PAGE FOUR

DIOCESAN BULLETIN

LETTERS FROM THE BISHOP (Continued from page 3, column 3)

its service of commemoration, the church in China met to consecrate its second native bishop. All Saints Church is a fine spacious brick building in the French concession. More picturesque than the long procession of native and foreign clergy was the crowd of coolies looking over the hedge which separated the church from the street. Bishop Maloney of Chekiang preached the sermon in English which was interpreted sentence by sentence. All the rest of the service was in Manderin, but as several languages and dialects were represented in the congregation the service was as unintelligible to many as to me. The newly consecrated bishop, speaking only Fukienese, did not understand a word, Bishop Roots was the consecrator and was assisted by eight other bishops in the laying on of

At the close of the consecration, tiffin was served in All Saints' hall to a large number of invited guests by the six Chinese parishes of the city. There were a large number of tables and each accommodating eight persons. The speaking went on during the eating. Dr. Wood and I were both called on for remarks which apparently lost nothing of their flavor in the interpretation. You will be most interested in the viands and the behavior of your bishop. Dr. Nichols, at my right posted me in matters of etiquette and Mr. Jui, with his own chop sticks kept my rice bowl supplied with delicacies from the many dishes placed before us. After a little practice, I managed the chop sticks fairly well. The food was delicious and I am prepared to recommend old eggs, fish baked in vinegar, slugs, and all the other bewildering varieties of strange food with which I made acquaintance. Instead of finger bowls, a damp towel was handed to each guest.

On the compound, life is carried on graciously. The presence of missionaries from all the dioceses, the meeting of the house of bishops and the coming of the Commission from the United States has given an impetus to social intercourse. Tiffin and dinner parties each day punctuate the more serious business of our visit. And contrasting with this delightful Western life, on the canal which borders and half encircles the beautiful campus a never ending twenty-four hour procession of sampans and queer unpainted craft emphasizes the age old life of China.

ASK ME ANOTHER

(1) If this principle had been acted on the Gospel would never have gotten beyond Jerusalem. We shall never convert all at home, some absolutely refuse to listen. Our Lord commanded His disciples to go on and not wait for those who refuse. In the mission field the progress has been little short of astounding. Men and women are literally clamoring at the doors of the church, asking for admittance. To keep on preaching the Gospel to the Gospel-hardened is unbusiness-like, nonensical, the sowing of the seed on the wayside. To go out to all the world is not only business-like and sensible, but lovalty to the command and love of Christ constrain us to go

- (2) Do we wait until we are perfect in our spiritual life? "If you tarry until you are better you will never come at all." If we wait until the divisions of the church are healed we shall never do anything toward the establishment of the kingdom of God The thing we must do as individuals is what we must do as a church, that is obey our Lord's commands. In doing this we shall find that we are "cleansed as we go."
- (3) Is it the Christianity that is disturbing them? We are disturbing them with our railways, steamships, education, trade. We are putting new ideas into their heads, giving them new wants and standards. It is true that we are disturping the heathen, but it is the merchant and the manufacturer, not the missionary that is doing the damage. There are two goals before the whole world at present, Christianity and materialism. If the nations are to be saved from materialism Christalone can do it. The materialism of our civilization does cut the very roots of the ancient religions, only christianity can replace those lost values, and it is our duty to keep the world's face turned to the light of lights.
- (4) I fear this question is really the one at the back of our minds. The more money spent for missions the less we shall have for ourselves. Let me answer this question thus: First, whenever a church or congregation has been kindled with missionary zeal and has increased its offering for foreign work, it has invariaby gotten more for itself. Secondly, we remember the words, "We lose what on ourselves we spend." That is true not cally of individuals but of the church, which is the representative of the Good Shep-herd who giveth his life for the sheep. If we spend our money for ourselves, for altars, stained glass windows, choirs, organs, cushioned pew, and give only the leavings for the work of Evangelization, we are not holding Christ Crucified before the work of the control of fore the world. This is, I think, why the church makes so little headway here at home. We are known to be selfish and

CHURCH SERVICE LEAGUE

To all the members and dear friends, "A merry Christmas and a Happy New Year!" I like the old fashioned wish, there is so much in it when one thinks deeply about it.

