

THE
WOMAN'S AUXILIARY
TO THE
NATIONAL COUNCIL
Of the Protestant Episcopal Church

A HANDBOOK

1923

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WOMAN'S AUXILIARY
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NATIONAL COUNCIL
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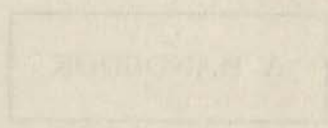
A HANDBOOK

Price 20 Cents

1923

**The WOMAN'S AUXILIARY to
THE NATIONAL COUNCIL
281 Fourth Avenue, New York**

THE
WOMAN'S AUXILIARY
OF THE
NATIONAL COUNCIL
OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY



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FOREWORD

IN 1896 Mrs. Twing, the first Secretary of the Woman's Auxiliary to the Board of Missions, and then its Honorary Secretary, published a Handbook "for the use of Mission Study Classes and Reference Libraries." In 1914, Miss Emery, Secretary of the Auxiliary, published another Handbook, which has been in constant use since that time. Because of the changes in the Auxiliary at the Triennial of 1919 parts of this book became out of date, but in view of the fact that the Triennium of 1919-1922 was a time of transition, it seemed wiser not to issue a new one until we should know the results of the Triennial of 1922. Since it is possible and desirable to do this now, this present book, embodying these changes has been prepared. The chapters have been written by different secretaries, and this, as well as the fact, that the subjects treated often overlap, will account for some repetition. It might be more truthful to say that the secretaries have rewritten the book of 1914, for although there is much new material in this, there are many paragraphs and indeed, whole pages, taken from Miss Emery's book. Leaflets published by the National Council and the Woman's Auxiliary have also been used freely.

While this Handbook has been prepared for the Woman's Auxiliary, the writers are aware, of course, that many groups of women, parish guilds, the women members of Church Service League units, and other organizations do the same work as do those groups of women labeled "branches" of the Woman's Auxiliary, and they have tried to indicate this fact as often as possible, but for

convenience the words "branches" and "members" are frequently used. They also presuppose that where there is a regular branch of the Woman's Auxiliary it will be more than ready to co-operate with all who are working in the parish, and they therefore hope that this little Handbook may be of service to all Churchwomen who are actively at work for and in the Church.

The book is purposely not divided into chapters under the headings Missions, Religious Education and Social Service, for methods of work are much the same, whichever division of service we are praying for and studying and working for, and the different chapters contain suggestions for all three divisions.

The last Handbook included a chapter on the relation of the Woman's Auxiliary to its Junior Department. This Junior Department has been merged into the Church School Service League, and the work for young people and children is no longer a part of our organized service, but it continues to be a part, and a most important part, of our personal responsibility and service, and if we would keep faith with the coming generation we must take a vital interest in both the Church School Service League and the Young People's Movement.

Again, as in the Handbook of 1914, we can have nothing so helpful with which to begin consideration of our work as the introductory chapter on "Our Ideal" by Bishop Lloyd, then the President of the Board of Missions, and always the friend and helper of the Woman's Auxiliary.

GRACE LINDLEY,
Executive Secretary.

June, 1923.

The Woman's Auxiliary to the National Council

OUR IDEAL

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Eph. iii. 17, 18, 19.

WHAT does it mean to be a member of the Woman's Auxiliary to the National Council? Taking a mite-box, going to a meeting now and then, sewing for a missionary box, attending an occasional missionary service? Often it does mean just that; sometimes it means much less; but it can mean infinitely more.

Over and above these "practical things" it ought to mean a world-wide view of what the Church of God is sent to do, and a deep and real sense of personal responsibility for sharing in that mission. Do we think of the Church as the Body of Christ, doing the mind of its Head? Are we, as members of the Auxiliary, constantly seeking to *learn* the mind of Christ, that we may obey it in our own lives and interpret it to others? The question is not so much, What are we doing? as, How are we doing it? Do we work on our knees, doing our work so consciously in the presence of God that it receives His blessing, talking over everything with Him before we try

to do it? Do we ask Him always to show us what His will is, and to empty us of self, that we may be filled full of Him, so that He may work in and through us?

