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THE Spirit of Missions

Vol. LXXXIV

APRIL, 1919

No. 4

CONTENTS

Frontispiece: Freighter Entering Meeker, Colorado.....	212
Editorial: The Progress of the Kingdom.....	213
The Sanctuary of Missions.....	217
A Western Colorado Summer Parish..... Reverend Philip A. Easley	219
The Church's Message to Higher Education..... Bishop Wise	235
Theodore T. Wong..... Reverend Edmund J. Lee	242
Foundations	243
Steady Progress..... Percy E. Taylor	245
Getting at the Heart of Tokyo's Life..... John W. Wood, D.C.L.	247
Saint Andrew's: An Opportunity..... Reverend Egerton E. Hall	253
"I Was Sick and Ye Visited Me"..... Reverend George C. Golden	257
Meetings of the Board of Missions and Executive Committee.....	259
The Educational Department.....	261
The Forward Movement.....	262
Our Letter Box: Letters from: Archdeacon Stuck, Fort Yukon, Alaska; A Worker in the Virginia Mountains; Reverend W. M. M. Thomas, Porto Alegre, Brazil; A Layman of Cordova, Alaska; A Rector in Southern Virginia	263
News and Notes.....	265
Announcements Concerning Missionaries and Speakers.....	267
The House the Church Built: IV. The Treasurer's Department.....	269
The Woman's Auxiliary:	
Report of the Committee on Plans for the Triennial.....	271
China New Year's at the Church General Hospital, Wuchang, Elise G. Dexter	275

Published by the Domestic and Foreign Missionary Society
of the Protestant Episcopal Church in the United States of America,
281 Fourth Avenue, New York, N. Y.

Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y.,
Under the Act of March 3, 1879

Acceptance for mailing at special rates of postage provided for in Section 1103,
Act of October 3, 1917, authorized.

The Subscription Price of **THE SPIRIT OF MISSIONS** is \$1.00 per year in advance. Postage is prepaid in the United States and its possessions. For other countries, including Canada, 24 cents per year should be added.

Changes of Address must reach us by the 15th of the month preceding the issue desired sent to the new address. Both the old and new addresses should be given.

How to Remit: Remittances should be made payable to **THE SPIRIT OF MISSIONS** by draft on New York, postal order or money order. One, two and three-cent stamps are accepted. To checks on local banks, ten cents should be added for collection. In accordance with a growing commercial practice, when payment is made by check or money order, a receipt will **NOT** be sent except when a request is made, accompanied by a three-cent stamp.

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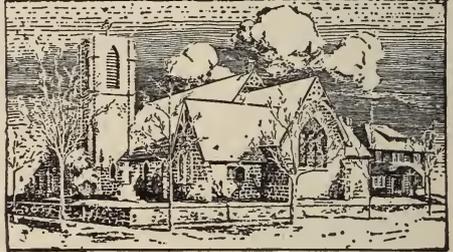
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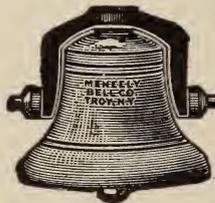
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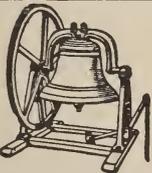
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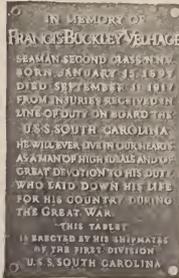
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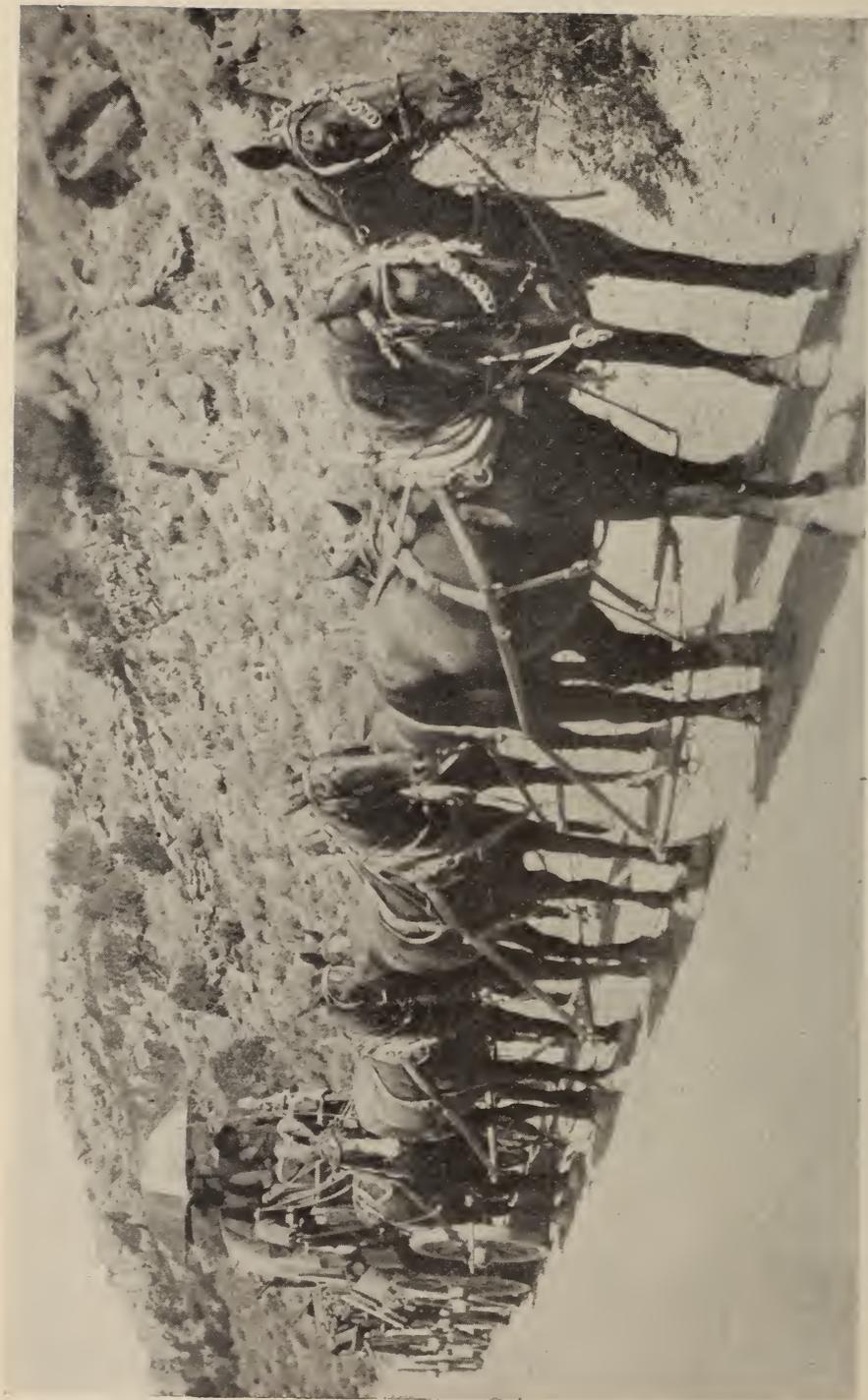
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FREIGHTER ENTERING MEEKER, COLORADO
Everything has to come in this way
(See page 219)

The Spirit of Missions

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIV

April, 1919

No. 4

THE PROGRESS OF THE KINGDOM

“RECONSTRUCTION” is on all lips today as men think of the rehabilitation necessary to repair the havoc wrought by ambition uncontrolled.

It would be interesting if we could see the vision which that word reconstruction suggests to different minds. Such a view would uncover the motives which drive men, and inform us as to what is regarded as their highest good.

Speaking of rehabilitation, one of the great dailies declared recently that the thing to be desired is “to bring back the good old days before 1914.” It is not likely that such a sentiment would find echo in another thoughtful mind, and yet the words furnish food for thought.

The whole world has been mightily moved and the wonderful possibilities of human nature have been exhibited in the sacrifices made for the cause of humanity: but the strain has been removed. Reaction must follow. It would almost seem natural if by common consent everyone were ready to slip back into the comfortableness which we think of as associated with the order which has passed away. To be sure, that order had some very ugly things hidden away in its closets, but we are apt to remember only pleasant things, and if thought of the other recurs we are sure that next time we will eliminate the unpleasantness. Besides it is so reasonable to cling to methods and customs which have been tested when we have important work to do, and this seems so much the simplest way to adjust new conditions.

Yet nothing could be more disastrous than such an attempt, for we have seen what the good old years before 1914 ended in. When the new order is established the principles for which so great sacrifices have been made must be recognized as the only foundation on which civilization can rest securely.

By common consent the solution of such questions is left to the political and economic leaders of the people, and yet the Church—i. e., the whole company of faithful people—must be the determining factor in the decision which these reach, and with the Church—the churches—will rest the responsibility if these leaders are caught in the snare laid by men’s disposition to follow the easy way.

Nor should Christian people disclaim such responsibility. They should rather accept the responsibility as their high privilege. The Church’s reason

The Progress of the Kingdom

for being is that she may make known and foster in men's lives those very principles of which just now the value is realized by all men everywhere. If the Church's messengers have made her message clear, and if Christian people have illustrated in their lives the truth which the Church proclaims, there is no question as to what will be the policy adopted by political leaders if only because the churches include the great body of those who control and give direction to social development.

Judged by such a test as this the churches are not likely to long for the good old days. They are painfully conscious that in their own methods they have absorbed not a little of the flavor of the political development which has destroyed itself. Therefore with the churches the desire will be that reconstruction begin by eliminating every suspicion of this from their life, since if those who are named with the Name of Christ contradict His teaching human society will be left without any voice to guide it. We cannot blink the fact that on the fidelity of the churches will depend largely the smoothness with which the new order will be ushered in for it devolves on Christian people in their united action to bear witness to the truth about human relations.

But our concern is specially with *this* Church, and what reconstruction shall mean for her. There is an infallible test by which she may be tried in the question: Is she devoted with a single mind to the Cause committed to her? This question satisfactorily answered will be her assurance that she is indeed bearing true witness to her Lord, since if her heart is set on making Him known everywhere as the Light which lighteth every man that cometh into the world, she will not be overcome of the temptation to substitute self-seeking for sacrifice. She lives for the very purpose of showing the Father in order that men everywhere may be able to understand that selfishness is the source of all their woes.

THE March number of THE SPIRIT OF MISSIONS belonged to the children of the Church so that there were crowded out three matters which engaged the attention of the Board at its meeting in February. These should have the careful consideration of all concerned for the welfare of the Church, and all who are keen to see her rise in her might to meet the wonderful day of opportunity with which she has been honored.

The first concerns her very life and spiritual health, and the manner of its reception will be surest indication of her readiness for her task.

The Board makes appeal to the whole Church through the bishops and other clergy that three specified days—March 26th, April 30th and May 28th—be given up to fasting and intercession for those to whom the Church has been sent as well as those who on our behalf have gone as messengers and interpreters of the Revelation of life. No one can doubt the irresistible impulse which would be given to the faith and work of the Church if all the people in their respective congregations, having witnessed to their unity in the Blessed Sacrament, could spend those days in intercessions for the cause to which our Lord has consecrated us. It is therefore the greater satisfaction to say that there are good indications that the opportunity will be generally seized upon. The Good Lord has been drawing His creatures to Himself latterly in their sheer despair. Those who know and love our Lord Jesus Christ in sincerity will find joy in the thought that everywhere in our land others moved by the same spirit are offering Eucharists and intercessions for these oppressed ones and their helpers.

The Progress of the Kingdom

THE other matters referred to concern the Church's physical well-being and the increase of her efficiency for work.

One of the most potent influences in bringing about the Church's change of attitude towards the Mission intrusted to her has been the Woman's Auxiliary to the Board of Missions. This body of women, representing as it does the most enlightened and most highly developed company of people in our nation, have constantly and without allowing themselves to become discouraged kept before the Church her duty to those who for whatever cause have been hindered from knowing Him Who is the way and the truth and the life. So they have been most helpful in bringing to pass that condition which gives greatest cause for rejoicing in the Church and which is expressed by the ever-increasing number of parishes and dioceses which have ceased to think of themselves as existing simply that they may enjoy God's blessings. Naturally the Auxiliary has grown and with its growth the value of the work the women do in the Church has become increasingly apparent. Naturally also the question has become increasingly pertinent, how can the Church avail herself most effectively of this service?

The devotion of the women should not be limited to finding money to help the Board, even though to this labor of love be added the immeasurably valuable task of training the children. The difficulty has been felt by all Christian Communions, and in some it has been met by the creation of women's Boards. But this would not be congenial to those who think in the terms of the Body of Christ, which knows neither male nor female. The Body is one, and the work is one. No artificial distinctions should be tolerated.

For several years the matter has been had under consideration by the Board of Missions. Finally it asked its Auxiliary to appoint a committee which with a committee of the Board might bring in recommendations for the more efficient conduct of the work. This joint committee at the February meeting made several valuable suggestions which were cordially accepted. The most far-reaching of these was that the Board recommend to the General Convention that eight women (one representing each province) should be elected as members of the Board of Missions. This resolution having been adopted, the wisdom of it should be apparent at once and it should be adopted by the General Convention. But the Convention is always pressed for time. Often useful and necessary matters go by default. This should be so talked about and made such a matter of public interest that it may be assured of intelligent and favorable consideration at Detroit.

ANYONE at all familiar with the history of the American Church as a working organization existing for the purpose of making known the Revelation of our Lord and Saviour Jesus Christ has also a vivid consciousness of the almost pathetic way in which for a hundred years she has bungled along without any policy and without an executive head to give direction to her endeavors.

One might well be astonished that for so long a time such an intelligent company of people as constitute the rank and file of this Church should be content to allow their undertakings to be discounted by such lack. It can only be equaled by the wonder that in spite of all she has so grown and prospered. The time has come when it is clear that the Church will be at fault if she allows this condition to continue. The blessings with which she has been blessed

The Progress of the Kingdom

have so enlarged her opportunity for service that she has been brought to the pass where she may not allow her work to go on longer without careful co-ordination and direction.

THE work which may be described as diocesan—i. e., that which is self-supporting—is the cause for general satisfaction. It grows and steadily becomes what it should be, an increasingly valuable factor in helping to establish in our land a civilization which can endure. But the work that may be called general—i. e., that which because of the cost involved must look to the whole Church for its support, and which must be done because the welfare of the whole Church requires it—is constantly hindered to the great loss of the nation as well as of the Church because no one is responsible for it. Once in three years the Church in General Convention hears of it. For a few days the whole Church is enthusiastic about it, and then it is left to the various Boards constituted to administer it to devise means for keeping it from being forgotten till the General Convention meets again. It is only necessary to state the case to show how not only the work but the Church herself must continually suffer until this error is corrected.

None can understand this need as do the Boards, and these have been at work on a canon which will meet the difficulty. Thus it is hoped that the General Convention at Detroit will create an Executive Board having charge of all the general work of the Church, with authority to frame a policy and carry on the work with system and without the loss that results from lacking co-ordination. The Board at its February meeting had under consideration the tentative form of such a canon. Each Board will consider it. All the Boards will finally unite in a recommendation to the General Convention. The proposed canon will be submitted to the Church for its consideration, so that here also a most important matter may be assured the consideration which it deserves.