The Central Deanery has been splendid in the way it has subscribed to the Balbalasan Fund. The Northern and Southern Deaneries are sadly behind in their quota. We need \$200. How are we going to raise it? My suggestion is that everyone in these two deaneries should just pay ten cents to their parish chairman, then we could make up our quota and no one would miss it. Please let us have it all in by Christmas, that we may be able thoroughly to rejoice in the Birth in the

TREASURER URGES DIOCESE TO MAKE TOUCHDOWN AND WIN!

The state of the diocesan treasury indicates very clearly that unless some drastic effort is made to meet the Church's Program as-sessments for the year 1927 within the next three weeks, the diocese will find itself in the same financial fix at Convocation as last year, when it felt in honor bound to execute a note in favor of the National Council evi dencing its shortage and promising to meet

Church Program receipts to date are practically the same as they were this time last year. But we are paying seven-elevenths of our receipts together with the lenten offering in full, to the National Council, whereas last year we were paying them one-half of the receipt and the Lenten offerings.

It will be obvious to all that we are paving our pledge to the National Council by short-changing our missionary clergy. Does the diocese of San Joaquin propose to stand by and allow a thing like that?

St. John's vestry, Stockton, has made its decision. It has telegraphed, "We will borrow the money and pay up 100%." That is showing the right mettle. The treasurer is also very confident that the cathedral parish is contemplating similar action. What of The Saviour, Hanford; St. Paul's, Modesto; and St. Faul's, Visalia?

Church Schools should be encouraged to concentrate on the Advent barrels. Every penny placed in them will help to relieve the

In order to win, all must play the game. Like the last five minutes of the final quarter in the football game, is the brief time left to us. Throw into it all the spirit and every ounce of strength you can muster—make a touchdown and win!

Christmas greetings.

WILLIAM PAYNE. Diocesan Treasurer.

Graph of Contributions to the Church Program to Dec. 7, 1927

	JAN. %%8	FEB. 16%%	MARCH 25%	APRIL 331/3%	MAY 41 2/2 0/0	JUNE 50%	JULY 581/8 %	AUG. 66%%	SEPT. 75%	OCT. 831/3%	NOV. 91%%	DEC. 100%
Fresno, St. James, Cath'l								. 00-28-76	1370	00 73 70	01 73 70	1 100%
Bakersfield, St. Paul's												
Bishop, St. Paul's												
Coaling, Christ												
Hanford, The Saviour												
Lindsay, St. James'	4400											
Livingston, St. Mark's												
Lodie, St. John's												
Lone Pine, Trinity												
Madera, Trinity												
Merced, St. Luke's												
Modesto, St. Paul's												
Oakdale, St. Matthias'												
Porterville, St. John's	запанания по											
Reedley, Good Shepherd												
Selma, St. Luke's												
Sonora, St. James'												
Stockon, St. John's												
Taft, St. Andrew's												
Tulare, St. John's												
Tuolumne, St. Michael's												
Visalia, St. Paul's												
Diocesan Average	PROFESSION NAMED IN	SOME STATE OF		STATISTICS 100 PM			THE REAL PROPERTY.					

Church Service League.

St Paul's Church.

Bakersfield, Calif.



Bulletin

THE OFFICIAL PUBLICATION OF THE MISSIONARY DISTRICT OF SAN JOAQUIN

VOLUMNE VII

DECEMBER 15, 1927

Number Ten

LETTERS FROM THE BISHOP

(On Steamer "Empress of Asia," October, 28, 1927).

We are approaching Shanghai after a most

I met Dr. Wood at the Hotel Frye in Seattle and we spent the day in meeting friends, calland we spent the day in meeting friends, carring on Bishop Huston, Mr. Horton, the Alaska Commissionary with whom our Church Service League has had such pleasant relations, and Mrs. McKim who had been prevented by illness from returning with the Bishop to Japan. Dr. MacNair, former teacher in St. John's Shanghai, took breakfast with us, and Dr. Gowen and Miss Carr, invalided home from Hankow, dined with us.