We need great Ideals. We need to realize the Christ working in us. We need to commit ourselves to infinite things, and then to put such a spirit into the Church as shall cause the things done to be done in the spirit of Christ. If we all would put the emphasis in the right place it would be a tremendous source of power. Are we, as members of the Auxiliary, vitally conscious that we are sharing in the work of bringing souls out of darkness into His marvellous light? All the religions earth ever had were trying to find out God. No one is wicked because he is a Buddhist or a Hindu. He is only waiting for his answer, and Christianity is his answer. This is our priceless possession, and the world is pleading that we give it to all men. The revelation of God must be given to all men because Christ is praying always that they may know the Father so that they may come back home again. Does it fire our imagination, and kindle our zeal, and deepen our compassion, to realize that our Father's heart is breaking because so many of His children do not know? To this high task we are called. He has planned no other way. He has given us the world to win for Him. Our hearts ought to sing all the time for joy that He has blessed us with the privilege of being workers together with Him.

Is this what it means to us to be members of the Woman's Auxiliary? If it means this, we shall go to our meetings with our minds and hearts full of the news and needs of the field; and meeting will no longer be dull and uninspiring. If it means this, the sewing for our missionary boxes will not be irksome, for our imagination

will picture the place to which each box is going and the people to whom it will bring joy. If it means this, every Eucharist will become a service of intercession in which we join our prayers with Christ's for all the souls whom He has redeemed with His most precious Blood.

Even hours of enforced idleness and pain can be made to count for the Kingdom by prayers, broken and fragmentary though they be, for all those who suffer without relief or hope.

Let us identify our work more closely with the field. All we need is a little imagination to see that making bandages for a far-off hospital is as romantic an exploit as binding up a broken Chinese head. It is all part of the same work. The missionary nurse, moving daily amid sights and sounds of suffering, does not speak flippantly about her mission; yet how often we jest about ours. Is it because we do not realize, or do not believe, that we are all missionaries, the *sent ones* of the King, and not our field but our faithfulness matters?

A. S. LLOYD.

HISTORY

The Board of Missions and the National Council

GRADUALLY the Church has been learning the truth of the statement that, "The field is the world and the Church is the Body of that Christ Who has said that He will make that world His own." And gradually the Church is also learning that the statement means the oneness of all work for the Head of that Body, that, as Miss Emery wrote in the Handbook of 1914, "Everything a Christian person, anywhere, does for Christ, which makes the world more nearly His, has its missionary aspect—every Christian is a missionary." Of course, that fact has existed ever since the Church was founded, and it was lived by Christians in apostolic days. Our own branch of the Church acted on these truths in the directions to the Board of Missions when in 1835 it set forth the following principles and methods:

The field is one—the world.

The terms "domestic" and "foreign" are for convenience only, the one representing that part of the field within the United States, the other that beyond our own borders.

The appeal is to all baptized persons, on the ground of their baptism.

The organization: each parish or mission itself as the unit, the minister in charge being the agent of the Board, "for Jesus' sake."

The giving to be systematic.

For nearly one hundred years the Board of Missions endeavored to carry out those orders and sought to impress upon the Church's children the fact that baptism is the entrance into the Missionary Society since that Society is the Church. From time to time new mission fields were

opened and old missionary districts became dioceses; from time to time the Board was subjected to changes or reorganization; the number of meetings and the number of members changed, and in 1910 the Board was reorganized with a President instead of a General Secretary as its Executive Officer.

