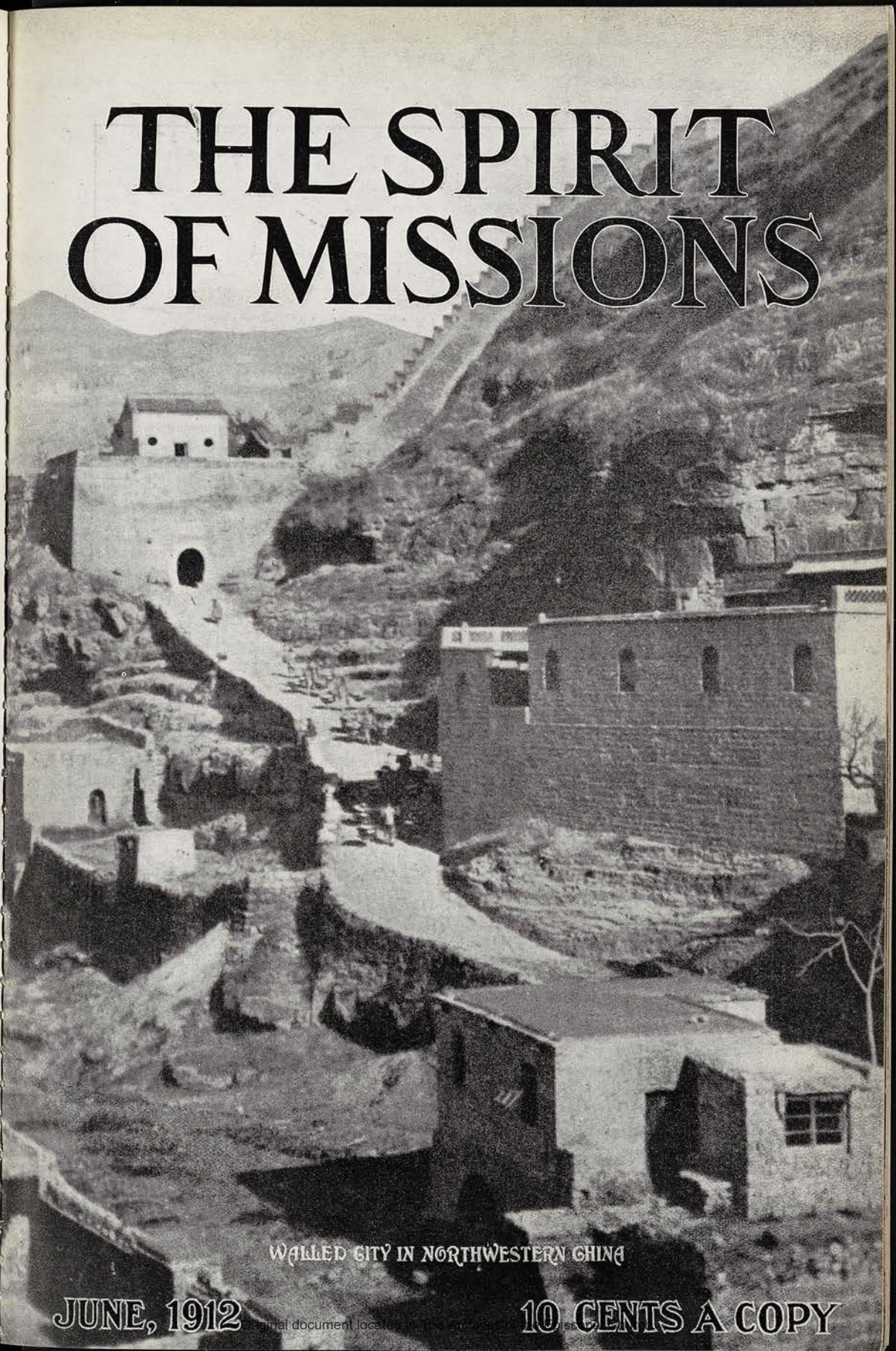
THE SPIRIT OF MISSIONS



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THE

Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

June, 1912

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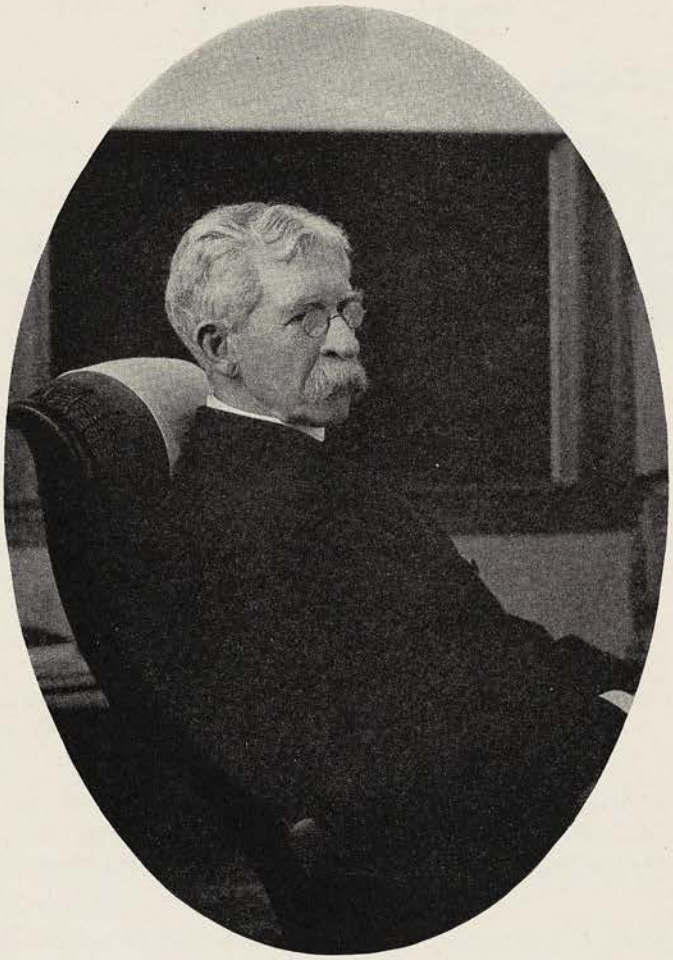
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JOSHUA KIMBER

ASSOCIATE SECRETARY OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, WHO ON MAY 27TH, 1912, COMPLETED FORTY-FIVE YEARS OF SERVICE IN BEHALF OF THE CHURCH'S MISSION WORK

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THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

VOL. LXXVIII. June, 1912 No. 6

THE PROGRESS OF THE KINGDOM

The Rev. Joshua Kimber Completes Forty-five Years of Service

ON May 27th, 1867, Mr. Joshua Kimber, a young man of thirty-one, joined the executive staff of the Church's missionary Board. On May 27th, 1912, the Rev. Joshua Kimber, "doctor of missions," as some of his friends like to think of him, was retired, at his request, from active service. During these forty-five years, Mr. Kimber has held one post of responsibility after another. In each he has displayed unswerving devotion to duty as he saw it, ability to master the many details which work at the Church Missions House involves, and a remarkable capacity for mentally cataloguing and remembering a great variety of facts connected with the Church's work and the action of the Board.

Mr. Kimber has seen an entire generation of missionaries go to the field. With many of them he has grown to honorable age in the Church's service. To all of them he is known as a devoted fellow-servant, who, in his place, has worked with them for the upbuilding of the Kingdom.

For the last twenty-five years Mr. Kimber has been known as the Associate Secretary of the Board, an office created when the domestic and foreign committees were united in one general board. With Mr. Kimber's retirement the office and the title pass away.

How a Soldier Became a Secretary

Mr. Kimber's parents belonged to the Society of Friends, in one of whose institutions, noted for its high standards and thorough work, he was educated. In spite of his family heritage and his training the young man found his way into the Church. Soon afterward the Civil War broke out, and young Kimber, like many another young man of the time, volunteered. He served in the Union army for three years. When the war closed he entered the office of a New York business man, an ardent Churchman and a member of the committee on foreign missions. Through the insistence of Mr. James S. Aspinwall, Mr. Kimber, who in the meantime had become a candidate for Orders, reluctantly gave up his plans for a seminary course and consented to serve the Church in her missionary organization. He continued his theological studies privately and was later ordained to the diaconate and the priesthood by Bishop Littlejohn, of Long Island. Mr. Kimber has been for several years the senior clergyman of the diocese, in point of ordination.

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The Church's Work Forty-five Years After

Mr. Kimber could recall many interesting contrasts between conditions in 1867 and 1912. It was just four days before he entered upon his duties for the foreign committee that Bishop Tuttle started for the immense missionary district in Utah, Montana and Idaho, for which he had been consecrated chief missionary. There were then only three other domestic missionary bishops. Now there are twenty-two. In 1867 there were but two bishops in the foreign field. Now there are nine.

Then the home end of the Church's mission work was quartered in two small hired rooms in the old Bible House. Now it occupies three floors of the Church Missions House, erected and owned by the Church for this special purpose. For the fiscal year, 1867, the total income of the Board of Missions was $190,634. Last year it was more than ten times as great—$1,945,886.36. In all these developments Mr. Kimber has borne his share. The best wishes of hosts of friends throughout the world will follow him in his well-earned leisure.

THE emphasis of this number is placed largely upon the missionary work in China. Just now the eyes of the world are fixed upon the Far East, where the impossible has happened. China, the ancient changeless nation—China, that has marched down the centuries facing backward—China, whose citizens dressed in silks, read books and used gunpowder when our ancestors were clothed in skins and were eating raw meat in the forests of Germany—China, which has seen the great empires of the world rise and fall during the last 3,000 years and has gone on undisturbed—has with seeming suddenness faced about and taken her place in the march of human progress.

Changing China

No one could have foretold it; even though he were more or less familiar with the unrest and with the preparations for revolt, he would have hesitated to prophesy such an issue, and to the average foreign spectator it was unthinkable. Not two years have passed since Lord William Cecil published his book on "Changing China." Its very title recognized the new currents which were setting in, but the statements which it contained concerning China's loyalty to the throne and allegiance to tradition have been astoundingly confuted by the issue of events. Changing China seems now a transformed China; it should be the ambition of the Church of Christ to make her a transfigured China.

The Open Door

These conditions mean that Christianity is facing a marvellous opportunity. Indeed it is as though God were saying again to His Church: "Behold I have set before you an open door, and no man can shut it." All things are possible which we have faith to undertake, and it is with gratitude and cheer that we hear the messages of our leaders with their confident call for reinforcements to push on the campaign.

It is significant that just at this crisis we are launching a new missionary district and sending a tried and faithful man to prosecute the work in a large area among millions of people. The Church when she established the missionary district of Wuhu could not have dreamed that it would begin its separate career at such a time of crisis. We were surely led to act more wisely than we knew in taking this forward step, and the Church will watch with keen sympathy and earnest intercession the work of Bishop Huntington, an account of whose elevation to the episcopate appears in this issue.

The district of Hankow also, that battle-ground of the revolution, scarred and seamed with the wounds of the conflict, sends back a word of confident hope.

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Our workers there have a vision of possibilities hitherto undreamed of. Shanghai, too, smitten with famine and situated on the far circumference of the movement, feels a like thrill of expectation. All along the line the word of cheer is given and the forward movement is already under way.

The Open Heart

The most critical point in the progress of China is not in China, but in the heart of the Church at home. Will she be warmed and inspired by this opportunity to set forward the Kingdom of her Master? Will her heart beat in sympathy and aspiration? Will the gifts of life and wealth, which are the only adequate answer to such a call, be forthcoming from the Church in response to the challenge God is making to her?

These are questions which greatly concern the missionary authorities, for not only does the possibility of seizing the situation in China depend upon the action of the Church at home, but, more serious still, the presence or absence of such action vindicates or condemns the Church. God has called her by every loudest summons, and she has—or has not—answered. Which record will stand upon the pages of her history in the years to come? The means which was devised to give the Church an opportunity for response is known as the "New China Fund." It asks a very modest sum to equip a great undertaking. Two hundred thousand dollars is a mere bagatelle when weighed against the opportunity in China and the resources of the American Church. That this sum could with perfect ease be given in addition to all apportionments, is beyond question; whether it *will* be given is a serious question. Thus far about $40,000 has been given or pledged. A failure here would not only mean that the work in China must go haltingly on for lack of resources, but that the Church may miss her chance for helpful partnership with God in the winning of the Chinese nation.

The Church in West Africa

FROM the vantage ground of twenty years of service, Archdeacon Melville Jones, of Yoruba, writes in *The International Review of Missions* for April about the growth of the Church in West Africa. The first effort of the Church of England to send the Gospel to the African continent was made just over a century ago. Sierra Leone was selected as the field. England had a special relation to that region because after the prohibition of the slave trade it was used by the British government as a settlement for slaves rescued by British cruisers from slave ships. These liberated Negroes represented over one hundred different West African tribes, speaking a variety of languages. They had practically nothing in common but their misery and their sin. Many of them, however, became Christian, and in time some of them returned to their old homes carrying their new faith with them. Through them, and the teachers for whom they sent to come to them, the Church was carried to other parts of West Africa. After eighty years there were forty Church of England stations with about twenty thousand adherents. The last twenty years have seen a great advance, due in part to the greater security resulting from the opening of the hinterland under British influence and the establishment of the *Pax Britannica*. Archdeacon Jones thus graphically describes the new conditions:

"Telegraph wires were speedily stretched across the newly occupied territory; railway construction was begun; roads and motor vans followed; and as the electric messages flashed through the land and the thunder of the advancing locomotive was heard, the country awaked from its long sleep. Nor was the Church behind-hand in taking advantage of the new opportunities. The forty stations have become three hundred; the twenty thousand adherents which took eighty years to gather have grown to over fifty thousand in the last twenty years. The peaceful state of the

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country allowed the natives, who had settled on the coast or congregated in the large towns for protection during the civil wars, to return to their native towns and to scatter for purposes of trade. Many of these had become Christians, and they carried with them their Yoruba Bibles and their new religion; churches sprang up and are springing up on every side; the people by hundreds have lost faith in the old idol worship; in a large proportion of the villages throughout wide districts simple places of worship have been built, and Christians and inquirers meet together for regular worship. In many cases there is no appointed native teacher, but the best instructed of the number is chosen as leader. The work has grown apace; a very general movement toward Christianity has begun."

Henry Venn's Policy for West Africa

The wide extension and rapid growth of the last twenty years have compelled consideration of the fundamental question of Church organization. Reviewing the history of the past for the light it may throw upon the present situation, Archdeacon Jones reminds us that Africa was the first mission field to give a native clergyman to the episcopate. This was due largely to the fact that the first half century of missionary effort had shown that the West African climate worked havoc with white men. When the establishment of the Niger mission was under consideration, fifty years ago, Henry Venn, one of the greatest secretaries the Church Missionary Society has had, suggested the selection of an African as bishop with an exclusively African staff. The proposal was hailed as statesmanlike. The Rev. Samuel Crowther, the first native clergyman ordained in the C. M. S. missions in West Africa, who had already borne an important part in pioneering expeditions into the Niger country, was selected by the Archbishop of Canterbury and consecrated in 1864.

Under exceptionally difficult circumstances the new bishop did much good work. But serious weaknesses developed in the mission and its administration. After many years of delay radical reorganization was decided upon. Three European clergy were sent to act as "leaders," while Bishop Crowther was still to exercise episcopal care. This step naturally aroused great opposition in the field, and some of the native congregations severed their connection with the C. M. S. for a time. Whatever mistakes may have been made on either side, Archdeacon Jones is convinced that "the present flourishing state of the mission, as compared with its former condition, goes to show that the introduction of a European element into the mission staff was essential."

The Present Policy

When Bishop Crowther died, in 1891, it was felt in many quarters that the experiment of placing an African bishop in charge of a diocese had not justified itself. Instead, therefore, of consecrating another African as diocesan bishop, it was decided to send to Nigeria an English bishop, who might have African assistant bishops. Many people undoubtedly felt that this was a retrograde step. Archdeacon Jones thinks not. The Niger mission under Bishop Crowther, he claims, was not a truly African Church. While it was staffed by Negroes, it had been supported almost entirely by English contributions, and its bishop had been chosen and consecrated by the Archbishop of Canterbury. The three cardinal principles of a truly national Church—self-support, self-government and self-extension—were very imperfectly developed.

The Experience of Sierra Leone

On the other hand, the Church in Sierra Leone, though under the leadership of an English bishop, had approached more nearly to the standard of a truly native Church than the Church in Nigeria had attained under Bishop Crowther. For

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in 1853, some years before the founding of the Niger mission, it had been agreed that the Bishop of Sierra Leone, in his superintendence of the native pastors and congregations, should be assisted by a "Council and Church Committee," and that effort should be made to provide for the support of the native clergy by local contributions. By the year 1877 the whole Sierra Leone Church became financially independent of the mother Church, and to a large extent self-governing. Up to the time when the council system was adopted in Sierra Leone the Church at home had found all the money for the up-keep of the mission, thus giving the impression that the work in the field was the work of the parent Church, in which the infant Church was to help. This, Archdeacon Jones maintains, "was the wrong way round." "From the very first the principle needs to be enforced that the work of a new mission is the work of the infant Church, which the parent Church helps it to perform."

While the Sierra Leone system of Church councils was extended to other parts of Africa, the plan has an inherent weakness in that the organization is not of a diocesan character. Groups of churches in a given area are simply linked together into self-supporting organized pastorates, but bear no true relation to each other. In other words, they do not constitute a definitely organized diocese. Further progress toward diocesan organization was made in 1906 through the formation of the diocese of Western Equatorial Africa, which does not include Sierra Leone. This diocesan organization, in adopting a constitution and other regulations, provided in due time for the election of its own bishop.

The Next Step, a Provincial System

So much for the experience of the past. What should be the next step? Archdeacon Jones believes that the next thing to be attempted is the formation of a province. This is the recognized aim of the West African leaders. A conference of bishops was held in Lagos in 1906, attended by Bishop Elwin, of Sierra Leone; Bishop Tugwell, of Western Equatorial Africa, and his assistants, Bishop Hamlyn, Bishop Oluwole and Bishop Johnson, the last two being Africans. Bishop Ferguson, of Cape Palmas, "though invited, was unfortunately unable to be present." This conference adopted a resolution expressing the opinion:

"That the time has come for the formation of a Province of West Africa, and with a view of such formation this conference urges the necessity of the completion of diocesan organization in each diocese. The conference is also of opinion that each diocesan bishop should in the meantime consider his diocese as an organic part of a province of West Africa, and henceforth bind himself to act in concert with the others."

Should Liberia be Included in a West African Province?

This proposal will impress students of missionary organization as wise and statesmanlike. It raises at once the question: What is to be the relation of the American mission in West Africa to the new province when formed? To some it may seem that, since all other West African dioceses have been established by the Church of England the realization of this plan might be more speedily accomplished if the American Church were to transfer its ecclesiastical jurisdiction in Liberia to the Church of England. Of course such an arrangement should only be made, if at all, after careful consideration. The Liberian mission is the oldest foreign district of the American Church, though not the first to have a bishop. To it the Church has given some of its bravest and its best men and women, many of whom have heroically laid down their lives for the cause. Bonds forged by such lives and deaths cannot easily be broken. If, however, such a cession of jurisdiction would further the development of the Church in West Africa, even the closest

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of ties should be severed. Liberia, it will be remembered, although an independent state, immediately adjoins the British possessions in West Africa. The transfer of ecclesiastical jurisdiction to the Church of England need no more imperil Liberian independence than the independence of the Republic of Panama has been impaired because the Church of England has transferred to the American Church jurisdiction over that part of the republic south of the Canal Zone, or than the independence of other Central American republics would be impaired should the next General Convention decide to accede to the request of the Church of England and accept ecclesiastical jurisdiction over all of Central America.

The Holy Catholic Church of China

A GATHERING large with possibilities for the future assembled on April 18th in the city of Shanghai. It represented all the missionary districts of the Church in England, in Canada and in the United States—eleven in number; and inasmuch as these are co-extensive with the nation, the Church of all China was literally present. The purpose of the gathering was the creation of a Chinese national Church, self-governing and self-perpetuating. That which was done some years ago in Japan was reproduced in China and the first synod of the Holy Catholic Church in China was solemnly convened.

This means far more than the mere amalgamation of certain missions. That in itself would be encouraging in these days when consolidation and Church unity are so much in the air. Naturally, the first step toward any larger union would be made by the coming together of religious elements which are of like character in themselves. Therefore it would be cause for congratulation that religious enterprises heretofore separate had been combined. But the thing which took place was far deeper. There ceased to exist in China a certain number of foreign missions, controlled from without and winning converts to themselves; there came into being a national Episcopal Church, endowed with a representative and self-governing character, to become the instrument of Chinese evangelization, with the aid of certain foreigners, so long as their presence might be needed. It was significant of this change that Bishop Huntington, the first bishop consecrated for the new Church of China, should have promised conformity both to the Church in the United States and the Holy Catholic Church in China.

Of course this change does not mean that there will be an immediate transformation in missionary methods or personnel. The Churches of England, Canada and America will still send their missionaries and their offerings—we hope to a larger degree than ever before, for the infant Church of China will need much nourishment and guidance. But a beginning has been made, and as the years go on it may be hoped that there will grow up in China a national Church more and more adequate to the needs of the nation; better able each year to win men to the allegiance of Christ.

And the day will surely come—though it may not be *our* day—when China will no longer need the guidance of a foreign hand or the help of a foreign purse in her Christian work. And in that day the Church of the future will know, by the returning tide of Christian enthusiasm and service, how largely she blessed herself in bringing the blessing of the Gospel to China.