On Thursday, October, 13th, we sailed on the morning boat to Victoria, and lunched with Mr. Smalley, former treasurer of the District of Shanghai. An automobile ride in the afternoon showed us the beauties of the city and island. We stopped at the new cathedral being erected and met the architect who kindly explained the plan and construction of the building.

While we were still driving we saw the Asia making the dock and turned our wheels harborward. There were only Mr. Smalley and Miss Carr to see us off, but telegrams and messages from San Joaquin and New York friends cheered our departure.

Miss Lustgarden, of Hankow greeted us on the ship. She had already made arra ments for our comfort. Dr. Wood and I had state rooms adjoining. At our table were seated Dr. and Mrs. Grant, returning to Peking, and Dr. Teusler joined us at Kobe and finished with us the journey to Shang-

The ship started while we were at dinner and soon the roll of the vessel told us we were at sea. It was said to be a rough trip, and the weather was sufficiently heavy to put twenty-four hours benind our schedule, but I am a good sailor and did not have a

On Sunday the 16th, I celebrated the Holy Communion at 8:00 A. M. and at 10:45, read morning prayer and made a short address. Capt. Lovegrove reading the lesson. This being a Canadian ship we used the English

On Sunday, the 23rd, Bishop Heaslett, the English Bishop of South Tokyo, officated.

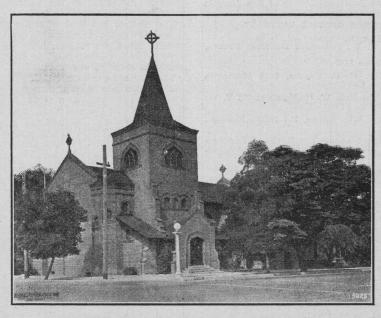
Tuesday morning the 25th we anchored in quarantine off Yakahama and were visited before breakfast by the port doctor and the police. While at breakfast, Bishop McKim, Bishop Reifsnider, Bishop Motoda, Dr. Teusler, and several clergymen and ladies came to the dining room to welcome us and took coffee with us. After clearing the customs we were bundled into automobiles and driven to Tokyo through the bewildering traffic. As this was my first experience of an Oriental city bullock carts, push carts, coolie ridden bicycles, tod carts and bare footed or mitten footed pedestrians, was a scene if endless

We visited the new Holy Trinity Church, consecrated only on the preceding Sunday. The account in the English paper was head-"The Holy Trinity Hears Bishop McKim." The picture and descriptions of this beautiful church will doubtless appear soon in the Spirit of Missions

Then we drove to Ikebuhuro to visit St. Margaret's School housed in temporary buildings on the eleven acre site purchased after the earthquake. Among the teachers who greeted us was Miss Revell whose smiling face was good to see.

Bishop McKim, Dr. Wood and I lunched (Continued on Page 3, column 3)

HISTORY OF THE DIOCESE



THE CHURCH IN FRESNO

(By Mrs. Johnson G. Rhodes)

In the early summer of 1879, not long after the Southern Pacific Railroad had opened the wheat fields and sheep ranges of the San Joaquin Valley, a young clergyman, the Rev. D. O. Kelley came up the line to spy out the land, came at the behest of Bishop Kip, came full of zeal to visit the scattered families of the sparsely settled valley.

After visiting other towns along the route days. We saw the house we were seeking he came to Fresno City-for that was the through the clear air, we shook the lines name of this hamlet. Then as now we believed in boosting, we called ourselves "Fresno City" until we became a city-where he made a canvass, looking for church people.

Upon his return to San Francisco he emphatically stated that Fresno City was the most promising and important point in the for immediate occupation by the h. In October Mr. Kelley was appointed to the charge, which was designed to cover the whole valley, the missionary making his residence in Fresno City, holding services there twice a month, and visiting the other communities for services on the other Sundays and week days.