IT IS already known generally that the Executive Committee at its meeting in March determined to put into immediate operation a plan for bidding the whole Church to fix its mind on the work intrusted to it so that this work may be assured of proper and intelligent support. "A nation-wide campaign of education with the purpose of teaching the Church what her work is, why the work should be done, and what it will cost" is being prepared for. Dr. Patton, so widely known in the Church as director of "the Mission for Missions", will be the director of the campaign, having a committee of the Board to share the responsibility with him. Dr. Patton will be assisted by men and women who have had large experience in teaching the Church, and his strong dependence will be committees of laymen in every diocese whose chairmen will constitute the committee whose duty it shall be to make the movement really national. The Church has reason to be thankful that in this campaign all the work which she has committed to various Boards will be presented together, so that the people will have opportunity to learn what it is they are really responsible for, and how all the phases of the Church's work are but factors in that Mission intrusted to her. It is useless to remind the readers of *THE SPIRIT OF MISSIONS* that no carefulness nor industry nor zeal nor devotion will avail unless the Spirit of God makes the work agreeable to Him: and therefore their first obligation as workers together with Him is to pray without ceasing for the people to whom this great undertaking has been intrusted that these may be made able for the great work committed to them.



THE SANCTUARY OF MISSIONS

WHEN I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts.



THANKSGIVINGS

WE thank Thee
For the blessings vouchsafed to the Church in
Western Colorado. (Page 219.)

For the good example of Thy
servants who now rest from their
labors. (Page 242.)

For the zeal and interest of the
children of the Church in the
spread of the Gospel. (Page 245.)

That the Gospel touches the
hearts of both rich and poor,
abroad as well as at home. (Page
247.)

For the privilege of visiting the
sick in Thy name. (Page 257.)

INTERCESSIONS

WE pray Thee
That constant intercession may be made
throughout the Church for the
bishops and clergy throughout the
world and for those at home who
especially care for their support;
and for those who plan for a better
and wiser organization of the
Church's work. (Pages 216 and
271.)

That the bishop and other
clergy of Western Colorado may
be guided by Thy Spirit and encouraged
in their work of proclaiming the Gospel. (Page 219.)

That the Church may prove her
ability to meet the opportunities
offered in the student life of
Kansas. (Page 235.)

That funds may be soon forthcoming
to meet the emergency at
Guantanamo. (Page 243.)

That Saint Andrew's, Lexington,
may be blessed in its work. (Page 253.)

To guide and protect the Secretary
for Latin America and the
Foreign Secretary as they journey
on land and sea.



ALMIGHTY GOD, who hearest
the prayers of Thy servants
for one another; be
graciously pleased to hear us as
we plead in behalf of those who
by prayers, labours and gifts, are
helpers of our joy in the missionary
work of Thy holy Church.
Remember them for good, O Lord
God; supply all their wants, temporal
and spiritual; and grant to them
a plentiful recompense.
And, forasmuch as goodwill and
love are needful to the prosperity
of the work, we beseech Thee to
inspire all Thy people with such
devotion that they may cheerfully
aid in setting forward Thy kingdom
among men; for His sake
who laid down His life for us,
Thy Son Jesus Christ our Lord.
Amen.





EDWARD JENNINGS KNIGHT
1907-1908



BENJAMIN BREWSTER
1909-1916

THE THREE
BISHOPS OF
WESTERN COLORADO



FRANK HALE-TOURET
1917-



STUCK IN SAND IN A GULCH NEAR RANGELY

"This was on the third day out. We were almost at the top when we stopped work to take this picture"

A WESTERN COLORADO SUMMER PARISH

By the Reverend Philip A. Easley

A SHORT year ago Meeker seemed beyond civilization. On June thirteenth it seemed the hub of the universe, for the bishop, the Reverend Philip Nelson of Meeker, and I, as ecclesiastical chauffeur, were panting in a room in the bunkhouse at Rangely, down near the Utah border, with the flies streaming in through the windows and the thermometer registering 112 degrees in the shade; and the seventy-five miles of road by which we had come from Meeker seemed to stretch away over the desert so far that we scarcely cared whether we saw Meeker again or not. Back there was a rectory and a hotel with comfortable beds and clean linen, with screens on the windows and the doors, with breezes blowing down from the hills. In the bunkhouse was linen that had been used by whom we knew not. The last

occupant had left a pair of shoes under the bishop's bed. The girl from the house next door had left only two towels for three hot and dirty men. We were one hundred and twenty-five miles from the railroad, in the driest, hottest region one could imagine. To be sure we had at last reached a telephone line, which stretched down and across into Utah; but it was worth all one's voice for the services of the next three months to attempt to make anyone understand over it.

Rangely was certainly the edge of civilization; and we had come to it in starting out to traverse Mr. Nelson's summer parish, which is about the size of Connecticut, Delaware and Rhode Island thrown together. I am sure we could have gone through all three states, however, almost as quickly as we could have traveled over

A Western Colorado Summer Parish



THE REVEREND PHILIP NELSON

the beginning of our journey in the seventy-five miles from Meeker to Rangely.

The bishop and I had started out from Grand Junction on Sunday afternoon and reached Rifle late that night, stopping at a rock on the roadside to cook and eat our supper. After going through various bags, we discovered that there were no tin plates and so we resorted to the primitive method of tossing our fried eggs on the bare rock and trusting that no germs had traveled in that forsaken wilderness for some time past. The next day we reached Meeker, forty-five miles from the railroad, with its old army outposts, and with marks of its being the cattle center. The next morning, after a celebration of the Holy Communion in Saint James's Church, it being the anniversary of

Mr. Nelson's ordination, we started for the outer confines of this same cattle country. We traveled through sand and essayed the various cuts in the road that had been made by the spring freshets, and finally bumped into the community of Yellow Creek, forty miles away, where we were to hold evening service. The schedule for this trip was a service every evening in a schoolhouse, for in all this country there was only one church building—a Congregational church near the other end of the journey.

Yellow Creek looked about like most of the other places we visited—out in the midst of the sage brush, a few buildings, and on all sides mountains and desert. When we came to the schoolhouse that evening we crossed the irrigation ditch on a log and waited to light the three lamps, by which we were supposed to see, until we were sure the congregation had arrived, so that the mosquitoes might not devour us before the service began. It was an interesting group; one man with a crutch had ridden ten miles on horseback; a cowboy had come fifteen miles down to the White River and, finding that the high waters caused by the melting snows in the mountains had washed the boat away, made a rigging of an old gun barrel and his lariat, and worked his way across the river on the ferry cable, together with his seventeen-year-old boy companion. Such eagerness to hear the message of the Church was certainly a good omen for the first service in this wild ride around the cattle country. Seventy *per cent.* of the congregation were men, and although not one was a Churchman, there was deep reverence, and eager eyes and ears drinking in the message that only comes to them three or four times a year, living out in the out-of-the-way places as they do.

The next day we started late in the morning, thinking to find some shade by the way and eat our lunch before we reached Rangely. We rode till one

A Western Colorado Summer Parish

o'clock and beyond one, and still no shade. Finally down by the roadside there was a tree, in the midst of an alfalfa field; there we rested and ate as much lunch as our appetites on the hottest day of the year would allow, and, eaten by mosquitoes, went on. Here our real adventures began. As we neared Douglas Creek the road ran along the White River, and where a party of men were trying to keep the high waters from washing away the road we drove over a place that had cracked wide open, wondering if we would get to the other side before the cave-in came. Soon we came to Douglas Creek itself, forewarned that we would have to be careful in fording it. The chauffeur got out, rolled up his trousers, took off his shoes and stockings, and waded about until he could find waters that were not too deep and a bottom that was neither quicksand nor deep mud; then we sailed through. That evening a car rolled into Rangely



THE CHAUFFEUR

"Wading Douglas Creek to find a path for the car. The car after us got stuck because their chauffeur did not wade first"



SAINT JAMES'S CHURCH, MEEKER

"After a celebration of the Holy Communion—it being the anniversary of Mr. Nelson's ordination—we started for the outer confines of this cattle country"

that had been through the same creek and had stayed in for two hours because they had not taken the precaution of wading. All waded afterward.

Rangely proved an exciting place. On our entrance we were treated to a wild ride on the part of two cowboys after a wild horse which they finally corralled. After we had lain the remainder of the afternoon on our beds in the bunkhouse, panting in the heat, we were treated to the conquering of a wild broncho and had to leave the corral just as the cowboys had made the broncho look like a safe horse for children. It was as good as any Wild West show staged by Buffalo Bill. As we were going to service at the schoolhouse a mile away from the bunkhouse, a girl came to the bishop and the chauffeur, and asked if they were two Mormon elders. On being in-



Hotel Craig

"This was the only frame house on the trip. We arrived the sixth day out and slept in the annex to the right"



Axial Schoolhouse

"This was on the last night of the trip and the mosquitoes seemed thicker to us than the dust did in Grand Junction"

TWO STOPPING PLACES



JUST READY TO CROSS THE YAMPA RIVER

formed that they were Episcopal clergymen, she wanted to know what time the meeting was, and on being told said, "Well, I can't get there, but after the doin's are over won't you all come up to our house?" but the invitation had to be cordially declined.

At eight o'clock we went to the schoolhouse. At half-past eight rang the bell. At a quarter to nine we finally rang again. At nine-fifteen the crowd came in. This proved to be the average time for starting services in all this country. It was a strange congregation: old men and women, very young boys and girls, a number of cowboys sitting restlessly in benches far too small for them, and yet eager to hear all that they could and willing to stay even longer than the service lasted, because the only ministry that ever came here, other than Mr. Nelson's infrequent visits, was that from peripatetic Mormon elders.

The next day on leaving Rangely to go to the northwest and then back to the east again we thought our worst troubles were over, but they were still to come. In five miles we entered a forlorn desert. The road led out over slowly rising ground and then dipped

suddenly into a gulch and then from the gulch into an arroyo; then out to dip again into another gulch. The way led over successive platforms of rock; the sun beating on the sand was terrific and the progress of the car was slow over the worst road it had ever traveled. Before long we were stopping to cool the motor. Then out into an endless sea of sage, to finally come at noontime to a new road, the old one having been abandoned because of washed-out bridges, and at the very peak of the day's heat to stick in the sand in the bottom of a gully. Fortunately another car came behind us, and some resolute rancher, who was braving the edges of the desert in a dry farming experiment, helped to rebuild the road with sagebrush. Finally we emerged. Everyone was hot and hungry, but the desire for shade conquered the desire for food and we pressed on, thinking to obtain some relief from the terrific heat. The road which we now were on was cut every few hundred yards by a little gully, so that progress was necessarily slow. Mile after mile we went, finding in sagebrush the only promise of shade. Mr. Nelson said that we would find

A Western Colorado Summer Parish

shade at Box Elder and so we went on. At two o'clock Box Elder hove in sight. The shade proved to be some stunted trees in the midst of deep sand that seemed to hold under it the heat of the entire desert. But we were determined that this time we would stop. Instead of the quiet of the wonderful desert, out of the ranch house at Box Elder there dinned an old talking machine, with all the Broadway tin-panniness emphasized in the vast silence. But we had to stop and endured it for the sake of a little physical rest and a little shade.

We were on our way to Three Springs this day. It was not much farther, but the question was how to get there in the car. There were three roads and on only one of the roads could Three Springs be reached in an automobile; and the three roads could not be told apart. We finally took a guess at the least traveled of all, since automobiles are a scarce quantity in this country, and went through an almost imperceptible thread in the sagebrush which could be heard crunching beneath our wheels and scraping along the bottom so that there was difficulty at times in making any progress at all. But after three and a half miles of plowing through the brush, we went up over a rise and looked down on a swale of rare beauty. The aroma of the sage gave new vigor. On one side was a hill clad with cedars and the road winding to the left through a park of cedars; then to the right again into fragrant green fields and on to a ranch house on a green hillside.

The schoolhouse was three miles farther, on an impossible road deep with sand. The bishop insisted on going alone on foot, led by an old man, having mercy on his weary companions. He held service for twelve persons and was about to leave at a quarter after ten when a wagon load arrived. The occupants had been four hours on the road. One old lady said she had not "seen church" for six

years! The night was so dark and the road so obscure that the guide and the bishop lost their way and finally each other. They came together at last and reached the ranch house after midnight. There was but one spare bedroom there. The chauffeur slept in the car.

The next leg of the journey brought the party to the bank of the Yampa River, swollen and treacherous. Across on a high bluff was the schoolhouse of Lily Park. A short mile upstream the river roared out of an impassable cañon. While we ate dinner at a nearby ranch we were regaled with stories of drowning at flood time. So when we stood later on the shore watching the boatmen furiously rowing upstream to reach us we became less and less eager for the trip across. And courage ebbed still lower when the oars proved to be short planks nailed to the ends of poles. Seldom has a skiff had more silent and immobile passengers than did that narrow, fragile looking one on the Yampa River.

At nightfall the moon shone on the boatloads ferried across to service. Thirty persons, a wonderfully responsive congregation, filled the tiny schoolhouse. When the service ended heavy clouds hid the moon and peals of thunder warned those from a distance to stay on the school side of the river. We have not yet been able to tell how the hospitable postmaster housed all the marooned ones over night. But we finally went to bed, after a long period of singing and story telling. Some of us slept in the combination postoffice and parlor.

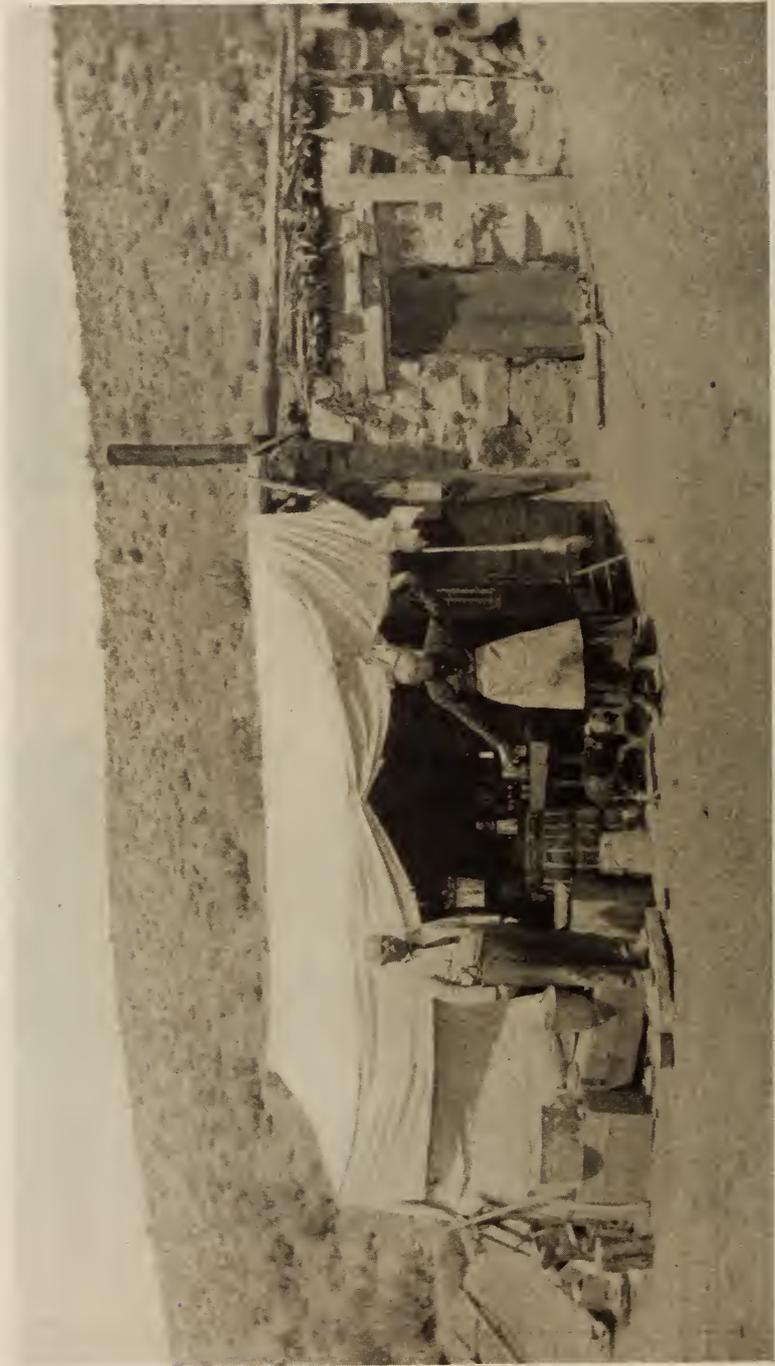
In the two days following we reached the two others of the trio of unfitting names. Lily, to be sure, grew by the riverside, but no one has yet discovered the "reason why" of Sunbeam and Maybell. The latter boasts of the Shufflebeam Hotel. At Sunbeam the bishop confirmed the daughter of a lone and loyal Churchwoman.



