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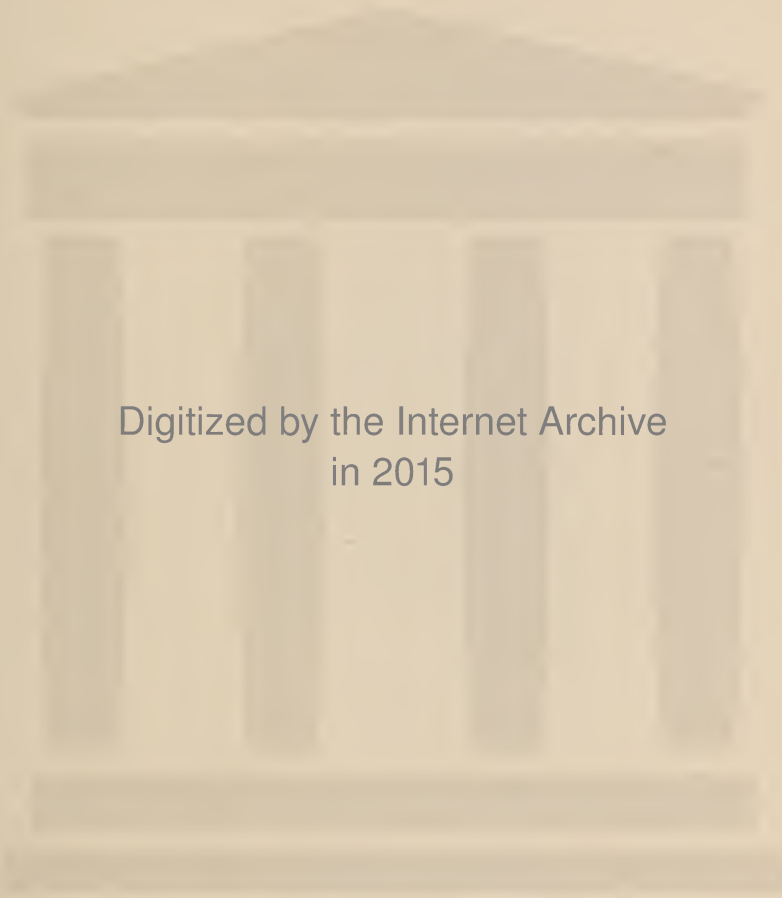
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THE

Spirit of Missions

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IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is more important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....**
If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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LUCIEN LEE KINSOLVING, D.D.

Bishop of the Missionary District of Brazil
Consecrated Feast of the Epiphany, 1899

The Spirit of Missions

ARTHUR S. LLOYD, Editor CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIV January, 1919 No. 1

THE PROGRESS OF THE KINGDOM

THE SPIRIT OF MISSIONS extends to every one of its readers a hearty Happy New Year, rejoicing with them in the blessed change that the New Year brings in our outlook upon the world.

The time is big with questions to solve, questions long dormant now clamorous for answer. These alone are enough to make the thoughtful serious as the consequences which will follow are considered. The wisdom of those to whom has been intrusted the shaping of the policies for the near future will decide whether this will be a time of progress and fruition, and we know the best of men are in danger of the snares of self-interest.

Yet, even so, the struggle is past and men's minds and energies will be devoted to construction and not ruin. The abominable thing has been crushed and the lives of men are no longer in jeopardy from the madness of the barbarian. Best of all, looking far ahead, we know what the end must be, whether this be hastened or retarded; we know that the Son of God has come. Christmas makes us able to look beyond the unanswered questions and with perfect confidence anticipate the time when this secret which is ours shall become known of all men, and in the light of the Revelation of the Incarnate One the whole world shall make ready for His coming. We may well greet each other with "A Happy New Year."

IN the joy of beginning again—for this is very really a beginning, not only of the year, but of a new outlook and new methods—our minds may perhaps be quickened to discover how it has befallen that the Church could be willing to miss the opportunity to proclaim her quiet confidence in the sufficiency of her message to solve the problems the new time brings. We have failed! All must bow their heads in humiliation because some have had the misfortune of failing to do their part towards helping bring our year's work to a successful ending.

However, as we shall share one another's griefs there is cause for rejoicing enough to comfort even those who failed. In many parts the results of the year's work have been triumphant. The very burden which love of country has laid on us all seems to have stirred in some such enthusiasm for the Mission of the Church as makes us know that all the anguish has been worth while. With

these the actual results have been far in excess of what they were content with in days when peace and plenty and security seemed to make them forget the world's misery.

IT is interesting to try to find explanation of this amazing situation. How is it possible that at such a time Christian people could forget the only thing that can convert into blessing the misery which the world has suffered. This is the more surprising when one observes that all kinds of parishes in all parts of the country have more than made good.

If there were any uniformity in the report: if only the very rich had failed, this might have been accounted for by the splendid generosity with which these responded to the country's needs. Or if only the very poor had failed we might have supposed it was because of the unwonted conditions. Instead, all kinds have been more than faithful; all kinds have seemed to forget that the Church had any service to render mankind. Apparently the only explanation is that which our Master Himself gave for human delinquency when He said they would not have done it, if they had understood. Indeed it seems to be true that many have not understood even the difference between what we call "charity" and the obligation resting upon us all alike to fulfil the command of the Head of the Church.

Many faithful ones have seemed to regard it as a matter beyond discussion, that because the country called on them to help protect our heritage, therefore they were exempt from the obligation resting on them as members of the Body of Christ.

When the case is thus baldly stated it becomes apparent there must be some reasonable explanation, for many —maybe some who read this—of whom what has been said seems to be true are by no means unfaithful, nor have they any sort of consciousness that their dereliction is practical denial of the faith.

THE question rises: Can it be that the Church by her methods has unwittingly taught her children to regard the purpose for which she was sent as being in the same category with the objects that appeal to our passing compassion, or the institutions it is our custom to provide for those among us with whom life has dealt hardly?

This is altogether possible since all the means used for extending the Kingdom of God have been unwittingly so devised as to make it easy for the Church to think of this as having no part in her normal and practical work.

Many years ago it was borne in upon the Church in America that there was something more involved in her life than making herself comfortable: and feeling after this, trying meanwhile to express it, in General Convention she declared that every baptized soul was a member of the Domestic and Foreign Missionary Society. Thus she bore witness, dimly indeed but definitely, that when the Christ created and sent the Body made in His likeness, it was in order that a definite purpose might be accomplished.

The Church's understanding has enlarged as she has striven to serve, until now there are many parishes, even whole dioceses, which understand that the organization of the Church is for the purpose of developing her strength for her task: but even today there is reason to suppose that many in the Church think of the work which the Board of Missions is doing as none of their concern except as they are moved to help it at their convenience.

Of course everybody knows this is not the case, but we also know the compelling force of the point of view. if we are in the habit of thinking of

and dealing with the Board of Missions as if the work which the Board is intrusted with does not express the service which we owe to the world. It is not difficult to slip into the mental attitude which places the Board of Missions and the hospital about to be built in our town in the same category. Then the last step becomes inevitable. The Mission on which the peace of the world and real civilization depend ceases to be a challenge to right living and industry, and becomes instead a "charity" to which in our bounty or in answer to the appeal of distress we will make our "contribution".

If such a point of view should become fixed it would spell disaster for society since it would show that the faith of the Church is dead. Her reason for being would be forgotten, for why should men worry themselves about things religious if their only care is to minister to themselves and make their own environment pleasant? In this day when men know in their own experience the joy of relieving suffering and of ministering to the unfortunate, they would do these things for their own sake, the more because the pleasure of doing them would enhance the satisfaction of themselves being removed from the need for such relief. When considered from this point of view the mortification which everyone will feel when the treasurer's report is read will be a blessing in disguise if it sets men to thinking about putting first things first.

THE work involved in the Church's Mission can be clearly separated into three factors. First is the Church's duty to bring to men the knowledge of Christ in order that they may possess the life He has given them and know the truth which will make them free. Following upon this immediately is the obligation to inform the minds which have been awakened to teach men how to use the wonderful gifts of which they find themselves possessed: and then follows the third factor which must be successfully accomplished before there can be such a civilization as is worthy of those made able to become the sons of God. Those made alive again and educated must be showed how to surround themselves with such conditions as are fit for the children of free men to grow in.

These three aspects of her Mission the Church apprehends, as is evidenced by the creation by the General Convention of three boards—one of Missions, one of Education, and one of Social Service. So far so good. But the dimness of her apprehension is disclosed by what follows. Each of these boards is expected to go to the Church asking for means to carry on the work intrusted to it as if it had no relation to the other two boards; for having created the boards the Church relinquishes her responsibility and goes on with "her work." This custom grew up in the days when the Church was weak and could do nothing else, but the thoroughness with which it has succeeded in confusing the mind of the Church with regard to the reason for her sending was strikingly illustrated the other day when one of the Church's most scholarly men contrasted men trained for the *normal* ministry with the missionaries.

If what has been said lays bare one of the reasons for confused thinking, then it would be worth while to remove the cause. This could be done at once, to the very great benefit of the normal ministry as well as of the work the Church has to do, if a very simple change were effected in the order of the Church's procedure.

The several boards were created to direct and administer certain work which the Church must do in order to be faithful to the trust committed to her by her Lord, as well as for the

sake of humanity which must lie in darkness till all men everywhere know that the Son of God has come. The division of the work is wise because the nature of the work is such that the best care of each phase of it requires expert guidance. But when the boards are created the Church confesses obligations: she does not set herself free from it. The Church, not the boards, is responsible for the progress and success of her work. The boards are responsible to the Church for the work's proper administration. Meanwhile the interests of the Body will be served worthily only when the Church so orders her business as to provide means for the use of the boards and sets these free for their proper function.

Nor would there be difficulty in doing this if we had such a working organization as would provide for an agency whose duty it was to take care of the budget of the Church's work of extension and to find the means to finance it. As soon as this was done the boards would cease to be beggars. Instead, what they had to declare to the Church would be an account of their stewardship, and the Church would perforce be interested because men would assemble to hear about the success of their investment and would know that they were forever free from "appeals for missions" —perhaps the most pernicious obstacle to the growth of God's Kingdom that the unthinking good intention of mortals has ever devised.

The conditions confronting our generation are such that the Church dare not potter along as she has in the past. Great problems are to be solved. The new age must be given a right direction if its splendid possibilities are to be realized. Panacea for every ill will be readily at hand. It were perilously near to crime if the Church did not throw all her strength into the service to which she has been called if only to save society from being misled. But she will never be able to do this until she realizes that her Mission is an enterprise in which she is invited to invest all her ability and culture and wealth, with confidence that God in Christ Jesus will use these to bring abundant life to mankind.

THIS number of THE SPIRIT OF MISSIONS records the twentieth anniversary of three of our missionary bishops. It happens that these illustrate three different types of the service which the Church renders through the Board of Missions.

One has only to recall the splendid quality of the people in the mountains to realize what aiding their development means to themselves and the nation.

Northern California is rapidly becoming a large factor in American affairs. The Church's work there means nothing less than the establishment of American traditions and the fixing of American ideals in that great domain.

The work in Brazil has been a mission of help to a great people in their struggle to attain true self-expression.

The significance and value of the work of the first two men goes without saying. Taking for granted the spiritual benefits and emphasizing only the added strength and security to our nation, the cost to the Church of this work is not worth considering, so great has been the resulting benefit. To be made able to estimate the value of the work in Brazil it is enough to recall the interdependence so rapidly advancing between our own land and the republics south of us. The blessing that has followed the work of Bishop Kinsolving and his co-workers means stability to the state and practical assistance to the national Church, since here as everywhere the Anglican Church has fostered all that makes for right living and good government.

These three instances strikingly illustrate the varied service to which the American Church is called.

THE SANCTUARY OF MISSIONS

AS with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lowly manger-bed;
There to bend the knee before
Him Whom heaven and earth adore;
So may we with willing feet
Ever seek the mercy-seat.

As they offered gifts most rare
At that manger rude and bare;
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ! to Thee our heavenly King.

Holy Jesus! every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

In the heavenly country bright,
Need they no created light;
Thou its Light, its Joy, its Crown,
Thou its Sun which goes not down,
There forever may we sing
Alleluias to our King.

—Wm. C. Dix.

✣

THANKSGIVINGS

WE thank Thee—

That the desire of the world is for peace.

That the Church in Brazil has been prospered and enlarged. (Page 11.)

For the good example of Thy saints, who rest from their labors. (Pages 25 and 29.)

For the constructive work which is being done toward the training of Negro clergy. (Page 33.)

For the influence of Thy Church in many lands. (Page 42.)

That the Church Missions House has completed its first quarter of a century of service to mankind. (Page 59.)

For the widespread response to *The Advent Call.* (Page 63.)

✣

INTERCESSIONS

WE pray Thee—

That Thy spirit may guide those at the Peace Conference.

That Bishop Kinsolving and his helpers in Brazil may be given many more years of service. (Page 11.)

That the True Light Mission may be the means of leading many more to Christ. (Page 27.)

That widespread interest may be manifested in the work among Chinese students. (Page 35.)

That the foreign secretary may be guided in his work and brought back home safely. (Page 39.)

That the work under Bishops Horner and Moreland may be greatly blessed. (Pages 43 and 45.)

That the Church Missions House may grow into a larger and better service. (Page 59.)

That *The Advent Call* may result in a deeper interest in Thy Church's Mission. (Page 63.)

✣

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

GUIANA
EQUATOR
PERNAMBUCO
BRAZIL
BAHIA
SAO PAULO
SANTOS
RIO DE JANEIRO
PARAGUAY
ARGENTINE
CONTRACTO
PORTO ALEGRE
S. LEOPOLDO
VENTAMAO
SANTA MARIA
S. GABRIEL
FLORIDA
PELOTAS
BAGE
RIO GRANDE DO SUL
S. JOSÉ
URUGUAY
YAGUARAO
30°
MILES.