Dr. Page Declines

JUST after our last issue had gone to press, the news came from Chicago that the Rev. Dr. Herman Page, who had been elected as Missionary Bishop of New Mexico, had felt constrained to decline the honor. Dr. Page is filling a very large place in the civic and religious life of Chicago. He not only has an influential parish but he has shown himself a conspicuous

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leader of men. Not therefore from any lack of missionary vision did he take this step, but because of the conviction, arrived at after earnest and prayerful consideration, that the duty to which he is at present most clearly called lies in the work of his own parish. While no one will question the wisdom and justice of this decision, the Church folk of New Mexico and of the country at large will regret that Dr. Page did not feel that he could accept the post. Until the next General Convention New Mexico will remain under the care of the Presiding Bishop, who has requested the Bishop of North Dakota to act for him.

Kindergartens

ONE who is possessed by the antiquated idea that mission work consists solely in "evangelism," might wonder what kindergartens have to do with the subject. Even those better informed do not always realize how manifold are the agencies with which the Church tries to meet the temporal needs of the world, in order that the world may more fully realize its eternal needs.

The Board of Missions has recently been considering the plans of the missionary bishops in the foreign fields for the carrying on of their work in the next fiscal year. Careful estimates are submitted for the entire work, a glance at which would be a revelation to some doubting minds as to the efficiency and practical nature of the missionary enterprise. In the estimates for Japan we find requests for a large increase in the number of kindergartens maintained by the Church. In the District of Tokyo nine are in operation this year, at a total expense of $1,200. The bishop desires to increase this number to thirteen. In the Kyoto district three kindergartens are now maintained; it is desired to increase the number to six. The following comments accompany these requests: "The value of kindergartens as evangelistic agencies cannot be overestimated. All of our present kindergartens are eminently successful and we ought to have one at every station. . . . Kindergartens are the most valuable agents in evangelistic work of all our educational institutions."

Bishop Lloyd, the president of the Board, when he made his tour of the world, saw in Japan a Bible-class of 100 women of all ages which had been gathered as the result of the establishment of a kindergarten, whereby the parents were reached through their children. Herein is a practical and very human illustration of the words of the Old Book: "A little child shall lead them."

Bishop Rowe Elected in Ohio

THE diocesan convention of Southern Ohio, on May 23d, elected Bishop Rowe, of Alaska, as coadjutor to Bishop Vincent. The habit of electing Bishop Rowe to something seems to be growing in the Church. Even the House of Bishops has indulged in it at times. To be so generally desired must gratify the Bishop of Alaska; and certainly any diocese honors itself in calling him. We can think of no reason why diocesan conventions should not engage in this harmless pastime—unless they are really in haste to have the office filled.

Bishop Rowe is in the far North, out of touch with the world. We have no commission to speak for him or to forecast his decision—but were we given to prophesying this is one of the instances where we should be tempted to make a prediction.

A Remarkable Record

ON the first day of January, 1883, a young Negro clergyman of Virginia, a year in Orders, with his devoted wife as his only helper, opened a parish school in the vestry room of his chapel. To-day, as the result of nearly thirty years of undaunted and self-sacrificing service, this man of vision is at the head of the largest missionary and educational work under the auspices of the Church—and the third largest in the country—for the normal

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and industrial education of Negro youth of both sexes.

St. Paul's Normal and Industrial School at Lawrenceville, Va., has over twenty-five large and small buildings, all electric-lighted from the school's own plant, which also supplies the town. During the past academic year it enrolled 529 students. It has 55 officers and teachers, conducting 23 trade and literary departments. The school farm covers 1,600 acres, and the total plant and equipment is worth over $200,000.

Nor is this all. The presence of St. Paul's School has, to quote the words of Dr. Frissell, Principal of Hampton Institute, "well-nigh reconstructed the agricultural, industrial, social, religious and moral condition of the Negroes of Brunswick County. . . . The school farm has revolutionized the methods of the Negro farmers in the community. Farmers' institutes have encouraged them to buy land and cultivate it properly. Kindly relations between the races, an improved standard of morals, disappearance of crime, a more rational religion, better homes—these are the witnesses to the value of the work of this Hampton student."

An Urgent Need

What does the Church owe to the man who has done this in her name? At least, surely, such support as will enable this needed work to be continued. Yet this support has not been adequately given. The problems of the school are enormous; the majority of the students are practically penniless, and are promised work which will enable them to pay their way. These students earned toward their expenses last year $21,000. This, of course, must be greatly supplemented. For years the response of the Church has been insufficient. A recurring and increasing deficit has been the result of this struggle for existence, until during the past year it frequently appeared that the school would be forced to close its doors. Archdeacon Russell writes: "We should have $60,000 to close the fiscal year free of debt. This indebtedness has arisen because we are an industrial school and as such must provide productive work for our students. This involves the carrying of a large stock-in-trade, and the erection of plants for various industries. We have never had the capital to meet these needs and therefore we are compelled to supply them from funds which normally would have taken care of current expenses."

It is only right that the Church should be told of the needs and struggles of such a man, engaged in a work so vital not only for the Church but for the nation.

IT became necessary last fall to suspend the publication of the YOUNG CHRISTIAN SOLDIER. Much to the regret of the Board of Missions, this left the Church without a general missionary periodical for young people, and it was felt that this lack must be supplied as soon as possible. Almost immediately the Young Churchman Company, of Milwaukee, made to the Board a generous suggestion. They offered to provide, as one of their regular weekly numbers, a monthly missionary magazine, the entire editorial work on which should be under the direction of the editors of THE SPIRIT OF MISSIONS. This missionary magazine will take the place of a regular weekly issue of the *Young Churchman* and be sent as such to all its subscribers, numbering some 50,000. It will also constitute a separate and complete monthly magazine, which can be taken, if desired, under a subscription separate and apart from the weekly *Young Churchman*.

By consent of the Board this arrangement has been agreed upon and the first issue of the magazine will appear in October. The subscription for the magazine alone will be 25 cents per year for a single copy; 15 cents in quantities. It will be about the size and general style of THE SPIRIT OF MISSIONS, sixteen pages with cover, illustrated.

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THE SANCTUARY OF MISSIONS

GIVING AND WITHHOLDING

The Sea of Galilee and the Dead Sea

THERE is a sea which day by day
Receives the rippling rills
And streams which flow from the wells of God
Or spring from cedared hills.
But what it thus receives it gives
With glad, unsparing hand;
And a stream more wide, with a deeper tide,
Pours out to a lower land.
But does it lose by giving? Nay;
Its shores and beauty see—
The life and health and bounteous wealth
Of Galilee.

There is a sea which day by day
Receives a fuller tide,
But all its store it keeps, nor gives
To shore nor sea beside.
What gains its grasping greed! Behold
Barrenness round its shore!
Its fruits of lust but apples of dust,
Rotten from rind to core.
Its Jordan waters, turned to brine,
Lie heavy as molten lead,
And its awful name doth ever proclaim
That sea is Dead!—*Selected.*

"ALL things come of thee, O Lord, and of thine own have we given thee."

THANKSGIVINGS

"We thank thee"—

For the gift of the Holy Ghost, who is to guide thy Church into all truth.

For the organization of the new national branch of the Church, known as the Holy Catholic Church in China. (Page 426.)

For the long and faithful service of the retiring Associate Secretary of the Board of Missions. (Page 421.)

For the spread of thy Church among the nations, as witnessed by the recent consecrations in Oriental lands. (Page 438.)

For the striking preservation of our churches in the burned city of Hankow. (Page 433.)

INTERCESSIONS

"We pray thee"—

That the heart of thy Church may be stirred to answer China's call for the Christian revelation. (Page 430.)

To guide with thy Spirit the new Bishops of Kyoto and Wuhu, and bless abundantly the churches over which they are placed. (Page 438.)

To direct and prosper the work of thy Church in West Africa that it may be strongly planted and wisely carried on. (Page 423.)

To bless those who gather in summer schools, and grant that they may both perceive and know the things they ought to do, and also may have grace and power faithfully to fulfil the same.

That the needs of St. Paul's School, Lawrenceville, may be supplied, in order that its great work may not be discontinued. (Page 427.)

A PRAYER FOR CHINA*

O LORD our Governor, Father of all men, Whose will is manifested in the history of the nations, show forth thy power, we beseech thee, in this nation, now in this time of change and reconstruction. Inspire in the hearts of the people a right ideal, and move them to seek after it according to thy laws. Save from pride and prejudice, from ignorance and self-seeking, all those who lead and rule, giving them the spirit of wisdom and counsel, to discern the times and to act for the welfare of all the people; so that a stable government may be established, and that peace and happiness, truth and justice, religion and piety, may be set forward in China for all generations. All this we ask through Jesus Christ our Lord. *Amen.*

* Bishop Roots, writing April 11th, 1912, sends the above prayer, and says:
"I am sending this out to be used in our Chinese churches in place of the prayer for the Emperor and officials which heretofore has occupied the same place as that of the prayer for the President of the United States in our American morning and evening prayer."

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CHINA'S CALL AND OUR RESPONSE

SEVERAL causes have combined to bring about the awakening of China. The most effective of these has been the influence of Christianity. To quote the late Hon. Charles Denby, for thirteen years American Minister at Peking: "The adoption of Christianity means to the Chinese a new education. The world has not yet discovered any plan for the spread of civilization which is comparable to the propagation of Christianity." It is not only the American Christian who recognizes this truth; even the non-Christian Chinese have been more or less impressed with it. The commander-in-chief of the republican army, General Li Yuan-Hung, said: "I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them. . . . China would not be aroused as it is to-day were it not for the missionaries." This call of China is a call for education and enlightenment. It is a call for the regeneration of the whole man, and it is effectively answered by the methods adopted in modern missions.

The method of modern missionary work in China is for the American to select and train intelligent and promising Chinese, who will be the main factor in making known the Christian revelation. Our business is to equip the most suitable men and women we can find with the best religion and knowledge we have, that they may win their fellow-countrymen for Christ, as clergymen, or doctors, or nurses, or teachers, or catechists or business helpers in Church work. Already in our Anglican Communion, 1,400 trained Chinese helpers are at work, and hundreds more are now in training. Thus we create the Church of China, which some day will govern itself, support itself, and extend itself without our help, as the American Church now does apart from the mother Church of England.

A Chinese governor said: "My hope is that the teachers of both Great Britain and America will spread the Gospel more widely." The significance of this statement lies in the choice of countries mentioned, from which he desires to see the additional missionaries come; for the English-speaking countries have greater influence in China to-day than any others. And without question America is the most popular of all, because of its disinterested help to China in critical times, its evident desire to leave Chinese territory alone and not to grab any land, its working for the integrity of China, the return of its Boxer indemnity money, and of its present effort to preserve neutrality among the great powers while China works out the problem of its new government.

This very popularity is a call to the Church to give China more than the mere material helps of our American civilization. The Chinese are copying our form of government, and many other features of our life, and we must see to it as Christians that we supply them also with the Christian ideals and faith which are behind our own civilization.

Our Response

The Board of Missions at its meeting in Chicago considered the foregoing facts and others with regard to present needs and opportunities in China. It felt that immediate steps should be taken to secure land and buildings in a number of strategic centres. It has accordingly authorized an effort to secure $200,000 for this purpose. From recent statements of the bishops, selection has been made of some of the most pressing needs, as indicated on the following pages. They are immediate requirements for carrying the Church work far forward while the tide is helping so powerfully.

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This "New-China Fund," as it is called, is based upon the following definite and imperative needs:

DISTRICT OF SHANGHAI

(1) **St. John's University,** called the "Harvard of China," is universally recognized as the leading educational institution in the Orient. No American college comes so near to self-support as does St. John's, but its income is not sufficient both to pay running expenses and to provide new equipment. The amount needed at once to properly equip this influential institution is: For land..... $60,000

(2) **Wusih.** In this great centre of the silk trade on the Grand Canal, among a population of 100,000, we opened work twelve years ago. It is an important centre for wide evangelistic work. The hall where services are held does not begin to hold the people who want to attend. We have a resident doctor, but no adequate hospital. There is needed at once: For church, $5,000; St. Andrew's Hospital, $5,000 10,000

(3) **Nanking** is the old capital of China. Even if it does not become the capital of the new Republic, it will always be a chief centre of Chinese life. We opened work there in 1908, and have two splendid missionaries, but no equipment. There is needed at once: For land, $10,000; church, $7,500; residence, schools, etc., $7,500..... 25,000

(4) **Zangzok** is an important town in a district of 500,000 people. A fine work has been built up here; 800 people are enrolled; men outnumber the women seven to one. Equipment immediately needed: For church, $4,000; hospital, $4,000; school and other buildings, $2,000.. 10,000

DISTRICT OF HANKOW

(5) **Wuchang,** the intellectual centre of 80,000,000 people, and the heart of the revolutionary movement. Our opportunity here is enormous because of the existence and prestige of Boone University, the leading educational institution in central China. We should erect two churches in this city which dominates a vast province. Equipment needed at once: Two churches and land for same ($12,500 each), $25,000; St. Peter's Hospital, $7,500; St. Hilda's School for girls, $5,000.. 37,500

(6) **Changsha,** capital of Hunan province, is the stronghold of ancient conservatism. The missionaries driven out two years ago have returned. We have an unfinished church, crowded schools and immense opportunities. Equipment needed at once: To complete the church, $5,000; residence, $3,000; land and school, $6,000..... 14,000

DISTRICT OF WUHU

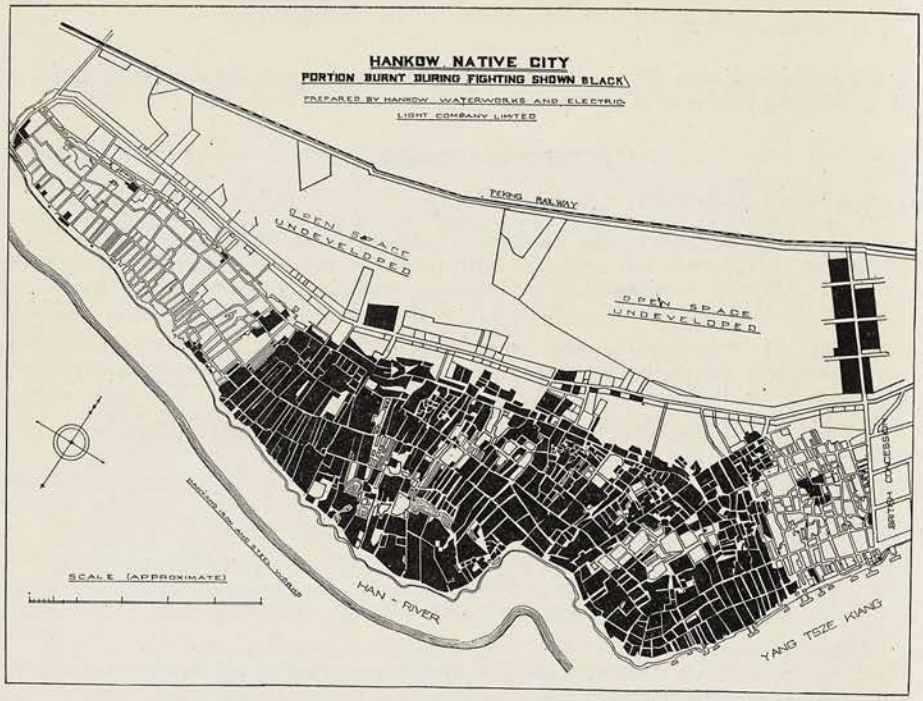
(7) **Kiukiang** is the gateway of the Kiang-si province. A church and school are urgently needed. Our missionaries here act as chaplains for the English and American residents. Equipment needed at once: Church, $5,000; residence and school, $5,000..... 10,000

(8) **Nanchang,** capital of Kiang-si province, is its educational centre. A vastly important key position. We own neither land nor buildings. Equipment needed at once: Land, $10,000; church, $7,500; residence, $3,000; schools, etc., $4,500:..... 25,000

Total..... $200,000

This is the response which we propose to make to China's call for help. It is not a great one, and should be easily within the power of the Church.

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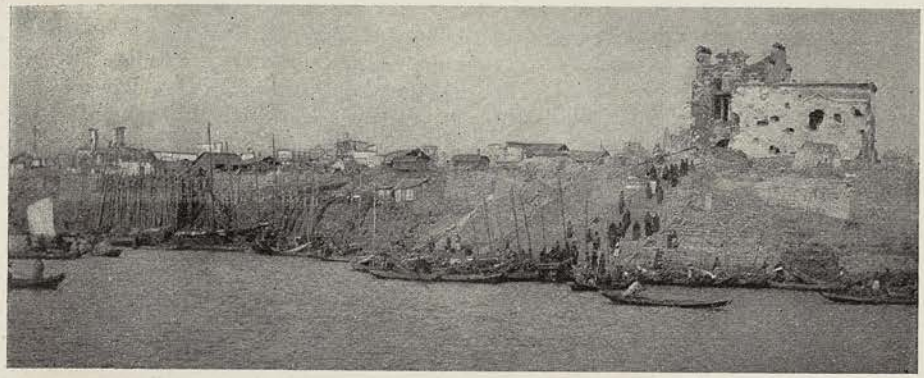
This map strikingly presents the utter desolation caused by the great fire, which consumed two-thirds of the city. In this conflagration our property was marvellously preserved



A proposed plan for rebuilding the streets of Hankow. As the author of the accompanying article says: "Whether it will ever be realized in this form is a question upon which we hazard no guess, but that it should even be proposed in China is indicative of the new spirit of the times"

TWO INTERESTING MAPS OF HANKOW

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RUINS ON THE HAN RIVER FRONT

THE FURY OF THE FIRE

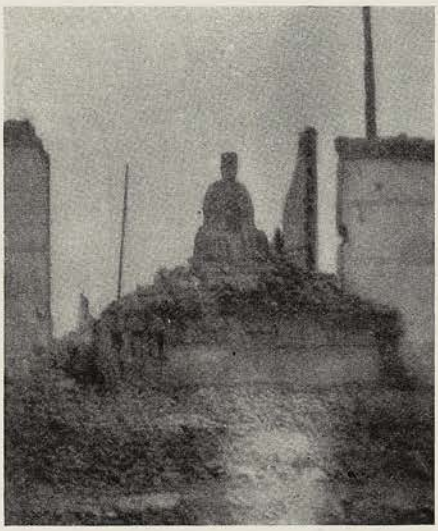
By the Reverend Thomas Paul Maslin

TWO very vivid impressions have recently been made on me. One was on the day when I found myself for the first time in the midst of the ruins of Hankow native city, a few days after its destruction by fire, and the other was two months later, after my return from Shanghai, when I was presented with the remarkable spectacle of a rehabilitated Hankow. It was clothed upon with the garments of poverty to be sure. There were squalid huts made of matting, or of bricks piled waist high and covered with old sheets of iron roofing rescued from the débris—wretched abodes of the new investing army of the poor, of the ruined merchant, of the poor ne'er-do-wells who, driven out into the country by the fire and unable to eke out a living there, have returned to their old haunts among the ruins to continue their hopeless search for a means of livelihood that will not take too much brains, or require too much effort, yet which will supply the daily needs of themselves and their oftentimes numerous and unfortunate dependents. Clerks without a job (it is estimated there are 40,000 of these); teachers without a school; old men and women formerly living on their house rents, with houses all gone; beggars, muckrakers, pillagers, all help to swell the mighty army that has spread its tents over this great wilderness, to await with a stoicism that is almost terrible, the suffering from cold and hunger and exposure to the rigors of a severe winter, which each knows awaits them all.

One who has never seen the havoc wrought by a fire when given free rein over a large area of a thickly-populated city, can have no understanding of the impression made by the first sight of the ruins, fresh from the furnace through which they have just passed. When to the feelings of awe which the prospect inspires, you add the knowledge that the fire was deliberately set; that men acting under the orders of their superiors applied the torch again and again, until their destructive purpose was fully accomplished; and when you try to imagine the enormous losses and incalculable suffering entailed upon countless old men and women and children; upon the sick, the feeble, the desperately poor, the innocent and harmless and unharming non-combatants—the result is positively overpowering.

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Three days after the fire I made a futile attempt to reach my house two miles up in the city. I heard all sorts of reports about the condition of our property at St. John's; first came the report that the whole property had been destroyed in the general conflagration; then that our dwelling house had not been burned, but that it had been looted from top to bottom, so I was, of course, most anxious to learn the real state of affairs. I entered the city by one of the main, lengthwise thoroughfares, known as the Huang P'i Kai, one of the rich streets of the city, abounding in large, and in many cases magnificent, silk and silver stores, tea shops, foreign goods stores, ivory shops, white brass shops and book stores. The street was unharmed, except for a fire or two, for the first quarter of a mile. On the way I passed the head of a looter hung to a telegraph pole, together with his loot—a paltry two or three dollars' worth of gaily-dyed worsted. Presently I got into the burned district. It was a sight that I shall never forget. It surpassed anything the imagination can picture. A mighty wilderness of brick heaps amidst all the ruined remnants of a large city's active, busy life. The great things and the small things of its life hopelessly, desolately, mournfully mixed in endless, chaotic confusion. From the Han River over to the horse road which skirts the other side of the city and forms its inner boundary, everything burned and in ruins. Only occasionally was some house or clump of houses by a freak of the fire left standing in a wilderness of mournful desolation. Here on this spot had been an ironmonger's shop; the only things left are the coils of wire, the kegs of nails with the kegs burned away leaving the nails in little round piles, bundles of iron and iron strapping. What a chaos everywhere met the eye! Pieces of iron decoration, telegraph wires, tea-pots, vases, granite door frames, little clay images of gods helpless to help in the hour of need, bricks and tiles and iron roofing, great charred beams, fragments of household furniture and store fixtures; a sea of these all mixed together. The streets were entirely obliterated. Lonely fragments of wall, like sentinels standing here and there, were the only evidences that here had stood a wealthy shop or a spacious dwelling-house. In a temple, which had been and was not, its lonely god still sat high on his pedestal waiting for the worshippers that never came.