*Nothing in sight but sage
"This picture was snapped on the third day of the trip"*



A view along Williams Fork



IN WESTERN COLORADO NEAR THE UTAH LINE
This old couple have settled down on a desert claim which they have taken up. The man is a Civil War veteran



PARKER HOUSE AND BUNKHOUSE ON YELLOW CREEK
"This was our stopping place on the first night out"



The home of Mr. Thomas Isles



The home of Mr. George Isles

"These two houses are ten miles apart but the brothers can visit without leaving their own land"

SOME EXAMPLES OF



Home of Mr. Isles, Senior

"We reached this welcome stopping place on the seventh night of the journey"



Home of Mr. Shaver

"Here we were made most welcome on the last night of the trip"



LAY CREEK SCHOOLHOUSE AND CONGREGATION
"This service was held on the sixth day"



SUNBEAM
"The fifth day of our journey brought us to this metropolis in the making"



ROAD FROM AXIAL TO MEEKER

This beautiful stretch of country was reached on the last day of the trip



BARNES'S RANCH AT LILY PARK

"Twelve people marooned by the storm slept here the night of the service. Bishop Touret and I slept in the parlor. This was on the fourth night of the trip"

And here was heard a pitiful plea to go to Ladore, fifty miles to the northwest, where no messenger of the Church had ever been.

Sunday morning brought us to Maybell, where the bishop took the tiny congregation and his two clergy to the Congregational church.

Lunch by the roadside and then a drive of a few miles to Lay schoolhouse. Here a congregation of thirty tested the seating capacity. Luckily the thermometer was not as aspiring as on the previous days. Then the road and on to Craig, into which we raced beating out a thunderstorm. Here was a railroad once more, a hotel too, the first building other than log and adobe houses in which we had been on the entire trip.

The Yampa had to be crossed again, this time over a bridge weakened by the floods. So on Monday morning the missionary party carefully tested the going on foot before taking the car across. Now the desert was far behind as we started on the fifty mile

drive south to Meeker up the beautiful valley of Williams Fork. Welcome green grass, real trees and musical mountain streams led to Axial. Services were held on successive nights in the mountain schoolhouses. The first day found us traversing a ranch nine miles long to reach the house of our host. Both nights found us entertained by swarms of mosquitoes.

As we had climbed through mountain beauty to Axial, we dropped through mountain grandeur to Meeker, back to the outpost of civilization again. Still forty-five miles from the railroad, the bishop and his chauffeur went on, leaving Mr. Nelson to care for his home mission awhile before starting once more around his vast summer parish. Now and then news has filtered in of his presence in the lonely places, of baptisms of ever-increasing numbers through summer and autumn, of his loyal and arduous ministry to the out of the way people on the frontier.



THE UNIVERSITY OF KANSAS, LAWRENCE



HASKELL INSTITUTE, LAWRENCE, KANSAS



TRINITY CHURCH, LAWRENCE, KANSAS



THE REVEREND E. A. EDWARDS

THE CHURCH'S MESSAGE TO HIGHER EDUCATION

A GREAT OPPORTUNITY IN KANSAS

By the Right Reverend James Wise, D.D.

Bishop of Kansas

THE state of Kansas claims to itself the proud distinction of being one of the least illiterate states in the Union. Whether or no this claim can be substantiated the writer is not prepared to say, but there is no question in his mind as to the fact that education, and especially higher education, plays an important part in the life and development of the state. In proportion to its population it far outranks every other state in the Province of the Southwest as to the number of its colleges, universities and technological schools and the numeral strength of its student population. For example, the state of Missouri ranks seventh in population with almost three and a

half million people. The state of Kansas ranks twenty-second in population with a little over one million and three quarters, yet the number of students enrolled in State schools of higher learning far exceeds that of Missouri.

The causes for this condition are too complex to deal with in an article as brief as this must be. The fact that the state has been a dry one for so long may account for it in a measure as a certain class of people from all over the country have been drawn to it because it stood for Prohibition. Another interesting fact that may have some connection with its higher educational ideals is that its population is



The Library and Museum



The Gymnasium

STATE AGRICULTURAL COLLEGE, MANHATTAN, KANSAS

The Church's Message to Higher Education

overwhelmingly of native parentage: the foreign-born and those of foreign and mixed parentage are a very small percentage.

The educational aims and ideals of the state of Kansas might be worthy of our highest commendation were we convinced that in secular education alone was to be found the solution of the problem of human life. We do not believe however that such is the case. When you place beside the record of this fine showing in secular education a statement of the fact that a little over seventy-two *per cent* of the entire population of the state is not identified with any form of organized Christianity, one is startled, to say the least, by the comparison. If only twenty-eight *per cent* of the entire population of a state that prides itself on its intellectual culture and educational advantages are concerned with and united to the enterprise that represents all forces of Christian organization, does it not become a serious question as to whether Kansas has a right to call itself a Christian State.

One has to gain some comfort out of much meditation on the words of our Lord that "A little leaven leaven-



THE REVEREND RICHARD COX,
MANHATTAN

eth the whole lump," for when we come to consider the twenty-eight *per cent* of organized Christian forces and assign to our own Church that which by numerical strength belongs to us we are almost lost in the reckoning. Our proportion of communicant strength out of the twenty-eight *per cent* is a little less than one and a half. To put it down in comparative figures for the entire state here is what it means: Kansas population, 1,612,471; total Christian communicants, 458,190; communicants of the Episcopal Church, 6,459.

The condition pictured above is by no means a reason for pessimism or despair. Rather is it a challenge to believers in the power of the Kingdom of God to demonstrate what can be done under such conditions to win the state of Kansas for Christ and His Church. I have never been more full of confidence and faith in the Church of the Living God than at the present time. Kansas and the Middle West can be won for organized Christianity if the Church will bring her spirit-



SAINT PAUL'S, MANHATTAN



ADMINISTRATION BUILDING, STATE NORMAL SCHOOL, EMPORIA, KANSAS

The Church's Message to Higher Education

ual power to meet the task along constructive and intelligent lines.

We now turn to the diocese of Kansas to consider its special problem apart from the district of Salina, which comprises the western half of the state. In the eastern diocese we have four centers of higher education under the auspices of the state. Lawrence, a very beautiful city, is named after a relative of our own Bishop Lawrence of Massachusetts on account of the gifts made by him to found the university. Here is the *State University*, which in normal times has a student population of over 3,000 men and women. Here also is the *Haskell Institute*, a government Indian School and College, with from 1,500 to 2,000 Indian boys and girls, usually about one hundred or more of them members of the Church by baptism and confirmation. The Reverend Evan A. Edwards is the rector of Trinity Church, Lawrence. He is at present absent on war service as a chaplain of the Thirty-fifth Division, where he has rendered a brave and devoted service to our American boys in France. In the seven years of his life in Lawrence as priest and pastor he has developed a splendid spirit of leadership and influence for the Church amongst the college men and women.



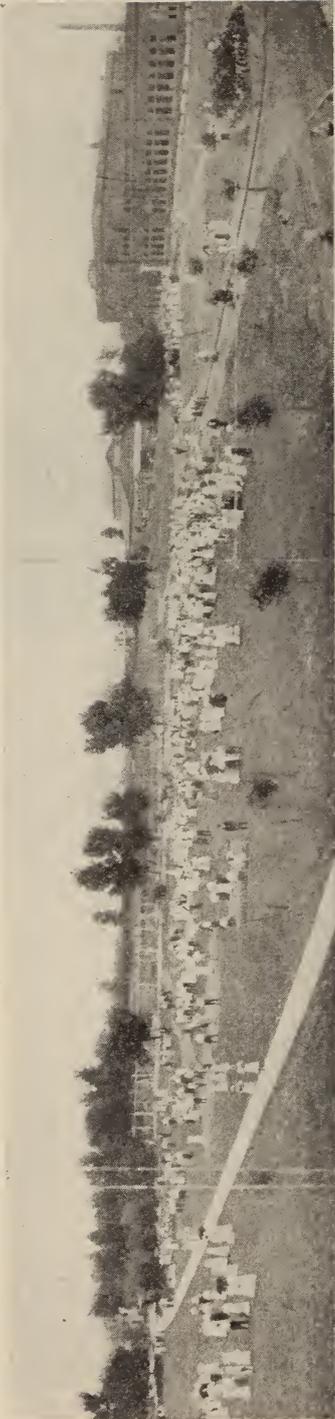
THE REVEREND CARL W. NAU

Manhattan is the seat of the *State Agricultural College*, a growing and rapidly developing educational center. Under normal conditions the student population will average between 3,000 and 4,000 students. The problem of the Church here and its relation to the college is complicated by the weakness of the local parish and its distance from the campus, also its lack of equipment in the way of a parish house. The Reverend Richard Cox is faithfully serving under difficulties.

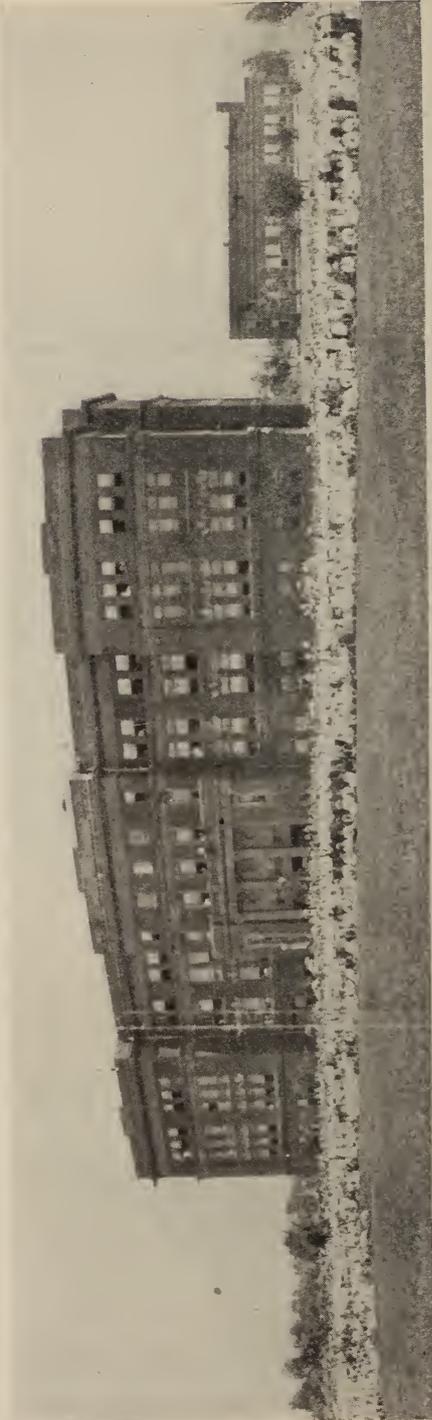
Emporia has a *State Normal School* for the training of teachers with an enrollment of 2,000 men and women. In summer schools each year another group of about 2,000 actual teachers from the state gather for intensive study. Saint Andrew's Church is small but under the leadership of the Reverend Carl Nau the local congregation has caught the vision of its opportunity to minister to the college student and a splendid spirit of co-



SAINT ANDREW'S, EMPORIA, KANSAS



GROUP AT STATE MANUAL TRAINING NORMAL COLLEGE, PITTSBURG, KANSAS



SUMMER SCHOOL AT STATE MANUAL TRAINING NORMAL COLLEGE, PITTSBURG, KANSAS

The Church's Message to Higher Education

operation has been developed between the school and the local church. The church is strategically located so that every student must pass its doors daily. Advantage has been taken of this through bulletin boards and special forms of advertising to reach the student with the Church's message.

In Pittsburg the problem is a very complex one. The town is the center of the coal mining industry of Kansas and also the seat of another *State Normal School* as large as that in Emporia. The local church is weak and without adequate equipment in parish house facilities and very poorly located for student contact. The Reverend J. H. Harvey is in charge here.

Through the Board of Missions the bishop of Kansas receives a yearly appropriation for this student work. It by no means adequately meets the need but in each case the meager stipend of the pastor is augmented from this fund. In our opinion no better



SAINT PETER'S, PITTSBURG

investment is being made by the Board, for if the Church is to win out in Kansas we must reach in these student centers the future leaders and moulders of life.

The bishop and the clergy from these college and university centers form a Student Pastor Conference group that meets three times a year for the purpose of working out plans of operation and common methods of work with the college student. This body is helping to create a diocesan consciousness of responsibility for this great field of service in our college towns. Part of the yearly convention programme is a conference on college student work and a report from this pastor conference. Many plans are already being worked out that will mean bigger things in the future. Kansas *can* be won for Christ and His Church. Kansas *will* be won for Christ and His Church when the Church recognizes her corporate responsibility for working out an intelligent programme of Christian nurture for the college student.



THE REVEREND J. H. HARVEY

THEODORE T. WONG

By the Reverend Edmund J. Lee



DR. THEODORE T. WONG, who with two of his fellow-countrymen was recently murdered—apparently from motives of robbery—at his residence in Washington, D. C., was one of the notable fruits of Christianity in China. His father, the Reverend K. C. Wong, was the first convert of the China mission and its first deacon and priest. One of his sisters was the late Mrs. F. L. H. Pott, herself one of the most valued workers of the China mission.

Dr. Wong was educated at Saint John's College, Shanghai, and at the University of Virginia. At the latter institution during the three years from 1894 to 1897 he made an excellent record and was greatly liked by both students and faculty. Here he laid the foundation of his remarkable knowledge of English, which he spoke with purity and discrimination and wrote so perfectly that it could not be detected that he was a foreigner.

On his return to China Dr. Wong was identified for several years with the Shanghai-Nanking Railway. During this period he was an active Christian leader at a time when many young men of education did not care to acknowledge themselves as Christians. He was a charter member of the Y. M. C. A. of Shanghai and chairman of that organization during a very critical stage of its development. For several years he was chairman of the national committee of the Y. M. C. A. in China. His wife is today a prominent Church worker and chairman of the Y. W. C. A. national committee.