Through these last years the Church was laying more and more emphasis on religious education and social service, and in 1910 a Commission on Christian Social Service was created, followed in 1912 by a General Board of Religious Education. Then that wise leader, Bishop Lloyd, President of the Board of Missions, saw the need of relating all the general work of the Church, and at the Convention of 1919 presented a plan calling for the creation of a National Council, representing and combining through departments, the different lines of work resting upon the general Church. His plan was accepted and adopted, and instead of a Board of Missions, a General Board of Religious Education and a Commission on Social Service, a National Council (called, 1919-1922, Presiding Bishop and Council) came into existence with six Departments:

Department of Missions and Church Extension.

Department of Religious Education.

Department of Christian Social Service.

Department of Publicity.

Department of Finance.

Field Department.

with an Executive Secretary in charge of each, and a President, Vice-President and Treasurer of the Council.

The Woman's Auxiliary

The Handbook of 1914 said that The Woman's Auxiliary to the Board of Missions "is not a board of missions,

nor is it an independent woman's missionary society; it is really a department of the Board, formed originally to help the Board of Missions to do its work," and with a change in title that statement is true today for the Woman's Auxiliary has become auxiliary to the National Council, and although it is not a department created by Canon, and is not therefore a part of the Council, it would be easy to describe the work of this Auxiliary to the Council as work done by a Department of the Council.

It is worth while knowing the history of the Auxiliary, and it can be given briefly in the words in which Miss Emery told the story in 1914. "The Board of Missions created its Woman's Auxiliary at the meeting which took place in Baltimore in 1871. At that time the subject of woman's work in the Church was being considered, and a report was presented, which recommended:

(1) Parochial sisterhoods; (2) Diocesan sisterhoods, based on deaconess principles, as lately defined in a recent English Conference; and (3) "A Ladies' (or Woman's) Auxiliary Missionary Society, with branches as far as possible in every parish in the land, governed by simple rules, in harmony with the Constitution of this Board, and having for its aims (a) the increase of its funds; (b) the circulation of missionary publications; (c) the education of missionaries; (d) the making, collecting and distributing of articles of clothing for missionaries' children."

"This final recommendation of the Board did not have to do with entirely unknown conditions. As early as 1821, when the Constitution of the Missionary Society was adopted, it had been proposed that Auxiliary Societies should be formed, and in 1836, when these societies seem to have been discontinued, fifty-seven of the one hundred and fifty-seven were composed of women or girls.

"When Dr. and Mrs. Hill's work in Greece had made a friend in Miss Emma Willard, of Troy, N. Y., the outcome of that friendship was the formation, in 1833, of the Willard Missionary Society to help the girls of our mission school in Athens. When Dr. Breck went to Nashotah, the correspondence with the Misses Edwards, of New Haven, began, which resulted as early as 1844 in the formation of the Seabury Society, which was his constant friend and helper. The needs of our Western missionaries brought into existence, in 1865, the Hartford Bureau of Relief; the close of the Civil War and the enfranchisement of the Negro led, in 1866, to the establishment, in Philadelphia, of a society auxiliary to the Freedman's Commission; the interest in the Indian, created by Bishop Whipple and other of our pioneer missionaries and by the visits of Mr. William Welsh to the Indian country, led to the formation, in 1864, of the Dakota League in Massachusetts and, in 1867, of the Indians' Hope in Philadelphia, and the rapid increase of the domestic missionary episcopate and the keen vision and warm heart of Dr. Twing, then Secretary of the Domestic Committee, resulted, in 1868, in the organization of the Ladies' Domestic Missionary Relief Association. This Association differed from the others in having been formed at the call and directly under the leadership of a Secretary of the Board of Missions. It is true its officers were all in New York, but its secretary was a helper of the Board—the editor of its Domestic Missionary paper for the children of the Church; its treasurer was the General Secretary of the Domestic Committee of the Board of Missions, and its branches soon extended into several other dioceses.

"Thus, when the Board of Missions met in 1871, there were these sporadic societies of women, banded together to help the work for which the Board itself existed, together with a very few individual parish societies working for Foreign Missions.

