far as I can learn, I was the first clergyman of our Church who has preached at Columbia, Boonville, Fayette, Richmond, Lexington, Independence and Fort Leavenworth; in a word, I have been the pioneer from St. Charles up the Missouri. At several places I met with some Episcopalians; but in every place I met with immortal and intelligent beings; and everywhere I beheld extensive harvests with very few reapers." The distances were immense. Mr. Peake officiated at a baptism at a point sixteen hundred miles from the head of navigation on the Missouri River, and an equal distance from where the river mingles with the ocean. In one year he traveled over eighteen hundred miles, mostly on horseback, and the roads were indescribably bad. Arriving at Boonville in 1836, he found one Churchman in the town. At Fayette were five or six "respectable members," and at Fulton he "was welcomed with tears of joy."

The first missionary at St. Charles was the Rev. Augustus Fitch, who in the course of a few months gathered quite a large congregation, and \$1,000 was subscribed for the erection of a church. Then the usual thing happened—the missionary moved away and the congregation dwindled almost to nothing. When the Rev. Isaac Smith arrived to gather together the fragments he found six communicants, with a few others some five miles away. In 1839, the Rev. C. S. Hedges reported that St. Paul's Church, Palmyra, was completed; "a small but neat edifice, surmounted by a steeple, and the second Episcopal church in the state." He also added that the number of communicants at Hannibal had doubled. In 1840, the Rev. William Homman was appointed to Jefferson City, the capital of the state. With a population of 1,000 it had no minister

of any kind, but there were two communicants of the Church. Services were commenced in a school room. An appeal was made to the East for aid in the erection of a small but substantial stone edifice. Funds came slowly. After distressing delay it was reported that "the church is covered in and contains a few rough benches, but not plastered, and without chancel arrangements."

During the episcopate of Bishop Hawks work was commenced in that portion of the state now contained in the diocese of Kansas City. The Rev. F. R. Holeman began services at Weston with a congregation of eleven and a Sunday-school of three. At the end of four years "a cheap, plain church" was erected. Work at St. Joseph, six hundred miles from St. Louis, was begun by the Rev. W. N. Irish with four communicants. The corner-stone of Christ Church was laid in 1857. Kansas City was developing rapidly, and there services were begun in 1857 by the Rev. J. I. Corbyn. They were held for a time in the Methodist Church, and St. Luke's parish was organized December 14, 1857. The first church was built at the corner of High and Fifth Streets.

When Bishop Tuttle assumed charge of the diocese he stressed the importance of division. Missouri contained 67,000 square miles, and was then the largest diocese in area in the Church. The division was finally effected in 1889 by the setting apart of the sixty western counties as the diocese of Kansas City, since changed to West Missouri. The combined dioceses have now seventy-eight clergymen, 125 parishes and missions and 12,683 communicants.

IV. Kemper College

One chapter remains to be added to this story of how our Church came to Missouri—the story of Kemper College.

Immediately he entered upon his

work Bishop Kemper was impressed with the necessity of securing more trained workers. The harvest truly was great, but the laborers were few. In his first report to the Board of Missions he concludes a careful review of the field by saying, "And now I solicit—I implore—nay, I demand of the Church, by virtue of my office, and in the name of my divine Master—I demand some additional, able and devoted laborers." The Board would have been only too glad to respond, but it was short of both money and men. Moreover, available men evinced a strong reluctance to venture so far. Missouri was then on the frontier. The bishop visited the East and urged the needs of the West, but men would not go beyond the Mississippi. Kemper found himself just where Philander Chase had been in Ohio twenty years before—people pleading for the ministries of the Church, and the Church unable to meet the situation. And like Chase, Jackson Kemper concluded that the West must seek out



CHRIST CHURCH CATHEDRAL, ST. LOUIS

and train its own ministry. Encouraged by the success of Kenyon College, he set about the establishment of a similar institution in Missouri, and appealed to New York for aid. New York responded with \$20,000. On January 6, 1837, a charter was granted by the legislature and 125 acres of land were secured about five miles from St. Louis. The corner-stone of the College was laid in May, and the preparatory school opened in October of the following year, under the direction of the Rev. Peter Minard. In three years there were forty arts students, three professors and a hall. A theological seminary was planned and a medical department with seventy students actually added. Alas! there was a debt of \$12,000. This proved fatal. The diocese was poor and the parishes in St. Louis were themselves burdened by heavy debts, and finally

the trustees felt compelled to close the College, and the splendid property was sold to pay the debt. Inevitable as it may have seemed at the time this was a disastrous act. It meant not only that the educational ideals which led to the establishment of Kemper College were abandoned, but the Church lost a property which in after years became a part of the teeming city, and which if held would have forever endowed the diocese. Bishop Kemper, who at the time of the sale had ceased to have jurisdiction and had removed to Nashotah, could not bear to mention the institution which bore his name. Any allusion to its fate, it is said, brought tears to his eyes. In later years another effort was made to repair the loss and a college was started at Palmyra under the name of St. Paul's. It did not survive the tribulations of the Civil War.

CLASS WORK ON "HOW OUR CHURCH CAME TO MISSOURI"

PREPARATION FOR THE LESSON

FOR the story of the Louisiana Purchase, see "The Territorial Growth of the United States," Mowry; and Chapter I of "The Conquest of the Continent," Burleson, Church Missions House, paper, 35 cents. See Chapter III of the same book for Bishop Kemper's life, or White's "An Apostle of the Western Church," Church Missions House, 35 cents. Those who have access to early numbers of *The Spirit of Missions* will find valuable material. For life in St. Louis in the days preceding the Civil War, read Winston Churchill's "The Crossing."

THE FIRST FIVE MINUTES

Ask who knows what is the great national gathering of our Church, and where held in 1916; draw out something about St. Louis and the great Mississippi. Or, ask what is a presiding bishop, and who is he; where does he live and what is he like? Tell them something of Bishop Tuttle's splendid life and character.

TEACHING THE LESSON

I. Early Days.

1. How and when did Missouri become part of the United States?

2. Tell something of its early settlement.
3. Describe the conditions in St. Louis.
4. What Christian bodies were first on the ground?

II. Spasmodic Efforts.

1. By whom and when were the first public Church services west of the Mississippi River held?
2. What made the work discouraging?
3. Tell about building the first church.
4. Who consecrated it and held the first confirmation?

III. Organized Work.

1. What great event happened in 1835?
2. Tell something of our first missionary bishop.
3. What conditions did he find in Missouri?
4. What other bishops followed?
5. Give some examples of the work done.