For the last five years Dr. Wong has been director of the Chinese Educational Mission in Washington. In this position he had charge of the funds of the Boxer Indemnity scholarships, of which there are at present about 350. This is a place of great importance, requiring unusual judgment and sterling integrity. Dr. Wong filled the position with honor to himself and satisfaction to the government which he represented. The loss of his wise, strong, Christian influence to the many students from China in this country is incalculable.

As a man Dr. Wong was quiet and unobtrusive, but was held in unusual respect and affection by all who knew him. Friendliness and loyalty might be stated as his prominent characteristics. He was a Christian of that rare type that can be pointed to as an exemplification of the Christian spirit, a really great example to all who knew him. His home life in China, to those who were privileged to know it, was a most convincing argument for Christianity. The Church of China has been made poorer by the death of Dr. Wong, but his memory will be one of its treasures.



MISS ASHHURST AND SOME OF HER PUPILS

"The children are packed in like sardines. . . . Our enrollment is over one hundred; we could easily exceed that number if we had the space"

FOUNDATIONS

WERE you ever given a week's notice to vacate the house in which you thought you were settled for at least a year?

Did you ever do an eight-room business in four rooms?

Those are the problems by which Miss Sarah Ashhurst has been confronted in running our School for Girls in Guantanamo, Cuba.

All Saints' in that city is a beautiful church, but the parish school has no building at all—that is the trouble.

To be explicit, in a letter received from Miss Ashhurst lately we get the account of her most recent experience with rented quarters.

"We had begun the school in the house in which we lived but outgrew our quarters and took a four-roomed house across the street. By removing two partitions we made it convenient for our purposes. No sooner had we thus got comparatively comfortable than the landlord came along and said his wife wanted to live in the house, and that though he had given us his word not to disturb us during the school year, his wife's requests must be granted. It is not customary in Guantanamo to give leases! The teachers spent many weary hours house-hunting, and many sleepless nights wondering what was to be done.

Foundations

The supply of buildings is much less than the demand in this town, and then, too, the missionaries' pocket-books are light and rents have a way of rising when the applicants are foreigners.

"But we are not the only ones who would be benefited if we could have a building of our own, because at present the Board pays us \$40 a month rental allowance for the school. This \$480 a year for rent would be unnecessary if we had a house that we could call our own.

"And then, too, another reason why we ought to have a building is that our school is so successful. The children are packed in like sardines, and I am always a bit nervous when the Board of Health sends its visitors lest they will complain because of our overcrowded condition. Our enrollment is over one hundred; we could easily exceed that number if we had the space."

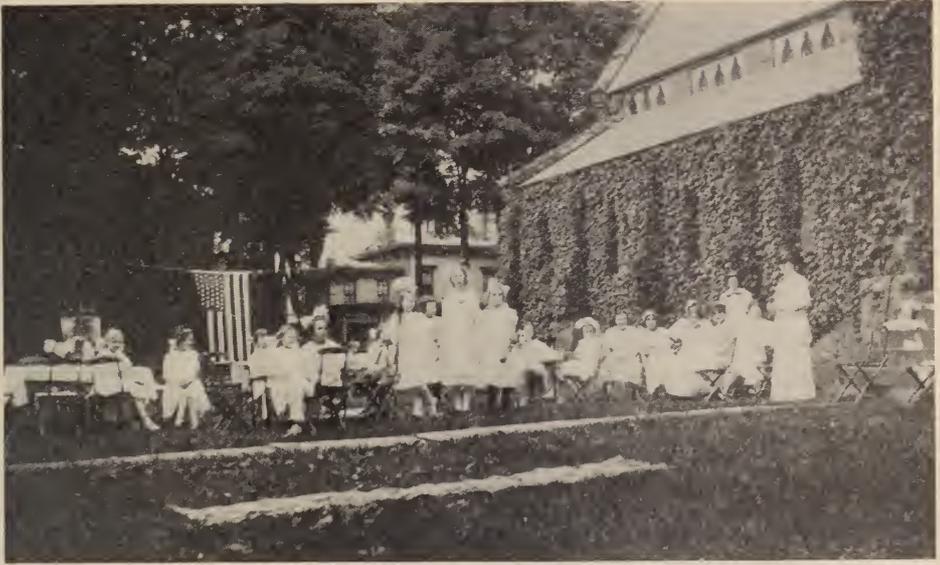
There is still another reason for Miss Ashhurst's appeal and it is one which should find a response in the heart of every one who has been doing war work. The city of Guantanamo is adjacent to our great Naval Station. Our church and school are among the few desirable places to which the marines can go when on leave. During the last months it has been a veritable harbor of refuge for them, and since the station is a permanent one and our workers are well known for their hospitality, it is a splendid opportunity to do the kind of work now being done in the States by the Camp Community Service. How Miss Ashhurst has been able to accomplish so much is a wonder, but in addition to her school she and Mr. Watson and their assistants have been hostesses, guides, interpreters, advisers and friends in need to many a lonely tar and leather-neck in Cuba.

So this appeal is for Church as well as State. Give Guantanamo a building and we can (1) make larger progress in our efforts to build up Christian

citizenship in Cuba, and (2) increase our work among our soldiers and sailors.

As workers for God's Kingdom the one fundamental problem which confronts us in all countries is education. Some one once said: "Give me but the song of my dreams and I'll lead the nation after me." It would have been literally, not ideally, true if he had said: "Give me but the *schools* of my dreams." One reason that the Church's progress has been so unsatisfactory, at home as well as abroad, is that it has contented itself with ministering to grown-up people. It has not thought enough about Foundations. The Church's one foundation is Jesus Christ Our Lord, but after the Foundation Stone has been laid Christian character must be added through education. By the time men and women have reached maturity it is too late to do any more than put a polish on their minds. In no part of the world is that more true than in Cuba. For that reason we appeal for help to build on the lot adjoining our church in Guantanamo a school worthy of the Church in Cuba.

Plans have been drawn for a building with four school rooms and an assembly hall on the first floor, and living quarters for the teachers on the second. Such a building would allow for a good sized *patio* and large porches for the children to play on. To conform to the building laws of Cuba it would be of brick covered with plaster, and have tiled floors. The estimated cost is \$25,000; \$8,000 is already in sight, so we have started with the ground floor. At its meeting on February eleventh the Executive Committee of the Board of Missions authorized that appeal be made to the Church for this special need. Any further information will be gladly supplied by the secretary for Latin America, the Reverend Arthur R. Gray, D.D., 281 Fourth Avenue, New York, N. Y.



SUNDAY-SCHOOL OF ZION CHURCH, PALMYRA, IN 1914

STEADY PROGRESS

By Percy E. Taylor

Any Sunday-school may be stimulated into spasmodic missionary interest, but unless maintained by judicious leadership the effort will be very often useless. An instance of sustained and healthy growth is found in the record of Zion Sunday-school, Palmyra, N. Y., whose superintendent has written this short account of the school's missionary history in the hope that it may induce others to try the same plan.

UP to five years ago we were content, as most of our schools now are, to hand out the Lenten mite boxes and collect them at Easter, and forward their contents without making any special effort. We then introduced the system of setting aside one Sunday each month to be known as "Missionary Sunday". This met some opposition at first, as we have been for many years past entirely a self-supporting Sunday-school, and we needed all of our little offerings for supplies. However, after a very short trial, we found that *we received more money on the three or four Sundays left in*

each month, than previously in the whole month. Now, as never before, is our school equipped with the best lessons, and what we need for scholars and teachers we have, all provided for from our funds, after we have given the best Sunday in each month, and all the Sundays in Lent, to the spreading of God's Kingdom.

Now as to our plan: On our missionary Sundays from time to time we have special talks and instructions from rector and teachers, and at the close of the session each class rises as called and repeats a missionary text and announces the amount of the class

Steady Progress



FOUR EARNEST MISSIONARIES

offering. This creates a desire to do as well as possible, and at the same time gives our secretary a chance to total up the offering and announce it before the close.

Our school is composed mostly of primary and junior scholars, and at least fifty-five of them are under the age of fifteen or sixteen. Our monthly missionary offerings average about six dollars. This fund gives us something to start on when Lent commences and is an inspiration for still greater effort. During the Lenten season each class takes up some special way to earn extra money. Two classes sold 100 copies of *THE SPIRIT OF MISSIONS*. The primary department raised eighteen dollars, or about a dollar a head, mostly by selling Easter post-cards, one child alone, a girl of eight, selling about 400 at one penny apiece. Another class sold popcorn, another sold old newspapers, another held a sale and served tea, and others in other

ways added to their mite boxes, so that our actual offering during Lent alone was seventy-five dollars and with our reserve fund made up the goodly sum of \$136.62. As the apportionment to our parish is \$192 this year, the Sunday-school's fine effort will go far to again placing our parish on the Honor list for at least meeting its apportionment in full, as it has done ever since we started this system in our school. Situated in one of the small towns of the diocese of Western New York, our school has not grown to any extent in numbers, but it has grown much in missionary zeal as will be seen by the following figures:

Lenten Offering

1914	\$ 84.00
1915	108.00
1916	112.00
1917	121.00
1918	136.62

You can understand the joy that has gone with our checks, for we believe that in our parish we have heard His call, "Go ye into all the world, and preach the gospel to every creature."



ZION CHURCH, PALMYRA



THE CONGREGATION AT FAITH AND HOPE MISSION, SHITAYA DISTRICT, TOKYO

This group of native Christians was taken in the kindergarten grounds next to their mission building

GETTING AT THE HEART OF TOKYO'S LIFE

By John W. Wood, LL.D.

Foreign Secretary of the Board of Missions

“**E**ACH *Ku* or ward in the city of Tokyo has at least one congregation of the *Sei Ko Kwai*.” Bishop McKim made this statement one day as we were traveling about Tokyo inspecting the Church properties. There was in his tone the quiet satisfaction that every man has a right to feel as he thinks of the results of years of earnest endeavor. This statement does not mean that the needs of Tokyo have been met by the work of our own and of the Church of England missions, or even by the work of the missions of all Christian communions. It does mean, however, that the leaven of Christian faith and practice is at work in the life of Japan's great capital, which is also the gateway to the Oriental world. Tokyo is a wonderfully extended city; sometimes it gives one the impression of being not one city but a collection of

cities. Hardly anywhere in its great area is there to be found that concentration of people of any one group or class which characterizes an American city. True there are large areas where the poor and unprivileged predominate. For the most part, however, Tokyo presents as no city of the western world does the mingling, so far at least as the location of their homes is concerned, of all kinds of social groups. This condition offers great opportunities to, and makes great demands upon, the Church. Just how the Church has succeeded in meeting the condition is fairly illustrated by two congregations we visited on a single Sunday, both of which present distinct opportunities to the Church.

One of them was Christ Church, Kanda. It is in a part of the city where the people who are more comfortably circumstanced and students

Getting at the Heart of Tokyo's Life

from all over Japan predominate, though even here, hidden away in narrow streets, are the homes of thousands of the poor. We had been asked to reach the church not later than nine o'clock as a varied programme had been prepared for the morning. It was raining with the insistent steadiness characteristic of the early summer rather than the early winter as we left the bishop's house and entered his motor for the long ride to the Kanda section of the city. That day and many another my heart warmed with gratitude to my lay friends in the United States who had helped Bishop McKim to secure his "episcopal Ford". There is not a day that he is in Tokyo but it renders invaluable service as a time-saver. (As a city of magnificent distances Tokyo has Washington entirely outclassed.) When Bishop McKim is making out-of-town visitations the Ford renders good service for other members of the staff. I only wish that some other good friends in the United States would endow the Tokyo motor and every other missionary motor at home and abroad. If every Churchman who buys gasoline for his automobile or his motor boat would set aside a cupful of every gallon, there would be fuel enough for all our missionary Fords and motor boats.

But to return from this excursus on missionary motors and gasoline. We found Christ Church to be a well-built brick and stone structure wedged in tightly between adjoining buildings (for land in Tokyo is costly) on a narrow street just off one of the city's main thoroughfares. It recently became necessary to enlarge the building to accommodate the growing congregation, with the result that the entrance is now right on the street. Most Tokyo streets are innocent of sidewalks. We made our way along the narrow passage at the side of the church, too narrow even for an umbrella, to the parish house in the

rear. The parish house as well as the enlargement of the church was entirely provided for by the congregation itself. Christ Church is the only completely self-supporting Japanese congregation in the city of Tokyo. The building is an excellent one, well suited to the needs of the Japanese congregation, though its Japanese construction does not suggest its complete adaptability to the rather rough wear and tear that the work-shop of a large city parish is subjected to in an American city. But then American Churchmen are not accustomed to leaving their shoes at the front door and entering the parish house or church in their stocking feet.

In Japan it is not customary to go at once to the work in hand, so we were shown upstairs to a room whose walls were hung with the drawings and other work of some of the children of the parish school. The rector of Christ Church, the Reverend T. Minegawa, is the typical, energetic city rector. Among other things he has confidence in the convincing power of diagrams. On one of the walls therefore was a large chart of the kind generally described as temperature charts, with lines showing the increase in the number of communicants over a period of ten years, the increase in church attendance and the increase in the congregational offerings. Only one of the lines, that indicating the number of communicants, showed a temporary decrease in any part of the ten-year period. About midway in that line there was a disconcerting drop. This Mr. Minegawa explained was the result of a careful pruning of the parish lists. No one is counted a communicant of the Church in Japan who has not received the Holy Communion at least once during the year. The line recording the congregational offerings showed a steady increase from *Yen* 280 in 1907 to *Yen* 1700 in 1917.

The preliminary formalities having been observed, there followed a visit



CHRIST CHURCH, TOKYO

and a brief talk to the Sunday-school. The opening service was conducted and the talk interpreted by a young man, now a student at the Imperial University, who is looking forward to the ministry. Then came the welcome meeting in the parish house attended by the members of the congregation and the young people of the school. This in turn was followed by the morning service in the church, at which Bishop McKim confirmed a class of about a dozen men and women. It was the second or third class he had confirmed in Christ Church during 1918.

It is customary whenever the bishop visits a parish for the congregation to make an offering for the fund held in trust for the endowment of the Japanese Episcopate. Mr. Minegawa,

however, asked that on this occasion Bishop McKim would allow the congregation to make and send an offering for the work of the Church in America. This is entirely in line with the practice of Christ Church. When it became independent of all financial aid from the outside in 1910 it held a service to mark the event and made an offering which was sent to the Board of Missions in New York as an expression of its gratitude. Each year since then the congregation has sent an offering for the same purpose.

Christ Church parish has its poor, but in general it is representative of the great middle class section of society, which, after all, forms the backbone of any community. One met here physicians, lawyers, merchants, small shopkeepers and teachers. One

Getting at the Heart of Tokyo's Life

distinguished looking gentleman who is principal of an important Government normal school told me that he had been in the United States studying educational methods, had visited both New York and Washington and greatly preferred the latter to the former. This was a bit of a shock for a New Yorker born and bred. One came away from Christ Church feeling that the parish is not only ministering to a great and growing congregation, but is organizing the abilities and resources of its members into an effective force for the extension of the Kingdom of God in Tokyo, in Japan, and indeed throughout the world.