Untempled, but not dethroned

During all this time that I had been making my toilsome way over the tangled debris I had been hearing the cracking of the sharpshooters. The singing of bullets, and finally the purring of a shell which burst not far from where I was standing, made me beat an inglorious retreat and flee from those acres of dreary desolation. On my way back I paused in front of an unburned building to rest. It was the only thing standing in a large tract. The fire had licked all sides of it, up to the very foundation of the surrounding wall, and there had stopped, as though it had heard a voice say: "Thus far shalt thou burn and no farther." In amazed wonder at the miraculous preservation of this building I looked up, and beheld over the doorway in great gilded Chinese characters: "The Holy Catholic

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RUINS OF THE SHENSI GUILD HALL
This was one of the most magnificent temples in Hankow

Church." It was St. Peter's Church, for the third time saved from destruction by fire, when salvation seemed a thing past hoping for. Standing amidst all that weary waste, how symbolic it was of that Church of Christ against whose walls the gates of hell shall not prevail! The only damage St. Peter's Church suffered, as I afterwards learned, was in one schoolroom, wrecked by an exploding shell; $200 at the most will cover the cost of repairs.

It was not until nearly two weeks later that I was able to reach our house and see with my own eyes what the fire had done to St. John's. The dark patch on the map, the only one in all that fire-whitened area, shows through what a fiery tempest St. John's passed.

Our house was not burned nor looted, though its roof was pierced in several places by shells; the girls' school was struck once, and fire was started in the entry, but it was put out by the bravery and faithfulness of one of our Christians. The church was not burned, but its walls and roof were pretty generously riddled by shells. I found the floor strewn with the fragments of exploded shells, and on the altar steps was a sixty-five pound armour-piercing projectile. One window only was burned out. That the whole building did not burn is the more remarkable from the fact that five feet away the two-story clergy house was burned to the ground.

Poor St. John's! Its middle school was gone; this building housed a boarding-school, just begun two years ago and already outgrowing its accommodations, the guest-room and the gate-house. The native clergyman's house gone; this was finished only two years ago, and besides being the dwelling of the native clergy, it provided accommodations for the Bible-woman, and contained the woman's guest-room. A third of the primary school and a long strip of compound wall were knocked in by falling walls. But worse than all this; worse by far than the mere material loss of the buildings (two of which I had just completed with borrowed money before going home on furlough last year, and paid for this year by the gifts of many friends)—worse by far than all this, is the wound the work has received. It is impossible to estimate the extent of the set-back from the diminished size of the congregation and from the falling-off in self-support, owing to the impoverished condition of those who have

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ST. JOHN'S CHURCH, HANKOW
Ruins of the primary and middle schools are to be seen on the right

returned. When I first saw St. John's after the fire I thought the whole work had been absolutely destroyed, and that we would have to begin again from the beginning. Everything around was in ruins; shops and dwellings were in ashes, and the people had fled to the country. The first service held in the church after the fire was a celebration of the Holy Communion, and twelve of my scattered flock made their communion. Within and without were the signs of war and of war's desolating touch, but in that battle-scarred church the Prince of Peace had come to us, and peace was in our hearts.

Since regular services began the congregation has been steadily growing, the former members gradually returning to Hankow, and for the most part setting up their poor few belongings in crazy mat-sheds. But this regular, steadily increasing congregation, while it is a hopeful sign, only emphasizes the seriousness of our injury, for we have no place in which to receive them before and after services, nor in which to hold instruction classes. Neither have we a place in which to re-open our Middle School. I have opened my girls' and boys' primary schools, without fees, because we have all the requisites for a school-teacher, pupils and a meeting-place; but the Middle School is lacking in one of the three quantities, and so we must perforce wait until we re-build.

I suppose the total loss for St. John's is between four and five thousand dollars (Mex.), though under the present increased prices for material and labor it would require twice that amount to replace the buildings destroyed. The Chapel of the Resurrection, at Ch'iao K'eo, which belongs to the St. John's work, and is at the upper end of Hankow, was a storm centre during the war. Judging by the amount of damage done in the shape of riddled walls and ceilings, gashed floors and smashed-in doors and windows, it looks rather as though it had been the target of all the bullets and most of the shells used in the war. But probably $300 will cover all cost of repairs.

Considering the extensiveness of our Church work, which is spread out from one end of Hankow to the other—from Ch'iao K'eo to Seven Mile Creek, a

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GERMAN CONSULATE AND JAPANESE HOSPITAL

The latter is one of the finest buildings in Hankow

distance of at least ten miles, the upper and lower ends of which were storm centres during the fighting—we may well congratulate ourselves that our damage is confined to the three places I have mentioned.

The second vivid impression, of which I have spoken, was made on me two months after the great fire. It was the sight of the risen Hankow. All that area of ruin which looked so absolutely hopeless, is now covered with a mat city. It is marvellous how the people have re-established themselves on their old sites; and under the most discouraging conditions have resumed the broken course of their lives. It is true that many are totally ruined; many are flat on their backs, but the great majority are on their feet at least, and of these many are beginning to move forward. The sight of the Tsen Kai—the great, rich street running the length of Hankow—with its mat business sheds replacing handsome shops, is enough to make one weep, did not the sight of the life, and activity, and determination to squeeze a living out of death, make one laugh for pure joy at the grim vitality of this wonderful people.

There is a movement on foot to lay the city out on modern lines, with broad boulevards and well-made streets with a fine bund along the Han River front. The map and the proclamation are already out, but whether it will ever be realized in its present form is a question that anyone who has lived in China would not care to hazard a guess upon. But that it should even be talked about in conservative old China is indicative of the new spirit of the times.

The queues are all gone; many are wearing western clothes, and to-day young dandies are to be seen *carrying canes*. They don't quite know how to do it; they make rather a mess of it, and carry them much as a timid woman might carry a snake by the tail, but if it's the proper thing (and if it's western, it's proper) they are going to do it or perish.

We see all about us the New China, with wonderfully increased opportunities for preaching the Gospel of life and faith; for the setting forth of Jesus Christ as the true Foundation on which alone can be built a nation that will endure.

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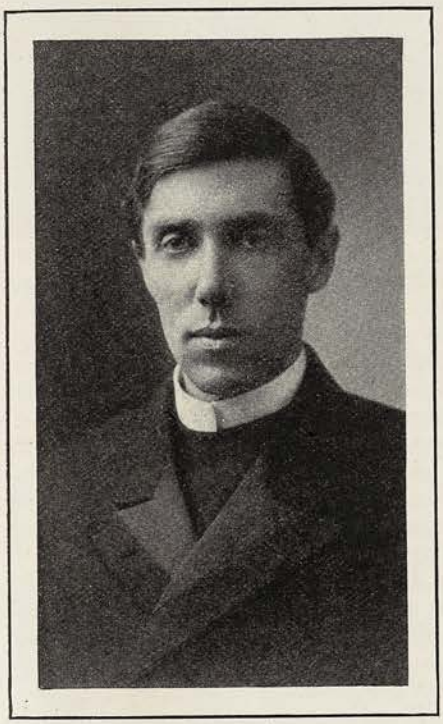
THE NEW BISHOP OF KYOTO AND THE CLERGY PRESENT AT HIS ORDINATION

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TWO BISHOPS CONSECRATED IN THE ORIENT

I. KYOTO'S FIRST CONSECRATION

By the Reverend J. A. Welbourn



RIGHT REV. H. ST. GEORGE TUCKER, D.D.

KYOTO—for more than a thousand years "the Capital" in fact, as in name—has in its long life seen many a gorgeous religious ceremonial. Princes with their retinues have gone to worship at its shrines and numberless noble abbots clothed in gold brocade have been installed in the great temples with their wonderful spreading roofs. Christian priests, too, 300 years and more ago, celebrated the Mass for the followers of the faith. Never until now, however, has this old city witnessed the consecration of its own Christian bishop.

Though attracting no attention from the mass of the inhabitants, who may have given the notice of it a passing glance as they read their newspapers, the simple service that was performed on March 25th must have its place some day in the history of the city, for already it is a significant event in the history of the Christian Church in Japan.

The spring morning was sunshiny and mild when we assembled on the Feast of the Annunciation just before ten o'clock, for the consecration of the Rev. Dr. Henry St. George Tucker, elected bishop of the District of Kyoto.

The procession formed in the Heian Jo Gakko (the girls' school) in the compound, and while "The Church's One Foundation" was being sung, came through the west door into Holy Trinity Church. The clergy of the diocese of Kyoto and visitors, both Japanese and foreign, came first. The Master of Ceremonies, the Rev. W. J. Cuthbert, to whose careful management much credit is due, followed. The Bishop-elect came next, attended by his presbyters; these were the Rev. James J. Chapman, a seminary classmate as well as a clergyman of the Kyoto diocese, and the Rev. Joseph S. Motoda, Ph.D., Headmaster of St. Paul's, with whom Dr. Tucker has been associated for so many years. The bishops with their chaplains closed the procession, last of all coming Bishop McKim, of Tokyo, the presiding bishop and consecrator.

When the procession entered the church was filled to the doors and many were standing. There were representatives of all the missions and churches in Kyoto: the Japanese priest of the Orthodox Russian Church was noticeable in his cassock and large silver cross; several members of the English Church from the

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nearby port of Kobe; Dr. Harada, President of Doshisha University, and others of prominence in the Christian community.

The bishops passed within the chancel, the many clergy quite filling the choir, while the bishop-elect with his attending presbyters sat in chairs at the chancel steps. Dr. Tucker's robes were the gift of his fellow-workers in the Tokyo district; his simple gold pectoral cross was given him by the workers in the Kyoto district, and he wore the red and purple doctor's hood of the Virginia Seminary.

Bishop McKim as celebrant began the communion service. The Epistle was read by Bishop Cecil, of South Tokyo, and the Gospel by Bishop Foss, of Osaka. Bishop McKim preached the sermon, tracing in a few words the origin of the episcopate in apostolic times. In his address to the bishop-elect, who had so long been one of his own men, he spoke most affectingly of the intimate relations of the past, and his distress at their severance, saying that Dr. Tucker had been to him as his right hand.

At the close of the sermon was sung the hymn, "O God, our help in ages past," and the bishop-elect was presented to the consecrator by Bishop Andrews, of Hokkaido, and the Bishop of South Tokyo. The certificate for consecration of the Presiding Bishop of the American Church was read in Japanese by the Rev. J. Naide, and in English by the Rev. Isaac Dooman; the evidence of ordination to the diaconate and priesthood by the Rev. H. Fukuroi and the Rev. J. Hubard Lloyd; the certificate of election by the House of Bishops by the Rev. S. Sone and the Rev. Chas. S. Reifsnider; the testimonial of the House of Bishops by the Rev. T. Yamada and the Rev. R. W. Andrews; the certificate of consent of a majority of the standing committees by the Rev. Y. Yamabe and the Rev. Dr. Correll. The bishop-elect then made in English his promise of conformity to the doctrine, discipline and worship of the Church in the United States, and repeated it in Japanese, with regard to the Nippon Sei Ko Kwai. The Bishop of Hokkaido said the litany and the candidate was examined by the presiding bishop in Japanese.

While Dr. Tucker was being invested with the rest of the episcopal habit, the hymn, "Our Blest Redeemer, ere He breathed," was sung. Then came the *Veni Creator* and the laying-on of hands by the four bishops present. This was a solemn and impressive moment, when the grace of Apostolic Orders was given for the first time in the ancient capital city of old Japan, and when there was a new joining of the American and English lines of succession. The words of consecration and those at the delivery of the Bible were said in English by the consecrator, and in Japanese by one of the co-consecrators.

The offerings were for the Japanese Episcopate Fund. After the close of the communion service the procession left the church singing "Jerusalem the Golden." The service though simple, was most dignified, and deeply impressed the congregation who followed it with all reverence.

The busy life of the new bishop began at once, for at three o'clock the diocesan convention assembled, and at half-past six there was a "welcome" meeting for the new bishop and his wife.

We who were merely visitors at the consecration, in the afternoon wandered about the city, charmed by its temples, its palaces, its parks and picturesque lanes. Standing on the balcony of a famous temple on the "Eastern Mountain" we looked out over the city, lying encircled by hills, toward where the sun was setting beyond.

The Imperial Founder of Kyoto far back in 793 called his new capital Heian-Jo, "the City of Peace," thinking that by its good name all evil might be averted. On the evening of this solemn day we could not help looking forward with longing to the dawn of that day when this ancient city shall own as its Lord that Prince of Peace whose title it has so long borne, and the darkness of evil be forever past.

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"Foremost in the procession walked four Chinese deacons of the Wuhu district"

II. SOME STRIKING ASPECTS OF THE WUHU CONSECRATION

By the Reverend Edmund Lee Woodward, M.D.

IT was a happy coincidence that determined the same date, March 25th, the Feast of the Annunciation, for the consecrations of the first Bishop of Wuhu and of the second Bishop of Kyoto. Forty-eight years ago, China and Japan were united in such spiritual fellowship at the consecration of Bishop Channing Moore Williams, the second Bishop of China and the first of Japan. Though the China mission was later detached under Bishop Schereschewsky, yet the note of essential unity was again struck in 1893, when Bishop McKim and Bishop Graves were consecrated for Japan and China respectively, in a common service at St. Thomas's church, N. Y. The separation of place in the present dual consecration did not debar communion in heart and prayer, nor the exchange of cabled greetings; so that another striking commemoration has been furnished of the common origin and close kinship of the Churches of China and Japan—twin sisters in the Anglican Communion.

Those desiring an official account of Bishop Huntington's consecration, should consult the church papers.* By treating the subject in a more cursory way in this article it is hoped that its distinctive features can be thrown into stronger relief.

The sun was just visible through disappearing rain-clouds at Shanghai on the morning of the consecration, as the procession of bishops and clergy started across the beautiful grounds of St. John's university toward the main door of the Pro-Cathedral. It was the ideal weather for the thoughtful "snap-shotter" to whose skill THE SPIRIT OF MISSIONS is indebted. It was weather, too, which gave a cheering augury, a rainbow of promise, to the little Wuhu mission, newly launched, and now, amid the uncertain waves of political turmoil, cutting loose from its moorings and steering out upon the unknown waters of the future.

Foremost in the procession of forty-two clergy and four bishops, walked four young Chinese deacons, English-trained

* See *The Living Church* for May 4th, *The Churchman* for May 11th, *Southern Churchman* for May 4th.

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The latter part of the procession. The two men leading are Archdeacon Thomson and the Rev. Mr. Woo

graduates of Boone Divinity-school. Except for one priest and one still younger deacon, they form the entire staff of the Chinese clergy in the Wuhu District. On the Sunday after Easter, at the close of the first Wuhu Synod, they are to be advanced to the priesthood by Bishop Huntington. Following this little band of deacons in the first section of the procession were clergy, Chinese, English and American, from the districts of Shanghai, Wuhu and Chekiang in the East, and from that of the remote West China. To the presence in Shanghai of many refugees from disturbed sections of the country, was due the attendance of so many clergy of the English missions.

Leading the second part of the procession were two missionary veterans whose presence carried the mind back through more than half a century of faithful labor for the Church in China. They were the venerable Archdeacon Thomson, now in the seventy-ninth year of his age and the fifty-fourth of his mission service, and his somewhat junior colleague, the Rev. H. N. Woo. The peculiar debt of the China Mission to the archdeacon should never be forgotten. In 1865 the Civil War in America and the death of Bishop Boone in China, had reduced the mission to its lowest ebb. After twenty years of heroic sacrifice the continuity of the mission work in Central China would have been completely broken but for the unwavering devotion of the Rev. Mr. Thomson, assisted by the late Rev. Mr. Wong and by Mr. Woo—then a young catechist. It should be remembered, too, that to the archdeacon's foresight, back in the eighties, was due the first permanent foothold of the Church in the present Wuhu District. It was he who acquired for the mission the first piece of land at Wuhu. This was situated on Lion Hill in a most strategic location, and furnished the nucleus, which has grown under the Rev. Mr. Lund into the present splendid compound of nearly twenty acres. The presence of these two venerable men on this occasion was a benediction and an inspiration to all their younger brethren,

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ENTERING THE CHURCH

who are reaping where they have sown.

Bishop-elect Huntington, walking alone in this part of the procession was followed by his two attending presbyters. Of these, the Rev. Y. L. Li, of St. James's church, Wuhu, has the distinction of being the senior presbyter of the Wuhu District, and is for the time being the only Chinese priest therein. He is a man of devout spirituality and wide influence. The Rev. Edmund J. Lee, the other attending presbyter, is well-known for his splendid work at Anking, and in the absence on furlough of the Rev. Mr. Lund and of the Rev. Mr. Lindstrom, is the senior foreign presbyter of the new district.

The four bishops bringing up the rear walked in single file. First came Bishop Malony, of the English Mission in Chekiang, which adjoins the Shanghai District on the south. Next was Bishop Roots, of Hankow, whose overburdened shoulders were now at last to be somewhat relieved. Then followed Bishop Cassels, for a quarter of a century the indomitable leader of the English Mission in West China, which extends the jurisdiction of the Church to the confines of Thibet. Last of all walked Bishop Graves, for the third time to preside at the consecration of a fellow-bishop for our China Mission. The thought of his nineteen years of service in the episcopate and of the great things God has wrought during that time for His Church in China, filled all hearts with gratitude that such leadership had been granted the China Mission. For the influence of his strong, statesmanlike personality, making for stability and unity, is recognized throughout the eleven districts of the Anglican Communion in China.

The arrangement of the bishops and clergy in procession has been given full comment, the better to accord with the excellent photographs which were obtained. Of the service itself little remains to be said that has not been described elsewhere. The beauty and impressiveness inherent in the Order of Consecration were accentuated by the personality of the chief participants, by the reverent earnestness of the whole congregation, but above all by the missionary potentiality of the spiritual forces represented for the regeneration of the great Chinese people.

The Order of Service, most artistically printed and illuminated, was one of the many details that exhibited the beauty and harmony of perfect pre-arrangement for which the Rev. G. F. Mosher, the master of ceremonies, and Professors F. C. Cooper and M. P. Walker, the committee of arrangements, deserved such high praise.

One would naturally expect that the Liturgy would have been taken from the

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Chinese Prayer Book, as was the case at the consecration of the late Bishop Ingle, at Hankow, in 1902. This, however, was not the case. Wuhu, Hankow and West China are Mandarin-speaking districts; Shanghai, where the service was held, is not; and in Chekiang, from which Chinese representatives were also present, the dialect differs from both. To have used a Chinese liturgy would have debarred considerable portions of the congregation from full participation. On the other hand, it is a striking indication of the high standard of education among our Chinese clergy and many of the laity, that the English liturgy, which was used throughout the service, was better understood by a majority of the Chinese present than any one of their own dialects would have been.

The music was beautifully rendered by a choir composed of missionaries and Chinese students of St. John's, with Mrs. F. C. Cooper at the organ, and with the hearty support of the whole congregation.



Left to right: Bishop Graves, Bishop Roots, Bishop Huntington, Bishop Cassels, Bishop Molony

Past friendships and future loyalty for the bishop-elect were evidenced by many personal gifts. From Bishop and Mrs. Roots came the bishop's robes, and from his co-workers in the Hankow district the robe-case; from the Wuhu District the pectoral cross and episcopal ring—the former from the foreign staff, the latter from the Chinese Christians as a whole. The Bible delivered to him by the presiding bishop at the time of his consecration was a token from the Rev. Mr. Mosher of a friendship dating from their seminary life together; while a Prayer Book and Hymnal, bound together, were the gift of Mrs. E. Walpole Warren, of New York, upon whose substantial interest the development of the mission station at Wuhu in recent years has so largely depended.

Bishop Huntington has an inherited background of church training, coming, as he does, from an influential Church family of Connecticut. A bachelor of arts of Yale, and a graduate of Berkeley Divinity-school, his scholarly tastes have not only kept him in touch with the progress of religious thought at home, but have secured him a solid equipment in the Chinese language and literature. It is, however, in the field of practical mission work that his common sense, conservative judgment and unsparing labor have accomplished most. Finally his qualities of heart received impressive testimony from his old friend and fellow-worker, Bishop Roots, in his charge to the bishop-elect at the close of the consecration sermon. After reference to his seventeen years of devoted service in China, he spoke with emotion of the Christ-like love to which he had given witness in the reclamation of the outcast beggar boys through the Ichang Trade School. With a final allusion to his text: "Feed my lambs, tend my sheep, feed my sheep," the bishop recognized in that work the spirit of obedience to the Master's command, which carried into his larger ministry as chief pastor of souls would meet with the richest blessing.