CHURCH OF THE MEDIATOR, SANTA MARIA

THE LAND OF THE TRUE CROSS

By the Reverend Franklin T. Osborn

THE name originally applied to Brazil was *Vera Cruz,* "Land of the True Cross". And we are striving to tell the story of the Cross in its simplicity and purity. While God's creative work glows in Brazil's sky in the Southern Cross, we still witness His power and love on earth.

The human agencies which God used in opening the Church's mission in Brazil were the lofty missionary spirit of the Virginia Theological Seminary which furnished the men, and the American Church Missionary Society which provided their support until 1905, when the Board of Missions assumed this responsibility.

On August 31, 1889, two young clergymen—James W. Morris and Lucien Lee Kinsolving—embarked at Newport News on the *Allianca.* On arriving in Brazil, they went to São Paulo and from there to a little nearby village, where they were the only English-speaking people. For six months they gave themselves to the study of Portuguese, allowing themselves to converse in English but two hours a day. Being by that time able to preach haltingly in the vernacular, they went to the province of the Rio Grande do Sul, the "Texas" of Brazil. In all that vast region no work other than Roman Catholic had been established except one little congregation of Presbyterians, which was turned over to us. Porto Alegre, the capital (population about 120,000), being the strategic center, was selected as their residence.

The first service was held on Trinity Sunday, June first, 1890, in the parlor of their rented house, where they had improvised a rude chapel. Mr. Kinsolving read the service, which consisted of the creed, Lord's Prayer, some collects, and hymns. Mr. Morris preached. The room was well filled with interested, respectful listeners.

Services were held thereafter each Sunday and soon on Wednesdays also. The two clergymen were assisted by two young Brazilians who were ordained later. One of these, Señor Vicente Brande, had established a day school which was soon turned into a mission school, the missionaries helping with the teaching. The exact date of the first celebration of the Holy Communion is not known with certainty, but four persons received the Sacrament besides the celebrant, Mr. Kinsolving.

It was evident from the first that the Brazilians liked our dignified, orderly service and respected our wise, uncontroversial manner of dealing with them. Printed cards announcing the services were circulated about town, and many people, although suspicious of this "new" religion, came to investigate. Among them was a talented young student, Americo Vespucio Cabral. He was captivated by what he found and soon began studying for the ministry. He is now archdeacon of Porto Alegre, a veteran in the service and an eloquent preacher.

In October, 1891, the slender missionary force was strengthened by the arrival of the Reverend W. C. Brown, Mrs. Brown, the Reverend John G. Meem and Miss Mary Packard, daughter of the dean of Virginia Seminary. This addition, together with four native workers, rendered possible the establishing of missions in the towns of Rio Grande and Pelotas, and in several villages near Porto Alegre. The following year Mr. Kinsolving, who had in the meantime gone home to be married, returned with his bride.

The first convocation of missionaries and catechists was held in Porto Alegre in May, 1892. But, as no bishop had been appointed for Brazil, this convocation had no canonical standing. A condition had arisen similar to that of the Church in America during the colonial period. Candidates had been admitted to the Communion without being confirmed and there could be no ordinations for lack of a bishop. Whereupon, the presiding bishop appointed Bishop Peterkin, of West Virginia, to make an episcopal visitation. Great was the rejoicing at Rio Grande when word arrived saying he would come and the good news was flashed over the wires to the other stations.

Owing to unsettled political conditions and wretched transport facilities, many hardships were involved in making such a trip at that time. But the devoted bishop overcame all difficulties and by his wise, sympathetic counsel did much to hearten the distant forces. He confirmed 142 and ordained the four catechists to the diaconate. His visit and acts gave an official standing and organization to the mission with which a new era was begun. About this time the old translation of the Prayer Book was largely revised.

In March, 1894, the first authorized convocation met in Rio Grande and a year later the cornerstone of the first church edifice was laid at Santa Rita do Rio dos Sinos (River of the Chimes). The plans had been made by Mr. Meem, who later planned and built the beautiful church at Pelotas. At the second convocation, lay delegates were present for the first time.

In 1897 a second episcopal visitation was made at the invitation of Bishop Peterkin by Bishop Stirling of the Anglican Church in the Falkland Islands and South America. But the need for a resident bishop had become imperative, and upon the recommendation of those in authority in the United States a special convocation was sum-

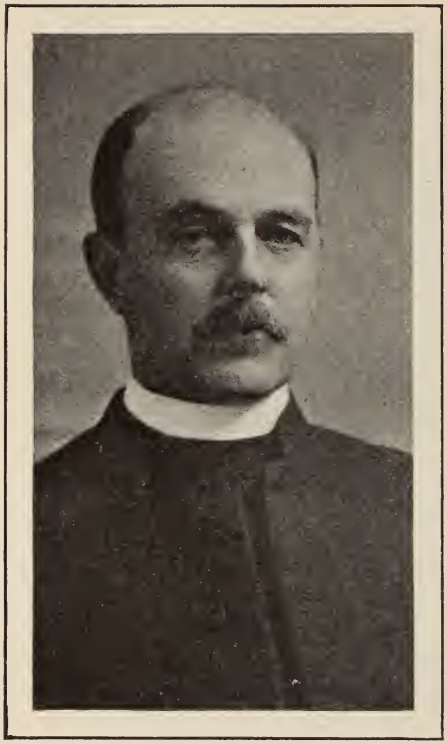
CHURCH OF THE SAVIOUR, RIO GRANDE DO SUL

moned in Porto Alegre to elect a bishop. Mr. Kinsolving was elected on the first ballot. The House of Bishops, however, decided to set aside this action and proceeded to elect a bishop in the usual way, Mr. Kinsolving being chosen unanimously. He was consecrated in Saint Bartholomew's Church, New York, on the Feast of the Epiphany, 1899.

Thus it is that we are celebrating this Epiphany-tide the twentieth anniversary of Bishop Kinsolving's consecration to the episcopate—one of the happiest and most far-reaching events in the history of the Brazil mission. It would be interesting, indeed, to know how many thousands of miles he has traveled by sea and land in his tireless journeys connected with his work. Many are the good deeds and inspiring words that cannot be inscribed on Earth's records. But we do know that he has had in the field thirty-two ordinations and has laid his hands in apostolic blessing upon more than 2,400 persons. His eloquence has thrilled vast audiences on three continents. The Church will gladly unite in giving thanks for this life of service. The mission itself, in gratitude to God for His innumerable blessings during these twenty years, is gathering a thank offering which will be presented at the annual council in January and be used toward constructing a chapel at the Boys' School in Porto Alegre.

Perhaps the best way to realize the growth of the mission will be to compare its size today with what it was when Bishop Kinsolving was consecrated. In 1899 the clergy numbered seven, the communicants 365, the teachers and scholars in the Sunday-schools 255, and the amount contributed on the field was about $5,000. In January, 1918, the clergy numbered nineteen and the communicants 1,715. There are now six times as many in our Sunday-schools as in 1899 and the yearly offerings in the field have grown to more than $21,000—an amount exceeded in but one or two missionary districts. There were 830 baptisms last year alone. The Church's message is being proclaimed at fifty-seven different points. The total value of Church property is now nearly $250,000.

This is undoubtedly a splendid record for a mission that has from the first had many special difficulties to overcome and has always had a very



ARCHDEACON MEEM

small staff of missionaries. But we are truly grateful to the mother Church for her growing interest, her prayers, and her support. The *Egreja Episcopal Brazileira* is growing, and, by God's help, will continue to grow.

This account would not be complete without a word regarding a few special features of the work. It is readily acknowledged by those who know, that we have been particularly successful from the start in developing a good corps of efficient native ministers. As is true everywhere, our Church appeals to educated men. But the Mission's success is due also to the efficient, thorough instruction given in the seminary at Rio Grande. It was opened in 1904 with Dr. Brown as dean, Dr. Meem succeeding him later. Bishop Kinsolving, Mr. Ribble and Mr. Thomas also taught at different times. The number of native ministers at present is fourteen. We need many more Brazilian workers like the ones we have already.

Of the pioneers in the field who rendered yeoman service, Dr. Brown —now bishop-coadjutor of Virginia— should be singled out for his ripe scholarship. In the revised translation of the Bible and of the Prayer Book, he left behind him a monumental work which will never cease to exert a profound influence throughout Brazil. Dr. Morris showed most excellent ability as a leader and pioneer, his warm sympathy and unusually good grasp of the language greatly endearing him to the people. He was in many respects an ideal missionary evangelist. The Reverend Wallace Ribble showed special talent as an organizer and pastor, as well as in Sunday-school and Brotherhood work. It

CHURCH OF THE REDEEMER, PELOTAS

SOUTHERN CROSS SCHOOL, PORTO ALEGRE

was a great loss to the mission when he had to return home on account of his health. The Reverend Mr. Sergel, our English colleague, was a successful bank accountant in Pelotas when he began to know and be attracted by the Church's activities. After several years of preparation under Dr. Brown, he was ordained and has shown great zeal as an evangelist. His work at Meyer, a large suburb of Rio, is in many respects the most remarkable in the mission. Archdeacon Meem, of Rio, has rendered invaluable, untiring and consistent service in many capacities from the first. The designing and building of the beautiful Church of the Redeemer at Pelotas and the remodeling of our present attractive house of worship in Rio are both monuments to his skill and his devotion.

Miss Mary Packard is, aside from the wives of the missionaries, our only woman worker. She deserves great credit for her many years of faithful service, especially in different parochial and Sunday-schools and in the Woman's Auxiliary.

Here we should mention that the first local branch of the Woman's Auxiliary was organized by Mrs. Kinsolving in the Church of the Saviour, Rio Grande, the year Mr. Kinsolving was elected bishop. Branches were formed subsequently in the various parishes and finally organized into a diocesan branch. Distances are great in Brazil and most of our members are not well-to-do, hence not all of the parishes can send delegates to the annual meeting of the Woman's Auxiliary, which takes place at the same time as the council. But its members, like their sisters throughout the whole communion, have rendered invaluable, devoted assistance to the cause of missions. They are always represented in the Triennial Offering.

Collegio Cruzeiro do Sul (The Southern Cross School), our diocesan school for boys, at Porto Alegre, deserves a paragraph all to itself. Founded in 1912, it has had a steady growth and a wide influence under the skillful, consecrated direction of the Rev. W. M. M. Thomas, its beloved

CHURCH OF THE MEDIATOR, SANTA MARIA

principal. Its fine new building and the land on which it is located represent the gifts of many generous friends in the home Church, and they may be assured that their investment was a greatly needed, a very wise and far-reaching one. It will stand for always as a striking example of building by faith; for, though the work was begun with funds enough in hand to build only the foundation, it was not delayed a single day and was completed in record time. It is now—in less than three years after the completion of the new building—filled to its utmost capacity with fifty boarders, others being on the waiting list. There are as many more day pupils. We are greatly pleased at the prospect of its being completely self-supporting in the near future. When properly equipped it will easily set a new standard of excellence in every respect for the whole State. The Southern Cross School will be a feeder to the theological seminary, soon to be reopened there, for three of the teachers are postulants.

There is urgent need that two or more dedicated laymen in the mother Church should volunteer as teachers in this school, so that one or both of the two native clergy who are assisting Mr. Thomas may be released for strictly parochial work.

Among the parishes, that in Santa Maria—an important railroad town in the heart of the state—has especially distinguished herself and set an inspiring example to all the others by achieving complete financial independence. Work was begun in this strategic center by Dr. Morris in 1900 and has had a steady growth ever since. It possesses an attractive church building and a rectory in the best location in the city. The credit for the building of this church belongs chiefly to Mr. Sergel. Around this as a center are five Sunday-schools and preaching stations, the laity rendering effective assistance to the rector, the Reverend João Baptista Barcellos de Cunha. This parish has a particularly active society of young men and has given several sons to the ministry. Santa Maria is an example of what can be done in our work of developing a vigorous native Church that shall be self-supporting and self-propagating. This ideal can undoubtedly be realized more readily in Brazil than in most foreign missionary districts. We hope shortly to announce that two or three other parishes have followed the example of Santa Maria.

A step of prime importance to the stability and progress of the mission was taken in 1905 when the Board assumed the support and direction of the work in Brazil, thus making the whole Church responsible for the enterprise. This "adoption" of the Brazil mission, whose status up to that time had been that of a "Foreign Church", was completed at the General Convention of 1907 when its petition to be admitted as a missionary district was granted. With the interest, prayers and support of the whole American Church back of it, the success of the mission is assured.

THE *SATELLITE*
Not as famous as the Pelican *but it gets there!*

A COMMON STYLE OF ARCHITECTURE IN THE INTERIOR OF BRAZIL

PRIMITIVE BRAZIL

This picture was taken just across the street from the Southern Cross School, Porto Alegre

CLERICAL AND LAY DELEGATES AT THE TWENTIETH ANNUAL COUNCIL (1918) OF THE CHURCH IN BRAZIL, TRINITY CHURCH, PORTO ALEGRE

THE REVEREND FRANKLIN T. OSBORN AND HIS SUNDAY-SCHOOL CLASS, PORTO ALEGRE

MANGUE AVENUE, RIO DE JANEIRO

A GLIMPSE OF BOTAFOGO BAY, RIO DE JANEIRO

RIO DE JANEIRO BY MOONLIGHT

JAMES BOWEN FUNSTEN, D.D.

BISHOP OF IDAHO

At its meeting on December 11, 1918, the Board of Missions passed the following Minute:

Whereas: *The Board of Missions has been informed of the death of James Bowen Funsten, D.D., bishop of the missionary district of Idaho, in his see city on the night of Sunday, December first,* 1918:

Resolved: *That this Board, in regular meeting assembled, receives this news with those mingled emotions which come to believers in the Life of the World to Come, when they learn that a trusted and valiant leader in the battle for righteousness has been suddenly taken from the field of earthly endeavor while his hold on the standard of advance was still apparently unshaken, and every action betrayed the vigor of good health.*

While we lament what seems to us an interrupted career of good works, at the same time, we thank God for the good example of His faithful soldier and servant, who, from the days of his youth in Virginia, until the night when he "fell in action" in that spiritual combat which under his direction was being carried on in the commonwealth of Idaho, never faltered, but always went breast forward in the line where duty clearly showed the way.