"At that time the Church's missionary work was placed in the care of two Committees—Domestic and Foreign—and of the Colored Commission, and it was to the three men at the head of these missionary departments that the responsibility of forming this fourth department, to harmonize, systematize and develop woman's work for missions, was entrusted.

"The first thing which they did was to approach the most general and representative of the existing woman's societies and ask it to undertake this work. But the Ladies' Domestic Missionary Relief Association did not see its way clear to widen its interests and take in those of the Negro and the Indian and of the men and women in foreign and heathen lands, and refused to accept its opportunity and privilege.

"Disappointed in this attempt, the secretaries started afresh, and this time began in the simplest possible way. They called a woman to join the staff at the missionary headquarters in New York, and appointed her as secretary of the Woman's Auxiliary to the Board of Missions, as yet only a name and a possibility. The first secretary, Miss Mary A. Emery, came to this office and work on the second day of January, 1872. The secretaries announced her appointment in a letter sent to the rectors throughout the Church, asking their co-operation with the new enterprise, by the appointment of a parish secretary in each parish. To the fifteen hundred letters sent out some three hundred and fifty answers were

received, and with the appointments of these parish secretaries the work began.

“But there were the existing societies to be dealt with, and it took time, and patience, and wisdom, and generous and loving forbearance to bring those societies, formed in advance of the Woman’s Auxiliary, to realize the value of union and co-operation with the larger body which, while centering at the missionary headquarters, was instituted to reach out among the women of the whole Church. The difficulty was solved by the establishment of the new Auxiliary along the lines of the Church herself, not only parochial but diocesan.”

The story Miss Emery wrote left out the statement that in 1876, she, Miss Julia C. Emery, succeeded her sister, who in 1876 had married the Rev. A. T. Twing, D. D., nor does it tell of her forty years of loving service to the Church as Secretary of the Woman’s Auxiliary to the Board of Missions, but the last sentences quoted are as true of her as they were of her sister, for under her guidance the Auxiliary grew so that it was true then, as now, that there was no diocese or missionary district without a branch, and through all these years parish branches were added until now there are almost 4,000 of these. The sentences which in the Handbook of 1914 follow the quotation above, describe the results of Miss Emery’s work though she thought only of the Auxiliary, and not of herself as she wrote them.

“It has therefore come to pass that while every baptized woman—by virtue of her Baptism a member of Christ’s Body, the Church—may be, if she will, an individual member of the Woman’s Auxiliary to the Board of Missions, such women banded together in any one parish, with the rector’s approval, form a parochial branch,

and these parochial branches within a diocese, banded together with the bishop's approval, form a diocesan branch.

"This method of organization has produced a body of accredited workers, before whom can be laid any matter of general Auxiliary interest, who can be called upon to share in Auxiliary work and relied upon to unite in a common endeavor. There are thousands of these women, many of whom for years have given this willing service, leaders or followers and helpers as the case may be. There is no one settled groove in which they work, the methods of organization in the Woman's Auxiliary being various, each branch, diocesan or parochial, adopting its own, as approved by bishop or rector. This has given much flexibility to the Auxiliary, and has tended to make it a living organism, developing in different ways, moved by the one Spirit at work in many members of different gifts, rather than an organization strictly bound in all its branches by a common rule and method. The system has its danger—that the branches may lose sight of the common original purpose of their being, to be true helpers to the National Council; but with that purpose firmly fixed in mind, there is something inspiring in the opportunity to work toward the same large ends along as many different lines as varying degrees of insight, skill and ability may prompt."

So the history of the Woman's Auxiliary to the Board of Missions comes to the Triennial of 1919. When the Board to which it was auxiliary became part of the National Council, the Woman's Auxiliary asked that it should be made auxiliary to that Council, and this was done. In becoming auxiliary to the National Council it thereby became auxiliary to all departments, and so en-

larged its scope of work to include Religious Education and Christian Social Service as well as Missions and Church Extension. At the same Triennial an Executive Board of sixteen elected members was created to assist the Executive Secretary in the business of the Auxiliary. This Board meets four times during the year at the time and place of meeting of the National Council. Eight members are elected by the provinces, and eight from the Woman's Auxiliary at large. The Executive Secretary is ex-officio a member, while all the Woman's Auxiliary secretaries are expected to attend its meetings, and in 1922, at the request of the Girls' Friendly Society, the Missions Head of that Society was made a member.* Following the advice of Bishop Lloyd the Triennial also resolved to nominate its Executive Secretary every three years.