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"THERE IS NO PLACE SO SILENT AS THE DESERT"

THE CALL OF THE DESERT AND THREE WHO ANSWERED IT

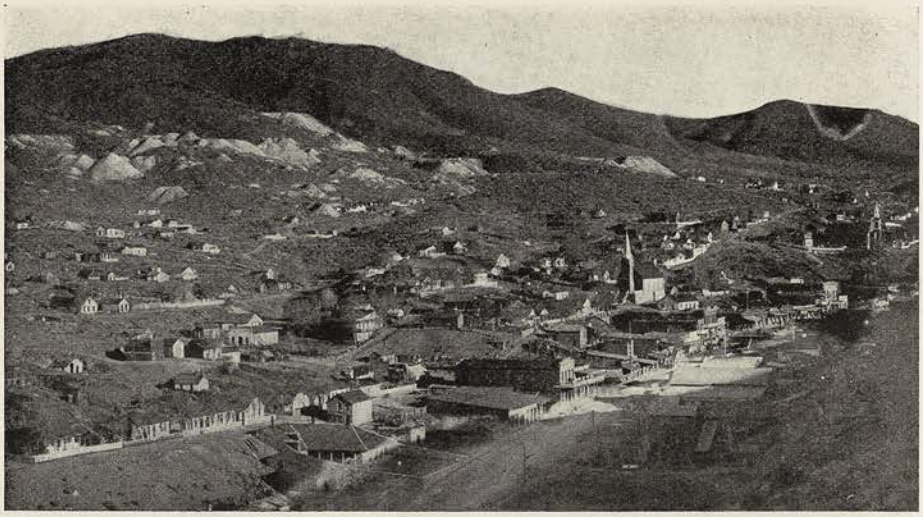
By the Right Reverend H. D. Robinson, D.D.
Bishop of Nevada

I.

IN all the wide world there is no place so silent as the desert. It stretches far away to the dark mountains which have stood for thousands of years on its borders, in silence so deep as to be almost terrifying. One day, not many months ago, I started alone from a little settlement of some fifty people and climbed a mountain. Very soon the settlement was lost to view because a spur of the mountain stood in the way. For a long time I climbed through scarred and jagged rocks until at last, weary almost to exhaustion, I reached the summit.

Seated on a big rock of black lava I looked about me. Far below on every side was the spread of the vast desert. Here and there were mountains, some a hundred miles away. Away to the south I saw the gleaming of a snowy peak like a diamond on the breast of a maid garbed in brown velvet. There was not a living thing to be seen, not even a bird. So oppressive was the silence that I spoke aloud and the sound of my voice thrilled me with a strange fear. A long, long time ago—maybe a million years—these mountains staggered and roared like giants in agony. Their tops yawned and their sides were rent apart, while gushes of molten lava and bursts of hot cinders

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A NEVADA MINING TOWN

were thrust out and flung into the desert below until it became a fiery furnace. Since that day the mountains have been silent. They have not even whispered. Yet the desert calls.

Not all of Nevada is a desert—not quite, but nearly all. One might wander for weeks, if such a thing were possible, and never find a drop of water. Then he might see a high mountain glistening white on its very summit, and he would be sure that this was the glint of perpetual snow. It is a wonderfully beautiful sight, but there is more than beauty in it. Follow down the mountain side the stream fed by the melting snow, and in the valley you come upon a patch of green in the desert; a house stands amid waving crops of grain and alfalfa. Possibly there are several houses, with people living contentedly in them.

There is such a range of lofty mountains in the eastern part of Nevada. It is called the Clover Range, and is about fourteen miles long. On the summit you may see the snow all summer long. I have stood in the valley, close to the base of the mountains, where apples, plums and strawberries were growing, and seen the snow whirling from a dark cloud far up the mountain side. Fourteen miles long is this valley, but not very wide—perhaps a mile or two. Midway we have a church. When we are able to hold service in it, the ranchmen and their families come from seven miles on either side. Fourteen miles long, and then the desert. A mile or two wide, and then the desert. These people are in the very midst of the desert; but they have conquered this bit of it with water. Thus people may live in a few parts of the desert; and at least one thing that calls them there is: Water.

I once went down into a very deep hole on the side of a forbidding mountain in the desert. Somebody told me it was 3,300 feet deep—more than half a mile. I did not go to the bottom because it had 1,000 feet of water in it; but I went down to the water. From this point tunnels ran in every direction. They were lighted by electricity, and 500 men were digging out the rock with shovels, pickaxes and steam drills. As fast as the rock was broken up they shovelled it into small cars, and then pushed the cars along a slender track to the hole through which I had come down. There they placed the cars on an elevator, and they were quickly shot a half-mile to the surface. I inspected some pieces of the rock very carefully. They were not much to look at. I have seen more at-

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THE NEW CHURCH IN CLOVER VALLEY

tractive rocks many a time which no one seemed to care for. But these had gold and silver in them. That is why 500 men were toiling with pick and shovel to tear these dull rocks from the depths and send their values into the markets of the world.

So it is that the desert has wrought the crowns of kings. So it is that the desert has helped furnish the medium of exchange for the people of the earth. So it is that princes pay their coin for pleasure and peasants for their slender needs. So it is that good is done and evil is wrought. Gold is the happiness and wretchedness of the world. It is not found in green fields, nor under the shade of trees, nor among the flowers. Fields and trees and flowers are the things that God has touched caressingly; He has breathed beauty upon them. Amid such gentle loveliness we should look for gold in vain. To find it we must go to the mountains, and these are often in the desert, amid appalling desolations where a blade of grass would wither and die in a day. There is savagery and terror in the gloomy canyons. The black rocks seem to have wrinkled and threatening faces. As the night falls, the wind moans solemn warnings: "Depart, this is forbidden ground. Depart, or die!" It is as if God had cursed the place where gold is found. Yet here is the call, the second and most compelling call of the desert: Gold!

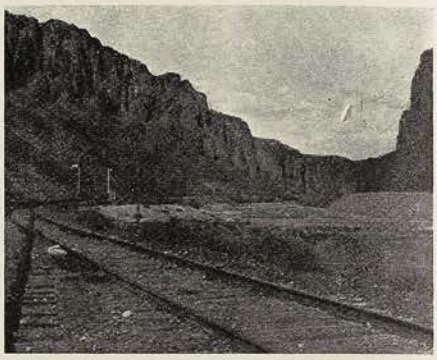
II.

There was once a man from Indiana, named Joseph Cruikshank Talbot. He was good, and big, and splendid. The love of God was in his heart, and his heart was in his hand.

Just fifty-two years ago, on the fifteenth of February, Joseph Cruikshank Talbot entered the doors of Christ Church, Indianapolis, a priest. Two hours later he came out a bishop. His was a superb task. He had been appointed by the General Convention of 1859 as bishop of the entire Northwest. There were no railroads in the Northwest in those days. The good bishop was obliged to travel over the mountains and deserts on horseback or in lumbering stages; these failing, he could walk. We can imagine him at the close of many a day, covered with dust and alkali, arriving on the stage at a mining camp. We can see him, a sturdy figure of a man, going from cabin to cabin, from saloon

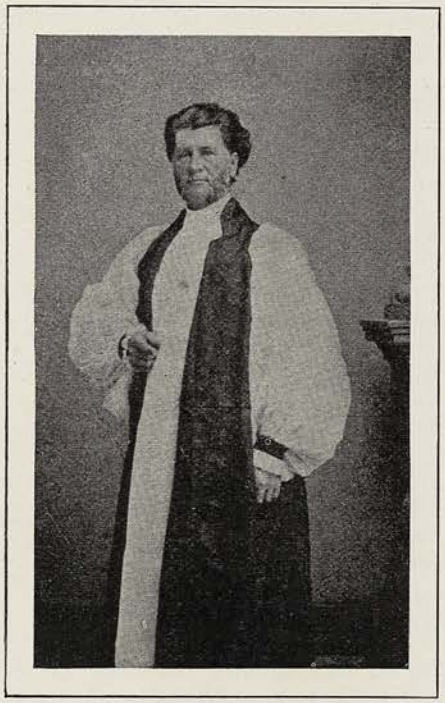
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TWO METHODS OF TRANSPORTATION

to saloon, bidding the folk come to hear his Gospel message in the evening. Then at night we can see him again in a rough dance hall preaching the gospel of peace. They were a rough people in the Northwest fifty years ago. It was distinctively a man's country, as some of it is to-day. There were hundreds of places, all of them small and some of them riotous, where Bishop Talbot had to deliver his message. It took him two years and seven months to get as far as Nevada.



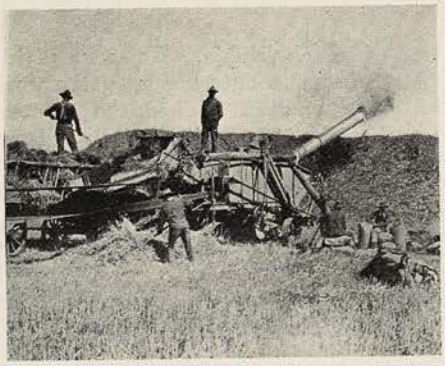
THE RIGHT REV. JOSEPH C. TALBOT

In September, 1863, he arrived in Virginia City, then in the midst of its great gold excitement; 30,000 people were there. It would seem that the mad scramble for gold would cloud every other human interest; but it was not entirely so. Bishop Talbot had been preceded by the Rev. Franklin S. Rising, of Bergen Point, N. J., who had been sent as missionary to Nevada by the American Church Missionary Society. It took Mr. Rising forty-nine days to go from New York to Virginia City, sailing by way of the Isthmus of Panama. He held his first service in the United States District Court-room, where he administered the Holy Communion to fourteen communicants. He then organized a vestry, and they at once assumed his support, returning his stipend of $150 to the society. In four months a $30,000 church was begun, and by Christmas time it was finished without debt. Thus when Bishop Talbot arrived he found a rector and a goodly church awaiting him.

On the 11th of October the bishop consecrated the church, and on the 18th he administered the rite of confirmation to thirteen persons in the church, and in private to one who was ill. Then he left Virginia City, never to return. He became the Assistant Bishop of Indiana in 1867.

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TWO PRODUCTS OF NEVADA

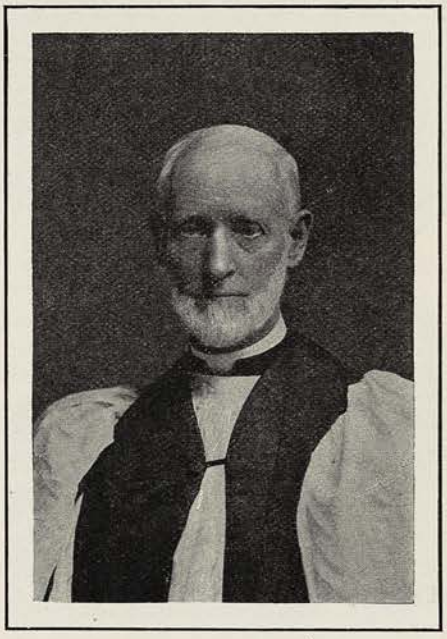
III.

By this time the Rev. Mr. Rising had left Virginia City because of ill health, and the vestry called a young priest from New Jersey who was destined to do a unique work in the American Church. Ozi William Whitaker was a frail-looking man, but his looks belied him. No man who ever lived in Nevada has left so deep an impression upon the State. Even to-day, after the lapse of forty-five years, you may find the picture of this gentle, godly man here and there throughout the State. Only yesterday afternoon I saw it in a home in Reno. Never was there a more patient face, nor a more kindly. There is strength in it, too — wonderful strength; but the patience and kindliness are so evident that one does not see the mark of power at first. When found it gives a tone of dignity and even beauty to every line.

Two years and a half after he had assumed the rectorship in Virginia City, Mr. Whitaker was consecrated Missionary Bishop of Nevada and Arizona in St. George's Church, New York. Later on he was relieved of Arizona. For seventeen years he labored here as Bishop of Nevada, and left an impression of his personality that has lasted amazingly.

In 1887 this self-denying servant of Christ reluctantly accepted a call to become Assistant Bishop of the great Diocese of Pennsylvania. I say *reluctantly*. There had been mining reverses. The population of Nevada had at that time dwindled to so low an ebb that the interests of the Church could best be conserved by placing the work under the Bishop of Utah, thus saving the expense of maintaining a separate jurisdiction. It was in a spirit of loyalty to the Church that Bishop Whitaker resigned Nevada, against his desire, and eventually became Bishop of Pennsylvania.

Three years ago I sat with him in his



BISHOP WHITAKER

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study in Philadelphia. He spoke of his apprehension in entering upon the work in Pennsylvania. "I had the greatest fear," he said, "in appearing before large congregations in the city churches. I had become accustomed to small gatherings in mining camps on the desert. In those days we missionary bishops never went to the East to tell of our work. I had been away from the East for many years, and had grown out of touch with it."

"I think I can understand your feelings, bishop," I said.

"No, you can't," he replied, and his voice rang out with a vigor that astonished me.

"I remember," he went on, "one church in my diocese particularly. On the first Sunday I was to preach there the service had proceeded to the hymn just before the sermon. On the side of the chancel, a door was open leading to the vestry room. On the other side of the vestry room a second door was open, disclosing a view of lawn and shrubbery." "Bishop," he said, and he placed his hand on my knee, and looked at me with all but sightless eyes—*"Bishop, I had a good mind to cut and run for it."*



A PIUTE HUT



ON THE STEPS OF THE CHURCH THAT WAS BURNED
Miss Taylor is seated on the right with a child on her knee

IV.

A hundred Piutes were watching a conflagration. Some of the women had babies on their backs. It was a helpless looking crowd. Perhaps they saw, framed in the fire, the face of a woman. Indians rarely forget a face. It was at Christmas-tide, too, and Christmas-tide always brings memories. The woman whose face they remembered had left them two years before. She had gone to her long home. She had been friend, counsellor and servant to these bronze-faced children of the desert for fifteen years. She knew every man, woman and child on the reservation; and they knew her and loved her. Every day when they passed the small frame church and the cheap little house in which she had lived they must have remembered her. When her name is spoken to-day the Indian women are silent, and look far off in the distance wistfully. They still feel the touch of her hand.

You can see, then, that they must have remembered her this last Christmas-tide as they watched the church and the house—her house—yielding to the flames. Yet they had not much to say; Indians are silent people. A few said, "God's house gone"; but that was all.

Fifteen years of life on the desert, serving a lowly people, is not an easy task. Would you do it? Marian Taylor is at rest; but her work lives.

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What called her to those fifteen years of sacrifice?

It was many years ago that a great missionary bishop saw in a vision a man of Macedonia. The man stood and besought him, saying, "Come over into Macedonia, and help us." The bishop heard no voice, for no man of Macedonia really called. He did not call the missionary bishop, probably because he did not want him. Men of Macedonia usually wish to be let alone; they desire no interference from outsiders. The bishop certainly knew all this, because, as the record plainly says, he concluded that *God had called him;* and so he went.

To some men it is given to heed the call of water; but they may refuse it. To others it is given to heed the call of gold; but they also may refuse it. Those were not the calls that came to Talbot, Whitaker and Marian Taylor. It was God who called them, and they could not refuse.

That is how the desert calls.



A VIEW ON THE PYRAMID LAKE INDIAN RESERVATION

An Oregon missionary voices the opinion of those best informed in saying:

THERE is strong need of making extraordinary efforts to Christianize our western country in these next few years. Colonists are coming out in larger and larger numbers. Railroads and irrigation projects will soon make it a very different land from what it is at present. But it threatens to be a practically *godless* land. This great Northwest is going some day to play a prominent part in the politics and government of our whole country—more than that, if, as many tell us, the Pacific is to be the future place of power, if our country is to come into close relations with the awakening peoples of the Orient, is it not of vital importance, not only for ourselves, but for our influence upon those nations, that it should be a Christian country? It certainly seems to me that it is.

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TWO MUSHERS AND AN ORDINATION

By Eustace P. Ziegler



Rev. W. H. Ziegler

TWO mushers are travelling the Valdez-Fairbanks trail; one in the lead is on snowshoes, making a way for the six dogs and the heavily-loaded Yukon sled which careens from side to side. The buckskin bindings creak, and the panting of the dogs is broken occasionally by "Mush on!" or by some stronger ejaculation from the man in the rear.

"I say, 'Two-step,' how long we got?"

"We're doin' fine; we'll hit Valdez at 9:30; then you can get your eyes fixed up and report. This 'subpeany' says ten o'clock Friday morning. Eleven days ain't bad for the trip."

We will follow these two fur-clad men into town. They halt in front of the court-house and one goes in, where a little more time is given him in consideration of his condition, to return the next day and answer the subpoena.

"I say, 'Two-step,' Bishop Rowe's in town; he's agoin' to ordain that young feller we seen buryin' 'Shelly' the last time we hit this here camp. He's agoin' to give him papers as a first-class sky-pilot plyin' in Alaska. The kid's from 'Nee-York,' but he's on the square. His brother has the Red Dragon at 'Cordovy.' Let's go around to Eagle Hall and see the big 'pot-latch' pulled off. I'd like to see the bishop too."

So after having spent a while on a high stool, disposing of some ham and eggs, they made their way to Eagle Hall. The place was crowded, more than two hundred people being present. The platform was beautifully decorated so as to resemble the chancel of a church. Some real and some artificial flowers added glory to the occasion.

In the rear sat our two friends, nodding to acquaintances of the trail and town.

"I say, 'Two-step,' that young feller is the fourth son of his father to go in for sky-piloting. Their old man ran a Church school back in Michigan. Young Marshall, at the hardware store, used to get 'tanned' by him occasionally. Funny, eh! The first time I heard the kid preach he got up in the middle of the floor of Jimmy the Goat's place at Chitina. Jimmy turned the place into a church for the time bein', and the kid says, sort o' like this: 'St. Paul says,' then he hesitates; 'St. Paul says,' then he stumbles again. The third time he mushes right through and says real loud: 'Well, I forget what St. Paul says, but anyway,'—and he goes on for a hair-raisin' sarmin. It was good, and the kid is thar at preachin'; his doctrine is good enough for mine."

The ordination service lasted about an hour and a half, a fine choir of eight rendering the music. The bishop preached with his usual power, direct and vital words, inspiring, as always, to his companions of the trail. The bishop needs no introduction to anyone in Alaska; they all know him. As he passed down the hall after taking off his vestments, the first man to greet him with the words, "Hullo, partner!" was our friend "Two-step." The last time they had met they were driving dogs in opposite directions through the white wilderness, but each knew the other as a real man, resourceful and courageous.

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A VITAL NEED

HOW to obtain an adequate supply of pure water is one of the most serious questions confronting the Church's representatives in the mission fields abroad. It may seem like a very petty detail compared with the greatness of the cause that calls our friends to the front. But it is a vital matter, and until the question is satisfactorily answered the missionary is always in danger. True, he takes the precaution of drinking only such water as has been boiled. Practically every station faces this difficulty. It has just become acute in Wusih and Soochow, two of the most important stations in the District of Shanghai. Bishop Graves writes:

"There is another case of typhoid at Wusih. As you know, the water supply for the Wusih compound is drawn from the canal that surrounds the city and partly from the well on the place, which Dr. Lee has just condemned as unsanitary. Soochow is quite as bad. The only safe water that they get is what they collect in jars when it rains. For some time the people at Soochow and Wusih have been agitating the question of artesian wells."

This plan seems to be entirely practical. A number of such wells are in operation in the neighborhood of Wusih and Soochow. The bishop has gone into the matter thoroughly with some local engineers and finds that a well can be driven and equipped for $950. He asks that he may be authorized to begin work at once in both places. This involves a total expenditure of $1,900. Bishop Graves says:

"I consider that it is one of the most necessary things for us to do for the health of our missionaries. In Shanghai, as you know, we are able to use the supply of the Shanghai Water Works, and since we have been able to do this there has been less sickness in the schools and amongst the missionaries at Jessfield. The Board could hardly make an insurance which would pay better than to put down these two wells."

Unfortunately, the Board of Missions has no funds which it can appropriate for the driving of artesian wells, vital as they may be for the health of the mission staff. The only thing it can do under the circumstances is to lay the matter before the people of the Church and ask them to send to it as quickly as possible such gifts as each may desire to make, in order that our missionaries may be safeguarded from the constant danger of serious illness through the use of impure water. Gifts may be sent to Mr. George Gordon King, Treasurer, marked "Special for artesian well fund."

THE LATEST ARRIVALS AT EPIPHANY HALL, CUTTINGTON, AFRICA

THE institution quartered in Epiphany Hall, Cuttington, continues to do a good work and is gaining a widespread reputation. The public examinations, held semi-annually, reflect credit on the workers there. The appropriation for its maintenance provides for seventy-six boys; but there has been such a rush of applicants for admission that the number has been increased more than fifty per cent. and still they continue to come —both natives and Americo-Liberians. A few days before I left Cape Palmas four promising-looking native boys went there all the way from Piccaninycess, about fifty miles from Cape Palmas (coastwise), and presented themselves to me in Harper, saying they had heard of the big school and desired to go there —that another of their comrades would come for the same purpose in the fol-

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lowing week. They are just the age when the inducement to go down the coast to earn money is strong; in fact, they had already made several trips; but instead of going again they have decided "to learn book." I did not have the heart to turn such applicants off, and so wrote to the principal to admit them under a special arrangement. Before leaving, the accompanying photograph of them was taken by my son.

Never in the history of the mission has such a desire for book-learning been manifested, both among native boys and Americo-Liberians. The 125 boys at Cuttington are nearly equally divided between the two classes; for it is a settled policy with us to give both equal advantages in school and Church work. The number could be greatly increased in a short time if the needed facilities to care for them were provided. We should be in a position to admit every applicant, especially those from heathenism. Then, too, the boys should be taught trades as well as books. Funds provided for this purpose would accomplish great good in this missionary district.—*Bishop Ferguson.*

THE CHINA FAMINE

A MESSAGE FROM BISHOP GRAVES

MANY Church people have sent their gifts for the relief of the famine sufferers in China to the Board of Missions, and have thus given the Board the privilege of forwarding remittances to Bishop Graves as chairman of the Central China Famine Relief Committee. The secretary of the committee, writing to the Board of Missions, says:

"We have from time to time received notice through our treasurer of your frequent and very liberal remittances for the work of famine relief. On behalf of the committee I wish to express our deep appreciation of your help and cooperation. Will you kindly express our very hearty thanks to those who have helped in the work of raising funds, and to all who have contributed.