Born in 1856, *as school-boy, collegian and priest, James Funsten lived amid the highest traditions of missionary achievement, so when in* 1898 *the Church called on him to take the spiritual oversight of the district called "Boise" (which then included western Wyoming and southern Idaho) before he could accept his election, he had to overcome the natural modesty which he felt when he measured up himself with the task that was set before him. In the light of subsequent events the Board rejoices over the record which the bishop of Idaho leaves behind him, for it is good testimony to the fact that his election and consecration were of God, the Holy Ghost. Made bishop in July,* 1899, *August of that year found him at work with nine clergymen to help him, in a field seven hundred by three hundred miles in extent;* 44 *church edifices,* 57 *organized parishes and missions, and* 1825 *communicants made up his ecclesiastical heritage. On the verge of the twentieth year of his episcopate, he was summoned from the spiritual oversight of* 26 *clergy,* 60 *parishes and missions, nearly* 3,000 *communicants, and a school and hospital where "the truth as it is in Jesus" is constantly exemplified and taught.*

Patient, persistent, with a clear vision of evangelical truth and a firm hold on Apostolic Order, he managed his household well and all who knew him are sure that though sudden death came to him, it did not find him unprepared in any department of his personal or official life.

The Board prays God to reward the soul of Bishop Funsten according to his deservings; we invoke the Divine Redeemer to bless the memories of the bishop's relatives and friends, so that they shall be moved to carry on and carry out to happy fulfillment all the plans that he had made for the extension of the Church in the state of Idaho.

We are certain that the comfort and joy which comes from the consideration of a life well spent must be the blessed heritage of his immediate household, for whose individual and collective consolation we do now pray.

MR. SUGIURA AND SOME OF HIS FRIENDS

This picture was taken April 3, 1918, at the celebration of the twenty-fifth anniversary of Mr. Sugiura's pastorate

TRUE LIGHT CHURCH, TOKYO, JAPAN

TWENTY-FIFTH ANNIVERSARY OF MR. SUGIURA'S PASTORATE

By the Reverend J. Armistead Welbourn

A UNIQUE event for the young Japanese Church was the celebration on April third of the twenty-fifth anniversary of the Reverend Yoshimichi Sugiura of True Light Church, Tokyo. The occasion was marked by a special service of morning prayer with an excellent sermon by Dr. Motoda on the pastor as shepherd, well exemplified in the life of Mr. Sugiura. At the end of the service were the presentation of gifts and the making of congratulatory addresses.

Afterward the company adjourned to a primary school close by where a photograph was taken in the school yard and a lunch was served by the ladies of the church in the Recreation Hall. It certainly showed the esteem in which Mr. Sugiura is held by the authorities of his neighborhood that the city school should be loaned for a celebration by a Christian minister.

The affair was like a reunion of "old timers," so many baptized or married in True Light Church by Bishop Williams or others in the early days of the mission, coming together on this occasion. There was also a large gathering of the clergy and other workers. Bishop McKim was unfortunately in America at the time.

A truly Japanese accommodation of time to convenience is the fact that

THE REVEREND YOSHIMICHI SUGIURA
For twenty-eight years in charge of True Light Church, Tokyo, Japan

this is not really the twenty-fifth anniversary at all, but the twenty-eighth, Mr. Sugiura taking charge of the church in 1890. He would not consent to the celebration at the proper time and this year it was arranged without consulting him.

This True Light Church is an historic spot hallowed to the Japanese by memories of the saintly "Old Bishop". The light he made to shine in that dark corner of the great city is still shining in the person of the present pastor, one of the most worthy of the "Old Bishop's boys." Certainly no more faithful and devoted shepherd of souls than he can be found, a true minister to the souls and bodies of the poor, the unfortunate and the degraded.

Through his "Laborers' Reform Union" Mr. Sugiura has rescued numberless men from despair and started many on a new way of life. Among those who stood to welcome the visitors at the door of the church were several members of the Union. As one of them said, most touchingly in his address, they had been "lower than the low," counting themselves happy if certain of a bowl of rice, but they had been truly saved by Mr. Sugiura. Some of these men were formerly notorious criminals, but there they stood, dressed in the silk ceremonial clothes of the Japanese gentleman, respectable citizens of the community, members of the Christian Church. It was interesting to see in the flesh some of the men one had read of in Mr. Sugiura's book, *They That Sat in Darkness.*

It would be a true mark of appreciation of the self-sacrificing work Mr. Sugiura has been doing all these years, if he could have the new church he so much needs. The present building is more than forty years old, the first church built in Tokyo, not too substantial to begin with, now almost in a tumble-down condition. A lot was bought some time ago and $4,000 is now in hand for building, but with the present great rise in wages and in the price of materials there is no prospect of the church being built in the near future, nor indeed ever, Mr. Sugiura thinks, unless the fund is increased by about $5,000. A substantial church would surely be a proper memorial to Bishop Williams, as well as to his successor who has so nobly carried on the work through all the discouragements and difficulties of these twenty-eight years. Bishop McKim has repeatedly referred to the work which Mr. Sugiura has done in rescuing, reforming and instructing many of the most degraded and apparently hopeless in that district.

THE MEMORIAL SERVICE AT GREENWOOD

"THE BLOOD OF THE MARTYRS"

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

WE stood on the hill-top where the golden rays of the summer sunshine rested warm upon the scattered graves. To the south stretched the wide reaches of the Missouri bottom-lands, and beyond these the gleam of the river buttressed by the line of the Nebraska hills; to the north was the high plateau of farm and grass land, dotted here and there with the homes of white man and Indian. Below us, at the foot of the hill, nestled Greenwood, the settlement which has grown up about the agency buildings of the Yankton Reservation. Today it has become also a city of tents, for the Niobrara Convocation is in session.

Hundreds of these visitors are gathered about a well-kept plot in the midst of the cemetery, where three headstones mark the graves of men who, having "fought the good fight, have finished their course". On the afternoon of this crowded Convocation Sunday we have met to honor the three priests who here rest side by side, but especially the leader of them all—the Reverend J. W. Cook.

In 1868 Mr. Cook began work in connection with the military post on the present site of Cheyenne, Wyoming, then a part of Dakota Territory. In 1870 he removed to Greenwood and took charge of the work on the Yankton Reservation. Here Bishop Hare

found him when he reached South Dakota, and here Mr. Cook lived and labored until his death in 1902. He was a great power in the Indian work; he was one of the translators of the Dakota Prayer Book, and more than any other man he helped to train and develop our band of Indian clergy. It was fitting, therefore, that at his grave we should say our thanksgiving and offer our prayers, which expressed the love and gratitude of a great host who, through him and others like him, had been brought out of darkness into light. Standing about the grave that day were men like the Reverend Philip Deloria, who counted their first knowledge of their Saviour from the day they met Joseph Cook.

It was wonderful to hear the sweet pathos of the Dakota hymns, and to see the quiet reverence of the crowded gathering as the bishop recited the names of those faithful ones who during the year past had been called to their rest, and presented them in remembrance before God, in company with these sleeping fathers of the Church.

The story of these three graves is a thrilling one. To the south, under the headstone surmounted by a cross, lies Joseph Cook, the pioneer—the Saint John, who lived on into the new century and the new era. Next him, under the plain slab, lies Charles Cook, his son in the faith, and by adoption. This Dakota boy, full of bright promise, was taken into the missionary's home and afterward adopted by him. He graduated with credit from Trinity College and Seabury Divinity School, and then threw himself with fine enthusiasm into the Church's work among his people. He was a "beloved son Timothy" to his spiritual father.

The Pine Ridge Reservation was then the outpost of our work. Here Charles Cook was placed in charge among a rebellious and restless people, who were held down by the iron hand of the soldier. It was he who, after the massacre of Wounded Knee —that final outrage perpetrated by the military upon disarmed and defenseless captives—went down upon the stricken field to succor the wounded and count the dead—forty-two of them; men, women and children! It was he who tore the seats from his church to use as stretchers, and made it a hospital for the suffering. In the full tide of his manhood he was stricken. Worn by long journeys and weakened by exposure, drenched and well-nigh drowned in crossing a swollen stream, he contracted a severe cold which quickly passed into tuberculosis, and when less than forty years of age he "rested upon his arms", leaving behind a fragrant memory of unselfish devotion.

The third grave—the one to the north, whose cross is capped with a quaint English covering, like some in the quiet cemeteries of the Motherland —is that of R. A. B. Ffennel, priest of the Irish Church, the one man of all our missionary band to die by the hand of the Indians whom he served.

In the early '70s he came to help Bishop Hare as principal of Saint John's School on the Cheyenne Reservation. These were the days of great unrest. The Black Hills had been ravished from the Sioux for the gold that was in them, and the bands of Gall, Dull Knife, Rain-in-the-Face and Sitting Bull were gathering for defense to oppose the march of Custer. Many young Indians slipped away to join them, and agents were on the alert. Two young men of the Cheyenne Reserve were suspected of planning to go, and to prevent this they were summarily clapped into jail. Hearing of this procedure, Mr. Ffennel interceded for them and finally obtained their release. But while in jail, smarting with the indignity and injustice of their confinement, they had sworn an oath to purge their dishonor by killing the first white man whom they met.

JOSEPH
WITHERSPOON
COOK

Thirty-four years a missionary in Dakota

Soon after it chanced that Mr. Ffennel, with two of his school boys, drove down the three miles from the school to the post-office. In so doing he passed through a group of mounted Indians, among whom were the two ex-prisoners. Still burning with indignation, they saw in this white man only the opportunity to fulfil their vow. Ffennel gave the band a kindly greeting, yet rifles were raised to kill him as he went on his way. The other Indians protested, declaring that the "White robe" was a friend of the Indian, and telling the young men that it was he who had secured their release; so with sullen hearts they let him go on, feeling themselves forsworn.

Why did he not tarry longer on his journey? What was it that brought him back, with his errand accomplished, so quickly that he must again pass through the threatening danger? And what wild, distorted sense of loyalty to a vow made the two young men see in his return the pointing hand of a fate that would not be denied? Again he passed them with a pleasant word, and before the others could interfere the young men had shot him through the head. He fell on the edge of a little ravine where a fence, built by the Indians, marked the tragic spot.

But again, "the blood of the martyrs was the seed of the Church". His death made a profound impression on the Indians, and perhaps won more of them to the ways of peace and truth than his longer life could have done. Such are sometimes the hidden ways of God's Providence.

Thus they lay side by side under the August sunshine—the man who had given life to the Dakota people; the man of their own race who, raised to usefulness and honor by the power of a great example, spent his life with a free hand in noble service; and the stranger from afar who made what we call "the great sacrifice" (yet who shall say what is great or what is small in this wonderful world where God rules?) and after two years of serving passed quickly to his reward.

Martyrs all! And so we honored them, for "they loved not their lives unto the death". May God send to each one of us a rest like theirs!

Warden's residence, dormitory and dining hall

A group of students in 1918

WHITTLE HALL AND STUDENTS' COTTAGE

THE BISHOP PAYNE DIVINITY SCHOOL

By the Reverend C. Braxton Bryan, D.D.

THE Bishop Payne Divinity School in Petersburg, Virginia, has done its important work for forty years and has done it so quietly that the institution is not as well known to the Church as it should be. A word, therefore, as to the origin of the school may be in order.

It was established in 1878 by the Right Reverend Francis M. Whittle for the education of a colored ministry to do missionary work in the diocese of Virginia. The trustees of the Theological Seminary in Virginia contributed liberally to the support of the first teacher, and the school was regarded as a branch school of the Virginia Seminary, which has continued to contribute to the support of the Bishop Payne Divinity School ever since.

In 1884 the school was incorporated by the Legislature of Virginia under its own trustees, and was named in honor of the Right Reverend John Payne, the first bishop of the Church's mission in Africa.

It has increased in usefulness and influence until now the faculty consists of the dean and four professors. There are on the grounds five buildings—Whittle Hall (containing four lecture rooms, the library and a number of students' rooms), Emmanuel Chapel (churchly and thoroughly furnished), the residence of the warden, and two other buildings containing dormitories, the dining hall and other equipments. The buildings are very modest and some are not in as good condition as could be desired. We hope for improvements in material things; in the meantime necessity enforces rigid economy, and the school is out of debt.

The teachers are of the best, spiritually minded and devoted men, who know their students and their fundamental needs, if they are going to succeed in the difficult work to which their lives are pledged. The full canonical courses for deacon's and priest's orders are taught. A high standard is maintained, but above all the emphasis is laid upon true self-

EMMANUEL CHAPEL

respect, thoroughgoing morality, Christian character and Church principles, the Bible and the Prayer Book.

The school has been blessed and we are thankful for the character of the eighty-six alumni who have gone out from the school, and for the work which they have done. Seventy-three of them are still in Orders, and constitute at least half of the working force of the colored ministry in the Church. It is a body of alumni to be proud of, men loyal to the Church and to their school. Thirteen of the eighty-six have died in Orders. The whole number of students who have attended the school has been considerably larger, but the number in attendance at any one time has been necessarily small.

The careful personal instruction which the professors are able to give these small classes has the twofold advantage that unfit material, whether from deficiencies of mind or of character, can be more readily eliminated, and also a degree of attention bestowed upon each student which in a larger school would be quite impossible. It may be doubted whether any other classes of our theological students are brought into as close contact with their teachers as these men enjoy. The students soon learn to appreciate these privileges, and their bishops and examining chaplains bear abundant testimony to the solid results of this personal influence.