The first service was on December 15, 1879. in the law office of Henry and Walter Tupper and the mission was organized with seven members. From the law office they moved to a small social hall bearing the floral name of "Magnolia." In 1880 a small brick church known as St. James' was started on the site where the cathedral stands, today, and soon thereafter a parsonage was erected where now the cathedral garden bears many trees and shrubs planted long ago by the faithful missionary and his wife. The par-sonage's door always stood ajar, for the missionary truly "lived in a house by the side of the road and was a friend to man."

In 1887 the organization was changed to that of a parish. There are many little things to cause a smile as we look back in memory across the years. How many will recall the old buckboard and the patient animal known as the "Missionary horse." Not the missionary's horse, but the equine missionary, always ready for calls of mercy, of consolation, and of pleasure. Through miles of golden popies in the spring, through acres of unbeliev-able summer dust, through wet or dry winters he traveled in any wanted direction, for there were few defined roads in those early

and Dobbin found the way.

Church Organizations

Sunday, April 14, 1889, a chapter of the Brotherhood of St. Andrew was instituted with sixteen members. St. James' Guild was the women's organization, the object of which was "To promote the social interest of the parish; to advance charitable works and help the Church financially." All these objects were carried on with conscientious zeal. Many were the dinners, the food and fancy work sales. An annual Chrysanthemum Fete proved not only the greatest single factor toward helping the church financially, but was a social event much anticipated and enjoyed by the community at large.

St. Agnes' Guild, a company of young women, was for many years an important factor in the church. It is not functioning now, but many of these young women are now active members of the Church Service League, the worthy successor of the guilds of former days.

The Rev. M. Kellev resigned in July, 1891. in order to accept an appointment as convo-cational missionary, and removed to Merced, later making San Francisco his home. He was followed by the Rev. Wm. Lucas. Through small in stature and frail in health, Mr. Lucas was a power in the pulpit. His sermons will long be remembered.

The Rev. Harvey Hansen then became rector. Through his consecrated labor the present church was erected in 1901. Canon Rhames followed him, and served very acceptably until our present rector, Dean Mc-Donald was called in 1911.

Many beautiful and valuable gifts and memorials have been received from time to (Continued on page 3, column 1)

DIOCESAN BULLETIN

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CALENDAR

Dec. 18.—IV Advent (violet). Dec. 21.—St. Thomas (red).

Dec. 25.—Christmas Day (white).

Dec. 26.—St. Stephen (red). Dec. 27.—St. John (white).

Dec. 28.—Holy Innocents (violet).
Jan. 1. 1928—Feast of the C Feast of the Circumcision

(white). Jan. 2.-Meetings of the Departments in

Fresno. Jan. 3.-Meeting of the Executive Council,

Fresno. Jan. 6.—Epiphany (white).

Jan. 8.—I Sunday after Epiphany (green).

Jan. 15.—II Sunday after Epiphany (green). Jan. 22.—III Sunday after Epiphany (green).
Jan. 24.—Convocation opens in St. Paul's

Church, Bakersfield. Jan. 25.—The Conversion of St. Paul (white).

Convocation continues. Jan. 26.—Diocesan Service League in St. Paul's Church, Bakersfield.

Jan. 29.—IV Sunday after Epiphany (green).

In honor of the nativity of our Blessed Lord, the Bulletin greets all the members of our diocesan family with the observation of Tiny Tim.

"God Bless Us Everyone"

And speaking of that, it ought to be a matter of religious obligation to reread "The Christmas Carrol" afresh every Christmas

*

It is with very great regret that we announce the forthcoming departure of the Rev. Hugh E. Montgomery, who has resigned the parish at Stockton to beome rector of the parish of the control of the parish of the control of the contro All Soul's Church, Berkeley, on the first of

His departure will bring a destinct loss to his parish, to Stockton, and to the whole diocese. Ever since his coming, five years ago he has served the diocese on the Executive Council, on the Field Department and on the department of Finance. To the work of these responsible groups of the diocese he has

brought loyal devotion, and consecrated busi-

ness sense. The Council will miss him.
Since coming to St. John's until this year,
the parish has led the diocese in loyalty to the program of the church, being the only parish that has paid its share of the diocesan quota in full. We all hope that St. John's will not fall from its high standard of devotion to Christ and His work.