"There are now over 80,000 sufferers at work on ditches and dykes who, with their families and those who are receiving free relief, make a total of 400,000 persons who are being fed. Over sixty missionaries are giving their full time to the supervision of this work.

"There are still over a million people whom the committee has been unable to reach, and who ought to be helped. It is impossible to get accurate figures, but it is probable that the daily loss of life is greater than that caused by the loss of the *Titanic*.

"We have been making every effort to induce the Chinese Government to take immediate action on a large scale, and but for the complications caused by the Belgian loan, a famine loan of $1,000,000 would have been available a month ago. We have every hope that this money will yet be forthcoming, and it may be of very great use in following up the work which we have begun."

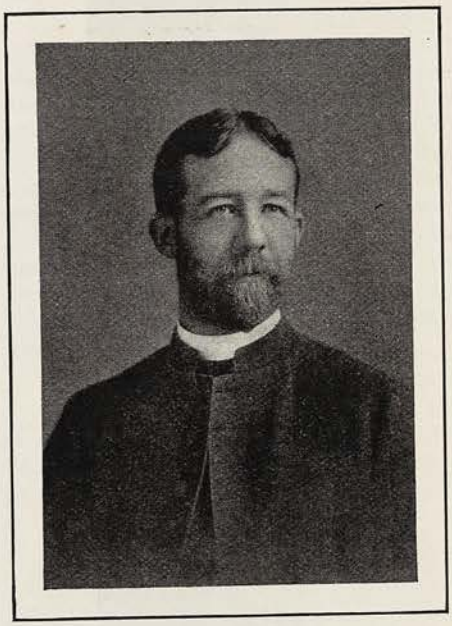
To April 23d the committee had received from all sources $303,000.

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THE NEW BISHOP OF WUHU:

HIS PAST SUCCESSES AND FUTURE RESPONSIBILITIES

THE Right Rev. D. T. Huntington belongs to old Connecticut families, and spent his early years in Hartford. He is a graduate of the Hartford High School and of Yale College, and it was while pursuing his studies in New Haven that he decided to devote his life to missionary work in China. He was graduated at the Berkeley Divinity-school in 1895, and was ordained to the diaconate by Bishop Williams, of Connecticut. A few weeks later he sailed for China. Mr. Huntington was placed by Bishop Graves—at that time the sole bishop of our American Church in China—at Hankow, 600 miles from the coast. There he learned the language and engaged in the various activities of the mission. After about five years he was sent to take charge of the work at Ichang, 400 miles further up the river, and 1,000 miles from the coast. At this important frontier station, Mr. Huntington served the Church for eleven years and built up a remarkable work. He found at Ichang a missionary residence, a church, a small school for boys. He leaves there a large school for boys, with thirty boarders and seventy day scholars; a girls' school with thirty pupils; the unique Trades School for destitute boys, and a large industrial lace and embroidery work employing over 150 women, founded by his aunt, Miss M. C. Huntington, for seven years a valuable volunteer worker in Ichang. In addition to these institutions, Mr. Huntington carried on for several years a normal school, which was later moved to Hankow. He also held weekly services on the British gunboat stationed at Ichang. During his administration the missionary compound was enlarged and a new compound, made necessary by the rapidly growing work of the Trades School, was acquired.

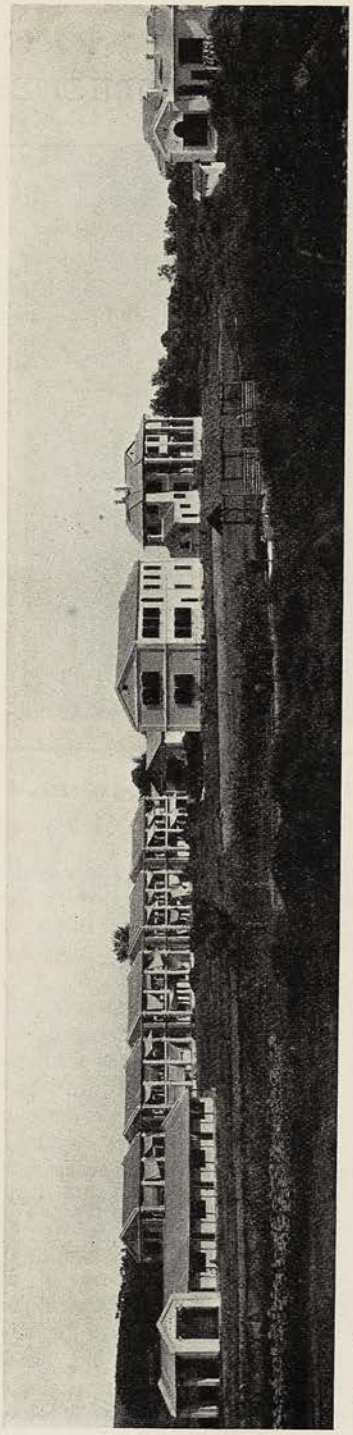


THE RIGHT REV. D. T. HUNTINGTON

Working much of the time almost single-handed, and with the care of these various institutions, it was impossible for Mr. Huntington to do much evangelistic work in the surrounding country, although such work strongly appealed to him and he saw the need of it. Some of this, however, he accomplished. In THE SPIRIT OF MISSIONS for April, 1911, will be found an interesting account of a long journey made to Szechuen. On this trip he walked 340 miles and travelled by boat 200 miles. He found the country densely populated and in great need of Christian work.

The most unusual feature of Mr. Huntington's work is the Trades School which he founded in 1907 for homeless and suffering children, who but for his care would have perished from neglect and starvation on the streets of Ichang.

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PANORAMA OF THE TRADE SCHOOL, ICHANG, CHINA

It is not the fault of these street children that they are beggars. Some are orphans of the city, but a large number of them come down the Yangtse from Szechuen. The boys are picked up by junk masters to help bring the Chinese junks down the river through the gorges, for small pay; but on the return trip the work is too hard for boys, so the junk master tells them he has no further use for them and they are mercilessly cast adrift in Ichang, hundreds of miles from home, absolutely without friends, and have no resource but to beg.

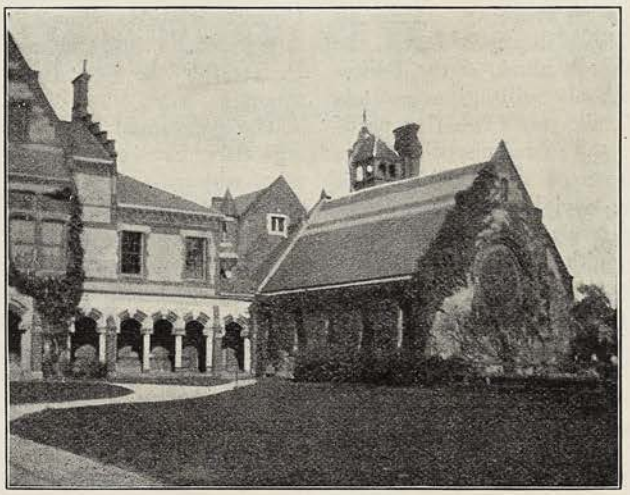
The buildings of this school, all of them new, are situated on a six-acre compound about a mile and a half from the other buildings of the Ichang mission. There are 150 boys now in the school, divided into families, twenty or thirty living together in each of the five cottages built for this purpose, each cottage being under the supervision of a competent Chinaman. Near by is the house where Mr. Huntington lived, now occupied by his successor, and here he had living with him some of the older boys who had shown special abilities. These he was hoping, through this close and constant association, to train for future work as evangelists. Next to this is the schoolhouse and refectory, and not far away the infirmary. A long one-story building contains the workshops where the boys are taught the various trades which will enable them to support themselves and to live honest, self-respecting lives. They are taught carpentry, brass-work, shoemaking, tailoring, barbering and gardening. The boys make all their own clothes and shoes, raise vegetables for their own food, and keep pigs. They are also in school for three hours every day, taking a course of study in Chinese, arithmetic and the Bible. Their manner of living is genuinely Chinese, and suited to their class, so that on leaving to pursue their various trades they will still be accustomed to the simplicity of Chinese artisan life.

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It must have been a severe wrench to Mr. Huntington to leave this work to which he has devoted so much of his youth and strength, and to which indeed he has given all he had to give; and on the other hand these young Chinese whom he has rescued from suffering and death, and whose loyalty and affection he has won, will deeply feel the loss of their beloved master. Happily for them, one who has for years been interested in this work has taken it up. The Rev. R. E. Wood, a missionary in China since 1898, has been transferred by Bishop Roots from the Wuchang station and placed in charge of the Trades School.

Mr. Huntington's devotion and energy, combined with sound judgment and executive ability, have placed the work at Ichang on such a foundation as must be a source of satisfaction and encouragement to his successors.

The jurisdiction of Wuhu, which has now become Bishop Huntington's charge, comprises the Province of Anking and that part of Kiangsi lying north of north latitude 28. The district has but few workers and few buildings in the midst of an immense population, great numbers of whom at the present time are starving as the result of flood and famine. It is no light burden which the bishop has taken up. May the Church in America, which lays it upon him, strengthen his hands!



REFECTORY AND CLOISTER

CONFERENCE FOR CHURCH WORK

Cambridge, July 6th-22d

THE programme of lectures to be given at the fourth annual Conference for Church Work has just been issued by the chairman, the Rev. Max Kellner, D.D., and its make-up emphasizes once more the three-fold object the Conference has in view: To deepen the spiritual life of those who attend; to instruct them into an intelligent understanding of the Church's teaching; and to equip them as far as may be for the Church's work at home and abroad. That the object and the work of the Conference have

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been appreciated is shown by the steadily increasing number of men and women who have attended the sessions—from fifty in 1909 to over one hundred and twenty-five in 1911.

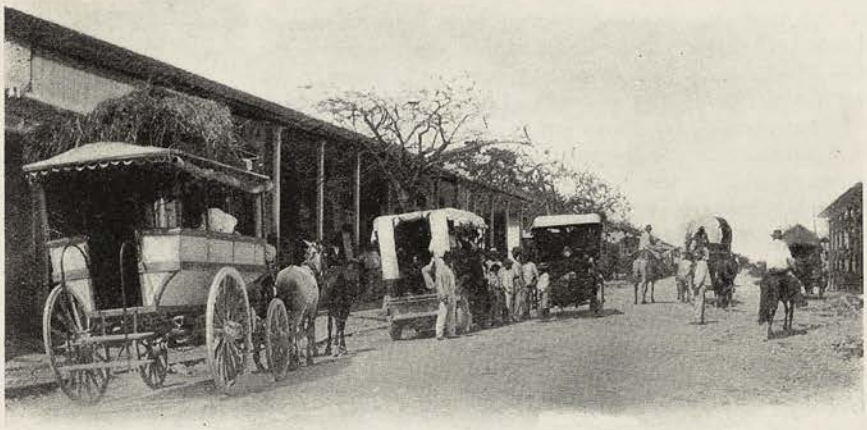
The Conference this year, as in the past, is to be held at the Episcopal Theological School, Cambridge, July 6th-22d. This location, because of the adequacy of the seminary buildings, the delightful proximity to Harvard University, historic sites and the attractive facilities for recreation, has proved a boon to the sessions of past years. Four hours of each morning are to be devoted to lectures and study classes, of which, however, each student may elect only three. The early afternoons will be left open for tennis on the Jarvis Field courts, for boating on the Charles River, and for sight-seeing. Late in the afternoon Mr. William B. Davis, the instructor in church music at the Berkeley Divinity-school, will give recitals and illustrated talks on "The Hymns of the Church" in the school chapel. In the evenings conferences and lectures on missionary and social subjects will be held in the new library hall. Among these lecturers will be the Right Rev. Philip M. Rhinelander, D.D., Professor W. S. Urban, of Trinity College, the Rev. Arthur W. Moulton, Miss Vida D. Scudder, the Rev. Stuart L. Tyson and others.

The morning hours will be filled completely with courses of instruction. During the first hour of the first week the Rev. Francis B. Blodgett, adjunct professor of the literature and interpretation of the Old Testament in the General Theological Seminary, will give a course of six lectures on "Jeremiah: the Man and His Message." During the corresponding hour of the second week the Rev. Stuart L. Tyson, of the New Testament department of the University of the South, will lecture on "Studies in St. John's Gospel." The second morning hour of each week will be devoted to a missionary study of Japan, the subject upon which the Board of Missions desires to concentrate interest during the winter of 1912-13. The various classes were arranged in consultation with the missionary secretaries and will be conducted by experienced teachers suggested by them. The third hour of the first week will be filled by Dean Hart, of the Berkeley Divinity-school, who will speak on "The Great Councils"; and the corresponding hour of the second week by the Rev. Henry R. Gummey, D.D., of Haddonfield, N. J., who will speak on "Primitive Worship and the Prayer Book." The fourth hour of each week will be devoted to classes in Sunday-school work and to classes on Social Ethics. These will be under the direction of the Rev. William E. Gardner, secretary of the Missionary Department of New England, Deaconess Goodwin, of the Church Missions House, Mrs. A. V. G. Allen, Mrs. C. B. Coleman, the Rev. R. P. Kreitler, the Rev. John M. Page, and others.

The devotional life of the Conference will this year be in charge of two pastors, who will in turn be in residence and will keep office hours in the Bennett Memorial Room, where they may be found by any member of the Conference seeking spiritual advice and guidance. The Rev. Edmund S. Rousmaniere, D.D., of St. Paul's Church, Boston, will be the pastor during the first week, and the Rev. Frederick H. Sill, of the Order of the Holy Cross, during the second week. The day will open with morning prayer in the chapel at seven o'clock, followed by a celebration of the Holy Communion. There will be noonday intercessions, and a sunset service with an address under the spreading branches of the chestnut "that shades the western window, Chapel of St. John."

The members of the Conference will board in the refectory of the school. The men registrants will room in Lawrence Hall, the women in lodgings. As registrations have already begun, early application on the part of those desiring to attend is urged. For information apply to Miss Houghton, 58 Garden Street, Cambridge, Mass.

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A VARIETY OF CUBAN CONVEYANCES

PALM SUNDAY AT BACURANAO

By Archdeacon Steel

AUTOMOBILES constantly pass the door of the little wooden chapel at Bacuranao, filling it with clouds of dust and the odor of burning gasoline, which is not as that of incense. But the priest in charge of this mission does not yet ride in an auto when he goes to Bacuranao. He must make the trips in the same old way as of yore—trolley, ferry; trolley, *guagua;* it is almost a jingle is it not? Well, the trolley bells do jangle, and the sleigh bells jingle to the rapid trot of the mules along the hard stone roads, urged on by the shouts of the *guagero* (driver): "Arre! Camina! Anda! U-u-u-gh! A-a-a-ah!" These shouts are accompanied and punctuated by the "Crack, crack" of the whip of the driver, as the lash circles and sings in serpentine coils about head and ear, and rump and flank, and stings as it sings.

Look about you at your fellow-passengers: "10 *asientos*" (ten seats) is the legend you read on the *guagua* sign, but count the people! Thirty-two, as I live, and thirty-two varieties also! They shade all the way from the blackest of the black to the delicate white of the American señora who is passing through to her *finca* just beyond the pueblo.

Going, the *guagua,* which is a country omnibus, is laden with town stores; bottles of oil, which largely takes the place here of lard in cooking; bundles of dry goods; sticky pastries from the *dulce* shops; peddlers' packs; great strands of shoes tied by their strings and suspended from the shoulders; groceries of various sorts, and fighting cocks by the dozen; fighting cocks tied by one leg, and held in the hand; others in thin muslin bags, wriggling about and crowing from time to time; still others wrapped in palm leaves and tied with thongs of palm, their heads alone being free. They seem to be very resigned, if not content. They have been treated thus so frequently that I suppose they have learned to meet the situation philosophically.

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Jingle, jingle, go the bells; click, clack the hoofs of the little mules, accompanied by the incessant urging shouts and groans and grunts of the *guagero*, and the singing staccato of the whip-lashes—lashes, for there are two of them, a shorter one for the nearer team, and a longer one for the leader.

The long, solemn rows of Spanish bayonets lift their snowy plumes into the dazzling sunlight; the tall, scrawny stalks of the century plants form green silhouettes against the purple horizon and the distant hills; the sparse groves of royal palms wave their twelve green fronds high above their clean and shapely stems; the arroyo jungle rings with the music of many-colored birds; great ox-carts are lumbering citywards, laden with the products of the country; the perspiring, sweltering mass of suffering humanity shuts its eyes and holds to its mouth its handkerchief,—if it has one,—as the automobiles roar past, scattering clouds of alkaline dust which stings and irritates and burns as it falls.

Fortunately the time of this trip is only three-quarters of an hour, so we may easily survive it. Now the little aldea of Bacuranao stretches its long single street under the shady roadside trees. Just in the middle of it, with its little wooden cross over the door, and its paper roof, stands the chapel in which the Sunday-school has its sessions every Sunday afternoon.

See the groups of children awaiting the arrival of the priest-in-charge; see how their little hands wave him a welcome as the *guagua* stops at the gate; and listen to their greetings, *"Como está, Padre?" "Bienvenido Padre"*—"How are you, Father?" "Welcome, Father."

The gate is unlocked, the Father enters, and going into the chapel, closes the door. Then he removes his coat, and opening the windows proceeds to sweep the floor. Then he arranges the books, and the papers, and the tickets, and the roll book, and takes out his silver flute, which has to serve the purpose of an organ, since that instrument is out of repair, and besides, there is no one to play it.

Going outside the *Padre* summons the boys with a gesture, and they come, one of them bringing a *machete,* a short broad-sword or long knife, which is the instrument-of-all-work in Cuba. With this potatoes are dug, feuds are settled, trees are trimmed, oxen are goaded, grass and weeds are cut, and with the *machete* the *guajiro* goes forth to battle.



THE SUNDAY-SCHOOL AT BACURANAO

The boys go about fifty feet into the grove in which the chapel stands, to a date palm, and proceed to cut some of its great branches, for this is Palm Sunday. Presently about twenty-five of them, with branches waving like those of the children of the Temple who came to welcome the

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Christ on the first Palm Sunday morning, pass beneath the shade of the trees into the chapel, each little fellow removing his hat on entering, and preserving perfect silence, as they have been taught.

Then the service proceeds, for the girls have followed the boys into the chapel, all looking sweet and clean, dressed in snowy white with broad ribbons in their hair, and much imitation lace on their dresses. You would have supposed that they had come from American homes, instead of these palm shacks with thatched roofs and dirt floors. You would never believe that in those same homes the sheep and chickens and dogs, and even the pigs, are as much at home as the people. Indeed, you would be astonished could you see coming out of one of the most miserable of these huts some of the prettiest and most daintily dressed señoritas you ever saw.

At the beginning of the service a hymn is sung, and I wish you might hear it; for it is one of the greatest *crashes* you could ever imagine. Everybody is making a dreadful noise; one or two are singing, but the rest are shouting at the top of their voices, hardly one having the tune, nobody having the right time; nothing but a *howl* from beginning to end! Yet they seem to enjoy it very much, so possibly they are praising God "with a cheerful noise."

Their offering is small, for they are a very poor people. Rarely does a boy have a cent all his own, so one must not expect large offerings.

Do you see the lizards on the walls of the chapel, running in and out of the wall pictures, and even on the altar? They are innocent little things, but very startling to a stranger as they dart from place to place.

Dear me! What is the matter? All the children have run out of the chapel! Is there a fire? Or an accident? I see—it is a group of masqueraders; just a lot of young men in costume, with a French harp and a drum for music. Such sights are not unusual, even here in the country, yet all the children have to run out to see them! Had they been adults they would probably have done the same; so simple are the minds of these people.

Now they are all back again, and we can go on. I think you would be interested in hearing them tell what they know of Bible stories. It is very little, and it has taken a great deal of time, labor and patience to teach it them; but what they know, they *do know*.

Now we have to hurry, for the *guagua* will be along in a few minutes, and it will not wait for us. Here it comes now, and it is full again! This time the things carried by the people are different from those we saw on the way out; they are the products of the country, fruit, melons, chickens in great dangling bunches. A half-grown pig has just been brought in by a woman; its four feet are fastened together, and its mouth is tied, so that it cannot make a noise. She carries it by the legs, just as if it were a market basket, and does not seem to mind in the least. Thus in rural simplicity we journey back from Bacuranao.

¶

WRITING in the April number of *The East and the West*, the Rev. W. A. Wickham discusses "Robinson Crusoe and Missions," and, as a practical conclusion, urges all those who have an opportunity to encourage boys to read the book, especially calling their attention to its missionary teaching. Henry Kingsley said that "Robinson Crusoe" has sent generations of English boys to sea. "Why," asks Mr. Wickham, "should it not also send them to the mission field?" The quotations upon which Mr. Wickham bases his conclusions are interesting and suggestive, and go far to sustain his thesis, even though he himself is of the opinion that Defoe had no special personal concern about missions, but rather wrote what he felt would be acceptable to the people of his time.

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NEWS AND NOTES

THE Rev. Thomas Burry, missionary in charge of the Church's work in the Isle of Pines, District of Cuba, died suddenly on April 25th. Mr. Burry had but recently joined the Cuban staff, but had been most successful in his work of ministering to the increasing number of American residents. Six congregations were under his care. Bishop Knight needs a man quickly to fill the gap.