For many years the diocesan officers have met in monthly conferences from October to April. Each third year, at the time and place of the General Convention, the Triennial Meeting of the Woman's Auxiliary is held, to which five delegates are sent from each branch. To quote Miss Emery's history once more, "At this time the women gather from far and near, and the fact is evident to all that it is really women of the whole Church—of Alaska and Delaware, of Honolulu and Mississippi, of Anking and North Dakota—who, together, make up that company of helpers which we know as the Woman's Auxiliary" to the National Council.

On October 16, 1921, the Woman's Auxiliary held its Jubilee, thanking God for the grace given it that had enabled it to serve His Church for fifty years. While

*By-Laws of Board found in Addenda.

much remained undone it could report gifts in money of over \$14,000,000, missionary education which had been felt throughout the Church and an ever growing consecration and devotion to the Mission of the Church.

PRAYER AND WORSHIP

IT IS a simple matter to say that all Christian work should be done with prayer; it is a harder matter to do it. It is hard to believe that doing it works more for the accomplishment of Christ's purpose in the world than gifts of men and means; it is harder to make this believing prayer the very warp and woof of the fabric of our Christian life.

"And yet how can we set any lesser value on the holy practice which is the employment of our Blessed Lord, risen, ascended into the heavens, sharing His Father's seat, and there ever making intercession for us?

"These words *ever* and *us* must remain with the members of the Woman's Auxiliary as a perpetual example and incentive. If He in that Holy Place *ever* intercedes, how can we hold back? As He offers His prevailing prayer for all, so we in that *us* must set before Him the *all* for whom He prays."

Nothing in the Woman's Auxiliary is more hopeful than the ever increasing emphasis on the privilege and power of prayer. The statements in the quotation from Miss Emery given above need no argument; leaders and members ask only for suggestions on how they may use this privilege and power.

The first suggestion is, that we teach it in our homes. The most important fact on which the work of the Little Helpers was based from the very beginning of that movement was that membership in Christ's Church meant the duty of intercession for those for whom Christ died, and Churchwomen have no greater opportunity than that of teaching the children in their homes this privilege of intercession. If Church families will make a practice of

family prayers and see that those prayers include world-wide intercession, much may be done "to bring all men into that Church which is the Master's Body, the Body of Him that filleth all in all." The use of the Bible readings issued by the Council should be encouraged. They will be found helpful in family gatherings as well as in private meditation. Beside family prayers we must exercise this power truly in our personal, private prayers. The Church needs intercessors, who knowing conditions today, and knowing our Lord's will, enter into His presence carrying the world's burdens to Him. The Church Service League Prayer Quarterly is of invaluable help for these intercessors. Then the noon hour should always remind us to lift up our hearts if only in a minute's speechless intercessory petition; while we should never present ourselves at His Altar without bringing with us the needs and burdens of the world.

We come next to suggestions for the branch. First, of course, stands our Corporate Communion. Some branches have these at stated times, often monthly, others keep a special day, and it would seem as if each branch would desire at least to begin and close their year's work with that service. Of course, diocesan meetings always begin with a Celebration of the Holy Communion. Then there are Retreats and Quiet Days or Quiet Hours, and while they must always be of value, they are especially so now, for in these days of much activity we need to come apart and rest awhile with our Lord. In connection with this, there are indications of a helpful movement in the fact that women are finding it possible to lead Quiet Hours. There are places where it is not possible to have a priest's visit for such a purpose, and surely, if it is done reverently, and with the awe that naturally comes

when one does a thing too great to be done in one's own strength, it cannot be displeasing in God's sight. For such an Hour it is suggested that the leader take some subject, prepare two or three simple talks, choose appropriate hymns and prayers, and when the time comes, lead in some such way as is suggested by the following outline :

I. INTRODUCTION :

- (1) Hymn.
- (2) Prayers—The Lord's Prayer and the Collect, "Almighty God, unto whom all hearts are open."
- (3) Short explanation of plan for hour.