IV. Kemper College.

1. Why were colleges so early established?
2. Tell of Kemper College.
3. Why was its closing so great a loss to the Church?

WITH THE MANAGING EDITOR

THIS is one of those months when we have so much to crowd in on this page that we hardly know what to omit. The General Convention is in our minds a great deal, and will be actually held while this is the "current" issue of THE SPIRIT OF MISSIONS. Perhaps, therefore, the very best beginning is to mention the exhibit which we are to have in Saint Louis during the General Convention.



THE SPIRIT OF MISSIONS plans an exhibit which should emphasize two things at least. It should tell first of all that there *is* such a publication, and it should emphasize the fact that we are ready and anxious to co-operate with Churchmen everywhere in the work of making the magazine and the general cause of missions better known. To do the first, the exhibit is such that, once you see it, you will not forget it. To prove the second, you will find posters and other advertising material which you can use in your own parish, and you will find some one in attendance upon the exhibit who can answer your inquiries or refer them to the proper person.



Next month we will give the details of the exhibit and tell some of its accomplishments, for the benefit of the many thousands of our readers who will not be in Saint Louis. If it is possible to get a good picture of it, we will have that to show you. At present, however, we will not go into detail.



The winter's work has begun in your parish. When you are mapping out the various endeavors, give some place to a serious and well-planned canvass of the parish in the interest of THE SPIRIT OF MISSIONS. More and more, clergy and people are coming to feel the claim which the magazine

has upon the hearts and minds and hands of Churchmen everywhere. When you are planning work for your Men's Club, or your Women's Guild, or whatever the particular organization, give some definite thought to this work. We would suggest: (1) Get the rector's consent and co-operation. (2) When selecting the person to have this work in charge, bear in mind the suggestions made on this page last month. (3) Get a list of present subscribers from us. (4) Get some posters and other advertising matter from us. (5) Make the canvass a thorough one. As nearly as possible visit *every* household.

If you have never tried the experiment before, make a point of it this winter. We prophesy that we both will be gratified by the results.



We have prepared an illustrated lecture on THE SPIRIT OF MISSIONS which gives a picture of the magazine not seen by the average reader. Beginning in one or another part of the world where manuscripts are prepared and pictures taken, we come to the Church Missions House where this material is gotten ready for the printer. Being in the House is sufficient reason to glance around a little, so we hastily visit the various offices and interests which the actual visitor finds at 281 Fourth Avenue. Then we go to the printer's and see those great presses at work, and many another interesting and instructive detail. After wrapping the magazines, we take them through the mail to a number of domestic and foreign cities, and catch a glimpse of some of the fascinating corners of the world which THE SPIRIT OF MISSIONS visits month by month. The Managing Editor is prepared to accept invitations to show these slides at points within reasonable distance of New York City. He will be glad to answer any inquiries.

EDUCATIONAL NOTES

In connection with "The New World" course, the Educational Secretary wishes to announce that there will be Suggestions for Classes written by Miss Tillotson; Suggestions for Reading Circles (a simplified form of Programme Meetings, made up at the suggestion of Educational Secretaries of much experience); and Suggestions for Dramatic Programme Meetings, for use each month during the coming season. These last are something altogether new; place is made for recitations, tableaux, and musical numbers; and while they cannot be recommended where a serious educational programme is contemplated, still they should, according to all reports, fill a long felt need.



There is no reason why "The New World" should not be recommended also for general reading. The Bishop of Washington says that it should have a place in every well-balanced library, and we believe that if those interested in Mission Study would undertake it they could get many to read it who have never before read a specifically labeled "missionary" book.



The Educational Secretary would like to call the attention of those interested in introducing Mission Study among men to a book which has recently been brought out in England. Its name is "When God Came," and it was compiled for those who wished a text book for use in classes of men preparing for the great Mission of Faith and Repentance. Copies can be secured for 20c. postpaid from Longmans, Green & Company, 443 Fourth Avenue, New York.



Those looking for interesting material on the work among the Appalachian people will be glad to know that the Church Missions Publishing

Company has just published "Eight Years in the Mission Field in the Mountain District of Western North Carolina," by the Rev. F. D. Lobdell; and that Edwin S. Gorham, 11 West Forty-fifth Street, New York, has just brought out "Roy in the Mountains," by Archdeacon Claiborne. These two books are very welcome additions to the so-called mountaineer bibliography.



The Society for the Propagation of the Gospel has recently published a book for boys; its name is "Kalipa" and it tells the story of the life and conversion of a real African savage. It can be heartily recommended to those seeking some book for boys of the junior age.



A real thriller of the popular novel type ought to be known widely in Church educational circles. It is called "Unto Caesar," and is by Baroness Orczy, author of "The Scarlet Pimpernel," in its day also a "best seller." Anyone who wants to recommend a book that has the right spirit, and is soaked through and through with the missionary message, to people who will read only "best sellers," can recommend this without fear.



Perhaps the most original of the recent educational schemes is that of Emma Sheridan Fry in her "Educational Dramatics," which we understand may be obtained from Miss Willcox, 50 Farmington Avenue, Hartford, Conn., or from the Missionary Education Movement, 156 Fifth Avenue, New York. She develops the plausible and fascinating theory that the way to teach children and grown-ups to act is to provide them at first with a mere skeleton of a play and let them work up lines and situations for themselves. Along with a discussion of the way in which this can be done

there go many suggestions of the value of dramatics for educational work. Might we not use this idea somewhat in our mystery plays? Before giving a part to be learned, tell the actor all about it, read it to him or her, and then leave it to the imagination of the actor to create words which will express the idea he has of the character.

Certainly this method would result in a more real throwing of one's self into a part than the present perfunctory learning of lines by heart, and a large amount of the value of a mystery play is the impression it makes on the players. Through it would come some of that very much needed modicum, historical perspective, to all participants.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Boy in the Mountains. The Ven. William S. Claiborne. Published by Edwin S. Gorham, 11 West Forty-fifth Street, New York, N. Y. Price \$1.00.

This story by Archdeacon Claiborne, of Tennessee, is drawn from the personal experiences of one who himself was a mountain boy. Whatever, as a story, it may lack in technique will be made up by faithfulness in detail. Of course it centers about the work done by the Church for the social and religious development of the mountain peoples.

Have You Understood Christianity? The Rev. W. J. Carey, M.A., R.N. Published by Longmans, Green & Company, Fourth Avenue and Thirtieth Street, New York, N. Y. Price 65c.