We extend congratulations to All Souls, and the best wishes to Hugh, and Mrs. Montgomery, for a happy life and blessed ministry in Berkeley.

In another column is the exhibit of the committee of canons—the changes it proposes to introduce at the forthcoming con-

The aim of the first of these proposals is to exclude from membership in the convocation those clergymen who have moved away from our valley and no longer take an active interest in our work.

The second explains itself.

The third has been drawn up by order of the last convocation and is to provide a canonical basis for the blanketing of our fire insurance risks. The method presented by the canon is the one which is already in operation by action of the Department and the Executive Council.

The fourth proposal explains itself. There have been times when it was very difficut to get a quorum for the transaction of business, and as the cathedral chapter meets only four times a year it is important to transact the business when it does meet. The change proposed must be adopted by the Chapter, and approved by the convocation. It has already passed on one reading in the chapter, and in all probability will be adopted at the meet-

in January.

The reason that all proposed canons, or St., Stockton, Calif.

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changes in the canons are published in the Diocesan Bulletin is to prevent any change in the law of the diocese being "sprung" on an unsuspecting diocese, and any parish or mission which objects, or feels that an injustice would be done to it, fail of an opportunity to make itself heard. changes in the canons are published in the Diocesan Bulletin is to prevent any change

"THE CLOSET"

"Enter Into Thy Closet."—Christ Jesus.

Let us pray for our Bishop—

O God of infinite majesty, whose presence is in all the world, we commenced our bishop to thine almighty care and guid-ance. Guard him, we beseech thee, from all dangers either of land or sea, from sickness, and from every evil to which he may be exposed. Enlighten his mind with true perception of Thy will for our work in the lands of the East, that Thy kingdom may be hastened and Thy will Restore him to us with mutual rejoicing to Thy glory, through Jesus Christ our Lord. Amen. Let us pray for the continuing work of the

Bishop's Crusade.

O God, whose Son Jesus Christ came that he might cast fire upon the earth, grant that by the prayers of Thy church a fire of burning zeal may be kindled and pass from heart to heart through Jesus Christ

our Lord. Amen.
Let us pray for a blessing on the new ministry

of the Rev. Mr. Montgomery.

Most gracious God, the giver of all good gifts, give thy grace, we beseech Thee, to thy servant Hugh Eglington Montgomery in his new work and ministry, and so replenish him with the truth of Thy doctrine and endue him with innocency of life, that he may faithfully serve Thee, to the glory of Thy great name, and the benefit of Thy holy church; through Jesus Christ our Lord. Amen.

ASK ME ANOTHER (By the Rev. Otis L. Mason)

Speaking about the foreign missions-

(1) Should not charity begin at home? Ought we not to get ourselves right at

home before we preach to the heathen (3) Why disturb the heathen when they

have religions of their own? (4) If we can't pay our way at home, how can we do anything for the work abroad? (The answers will be found on the last CHANGES IN THE CANONS

In accordance with the rule of convoca-tion the Bulletin publishes in this issue the changes in the canons which it proposes to introduce at the coming convocation.

CONSTITUTION Article Six

Sec. 3, at end, substitute "," for "." and continue: "and is engaged in active work as pastor or district officer, or being non-parochial is actually domiciled in the district.

CANONS Canon XXII

Sec. 228. Add a new paragraph to read: "Five members of the Executive Council, one of whom shall be either the president or vicepresident, shall constitute a quorum for the transaction of business."