The seventy-three alumni of the school are at work in twenty-eight dioceses from New York to Cuba and the Canal Zone. Three of them are archdeacons of the colored work in their respective dioceses; the Reverend S. W. Grice is a professor in this school; the Reverend J. S. Russell is principal of Saint Paul's School, Lawrenceville, Virginia, the largest of our Church schools for colored people; one is a chaplain in the army; two are working in the British West Indies; and one, a native African, is a missionary of the Church of England in Sierra Leone.

Every student who comes to us comes as a postulant and with the approval of his bishop. Very naturally the majority have come from the South; but our alumni are now well distributed and hold charges in a dozen or more large cities of the North and in quite as many Southern cities. The majority of them, however, are working in small towns or strictly rural districts in the South where the real foundations of work among the colored people must be laid, and this work has been most encouraging, especially in Virginia, in the Carolinas and in Georgia.

In the diocese of Southern Virginia there are three adjoining counties in which there are fifteen colored churches and missions, the fruits of the labors of our alumni.

The school is very grateful for the support it has received from the Board of Missions and from the American Church Institute for Negroes, as well as from its friends in the churches. It is entirely dependent upon this support, and while the number of students has decreased during the war all expenses, except salaries, have greatly increased, and the school is in greater need than ever.

A BOONE TRAVELING LIBRARY IN CHUN HWA COLLEGE

VISITING CHINESE GOVERNMENT SCHOOLS

By Mary Elizabeth Wood

EVERY autumn the Boone Library Staff pays a visit to the government schools in this city of Wuchang, that we may come to know the principals, and to learn of the work and the needs of these schools. We seek to interest them in taking one of our traveling libraries and in our University Extension Public Lectures. In the past, efforts towards friendship with these heads proved an up-hill task with many obstacles in our pathway, but now after eight years of work we are gradually winning the confidence and cooperation of these outside schools. Our aims are high. We want to make the Boone Library of service to every school in Wuchang. By this means we help to forward Christ's Kingdom among the students in this great center. Although we may not put books with direct religious titles in these libraries, yet many of these translations are written from a Christian standpoint.

Mr. Seng, the associate librarian, and myself started out in rickshas one lovely, warm October day, and after a short ride came to the entrance of the old time Examination Halls, where were located two law schools. As we passed the gateway, we thought of the thousands and thousands of competitors of the old-time learning, who had gathered in these venerable halls for more than seven hundred years to pass the civil service examination that was the one door to power. We looked out over acres of ruined stalls with seats all crumbled away and weeds as high as one's head; here and there a stall in better condition which was almost intact, with even the candle-stand preserved. One or two of the watch towers were very well preserved, as seen by the illustration.

THE RUINED STALLS IN THE OLD EXAMINATION HALLS

The watchtower, the remains of which may be seen at the right, gave the guards who overlooked the scene in order to prevent cheating sufficient height to see into all the stalls

On the other side of the vast area the stalls had been completely cleared away and the bricks carted off for use in building an enormous new cotton-mill in Wuchang. Thus the new replaces the old.

It had been my privilege, in 1904, to see the old examination halls in use for the last time. Here gathered that year about 20,000 competitors. On the raised pavilion above the entrance were officials in gorgeous, embroidered robes, overlooking the whole scene. Hundreds of young men, middle aged men, old gray-haired men, each equipped with Chinese pen, ink, and candle, were coming out of these halls and going into them. It was a scene never to be forgotten. Memories of that day came back but we were soon brought into the present as we passed through the entrance, by the sound of English being taught. Although instruction was being given in a modern language, yet the principal of this law school fitted into the surroundings. He was a typical teacher of the past generation with the scholar's stoop and round shoulders and the long finger nails to distinguish the man who works with his brain from the man who works with his hands. He ushered us in with all the ceremony which belongs to the Chinese of the old school. He naturally was not much interested in the plans we wished to carry forward, but he sent for one of his staff, the young man whom we heard teaching the English class, who fell in with the plan at once.

Just around the corner in another group of buildings belonging to these old halls was the second law school which we visited. Here the principal was a very different man and one who was much interested in having a traveling library and in giving his students the privilege of our University Extension Lectures.

The agricultural school we found most interesting. Here were beautiful grounds and equipment. Besides this, the school had two experimental stations for the testing of soil and the growing of grain, etc. We suggested a traveling library here and the offer was accepted.

On our rounds we had another historic spot to visit. Although now an up-to-date commercial school, this was formerly the School for the Main-

ENTRANCE TO THE OLD EXAMINATION HALLS

tenance of the Ancient Learning, founded by the great Viceroy *Chang Chih Tung*. Here is a real example of picturesque Chinese architecture, with its artistic gateways, grotesque carvings, turned-up curving roofs, round doors and filigree plaster-work in geometrical designs. It is sad to see how this attractive architecture is fast being displaced in these government schools by ugly, barnlike red-and-gray-brick foreign buildings. In this commercial school one of our old Boone students, who had been in America for several years and had taken a course at Harvard, was one of the chief members of the staff. He was most cordial in his reception and glad to show us about. He welcomed the idea of a traveling library from Boone and asked us to see the spot where it would be housed. After passing various structures and court yards, we ascended a small hill, on which was situated a most attractive building which overlooked the whole section of the city. But if it were interesting from the outside, it was far more interesting on the *inside;* for it contained four ancient tablets of the *Han Dynasty*—with inscriptions dating back before the time of Christ. We were quite thrilled that Boone books should be in a spot with such valuable historic relics.

One of the oldest of the government schools in the city is the language school. The work in English here is constantly being advanced. They now have a four years' course. It is my privilege to teach here twice a week. To this government school we sent our first traveling library in 1914, and each term since then the same opportunity has been given us. It was due to this traveling library being sent from Boone that a nice light reading room was opened in this school for the students. The same thing was done in the *Chung Hwa* College.

Another school of great historical interest is the *Hunan* Middle School. This school is housed in Marquis Tseng's ancestral hall. Marquis Tseng helped to put down the *Tai Ping* Rebellion and the emperor built this hall in memory of the event.

LIBRARY AT THE HIGH COMMERCIAL SCHOOL

This ancestral hall had wonderful sights in store. One was a theater—for all rich and titled officials had a private theater in their homes. The stage was still here, the stone foundation being carved in attractive geometrical designs. All four sides of the room were made of open-work carved wood, with grotesque animals sculptured on the beams above. These beautiful decorations are characteristic of the China of the past and one hates to see ugly innovations creeping in to supplement them. The ceiling over the stage had a highly-colored, painted design in keeping with the theater. One found oneself picturing in imagination the groups gathered here for amusement with perhaps such famous plays as *The Three Kingdoms* being acted. The traveling library we sent to this school from Boone was housed in this old-time theater.

The above is a statement of the *Chinese* part of our traveling libraries, but this is only a part of the story, as more than half of the books required are *English* books. For these, we depend upon our friends at home for gifts to purchase needed volumes, or the gifts of books themselves. If the latter, here is the answer to the inquiry, "What kind of books do you want for the traveling libraries?"

In the first place, send inspiring biographies of our great leaders and the leaders of other countries—Livingston, Washington, Lincoln, Gladstone, John Bright, for example. Such lives cannot but affect the characters of the students who read them.

We would like also scientific books, histories and books on literature that are uplifting and enlightening. Do not have the books too advanced, as most of these students have had but a few years of English. A large number of juvenile books in all branches of literature will be most acceptable. We send libraries to many schools where juvenile books would just suit the need.

Mail books direct to Boone Library, Wuchang, China. Every book sent helps to forward this work among this great body of students out here in China.

SAINT MARGARET'S SCHOOL, TOKYO

WITH THE FOREIGN SECRETARY IN JAPAN

SINCE the last issue of THE SPIRIT OF MISSIONS, an interesting journal from Dr. Wood told of his doings since his arrival in Japan, giving impressions with regard to the work. It would be pleasant if we could give to THE SPIRIT OF MISSIONS the whole journal: space making this impossible, all will be interested to hear about those institutions which have demanded the attention of the Church recently and for which generous offerings have been made by many.

Dr. Wood tells in a delightful way of the impressions he received at Saint Luke's Hospital, Tokyo, and speaks not only of the courtesy of those in charge, but of the admirable administration that was evident everywhere. In passing he noted that 150 tickets are given out each morning for the dispensary and that those holding tickets are generally waiting when it opens the next day at seven o'clock.

"From the hospital," Dr. Wood writes, "we went to look hurriedly over the property recently secured for the new hospital. It is truly a magnificent site. Purchased less than two years ago for $260,000, the present value is $400,000. It appears that part of the land thus acquired was originally the site of the American legation. On it are certain stones bearing the shield of the United States and other emblems. It is expected that these will be removed finally to the present Embassy for preservation.

"Saint Luke's is now used as a base hospital by the United States Government, to which Dr. Teusler, who has been appointed by the American Red Cross as head of the commission accompanying the allied expedition into Siberia, is sending ill and wounded men for care and convalescence. These are reveling in the delights of the garden, and some are eager pupils of two young American residents of Tokyo who are teaching them English. It is probable that Dr. Teusler will be sending soldiers back to Saint Luke's all winter. Thus Saint Luke's, although Dr. Teusler's absence has necessitated delay in carrying out the plans for the new building, is discharging a truly patriotic service. The value of this service is indicated by the suffering of many who have hitherto lacked suitable medical attention."

In describing the new Saint Paul's College buildings, situated in Ikebukuru about eleven miles from the heart of Tokyo, Dr. Wood speaks enthusiastically. "We found the new buildings practically completed and certainly in use. About eighty students are in residence and 170 others come as day students. When the new term began in April, 1918, seventy-five applicants for admission had to be turned away because of lack of room. When plans were being made for the new buildings we thought that if we had 250 students in the course of the next five years, we would be doing well. Before the buildings have been in use two months the classroom space is already taxed to the limit. This evident popularity of Saint Paul's is not at all due to the fact that tuition is free, as all the students pay monthly tuition fees proportionately larger than those charged in some American colleges or even universities.

"The buildings so far erected are the academic building, containing the lecture rooms and assembly hall, the chapel, the dining hall and two dormitories. It is quite impossible to express the satisfaction one feels with these buildings. They are attractive in design, admirably placed upon the grounds and, so far as an untechnical eye could judge, are thoroughly well built. This last result is due to the careful oversight that Bishop McKim and Dr. Reifsnider have given to the operations and to the untiring supervision of Mr. Wilson, the architectural engineer whom at Bishop McKim's request the Board arranged to send from the United States in October, 1916. Mr. Wilson has undoubtedly saved his salary three or four times over besides securing buildings of a high type of construction. The building material is brick with stone trimmings; the style of architecture is academic Gothic. (See page 96, The Spirit of Missions, February, 1916.)

"The academic building is a marvel of convenience and attractiveness. The lecture rooms seem to be all that they ought to be. They would do credit to any American college or university. The chapel with its brick walls inside and out and its lofty roof, spanned by beautiful trusses of Japanese wood, is a truly inspiring building. At present it is awaiting furniture and the organ. When these are in place and it is filled with students, it will be one of the most attractive buildings in any part of the mission field of the Church and ought to become a centre of great moral and spiritual power. The dormitories are modest compared with what one sees at Yale or Harvard or Princeton, but they are admirably adapted to their purpose and are really exceedingly attractive. The property, costing originally $50,000, is at its present valuation worth $200,000. The buildings now occupy about one-half of the fourteen acres. The next step will probably be the erection of the library and administration building. This will help to complete the architectural unity of the institution as the chapel is at one end of the academic building and the library will be opposite the other end.

"One came away from this visit really jubilant over what has been accomplished. It is true that the buildings are not all paid for as yet and that the amount of money so far given for them will be insufficient to meet the bills. Nevertheless one feels that he would gladly go through all the difficulties of the past and face whatever may lie ahead in the future in view of the truly magnificent result that has been accomplished. No Churchman need apologize for Saint Paul's College or the buildings. One feels that it is an institution that will soon rank with Saint John's, Shanghai. When one has said that he has said about everything, as those who have been there know."

Saint Margaret's School is another institution of the Church in Tokyo of which Dr. Wood makes special mention. Here some 260 young women, forty of them boarders, are taught in Japanese the subjects that belong in what is known as a middle school, together with domestic science, dressmaking and such other subjects as will add to their practical usefulness. Not a few of the Saint Margaret's graduates become the wives of our clergy and catechists, while some become Christian workers themselves and go for further preparation to the training schools in Sendai and Kyoto. "Everything we saw at Saint Margaret's," writes Dr. Wood, "indicated that the school is admirably fulfilling its purpose."

Going on to Sendai Dr. Wood speaks especially of his interesting visit to the Church Training School for mission women, built through the gift of $10,000 from the United Offering in 1907. The school is located on one of the main streets in the centre of the city and is built in Japanese style around three sides of a quadrangle so that all the rooms may get some sun during the day. The building contains attractive classrooms, a small chapel and living rooms for the students. Adjoining the school and connected with it is a simple foreign house in which the women in charge live. The school trains young women, some of them graduates of Saint Margaret's, Tokyo, and Saint Agnes's, Kyoto, not only to be mission women, but also to be kindergartners. In order that they may have some practical experience in kindergarten work, a kindergarten is maintained in the adjoining building. This is one of three Church kindergartens in Sendai. Every Saturday a few of the students of the training school go out to neighboring villages to conduct Sunday-schools and give some simple Christian teaching in the homes wherever they can find an opening.