The author of this book is a chaplain in the Royal Navy, and he has put an important question in a very vivid way at a critical time in the world's history. With far more flexibility and directness than (may we be pardoned for saying) is usual with English authors, he makes his appeal. All of us would be the better for reading his book, and having read it we should be

more nearly able to answer the question which is its title.

LITERARY NOTES

MANY of our readers are already familiar with *The Missionary Review of the World*, a magazine of general scope, established thirty-eight years ago. This periodical has rendered good service to the general missionary cause. It is now about to pass into the hands of new publishers though remaining under the control of its former editor, Dr. D. L. Pierson. "The Missionary Review Publishing Company" has been incorporated with Dr. Robert E. Speer as its president, and will continue *The Review* as an international magazine serving the whole missionary cause. Its aim is to give and to interpret month by month the most important missionary news gathered from all parts of the world. It furnishes valuable material for pastors and missionary speakers and devotes a large amount of space to Best Methods that have been discovered for use in Sunday Schools, missionary societies and other organizations.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

ALASKA

Arrived—At Allakaket: Miss Eleanor J. Ridgway, August 7; at Bolinas, Cal., Miss F. G. Langdon.
Sailed—From Seattle: Miss H. M. Bedell, September 11.

ANKING

Sailed—From Yokohama: Rev. F. E. Lund and family, and Rev. C. C. Yen, S.S. "Tenyo Maru," August 26, due San Francisco, September 11; from Vancouver: Miss S. E. Hopwood, Miss Eliz. Spencer, S.S. "Empress of Japan," August 24; Miss M. A. Hewitt, S.S. "Empress of Asia," September 7; from San Francisco: Miss Alice Gregg,

Miss J. V. Heald, Mr. John Shryock, S.S. "Nippon Maru," September 9.

BRAZIL

Arrived—At New York: Rt. Rev. L. L. Kinsolving, S.S. "Verdi," August 31.

HANKOW

Sailed—From Vancouver: Miss J. E. Prichard, Miss E. M. Buchanan, Miss Olive B. Tomlin, S.S. "Empress of Japan," August 24; Rev. S. H. Littell and family, Miss A. H. Peavey, Miss Henrietta Gardiner, Mr. Geo. P. Foster, Mr. Theo. Hobbie, S.S. "Empress of Asia," September 7; from San Francisco: Miss Mabel Sibson, S.S. "Tenyo Maru," August 26.

Announcements Concerning the Missionaries

HONOLULU

Sailed—From San Francisco: Miss Alice Fyock, S.S. "Hilonian," August 25; Mrs. E. C. Perry, Miss C. G. Dickerman, S.S. "Lurline," September 12.

KYOTO

Arrived—At Vancouver: Rev. P. A. Smith, S.S. "Empress of Russia," August 26.

Sailed—From Vancouver: Miss Dorothy Norton, S.S. "Empress of Japan," August 24; from San Francisco: Mr. F. D. Gifford, S.S. "Tenyo Maru," August 26.

PHILIPPINES

Sailed—From San Francisco: Miss Eleanor Merritt, Miss Edna Beatty, S.S. "Tenyo Maru," August 26; from Vancouver: Rev. R. B. Ogilby, Mr. Frank A. Hill, S.S. "Empress of Asia," September 7.

PORTO RICO

Arrived—In New York: Rev. P. R. R. Reinhardt, August 17; Rev. Samuel Sutcliffe, S.S. "Brazos," September 4.

Sailed—From New York: Miss F. L. Randlette, S.S. "Caracas," September 6; the Misses M. B. and R. M. Hayes, S.S. "Maracaibo," September 13.

SHANGHAI

Arrived—At San Francisco: Mr. W. S. A. Pott, S.S. "Tenyo Maru," August 14.

Sailed—From Vancouver: Mr. H. F. MacNair, S.S. "Empress of Japan," August 24; Miss M. H. Bates, S.S. "Empress of Asia," September 7.

TOKYO

Sailed—From Yokohama: Rev. and Mrs. C. H. Evans, S.S. "Empress of Russia," September 14; from Vancouver: Rev. A. W. Cooke, S.S. "Empress of Asia," September 7.

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.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, 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 Provinces

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Woodward Building, Fifteenth and H Streets, Washington, D. C.

IV. Rev. R. W. Patton, P. O. Box 845, Atlanta, Ga.

VI. Rev. C. C. Rollit, D.D., 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 West Market Street, Warrensburg, Mo.

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SHANGHAI

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Rev. G. F. Mosher.

Mr. M. H. Throop.

Miss Margaret H. Bailey.

Honolulu

Rt. Rev. H. B. Restarick, D.D.

Japan

KYOTO

Rt. Rev. H. S. G. Tucker, D.D.

Rev. P. A. Smith (in Fifth Province).

TOKYO

Rt. Rev. John McKim, D.D.

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Miss B. E. L. Massé.

Porto Rico

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Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Board Secretary, Portsmouth, Va. Rev. J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter.

Representing missionary work in the diocese of South Carolina, Archdeacon Baskerville, Charleston, S. C.

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

- Devotional**
- 50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercessions for Missions.
54 Mid-Day Prayer Card.
- Alaska**
- 800 The Borderland of the Pole.
- Brazil**
- 1400 Our Farthest South.
- Canal Zone**
- M. 1 The Canal Zone.
- China**
- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
202 Investments in China.
205 We Have It! (St. Mary's Hall.)
210 Developing Chinese Womanhood. (Report of St. Mary's Hall.)
247 Practical Ideals in Medical Missions, 5c.
268 A Year at Boone University.
271 A Year at St. John's University, Shanghai.
272 St. John's University, Shanghai.
M. 6 At the Close of Day.
M. 7 A Summer Day in a Chinese Dispensary.
- Cuba, Porto Rico and Haiti**
- 500 In the Greater Antilles.
- Honolulu**
- 1007 The Cross Roads of the Pacific.
- Indians**
- 600 The First Americans.
- Japan**
- 300 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
301 What Shall the Future Be? (St. Agnes' School, Kyoto.)
302 Five Reasons for St. Paul's University, Tokyo.
326 How to Win Japan and Where to Begin.
327 "Help Wanted." (St. Margaret's School, Tokyo.)
- Liberia**
- 100 Our Foothold in Africa.
- Mexico**
- M. 3 A Year in Mexico.
- Negroes**
- 700 The Church Among the Negroes.
- The Philippines**
- 407 The Cross, The Flag and The Church.
J.M. 1. From Head-Axe to Scalpel.
- United States**
- M. 4 A Year in South Dakota.
M. 5 A Year in New Mexico.
- The Forward Movement**
- A complete set of Forward Movement leaflets will be sent on application.
- One Day's Income Fund**
- 983 The One Day's Income Fund.
986 *Duty and Opportunity in 1916.
- Educational Department**
- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
3055 Catalogue of Publications.
3071 The Library of the Church Missions House.
- The Sunday-school**
- 1 Ten Missionary Stories That Every Young Churchman Should Know. 10c.
5 Two Experiments with the Lenten Offering.
- Miscellaneous**
- The Missionary Story of the General Convention.
900 The Church's Mission at Home and Abroad. Bishop Lloyd.
912 Four Definitions.
913 Concerning "Specials."
914 The Board of Missions and Special Gifts.
941 How Can I Give to a Particular Object, and Yet Give to the Apportionment?
944 Women in the Mission Field.
946 How to Volunteer.
956 The Why and How of the Missionary Budget.
969 The Church and the World.
970 Why Believe in Foreign Missions?
978 At Home.
979 Abroad.
980 Everywhere.

