

LETTERS FROM THE BISHOP
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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 Mandarin, 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 hands.

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
(Answers)

- (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 unbusinesslike, nonsensical, the sowing of the seed on the wayside. To go out to all the world is not only business-like and sensible, but loyalty 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 disturbing 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 Christ alone 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 invariably gotten more for itself. Secondly, we remember the words, "We lose what on ourselves we spend." That is true not only of individuals but of the church, which is the representative of the Good Shepherd 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 world. This is, I think, why the church makes so little headway here at home. We are known to be selfish and self-satisfied.

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 Manger.



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 assessments 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 evidencing its shortage and promising to meet it.

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 paying 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. Paul's, Visalia?

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

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

Table with columns for months (JAN to DEC) and rows for various churches and a Diocesan Average. Shows percentage contributions for each month.

Diocesan



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LETTERS FROM THE BISHOP
(On Steamer "Empress of Asia,"
October, 28, 1927).

We are approaching Shanghai after a most delightful trip.

I met Dr. Wood at the Hotel Frye in Seattle and we spent the day in meeting friends, calling on Bishop Huston, Mr. Horton, the Alaska Commissioner 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 arrangements 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 Shanghai.

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 behind our schedule, but I am a good sailor and did not have a single unhappy moment.

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 book.

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

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 interest.

We visited the new Holy Trinity Church, consecrated only on the preceding Sunday. The account in the English paper was headlined: "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
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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 he came to Fresno City—for that was the 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 valley for immediate occupation by the Church. 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 parsonage'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 poppies in the spring, through acres of unbelievable summer dust, through wet or dry winters he traveled in any wanted direction, for there were few defined roads in those early

days. We saw the house we were seeking through the clear air, we shook the lines 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. Kelley resigned in July, 1891, in order to accept an appointment as conventional 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 McDonald was called in 1911.

Gifts

Many beautiful and valuable gifts and memorials have been received from time to time
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