Our evening appointment was with the congregation of the Faith and Love Mission in the Shitaya District. This section is an unusually crowded one even for Tokyo, in which the homes of the poor predominate. Nothing could better illustrate the almost hopeless maze of Tokyo streets than the fact that even Bishop McKim, who has visited the congregation many times, could not tell exactly on which of the many little narrow streets leading out of the wider thoroughfare the mission is located. Inquiry in the neighborhood however soon set us straight after going astray once, for nearly everybody in that neighborhood knows the Reverend P. K. Goto and the Shitaya Mission. We had to abandon the motor at the entrance to the street on which the mission is located, as it is too narrow even for a Ford.

Two hundred yards from the entrance of the little street we came upon a small courtyard, the front of which was illuminated with Japanese lanterns and a transparency assuring every one of a welcome. The Shitaya Mission has no church edifice. After being compelled to move from its quarters a number of times, Mr. Goto one day learned that a building then used as a waiting room at the inter-

section of two or three trolley lines was for sale. With the little money that the poor people of his congregation could give, supplemented by the gifts of some generous Americans in Tokyo, he purchased the building. It was taken down and re-erected on a piece of ground which he could not buy but which he did succeed in leasing. This Shitaya mission house is of the plainest description. It is nothing but a rectangular shell, at one end of which is a removable chancel ingeniously devised by Mr. Goto.

The room was crowded with one hundred or more people who sat upon the backless benches while others found seats upon the floor. After Mr. Goto had admitted two women and a young man as catechumens, the confirmation service was begun and the bishop confirmed six men and five women. At the close of the service came the welcome meeting for the visitors from abroad. In the course of it one of the laymen of the congregation explained why the people would like a better building, their readiness to do everything they could to secure one and their inability to provide it entirely for themselves. His remarks were punctured by emphatic noddings of the heads of several men and women in the audience. What could one do in speaking to such a congregation of God's poor except to assure them of his earnest desire their hopes might be realized and of his intention to tell friends in the United States how great is Shitaya's need for what the Church can give?

When the meeting had ended and our good-byes had been said to individual members of the congregation, we watched some of Mr. Goto's laymen take the church apart to convert it into a school room for use on Monday morning. With the removal of eight or ten upright and horizontal beams the chancel disappeared, the altar was moved to one side, the chancel platform in four sections was taken

Getting at the Heart of Tokyo's Life

up and put out of the way and some of the benches upon which people had been sitting were matched together to form tables for the kindergarten. Within half an hour the church had become a school room. Certainly these Shitaya people deserve better facilities for carrying on their work. Every family in the congregation has a collection box for the church fund, opened four times a year. The members of the Woman's Auxiliary make and sell scrubbing cloths at the modest price of five *sen* (or two and one-half cents) each. So slowly but braveheartedly the congregation is trying to do for itself.

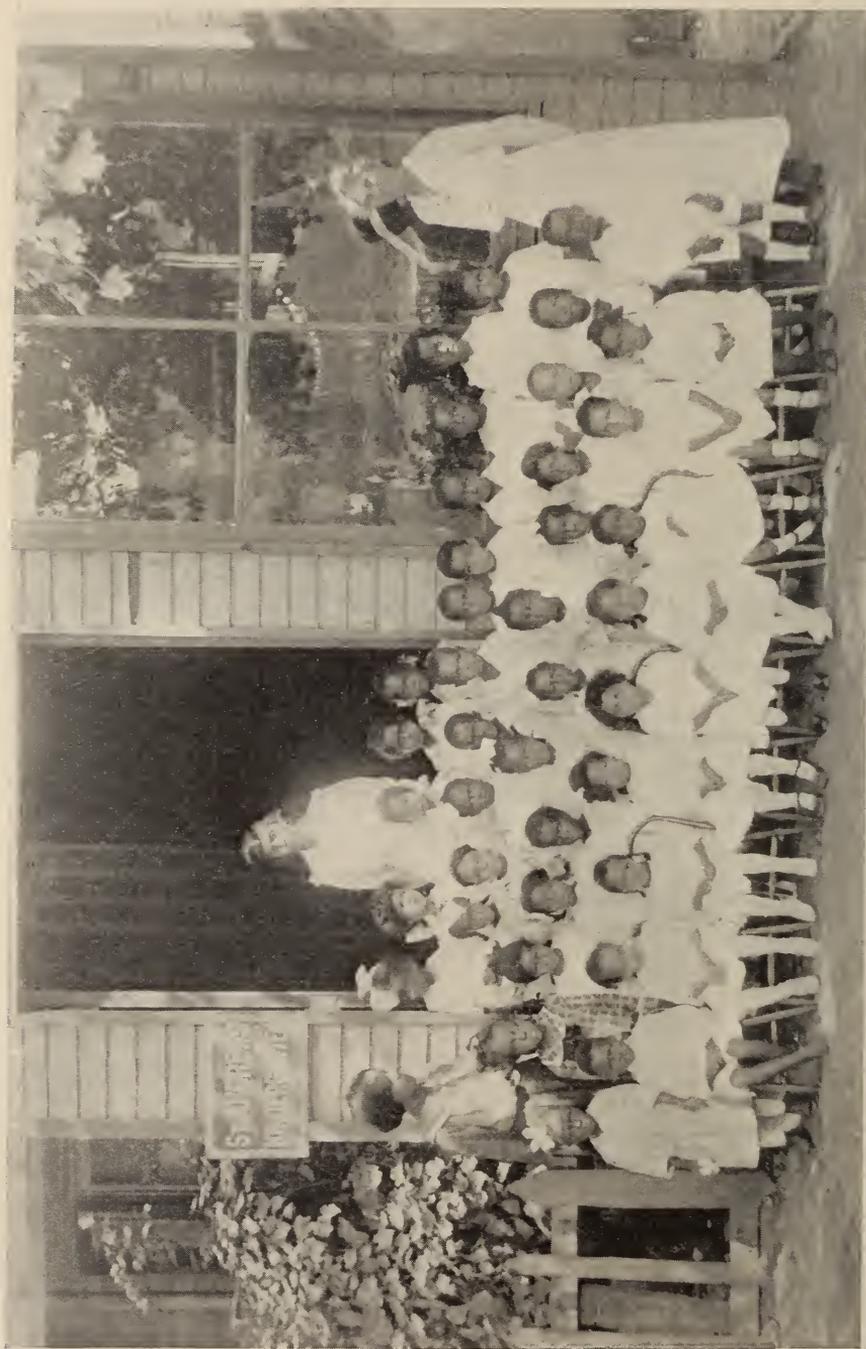
Before we said good-bye Mr. Goto led us along the dark and narrow street to the site which he has picked out for a church, parish house and rectory. It contains about 200 *tsubo*, that is to say, 7,200 square feet. At present it is closely built upon with tiny Japanese houses. Just how many people live there it would be difficult to say. A little more than a year ago that property could have been bought for \$5,000; today it would take a good deal of bargaining and persuasion to secure it for \$10,000. The chances are that in another year it will cost still more, for land values in Tokyo rise steadily. To build even a small church, with parish house and rectory in Japanese style, will cost fully \$10,000. The congregation so far has been able to save only a fraction of this amount. One hopes that money can be secured and that many people at home will show their good will towards this brave effort to build up the Church in one of Tokyo's less privileged sections by coming speedily to the help of the congregation. Fifty dollars will buy one *tsubo* of the land, that is, thirty-six square feet, or one and one-half dollars approximately will buy one square foot. It would be a great gain for the congregation if the site could be purchased quickly even if nothing else could be done at once, for the



ONE OF TOKYO'S NARROW STREETS

buildings on the property could be rented and bring in some revenue that could be added to the building fund. Any Churchman in America who knows the value of entrenching the Church strongly in a social outpost in a great city could do nothing better than to erect as a memorial or a thank offering the church plant the Shitaya Mission so greatly needs.

As one thinks over the experiences of a day that began and ended as this Sunday did, he appreciates as never before the fact that the Church is really getting at the heart of Tokyo's life. He understands better why it is that in spite of the comparatively small figures that record the number of Christians, the influence of Christianity is increasing so enormously, as it undoubtedly is, not only in Tokyo but throughout Japan. Some one has said that the influence of Christianity in the nation is at least one hundred times what its statistical strength would indicate. I believe this is a conservative statement.



SAINT ANDREW'S KINDERGARTEN, LEXINGTON, KENTUCKY



SAINT ANDREW'S CHURCH, LEXINGTON, KENTUCKY
Built by Bishop Dudley in 1880

SAINT ANDREW'S: AN OPPORTUNITY

By the Reverend Egerton E. Hall

In an article on Saint Andrew's Mission, Judge Lyman Chalkley, who was lay-reader there before the present minister-in-charge took up the work, writes of the congregation and of the effects of the war upon it: "These people hung a service flag of six stars, and instituted the use of the United States flag in the processional and recessional each Sunday. But the war cut heavily into their membership and support, for many were drawn away by the opportunities for larger and greater returns for their labor than Lexington could offer. A larger percentage of the total number was lost than if they had all appeared upon the battlefield and been decimated by the missiles of the enemy. But they have never lost heart, nor faith. With the coming of the new era to follow the reconstruction, which must take place in our own country as well as in Europe, they look forward to still greater usefulness, and with a broader vision."

SAINTE ANDREW'S is one of the three missions established among Negroes in the state of Kentucky by the late Bishop Dudley. At the time of its creation in 1880, the diocese of Kentucky was coterminous with the state. It was not until the year 1895

that the diocese of Lexington was formed and Bishop Burton became the diocesan. Both these bishops, the one who planted and the present one who nurtures, have tended it with the care of true husbandmen and have striven hard to protect its life and

Saint Andrew's: An Opportunity

growth; for Kentucky has not, by any means, been congenial soil for the propagation and growth of our Church, especially among the colored people. The fact that other religious bodies have long preceded ours in a great measure accounts for this tardiness of development.

The need for missionary activities among the colored people in the city of Lexington is perhaps still as great as it was when that pioneer man of God was moved to found this mission. To-day, however, because of the increase of intellectuality and mental culture among the Negroes and a better understanding of the Church's teachings, the outlook for Saint Andrew's is more hopeful and the prospects brighter. Already has there been assumed and manifested by those outside our communion a better and more kindly attitude.

The mission is an "offshoot" of Christ Church, now the cathedral church of the diocese. It "has a congregation of as fine representatives of the colored race as this city affords." Possessed of the highest ideals and a deep sense of duty, they are honored and respected citizens of the city of Lexington.

Within easy reach of all its members, in a splendid locality, and occupying a good site, stands Saint Andrew's Church. This building was placed at the disposal of the congregation of this mission by the cathedral parish. It formerly belonged to the Disciples of Christ, from whom it was purchased and still bears the superscription "And the disciples were called Christians first in Antioch". It was completely remodeled and its appearance made more churchly at an expenditure of \$2,000 during the incumbency of the Reverend E. L. Baskervill, now archdeacon for colored work in the diocese of South Carolina.

Not far from the church is a cottage which is rented for the pur-

pose of a kindergarten. On August 28, 1904, this kindergarten was opened by Archdeacon Caswell, who was in charge of the mission at that time. Unsolicited expressions of appreciation from parents and guardians at the last annual entertainment confirm our conviction of the usefulness of this institution. Last year we had an enrollment of fifty. The kindergarten is, of course, conducted along missionary lines. The greater number of children come from Baptist and Methodist homes. Sectarian differences are not a disqualification to admission. The children are taught daily to recite the Creed, the Lord's Prayer, and the Ten Commandments, and everything is being done by the principal, Miss Margaret Hummons, a competent and efficient teacher, to mold their characters aright during the most plastic period of their life. These little tots are taught at this early age to give, and every year they make their Advent and Lenten offerings. Last Thanksgiving Day their little offering went to the Colored Orphan Home in this city.

The building which the kindergarten occupies is altogether inadequate and unsuitable. But it is the best we can do for the present, for we cannot afford a higher rent than we pay. An annual appropriation of \$300 is made to kindergarten work in this diocese by the Board of Missions and contributions are also made to its support within the diocese.

Some day we hope to have a parish house where we can accommodate the kindergarten, and do a social work among the colored people, which is very much needed in a city such as this. With no means by which the Church can come into social contact with the lives of the people, we fail to do a great good and exert an influence that we otherwise might. Is it not a marvel sometimes that the Negro, void of such facilities and lacking the means whereby to receive



SAINT ANDREW'S RECTORY
Purchased about two years ago

moral influence, should possess and retain as high standards as he often does? What a boon a parish-house would be to Saint Andrew's and to the Negroes of Lexington!

About two years ago a sore need was supplied to this mission by the purchase of a rectory. When Arch-deacon Baskervill resigned this work he left the nucleus of a fund for the erection or purchase of a rectory. Through the kindness of our bishop, the bequest of a benefactor, the liberality of others and the contributions of the members themselves, the greater portion of the purchase money has been paid and only an amount of \$600 remains to be paid.

We have already taken steps to open up a mission Sunday-school in a part of the city where there are many children who go to no Sunday-school and receive no religious instruction. The public school authorities of the city of Lexington have kindly allowed us to use their school building for this pur-

pose. We have only to furnish fuel and contribute to the janitor's salary. The congregation of Saint Andrew's, who are gallantly striving to meet their liabilities and current expenses, can ill afford this additional financial responsibility, but we are undertaking it in faith, for it may be the beginning of bigger things. Judging from the past the future will surely prove the real value of Saint Andrew's.



Interior of Saint Andrew's, Lexington, showing the service flag with its six stars



THUMB BUTTE—A LANDMARK FOR MILES
Prescott is on the roof of America, more than a mile high



SAINT LUKE'S CHURCH AND PARISH HOUSE, PRESCOTT, ARIZONA

In addition to affording a social center for the parish, the Richards Memorial Parish House is used as a club room for the enlisted men from Fort Whipple, an army hospital for the treatment of tuberculosis

“I WAS SICK AND YE VISITED ME”

By the Reverend Geo. C. Golden

THERE is a saying in Arizona that people come to this state for one of three reasons, “busted health, busted wealth, or busted reputation.” After three years’ residence in Arizona, the writer is inclined to discount the two latter reasons, but the health-seekers are ever-present and to them falls a special part of the ministry of the priest in this state.

The old idea of “coming to Arizona to rough it” for tuberculosis has been discarded by the specialist. We in Arizona, seeing the suffering of those who think the climate will cure them, would proclaim to all health-seekers: “Unless you have money enough to pay for medical attention and board in a good sanitarium do not come to Arizona.” The man with no money for emergencies or hospital fees is much

better at home where he can be assured at least of good wholesome food and warm quarters in winter. But innumerable people come here thinking that “climate” will do all they wish. They live in tents on the outskirts of the towns, waiting for the end—enduring privations that they would never be called upon to suffer if they had remained at home.

But it is not only the indigent who come here with the idea of roughing it. Only the other day in a cafe the writer met a stranger who said that he had come out here to rough it for a few months. This called forth a remark concerning the folly of so many sick trying to find health in that way.

“Are you chasing it, too?” asked the stranger.

“I Was Sick and Ye Visited Me”



BISHOP ATWOOD

We understand what “it” means when we see a stranger. It is the secret pass-word that opens up confidences. In this case the writer was able to persuade the young man, who is a communicant of the Church, to consult a lung-specialist, who found that only with rest and sanitarium treatment could there be any hope of permanent recovery. Fortunately the patient had the means, so he is today taking the rest-cure in a sanitarium where medical skill and the nurses’ care are supplementing the health-giving properties that God has implanted in the Arizona climate.