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- W.A. 1. A Message from the Triennial.
W.A. 2. To Treasurers.
W.A. 4. Collects for Daily Use.
W.A. 8. The Power of the Weak.
W.A. 10. Prehistoric Days.
W.A. 13. How Can I Help?
W.A. 14. Why Should I Be a Member?
W.A. 16. A Bit of History, 5c. each.
W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
W.A. 21. A War Message.
W.A. 22. Borrowed Suggestions.
- United Offering**
- W.A. 102. Who Gave It?
W.A. 103. Verses: "The Little Blue Box."
W.A. 104. *Our United Offering Missionaries Again.
W.A. 105. The Mighty Cent.
W.A. 107. The Churchwoman's Offering of Romance.
W.A. 111. An Ideal.
W.A. 112. A United Offering Reminder.
- W.A. 113. Helps for United Offering Treasurers.
W.A. 114. Important Reminders.
W.A. 115. *What Mary Saw.
- The Junior Department**
- W.A. 200. The Junior Collect.
W.A. 201. What the Junior Department Is.
W.A. 202. One Army—Two Departments.
W.A. 203. Membership Card, 1c. each.
W.A. 205. Section II. How the J. D. Helps.
W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
W.A. 250. Section II. The United Offering.
W.A. 251. Section III. The United Offering of 1916.
W.A. 252. Someone's Opportunity.
- The Little Helpers**
- W.A. 300. The Origin of the L. H.
W.A. 301. The L. H.: Directions.
W.A. 302. L. H.'s Prayers.
W.A. 303. Membership Cards, 1c. each.
W.A. 304. Letter to Leaders for 1915-1916.
W.A. 310. Letter to Members for 1915-1916.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



OUR UNITED OFFERING CHURCH

A VISIT TO CHRIST CHURCH, ANVIK

By Mrs. Richard H. Soule

Shortly before the Triennial of 1889 Mrs. Soule, a Massachusetts woman, but then living in the Diocese of Pittsburgh, made the suggestion which led to the practice of our Triennial United Offering. Her fellows in the Woman's Auxiliary will congratulate her that she has at last been able to visit the church which one-half of that Offering built at Anvik. It seems impossible that a prompt and full response shall not be made to her call.

WHEN our first United Offering was to be made in October, 1889, Miss Emery suggested that it reach the sum of \$2,000 and be divided, one-half for Foreign Work, to send Miss Lisa Lovell to Japan, as she had volunteered for that field, and for the Domestic Work to

build Christ Church in Anvik, Alaska, where the Rev. John W. Chapman had done such wonderful work among the Indians that he greatly needed a church in which they might worship. The beautiful Thanksgiving Service of the Woman's Auxiliary was held in the Church of the Holy Com-

munion, New York City, when the United Offering was made; and we adjourned to a near-by hall to hear the speakers.

Great was our disappointment when Miss Emery announced that the offering had fallen short of \$1,000, but she added that some young girls would stand at the doors as we went out, that those who had not been at the service might add their gifts, and from such gifts one thousand dollars was made up. And then when we met again in the hall after luncheon, Miss Emery gave us the welcome news in words like these from a note pencilled during the intermission:

"Dear Miss Emery: I would like to give the little church at Anvik all myself. Please tell the ladies so, but please don't tell who I am."

Every eye was filled with tears, and every heart throbbed with gratitude to God, as our first United Offering was thus doubled. Never has one been doubled since, but, led by this noble example, many a check for \$1,000 has been given to it.

So Christ Church at Anvik was built, twenty-six years ago, and has been the center of all the work there; and Miss Lisa Lovell went to Japan and labored faithfully for sixteen years.

Many years ago Mr. and Mrs. Chapman were my honored guests for a few days, and from that time a great longing filled my heart to visit Anvik and see the little church for which the prayers of the Auxiliary are constantly offered.

The summer of 1916 has seen my desire realized, when in the course of a long trip through Alaska, with an Auxiliary friend deeply interested in missions, our steamer touched at the outer dock of Anvik and soon we saw Dr. and Mrs. Chapman coming in the launch belonging to the mission. They took us aboard, with some of our fellow tourists who were eager to see

everything of interest on the voyage, and we rounded the point and came in sight of Anvik, which is about a mile up the slough, and there before our eyes stood Christ Church! As I knelt upon its floor my heart thrilled with the joy of being in the most interesting and historic place there can ever be for those who have worked for the United Offering, and watched it grow from its small beginnings to the mighty power it has become for the extension of Christ's Kingdom. Where can one so truly and earnestly give thanks to God for His blessing upon our United Offering as in Christ Church, Anvik?

We went to the girls' school which Mrs. Evans keeps in spotless order, and were greeted by her and five Indian girls, the rest of the scholars being off with their parents fishing for the winter supplies. These girls, and the boys who had watched our landing, had bright, intelligent faces, very different from the dull, stolid ones we had seen at some of the Indian villages where there is no mission. Sister Bertha (Miss Sabine) while in Anvik lived at the school. Her room was shown us, then empty, waiting for Miss Sterne who was soon to arrive and take up the work which Sister Bertha had carried on so long and faithfully.