Canon XLVIII

Sec. 481. All churches, rectories, parish houses, or other buildings together with their contents, the property of the Missionary District of San Joaquin, whether held in the name of the Corporation Sole, the Missionary District of San Joaquin, the Rector, Warden and Vestryman of a parish, or any other title; shall be insured against loss by fire under a California State Standard policy containing the ninety per cent co-insurance clause, in some reputable insurance company or companies to be selected by the Executive

Sec. 482. A Diocesan Blanket Fire Insurance Fund shall be created in manner hereinafter set forth, for the purpose of meeting the renewal premiums. It shall be carried as a savings account in some bank to be determined by the Executive Council, and all interest received thereon shall be credited pro rata to each parish and mission in the ratio its contribution to this fund bears to the total contributions.

Sec. 483. Every parish and mission in the district shall pay to the district treasurer for deposit to said fund its proportion of the renewal premium of the blanket policy in order that the fund shall have sufficient money on hand to meet the renewal premiums in advance as they shall become due and payable.

Sec. 484. The manner of assessing to the parishes and missions their renewal premi-ums shall be as follows:

a. Before each triennial renewal the Executive Council shall compute the replacement of values of the properties of such parish and mission in the district.

b. Such valuations less ten per cent shall

be the bases for determining the amount of premiums each parish and mission shall pay. c. On such bases the properties shall be figured at the specific premium rates determined according to the method used by the

Pacific Board of Fire Underwriters.
d. From the aggregate amount of all premiums so determined shall be deducted the amount of the blanket insurance policy premium, thus ascertaining the per cent of saving in premiums by blanketing the risks.
e. Each parish and mission shall pay the

premium arrived at by specific rating (under paragraph "c") less the percentage that the saving on the whole (paragraph "d")

bears to its specific premium.

f. The blanket insurance policy shall be written with loss payable to the Protestant Episcopal Bishop of San Joaquin, a Corporation Solo with patricipa that the protesting the state of the protesting that the patricipa shall be seen to be seen the participation of the patricipa shall be seen to be tion Sole: with notations that the properities of all parishes and missions within the missionary District of San Joaquin are intended to be and shall be included in such policy, regardless of the technical legal names under which titles to such properties are held. or in similar terms agreeable to the insurance companies to carry out this intention.

g. The district treasurer shall present to Convocation an audited statement of the Diocesan Blanket Fire Insurance Fund as of the end of the preceding current year.
Sec. 485. In the event of a parish or mis-

sion becoming delinquent at the end of the period, its delinquency shall be charged against the parish or mission, and as evidence of this indebtedness it shall execute a note to the Corporation Sole therefor.

CONSTITUTION OF ST. JAMES' CATHEDRAL

P. 4. Five members of the Chapter one of whom shall be either the Bishop or the Deanshall constitute a quorum for the transaction of business

THE NORTHERN DEANERY

The Northern Deanery held its fall meeting in St. John's Church, Lodi, on Thursday, November 17. The Rural Dean, the Rev. David Todd Gillmor, celebrated the Holy Communion, assisted by the Rev. H. E. Mont-

After the service the deanery met in the rector's study, and the Service League in the Church. The deanery attended to the routine business and then received the resignation of the Rev. Mr. Montgomery as treasurer. The Rev. A. B. Murray was elected to the office.

The Vice-president of the League, Mrs. J.H. Hoffman was absent and Mrs. Henry L. Dodge was elected presiding officer. At the roll call members of the league from Stockton, Tuolumne, and Lodi responded. The resignation of Mrs. Hoffman as vice president was accepted and Dean Gillmor appointed Mrs. Harry W. Walker, of Lodi, to fill the balance of the term.

After the routine business had been done, all met around the festive board in Hotel Lodi, to partake of a delicious luncheon. Speeches were made by Dean Gillmor, the Rev. H. E. Montgomery, Mrs. Henry Dodge, Mrs. H. W. Walker, the Rev. A. B. Murray and Canon Graves.

The afternoon session was held in the church. The program was in the hands of Mrs. Walker, and consisted in a talk on "My trip to the South Sea Islands," by Mrs. H. E.

Mrs. Montgomery talked for nearly two hours. It was a most fascinating and instructive lecture, and was much appreciated.