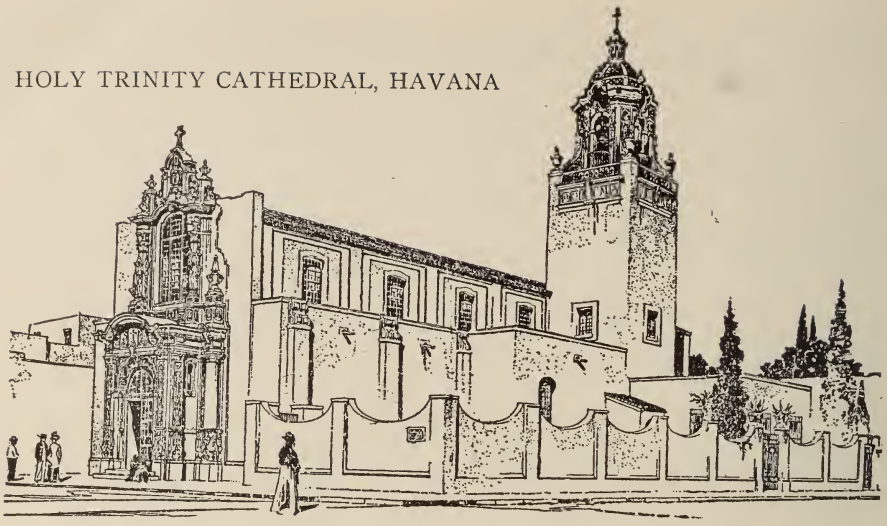
Christ Church, Sendai, is a very attractive building erected in part through the gifts of the people and in part through help from friends in America. With seats for about 200 people, it is becoming too small for the congregation. Bishop McKim hopes that it may be possible soon to carry out plans for enlargement. This can readily be done by removing the present temporary chancel and thus lengthening the nave. The chancel was built in temporary form for this reason.

Space does not permit to tell of Dr. Wood's interesting visit to Morioka on a Sunday evening, where in a combination building, in one end of which the Japanese clergyman and his family live, and in the other end of which are a kindergarten and preaching room, a "mass meeting on behalf of Christianity" was arranged by Mr. Murikami, the Japanese priest.

From there Dr. Wood proceeded to Aomori where he reports that the work is being carried forward actively. Saint Andrew's Church, erected about five years ago at a cost of $4,500, is quite a gem, built of brick with much wooden paneling inside on the walls. It will seat about 200 people. The marble altar and font, which add so much to the beauty of the interior, are the gifts of two English women who have served faithfully in the Japan mission for many years and have given generously of their means for the equipment of the work.

Dr. Wood does not make as satisfactory a report of the mission residences, however, as of Saint Andrew's Church. He says: "We found both the mission residences, one for the foreign clergyman, one for the foreign women, in pretty bad repair; in fact, Bishop McKim says that the Aomori houses are among the worst in the mission—and that is saying a good deal!" It is hoped that in the not distant future these may be replaced by more suitable buildings.

HOLY TRINITY CATHEDRAL, HAVANA



THANKSGIVING SERVICE IN CUBA

By Bishop Hulse

IN recognition of the victory of the allied forces the Bishop of Cuba appointed the twenty-fifth Sunday after Trinity, November seventeenth, as a day of Special Thanksgiving and set forth an order of service for use on that day.

The service held in Holy Trinity Cathedral was of international significance. The president of Cuba and the representatives of the allied forces had been invited to attend and seats were reserved for them in the choir. The president was represented by the secretary of state and the secretary of the treasury. The diplomatic representatives of the allied forces attended in person with their respective staffs and were received by the dean of the cathedral and the mayor of the city of Havana and escorted to their seats.

The municipal band of the city of Havana had offered its services and played the various national anthems at the beginning of the service, which was that set forth by the bishop. It consisted of appropriate sentences, the Lord's Prayer, the seventy-second psalm, the lesson (Revelation XXI), then the *TeDeum,* followed by the Holy Communion, with special collects, Epistle and Gospel appropriate to the occasion. The bishop preached the sermon from the text, "Behold, all things are become new."

The Cathedral was crowded with a congregation representing the leading influences in Havana, both Cuban and foreign.

During the war the cathedral has become to a large extent the religious center of the allied nations. Once each year a special official service has been held for the allied cause. These services have all been well attended by representative congregations. It is therefore fitting that the cathedral should be selected as the place for the official Thanksgiving Service at the close of the war. It has given us standing in the city and an increased opportunity for usefulness.

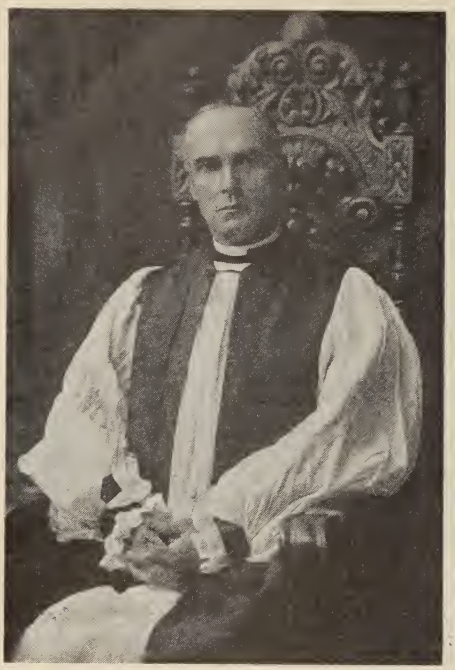
"I WILL LIFT UP MINE EYES UNTO THE HILLS"
In mountain fastnesses such as this a large part of the work in the district of Asheville is done

TWENTY YEARS IN ASHEVILLE

By the Venerable E. N. Joyner

THE missionary district of Asheville was set apart at the General Convention of 1895. It consists of twenty-seven of the western counties of North Carolina. It antedates the bishop's coming by three years.

The Right Reverend Junius Moore Horner, D.D., was elected by the General Convention, sitting at Washington, in October, 1898, and consecrated at Trinity Church, Asheville, December twenty-eighth, of the same year. Bishop Cheshire, of the diocese of North Carolina, had thus far administered its affairs, and looked far into its potential qualities. There was something engaging, besides the expediency, something of romance, or sentiment, in the suggestion. Herein are all the greatest heights of the Appalachian system, and the very tallest of them all, old Mitchell; its name won by a tragedy which stunned the people of the state. That distinguished scientist, Dr. Elisha Mitchell, pursuing an absorbing research for facts, known of, but not yet disclosed, fell from a precipice near the summit, and, losing his mortal life, gave this highest peak his immortal name. King's Mountain is within the compass of this district, and that speaks to the Nation of a great, even of a divine, crisis in the Revolution. And in addition, class it as you will, the native population of this region was composed of men and women who, by all common tokens, might well have become degenerate, so completely barricaded as they were—schoolless, readless, out of contact with the vast progressive agencies of these modern days. Yet in all this



JUNIUS MOORE HORNER, D.D.
Missionary Bishop of the District of Asheville, Consecrated December 28, 1898

land there are no hardier folk, physically, mentally, morally, than these pure-blooded sons and daughters of that superb old stock from which we are all so proud to claim descent; who won the union of these states, and then pitched in, on one side to disrupt it, on the other to maintain it!

It was for the help and guidance of this American nobility that Bishop Horner was duly authorized and commissioned. Now for twenty years he has labored, using what forces he could call to his aid, in the discharge of the task solemnly laid upon him. Here are some of the results, as expressed in digits: He found eighteen hundred communicants, twenty-four clergy, ten parishes, fifty-six other congregations, chiefly mere occasional preaching stations, fifty-five churches and chapels, thirteen rectories, and property to the value of $144,563. At the present date there are thirty-five clergy, thirty-seven hundred communicants, fifteen parishes, seventy-two other congregations, seventy-seven churches and chapels, twenty-four rectories, thirty-three other buildings, and property valued at $564,360. There are four industrial institutions of great promise, holding desirable property, and, though youthful, yet already with records in the real things accomplished; and especially that one thing needful, the development of character, and its equipment for service.

What the good bishop of Asheville has accomplished or witnessed to, this twenty years of his life and struggles, up and down in these mountains, though of considerable proportions, does not compare with the anxious thoughts, the trials, the joys and hopes and holy purposes of his heart and soul. He and all of his order could tell us, whether with greater comfort or pathos, that all the fires, that all the mighty forces which are given forth in movement and momentum, are within; are unseen and unknown, except in the fruits; and they, in most cases, but half-appraised in immaturity. The great business industries growing up in the region comprising the district, the countless "tourists" taking advantage of its climate and its beauties, nay, too many of the Church's own children, do not take pains to seek the battle-ground of a bishop's career: now it may be the mountain of transfiguration, yet again the garden of Gethsemane.

One and all who may read this sketch, wherever they may dwell, and especially if among these Carolina "pillars of heaven", let us heartily felicitate Bishop Horner on the attainment of this epoch in his life and labors, upon all its good results; and let him feel the strength of our intercessions that he may have reason to rejoice in the fact that his successors shall inherit a field white to the harvest.

WILLIAM HALL MORELAND, D.D.
Bishop of Sacramento
Consecrated January 25, 1899, as missionary bishop of Northern California

TWENTY YEARS IN NORTHERN CALIFORNIA

By the Right Reverend William Hall Moreland, D.D.

Bishop of Sacramento

TWENTY years furnish sufficient perspective in an episcopate to teach valued lessons. Early visions have become tested by sober experience. There have been disappointments and encouragements. The unexpected has happened. Yet we realize that God has used us to promote the sacred Cause to which we are committed. We humbly recognize His hand even when events do not come out as we anticipated, and we clearly see how much more might have been achieved had our faith been stronger and our judgment more submissive to His Holy Spirit.

Northern California was a missionary district from 1875 to 1910—thirty-five years. It has been a diocese from 1910 to 1918—eight years. When the first missionary bishop, Dr. Wingfield, was consecrated there were fourteen clergy and fourteen parishes and missions. Not one was self-supporting. There are now thirty-three clergy and fifty-one parishes and missions. Of this number sixteen are self-supporting. The population of the twenty-six counties composing the district was 214,000 in 1875. In thirty-five years the growth has been slow, about 50

per cent. increase, the present population numbering 310,000. Meanwhile the Church has increased 130 per cent. in clergy, and 240 per cent. in parishes and missions. To the strong sustaining hand of the General Board, extended over this long period, are these notable results due.

The present bishop was consecrated January 25, 1899. He set before the people three chief aims: (1) The increase of clergy and new centers for the Church, (2) diocesan independence, (3) the creation of a diocesan center or see city. The name California suggests riches, but as we approach reality the illusion of abounding wealth, easily attained and freely spent, vanishes, at least outside of metropolitan centers. The diocese of Sacramento is rural and mountainous. Its largest city, Sacramento, has a population of 50,000. There are two towns of 12,500 each. Nine cities have between 4,000 and 6,000 population. In every city of the diocese having a population of 4,000 or upward our Church has a resident priest and a self-supporting parish. Perhaps no diocese in the United States can tell a better story. There are seven towns of 2,500 population. In five of these we have a resident priest, and four of them are self-supporting. In two of these small places the priest must exercise severe economy, living on $1,000 with rectory, but the faithful laity also must practice real self-sacrifice. Worthy of special honor in this class are Auburn and Nevada City, foothill communities in the Sierras, where the eye is cheered by beautiful church and parsonage and well kept grounds, and where a priest is supported by the determined sacrifices of a small body of loyal Church people.

Travel with me to Fort Bragg, a lumber town on the extreme northwest coast. Until recently reached only by sea, it is now connected with civilization by a narrow gauge railway winding through the forest. The population is 2,500, and many of these live in camps in the woods. Yet here we have an exquisite church, richly appointed, its altar glowing with light and color, a guild hall (now headquarters for the Red Cross), a daily Eucharist, a congregation composed largely of children trained to sing and worship, and a resident priest, who receives $100 per month from a flock of seventy-two communicants, without a penny of missionary aid. Does any one know a finer record than this in the American Church?

To summarize, in twelve towns of 4,000 population or over, and in four towns of 2,500, our Church has sixteen priests fully supported by the congregations of the faithful. From these points we go out into a vast missionary region. Villages, hamlets, mining camps, wherever scattered Churchmen live, are reached if possible by a missionary. Northern California is still a sparsely settled, undeveloped empire, extending 400 miles north from San Francisco. It is a region of fertile vales, mountain ranges, snowy peaks, alive volcanoes, lava beds, virgin forests and indescribable scenery. Giant trees lift their heads to a height of 300 feet, crystal streams gush from glittering glaciers and leap from rocky precipices, half blown to mist before reaching the valley floor. The bishop travels hundreds of miles by motor stage, undulating over mountain crests, moving in awe through cathedral aisles of forest grandeur, creeping at dizzy heights along the narrow ribbon of a road hewn out of the bald face of a cliff which seems to hover between heaven and earth. Perhaps the sea glistens thousands of feet below, or a tiny streak suggests where some foaming river is caught in the wild canyon. Some of the journeys can be made only by trail. The mule becomes the Christopher to bear the "skypilot" to a higher altitude. Even the Indian

canoe is still in use when descending the rapids to the sea. Missionary territory all this must be for generations to come.

In the wildest part of the Sierras the church bell rings Sunday by Sunday calling the Indians to worship. Our Church of the Holy Spirit, Orleans, is the only place of worship and Christian teaching within many miles. A service flag in the sanctuary with nineteen stars indicates our Indian boys fighting for Uncle Sam. The priest here is physician, magistrate, Good Samaritan and shepherd seeking his scattered flock. His card index has the names of 700 souls, mostly of Indian blood, scattered over a parish of sixty miles.

In Sacramento City, Japanese, Chinese and Koreans receive our ministrations at Saint Barnabas's House. Three deaconesses manifest the life of consecrated womanhood. One of these is educational secretary of the diocese, visiting Sunday-schools and standardizing instruction wherever possible. We have not been unmindful of social service, having made brave effort to minister to homeless men in our city mission lodging house, holding out hands of sympathy to unemployed, migratory, submerged brothers and sending a trained nurse to the homes of the poor. We have gathered suffering little ones into the Home of the Merciful Saviour for invalid children. Although these humanitarian efforts have depended on the general public for support, and through lack of capital have not been worthy of our Church, we are not ashamed of our effort, especially when we consider the smallness of our numbers and the slight strength of our parish units.