We next went to the boys' school and the home of Dr. and Mrs. Chapman, practically one building, being connected by a long hallway. Both school and house are in a shocking state of decay, but are soon to be rebuilt with gifts from the Auxiliary and other friends, already in hand. The house was filled with an atmosphere of comfort and of home. The living-room reflected Mrs. Chapman's cheerful disposition and was a place where one would like to linger. The dining-room table was most attractively set for supper, to which we were cordially invited, and had been expected, as the steamer often makes quite a stop at

Anvik to deliver freight, but, alas, this time there was no freight, and the whistle blew to warn us that our brief visit must soon end.

The tourists hurried to the launch, but Dr. Chapman led us once more to the church, where Mrs. Chapman, Mrs. Browning and I knelt while he gave us his blessing. Then they took us in the launch to our steamer, and our longed-for visit was over, but the memory and the joy of it will last me through my life. We saw many of our Alaskan missions, but none gave me the thrill of Anvik. Bishop Rowe has said that Mr. Chapman's influence is felt a thousand miles on the Yukon River, but I think it is felt all the thousands of miles where the Church and the Auxiliary and its United Offering have gone.

Here I should like to close, but must add that if later travelers hope to see Christ Church it must be repaired, for its foundations have rotted and its floor is sinking. Since it was built

the river has eaten into the banks so far that Dr. Chapman thinks the church should be moved higher up the hill, in line with the newer buildings of the mission, and that it should be put on a concrete foundation, the only enduring one in that climate, and he longs to add what it never has had, a chancel.

Though the dearly loved church cost only \$1,000, prices have risen so in Alaska that Dr. Chapman writes it will now cost over \$2,000 to make the needed improvements. Shall we let this, our first and only United Offering church go to ruin, or shall we preserve it for years to come? Shall we look for one woman to write "I would like to do it all myself," or shall we all help? She who built Christ Church is at rest from her labors, but many of us who heard her gift announced are still alive. If each one who reads of this need will help a little the amount will soon be raised and Christ Church can be restored when the frost goes out next year.

THE MEETING OF THE HANKOW BRANCH

By Gertrude C. Gilman, President

WE have just had our annual meeting of the Woman's Auxiliary, and your letter was read and you will have an answer from Mrs. Shu, who is now again our Educational Secretary. We appointed Deaconess Stewart our delegate to the Triennial Meeting, and we have prepared a box of typical Hankow white brass in which to send our United Offering. There will be over two hundred gold dollars as the result of our three years' work.

You will be interested that the meeting votes to continue sending one-quarter of our yearly offering to the United Offering, as of old, even when the Bishop said it might be turned in

to the Shensi account and thus count on the parish apportionments toward the *Chung Hua Sen Kung Hwei* Board of Missions. They felt that kept our connection with the parent Society in America, and also showed our gratitude for the lady workers who have come to work in China by means of this United Offering.

But the quarter which we usually have sent to the Board in America has now been transferred to the Diocesan Board, which has its own extension fund of \$600 gold to raise, and has promised \$750 gold to help the new work in Shensi, undertaken by the General Board of Missions, of the *Chung Hua Seng Kung Hwei*. We

also have the *voted quarter* which has usually been devoted to something in our own diocese for this same work in Shensi.

The Juniors got about fifty-seven dollars gold, and that with ours will be about three hundred gold in all.

Our lessons this year have been on Church History, and the last four were translated from Miss Richmond's little book on the History of our Mission in China, Mrs. Shu is to do the work for next year. It will be lessons from the Bible which deal with characters who have come to worship the True God out of heathenism.

We had about fifty delegates at our business meetings. We have about twenty branches now. The membership I am not sure about, but hope to get it definitely next fall. I have not gotten out a year book up to this time, but we publish the minutes of the annual meeting in the *Chinese Churchman* and that seems to supply the need at present.

This year we had the Hankow Juniors meet in Hankow, and the Wuchang Juniors meet in Wuchang on account of the difficulty of crossing the river. They had two good meetings, with over two hundred present at each. Our women did the same. In St. Michael's Church, Mr. Sherman addressed over two hundred who presented their offering on May 13, and on the same day in the Cathedral Mr. Ts'en addressed the three hundred or so from Hankow and Han Yang. This Mr. Ts'en has offered to go to Shensi under the *Chung Hwa Seng Kung Hwei* Board of Missions. Lindel Tsen from Wuhu, and a graduate of Boone University and Divinity School, is to be the Secretary in place of S. C. Hwang, and will spend some of his time in Shensi. Then there is a Deacon Pú from Shanghai, who will make the third volunteer from our Mission

—one from each Diocese—for the new work of the united Chinese Church.

I wish you had seen our business meeting. Mrs. Shu and her sister-in-law, Mrs. Yen, and Mrs. Ts'en, our most efficient recording and corresponding secretary, supported me as president, and several others made fine speeches. We hope to do much more next year.

Mrs. Shu adds, June 26, 1916:

Our Church meeting was in many ways a great success.

I am enclosing three of our lessons* used last year. There are in all nine lessons, giving a simple outline of Church History, five on General and four on the Church in China.

We regret very much that distance prevents our sending a full delegation. However, we are fortunate to be able to send Deaconess Gertrude Stewart to represent our branch at the Triennial. She is representative of both our Woman's and Junior Auxiliaries. She will make a study of the ways that have helped our sister Auxiliaries so that we may be profited by their experience.

What we are sending to the United Offering represents one-fourth of our total offering for the last three years. We are ashamed that the amount is so small, but there is one hopeful sign, which is that our one-fourth has been increased every year.

We wish to assure you of our sincere interest in the Triennial; our prayers and good wishes are with you for its success.

* The lessons sent by Mrs. Shu are three slips closely printed in Chinese, upon general Church History, Vol. VII.

Lesson V. 1, Poor Men of Lyons; 2, The Great Schism; 3, The Reformation.

Lesson VI. 1, Beginnings; 2, Early History; 3, Progress; 4, Discouragement.

Lesson VII. 1, Under Bishop Williams; 2, Under Bishop Schereschews; 3, Under Bishop Boone.

WHO WILL COMPLETE ST. MARY'S FUND?

By Margaret H. Bailey

Those who have given for the new St. Mary's Hall, Shanghai, since the Triennial of 1913 are eagerly looking to see that the last \$1,000 is given by *some one* before we meet in St. Louis.

Meanwhile this letter is interesting as showing what has been done in this time of waiting to make St. Mary's equal to its task.

IT is splendid to be greeted home with such good news. Only \$1,000 more needed to complete the \$100,000! We did not dream of coming so close to it before the General Convention. And now, if only some one will give that little \$1,000! I wish I could have the privilege of doing it myself. If that could come in this month, we should indeed present our St. Mary's gift with thankful hearts, and gladly give our efforts to helping others in the family of the Mission field to gain their hearts' desires also.