There were fifty-two in attendance at the meeting, the Rev. Mr. Cash, and the delegation from Merced was unable to be present. A wire informed the deanery that they had started, but that the fog and wet roads had made the trip so dangerous that they turned back from Modesto.

HISTORY OF THE DIOCESE (Continued from Page 1, Column 3)

time. The church bell, the gift of Mrs. Jane Johnson has rung its welcome for many years. The organ was given in memory of Mrs. William Helm, the processional cross in memory of Mr. William Spratt. The original chalice was made from silver donated by the members of the congregation. When it was stolen at the time of the war, Mrs. L. L. Cory replaced it with the present vessels as a thank offering for the heroism of her sons. The Ciborium is a memorial to the fathers of Mr. and Mrs. Lester Thomas. The alms basins and the receiving basin were given by the next of kin to the members of the parish who served in the World War. The east window is a memorial to Mrs. Collis Emmons. The eucharistic candles are me-morials to Dr. and Mrs. Peter Manson. The other gifts, the bishop's chair, the dean's chair, the lecturn, and font were the gifts of organizations of the parish.

The Cathedral

By 1910, the immense distance, and the growth of the valley made it imperative that a resident bishop take charge of the work, and so our own Bishop Sanford came and dwelt among us in 1911. Soon he made it his see city, and our church became a procathedral. Fourteen years later the permanent cathedral organization was adopted. So in forty years we had grown from a law office to a cathedral.

The great problem of the parish is to care for the widely scattered people with only the one parish church. In order to help toward this end, the bishop and dean have adopted a municipal policy whereby the city shall have only one parish, but it is hoped in time that there may be a number of congregations as units of the parish. One of these was started in 1927, the chapel of the Holy Spirit in the neighborhood of the college. Of this the Rev. E. A. Shapland is vicar. As soon as possible it is hoped to start another unit in the east part of the city.

CHURCH INFORMATION

What the Church is doing about the heathen here at h

In the last issue of the Bulletin was part of an article about the work of the missionary of the church under the stars and stripes. It told how the church had followed her pioneering sons into the West, forming missionary districts like ours in places where the church people are too few to carry their own load. It also told a little about the work with the Indians, whom we found in the lands which they occupied. The part which was omitted told of the work among the Negros, the people of Appalachia, and extra continental United States.

The Negros

Many people think of the Negros as Methodists or Baptists, and suppose that our church has no work among them, and is not suited to work among them. But all these ideas are mistaken.

It is true that a large percentage of the Negros are Methodist and Baptist, and so far as numbers are concerned our work is not very big. The reason is that the South was too poor after the war to get, or to train, for the Negros, leaders who were of church standards intellectually or morally. The result was that many negroes who had been Church folk before the war fell away to the more emotional types of Christianity. But where the church has been able to care for and hold its Negro people, they have attained a high standard of intellectual and moral

Our work is of two kinds: (1) The regular parish and mission work. In this work the church life is much like that in our own churches, except that the pastor is often the school teacher as well, and (2) the

Church Institute for Negroes.

This is an organization of ten schools, not unlike Tuskegee and Hampton Institute, except that they are definitely Christian and Church Schools. They provide book learning, and industrial and normal training in home and agricultural crafts, and general teacher training. The enrollment in these schools totals more than 7000. They raise \$350,000.00 for seif support, and we of the church provide \$136,000.00 of supplimentary support through the program of the church.

Appalachia

In the territory known as the Southern Highlands there are vast districts where the clock stopped a century ago. These people have been made somewhat familiar to us through the stories of John Fox, Jr., like "The Trail of the Lonesome Pine." Among these people the church has schools, grade, high, normal and industrial, hospitals, clinics, churches and social centers. Through these we are making our contribution to this

The Foreign Born

We are all familiar with the problem that the large unabsorbed immigration of the last few decades has placed upon our nation, but not so familiar with the religious problem that they present. These foreigners, separated from the churches of their early training lose touch with all religion and with God. It is a problem that is found in every parish.