¶

A deaconess in the domestic field writes:

PLEASE find cheque for $100 for China. Just an outward and visible sign of inward and spiritual thankfulness to Our Father, who has brought about such great blessings there. I have always felt great interest in the Chinese and longed to go and help them. The March number of THE SPIRIT OF MISSIONS, which reached me yesterday, makes me long to assist more than ever.

¶

BY an almost unanimous vote the convention of the Diocese of Washington last month adopted the following resolution, offered by the Rev. Dr. McKim:

"WHEREAS, It has recently transpired that government schools for Indian children have been placed under the teaching of priests and nuns wearing their distinctive religious garb, and that besides the insignia of the Roman Church in the schoolhouses, pictures have been placed on the walls, depicting the damnation of all save the adherents of the Roman Catholic faith; be it

"*Resolved:* That we, the representatives of the Protestant Episcopal Diocese of Washington, hereby put on record our protest against the use of government funds to support schools which are in reality no longer secular, but sectarian."

A MEMBER of the freshman class of Boone University, Wuchang, writes to President Jackson: "I have been studying in Christian school for more than five years, and have heard the doctrines of Christianity so instructive and righteous. I have long been making up my mind to be baptized. Now as my home let me have the liberty, I write this letter to apply myself to be a Christian not for any other means, but for the sake of my life and eternity. Awaiting for your favorable answer."

¶

ON May 7th and 8th there were over fifty earthquake shocks, some of them severe, in Guadalajara, Mexico. The greater part of the population is sleeping out of doors. On May 8th Bishop Aves saw many hundreds of people on their faces in the streets. The "Catholic Party," using the term in the political sense, was defeated in Guadalajara on May 6th, and the statement is now being circulated that the earthquakes are coming as divine retribution.

¶

OF the many practical ways of helping to create missionary sentiment throughout the Church, a Pennsylvania clergyman has hit upon a most interesting one. He is putting on small slips suitable for enclosure in envelopes, for use as markers in books or for more general distribution, a series of brief missionary poems and hymns not found in any present collection. One of these is Archbishop Alexander's stirring poem entitled "The Scorn of Job." Its four verses are of a thought-provoking character. Copies can be obtained without cost from the Rev. Alan Pressley Wilson, No. 217 North Second Street, Lykens, Penn. Undoubtedly Mr. Wilson will appreciate the courtesy of return postage.

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ON March 17th Bishop Graves confirmed a class of thirteen at St. Peter's, Sinza, Shanghai, prepared and presented by the Rev. K. C. Li.

¶

PLANS are under way to erect a memorial to the late Bishop Moule, English bishop of Mid-China for many years. Bishop Moule reached China in 1857 and remained in active service for fifty years. Even after his retirement from episcopal duties in 1907 he remained in the field, doing such work as his advanced age would permit. A year ago he finally returned to England and died at the home of his brother, the Bishop of Durham. It is probable the memorial will take the form of a new building for the girls' school at Hangchow. The school was started by Bishop Moule, and two of his daughters have given their lives to it. Bishop Graves, of Shanghai, is one of the members of the memorial committee.

¶

THE second convocation of our youngest missionary district was held in the pretty little town of Tulsa in Eastern Oklahoma. Beginning on Sunday, April 21st, with the early celebration of the Holy Communion in Trinity Church, the three days of the gathering were full of interest. Bishop Lloyd, President of the Board of Missions, Bishop Brooke, of Oklahoma, and the Department Secretary, the Rev. H. Percy Silver, were guests of the convocation. Bishop Lloyd preached at morning service, and with Mr. Silver addressed an enthusiastic missionary mass meeting at the Grand Opera House on Sunday afternoon.

The convocation proper began with Bishop Thurston's annual address on Monday, a plea for the restoration of devotion in the family circle. "More than money," said the bishop, "we need more loyal Church men and women. Let our emphasis this year be on the renewal of family devotion, that we may turn our own to the service of the Lord." After the address of the bishop the convocation organized for business. After hearing the report of Dr. Johnson, in charge of All Saints' Hospital, McAlester, it was decided to equip the "Bishop Brooke Room" in honor of the founder of the hospital, and the necessary funds were subscribed on the floor. The Woman's Auxiliary met on Monday afternoon and in the evening another missionary meeting was held at which Bishop Brooke spoke. A dinner and Round Table conference of men on Tuesday evening was the closing incident of a most successful and inspiring meeting.



SECOND ANNUAL CONVOCATION OF EASTERN OKLAHOMA

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FORWARD MOVEMENT NOTES

THE rector of a Western Massachusetts parish, referring to the success achieved through the weekly offering plan, says: "The vestry, who were a little doubtful at first, are already elated with its success."

¶

THE rector of a Michigan parish, commenting upon his experience with the Forward Movement plans, strongly advises against any attempt to canvass the congregation by mail. "Some of the men flatly refused to 'canvass' except by letter. Out of seventy-five letters sent out in one district, with stamped and addressed return envelopes enclosed, six secured responses. Out of thirty-five personally approached persons, thirty-three responded. This was an object lesson."

¶

THE rector of one of the largest parishes in the Southwest says: "We have raised double our missionary apportionment and expect to put up a parish house this summer."

¶

THE every-member canvass in Christ Church, Seattle, has resulted in an increase of $200 a year for extra-parochial work, and an increase of $500 a year for parish expenses. One of the laymen, writing of the canvass, says: "Probably more important than the money gain was the interest gain—the man getting behind the affair was of great importance. Our finances are now in splendid shape—resources enough and to spare to meet our obligations."

¶

AFTER three months' experience with the duplex envelope system, a committee of the vestry of St. Matthew's Church, Berkeley, Cal., reports to the parishioners that, in its opinion, the change from the old single envelope to the new system was wisely made. During the first three months of 1911, the offerings through the single envelopes amounted to $107. The loose offerings during the same time amounted to $50, making a total of $157. For the corresponding months of 1912, the envelope offerings for the support of the parish amounted to $168, while the loose offerings have also increased, amounting to $53, making a total of $221. During the first quarter of 1911, the gifts for extra-parochial objects amounted to $4.30. For the first quarter of 1912, through the missionary end of the duplex envelope, the amount was $49.70. The parish finances, the committee says, have never been in better shape. St. Matthew's is one of the smaller parishes, with only about one hundred communicants.

¶

IN his annual address to the convention of the Diocese of Western Massachusetts, Bishop Davies expressed the hope that no single congregation, however struggling or poor, would fail to give something for the spread of the Gospel throughout the world. "Exceed the apportionment if you can; meet it if you can; but, at the least, give something!" Western Massachusetts, he thought, had lagged somewhat behind other dioceses in New England, in adopting "new methods, which have been tried and found efficient and successful. The every-member canvass and the duplex envelope have passed beyond the experimental stage. They have been proved to work in large parishes as well as small missions. Here and there in my journeys I come upon an abandoned mill, with silent, rusty, antiquated machinery. Let us not allow that to happen to our methods of missionary giving!" At a later session the convention adopted a resolution strongly recommending to the congregations of the diocese the adoption of the duplex envelope system for weekly offerings and the every-member canvass. At present, six of the fifty-eight congregations in Western Massachusetts are using the weekly offering.

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OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. Robert E. Roe, our missionary at St. John's, Ketchikan, Alaska, writes as follows concerning the lamented death of Deaconess Louisa Smart, a short note on which appeared last month:

IN the early morning of April 10th, a noble, self-sacrificing life passed out into the wider circle of God's love. Miss Smart went about her work almost to the end. Her school was stopped at noon on Thursday for the Easter vacation; in the afternoon she directed the Indian women in their work of making the church bright and clean for the Feast. She was present at the services on Good Friday. Saturday morning she complained of not feeling well and remained in her room in the hospital, where she received her Communion on Easter Day. All was done for her that could be done; the two nurses of the mission hospital giving her a wealth of womanly sympathy along with the best professional care. But her work here was done; the Master called and vouchsafed her the fuller vision of Himself.



THE LATE MISS LOUISA SMART

Miss Smart was a native of Maryland, and had done missionary work in the mountains of Virginia, but felt that her duty lay in Alaska. It was some time before she could pass the necessary physical examination. It brought her great happiness, when in the fall of 1909 she passed this examination and was appointed on the staff of St. John's Mission, Ketchikan. She has done faithful work as teacher of the Indian school, in the two Sunday-schools of the parish and in visiting among both whites and natives.

The Indians especially have lost a good friend. She was always ready to give them any help in her power. Visiting among them at all times, carrying them simple dainties when they were sick, giving good counsel whenever possible, she will be greatly missed. Many an Indian in a broken way has expressed sorrow, and many an impassive face has shown real concern. Old Dick, one of her staunchest friends, asked me if it were really true. When I simply told him she had gone out from us, he said: "Too bad!" turned and walked away.

The influence of such a life will long remain with this whole community. As she lay dying she said at one time: "I would have done so much more for the mission if I could." And time and again she had me repeat that wonderful declaration: "I am the Resurrection and the Life," and she would say over and over again the closing words, "shall never die."

And indeed God's elect never die; they pass out into the everlasting life and leave their witness to that life and their influence to bless those who yet struggle on toward the rest that remaineth.

The school children gathered ferns and vines, the Indian women brought

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what flowers they could, as did her white friends, and on Saturday, April 13th, in a mass of green and with the Easter flowers about, the last service was held in the church she loved and for which she had done so much. The church was filled, many standing, both inside and out; and all were there to render tribute to a beautiful life.

The rector accompanied the body to Seattle on the first stage of its journey back to Baltimore, where her relatives were waiting to take her to the final rest of the old Virginia family burying-ground.

How real such a life makes the splendid words of St. Paul: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of life, which the Lord, the righteous Judge, shall give to me in that day; and not to me only, but unto all them also that love His appearing!"

* * *

Miss Harriet M. Bedell, our missionary among the Indians at Whirlwind, Okla., writes as follows:

I AM beginning my fifth year in the work and God has blessed us abundantly. Our school has more than doubled in attendance and we have a beautiful new church. We have now organized a boy choir. One of my friends at home has offered to furnish vestments for us. The older Indians as well as the young are delighted with the choir. The Indian is very religious, and when I told them the church would never be used for anything except for the worship of God, and would always be open so they could go in and be alone with God, they exclaimed heartily, "Min! Min!" They do go in, even some of the old Indians who are not Christians. Last week I went by request to visit some Indians in Geary, staying two nights in their home. I have my tent and enjoy these trips so much. The evening camp-fire was most interesting and the old man told many stories of early Indian life. I also told him why I had come to live among them. He said he never heard that before, and though he knew something about the Christian religion, now he knew more. I invited him to come to Whirlwind. He came and visited the mission house. I took him and his wife into the church. They were much impressed and the man walked up to the chancel, looked at the cross and offered a prayer in his own language to the Great Spirit. They stayed over Sunday to attend service. When he left he very heartily said he would come again.

I can already see the results of our industrial work. The girls who come in turn to the Mission House to do the work that each day brings are fixing up their homes. They are spending their money for stoves and beds, instead of jewelry, shawls, etc. To-day one of the girls brought me a muffin she had made and some of the mothers come regularly to the mission house to make "white man's bread."

* * *

Extract of a letter from Bishop Roots, of Hankow, dated April 6th, 1912:

AFTER deliberate consultation with my Council of Advice I have decided not to open St. Hilda's School this term. We hope, of course, that there will be no difficulty about opening it next September, but the present conditions in Wuchang make us quite satisfied that we ought not to open there this spring. There are still some 10,000 soldiers inside the city, and indications show that here, as elsewhere, they are at present somewhat inclined to lawlessness. The situation is by no means stable, although we do not anticipate any other serious trouble such as might result in the destruction of Mission property or the breaking up of our boys' schools or Boone College. In fact even the girls' day-schools at St. Mark's, St. Saviour's and St. Andrew's, which are in the southern, middle and northern sections of the city respectively, are crowded full, having more than twenty girls in each, and these have to come

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from their homes to the schools every day. But a girls' boarding-school is different from either a boys' boarding-school such as Boone, or a girls' day-school, in that we are necessarily much more responsible for the girls, and in case of trouble from disorderly soldiers the danger to the girls would be immeasurably greater than to the boys.

We ought, in a matter of this sort, to err on the side of caution rather than on the side of rashness. The American Consul said that he would strongly disapprove our opening the girls' school at the present time, and the members of the Council of Advice felt that our question should be not so much whether we ought not to open as whether we can show good enough reason why we should open in the face of the manifest difficulties by which we are beset.

If St. Hilda's cannot be opened, however, this does not mean that our force will be idle. The schools in Hankow are overflowing just as those that we have opened in Wuchang are, and there is a good deal of work for women, which can be done even now. As to the new teachers from America they will be able to make excellent use of this opportunity for studying the Chinese language.

* * *

For the second time, during his seven years' service in Alaska, Archdeacon Stuck has had a narrow escape from the treacherous pitfalls of the Yukon River in midwinter. He had spent Easter at Eagle, winning his way through a new country without a trail, and arriving Easter morning, after covering the last eighty miles in two night journeys. At Eagle he found two congregations, one white and one Indian, whose members had had no opportunity to receive the Holy Communion for a year. Writing at Circle City of the journey from Eagle to Fort Yukon, Archdeacon Stuck says:

WE made the eighty miles run back to Tom King's in two nights, and found the character of the river much changed below that place. Above all had been ice; the snow was nearly gone. The portages were bare earth and the river surface ice; but the season grew much later as we travelled north down the river. It was like going into winter again with the snow virtually untouched. Also the nights grew cold. Also we had to put back on the sled all the winter load we had cached at Tom King's and there was not much riding from that on.

Between midnight and one o'clock on the night we left King's, I was walking fast ahead of the dogs, in the almost complete dark, when the trail became indistinct in some hard snow and I bore a few feet too much to the right. I was conscious that I was off the trail, and stopped, and called to Walter, behind with the sled, that I thought I had lost the trail, when, while I stood, the snow gave way under my feet, and I found myself in water to my armpits. There was no bottom and I managed to hold on with my elbows, the swift current sweeping my legs down stream, until Walter, who saw me disappear, came cautiously forward and seized me by the hood of my parkee and pulled me out.

That was all there was to it, but it was five degrees below zero and we were six or seven miles from a road-house. Thinking it much nearer, I decided to try running on without changing, but I soon found that my feet were freezing and realized that I could not make it. So we stopped, and with the aid of a knife got the frozen moccasins and stockings off my feet and put on dry ones, but, unfortunately, there was only half a pair of long stockings in the handsack—the other must have been lost—so a long scarf was wrapped about the foot and wound all around the leg like a puttee and the rubber-soled boots that we had to use on the Salchaket were pulled on and we made our way to the road-house all right. The place, as we learned at the road-house, is a dangerous one, where drifted snow had crusted and bridged over water out of a tributary creek that had been open nearly all the winter.

From that point on we are travelling by daylight, as the most dangerous stretch of the river (the Flats) lies now before us. This is the first time in four years that I have broken through the ice.

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LITERARY NOTES

BOOKS RECEIVED

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

CHRISTIAN AND MOHAMMEDAN: A Plea for Bridging the Chasm. By George F. Herrick, D.D., fifty years missionary of the American Board in Turkey. Illustrated. Fleming H. Revell Co. Price, $1.25 net.

THE ETHICS OF JESUS. By Henry Churchill King, President of Oberlin College. Being the William Belden Noble Lectures for 1909. The Macmillan Co., New York. Price, 50 cents net.

CHILDREN OF PERSIA. By Mrs. Napier Malcolm, with eight colored illustrations. Uniform with "Children of China," by C. Campbell Brown; "Children of Africa," by James B. Baird, and others. Fleming H. Revell Co., New York. Price, 60 cents net.

CHINA'S NEW DAY and THE YOUNG CHINA HUNTERS. By Isaac T. Headland. The United Study Text-Books for Adults and Juniors for 1912-1913. Published by the Central Committee on the United Study of Missions, West Medford, Mass. Prices, postpaid: "China's New Day," paper, 35 cents; cloth, 57 cents; "The Young China Hunters," paper, 20 cents; boards, with twelve illustrations, 50 cents.

FATHER POLLOCK AND HIS BROTHER. A memoir of two mission priests of St. Alban's, Birmingham, England, with selections from their writings. Longmans, Green & Co., New York and London.

SOUTH AMERICAN PROBLEMS. By Robert E. Speer. Illustrated. The Student Volunteer Movement, New York. 75 cents.

THE CHINESE REVOLUTION. By Arthur Judson Brown. Illustrations and Map. The Student Volunteer Movement, New York. 75 cents net.

THE GOODLY FELLOWSHIP. By Rachel C. Schauffler. A novel in which the characters are drawn from a missionary station in Persia. The Macmillan Co., New York. Price, $1.25 net.

SPIRITUAL PROGRESS: A WORD OF GOOD CHEER. By the Rev. Arthur W. Robinson, D.D., Vicar of All Hallows', Barking by the Tower, London. With an Introduction by the Bishop of London. Longmans, Green & Co., London and New York.

THE WORLD'S WORK for April contains an interesting account of Bishop Rowe, of Alaska, and his district, plentifully illustrated, by Carrington Weems. Some other noteworthy articles are: "China as a Republic," by Prof. T. Iyenaga; "How to Get Rid of Flies," by Frank P. Stockbridge, and "An American Adventure in Brazil," by Alexander P. Rogers.

BOOK NOTICES

The Chinese Revolution. Only a man with the wide experience of Dr. Brown could produce, so promptly after the close of the Chinese revolution, a volume giving so adequate a sketch of its antecedents and consequences. Particularly suggestive from a missionary point of view are the chapters on The Constructive Influence of Christianity and on The Future of the Republic and the Duty of Christian Churches toward it.

South American Problems. Dr. Speer's book will be welcomed for its own value, and also because it fills a place long vacant in missionary literature, dealing with a little-known field. With his usual exhaustive and careful analysis the author has produced a book covering the general features of missionary work in the southern continent of our hemisphere.

China's New Day. This is the United Study Text-Book for adults put forth by the Central Committee of Women's Boards of Foreign Missions. Dr. Headland is well known all over the country, having been one of the very effective speakers who campaigned with the Laymen's Missionary Movement. His long residence in China enables him to speak with much authority concerning conditions there. How effective the volume will be as a mission study manual remains to be proved. It seems to us rather diffuse for such a purpose, but it contains a large amount of interesting and varied material. As a sample of the bookmaker's art it is not above criticism.

The Young China Hunters. This Junior book by Dr. Headland is intended to introduce American children to the life of the Chinese child. It shows an intimate knowledge of the social and domestic life of the people. The style strikes us as being somewhat juvenile, and we cannot help wondering whether the old "dialogue" method can again be made popular in books for children.

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SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER NINE

A Sled Journey with an Arctic Athlete

PLACE: Alaska
TIME: Present
CHARACTER: Peter Trimble Rowe, Bishop of Alaska
SOURCES: SPIRIT OF MISSIONS
Conquerors of the Continent

HOW many of the boys and girls of the Church know of her athletic Arctic bishop, who has won the reputation among the hardy Alaskan wayfarers of being one of the best "mushers" on the trail?

If we were to take a trip with him now we should start at Sitka, the oldest town in Alaska, where is located the bishop's house and his little cathedral, St. Peter's-by-the-Sea.

Of course you might think that we should be off at once, and that the bishop need only decide where he was going and pack his winter clothing in a stout suitcase. But he is far too wise a man for that. We shall not really make our start for about five weeks. This time the bishop will spend in severe training that he may get into proper physical condition. If he were to go on one of these winter trips without having be-



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come hardened by exercise and self-denial he might not be able to last out the first day, and exhaustion and probable death would be the result if he found himself in a remote wilderness far from help.

How does he train? He begins by running half a mile, a mile, then two miles, and so on until at the close of the five weeks he is running five or perhaps ten miles, without stopping. This is "good for the wind," he tells us. Coming back from his run he will break the ice in some stream and plunge in, or sponge off in ice-water. Later in the day he puts in an hour or two climbing the side of a mountain. In the evening you might see him "skipping rope," beginning at five times and not satisfied unless at the end of his training he can do one hundred times without missing. This is to develop and harden the muscles which he must use in snow-shoeing.

But beside preparing himself physically for this trip he has his team of shaggy dogs to select and get into training. He must get acquainted with them, pick out the best one for the leader and let them get acquainted with each other, so that they will pull together.

Next the sleds must be tested and then packed with tent, robes, stove, axes, clothing and food for men and dogs.

At last the bishop is ready, "as hard and fit as a college athlete," and the journey begins.

And now, because this story must be short and Bishop Rowe's trips are always long, we shall make only two stops with him—one will be at Skagway, the gateway into the Klondike gold fields, the other will be at Fairbanks, on the Yukon River.

In the winter of 1897 there was much sickness in this town. Men from all parts of the earth had rushed to the Klondike to pick up gold. Many of them were utterly unfit to contend with the cold and the hardships. They became ill and there was no one to care for them and no shelter where they could go. The bishop appreciated the situation; he went to the rescue. He bent all his energies to establish a hospital where could be enacted the story of the Good Samaritan. This was the first of several such hospitals in Bishop Rowe's great diocese.

From Skagway we are off and away with him over the trail the Government uses as the winter mail route into the Yukon district. It is dark, we must remember, most of the time. From the last of November until January 16th the sun does not get above the horizon.