Things have gone with us both fast and slow at the same time. The low exchange and prohibitive cost of building materials make it impossible to think of breaking ground until the war is over, and it is very hard to be patient, though we can spend long hours over every detail of the plans. But the temporary building that we had to put up this winter has sent us ahead with leaps and bounds in other directions. At last we have a library which the girls already make good use of. The practice rooms are all together instead of scattered over the school, and you don't know what a difference that makes. We English teachers can teach in peace and quiet, while at the same time the practicing can be better supervised, and with hot water heat in the cubicles, little fingers will not grow quite so stiff with winter chilblains. Mrs. Ely has a fine big room for her drawing classes, the Chinese teachers have a heated parlor, the little children a playground and enclosed courtyard for their evening play hour, and the new bedrooms above have made it possible to increase the enrollment to 230 this last term.

The girls develop and wake up more all the time. Basketball, that was a dismal failure a few years ago, has been a great success this winter, thanks to Miss Oehler; and Miss Cooper has taught the girls what it means to be graceful by training them in dances for their plays.

The Alumnae at their commencement reunion thanked Miss Dodson for her invitation to the annual luncheon, but said they wanted to pay for it themselves this year and to invite all of us. That day, "Alumnae Day," is the most encouraging of the year. At the luncheon, where eight classes were represented, the treasurer announced that they had decided to give the clock tower to the new St. Mary's. In addition to that the girls have already raised \$4,309.25 (Mex.) for the "China Building Fund" of the new school.

And this is all being done in our little cramped corner behind St. John's. How much that last \$1,000 will stand for in the future of St. Mary's!

A BELATED INTEREST

IN the last month before we make our United Offering, many letters have come to us, some from clergymen asking material for addresses upon the subject, others from women asking for leaflets, letters and boxes. They speak to us of a sudden realization that if one is to give to the United Offering of 1916, that gift must be made now. We mean our United Offering to be a gift of accumulated thankfulness, given at stated times—daily, weekly, monthly, yearly (on birthday anniversaries) and also on irregular occasions, in token of thankfulness for special mercies shown; we

expect these gifts to be gathered by degrees throughout three years, to be entrusted to Diocesan United Offering treasurers semi-annually, and placed at interest, and brought to our Service, this Triennial, on October 12.

But for those who have not given through prayer and offering for these three years past, it is not yet too late.

Send your check, made payable to George Gordon King, Treasurer, to the Secretary of the Woman's Auxiliary, Miss Julia C. Emery, at the Headquarters of the Woman's Auxiliary in St. Louis, Sheldon Memorial Hall, 3646 Washington Avenue.

Tell to which diocese the amount should be credited. At the meeting on the afternoon of Wednesday, October 11, such checks will be handed to the representatives of the several diocesan branches, to be added to the amounts they already have in hand. In such cases where it will not be possible to incorporate this amount in the one check from a diocese called for, the lateness of its reception will be excuse for not complying with the request made below.

To United Offering Treasurers

Please see that the United Offering from your diocese is presented in one check, made payable to George Gordon King, Treasurer, in an envelope marked with the name of the diocese and amount of check.

JULIA C. EMERY, Secretary.

A NOTICE FOR STAY-AT-HOMES

In the spring a request came from Western Massachusetts that the names of daily papers reporting on the work of the Woman's Auxiliary during its Triennial should be announced in THE SPIRIT OF MISSIONS. It is expected that two St. Louis morning papers will have daily notes of Auxiliary proceedings. These papers are the *St. Louis Globe-Democrat* and the *St. Louis Republic*. Of course these

papers will furnish accounts also of the General Convention itself and other proceedings of interest. Subscriptions for the time of the General Convention may be sent direct to either or both papers.

OUR UNITED OFFERING DAY

THE United Offering Treasurer of the New York Branch has sent out a letter in which she says:

"On the same day of the United Offering Service in St. Louis, October 12, there will be a special service of prayer and thanksgiving for those who are unable to attend the Triennial, at the Cathedral of St. John the Divine, in New York. This service will be as similar as possible to the one in St. Louis, and one will feel that at least our United Prayers are being offered to God at the same time; and I am sure that as a diocese we shall receive help and inspiration from this service, that will help us in our work for the years to come."

Other branches, diocesan and parochial, may be making similar plans; but will not *all* the women of the Auxiliary, wherever they may be, keep this day sacred with remembrance and prayer? In many parishes there is a celebration of the Holy Communion each Thursday in the year, which will give some opportunity to unite with us in our great Service. Those who have not the privilege can pray with us at eight o'clock on that morning and again at half past two in the afternoon, when we assemble for our mass meeting.

We shall need the constant prayers of all who cannot be with us in St. Louis through the days of our Triennial. We fill one page this month with our plans for its usefulness and interest. Give it a careful reading, and follow us through all our Triennial days with loving thought and prayer.

THE UNITED OFFERING LECTURE IN LOUISIANA

The illustrated lecture on the United Offering was given some time since by the Educational Secretary of the Louisiana Branch.

After the slides had been exhibited, the lecturer went on to say that the pictures taught only the history and geography of the United Offering, but that she wanted to teach its arithmetic and spelling also. She then proceeded to use concrete examples, the little "blue boxes" being the material employed.

A long table was marked off into four parts, labelled respectively: Richmond, 1907; Cincinnati, 1910; New York, 1913; St. Louis, 1916.

Everybody at once recognized the places and dates of the last three Triennials and of the coming one to be held in October of this year, each one hundred dollars being represented by a blue box. Mrs. Lamb went on to show Louisiana's share in the great offerings which had been made at the Triennials.

A pile of eleven boxes represented the offering made at Richmond, twelve at Cincinnati, eighteen at New York. Since then there has been a wonderful increase in giving: the year 1914 alone showed a pile of eleven; 1915 showed a pile of thirteen. The lecturer went on to say: "If we only do as well in 1916 as we did in 1915, we shall reach \$3,700, which some of us have set as our goal; but I would ask you to aim higher still, resolved not to do as well but to do better in 1916 than in 1915, and aim at making an offering of \$4,000 at St. Louis from the Auxiliary women of our diocese."