Our National Church is doing a sort of field work, trying to stimulate its people to an undertaking of their responsibility to these foreign born Americans. No officer either in New York or Washington, or Sacramento can make these people American Christians. Only we, the private Christians can do this, and the officers of the National Church can only try to stir us up to the work and teach us to do it. This is part of the program of

Extra-continental United States

We are apt to forget that Alaska, Hawaii, the Philippines, Porto Rico, the Canal Zone, etc., are part of "here at home." The church has followed the flag, and in all these places there is work like that of the frontier, where Mother Church has followed her pioneering sons. But there also has been developed work among the natives. Of this sort is the school building at Balbalasan, the building of which has been the special work of the Service League of our diocese during the past year.

LETTERS FROM THE BISHOP (Continued from page 1, Column 1)

with Miss Heywood, and then drove back to the old part of the Tokyo where Dr. Teusler showed us the marvellously arranged and equipped St. Luke's Hospital, still housed in temporary buildings.

Then came tea at Bishop McKim's where

we met the Japanese clergy and others, and then dinner at the Bishop's house, rather hurried because we must make the 9:40 P. M. train for Kyoto.

I should like to enlarge upon the novelty

of a journey in a Japanese train de luxe, but lack of space makes it necessary to exercise restraint.

We reached Kyoto at 8:00 A. M. on Wednesday. Bishop Nichols with clergy and ladies met us and took us to the compound for breakfast. The morning was spent in con-ference and visiting St. Agnes' School. After a pleasant luncheon at Miss McGrath's where among the guests was the Rev. Percy Smith, cousin of Mrs. Charles H. Norris of Fowler. we were taken shopping. In Kyoto, this is apparently a social function. The shopkeeper met us at the door. Business of many bows in the vestibule. Then the gentlemen parked their hats and were escorted upstairs to see the bewildering array of fabrics and garments. There was in our party at the time. an English woman who inspected the goods through a lorgnette while she smoked a cigarette impaled on a glorified hat pin. In a second shop, before the goods were displayed we were served with tea and peanut

Ford taxis took us back to the compound where we had tea and dinner at the Bishop's house, and from there to the train. We reached Kobe at 10:30 and boarded the ship

Friday morning before daylight we anchored in the stream before Nakasaki and promptly at six the interesting performance of coaling the ship began. Again lack of space prevents the recording of novel im-

After breakfast we went ashore and took the inevitable Ford taxi to Urakami, where three hundred years ago Christians were crucified but where the Christian community maintained itself until the missionaries were again allowed to enter the country. The Roman Church there is the largest in Japan. The priest in charge, a Japanese, told us there were 7000 Christians in the parish, and that the first Japanese Bishop was to be consecrated in Rome on Sunday, October 30th.

Instead of going back to the ship in the launch, we engaged a sampan and sculled picturesquely out to our floating

We are now crossing the Yellow Sea and rapidly approaching our destination, and will probably spend tonight in China.

As I may not be able to get a letter home again before the December Bulletin is published, I send you all my affectionate wishes for a very happy Christmas and New Year.

Shanghai, October 4, 1927.

When we reached Shanghai, Saturday afternoon, October, 29th, a crowd of missionaries were at the dock to greet us, and after the business of passing the customs, bore us off to the compound of St. John's University. The college is closed, and many of the faculty are away. The houses are filled however with refuges from the up river stations. Mr. Walker took me to his house where I shall

be his guest during my stay in China.
Sunday morning, Dr. Wood and I attended services at St. Peter's. This is one of the self-supporting parishes and in the congregation of five hundred there were only five foreigners present. The parish was celebrat-ing the thirteenth anniversary of achieving self-support. Special hymns had been written for the occasion and were printed on green paper. I suppose from the tune the processional was "Onward Christian Soldiers," but it proved to be "Onward Self-support." I have never heard lustier singing. A choir of men and boys supplied leadership, but every member of the congregation added to the volumn of sound. long but very eloquent sermon, of which I understood only the animation held the close attention of the people and, judging from the little ripples of amuse-ment, abounded in humor.

On Tuesday, All Sant's day, while the Church Service League at home was holding

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