Let the bishop tell you of one of the storms he encountered on this trail: "Wind blew snow like shot in our faces. I kept ahead of the dogs, leading them, finding the way. We had to cross the wide river. The great hummocks made this an ordeal; had to use the axe and break a way for the dogs and sled. In the midst of it all the dogs would stop; they could not see; their eyes were closed with the frost; my own were; so I rubbed off the frost and went on. The time came when the dogs would and could no longer face the storm. I was forced to make a camp. It was not a spot I would choose for the purpose. The bank of the river was precipitous, high, rocky; yet there was wood. I climbed 100 feet, picked out a spot and made a camp-fire; then returned to the sled, unharnessed dogs, got a 'life line,' went up and tied it to a tree near the fire. By means of this we got up our robes and food sufficient. Here, after something to eat, we made a bed on the snow. It was a night of 'shivers.' All night the wolves howled near by, and we had to keep our dogs near the fire to prevent their being killed. Bitter, iron cold shackled the Northland."

We are glad to know of the warm welcome that always awaits the bishop at Circle City. Here, as in other Alaskan towns, his coming means a day of rejoicing and the whole population turns out to greet and to cheer him.

We hasten on to Fairbanks, which is the centre of a remarkable work. In 1903 Fairbanks took the golden glory away from the Klondike. Plentiful deposits of gold were discovered and great mining camps sprung suddenly into being, followed by a permanent town, which is now a fair-sized city, with modern conveniences and comforts, here in the very heart of Alaska. Bishop Rowe's promptness and sagacity guided him to make a wise move here. When

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he heard of the gold strike at Fairbanks he hastened there to find life at fever heat; thousands pouring in daily; accidents, much sickness; no place and no person to care for the unfortunates. He planted St. Matthew's Church—the first one of any kind in an immense district—and when the people, feeling the urgent need of a hospital, turned to him, he replied: "You have the lots, raise half the money. I will leave the other half here now in cash with you. Build the building. I will send nurses, medicines, furniture—everything you need." This was agreed upon, and St. Matthew's Hospital has been an untold blessing to thousands.

For several years the church building was made to do duty as a reading-room, when not in use for services. A curtain was drawn across the chancel, tables and chairs placed, periodicals and reading matter distributed, and here men gathered constantly for companionship and recreation. A short time ago the equipment at Fairbanks was splendidly increased by the building of the "George C. Thomas Memorial Library and Reading-room," bearing the honored name of the late Treasurer of the Board of Missions.

At Fairbanks the bishop exchanges sled and snow-shoes for the much easier mode of travel furnished by the missionary steam launch, *The Pelican,* and here we must say "good-by" to him as he sails away on his summer visitations to the missions on the river banks.

Do you think he has earned the right to the title—an Arctic athlete?

A MISSIONARY LESSON

General Subject: "Twelve Places That Every Young Churchman Should Visit"

Lesson No. 10. "The Call of the Desert"

The material for this lesson is in the article on page 445

The Course

This lesson is one of a series of twelve lessons which began in the September isue of 1911, and will close in the August issue of 1912. For a detailed description of the purpose and methods of teaching these lessons send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Read carefully the article on page 445. Realize the opportunity of developing in the scholar's mind the realization of the many calls in life, and the importance of being able to distinguish between those which come from the world and those which come from God. Teachers who use this lesson with boys and girls who are asking the question: What shall I do in life? have a great opportunity. This opportunity can only be improved to its fullest extent by those teachers who have had the experience of hearing calls and have chosen to obey the highest. Every teacher has had these experiences. Some have not stopped to recognize them. An essential preparation for the teaching of this lesson is to be found in such thought on one's own choice as will open to the mind the strong and weak points in one's life. Heeding the call to teach a Sunday-school class, and a willingness to use a few minutes in teaching the class about missions is a good place to begin the list of worthy calls that have been answered.

Ask God for grace to hear the best calls and to lead the scholars to listen to those calls which come from Him.

To this personal preparation add the purpose of so developing this lesson that the scholars will see the great difficulties of promoting the Church in a diocese that is mostly a desert. The great distances, the struggle for gold, grain, wool, etc., that has called the people to the desert towns, the tendency to forget the best standards of life and the infrequent visits of the minister with his call from God, all can be made to so impress the scholar that he will feel the call to prayer and service. As a result of this lesson a scholar should be led to pray

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for God's blessing on the ministers in the desert, and for His grace to waken in the Church a greater desire to help. To the scholar himself should come the question: What can I do to help? Is God calling me to prepare for western work?

Do not fail to read all of the lesson material found under the following divisions. Many times the hints given in one division will be found helpful in teaching another division.

Aim

When you have completed the assembling of your material, and have mastered the great purposes that are within the lesson, then you will be ready to formulate a simple aim that you can keep constantly in mind while you teach the lesson. The following aim may not be the best for your class. Test it by asking: Will it interest my class? If it will not, go through the lesson material and ask: What in this article will interest my scholars? What will stimulate and help them? On the basis of answers to such questions formulate such an aim as: *"I will try to show my scholars the various calls of life and how they are answered."*

Points of Contact

Be sure that each scholar knows what a desert is. Some question like: What would happen if there was no water in a big field? when followed by other questions, leads the scholar into the conception of a desert.

Classes which know about deserts should be asked to name some of the great deserts. Are there any in the United States? Lead the class to Nevada and say: We will visit, in this lesson, a bishop who has a diocese in a desert.

Interest in the lesson can be aroused by giving at the start a brief outline. The teacher can say: "This is a very interesting lesson this month, for it does four things: (1) It carries us to a desert; (2) it drops us into a gold mine; (3) it introduces us to three persons we should know, and (4) we will go to a fire where there are some Indians.

Some review questions might be used as *points of contact.* The class map should be introduced and the route of the journey followed from the first lesson to the last. This map work keeps the complete series of lessons before the class.

I

A TEN-MINUTE LESSON ONCE A MONTH

While this must be a brief lesson, yet it is remarkable what a deep impression can be made in ten minutes if the teacher prepares carefully.

Use the picture of "Desert Trail" in connection with the *point of contact* described above. Ask: Do you think a desert can call? Show briefly how water in the desert, and gold in the desert mountains call. Is there any other call in the desert? After the question, and without waiting for an answer, say: I want to tell you a story. Tell simply and briefly about Bishop Talbot and the beginnings of Church work in Virginia City. At the conclusion ask: Why did Bishop Talbot go to Nevada? Draw out the response that he heard the call of the people for the Church and the call of God to him to go.

In like manner tell the story of Miss Taylor and the Piute Indians. Use pictures to show how they lived.

Some teachers can use more profitably the material about Bishop Whitaker.

In concluding the lesson do not fail to contrast the various calls of the desert and ask: Which is the best call to answer?

II

A TEN-MINUTE LESSON EACH SUNDAY

The following suggestions aim to provide a lesson to occupy the *last* ten minutes of each session. The following outline is in four divisions following the four divisions of the article. One division should be taken each Sunday, and if there are five Sundays in a month a general review can be given on the fifth.

Introduce the lesson each Sunday by some *point of contact* or review questions. At the end of each lesson promise the substance of the next lesson. Each week call for the general title of the whole lesson, so that the class will remember that the month's study is on one subject.

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THE OUTLINE

1. The Call from the Desert

Map work and *point of contact.*

A mountain climb with Bishop Robinson.

The call from the valley of Clover Range.

The call from the depths of the mountains.

Can the desert call?

The aim of this section is to open the whole lesson to the class. Such questions and suggestions as: If we were travelling in Nevada, what would we see? Let us go with the bishop while he shows us some of the interesting points of his diocese; will serve to bring out the points of the first division.

Let the great difficulties of the diocese in a desert dawn on the scholars. Magnify the difficulties of bringing the Church to those people who listen only to the call of water and gold.

2. Beginnings of the Church in Nevada

Tell the story of Bishop Talbot and ask: Why would you object to his task? Why would you have liked it? Give some of the events in the life of the Rev. F. S. Rising that are worth remembering.

Tell the story of the first church in Nevada.

If in the first division the call of water and gold have been made clear, in this division make clear the call of God and humanity to Bishop Talbot.

3. Bishop Whitaker and the Desert Call

Describe some of the good things that Virginia City has done for the Church.

Write a paper on Bishop Whitaker.

The story of Bishop Whitaker.

Was it cowardly to want to run?

Is it cowardly to be afraid when you hear a call?

Besides establishing the first church in Nevada, Virginia City gave to the Church Bishop Whitaker. This section can be made to show that a great call always brings a realization of weakness and lack of ability, but this fear is not wrong. It is the giving in to it that is cowardly. God never calls but that He gives power with the acceptance of the call.

4. What the Indians Saw in the Fire

The church and house on fire.

Why were the Indians there?

What had Miss Taylor done?

Why?

What are the calls that we can refuse?

What are the calls that we should obey?

The material about Miss Taylor is brief, but it is sufficient for the brief time that can be devoted to her life. The point to aim at is not so much a complete statement of her life as that she heard the call, and therefore the Indians loved her. She sets before us a loyal servant of Christ winning the loyalty of men and women because of her ability to hear and obey the highest calls.

III

A FORTY-MINUTE LESSON ONCE A MONTH

For a description of the method to be used in teaching this lesson see Sunday-school Pamphlet No. 1, referred to above. Connect the suggestions therein given with the four divisions of *The Outline* above.

Pictures and Note-books

At the conclusion of each of the above lessons the pictures should be cut from the lesson article and mounted in the class scrap-books. The scholars should be encouraged to bring in other material, such as clippings and pictures. These if the class and the teacher approve, should also be mounted in the class scrap-book.

¶

DURING its last fiscal year, which closed on March 31st, the English Church Missionary Society had the largest income in its history, except on two or three occasions, when an appeal was made for some special purpose. Last year's receipts amounted to $1,932,245. This is almost identical with the amount received for both domestic and foreign missions, including special gifts, legacies and interest income, by our own Board of Missions last year. Of course, the C. M. S. income is for foreign work only.

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MEETING OF THE BOARD OF MISSIONS

May 8th, 1912

MANY matters acted upon by the Board were of special interest. The all-day session, which began at ten o'clock with a celebration of the Holy Communion in the chapel, continued until six. The President of the Board celebrated the Holy Communion, assisted by the Educational Secretary, the Rev. Arthur R. Gray. The Board convened immediately, and the President in his address to the members spoke of the retirement of the Rev. Joshua Kimber, Associate Secretary, after forty-five years of service, which was to be effected at this meeting. He also announced that he should nominate the Rev. F. J. Clark for the office of Recording Secretary, under which title he would succeed to the duties of the Associate Secretary.

The report of the Treasurer was awaited with some anxiety, and it was cheering for the Board to hear that the increase of contributions in the Church had been maintained and that on May 1st the amount given was $106,000 in advance of last year. In view of the fact, however, that Easter came nine days earlier and therefore some $23,000 of the Sunday-school offering was received this year which did not reach the treasury last year until after the first of May, a more accurate estimate of the increase would probably be about $80,000.

The Board was notified of the acceptance by the House of Bishops of the resignation of Bishop Van Buren, of Porto Rico, and also of the election of the Rev. Dr. Page and the Rev. Mr. Biller as Bishops of New Mexico and South Dakota. In accordance with the canon a retiring allowance was voted to Bishop Van Buren.

The Bishop of Tokyo, having been unable as yet to consummate an adequate loan for the erection of the proposed buildings of St. Paul's College, was instructed to make a beginning with the $25,000 on hand in the expectation of later negotiating a loan for an equal sum.

The report of the deputation which recently visited Haiti was summarized for the information of the Board and necessary action thereon was taken, in accordance with the suggestion of the Bishop of Cuba, who has been given the temporary oversight of the work.

At this point the presentation of missionaries was in order and the Rev. A. H. Mellen, our missionary on the Isthmus of Tehuantepec in Mexico, made a brief statement concerning his work, and answered questions as to general conditions in the neighboring republic.

After adjourning for noonday prayers and luncheon, the Board took up the proposal to secure a business manager for THE SPIRIT OF MISSIONS. It was evident from the representations made that the growth of the magazine had been such that its management should constitute a separate department of the work. The Board therefore empowered the Council of Advice to take the matter up, and made a budget available for that purpose.

The next matter was the question of the annual appropriations for the fiscal year beginning next September. These financial matters occupied practically the entire remainder of the session. It was the evident purpose of the Board to exercise the greatest restraint in increasing appropriations, in order that the Church might have time to adjust itself to the enlarged apportionment. Certain increases, however, were inevitable if the work was to be maintained. The total sum of these in both the domestic and foreign fields was only about $25,000. In making these appropriations it was felt by the Board, as the Executive Committee had already felt, that it lacked such definite information concerning many of the fields as would permit of a discriminating comparison and decision. A resolution was there-

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fore passed empowering the Executive Committee to secure such exact information before the next appropriations were voted, and making a sum of money available for this purpose.

Two resignations of men who have served it long and well then engaged the attention of the Board. The President presented that of the Associate Secretary, the Rev. Joshua Kimber, after forty-five years of service. It was accepted and the following resolution was passed:

> *Resolved:* That the Board of Missions has heard with great regret that the Rev. Joshua Kimber has felt compelled, because of his physical infirmities, to tender his resignation as Associate Secretary of the Board.
>
> *Resolved:* 2d, That the Board does hereby accept the resignation of the Rev. Joshua Kimber as Associate Secretary of the Board, and that in so doing it desires to place on record its grateful appreciation of the devotion and fidelity with which for the past forty-five years he has served the missionary interests of the Church as represented by the Board, and also to express the hope that his valuable life may be spared for many years, in which he may continue to serve the Church and the Board as far as his health and strength will permit.

The second resignation was that of Bishop Peterkin, of West Virginia, as a member of the Board. This also was accepted with great regret. The Board then adjourned, to meet in New York on the fourth Wednesday in September.

ANNOUNCEMENTS
CONCERNING THE MISSIONARIES

Brazil

The Rev. John G. Meem, coming home on regular furlough, expects to arrive at New York on June 3d.

Cuba

The Rev. Thomas Burry, who was employed by Bishop Knight for mission work in the Isle of Pines, died suddenly on April 25th.

Hankow

At the request of Bishop Roots, Miss Louise L. Phelps, of New York, was appointed by the Board of Missions at its meeting on May 8th. From January 24th, 1908, to November 1st, 1910, Miss Phelps acted as secretary to Bishop Roots, and since then has taken a course at the New York Training-school for Deaconesses.

At the request of Bishop Roots, Miss Evelyn A. Taber, of Reisterstown, Md., was appointed by the Board on May 8th.

Miss Grace Hutchins, who sailed from San Francisco on March 19th, arrived at Shanghai on April 13th and proceeded to Hankow on the 15th.

Kyoto

Miss Clara J. Neely, who has been transferred from the District of Tokyo, will sail for Japan on the SS. "Persia," San Francisco, July 20th.

Shanghai

Miss Elizabeth Nichols and Mr. Montgomery H. Throop were married in St. John's Pro-Cathedral, Shanghai, on May 15th.

Mrs. C. S. F. Lincoln and three children, who sailed from Shanghai by the steamer "Korea" on April 5th, arrived at San Francisco on the 29th; reached New York on May 6th and arrived at her home, Harrisonburg, Va., on the 13th.

The Philippines

The Rev. Walter C. Clapp, on regular furlough, with his wife, sailed from Manila by the steamer "Prinz Eitel Friedrich" on March 7th. After visiting the Holy Land, they sailed from Southampton by the steamer "Kaiser Wilhelm II." on May 15th, arrived at New York on the 21st and proceeded to New Haven, Conn.

CORRECTION—It was stated in our May issue that the Misses Candida Goco, Veneranda Sulit and Quintina Beley,

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who left for Manila after completing a course at the Episcopal Hospital, were also graduates of the Church Training and Deaconess House. The latter statement was incorrect.

Tokyo

The Rev. W. F. Madeley and family, who sailed from London on February 13th, arrived at Yokohama on April 1st.

Having been appointed to the joint treasurership of the Japan missions by the bishops of the districts, Mr. J. D. Reifsnider has removed from Kyoto to Tokyo.

Miss Jenny Zimmermann, after visiting her family at Odense, Denmark, sailed from London by the steamer "Nubia" on January 13th, arrived at Tokyo on March 11th and entered upon her duties as a nurse in St. Luke's Hospital.

Wuhu

The Rev. C. F. Lindstrom and wife, returning after regular furlough, sailed from New York by the steamer "Oscar II." on May 9th for Mrs. Lindstrom's home in Torhamn, Sweden.

MISSIONARY SPEAKERS

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

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

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

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

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

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

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, P. O. Box 289, Berkeley, Cal.

China

HANKOW:

Deaconess Edith Hart, of Hankow.
Rev. S. Harrington Littell, of Hankow.
Rev. Dudley Tyng, of Wuchang.
Miss M. E. Wood, of Wuchang.

WUHU:

Rev. F. E. Lund, of Wuhu.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

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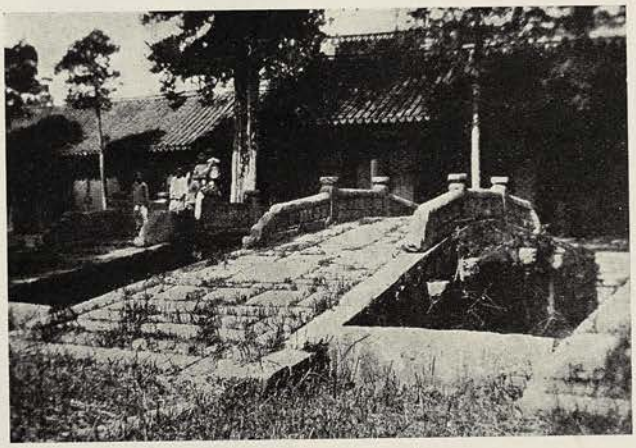
AT the council of the Diocese of South Carolina last month Bishop Guerry made an earnest plea for the election of a Negro suffragan bishop. A committee appointed at the last council to consider the subject was divided in its opinion and presented majority and minority reports, the former advocating, the latter opposing, the election of a Negro suffragan. After full discussion, it was resolved by a large majority that the council is "not in favor of a Negro suffragan bishop at this time." By a unanimous vote, however, Bishop Guerry was authorized to secure the help of a Negro archdeacon.

Bishop Guerry claimed that "the test of the Church's fitness to deal with the Negro was to be found in the lives of colored communicants. The Negro trained under the tutelage of the Church as a rule represented a higher type and attained to a higher moral standard of life than the average in churches of their own organization."

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The Woman's Auxiliary

To the Board of Missions



GATEWAY OF CONFUCIAN TEMPLE AT KIADING, WHERE OFFICIALS PAY HOMAGE TO THE ANCIENT SAGE

A HOUSE-BOAT TRIP TO KIADING

JUST before the revolution broke out, Miss Nichols and I accompanied Miss Richmond on one of her boat trips, our destination being Kiading. We left St. John's about two o'clock on a beautiful day. It was a Friday, as this trip was taken when I could best be spared from Shanghai.

All house-boats differ as trains do at home, and I was not sorry we were unable to make the day's journey by railway, so superior was our boat to the average I see plying the creek. I am sure our boatmen had Dutch blood in their veins, for they seemed to do nothing between times but scrub and scrub. Our house-boy was with us and looked after our comfort, as he does at home. Especially interesting it was to see him cook for us on a small stove of pottery as big as a flower-pot. No two meals were the same, so well had he planned them.

Miss Nichols and I got off the stately craft late in the afternoon, and walked ahead of the boatmen on the towpath, as they offset rowing by pulling. In China, you know, the beast of burden is the man; at least, this was true in this case. With a bamboo rod arrangement swung over them and fastened by two ropes which finally join in one and unite with the one beginning at the masthead, they drew Miss Richmond along as she sat on the peculiar deck in front, viewing, as on so many such trips before, the flat country about her.

We had not gone far before we saw a small temple in which a sacrifice was being made. The long table of eatables offered as a sacrifice tempted our keen appetites, but the country dogs frightened us, although we knew that a stone thrown in their direction would make them run away!

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That night we reached Kiading, and tied up near the mission which is outside the city wall near the west gate and below the Cow Bridge. In days gone by the city was noted for its carved bamboo work, but commerce and competition have almost destroyed its trade.

The Rev. Mr. Sung is in charge of our station at Kiading. He was educated at St. John's University, and is the son of the first Chinese to be made an archdeacon.

The mission compound is "U" shaped and consists of connected one-story houses. On the left as you enter are the girls' school and the home of the catechist. Mr. Sung lives at the back. The church forms the entire right side, and while the building held us all that Sunday, the narrow wooden benches with their straight backs are placed very close together, so it is quite difficult to kneel, and I should imagine especially difficult in winter when the Chinese pile on their wadded garments. The boys' school is found in another Chinese house outside the compound nearby.

Sunday morning there was Morning Prayer, followed by a celebration of the Holy Communion. In the afternoon Sunday-school was just before Evensong. In church the little girls sat on the right and the little boys on the left. In the back on the right we sat with the other women, while the men sat on the left, back of the boys. I wonder if all the members of a family will ever sit together in their own pew in China!



THE PAGODA AT KIADING

The Bible-woman is the wife of the school-teacher and first began her work by giving two days a week of her time voluntarily for visiting the women of the parish. She did so well that she is now a regular member of the staff. It is through the Bible-woman that the largest part of the work for women is done.

On Saturday, Mr. Sung took Miss Nichols and me to see the sights of the city, while Miss Richmond did the work she had come to do. We visited three temples and saw the pagoda on the way back. One of the temples is very large, and, like all those used for the worship of Confucius, it contains no idols, but simply tablets covered with many characters. It is surrounded by a high wall, and facing the entrance is a very large gateway with many doors. It is here the officials pay their respects to the ancient sage, never venturing to cross that threshold throughout the ceremony. A



THE MISSION STAFF AT KIADING

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square court without ornamentation is between this gateway and the temple itself.