The lecturer then told how one devoted Auxiliary woman had suggested that the offering of 1916 should represent *sacrifice*, but said that *she* would suggest it spell *thanksgiving*. She then showed a chart on which she had spelt it thus:

FOR
The Church and
Her Teaching.
A Christian home,
National peace,
Kindness of friends,
Sheltered childhood,
God's Fatherly care,
Individual blessings,
Vision of opportunity,
Ideals of sacrifice,
New mercies daily,
Gifts accepted.

Some who had not thought of it before admitted how easy it was for Christian women thus to learn to spell "thanksgiving"; and as the meeting closed with prayer, surely some hearts pledged anew their intention to "give of their substance gladly."

A colored woman in the diocese of New York, a hard worker and sufferer from rheumatism, remembers her little box faithfully. When the *Churchman* or SPIRIT OF MISSIONS is taken to her, she is eager to know when she is to hand in the contents of her box. Seemingly twice a year is not any too often.

QUESTION BOX

INQUIRIES come to us from time to time, which we try to answer but which we often think would receive a more satisfactory response from those who have a more direct experience in the matter. If we print these in the Auxiliary pages of THE SPIRIT OF MISSIONS we hope that the answers may appear in a later number, and so help not only the first inquirer but others.

This question comes from Olympia Diocese: "How and what shall we do to make the local branch meetings more interesting, so that more members may be gained?"

THE WOMAN'S AUXILIARY

Calendar for the Triennial in St. Louis, 1916

HEADQUARTERS—Sheldon Memorial Hall, 3646 Washington Ave.

TUESDAY, OCTOBER 10

- 10 A. M.—Headquarters opened for Registration. There will be three places for Registration: One for the five authorized delegates from each Diocese and District Branch; one for all other women attending the Triennial; one for applicants for Mission Study Classes.
- 4:30-5:30 P. M.—St. Peter's Church, Lindell Boulevard and Spring Avenue. *Quiet Hour*: Bishop Anderson of Chicago.

WEDNESDAY, OCTOBER 11

- 2:30 P. M.—Headquarters. Business Session in which authorized delegates only can take part. There is space in the gallery for 270 visitors.

THURSDAY, OCTOBER 12

- 8 A. M.—Christ Church Cathedral, Thirteenth and Locust Streets. Triennial Corporate Communion. Bishop Tuttle, celebrant. United Offering.
- 2:30 P. M.—The Odeon, North Grand Avenue. Triennial Mass Meeting. Speakers: Bishop Tuttle, our Presiding Bishop; Bishop Jones, of Utah; Bishop Brent, of the Philippine Islands; Bishop Roots, of Hankow; Bishop Lloyd, the President of the Board of Missions. At this meeting, Mr. King, Treasurer of the Board, announces the amount of the United Offering.

FRIDAY, OCTOBER 13

- 9:30-10:45 A. M.—Headquarters. First Session of the Study Classes on the "New World," the "Junior Book" and "Prayer." This is Missionary Day in General Convention—Moolah Temple, 3821 Lindell Boulevard—and members of the Auxiliary are desired to take advantage of the opportunity.

SATURDAY, OCTOBER 14

- 9:30-10:45 A. M.—Headquarters. Study Classes.
- 10:55-11:35 A. M.—Addresses from our English guest, Miss May Forbes, representing the Committee on Women's Work of the S. P. G., England, and Deaconess Kuapp, Dean of the New York Training School for Deaconesses.
- 11:35 A. M.-12 M.—Intercessions. Bishop Montgomery, Secretary of the S. P. G., has kindly consented to conduct some of these intercessions.
- 12 M.-1 P. M.—Introduction of Missionaries.

MONDAY, OCTOBER 16

Headquarters. There will be no Study Classes.

- 10 A. M.—Business Session of Delegates, with Adjourned Session in afternoon.

TUESDAY, OCTOBER 17

- 9:30-10:45 A. M.—Headquarters. Study Classes.
- 10:55-11:35 A. M.—Missionary Talks. "The Nurse in Porto Rico," Miss E. L. Robins, of St. Luke's Hospital, Ponce; "The Primary School in China," Deaconess Stewart of Hankow.
- 11:35 A. M.-12 M.—Intercessions.
- 12 M.-1 P. M.—Conference, "The United Offering."

WEDNESDAY, OCTOBER 18

- A. M.—Headquarters.
- 9:30-10:45 A. M.—Study Classes.

WEDNESDAY, OCTOBER 18

- 10:55-11:35—Missionary Talks. "Normal and Industrial Training for the Negro," Archdeacon Russell, St. Paul's School, Lawrenceville, Va.; "St. Mary's Hall," Miss Margaret H. Bailey, Shanghai.
- 11:35 A. M.-12 M.—Intercessions.
- 12 M.-1 P. M.—Conference, "The Auxiliary's Other Gifts."

THURSDAY, OCTOBER 19

- 9:30-10:45 A. M.—Study Classes.
- 10:55-11:35 A. M.—Missionary Talks. "Training in a Mill Village Settlement," the Rev. R. T. Phillips, La Grange, Diocese of Atlanta; "Woman's Evangelistic Work in Japan, the Kindergarten, an Opening Wedge," Mrs. C. H. Evans, Akita, District of Tokyo.
- 11:35 A. M.-12 M.—Intercessions.
- 12 M.-1 P. M.—Conference, "The Parish Branch—the Weakest Point."
- 8:30 P. M.—Eight drawing-room Meetings to be held simultaneously, three speakers—two bishops and a layman or woman—at each. By invitation of the St. Louis Committee.

FRIDAY, OCTOBER 20

- Headquarters.
- 9:30-10:45 A. M.—Study Classes.
- 10:55-11:35 A. M.—Missionary Talks; "The Meeting Point of the Pacific," Mrs. Folsom, Honolulu; "A Problem of Today," Mrs. H. D. Aves, Mexico.
- 11:35 A. M.-12 M.—Intercessions.
- 12 M.-1 P. M.—Sectional Conferences—Duties of Diocesan Presidents, Diocesan Secretaries, Diocesan Treasurers, Diocesan United Offering Treasurers, Juniors, and Volunteers.
- It is asked that subjects for other Sectional Conferences be sent to the Secretary of the Woman's Auxiliary.*

SATURDAY, OCTOBER 21

- Headquarters.
- 9:30-10:45 A. M.—Study Classes—Closing Session.
- 10:35-11:35 A. M.—Missionary Talks. "The Opportunities of Our West," Mrs. George Biller, South Dakota; "An Open Door," Mrs. Shirley Nichols, recently of St. Agnes' School, Kyoto, Japan.
- 11:35 A. M.-12 M.—Intercessions.
- 12 M.-1 P. M.—A Question Box opened to Auxiliary Seekers.