The present bishop, assisted by the late beloved and lamented Archdeacon Shurtleff, gathered by personal solicitation from the laity of the district an endowment fund of $35,000. To this the Board of Missions added $20,000 of trust funds, and $10,000 more was given by eastern friends in response to the bishop's appeal. This gave us an endowment of $65,000, and relying upon the income of this fund, we applied to the General Convention of 1910 and were admitted as a diocese. It was the response of a brave people to the appeal made to self-respect and gratitude for what the Church at large had done for this field. But we must not conceal the fact that the support of the diocese is a heavy responsibility and that we are in danger of falling beneath the burden. We may feel compelled to ask the Church at large to help us support our episcopate over the present difficult period.

Finally, as strengthening the center has ever been as catholic a policy as extending the circle, we have created a see city and a cathedral system in Sacramento, capital of the state. My revered predecessor, Bishop Wingfield, for excellent reasons made his home and planted schools at Benicia. In spite of heroic self-sacrifice on his part, all was lost, and when the present bishop began his episcopate there were no foundations on which to build. A new start was made. Sacramento was chosen to be the heart of the diocese. An episcopal residence was built. Central real estate and other properties were acquired, now much increased in value. A full half block on the finest boulevard already has a pro-cathedral where daily offices are said, a stone cathedral house, quarters for diocesan missionary, educational secretary, diocesan convention and library, and the bishop's house. It had been our pride up to three years ago that all was clear of debt. Now with apprehension we see a mortgage beginning its insidious work.

Meanwhile we will trust, pray, offer the daily sacrifices, ignoring personal privations, believing that in the end God will care for His own.

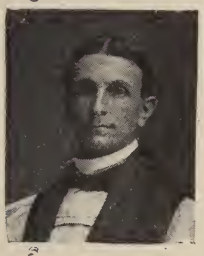
CHAMP-DE-MARS, PORT AU PRINCE, HAITI

CONFIRMATION CLASS, LEOGANE

THE CHURCH'S OPPORTUNITY IN HAITI

By the Right Reverend C. B. Colmore

Bishop in Charge of Haiti



BISHOP COLMORE

THE Island of Hispaniola or Haiti, comprises the two republics of Santo Domingo and Haiti. The latter, occupying the western third of the island, has about three times the population of the other, and is perhaps more unique than any other nation in this hemisphere. In fact, with the exception of their Liberian brethren, the Haitians are the only black people in the whole world who are having a fair chance to work out their own independence and salvation. Many books and articles have been written portraying the conditions and contrasting them with other more fortunate peoples, thereby proving the utter impossibility and hopelessness of the experiment. No one can deny that conditions are bad. While they continued as they were it was impossible for the nation to succeed. And yet one must bear in mind the fact that just a little more than one hundred years ago the Haitians were slaves of foreign task-masters, brought direct to the island from the dark continent and for the most part kept in their primitive uncivilized and ignorant state. These black slaves through their own initiative, with some anti-French foreign assistance, liberated themselves, driving out their former masters. The example of life given them by the colonists had been of the most profligate and licentious character, and with little or no training it is little wonder that something of the same conditions continued

among the Haitians in their new-found freedom. With this in view it may be somewhat easier to take a sympathetic view of the failure of the Haitian government to live up to the standards required in the family of nations.

As far as other nations are concerned, Haiti's failure has been a financial one. Her foreign indebtedness has been the millstone about her neck which has finally caused her to call for help from her nearest life-saver. The cause of her financial difficulties is not hard to determine. Wonderfully rich in agriculture—coffee, sugar, cocoa, indigo, etc., growing in profusion—the internal disorders in the government have so exhausted the resources that there was danger of foreign intervention to secure the loans. During the first eighteen months of the writer's jurisdiction in Haiti, he saw and visited four different presidents of the republic. Revolution was the order of the day. No sooner was one overthrow complete and a new government set up than a new rebellion was started in the north and in the course of a few months had progressed toward the south far enough to threaten the government. Usually they were bloodless. Arrangements were made for the president and his chief advisers to depart into exile, whither the spoils of office had usually preceded them. Finally the tyranny of Guillaume Sam, when many political prisoners were executed in prison, caused a general revolt and the American Marines took control of the country. Since that time a treaty has been concluded with the government of the United States whereby we exercise a benevolent supervision of the national affairs for a period of some twenty years. We are to have charge of the customs, collecting and dispensing the funds, paying the expenses of the government and setting aside a certain portion to meet the payments on the foreign indebtedness. Our military authorities have a large share in the responsibility of governmental affairs and are establishing an excellent system of police in the organization of the *gendarmerie,* the native constabulary.

Here is a magnificent opportunity for the Church to interpret to these people the true spirit of democracy; to show them that a nation can go to the assistance of another without the hope of selfish gain; that Christianity is broader and nobler than selfishness, and that brotherly service can be international. The lesson is sure to have its influence on the people themselves if the Church is faithful in presenting it. For the difficulty lies just in the path in which the Church can be of service. We have said that to other nations Haiti's failure has been a financial one, but the real trouble deep down under the foundations is a moral and spiritual one. All other failures of any people can be traced to this in the end. Here we find the Church's opportunity in Haiti.

Fortunately the Church is not new to the Haitian. For some fifty years it has been known to him as a Haitian institution. We will do well to give him the Church with all her Anglo-Saxon heritage as to strength, purity and nobility, and at the same time have him continue to feel that she is his own and he is responsible for her support and the continuation of her work. That work must be to bring home to the hearts and consciences of the Haitian people in a moral and spiritual sense the regeneration which the government of intervention is endeavoring to present to them in a political and material way. What greater plea can there be for the assistance of the Church work in Haiti, for the accomplishment of the Church's part in this work will complete the purpose of our intervention in the affairs of the country. When the Church shall have gone to Haiti in force, and shall have implanted in the minds and in the souls of the people the principles of

FIVE LAY READERS AND THE PRIEST WHO DIRECTS THEM

Jesus Christ, then, and not till then, will the necessity for the superintendence of Haitian affairs by our soldiers be brought to an end.

We have said that the Church is not new to the Haitian. James Theodore Holly left New Haven, Connecticut, in 1861 and took a considerable colony of colored people with him, establishing the Church in Haiti. His work was successful and a good following was built up among the people. He became the first bishop in 1874, which office he occupied until his death in 1911. Bishop Holly's own work was in the city of Port-au-Prince, where at different times two large and handsome church buildings were constructed, both of which were destroyed by fire. Holy Trinity Church is at the present time using a temporary structure. Recently a large piece of property has been purchased in the heart of the city, which is large enough for the church, a school building, parish house and rectory all together. It is a splendid property and we expect to rebuild the church.

Under Bishop Holly's direction work was carried on in different parts of the country, of which there remains today work in five sections of the republic. Of these the most interesting to me is that section in the mountains of Leogane, part of the peninsula on the south which runs out westward toward Cuba. Under the direct ministrations of the Reverend Alexandre Battiste and his predecessor, the Reverend J. J. Constant, a large body of Church people has been built up. For upward of thirty years Mr. Battiste has been faithfully caring for them and has their utmost confidence and love. Here "voodooism", which is more or less prevalent throughout the country, has its strongholds. This spirit-worship, so powerful in its influence over the people, is a great system of graft in the hands of the high priests, who play upon the credulity and the superstition of their followers. Many and wonderful are the tales of human sacrifice, raisings from the dead, cannibalism, etc., practised by these people, and while there may be some room for dispute, I do not think there is any truth in these extreme reports nowadays. However, the whole system is a baneful one and should be eradicated from the lives of the people. It is lowering and degrading, holding them back from ideals and progress which will enable

them to live better and freer from the domination of useless fears and terrors. The whole thing is against the law of the country, but force will never eradicate it. Nothing but education can free them from fear. The love of God must replace in their minds and hearts this senseless fear of the "spirit" and his representative, the voodoo high priest, who still asserts his influence.

The educational system leaves much to be desired. With the exception of two or three Roman Catholic schools and possibly the government *"Licée"* there is hardly a school in Haiti worthy the name. We have two Church schools in Port-au-Prince which have possibilities in them, but they must have adequate support, buildings and equipment. In fact, the whole mission in Haiti will soon have to make a general appeal for proper and necessary support. We have several primary schools also in the country districts. One in the city of Leogane, supported by a Churchwoman in the States, has already made a good reputation for itself and should in the course of a few years be a worthy institution. One of our young clergy, who was reared and educated in the home of Mr. Battiste, has been teaching a school in the Leogane Mountains at Cittroniers. When I visited the place two years ago I made the inquiry as to the number of children of school age. They told me there are at least five hundred, and not a single school! There are many places of the same kind where schools could be established, and maintained to provide for fifty pupils at a cost of $200 a year. The government hopes to establish some day an adequate public school system, but until then the Church can and should do much for the instruction of our own children.

But the future to our work in the educational line in Haiti lies not so much in the academic instruction as in the agricultural and industrial. We must not be willing to build upon the sand of the present customs and ideals which have failed in times past. We must go to the very bottom of things and build up a solid basis and foundation upon everlasting principles. We must teach them the value of those things which will make them citizens useful to their country. We should aim to produce good artisans, operatives and agriculturalists, men and women who will be able to show by their lives and good examples, and by the productiveness of their work, that Christians will do their share of the work of the world. One of the great curses of Latin America is caste. I have seen cases in which an able-bodied man would accept less pay in order to sit at a desk and use a pad and pencil rather than do other more "menial" work. Professional men are on a social plane of their own. It remains for the Church to teach that work, honest, hard labor of whatever nature, does not bar men from the social recognition of their fellows.

For this we need in Haiti everything except the land. The land and the human material, in the rough, are there to work upon. We need everything else. Money must be spent in large quantities. Equipment of all kinds must be provided. But first and foremost we need men and women, white or colored—the heart only counts, not the skin—practical men and women, consecrated souls, who will go for Christ's sake to instruct their fellow men in Haiti in the art of Christian living and working. If we can get the workers and create the need for the equipment there will be no question about the ability to secure it. Dr. Gray of the Board of Missions will answer any questions about the matter.

I have never seen a missionary district where the opportunity is greater for doing effective work.

MEETING OF THE BOARD OF MISSIONS

THE December meeting of the Board had an unusually large and representative attendance. The Second, Third, Fifth and Seventh Provinces were present in their full membership, while the illness of Bishop Cheshire alone prevented a full attendance from the Fourth Province. Of the twenty-three elected members, seventeen were present.

The meeting sat in extraordinary session to consider the serious financial situation. The treasurer's report showed that $556,898.54 was still needed to complete the apportionment, and $281,858.05 to cover the obligations of the Board to January first, making a total of $838,756.59 needed to close the year free of debt.

After earnest discussion it was suggested by Dr. Mann that a telegram be sent to each bishop stating the condition and urging every possible effort to raise the amount. This was carried unanimously and the chair appointed Bishop Lines, Dr. Mann and Mr. Mortimer Matthews as a committee to draw up a telegram. As a result the following message signed by the committee, for the Board, was sent to every bishop of the Church:

> Treasurer's report shows eight hundred thirty-eight thousand dollars required to meet appropriations for the year. Of this deficit five hundred fifty-six thousand dollars due to failure of dioceses to meet apportionment and one hundred ninety-three thousand dollars due to increased rate of Chinese exchange. This wire goes to every bishop. Will you inform by night letter at Board's expense all your parishes, requesting special offerings be made before January first, perhaps on Christmas Day, and transmitted this month to the treasurer of the Board? Missionary work of Church faces serious condition and the Board appeals to bishops to arouse the Church to prompt and generous action.

The admirable suggestion as to the use of the Christmas offering for this purpose was made by the bishop of Albany.

A plan for the better organization of the work of the Board was proposed by the president and referred to a special committee.

The death of the bishop of Idaho was reported to the Board. A Minute adopted by a rising vote will be found on page 25. At the request of the presiding bishop, the bishop of Spokane will take oversight of Idaho until another bishop is elected.

The first matter on the regular order of business was a cablegram from the bishop of Tokyo, endorsed by the foreign secretary who is now in the Orient, asking the authority of the Board to complete an additional wing to the academic building of Saint Paul's College, Tokyo. The Board felt compelled under the circumstances to inform the bishop of Tokyo with great regret that the desired authority could not be given at that time. A letter received from the foreign secretary spoke of the beauty, convenience and substantial construction of all the buildings so far erected. While the construction is not reinforced concrete, they have all, within the past two months, passed through the test of a rather severe typhoon and one of the most severe earthquakes that Tokyo has experienced in a long time, without a single crack in the walls, so far as could be discovered, either inside or out.

Miss Frances H. Withers presented a plan for unifying the parochial system of teaching by a week-day extension of the Church school, which the Board commended, urging its adoption in parish life.

The following committees were elected to serve for the ensuing year: Executive, Trust Funds and Audit and Finance committees.

The vacancy in the lay representation of the Seventh Province due to the death of Mr. Rufus Cage, was filled by the appointment of Mr. A. J. Dossett of Waco, Texas, until such time as the synod should elect a successor to Mr. Cage. The appointments made and other news concerning the missionary staff will be found on page 57.

January first, 1919, will be the twenty-fifth anniversary of the occupancy of the Church Missions House by the Board. (See page 59 of this issue.) The same date marks the retirement from active service of Mr. E. Walter Roberts, who has been an officer of the Board for forty-two years. The Board assured Mr. Roberts that after his retirement he would still be a welcome guest at its meetings.

The Board adjourned to meet on February 12.

THE EXECUTIVE COMMITTEE

THE meeting of the executive committee on the day preceding the Board meeting was also well attended. The matters before the committee were largely of a routine nature. Among those which call for special mention was the retirement of the Reverend John C. Ambler, for twenty-nine years a missionary in the district of Kyoto, Japan. The committee expressed its appreciation of Archdeacon Mellen's continuing to act as treasurer of the Mexican mission after his resignation as a member of the missionary staff.