II. FIRST PERIOD :

- (1) Hymn.
- (2) Talk.
- (3) Silent prayer.
- (4) Collects.

III. SECOND PERIOD :

- (1) Hymn.
- (2) Talk.
- (3) Silent prayer.
- (4) Collects.

IV. THIRD PERIOD :

- (1) Hymn.
- (2) Talk.
- (3) Silent prayer.
- (4) Collects.

Begin and close on time and above all things allow sufficient space for silent prayer for this will be the most valuable part of the Hour. In the above outline No. I, may have ten minutes, Nos. II, III and IV, fifteen minutes each. The talks should not be more than eight minutes each, and four minutes should be given for each period of silent prayer.

But there are places where no woman will be willing to lead, and such Quiet Hours cannot be had. There is,

however, a way that may be even better, and that is a Prayer Group. This group may meet only once, or it may be a group of persons meeting regularly. The question is often asked, what does such a group do? First, it has a very definite aim; it meets to obtain from the Lord of the Harvest that which the great harvest of today needs; Second, the Christ, Who told us to ask, is with us as we meet in His presence; and Third, it needs no machinery, for all should be done very simply. There are no rules to be followed. It is wise to have a leader who will direct very simply. Begin with a few verses from the Bible, or sometimes a quotation on prayer from some book of devotions. Then kneel and pray. The method may be the bidding prayer where the leader suggests topics for petition which are then prayed for in silence, or a few moments' silence is followed by a collect; or different members may read prayers which they have brought with them; or best of all, the members will ask in their own words. Whatever method is used, let it include silent prayer. Books like "The Fellowship of Silence" prove that it is possible to have a group which meets only for silent prayer unbroken by spoken petitions. Another way is a day, or hours, of intercession where different persons promise to be in Church for a certain time (half an hour perhaps) so that there is continual silent prayer during the time set apart.

All the above suggestions refer to special meetings for prayer; there remain plans for prayer in our regular meetings. *Of course*, all meetings should begin and close with prayer, but how shall we make these "opening and closing exercises" more than just that? First, we must remember that they are a vital, integral part of the meeting. We meet to *pray* quite as much as to hear talks, dis-

cuss problems, or sew. The president of the branch should find no part of her work more important and happy than her preparation for, and of, this part of her service. Appropriate prayers, hymns and Bible reading should always be found, the meeting should close with definite petitions for that part of the field which has been considered, and one rather small but quite definite suggestion is that everyone should "know by heart" the Auxiliary prayer, so that it may be said together at every meeting.

Two new methods adopted in Portland deserve mention; the Prayer Partnership Plan, and Women Messengers. The first is a partnership between a missionary in the field and someone (or it may be some branch) at home. The missionary will ask for definite help in prayer, and the home partner will work with her through prayer. The second is a plan to prepare certain women best fitted for such service to take a Message to parishes and missions, helping those in these places to find and use their spiritual influence to make America more Christian in order that she may help the world to become Christian. While it may be that only a few women in each diocese will be found able and willing to undertake such work, there is another part of the plan in which larger numbers may be included. The whole undertaking will depend upon prayer, not only the prayer of these Women Messengers, and those to whom they go, but the prayers of the Church whose messengers they are to be. That this power may be realized one of the most essential points in the plan is the enlistment of intercessors, women who will pray for the work, more especially during the holding of the "Message."