MONDAY, OCTOBER 23

- 9:30 A. M.—Business Session closing with Intercessions.

TUESDAY, OCTOBER 24

- 7:30 A. M.—Corporate Communion, Christ Church Cathedral.
- 9:45-10:45 A. M.—Closing Talks of the Triennial. Headquarters.
- 11 A. M.-12 M.—*Quiet Hour* with Bishop Lloyd, St. Peter's Church.

During the Triennial, the Secretary of the Woman's Auxiliary will keep hours at the time of the Study Classes—9:30 to 10:45—in office at headquarters. She will have there a Question Box, and receive questions during the Triennial, to be answered on Saturday the twenty-first.

THE JUNIOR PAGE

FROM THE JUNIOR DEPARTMENT OF THE DIOCESE OF VIRGINIA

Mrs. R. T. Barton, Winchester, Secretary-Treasurer

THE Juniors of Virginia have their annual meetings in different places in the diocese, as selected by the Woman's Auxiliary for their meetings, and as far as possible the Juniors take part in the program of the Woman's Auxiliary to make them realize that they are but the Junior Department of the older body and must look forward to full membership there when time makes them eligible. The new stepping-stone from one to the other—Section B—has met a long-felt want in making the change more gradual. At these annual meetings, in November, pledges are made for the coming year by the diocesan secretary, who sends a printed list of them to all the branches and receives their pledges in return.

The city branches hold meetings from October 1 to May 1, while the rural branches meet all summer and find their porch meetings the best of all.

About one-third of the Virginia branches are in Richmond, so the other branches send their gifts for the big Christmas box to Richmond to be packed, and, for many years, we have been sending this box to some Indian reservation. A committee is appointed, and everything is put on exhibition in a parish house the day before the packing. Besides contributions to the diocesan box (which contains from 500 to 700 gifts) almost all the branches send Christmas boxes independently.

Soon after the annual diocesan meeting, the Richmond Juniors have a mass meeting when the delegates tell anything of special interest that happened, and after a few prayers and hymns, we have a stirring address—usually by one of the clergy—and the meeting closes with a general mingling of the members of all the branches while refreshments are served.

Most of our leaders think it best to have something about missions taught at every meeting, because should there be a mission study class for just a specified time, some might miss the instruction altogether.

Every spring in Richmond we give a mystery play, the proceeds of which go towards the salary of a teacher in the Ragged Mountains, and as members of all the branches take part, it is another way of making them feel that all are one and working together. Then, too, the plays

we have used have been in themselves a wonderful source of inspiration and instruction.

Once a month the officers of the Richmond branches meet and talk over their work, giving and taking suggestions and transacting business. We have a common treasurer as well as a president, vice-president, and corresponding and recording secretaries, and all of us agree that these monthly officers' meetings inspire most of the zeal and vigor in the individual branches.

One of the leaders at St. Paul's Church, Richmond, has started a game which some of the branches have found very helpful. The Auxiliary is divided into groups, each group having an older girl for leader, and each group works to put a brick in the Church each month—a picture of their own church cut into sections. In order to do this the whole group must make an average of 85 per cent. a month. Marks are given for punctuality, conduct, answering questions, neatness of work, doing outside work, bringing new members, and church attendance. Each leader has a book, and the members and leader as well are marked accurately at every meeting.

Each group takes the name of some Christian virtue as its motto, and selects some mission church and calls itself by that name, and part of the game is to build up that congregation figuratively, by having each point gained by the Juniors count as a member of that congregation; then at the end of the year all the points of each group are added up and the group having most *points* is said to have the largest congregation. A chart is kept hanging on the wall and the points are marked by different colored stars, and at the bottom is a space for the names of those on the Honor Roll (those who make 85 per cent.) and another space for Double Honor names (those who make 100 per cent.). One feature of the game might be for all the groups to unite in sending a certain amount of money to the *real* church represented by the group making the largest congregation (of points). Many possibilities open up in the development of this game and the originator of it adds new features from time to time. Even as it stands, it does much towards making good Church members, emphasizing "team work," and arousing interest in Missions.

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

ALASKA: Rt. Rev. Dr. Peter T. Rowe.
ARIZONA: Rt. Rev. Dr. Julius W. Atwood.
ASHEVILLE: Rt. Rev. Dr. Junius M. Horner.
EASTERN OKLAHOMA: Rt. Rev. Dr. Theodore P. Thurston.
EASTERN OREGON: Rt. Rev. Dr. Robert L. Paddock.
HONOLULU: Rt. Rev. Dr. Henry B. Restarick.
IDAHO: Rt. Rev. Dr. James B. Funsten.
NEVADA: Rt. Rev. Dr. George C. Hunting.
NEW MEXICO: Rt. Rev. Dr. Frederick B. Howden.
NORTH DAKOTA: Rt. Rev. Dr. J. Poyntz Tyler.
NORTH TEXAS: Rt. Rev. Dr. Edward A. Temple.
OKLAHOMA: Rt. Rev. Dr. Francis K. Brooke.
PORTO RICO: Rt. Rev. Dr. Charles B. Colmore.
PHILIPPINE ISLANDS: Rt. Rev. Dr. Charles H. Brent.
SALINA: Rt. Rev. Dr. Sheldon M. Griswold.
SAN JOAQUIN: Rt. Rev. Dr. Louis Childs Sanford.
SOUTH DAKOTA:
SOUTHERN FLORIDA: Rt. Rev. Dr. Cameron Mann.
SPOKANE: Rt. Rev. Dr. Herman Page.
UTAH: Rt. Rev. Dr. Paul Jones.
WESTERN COLORADO:
WESTERN NEBRASKA: Rt. Rev. Dr. George A. Beecher.
WYOMING: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district, the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight.

II. ABROAD

ANKING: Rt. Rev. Dr. D. Trumbull Huntington.
BRAZIL: Rt. Rev. Dr. Lucien L. Kinsolving.
CUBA: Rt. Rev. Dr. Hiram R. Hulse.
HANKOW: Rt. Rev. Dr. Logan H. Roots.
HAITI: Rt. Rev. Dr. Charles B. Colmore, in charge.
KYOTO: Rt. Rev. Dr. H. St. George Tucker.
LIBERIA: Rt. Rev. Dr. Samuel D. Ferguson.
MEXICO: Rt. Rev. Dr. Henry D. Aves.
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Published by the Domestic and Foreign Missionary Society,
281 Fourth Avenue, New York City.
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