I have found that one important part of my work is to bring the health-seeker in touch with the local physician whose experience has made him familiar with pulmonary trouble. It is astounding to know the number of sick who come here to live in boarding-houses and to loaf on the sun-porches, thinking thus to gain health, while they are in reality throwing away valuable time. It takes a bad cold or a touch of the dreaded hemorrhage to send them to the doctor’s office—and frequently by that time the disease has made great advances.

The other part of the priest’s ministry to the sick is to bring them the services of the Church, and in that he finds one of the most satisfying offices of his vocation.

I shall never forget the day after Christmas this last year. A fall of snow had covered the mountains and spread a carpet of white all over the town. My first service was held on a porch, overlooking a pine-studded valley of four or five miles. In the distance the sun glistened on the peaks of the San Francisco mountains, scintillating like a million of jewels. The pines at our feet were hung with heavy burdens of snow. We were more than a mile high—on the very roof of America. In these inspiring surroundings one communicant from the far east made her communion. It had been two years to the very day since she had been able to attend the parish church, but the priest who had been in charge had been faithful in taking her the Sacrament. After the service she thanked the writer for bringing her the communion, but he felt that it was he who should thank her for allowing him to hold the service amid such inspiring surroundings.

A few blocks in the snow brought me to my second house, where I found the people had gathered two more sick of the neighborhood for the service. Once again under the pines and in the brilliancy of the glistening snow the Church ministered to those who were sick. Three times that morning the Holy Communion was celebrated and nine communicants made their Christmas communion.

“Does it not depress you, ministering so much to the sick?” some ask.

The answer is found when one calls on any of the sick. In spite of the fact that the present-day treatment demands that the patient spend nearly all of the twenty-four hours of the day in bed, the sick are among the most interesting conversationalists that one meets. It is almost impossible to realize that they have been out of active contact with the world for months and are not men and women in intimate touch with all the problems of the day.

MEETING OF THE BOARD OF MISSIONS

OWING to the fact that the March issue of THE SPIRIT OF MISSIONS, being the Lenten Offering Number, had to go to press very early in February, we are now making the report of the February meetings of the Board and executive committee, as well as that for the meeting of the executive committee in March.

The February meeting of the Board was an important and interesting one. Twenty-five of the elected members were present. The report of the treasurer for the year ending December 31, 1918, showed a deficit of \$123,048.27, which added to that for 1917 makes a total deficit of \$266,357.47. This figure would have been much larger but for the loyal and generous response made by the bishops, clergy and parishioners to the appeal of the Board. A resolution was unanimously adopted expressing the Board's keen appreciation of this effort.

A statement by the educational secretary setting forth the need of better organization of the educational work of the Church was received and the president was requested to appoint a committee of three—not to include any members of the official staff—to consider the suggestions made.

The report of the committee of twenty as to the Interchurch World Movement of North America was received. The Board, while realizing that it was not competent to commit the Church to any action, commended this movement and hoped that the Church would co-operate with it to the fullest extent possible.

The consideration of the principles of a canon to provide for an Executive Board of the General Convention which should be empowered to take action between the triennial meetings of the Convention, was taken up. The whole matter was referred to a committee of three and at the May meeting of the Board it will be made the special order of the day.

Having in mind the many important matters before it, the Board called upon the Church to set apart the last Wednesdays in March, April and May as periods of intercession to Almighty God for the welfare of its general Boards, that they may be given wisdom to develop such new activities as will call forth increased devotion to the propagation of the Gospel of Our Blessed Lord.

The special order of the day was the consideration of the plan submitted by the executive committee of the council of

continental domestic missionary bishops, consisting of Bishop Thomas, chairman, and Bishops Burleson and Page, to correct the present method of financing the work in the domestic field. The bishops have agreed to have their budgets *vised* by the council before sending them to the Board of Missions, in order that there may be a common budget for the work in the continental domestic missionary field. The great advantage of this method would be that there would be a common policy as to the work in the domestic field regarding the erection of buildings, the establishment of institutions, the securing of an adequate supply of missionaries, etc. The Board felt that this was one of the most important steps forward so far taken in the conduct of missionary work in this country. The president was requested to appoint a committee of three, who, with the domestic secretary, would confer with the council and report to the May meeting of the Board.

On motion of Dr. Mann the following resolution was unanimously adopted:

RESOLVED: That it is the sense of the Board of Missions that a nationwide campaign of missionary information, education and inspiration should be begun at the first possible moment.

The Board granted the request of the Province of the Mid-West that its synod be allowed to reapportion the gross apportionment of the province among the several dioceses.

The Board had the pleasure of welcoming the suffragan bishop of South Dakota, the Right Reverend William P. Remington, just returned from France, where he was chaplain of a base hospital. Bishop Burleson expressed his appreciation to the Church and the Board for this help and said that he hoped the district would find it possible to share in the salary of one of its bishops.

The hearty congratulations of the Board were sent to the bishop of Brazil, who has completed the twentieth year of his episcopate, and approval was given to the effort of the Brazil Committee of the Woman's Auxiliary in New York to raise a special fund in commemoration of this anniversary. The committee hopes to complete the fund before Easter, and asks that contributions be sent to Mrs. J. M. Blanchard, 1109 Madison Avenue, New York, by that date if possible.

Meeting of the Board of Missions

The Board heard that the New York Auxiliary was also planning to raise a special fund amounting to \$1,000, toward the amount loaned the bishop-in-charge of Haiti, to complete the purchase of land in Port au Prince, and accepted their offer with grateful appreciation.

The committee appointed in February, 1917, to confer with the Woman's Auxiliary on reorganization, reported that it approved the plan giving the Auxiliary a constitution to be ratified by the Board, recognizing the president of the Board of Missions as *ex-officio* president of the Woman's Auxiliary, providing that a general secretary be nominated by the Auxiliary and appointed by the Board of Missions for a term of office coincident with that of the president of the Board, and agreeing that there should be some unified provincial organization. Also that the delegates of the Woman's Auxiliary at their triennial meeting should elect an executive committee numbering sixteen, eight of whom should be nominated by the provinces and eight by the whole body of delegates, which committee would meet at the same place as the Board of Missions, either immediately before or after. The question of women representatives on the Board of Missions was approved by the Board if it is found to be the wish of the Auxiliary.

The Board accepted with much regret the retirement of Miss Margaret T. Emery, and desired that its great appreciation of her work be placed on record. From 1876 until it was discontinued in 1912 she was associate editor, then editor of *The Young Christian Soldier*, the weekly missionary publication of the Board for young people, and for many years, in addition to her literary work, she had the supervision of the boxes sent out to the missions by the various branches of the Auxiliary.

FEBRUARY EXECUTIVE COMMITTEE

On the day preceding the February meeting of the Board nine elected members were present at the meeting of the executive committee. A request was received from the district of Eastern Oklahoma that its apportionment be increased by \$200. The committee sent the thanks and congratulations of the Board for this new high record in the missionary giving of the district.

The bishop of Cuba was given permission to appeal for \$25,000 to build All Saints' School, Guantanamo. (See page 243 of this issue.)

The Reverend E. J. Lee of Anking was authorized to appeal for \$21,200 for the

rebuilding of the schools, guest rooms and lecture hall, and the running expenses of the Cathedral School at Anking.

For lack of money the Board felt obliged to decline to grant a most urgent request from Bishop McKim and Dr. Reifsnider for an increase in the amount appropriated for the running expenses of Saint Paul's College and Middle School, Tokyo. No appropriation has ever been made for the running expenses of the Middle School. Owing to the erection of the new college buildings and the separation of the Middle School from the college the running expenses have largely increased, especially in view of the large increase in the cost of living. In the one item of coal alone—of which the college uses one hundred tons a year—the price has increased from \$6.75 to \$17.50 a ton. An increase of \$1,500 was requested for the running expenses of the college, and a new appropriation of \$2,000 for the running expenses of the Middle School, neither of which the Board felt able to grant.

MARCH EXECUTIVE COMMITTEE

Twelve elected members were present at the meeting of the executive committee on March eleventh, which was full of matters of interest. The committee appointed at the February meeting to take under consideration Dr. Mann's resolution that a nation-wide campaign of missionary information and education be inaugurated, reported their recommendation that such a campaign be begun at once and that Dr. R. W. Patton, who has made such a success of the "missionary mission," be appointed director. The details of the plan will be submitted later.

Bishop Colmore, as bishop in charge of the Church in the Dominican Republic, drew a vivid picture of the opportunity and obligation of the Church in that field. We have but one missionary there and fully 20,000 Negroes affiliated with the Anglican Communion. Many of these Negroes have no ministrations from any Church. The bishop asked that provision be made for at least two more missionaries. The committee was greatly interested and asked the bishop to submit a detailed statement of the needs in time for the next meeting.

The treasurer reported that \$232,712 had been received for the two months of the present fiscal year. Large as these receipts have been, unfortunately they have not been large enough to meet all the appropriations. It has, therefore, been necessary to withdraw \$64,000 from the reserve deposits to make up the deficiency.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

THE text book for this year, *Our Church and Our Country*, has proved so popular that the demand has outstripped the supply. Anticipating an active demand on the basis of previous years, I was bold enough to order an initial edition of 4,000. This had to be followed speedily by a second printing of 2,000; and this again, at the last moment, by 1,000. Leaders who ordered their books early, got them. Those who delayed ordering until a few days before the books were needed were naturally disappointed. The Board cannot afford to print very large editions and run the risk of financial loss through being left with unsold copies on their hands, but if leaders would give me, even a month prior to the need, some idea of the number of copies required, I could provide for the demand.

I recently advertised the new *Office of Intercession* as used at the Church Missions House, as being on sale here at 25 cents. This price was based on an error in figuring the cost. The books cost, to produce, about 50 cents; postage is extra. It is therefore necessary to charge 60 cents for the book if we are to avoid loss.

Reference was made in the February issue of THE SPIRIT OF MISSIONS, to the new and revised lantern-slide lectures. These are now in use and are in constant demand. The cost of preparing them has been so great that we have decided to follow the lead of other Boards in making a charge for their use. Hereafter, therefore, \$2.00 will be charged for each initial use of the three new China lectures on the districts of Shanghai, Anking and

Hankow, respectively; on Alaska; and The Church's Battle Line. For each subsequent use, *on the same order*, a charge of \$1.00 will be made. These terms apply also to the new sets of Bible-history slides.

The recording secretary of the Board is preparing a sample set of minutes of a typical Board meeting, for use in connection with the directions for holding an imitation meeting of the Board. This forms an excellent close to the courses of study of which the leaflets in the so-called "hundred" series and the *Observation Trips to the Church's Outposts* serve as text-material.

At the request of the Woman's Auxiliary, we have finally succeeded in getting a supply of Carey's *The Kingdom That Must Be Built*. These are now on sale at \$1.35 postpaid. The original paper edition of Carey's, *Prayer and Some of Its Difficulties*, is exhausted. I am informed that a new edition will be issued this summer, but the price will be advanced to 45 cents, postage 5 cents extra.

I hope that the clergy will see the Foreign Missions Year Book of North America, recently published by the Committee of Reference and Counsel. It is really an extraordinary compendium of useful knowledge and statistics regarding non-Roman missions throughout the world. It ought to be on every parish priest's desk along with the annual report of our own Board, to be constantly referred to. The book may be ordered through the Educational Department, 281 Fourth Avenue, New York. Price 40 cents.

THE FORWARD MOVEMENT

THE REVEREND F. J. CLARK, SECRETARY

SEVERAL very successful Every Member Canvasses have been held lately that are worthy of report. One was in

Grace Church, Cortland, New York

A canvass was held on February 2, 1919, in this old conservative parish, resulting in an increase from 120 to 275 pledges, and more still to be heard from, making an increase from \$2,000 for the parish and almost nothing for missions, to \$4,500 for parish support and \$650 for missions. The apportionment for missions is oversubscribed. The rector's salary has been raised from \$1,200 to \$2,000. A men's discussion group on missions has been formed and will meet every Sunday. A men's club of one hundred men is being organized and will do a big work in the church and city. At least fifty men, who never before took any interest in the Church are showing an interest and taking part in the work. The parish work has been lifted up and put upon a strong basis, with the men of the Church believing that the work of the Church is a man's job.

Pro-Cathedral, South Bethlehem, Pa.

As a result of the missionary campaign in the Pro-Cathedral, the missionary offerings have been increased from \$1,400 to \$5,200, or 370 per cent. The number of people subscribing to missions has been increased from 300 to 750. For parish expenses the increase was from \$7,000 to \$11,000.

The parish will not hereafter be content to merely pay its minimum share of the common expense for missionary work. It is taking over the support of our only white ordained

missionary in Liberia, the Reverend William H. Ramsaur, not only paying his salary, but his traveling expenses as well. By doing this they add him to the staff of the Pro-Cathedral.

Grand Junction, Western Colorado

In this town of 9,500 inhabitants, Saint Matthew's Mission, with about 100 communicants, started on the effort to achieve self-support. They rightly thought that the best way to do this would be through a thorough canvass of the parish. They made up a budget calling for \$1,310 for local support and \$112.50 for general Church support. The result was an over-subscription of the budget, and that during the year (the canvass was made in December, 1917) there has at no time been a shortage of funds to meet current expenses, even during the summertime. The use of the envelope did not diminish the loose offerings. Instead it helped to bring the people to Church more regularly, and in drawing in their friends, so that the loose offerings increased 50 per cent. The morning congregation has been trebled, and an evening congregation has been created out of practically nothing. There has been a 300 per cent. increase in gifts for general missions, and it is expected that during the course of the year self-support will automatically be reached.

Trinity Church, Buffalo, N. Y.

Under the direction of a layman this parish was thoroughly organized and seventy-five men took part in an Every Member Canvass. The result was that 258 *new* pledges were secured with a gain of \$4,500 for parish support and of \$10,600 for good works outside the parish.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Many interesting letters come to the treasurer of the Board of Missions in the course of the year, but rarely does one bring deeper satisfaction than the following from Archdeacon Stuck, who writes from Fort Yukon on January thirteenth:

THE enclosed five dollar bill has just come to me to add to the \$103 sent you in the last mail—our Christmas offering for General Missions. It was sent by an Indian family that did not come in for Christmas, accompanied by a fine letter (in Indian) expressing the great regret of the man and his wife that they were not privileged to receive the Holy Communion at Christmas because owing to scarcity of provisions and especially of dog-feed they could not come the seventy-five miles to Fort Yukon, but desiring not to be left out “when the people give to God”.

✦

A worker in the Virginia mountains sends the following appeal for help. The Reverend Francis S. White, Domestic Secretary of the Board of Missions at 281 Fourth Avenue, New York, N. Y., will be glad to correspond with anyone who is interested in filling this need.

I AM afraid I cannot write an interesting letter as I feel too stupid to do so. I have had a nervous breakdown. Our nurse and teacher left last summer. We have never replaced the former, and so I undertook to fill her place during the influenza epidemic, often not being able to secure the services of physicians. We finally secured a teacher but I am unfitted to fill the position of nurse any longer. I should be grateful if any one might be found to take my place.

The work here is in a fine condition. We have the church nearly full every Sunday, a Woman's Auxiliary, Juniors and a Social Club. Archdeacon Neve hopes to secure the services of a clergyman very soon and also a nurse and deaconess. We have a hos-

pital, church, schoolhouse and fine large mission house with all modern conveniences. We keep a horse and buggy. For months we have only had a lay-reader. The people are sadly eager to be taught. My son held a mission here for me in December and it was almost pitiful to see their eagerness to come to the services. We had sixty present yesterday, which was over half the number on the roll, and it was a bitterly cold day.