Prayer is a big part of our work; it is, of course, the very most important part. There may well be, therefore, Devotional Committees in the branches whose duties shall be planning for the use of these different methods, and others which may occur to them; committees which in general shall be responsible for the development of the spiritual life of the branch. If such a committee not only plans for this, but becomes a group of persons *praying*, there need be no end to the results obtained. Here, too, is a place where we might well ask our shut-ins' help, getting them to share in this most active service.

"Where can we get prayers for meetings, groups, etc.?" is another question often asked. In the Addenda will be found a list of such sources, but we draw special attention to the *Sanctuary of Missions* published each month in THE SPIRIT OF MISSIONS, to the Church Service League Prayer Quarterly, referred to above, and to the Book of Prayers issued by the Massachusetts Church Service League. While we use these helps, and others, which will come to us from time to time, we must not forget to turn our desire to pray into a prayer itself, to ask of our Master what His followers asked so long ago, "*Lord, teach us to pray.*"

EDUCATION

History

THROUGHOUT the history of the Woman's Auxiliary missionary education has been included among the activities to which the members have been pledged.

The forms have varied but the ideal has remained constant and it must always be a source of gratification to the Auxiliary to realize that it has placed emphasis upon the study of Missions as well as upon work for them. Results have amply justified this policy, and have shown themselves in many ways.

It is gratifying to know that returned missionaries have repeatedly remarked upon the intelligent grasp of the missionary situation which they have found among Auxiliary groups, and we are confident that the gifts and work for Missions as well as the devotion which has shown itself in every department of Auxiliary work are in a large measure due to the impelling force which has resulted from the study of conditions in the various fields and of the motives and aims which underlie all missionary endeavor.

It is interesting to trace the development of education from the use of a catechism consisting of questions and answers based on the work in some of the foreign fields which was used in some of the dioceses in the early days of the Auxiliary to the mission study class or discussion group as it is now more often called, the principles of which are those used by modern secular educationalists. Such groups are now reported from a large proportion of our diocese and missionary districts, including some of those on the foreign field.

The introduction of the mission study class conducted according to the discussion method marked an important epoch in the development of the educational work of the Auxiliary. Its immediate result was an increased recognition of the importance of missionary education and a quickening of interest in it with the consequent desire to carry forward with greater vigor this most important branch of the Auxiliary work. Looking towards this end, the dioceses were asked to add to the diocesan officers an educational secretary whose duty it should be to promote missionary education in the Auxiliary throughout her field.

This was done until we now have seventy-nine diocesan educational secretaries reporting to Auxiliary headquarters, while in many of the dioceses there are district and parish educational secretaries who in their own fields are carrying out the educational plans of the diocese.

Duties of Educational Secretaries

In most cases these officers are volunteers, giving their time to their work in addition to many other duties. The following is written with the hope that it may be found suggestive and capable of being adapted to existing circumstances and is not sent out as a plan which must necessarily be followed in detail.

The immediate aim of each diocesan educational secretary should be to guide and develop education in those branches of the Woman's Auxiliary where it already exists, and to introduce such education where it has not yet found a place, using such methods as conditions will permit. All as a means to a great end—nothing less than the establishment of the Kingdom of God, for which the world longs with the growing realization that in no other

way can be attained the solution of its problems and the cure for its many and great ills.

It is becoming increasingly apparent that unless we can develop a Christian national and international mind and spirit there is little hope for our civilization. If this goal is to be reached the Church should lead the way. This it cannot hope to do if it has no clear idea of its own Mission—of what has been done in the past towards accomplishing this Mission; of present conditions or of future opportunities. The Church must know if she is to achieve. The educational work of the Woman's Auxiliary is one of the greatest factors in building up this knowledge. Surely nothing further is needed as a proof of its importance.

Conditions throughout the Church vary greatly. Plans which will be possible in the strong dioceses where the work is well established and where all conditions are favorable, will not be feasible where the Church is weak, where the work is new, where resources are meager and distances great.

There are, however, general principles which may be taken as guides and certain plans which may prove suggestive even though conditions make adaptation necessary.