The request of Dr. Harry B. Taylor of Saint James's Hospital, Anking, that he might be authorized to ask for an appropriation of $6,275 from the China Medical Board for the purchase of equipment and toward the salary of a woman technician, was approved.

NEWS AND NOTES

ARCHDEACON STUCK writes that the supply of reading matter at Fort Yukon, Alaska, is not adequate. He earnestly requests that friends of the mission, either individually or through their local branches of the Church Periodical Club, mail their magazines addressed to Saint Stephen's Mission, Fort Yukon, Alaska.

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DURING the summer two classrooms in the second story of Ingle Hall, Boone University, Wuchang, China, were made over with adjoining halls into fourteen students' bedrooms. In spite of this increase of accommodation it was impossible to provide for the incoming college students, so that ten have been sent to live in Divinity School. This year there are thirty students in the entering freshman class, twenty-one in the old freshman class; ten sophomores, four juniors, two seniors, one special, one graduate, and four divinity students, making a total of seventy-three. There are 325 students in the middle school. The commercial course has opened with four students. A rearrangement of classes has also caused the formation of a group called the pre-medical, taken by three students.

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THE first service in the chapel of the new Church General Hospital, Wuchang, China, was held on Saint Matthew's day, just one year and a day after the laying of the corner stone. The Reverend F. G. Howe celebrated Holy Communion, assisted by Reverend T. F. Tseng, chaplain of the hospital, and the entire staff of both men's and women's departments as well as several friends of the work were present and joined in thanksgiving for the new buildings and the opportunity offered by them. The chapel is a memorial to Mrs. Leonard, wife of the bishop of Ohio, and is the gift of the Woman's Auxiliary of that diocese.

WILL YOU HELP SPEED A MISSIONARY ON HER WAY?

At its meeting in Saint Louis preceding the General Convention the Board of Missions authorized Bishop Roots to raise the funds necessary to carry out his plans for the new Church General Hospital, Wuchang, China. All but $34,500 of the fund has been given. Miss Helen Littell, who is under appointment to go to the Church General Hospital as a worker, is still in this country devoting herself to the task of raising this money. Miss Dexter, who is due to come home for her furlough next year, is not able to leave until Miss Littell comes to help out, as the work is so much heavier in the new and enlarged hospital than in the old. At Miss Dexter's earnest appeal Miss Littell is ready to start for China in February—provided the final $34,500 is given.

Will you help speed this missionary on her way?

Balance for the Home for Chinese Women Nurses in Training	$3,000
Home for American Trained Nurses	6,500
Furniture for Nurses' Homes	1,000
Furnaces for Nurses' Homes	1,000
House for Man Doctor	4,000
Instruments	4,000
Laboratory Equipment, including Microscopes	1,000
Balance on Exchange	14,000

Gifts may be sent either to Miss Janet Waring, 92 South Broadway, Yonkers, N. Y., or to George Gordon King, Treasurer of the Board of Missions, 281 Fourth Avenue, New York, N. Y., marked "Special for the Wuchang Hospital Fund."

THE editorial office wants to thank those friends who took the trouble to send in their unused copies of the October issue, in response to the request published in November. The number received has enabled the office to supply back copies to new subscribers and has relieved an embarrassing situation.

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THE rector of a church in Iowa has recently finished an Every Member Canvass of his parish which raised its pledges from $6,000 to $14,000 *per annum*. He says: "We canvassed for a budget which included the minimum apportionment for missions. *All our earning societies have agreed to give ten per cent. of their monthly incomes to the Woman's Auxiliary of the parish.* Our 'One Day's Income' offerings and Sunday-school Lenten Offerings will be above the minimum apportionment. The children went out after their offering had been made and bought a Liberty Bond. The offering from the Sunday-school in spite of war conditions was the banner one—the best ever presented. Altogether you will receive a good offering from us this coming year." We commend the tithing system inaugurated in this parish to the consideration of others.

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THE friends of the Reverend S. B. Simes and Mrs. Simes have united to endow a bed in the Church General Hospital, Wuchang, China, in their memory. Dr. Mary L. James, the head of the woman's department of the hospital, is well known in the parish of Gloria Dei (Old Swedes') Church, Philadelphia, of which Mr. Simes was rector for forty-seven years, while her brother, the Reverend Fleming James, Ph.D., was an assistant in the same parish previous to his volunteering for missionary work in China. The presentation of this memorial was made in Gloria Dei Church December 8, 1918, to mark the fiftieth anniversary of Mr. and Mrs. Simes coming to the parish.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Reverend Ernest A. Rich, a Civilian Chaplain in Virginia, writes under date of December eleventh:

YOUR current number of THE SPIRIT OF MISSIONS is indeed a valuable and telling word to the whole Church. I believe that such editions will play a vital part in "capitalizing service" and in bringing consecrated lives into those walks of men which are yet dark because the Father has not been lovingly shown to them. In our southwestern Virginia mountains where our deaconess and trained women workers receive only $400 per year, and are second to none in their devotion and spirit, the cry for women workers and teachers is most urgent and the need imperative. Can you not help us to supply this? We are extremely anxious to have three women who will volunteer for this work. It means lack of comforts, few real companions, keeping house, and providing their own meals at $400 per year, while they serve as mountaineer big sisters, teaching Sunday-school, sewing classes, and visiting frequently. At some of the points in the archdeaconry the worker has a mission day school as an extra incentive. We are earnestly praying and looking for at least two consecrated and devoted women who will come at once to our rescue. The dear women who have volunteered for the Western Front would be capable of meeting the Church's need out in the mountain tops of Virginia, where the lumber and mining camps are pleading for them. The doors are wide open for the Church to send into our beloved hill country women who yearn to pour out their heart and soul to the deeper needs of these bighearted but misguided children of men. Can't you help us?

In reply to the letter of the Domestic Secretary transmitting to the Bishop of Duluth the assurance of the Executive Committee that they would stand back of him in the work of reconstruction after the terrible devastation wrought by forest fires, Bishop Morrison wrote on November twenty-fifth as follows:

THE splendid generosity of the Board of Missions will go far to enable us to build the church and parsonage in Cloquet. I have received several gifts of money to be given to the injured, the sick and the destitute or to be expended in clothing and supporting them, but in each instance the gift had the proviso that none of it was to be used for building purposes. The energies of our people are devoted to the work of reconstruction. More than two thousand temporary houses have been built. They are small dwellings about 20 x 30 or less. They will shelter the family for the winter and when the future house is built they will serve as an annex or kitchen.

Fully $500,000 has been contributed and expended for food, clothing, houses and furniture and the needs of the destitute are by no means satisfied yet. That makes it difficult to secure local assistance for Church buildings. Will you please convey to the Executive Committee my grateful appreciation of their prompt and generous assistance in our time of need?

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A correspondent on the Pacific Coast writes:

OVER two hundred bodies from the wreck of the Princess Sophia were washed ashore at or near Juneau, Alaska. Among these were Mr. and Mrs. Walter Harper of Fort Yukon. The funeral services were held in Holy Trinity Cathedral, Juneau, on Thursday, November the fourteenth, by Dean Christian.

ANNOUNCEMENTS

CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, N. Y.

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

Secretaries of Provinces—II. Rev. John R. Harding, D.D., 550 West 157th Street, New York. **III.** Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. **IV.** Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. **VI.** Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. **VII.** Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

Alaska

Rev. A. R. Hoare (in Eighth Province).

China

HANKOW

Miss C. A. Couch (in First Province).
Miss H. A. Littell (address direct: 147 Park Avenue, Yonkers, N. Y.).

SHANGHAI

Rev. T. M. Tong.

Japan

TOKYO

Rev. C. F. Sweet

Liberia

Rev. Dr. N. H. B. Cassell
Miss E. de W. Seaman.
Rev. T. A. Schofield (in Sixth Province).

Mountain Work

Rev. George Hilton.

Salina

Rt. Rev. John C. Sage, D.D. (during January and February).

Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. E. H. Goold, Raleigh, N. C.; Archdeacon Baskervill, Charleston, S. C.

CONCERNING MISSIONARIES

Anking—At its meeting on December tenth the Executive Committee appointed Sister Constance Anna of the Community of the Transfiguration.

On account of ill health the Rev. E. J. Lee and Miss N. A. Hewitt have come to this country on anticipated furlough.

The Rev. Amos Goddard and family, returning after furlough, arrived in Kiukiang on October twenty-second.

Brazil—The Rev. J. G. Meem and family sailed from New York November twenty-sixth on the S. S. *Saga* for Brazil.

Cuba—Miss Martha E. Cramer, newly appointed United Offering worker, has reached her station at Guantanamo.

Hankow—At the meeting of the Executive Committee on December tenth the resignation of Miss J. E. Pritchard was accepted.

Kyoto—The Executive Committee on December tenth accepted the retirement of the Rev. John C. Ambler after twenty-nine years of service.

Miss Helen M. Tetlow left the United States for Japan after furlough on December eighth.

Liberia—At its meeting on December tenth the Executive Committee appointed the Rev. William H. Ramsaur.

Mexico—At the meeting of the Executive Committee on December tenth the resignations of Archdeacon Mellen, Deaconess Claudine Whitaker, Miss Elena Guerra and Miss L. M. Ramsay were accepted. Archdeacon Mellen will continue to act as treasurer of the mission.

Philippines—Mrs. John A. Staunton sailed from San Francisco December ninth.

Tokyo—The Rev. W. F. Madeley reached Yokohama September sixth.

STENT AND GIBSON, ARCHITECTS

ROBINSON AND WALLACE, BUILDERS

THE CHURCH MISSIONS HOUSE

Twenty-second Street and Fourth Avenue, New York City

The House the Church Built

Comparatively few Church people realize the mass of detail which the largeness of the general missionary work of the Church has made necessary. From small beginnings the yearly budget has grown to more than $2,000,000 and the staff of workers to more than eighty. Inquiries are continually coming as to just what the Church has in the way of equipment at the Missions House. In answer to these inquiries and at the same time to fittingly commemorate the twenty-fifth anniversary of the Church Missions House, a series of twelve articles will be given. It will cover twelve months and take the reader through the building, department by department.

I. HOW IT WAS BUILT

ON January first, 1919, we celebrate the twenty-fifth birthday of the Church Missions House, for on New Year's Day, 1894, the building was first occupied by the Board's officers and their co-workers. Twenty-five years! What a series of events! What a procession of devoted workers!

In THE SPIRIT OF MISSIONS for June, 1886, this statement appeared:

> The Domestic and Foreign Missionary Society is the constituted embodiment of the Church for missionary work. It consists of the entire membership of the Church. From the youngest infant born into the Kingdom to the most venerable prelate, all ages and conditions are joined together as members of this Society, pledged to carry out our Lord's command and win the world for Christ. This is the grand theory of our Church, and there is no branch of Christ's Kingdom that has a more complete and scriptural theory. How far we live up to that theory is another matter. But the idea is so noble that it ought to have suitable expression. We need today some visible symbol, testifying to our adoption of the idea, some rallying point to which the eyes of all who are born into the Church may be directed, as the sign of the Church's unity in the work to which Christ commissioned Her.
>
> The idea is written in canons, hidden away in the constitution of the Society; but it needs manifestation, outward expression. Somewhere in this great country we ought to have a Church Missions House, the home of our Missionary Society, the culminating point of our Church life, the symbol of our unity, the centre of our common activities as the Protestant Episcopal Church in the United States.

Other paragraphs were published from time to time, and at its meeting on October 10th, 1888, the Board of Managers on motion of the Hon. Benjamin Stark, of Connecticut, seconded by Bishop Tuttle, of Missouri, unanimously adopted the following:

> Whereas: In the opinion of this Board the time has come when this Society representing the whole Church should have its own habitation, and the prospective assembling of the General Convention in this city for the centennial session of that body suggesting the need of prompt action, therefore be it:
>
> Resolved: That a special committee be raised, consisting of one bishop, two presbyters and six laymen, who shall have authority to take such steps as may be necessary to receive subscriptions and to secure a site for a Missions House; *provided*, however, that only such funds be used therefor as shall be contributed for that purpose.

The Chair named as such committee Bishop H. C. Potter, of New York, the Reverend Drs. John W. Brown and W. F. Nichols, the Hon. Benjamin Stark and Messrs. Lemuel Coffin, C. Vanderbilt, Wm. G. Low, Julien T. Davies

PEDIMENT OVER THE MAIN DOORWAY OF THE CHURCH MISSIONS HOUSE

The bas-relief shows the Church ministering to primitive races in Britain and America. On the left is Saint Augustine: at the right, Bishop Seabury

PART OF THE STAFF AT THE CHURCH MISSIONS HOUSE, 1918

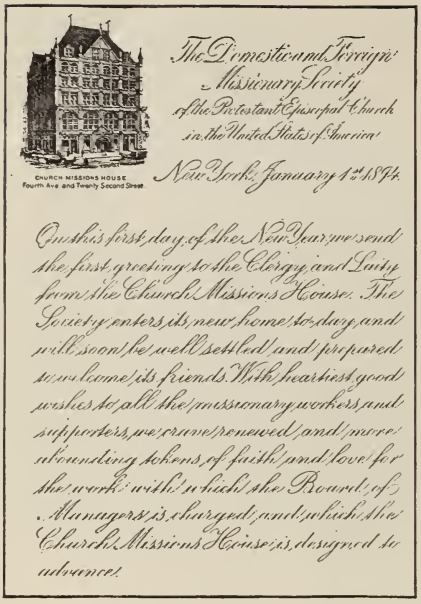
Only part of the office staff appears in this picture. The stars on the service flag which hangs in front of the Missions House account for four of the absentees, and for various reasons a number of others could not be present, but the picture will give an idea of the growth of the staff from the dozen who assisted the officers twenty-five years ago when they moved into the building, to some seventy people at present, not including those who have the care of the building.

and W. B. Cutting, to which committee at subsequent meetings of the Board the Reverend Drs. Greer, Satterlee and McVickar and Mr. J. Pierpont Morgan were added. This committee reported progress from time to time, interest in the project was maintained by the Church press, gifts came in from all parts of the Church and the resolution to draw nothing from the general mission funds was strictly adhered to.