✦

The Rev. W. M. M. Thomas writes from Porto Alegre, Brazil, under date of January tenth, as follows:

WE have just completed the addition to our house and I have now the luxury of a study. We have made a number of improvements at the school, the greatest being the purchase of the athletic field in front of the main edifice. This improvement came just in time as this year we are to have two competitors, catering to the same class of boys that we have, an English school and another.

The influenza struck us, though our Church people seem to have been cared for by a kind Providence. We closed school a month earlier than the schedule and so had only a half-dozen cases in it; two very serious ones finally pulled through. In my own family we all escaped.

✦

One of the prominent laymen of Cordova, Alaska, writes:

I HAVE enjoyed reading in THE SPIRIT OF MISSIONS some interesting statements of the work of the Domestic and Foreign Missionary Society, and as a layman I wish to send

Our Letter Box

an appreciation of the work of the Society in this part of Alaska. This is entirely unsolicited and comes from one who attends Church but rarely and whose interest is more material than spiritual.

During the past eight years and more I have resided at and in the vicinity of Cordova. About the first place I went on arriving in Cordova was to visit the Red Dragon Club House. There were about fifteen saloons in town, numbers of brothels and pool rooms and only one place where the men of the community might mingle in public without evil associates, namely, the Red Dragon. I found the little building crowded with men and boys, plenty of good literature, a pool table, chess boards, etc. I venture to say that many a young man has been kept clean through the Dragon.

I met E. P. Zeigler, who has since been ordained, and have had occasion to meet him many times since, both at Cordova and on his frequent trips to the Kennicott and the upper Copper River country. He is a fine example of the well-bred, talented and well-educated Easterner who has given his best years to help his fellow man. Such men as Bishop Rowe, Archdeacon Stuck and Mr. Zeigler, as well as many others of the Episcopal priesthood, have done much to advance the country in which they live.

Services in the Red Dragon are almost a thing of the past, for the town of Cordova has reached that stage of development where a church has become a necessity. Largely through local contribution, a beautiful new chapel has been built and will be ready for occupancy next Easter.

It is not only at Cordova that the mission has helped in this vicinity. Mr. Zeigler has held meetings once a month at McCarthy, Kennicott and Chitina. These towns are not really very far distant and are on the railroad, Kennicott, the most remote, being one hundred and ninety-one miles

away, but it takes two days to reach there and the climate is distinctly different. At Cordova, on the salt water, the thermometer rarely registers below zero, while at McCarthy and Kennicott, sixty or seventy below is not unusual during the winter. The priest who leaves his comfortable home to travel in an uncomfortable day coach used for the joint purpose of smoker and every other purpose, needs considerable moral stamina as well as a good constitution, for at the end of his journey he has entered another climate.

There are no churches at Chitina, McCarthy, Strelna or Kennicott and Mr. Zeigler's visits are looked forward to with much pleasant anticipation. I have operated some placer ground forty miles or more beyond the end of the track and know of many a prospector and miner who has been cheered by magazines and periodicals sent through his mediation.

Cordova is through with its hard times. We expect a branch railroad to connect us with the Bering River coal field next summer and a smelter to be built here, but the work of the Red Dragon and of the little minister who made it a success will not soon be forgotten.



The rector of a parish in Southern Virginia writes:

I ENCLOSE herewith a gold dollar. It was the treasured possession of a dear little girl who had hoped some day to be Christ's messenger to those in the darkened lands of earth. God gave her a different but still beautiful and heroic task. Through two years of intense suffering she struggled ever upwards to the King's presence; and the example of her courage and trust was an inspiration to her rector and to her loved ones at home. Just before she died she said: "I believe I prize my little gold dollar more than anything I possess; please send it across the seas for Christ."

NEWS AND NOTES

THE picture of the Board of Missions which appeared on page 200 of our March issue was made by Underwood and Underwood, 417 Fifth Avenue, New York. Any who desire copies can obtain them by sending to the above address. The size is eleven by fourteen inches and the price is \$2.00 in black and white, and \$3.00 in sepia.

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THE Index for THE SPIRIT OF MISSIONS for the year 1918 can be had free by writing to The Literature Department, Church Missions House, 281 Fourth Avenue, New York.

❖

AT the annual meeting of congregations in Fargo, North Dakota, on January thirteenth, the mortgage for \$1,500 on the bishop's house was burned, much to the delight of all interested.

❖

THE Reverend Samuel Salinas of Nopala has been appointed by Bishop Aves as archdeacon of the native field. The work of Mr. Salinas and his wife in connection with The House of Hope, Nopala, has been highly efficient and this appointment will be welcomed by the natives of that part of Mexico, and by those friends in the United States who have taken such an interest in this mission.

❖

THE Church of Saint George at Cordova, Alaska, is nearing completion. The tower is to have a Meneely bell which was given in memory of P. A. and T. A. Tillard, who were killed in the battle of the Somme in 1916. A bronze tablet is also being made for the church in memory of Mr. E. C. Hawkins, who was chief engineer of the Copper River Railroad. Mr. Hawkins took a great interest in the new church.

IN response to a demand, photographic copies of the church belfry in the snow, shown on the cover of the December issue of THE SPIRIT OF MISSIONS, have been made without the lettering and will be sent to any address for 25c postpaid, by writing to The Spirit of Missions, 281 Fourth Avenue, New York, N. Y.

❖

SAIN'T John's University, Shanghai, has received a gift of \$10,000 from Mrs. J. F. Seaman for the erection of a permanent memorial to her husband. Mr. Seaman was an American merchant in Shanghai for over fifty years, and a close friend of Dr. Pott, the president of the university. Although not a Churchman, but a member of the "Society of Friends", he was very much interested in Saint John's. It has not yet been decided how the money is to be used.

❖

THE Reverend Harvey P. Walter, in charge of the parish of Saint John in the city of San Juan, greatly needs a Ford car. Besides having this parish he superintends the Sunday-school work in four other districts. To do this he has to cover a great deal of territory in trolley cars, which means considerable expenditure of time and carfares. He probably spends in carfares what would buy at least a gallon of gasoline a day. Bishop Colmore entirely approves of Mr. Walter's appeal for a Ford, and Dr. Gray, the secretary for Latin America, in seconding this request says: "When we have a worker who does as much as this one we ought to do everything possible to relieve him of the wear and tear incident to getting around a district which covers a great deal of ground, especially a district in the tropics. I sincerely hope that someone may be found to send Mr. Walter a Ford."

News and Notes

THE report of The American Church Building Fund Commission for the year 1918 showed an increase of about 70 per cent. on the business of the preceding year, in spite of adverse conditions produced by the war. Gifts amounting to \$18,943 were made besides grants amounting to \$11,050, and loans totaling \$84,400.



THOSE who think of Alaska as a land of perpetual snow and ice should have been at the "Farmers' Banquet", held in Fairbanks in the early part of January. With the exception of the sugar and coffee used, the materials of the entire menu were products of Alaska. The favors were a sheaf of Fairbanks ripe wheat, and a small loaf of bread made of Fairbanks-grown wheat, ground in Fairbanks. The Reverend H. H. Lumpkin in charge of Saint Matthew's Mission made a "Home Town" address, in which he spoke of the value of the development of the country in the natural way by creating a permanent population



IN the January issue of THE SPIRIT OF MISSIONS we gave an account of the work of the Bishop Payne Divinity School. Those who are interested in this work among Negroes will be glad to hear this story of Chaplain E. M. M. Wright, who has just returned from the front, where he has been in service with the Signal Corps. Most of the men under his charge were picked from the various educational institutions for Negroes all over the country. Chaplain Wright found many Churchmen among them. On giving notice of the Holy Communion on the morning of Whitsunday, forty-five sent in their names as desiring to receive the sacrament. With a portable altar and some hastily improvised altar rails the service was held in the open, early in the morning. On another occasion, when the corps had left the front line trenches in the

Lorraine sector for a short rest, the mayor of a small town gave permission for the use of the Town Hall for a celebration of the Holy Communion. About one hundred and seventy-five men took part.

Six of the enlisted men in this corps rose to be officers and the entire corps made a fine record for efficiency and bravery.



ALARGE number of the alumni of Boone University and their families attended the annual reunion on January first. There was a football game in the morning, Dr. Gilman umpire, in which the Varsity team beat the Alumni 1 to 0. The annual business meeting followed. A special feature of the day was the presentation to Dr. and Mrs. Gilman of a handsome tablet, the gift of twelve former members of the Hankow choir school, all but two of whom had been pupils of Mrs. Gilman. Compelled by bad weather to remain over night, many of the Hankow friends were able next morning to join again in the accustomed services in the chapel, beautifully dressed for Christmas.



THE Chapel of the Merciful Savior at the Church General Hospital, Wuchang, was consecrated on December fourteenth, 1918, in the presence of a large number of clergy and a congregation consisting of Chinese and foreigners, sick and well, of the mission and outside the mission. Following this service the bishop and clergy proceeded to the various wards of the hospital, stopping in each for a brief service of blessing and dedication. The chapel is a memorial to the wife of Bishop W. A. Leonard of Ohio. It was designed by the Reverend C. F. Howe of Wuchang.

The Church General Hospital, Wuchang, was formally opened on the same day. A full account will appear in an early issue of THE SPIRIT OF MISSIONS.

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 H. A. Littell (address direct: St. James' Rectory, West Hartford, Ct.).

Rev. E. L. Souder.

SHANGHAI

Rev. T. M. Tong.

Cuba

Rt. Rev. H. R. Hulse, D.D. (during May).

Japan

TOKYO

Rev. C. F. Sweet.

Liberia

Rev. Dr. N. H. B. Cassell.

Rev. T. A. Schofield (in Sixth Province).

The Philippines

Miss M. P. Waterman.

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

CONCERNING MISSIONARIES

Anking—Mrs. E. J. Lee and her two sons have come to this country to be with Mr. Lee, who was obliged to come home on account of ill health.

Miss K. L. Rigby sailed on February 22 to fill the position of business assistant to Dr. Taylor in St. James' Hospital, Anking.

Cuba—On February 11 the Executive Committee appointed Mr. Harry T. Morrell as missionary worker in Cuba.

Hankow—Rev. E. L. Souder of St. Paul's Cathedral, Hankow, has arrived in this country on furlough.

Miss Ruth Kent, Miss C. A. Couch and Miss A. M. Clark sailed on the S. S. *Nanking*, February 22, to resume their work in Hankow.

Oklahoma—The resignation of Miss S. E. Olden was accepted by the Executive Committee on March 11, with regret and the expression of their appreciation for the service she had rendered.

Philippines—The Executive Committee on February 11 appointed Miss Eliza Russell Davis as missionary in the Philippines.

Porto Rico—On February 11 the Executive Committee appointed Miss Mary W. Parsons as missionary teacher in St. John's School, San Juan.

Mrs. Edith H. Rafter sailed from New York on February 8. She will be stationed at Ponce as parish worker in Holy Trinity parish.

Bishop Colmore arrived in New York on February 10 and left for Haiti on March 16, accompanied by the secretary for Latin-America.

Shanghai—Mr. Stephen W. Green of Mahan School, Yangchow, has arrived in this country on furlough.

Liberia—On February 11 the Executive Committee appointed Miss Agnes O. Willing as missionary worker. Miss Willing sailed for her post on March 19, with Miss Seaman, who was returning after furlough.



The counting-room from the entrance. The three windows face Twenty-second Street, the two to the left face on Fourth Avenue



This picture was taken from the northwest corner of the counting-room looking toward the entrance—the doorway is seen between the two racks of literature

THE COUNTING-ROOM AT THE CHURCH MISSIONS HOUSE



THE TREASURER AND PART OF HIS STAFF

Mr. Tompkins is sitting on Mr. King's right and Mr. Henry on his left. Mr. Lawton (seated at extreme left) and Mr. Zubrod (seated at extreme right) are the only members of the staff of the Church Missions House who moved up to it from the old Bible House twenty-five years ago

The House the Church Built

This paper is one of a series of twelve which takes the reader through the Church Missions House, 281 Fourth Avenue, New York, N. Y., floor by floor and department by department.

IV. THE TREASURER'S DEPARTMENT

HAVING visited the Woman's Auxiliary and the Board Room on the second floor, we go this month to the third floor, where the treasurer, the assistant treasurer, the recording secretary and the corresponding secretary have their offices. Stepping from the elevator the entrance to these offices is immediately before one, and on entering the visitor is at once impressed with the bigness of the treasurer's office. The telephone switchboard immediately to the left, with its busy operator constantly occupied with many calls, is an index to the activities of the third floor. To the right is a counter where many transactions take place each day; behind and beyond which men and women are seen working at twenty-three desks in the large room which extends to the outer wall of the building. This is the largest room in the Church Missions House.

Immediately in front as one enters the doorway is the office of the assistant treasurer, and to the left of his office is that of the treasurer.

The treasurer of the Board of Missions is one of the two officers who are elected by the General Convention—the president is the other officer so elected. Mr. George Gordon King has been treasurer for ten years and he makes a point of being in his office a great deal of the time, where he is only too glad to meet those who come to see him. Mr. Charles A. Tompkins became assistant treasurer on January 1, 1919, taking the place of Mr. E. Walter Roberts, who retired after forty-two years of service with the Board. Much of the detail of the treasurer's office falls to Mr. Tompkins, who is assisted by Mr. J. W. Henry and a corps of twenty-five workers.

Standing in the doorway one takes in all these facts at a glance and the question very naturally comes to mind as to the need for so large a room and for so many busy helpers. This question cannot be answered in detail here, but enough can be given to show something of the scope and varied character of the treasurer's responsibilities. When you come to the Church Missions House drop in for a chat with Mr. Tompkins—he can answer any of your questions and will take pleasure in doing so.

The treasurer is responsible for the receipt and expenditure of the funds of the Board of Missions as directed. This means the handling of a business amounting to about two and a half million dollars a year. Including the missionaries at home and abroad and the secretaries and office staff there are about 3,000 people on the payroll. In round figures about 6,000 parishes are in active communication with the Board. With a rector or priest in charge of each parish and with a parish treasurer, and with the many diocesan and parochial officers of the Woman's Auxiliary and other like organizations, the total number of clients with which the treasurer's department deals intimately approximates 20,000. The mail for the treasurer's department ranges from one hundred to fifteen hundred letters a day.

To do this business requires in a missionary organization, as it would in any business organization, a staff that is adequate in number and competent in training. The Board of Missions has a record of which it may well be proud in the fact that its administrative work costs only something over three *percent*. of its budget.

At a glance, therefore, it is easily seen that the responsibility which the Church has placed upon the treasurer of the Board of Missions is a large one. All of the offerings and gifts from parishes and individuals must be received, entered correctly, acknowledged and disbursed. A statement as to the standing of the individual parish must be sent out to each rector every month; trust funds must be administered; all sorts of special appeals which are authorized by the Board must be handled; accounts payable in many parts of the world must be attended to; the salaries of the missionaries must be sent out regularly or placed in the proper deposits. It is a big business and it is a business well done.