We returned early Monday morning to Shanghai, in good time for my work in Hongkew that day, and the whole trip was marked by the same curiosity on our part as on that of the Chinese.

A FIRST LETTER FROM A NEW MISSIONARY IN CUBA

I SPENT a whole month living in the school, but when my furniture, books, etc., arrived I took two rooms in the house of a Cuban lady who teaches Spanish in the school, and am very much more comfortable now, with some of my own possessions around me. Of course, I still eat in the school, and am there all day and most of the evening. We have a happy family, including the three girls who live in the school, who are great chums of mine, and act as guides and interpreters when I go to the stores.

Besides the kindergarten and primary classes, which I have in the day-school, with a Cuban girl as assistant, I have the three girls who live in the school and two Germans in Sunday-school on Sunday mornings; and on the Sundays when Mr. Ackley is away I read service before the Sunday-school class. In the afternoon at three I have a class in Mr. Mancebo's mission among the Jamaica children and then stay for their service in English at four.

Yesterday we started a branch of the Woman's Auxiliary at Santa Maria's Chapel. We had four colored women, two young girls, and one little girl from the Sunday afternoon class. I do hope it will grow and that they will become interested. Of course, they have very little to give; they practically all work out by the day; but I tried to impress upon them the importance of prayer, and learning about the work, and that money is the least important part. The children are very much interested in their mite-boxes, especially the three girls who live in the school. I started them each with ten cents as a nestegg, and they are making things to sell. Dolores has earned seventy cents from that ten cents already, and Theresa fifty cents. Even Mercides, who is only ten, is making a needlebook to sell. She said yesterday, "I am crazy about making that needlebook! It is the first money I ever earned for the Church."

THE WOMAN'S AUXILIARY IN CANADA

IN the midst of the busy life of our Church Missions House, New York, it was doubtless an action hardly to to be noted, the appointing of a delegate to the Eighth Triennial Convention of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, held in Winnipeg last fall, but to one woman in Trinity Parish, Portland, Me., it came as a wonderful honor.

The journey of three days and nights through a country before unseen, and the ten days of the Convention furnished a revelation of new thoughts and experiences which she feels may be interesting to the women of the Auxiliary in the United States.

She found Winnipeg a large city, with everywhere signs of vigorous growth in new tall buildings, and of the rapidity of that growth in the many little wooden

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structures of the early settlers which still linger, not having had time as yet to fall into decay. There are in Winnipeg seven Anglican Churches, Holy Trinity, where the meetings were held, standing in the midst, ivy-crowned, and surrounded by its fine group of buildings. It was here that the Venerable Archdeacon Fortin celebrated, some weeks later, the thirty-sixth anniversary of his rectorship.

The first three days, beginning September 22d, were devoted to the educational side of the Woman's Auxiliary. Each day a convenor with ten assistants held a demonstration mission study class, exhibiting clearly and fully how one should be conducted. These were followed by addresses on such subjects as "Our Missionary Calling," "Prayer as a Missionary Force," "How to Promote Prayer," "Results of Mission Study," all of them helpful and instructive.

On Monday evening, September 25th, the Most Reverend the Primate of all Canada, Archbishop Matheson, preached a sermon of encouragement and advice. On Tuesday, at the celebration of the Holy Communion, the United Thank-offering was presented. Then followed the address of welcome by Mrs. Fortin, vice-president for Manitoba and the northwest, and at this time a letter of greeting from our Maine Branch was read, when your delegate was given a hearty introduction, all rising as she came forward. Later she spoke on the methods of collecting and increasing the United Offering in the Woman's Auxiliary in the United States.

The president's address was full of interest. It followed the election of officers and convenors of standing committees. In the regular routine of business there was much discussion of revision of methods. The Juniors filled much of one day, and on others earnest addresses were given on various subjects: "A visit to the Edinburgh Conference," "Call of the present moment in Canada," "A visit to Japan," "Work of the Church among the Jews," "A Call to India," "Islands of the Sea," and "Work among Mohammedans."

This for the days; the evening meetings, held at Havergal College, were in large part given to the missionaries, who pleaded earnestly for more workers and means to sustain schools and hospitals among the 22,000 Chinese who have come to Canada, the Japanese and Jews on the western coast, and the Indians and Eskimos scattered throughout the vast northwest. Then it was that news was brought of one tribe of Eskimos, lately discovered, to which no white man had ever gone before. The great work in the far Northwest was more fully realized by all as the Bishop of Athabasca, accompanied by four nurses, left the Convention and started on the long journey into the Mackenzie River region.

Your delegate would call attention to "The Letter Leaflet," published each month by the Canadian Woman's Auxiliary, arranged somewhat after the manner of our own SPIRIT OF MISSIONS, but in cheap enough form to cost but twenty cents a year; to the four vice-presidents of the different parts of the country, and the monthly subjects for prayer and reading arranged for Foreign and Domestic Missions.

Now a word on general impressions as your delegate stood in the centre of this vast farming country into which thousands of immigrants are constantly pouring, from England and Scotland, vigorous, able-bodied parents with large families of rosy-cheeked children, taking up the land which a wise mother country offers, and raising in the seventeen hours of daylight the "No. 1 hard wheat," more valuable than any other and the greatest asset of the country: Winnipeg, where all the railroads meet, from which these new and eager farmers are sent out, to which the missionaries come for more men, women and funds, that the Church may follow, and the starting place of the railway missions which carry the Gospel to all homemakers along the track; Vancouver, fast filling up with the overflow

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from Oriental nations, Chinese, Japanese and Jews, who must be taught lest they become a menace; the gold lands about the Arctic Circle, where gold-seekers forget God in their search for wealth, and Indians and Eskimos wait for their rightful share of the True Light; Montreal and old Quebec, with their interesting past and strong institutions!—there were delegates present from all these regions, presenting claims, and our sister Auxiliary is trying to help all.

The Primate of all Canada took for his text the words: "The Kingdom of Heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." He said: "The work of the Auxiliary cannot be measured by figures. Its quickening influence is felt in many branches of the Church's life. It is one of the recognized agencies for the furtherance of God's Kingdom upon earth, and calls for personal consecration with faith and good courage."

Your delegate records these words of counsel and praise to be held in mind among the other helpful memories of her eventful experience, together with the motto of the Canadian Auxiliary: "The Love of Christ constraineth us."

ON MISSION STUDY CLASSES

From a Paper Prepared for the California Branch of the Woman's Auxiliary

A.—The reasons for having a mission study class. B.—How to raise up leaders. C.—How to vitalize a class and make it interesting.

THE term mission study class conveys an idea of what is meant, a class to study about missions, but does it simply mean to get a missionary book and read about mission work in some particular field?

Why, some would say we could do that at home and not waste time in attending a meeting. We could do that at home, but do we do it? Do we do it regularly? At the end of our desultory reading, what definite understanding do we have of the work, say in Alaska, Japan or the Philippines? Granted that we have read with great interest, and have caught something of the fire and zeal that sent the pioneer priest or bishop to the far-off lonely land. We think of him as a noble worker, a hero, possibly a martyr. How does it affect ourselves? With whom can we share our enthusiasm, our desire to help, to let him feel that, while he is at the front, on the firing line, there are those at home who would uphold his hands with earnest thought and prayer, willing and wishing to have a share in helping him in his work?

We look about us. No one else among our family or friends perhaps is especially interested in missions. They do not care to talk about them, or about the missionary, and our little gleam of zeal dies out. Our interest slumbers, until the next newspaper alarm of famine in India, revolt in China, flood or fire in Alaska, brings to mind the lonely outposts and the Christian efforts there.

But join a mission study class and you at once find a congenial atmosphere and scope for action: united prayer, an interchange of knowledge, sympathy and admiration for the worker, a chance for combined help that is worth the sending, and the knowledge or how and where to send.

I suppose every thinking person is

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more or less interested in the study of history—history of the past, history in the making, and the historical outlook for the years to come. It has been truly said that the history of missions is the history of the civilized world. I need not amplify the statement. We all know it. Mission study classes surely teach it. Christianity and civilization have gone hand in hand. The Church with its Apostolic commission is the great missionary society. We are all members of it by virtue of our Baptism. Should we not know of the life work of the society, not only of her past, but of her great and growing present work?

Noble men and women are giving themselves to this work. They are doing it at home and abroad, in our congested cities, on our widespread prairies, up in our mountains, on our Indian reservations, at the frozen north, in our island possessions and in foreign fields. We stay-at-homes are members of this same society. We should at least learn and know how and where to help.

This is an age of organization; of combinations of business; of clubs for work and pleasure. We hear of nature classes, language classes, Bible-classes, study classes of many kinds, then why not definite, well-defined, regularly held classes for the study of missions!

I have given you two reasons for mission study classes—the appeal of history, the appeal of sympathy. Now for the third and most cogent reason. A mission study class is surely a logical part of the work of the Woman's Auxiliary to the Board of Missions. How can we know unless we learn and are taught? How better can we interest others? How make the knowledge of our Church's work vital to ourselves and others? How better show that we consider it worth while?

Our parochial branches then would have a more clearly defined view of our purpose; they would realize themselves as a living part of the world-wide work of the great American Church. The missionary work of the Church is the first and truest call, and in our mission study classes and our Auxiliary work we are, in a special sense, each a part of the great world. A Woman's Auxiliary to the Board of Missions must help that Board of Missions with all the intelligent understanding of missionary work it can bring to bear.

Second: How to raise up leaders?

This is the problem of every parish, small or large. We cannot often find a trained, gifted teacher. We should not depend upon the rector of the parish. He has other and many opportunities to teach us and missions will often be the theme of his appeal. This is Auxiliary work, and therefore woman's work in each parish.

For the revised constitution of our California Woman's Auxiliary, our president is urging us to adopt as a rule and obligation that a mission study class shall be conducted by each branch during the Lenten season. It is surely the ideal to aim at: but how to get class leaders?

You may have read in THE SPIRIT OF MISSIONS of the yearly conferences for missionary education.

At these conferences students are trained to be class leaders. The special subject for the year's course of mission study is taught, in what may be called normal classes, and each student finds herself sufficiently at home in that subject to go back to her own parish branch and become a class leader. The parish class learns and is taught in the learning. It is a circle of helpers. Some one person must lead, of course, and so is styled the leader, but the class as individuals can prepare papers and by informal comment, question and answer, produce an interchange of information and knowledge that gives good results as a mission study class. Large numbers are not advisable. A class of ten is a good parish class. Text-books are each year better prepared and systematized, and to be had at a small cost. A booklet of suggestions to leaders accompanies them.

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The third division of my subject: How to vitalize our classes and make them interesting, hinges largely upon the second division: How to raise up leaders?

It is because we feel the importance of a capable leader that diffidence and lack of self-confidence deter us from offering to make the attempt. Can we not overcome the personal equation and make the effort? Is not the cause worth while? Again, is it fair to lay all the burden of success or failure upon the leader? Cannot each member of the class help to vitalize it and make it interesting? See that the class subject is one of living interest, as the "Conquest of the Continent" has proved to be this year. Come eager to learn; come ready to contribute something of interest yourself to the class. Prepare at home for each meeting.

Let me draw a picture of a model mission study class. In these days of automobiles you will easily follow the analogy.

We will call the class the "Round Wheel Class." The leader is at the centre, the radiating point, the first point to catch and spread the vibrations. But each member must be a spoke in the wheel—hence a spokesman, a spokeswoman. There must be no silent member. There should be no absent member. The outer rim, the circumference, the band that holds all together, must be the bond of fellowship, of sympathy with the subject, of enthusiasm and love for the cause. The vehicle, the motor, will, of course, be the subject of the class lesson. The power must be the spirit of the message. If the subject is vital, the life and the spirit will be there.

Shall I let my metaphor run away with me, and say, further that there must be no punctures—the class must work in harmony and unison. The tires (half-hearted members) can be fully inflated with the zeal stored in the class.

Let this be our new 1912 model, the class we shall be proud to advertise, and may the Diocese of California turn out a goodly number of these models in our parish branches next Lent!

THE JUNIOR PAGE

Summer Conferences

Are you planning to go to a summer conference this year? Many Junior leaders are complaining that they have not the training they would like to have for their work, and are eagerly asking the question: "Where can we get such training?" One of the best answers to the question is the summer conference. If there is a leader who can go to such a conference and who does not do it, she has indeed lost a great opportunity to fit herself to do better work. Of course it is not possible for every leader to go, but if you are a leader who can do so, it is worth making every effort to accomplish it. The dates and places for the conferences this year are:

Conference for Church work: Cambridge, Mass., July 6-22.

Missionary Education: Silver Bay, N. Y., July 12-21.

Blue Ridge, N. C., June 25-July 4.

Lake Geneva, Wis., August 2-11.

In a report of the Junior work in one of our dioceses this comment on the use of the summer conferences is made: "We consider that this has helped us greatly, almost more than anything else."

What Is the Value of Organization?

A Junior president writes: "I am sure work has been done in a number of places, but all efforts to get into touch with them have failed. They feel no diocesan unity. If I cannot bring them to see the value of organization, there is absolutely no use in a diocesan president." The Junior Auxiliary is certainly large enough and strong enough for its members to feel the value of belonging to such an organization, and the officers may ponder ways of bringing home this sense of unity to the parish branches. So against this first report, we put this other from another diocese: "There is greater unity in the work. The Juniors in the different convocations are getting together, and that means a strengthening of the work."

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The Annual Meeting of the Nebraska Juniors

The leader of the Nebraska Juniors writes: "We had a very delightful and enthusiastic annual meeting, and the reports presented by the different branches indicate a successful year. One very tangible and encouraging result of holding the meeting at Brownell Hall (the diocesan school for girls) is the definite promise of a scholarship in St. Mary's School, Shanghai, to be supported by the Juniors of the Hall. I have been hoping for this for two years, and am so thankful that the hope is realized at last. The keynote of the meeting was the necessity of *continuous* work for and interest in missions all our lives; and the thought was emphasized that there must be no break between our work as Juniors and that in the Woman's Auxiliary. I urged the formation of separate parish branches for the older girls, and our diocesan Auxiliary president spoke on the same topic.

"There were a number of girls and young women present from different parishes, who are not now members of any Junior branch, but whom I hoped to interest and had especially invited to be there. They were all much interested and will be ready to organize in the fall. We are to have an educational secretary appointed at the annual meeting next week, and if we can't get an additional Junior leader, she and I will work up the older girl question between us. I know of several teachers, very bright, intelligent women, who will be willing to take charge of parish branches, and who will benefit by the work quite as much as the girls. With a definite subject like Japan and some definite work to do, as I shall plan, I believe they will take hold with interest and zeal."

A Presentation Service

This is the way one parish branch closed its year's work.

The members were asked to come to a service on the last day of their regular meetings. This service was held in the chapel of the church, and the congregation was almost entirely made up of Juniors, but one or two grown people were there, among them the president of the parish branch of the Woman's Auxiliary, who had been especially invited. The service was a shortened form of Evening Prayer, with the ninety-eighth and the one hundred and twentieth as "the proper psalms for the service of presentation." The lesson was St. Luke x., the sending out of the seventy.

After the prayers the rector spoke to the Juniors on the lesson just read. The seventy sent out by our Lord returned to Him, and that was what these Juniors were doing. The verses read were full of joy. First, they rejoiced because of their success; so might these Juniors, for they had succeeded well in their work; but Christ told them that there was a better reason for happiness in that their "names were written in heaven," that is, that they were allowed to work for Him, for that is better than success. But all this was the disciple's joy, and there was the Master's joy, which meant still more. After He had heard their story He said that mysterious thing, "I saw Satan fall from heaven like lightning." It was as if, in hearing of their success, He had foreseen the final triumph when those two evil spirits, heathenism in the non-Christian countries, and indifference here at home, should be conquered. Then He rejoiced, too, that these things were hidden from the wise and prudent but revealed to babes, that is, the young in spirit, those who would do the work with the spirit of youth; so if these Juniors should start a still younger branch of the Juniors next year it would be a good thing.

At the close of the address, the treasurer (one of the girls of course) carried the check to the chancel, and the rector presented it, and with the closing prayers and blessing the lovely service came to an end.

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ACKNOWLEDGMENT OF OFFERINGS

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

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

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

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

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to May 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to May 1st, 1912
Department I		
Connecticut	$ 56,390	$ 25,390.14
Maine	5,280	1,473.88
Massachusetts	73,000	41,506.90
New Hampshire	5,500	2,691.24
Rhode Island	18,230	9,709.48
Vermont	4,650	2,467.25
W. Massachusetts	13,000	4,843.97
	176,050	88,082.86
Department II		
Albany	28,080	10,774.97
Central New York	21,650	9,473.02
Long Island	65,720	17,247.53
Newark	39,230	18,324.37
New Jersey	25,670	10,742.51
New York	266,650	146,968.41
W. New York	26,160	9,530.27
Porto Rico	250	74.38
	473,410	223,135.46
Department III		
Bethlehem	16,280	7,208.97
Delaware	4,890	2,300.94
Easton	3,070	871.39
Erie	5,340	1,946.06
Harrisburg	9,590	2,924.55
Maryland	29,320	14,160.92
Pennsylvania	157,970	80,063.76
Pittsburgh	29,090	5,265.87
Southern Virginia	14,660	4,685.98
Virginia	15,140	13,147.98
Washington	21,810	11,062.29
West Virginia	6,390	3,668.50
	313,550	147,307.21

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to May 1st, 1912
Department IV		
Alabama	$ 7,340	$ 2,510.06
Atlanta	5,970	1,847.69
East Carolina	3,600	3,564.20
Florida	4,190	2,696.66
Georgia	3,750	1,673.71
Kentucky	7,580	4,215.67
Lexington	2,160	1,023.93
Louisiana	7,800	3,061.41
Mississippi	4,590	1,284.91
North Carolina	4,820	2,443.16
South Carolina	7,170	4,467.29
Tennessee	6,330	2,805.03
Asheville	2,310	943.41
Southern Florida	1,910	544.72
	69,520	33,081.85
Department V		
Chicago	45,730	12,119.79
Fond du Lac	3,910	592.69
Indianapolis	4,220	1,714.70
Marquette	1,820	318.77
Michigan	16,210	6,572.46
Michigan City	2,550	885.31
Milwaukee	16,150	3,107.59
Ohio	28,550	9,004.84
Quincy	2,440	1,048.70
Southern Ohio	14,800	7,013.40
Springfield	3,160	398.44
W. Michigan	5,310	1,010.06
	144,850	43,786.75

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DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to May 1st, 1912
Department VI		
Colorado	$ 9,750	$ 1,548.17
Duluth	2,470	1,188.45
Iowa	9,270	1,636.06
Minnesota	12,360	4,702.01
Montana	4,350	1,426.55
Nebraska	4,940	836.05
Kearney	1,450	992.47
North Dakota	1,730	1,237.67
South Dakota	2,260	1,859.68
Western Colorado	660	442.34
Wyoming	1,530	1,177.20
	50,770	17,046.65
Department VII		
Arkansas	3,400	1,348.46
Dallas	2,390	1,422.46
Kansas	3,820	1,306.10
Kansas City	6,760	1,330.68
Missouri	12,330	5,234.86
Texas	4,490	2,716.74
West Texas	1,890	1,830.43
Eastern Oklahoma	930	606.57
New Mexico	920	772.54
North Texas	200	263.52
Oklahoma	970	312.89
Salina	960	573.55
	39,060	17,718.80

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to May 1st, 1912
Department VIII		
California	$ 10,460	$ 2,504.63
Los Angeles	10,980	4,377.91
Olympia	4,350	1,414.53
Oregon	3,460	722.53
Sacramento	2,640	1,365.09
Alaska	1,000	795.42
Arizona	840	466.73
Eastern Oregon	630	317.97
Honolulu	1,170	467.08
Idaho	1,270	892.06
Nevada	1,820	638.80
San Joaquin	1,030	280.80
Spokane	1,740	366.05
The Philippines	500	319.07
Utah	910	465.37
	42,800	15,394.06
Africa	420	437.68
Brazil	250	188.17
Canal Zone		124.50
Cuba	840	464.69
Greece		4.72
Haiti		
Hankow	250	30.00
Kyoto	160	
Mexico	420	147.64
Shanghai	250	
Tokyo	330	
Wuhu		
European Churches	1,680	388.77
Foreign Miscell		34.87
	4,600	1,821.64
Total	$1,314,610	$587,357.62

OFFERINGS TO PAY APPROPRIATIONS

Source	To May 1, 1912	To May 1 1911	Increase	Decrease
1. From congregations	$413,752 77	$353,201 76	$60,551 01	
2. From individuals	36,905 78	38,163 46		$1,257 68
3. From Sunday-schools	67,732 70	28,152 60	39,580 10	
4. From Woman's Auxiliary	69,066 37	47,842 56	21,223 81	
5. From Forward Movement		11,346 00		11,346 00
6. From interest	46,262 76	49,266 03		3,003 27
7. Miscellaneous items	2,386 99	1,975 16	411 83	
Total	$636,107 37	$529,947 57	$106,159 80	
8. Woman's Auxiliary United Offering	48,000 00	48,000 00		
Total	$684,107 37	$577,947 57		

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	$1,337,126 07
2. To replace Reserve Funds temporarily used for the current work	172,003 99
Total	$1,509,130 06
Total receipts to date applicable on appropriations	684,107 37
Amount needed before August 31st, 1912	$825,022 69

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