Finally at its meeting in New York City in October, 1889, in connection with the Centennial General Convention, the Board of Missions—which then consisted of the House of Bishops and the House of Deputies in joint session—on the motion of the Reverend Dr. R. A. Holland, of Saint Louis, seconded by Bishop Brewer, of Montana, unanimously adopted the following:

> Resolved: That this Board of Missions has heard with great satisfaction of the project, which has now taken form, to erect a Missions House in the city of New York for the home of the Domestic and Foreign Missionary Society, and most heartily approves of the action in this matter of the Board of Managers, and earnestly commends it to all the members of the Church as an object for their liberal contributions, to be speedily made in order that the plan so well conceived may be carried rapidly to a happy conclusion.

A picture taken from the architect's drawing was given in the December, 1889, issue of THE SPIRIT OF MISSIONS, and in this same issue a special committee of the Board—Bishop Tuttle, Dr. Satterlee and Mr. Wager Swayne—appointed to write the "Advent and Epiphany Appeal" to all the members of the Church, bespoke "definite subscriptions and generous gifts" to the enterprise.



On November 8, 1892, a man called at the Mission Rooms (down in the Bible House, Astor Place, New York City) and presented the Society with the corner lot on Fourth Avenue and Twenty-second Street. The committee had already purchased Nos. 279, 281 and 283. The site was thus enlarged to include the entire frontage on Fourth Avenue from Calvary Church to Twenty-second Street. The following day a gift of $50,000 was received toward completing the enlarged building.

On Monday afternoon, October 3, 1892, the "foundation stone" was laid, Bishop Doane acting for the presiding bishop, who was unavoidably absent. From time to time word was given to the Church as to the progress made and gifts came in from many sources. The building was finally completed according to contract in December, 1893, and at its meeting that month the Board gave authority to move the office of the Society into the Church Missions House on January first.

At that time the general officers of the Society were the Reverend Dr. William S. Langford, general secretary; the Reverend Joshua Kimber, associate secretary; Mr. George Bliss, treasurer; Mr. E. Walter Roberts, assistant treasurer, and Miss J. C. Emery, secretary of the Woman's Auxiliary. These had a staff of five women, seven men and an office boy to assist them in the work. Of that particular group of officers Miss Emery and Mr. Roberts have completed the twenty-five years of service in the new building, and Messrs. Lawton and Zubrod of the treasurer's department are still in active service. An interesting contrast with the present—not to anticipate material to be given later—is the fact that when the officers moved into their new home there was one telephone in the building down on the first floor in the janitor's office. The courtesy of the telephone was extended by them to all who occupied the building and it was sufficient to care for the business of the day. At the present time the telephone service for the Board alone requires an operator constantly in attendance, and the four trunk lines are very often not able to care immediately for the business of the forty-three extensions.

Of the present members of the Board of Missions, Bishop Greer, Dr. Anstice and Mr. Davies were members of the Board of Managers twenty-five years ago.

On Saint Paul's Day, January twenty-fifth, the Holy Communion was celebrated for the first time in the new building, the usual midday prayers were said at noon, and in the afternoon a service of dedication was held by Bishop Doane, acting for the presiding bishop. In the evening the entire house was lighted and open to welcome its friends.

Thus, twenty-five years ago, The House the Church Built was completed and dedicated to the service of man in the name of Christ.

THE ADVENT CALL

SURELY if we could have foreseen how *The Advent Call* would be heeded, and could have realized what it might be to the Church, some of us would have looked forward through the months of preparation more eagerly and hopefully than we dared to do. At the time of writing it is too early to tell the full story or, because that will never be told, to tell it as fully as we may later. But there are already reports over which we may rejoice. There are characteristics of the service rendered which make us profoundly grateful, even as they make us eager to undertake still bigger things. The universality of the work is one of these characteristics. At the very beginning we heard from a few dioceses that they would not share in the plan, but of those few most of them reconsidered, and at the end of the week it is possible to say that as far as we know no diocese or missionary district failed to do something, though sometimes only by a parish here and there. Of the eighty-seven dioceses and missionary districts on the Continent eighty organized for the Call. There was, of course, variety in working out the plan but the aim was always the same—every one longed to follow the victory of the battlefields by making this earth what it must be if the sacrifices of these terrible years are to be justified and what it can be only if God's Will shall be the rule in the times of reconstruction and every one be turned to God for guidance that He may use them as channels of His power.

Of the different parts of the method the one adopted by all was the use of intercessors. Beginning on the First Sunday in Advent and lasting through that first week there were daily celebrations of the Holy Communion in hundreds of churches throughout the land and also continual intercessions through the daylight hours, while even before the week the Sisterhoods of the Church had kept a *Novena*.

That part of the plan in which there was greatest variety was the use of messengers. The reasons for suggesting messengers were two: insure reaching every woman in the Church and because of all that it might mean to the messengers themselves. As a whole messengers were used, but some dioceses and parishes preferred meetings or services at which the plan was explained and a number of others sent letters and literature, and quite often the plan used was a combination of correspondence and personal visits. Another characteristic of the work was that it was done not by members of the Woman's Auxiliary to the Board of Missions only but by the women of the Church, and the fellowship realized will be one of our permanent gains. Then the plan both in preparation and in carrying out had the helpful and enthusiastic leadership of the clergy, without which it could have been only a small effort undertaken by a few; with which, it has been a great movement in the Church.

Is it possible to put as a characteristic the really remarkable way in which leaders and committees in the

THE CATHEDRAL OF SAINT JOHN

This picture of part of the congregation leaving the cathedral was taken after the service December the second. The entire foreground shows only a part of what will be the flooring for the nave when completed. The arch is one of four which together compose the crossing. The wall and window shown in the picture are temporary. The widespread interest in The Advent Call may be seen at a glance when comparing this picture with many another which could have been taken in outlying sections of the country

THE DIVINE, NEW YORK CITY

The inauguration service of The Advent Call in the diocese of New York was held in the cathedral on Monday morning, December second. The entire building was filled and Bishop Greer and Dean Robbins are authority for the statement that this was one of the great services which have been held in the cathedral

different dioceses worked out details? This meant a vast amount of work and yet in these details the greatness of the aim was never lost. As a leader in one diocese wrote: "The detail when you use messengers is appalling: motors, guides, intercessors, services, literature, lunch, lists, *ad infinitum.*" And yet that leader and those working with her never lost sight of their aim and all these details were elevated to the dignity of being plans in "the King's business."*

Best of all is the realization that has come to so many of the leaders that the Holy Spirit was using *The Advent Call* and that His was the guidance and strength which removed seemingly insurmountable obstacles and inspired those we had never thought of as messengers, which prepared the messengers for their difficult tasks and prepared those to whom they went.

How one would have liked to look into church after church on Sunday, December first, as the messengers were commissioned, as they went out wearing the cross, that "sign of service and sacrifice and victory." How delightful it would have been to go into quiet churches during the week, to find the intercessors in their places! How interesting (though how intrusive and impossible) it would have been to follow the messengers into the homes they visited. It was no easy thing which messengers and intercessors accomplished, but in spite of difficulties and limitations it may be that more than one messenger felt what one said, that she began the week believing only 50 per cent. in the plan and ended it believing 150 per cent., adding that she felt there was nothing that she could not do now, even to going into the trenches!

*We at the Church Missions House feel that we know something of the *details* of the plan. More than one million leaflets have been sent out, toward the last by special delivery. Still the orders come!

There are other characteristics one wants to mention, but perhaps it is enough for the present to rejoice over the way the plan was carried out; that from great cathedral and little mission messengers went forth on their errands, that at the altars and in quiet churches intercessions were so earnestly and faithfully made. A few early reports can at least be shared.

As they entered upon the week in Chicago there were only seven places that had taken no part at all, so that in 106 parishes and missions the work was being undertaken; in South Carolina *The Advent Call* was to go to every mission and parish; in Pennsylvania over 150 parishes were included in the plan; in New Hampshire every woman in the diocese would be reached; while in Massachusetts, which went far beyond the original thought in Bishop Lawrence's wonderful plan for twenty weeks, it was estimated that on the First Sunday in Advent more than 100,000 persons were reached.

From Duluth we heard, "I have been happily disappointed. Our messengers here are delighted with the work, and I hope we shall soon form what might be called a band of friendly visitors. Our women seem to like the idea, and each one could be assigned to the district she has already gone over so as to be a friend of the twenty families she came to know."

In a parish in the diocese of Lexington "ten messengers were appointed, and not one refused to serve. . . . We had our Corporate Communion, with forty-three present. You cannot realize what it means, for there has never been any real enthusiasm here in Auxiliary work, and in the past at Corporate Communions there have been ten women. . . . I feel that the work of this week has meant much to our parish, more than you can realize. It has showed them what can be accomplished when there is a real effort."

MEETING OF THE WOMAN'S AUXILIARY AT A SOUTH DAKOTA CONVOCATION

In order that the Indian women of South Dakota might take full part in the Advent Call, the pledge card and prayers were translated into the Dakota language

A clergyman in the diocese of Albany wrote: "The Spirit seems to be moving in our little parish beyond my faith or expectation. . . After a quite encouraging meeting and my notices today and sermon on the fulfilment of prophecy and the new era and the call to all Christian soldiers for real work, I found the supply of literature you sent almost entirely exhausted and not nearly enough to supply those who asked for it. . . . When the women once get started on a movement for a good and true purpose there is 'something doing' and it takes some energy and work to keep up with them."

And from Texas we heard: "So far as Texas is concerned never have the women done anything with such spirit, such enthusiasm, such determination as they have done this. We held one normal class and three institutes, for the preparation of the messengers and intercessors. . . . Some of the churches in the diocese carried out the plan, slightly modified, but on the whole Texas observed *The Advent Call* definitely and conscientiously. At Trinity we had a wonderful week. The service commissioning the messengers was beautiful; then a daily celebration with an average attendance of thirty-five and faithful and earnest intercessors at their post while the messengers were out. . . . All messengers to whom I have talked were happy over their visits. In all Bishop Quinn's visitations to the mission stations last week he made addresses on the Call and commissioned the messengers."

Surely we have learned *in order* that we may do more. Our *Advent Call* must be most of all a call to *us* to do greater things, to go on in our work of preparing for the Advent of the King. At its December meeting the Board passed the following resolution:

> *Resolved:* That the Board, realizing the stirring up of the spiritual need of the women of the Church through *The Advent Call,* hopes that the Woman's Auxiliary may present some definite plans by which this zeal may be conserved and utilized.

Shall we not accept this summons and meet it as gladly and as fully as we have the opportunity given us in *The Advent Call?*

THE NOVEMBER CONFERENCE

NINETEEN officers, representing eight dioceses, answered the roll call at this conference, which was held on Thursday the twenty-first in the Board Room of the Church Missions House. Albany, Long Island, Michigan, New Jersey, Pennsylvania and Los Angeles were those represented. Contrary to custom the business session was held previous to the service. The various secretaries reported meetings attended and much interest in *The Advent Call* all over the country.

Mrs. Belt, a welcome visitor from England, here for work with the Y. M. C. A., told of the work of the Crusaders in England. Her part was among munitions workers in the great factories of Great Britain, and she told of the wonderful response from the working people to the call of the Church as issued through Bishop Montgomery of the S. P. G. It was remarkable to see how willingly these men and women gave half of their lunch hour to attendance at the meetings which were held in close proximity to the places where they were employed, and how they seemed to hunger for the sort of help that the Crusaders and Pilgrims were so ready to give, and found themselves able to offer. The appeal was made to them to put aside differences and prejudices and try to forget the fact that the Church has seemed for so long to belong to the wealthy and privileged classes who are ready to admit that they have been to blame through carelessness and perhaps indolence, and this appeal never failed of a response. In many instances when the Crusaders were to move on, the people came to them with appeals for a longer stay, and the interest that was shown as to the life of the world hereafter was wonderful. Mrs. Belt ended by saying that it was an opportunity which she felt the Church throughout the world would not allow to pass but would willingly accept.

At eleven o'clock the meeting adjourned to the chapel for a Celebration of the Holy Communion, and a most interesting and helpful address on Prayer by Dr. Sturgis.

DECEMBER CONFERENCE

REPRESENTATIVES from Connecticut, Harrisburg, Los Angeles, Long Island, New Jersey and New York were present.

Introducing the topic for the conference—the Junior Auxiliary—Miss Withers explained the plan with charts. The standing of the present Junior officers in case of the creation of a Junior Auxiliary in place of the Junior Department of the Woman's Auxiliary was discussed. It seems advisable that both men and women should be leaders in the future Junior Auxiliary and it would be natural that the present officers of the Junior Department of the Woman's Auxiliary should go into the new organization. Lastly, the question of money was discussed. The Board now receives offerings from the children of the Church through the Sunday-school and the Junior Department. It would be advisable that the money should eventually go through the Junior Auxiliary to the Board.

A resolution of sympathy for Mrs. Funsten was passed.

JANUARY CONFERENCE

THE Officers' Conference will be held as usual on the third Thursday of the month, January sixteenth. There will be a Celebration of the Holy Communion at 10 o'clock, conference at 10.30. This will be a most important meeting. Plans as a result of *The Advent Call* are to be presented for discussion.

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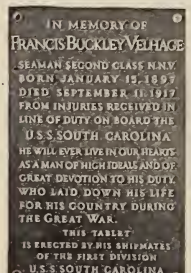

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