A few interesting facts regarding the money side of the Board's work can be gathered from the following leaflets published by the Board, which will be sent free by the Literature Department, 281 Fourth Avenue, New York, N. Y., upon request: No. 915, *Appropriations*; No. 912, *Four Definitions*; No. 913, *Concerning "Specials"*; No. 914, *The Board of Missions and Special Gifts*; No. 941, *How Can I Give to a Particular Object and Yet Receive Credit on the Apportionment*; No. 956, *The Why and How of the Missionary Budget*.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE OFFICERS' CONFERENCE

THE Officers' Conference was held in the Board Room of the Church Missions House on the morning of February twentieth, delegates from the following dioceses being present: Connecticut, Harrisburg, Long Island, Massachusetts, Michigan, Newark, New Jersey, New York, Pennsylvania, and Southern Ohio.

The report of the committee on the programme for the coming Triennial was presented by the secretary, Miss Eva D. Corey, of the diocese of Massachusetts. The preparation of this report has been a task of great proportions. Hundreds of questionnaires to diocesan and parish officers have been sent out and the replies sifted and tabulated, with the result that the eleven recommendations which make up the body of the report can be truly said to represent the mind of the Auxiliary as to the most profitable method in which the days of the Triennial shall be spent—days which should be made as worthy as possible by our earnest prayers and careful planning for the great hour in which we are living.

The work of the committee and of its secretary in particular is beyond praise—and it surely deserves the intelligent interest, hearty co-operation and grateful thanks of each member of the Auxiliary.

It is impossible to present the report in full but an attempt will be made to quote from it at sufficient length so that the readers of *THE SPIRIT OF MISSIONS* may have a general idea of the eleven recommendations and of some of their details.

Recommendation No. 1. The Programme Committee for the Triennial

of 1919 presents its second report to the Woman's Auxiliary, and in so doing asks due consideration of two facts: First, owing to extraordinary conditions, the committee has not been able to meet as a whole for conference; hence, it has had to depend very largely on correspondence to carry on its work. These recommendations, however, have been carefully considered and passed by each member of the committee, so that in a real sense the report is a representative one.

The second fact for which your consideration is asked is that the amount of material secured through two sets of questionnaires, involving 610 groups of answers, is so large that an adequate presentation of the subjects involved would hardly be possible or to the point at the present moment. The committee feels that its task now is to outline and present definite recommendations for the general programme of the Triennial, and in so doing it will cover the most vital points made in the hundreds of answers to questions sent out, every recommendation being based on needs and desires expressed by officers and delegates of the Auxiliary.

As this report must include the work done by the committee since its report of October eighteenth, 1917, mention should be made that in February, 1918, 740 questionnaires were sent out to the diocesan presidents, secretaries, educational secretaries, treasurers, United Offering treasurers, and parish presidents, secretaries, educational secretaries, and treasurers. 465 replies were received, or three-fifths of the whole number distributed.

The Woman's Auxiliary

Owing to the fact that so many came back unsigned, it is impossible to give accurate figures as to definite provincial or diocesan returns, but generally speaking the result was remarkably encouraging, over four-fifths of all the diocesan officers sending in replies. The weak spot lay in the parishes.

Many thanks are due to women all over the country for the splendid spirit which was expressed time and again, the interest and the desire to help and, the painstaking work which was evident in many replies. For all this, the committee desires to express its appreciation. It also wishes to allay the fear, which has been expressed, that the object of its work was to make one auxiliary pattern for all and, in so doing, reduce the Auxiliary to "a deadly dullness". The purpose of the committee was to bring out the strong and weak points of the Auxiliary in order that, through its findings, all branches might be profitably helped along constructive and progressive lines.

And now for the Triennial of 1919: First of all, the committee suggests that "the Spirit of Service for Christ's Sake" shall be the dominating thought of the coming Triennial, and as a natural corollary, it further suggests that the spirit of co-operation with all the workers of the Church be expressed as concretely as possible in all the plans and arrangements.

The recommendations following group themselves under several headings, which in a measure are placed in the order of importance that the replies from the Auxiliary in the questionnaires have seemed to indicate. From all sides, evidence has come in to indicate the supreme value of the definitely spiritual side of the Triennial and the desire for the deepening and widening of what may be called spiritual activities, therefore;

Recommendation No. 2 is concerning the spiritual side of the Tri-

ennial. Two of the most striking articles under this recommendation are as follows:

That special intercession and prayers for the plans and all the meetings and work of the Triennial be arranged and used by the members of the Auxiliary from this spring until the close of the sessions in October.

Special emphasis on the Early Communion on the days of business meetings. (These services to be included as part of the day's programme and intercession for guidance used in reference to matters to be decided upon.)

Recommendation No. 3 looks toward the realization of a greater efficiency in the business meetings of the Triennial, some of the suggestions being that business meetings shall, as far as possible, be held near the beginning of the Triennial, in order to give delegates who cannot stay to the end a chance to take part in them; that informal conferences for information and discussion on important matters to be voted upon be held before the business meetings. Also that all items of business to be voted upon, which are known this spring, should be scheduled and sent to every diocesan president by May first to be discussed and put in the hands of delegates.

Recommendation No. 4 concerns conferences.

A. There shall be a series of *Officers' Conferences*, for presidents, secretaries, educational secretaries, treasurers, and United Offering treasurers.

B. A special conference should be held on *Cooperation* (details based on the report of the Committee on Cooperation).

C. Two informal conferences on the *Problems of the Auxiliary*.

1. The Auxiliary of the future—*Its present difficulties*:

"How to overcome prejudice against the Woman's Auxiliary."

The Woman's Auxiliary

"Failure to reach younger women."

"Lack of good leaders ready to accept responsibility."

"Live meetings."

"Difficulty of gaining cooperation of rectors."

Its present opportunities:

As a spiritual force.

As an educational force.

For service.

2. The Auxiliary in the districts of scattered population and "magnificent distances".

Problems:

"How to reach women in small missions in districts where the Church is weak and interest in missions nil."

"How to help the women in rural districts to work and pray for missions."

"What to put in programmes for meetings and plans for work, to be used in correspondence with women who never get to large general meetings."

"How to develop a sense of corporate unity with all the women of the Auxiliary."

Recommendation No. 5. The presentation of our missionary work.

- A. The missionary work shall be presented systematically by selected speakers, representing first one part of the mission field and then another until the work of the whole field has been brought out.
- B. It is recommended that opportunities be planned for informal groups to meet missionaries at luncheon or in other ways, so that delegates may get in personal touch with their work.

Recommendation No. 6 concerns education.

The place of education in this list does not indicate its importance in the opinion of the Auxiliary; from all sides the emphasis on the value of

education in reference to every phase of work makes it one of the underlying forces to be seriously considered. Ever since the Triennial in St. Louis, this committee has heard repeatedly the suggestion that the classes should not conflict with the classes of the G. B. R. E. Realizing that education is one of the fundamentals of a missionary Church, this committee feels that in the interests of Service, Cooperation, Missions, and above all, the children of the Church, everything possible should be done to meet the desires of the delegates.

The committee submits a list of classes based on its findings, also upon the experience of the Educational Department of the Woman's Auxiliary. The list is as follows:

- A. Inspirational.
Subjects:
The Bible
Prayer
Personal Religion
(in all probability such classes will be held in connection with the Convention).
- B. Vocational.
Subject: Duties and methods of parish officers (training class of three meetings).
- C. Mission Study.
 1. Class on the organization and methods of educational work. Selection, preparation, and application of educational material. Elementary teacher training on new text-book. (For inexperienced educational secretaries, diocesan and parish.)
 2. Class on simple educational work, such as Programme Meetings, Missionary Current Events, Reading Circles, etc. (For leaders desiring help in educational work other than study classes.)
 3. Parish study classes (regular) on text book for next year. (For those who want to know what a study class is.)

The Woman's Auxiliary

4. Normal training classes on textbook for next year. (For leaders desiring teacher training).
5. Conferences for educational secretaries.
- c. For leaders of boys and girls of senior age (14-17).
- d. For leaders of young men and women, graduate age (18-24).

Recommendation No. 7. The committee submits the following programme for the Junior Auxiliary:

A. Services.

1. Corporate Communion with Woman's Auxiliary (United Offering).
2. Corporate Communion of Junior Leaders and those engaged in the religious education of children.
3. Corporate Communion of classes.
4. Quiet Hour at the close of the Triennial, but not conflicting with the Quiet Hour of the Woman's Auxiliary.

B. Business meetings.

1. Joint meeting with the Woman's Auxiliary for its first session.
2. After the subject of the reorganization of the Junior Auxiliary has been decided, two meetings may be provided for.

C. Conferences.

1. Box work from its educational side.
2. The value of week-day mission study in addition to that given on Sunday.
3. The training of children to become leaders.
4. The devotional life of children.

D. Classes. The young life of the parish.

1. Parochial organization.
2. The home—Little Helpers and Font Roll.
3. Week-day meetings for study and activities.
 - a. For leaders of children of primary age (4-8).
 - b. For leaders of boys and girls of junior age (9-13).

Recommendation No. 8. Arrangement of meetings, conferences, etc.

In line with numerous replies received, it is recommended that certain afternoons should be used for conferences; that morning sessions should not be too long.

Recommendation No. 9. It is recommended that the general secretary should have regular office hours, the time and place to be printed in the programme.

Recommendation No. 10. In accordance with a very widespread feeling it is recommended that large social affairs should be limited in number and that regular afternoon teas for the personal intercourses of the delegates and missionaries should be the order of the day.

Recommendation No. 11. The final word is a reminder that many important matters are to be discussed at Detroit. The Auxiliary is going through a period of readjustment; a national constitution is to be presented which involves the election of a national executive committee; the opinion of the Auxiliary as to the place of women, and what women shall be on the Board of Missions, is to be decided; matters concerning the United Offering and its workers will be discussed; what the reorganization of the Junior Auxiliary shall be is a question for decision; an election of a general secretary is to take place and other important issues will come before this Triennial.

Obviously it is time for intelligent preparation and prayerful consideration of many things connected with the Woman's Auxiliary. No one is

The Woman's Auxiliary

ready to venture an opinion as to the outcome but one and all will agree that the Auxiliary must enter the new era equipped to take a worthy part in the Master's Call to the World Task waiting before us. We want the results of the Triennial of 1919 to be acceptable to the Prince of Peace and with grateful appreciation of our inheritance from the splendid women of the past whose spirit and devotion have made the Auxiliary, and realizing that new and great responsibilities lie before us we ask your prayers that the delegates to the Triennial in Detroit "may both perceive and know what things they ought to do and also may

have grace and power faithfully to fulfil the same through Jesus Christ."

The report was signed by Jessie Peabody Butler, Chairman (Province V), Eva Downing Corey, Secretary (Province I), and the following members of the committee: Gertrude L. Phelps (Province II), Ida Bright Adams, *vice* Gertrude Ely (Province III), Claudia Hunter (Province IV), Anne E. Shipman Stevens (Province V), Edith H. Maurice (Province VI), Anna L. Theopold (Province VI), Ada Davis Burkham (Province VII), Lydia Paige Monteagle (Province VIII).

CHINA NEW YEAR'S IN THE CHURCH GENERAL HOSPITAL, WUCHANG

By Elise G. Dexter

ON China New Year's Day will you not take a peep into the wards with me? "The night before" was noisy indeed, strings of fire-crackers and larger bombs going off at intervals, and between times the beating of drums in a Buddhist temple next door to us, kept us from sleeping too heavily! However, at six o'clock the night nurse knocked at my door with a very gentle sound and then almost whispered through the crack, "*King Hsi*"—"Congratulations". Of course I replied, although rather sleepily. As I came down from the third story of the hospital where I am sleeping now I saw lights in the nurses' dormitories and knew they also were up. The kitchen looked fairly dark, but the wind was blowing too hard for my curiosity to take me in there at that time.

After breakfasting with Dr. James we both started back to the hospital again—she to take the upper division

of the nurses into the chapel for their meditation and I to write out the "off duty" time slips, give out linen, see that fires were being made in the bath-rooms, and the numberless little details which eat up the quarter of an hour before eight.

As the clock on the stairway wall strikes eight we all gather for morning prayers and Bible reading in the surgical ward on the second floor. Looking around we notice different types of faces among the nurses. There are four girls with high color, all from Peking, former students in the Anglican Mission whom I met last year. They are splendid children and a credit to Miss Phillimore and her staff. In all there are twenty nurses here this winter, so you can see how Dr. James and I are kept quite busy, as Miss Johnson has been transferred, temporarily at least, to the men's hospital, so we are indeed waiting anxiously for reinforcements.

The Woman's Auxiliary

To resume our inspection of the hospital, we pass the nurses' dining room and there we see chopsticks (a pair for each nurse) laid beside empty bowls. All looks immaculate, and no wonder! The cook is only then getting rice! To my scoldings he smilingly replies, "To-day is New Year's." No floors swept, no hot water as yet carried! I am in despair. Dr. James meets me with a cheerful smile: "Never mind. It can't be helped. All seem willing to wait breakfast until after rounds." What can I do when she takes the matter so philosophicaly? So after the second period of mediation with the younger nurses, she meanwhile taking accounts with the housekeeper, we begin rounds.

Beds are being aired, dressings are in progress, baths are imminent, as I can tell by the snapping crackle of the kindling. All the orders are written on the charts and again repeated to the head nurse in each ward. Medicines are put up by the two pharmacy students, who are both graduates from St. Hilda's. They are going to be a tremendous help to us in a short time, and will well repay all the time Dr. James has spent in teaching them to make laboratory tests, etc., this year. As I hope to be home on furlough next winter, we are also giving them instruction in anaesthetics. At every operation I have one of them now to watch me and in some of the simple cases they give the ether, while I stand beside them to watch the patient and see that all goes well.

China New Year is a time of family gatherings and merry makings; schools close for a month, and it seems very hard to the nurses that people should be ill at this happy time. So we are arranging for every nurse to have one night at home. Three have just come in now to bow and say they are ready to go for their brief holiday, and an hour ago those who went yesterday returned. I know what even a few hours away from work can do to help peo-

ple see things in their right prospective. I always laugh when Dr. James kindly suggests that I go to St. Hilda's to pass the night and see Miss Crosby, for then I am sure that my disposition has been very bad and that Dr. James thinks that is the medicine I most need. However, she seldom has any difficulty in persuading me to follow her instructions when they are as agreeable as that.

The afternoon will pass all too fast. There are many duties ahead of me. To-morrow being the Feast of the Purification our chapel colors are changed. The lovely white frontal made at Deaconess Hart's school in Hankow looks beautiful on our new altar. I wish I had a snapshot of the chapel of our Merciful Saviour, so that you could see why we rejoice so over its beauty. The Ohio Woman's Auxiliary would be delighted if they knew how much it means already in the lives of the nurses and patients alike. While Father Wood is away we have as chaplain the Rev. Mr. T'sen. His daughter, a pupil at St. Hilda's, plays the organ for us on Sundays during the vacation period, after which we hope to find a regular organist.

We are all looking forward to the month when Mr. Wood will be here and I do hope the visit will mean much to us all, the fresh inspiration which a visitor who is deeply interested in the work brings.

OFFICERS' CONFERENCE

THE April conference will be held on the second Thursday in the month, April 10th, and not on the third Thursday, which will be in Holy Week. The subject for the conference is the report of the Committee on Cooperation, of which committee Miss Sturgis of Massachusetts is chairman. As this is the final conference for the year it is especially desirable that there shall be a large attendance.

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