The aim of the educational secretary has been mentioned above. More simply stated, it might be as follows:

To establish and develop education in all that concerns the mission of the Church among the women of her diocese (district or parish).

This is too great a task for anyone to carry through single-handed. The educational secretary will find an educational committee of the greatest help in making her work effective. This committee might be made up of the district educational secretaries and of some members

at large. It is usually advisable that the latter should live in the same place with the educational secretary or near enough to be available for conference. Care should be taken in the choice of members to serve on this committee. If this is done such a committee is a tower of strength to the educational secretary in the formation and carrying out of plans for work throughout the diocese. Modifications of the above plans will of course be made necessary by varying conditions, but the principle should be applied even in the weakest diocese.

The educational secretary should have a thorough knowledge of her field. She should know the number and types of parishes and missions; their elements of strength and weakness; what has been done in the way of education; the leader or leaders with their names and addresses.

An attempt to secure this and other data needed can be made through the sending of a questionnaire to the district or parish educational secretary, should there be such officers; if not, to the parish president or to some interested member of the Auxiliary. The following questions are suggested. The educational secretary must use her own judgment in regard to the type of questions used in the questionnaire. If those suggested are inappropriate, she may frame others which will more nearly fit the situation.

Name of parish :

Name of rector :

1. Has your branch an educational secretary?
2. Has she an educational committee to assist her in her work?
3. Do you co-operate in your educational work with other organizations in the parish? Give details.
4. Do you have study classes using the discussion method?

5. How are your leaders trained?
Have any from your parish attended summer conferences?
6. Do you have program meetings?
Are the programs prepared in advance and by whom?
7. State any other educational activities which have been carried on in your parish?

The information obtained should be tabulated and kept in a card catalogue. An elaborate system or an expensive file is not necessary. Filing cards 4x6 and a strong paste-board box will answer the purpose admirably. The convenience of having definite information at hand will abundantly pay for the trouble which the gathering and tabulating entails.

More elaborate systems of keeping records can of course be used if desired.

Valuable as the knowledge gained from the questionnaires must always be, that obtained from personal visits to the parishes and missions far outranks it. In many cases this method of learning conditions is impossible for the diocesan educational secretary. Distances and the consequent expense are too great, but wherever it is possible it should be used. To meet and talk over mutual problems with the parish officers is an invaluable help. The educational secretary should at least attend all diocesan annual meetings (and as many others as she can); also district or convocational meetings. At all general meetings opportunity should be made to gather together all the educational leaders for a conference. This is most important. Whether there are many or few, the principle is the same. We are learning in this day the value of conferences. Plans or problems, encouraging and discouraging features of the work, should be freely dis-

cussed, definite aims adopted and a plan of work talked over at this time.

When personal visits are out of the question for the diocesan educational secretary, she must urge upon her district educational secretaries this duty and opportunity, or, if there are no such officers or if they cannot visit the parishes, she may enlist the co-operation of the other officers, begging them to speak on the value of education in whatever parish they may visit, urging the women to undertake some form of it, and reporting to her something of the situation as they find it. The educational work is really the affair of every officer in the Auxiliary for through its development the activity for which they are responsible will be strengthened.

It is evident that to become familiar with conditions in one's diocese requires time. It is something to work toward rather than to achieve immediately but it is surely an end which should never be forgotten when diocesan plans are being formulated.

The educational secretary will find it of great value to keep in touch with the branches through correspondence. This will be particularly so in the case of the parishes and missions which cannot be reached by visits and, wherever possible, this correspondence should include the isolated Churchwoman who belongs to no parish so that she may feel that she has a part in the diocesan plans.

The educational secretary will also wish to receive from the parish branches reports of their work so that she may be informed as to the progress being made. An effort should be made to gather this information in time so that it may be reported with as little delay as possible to the Church Missions House in order that the reports which

the National Educational Secretaries are required to make may be as complete as possible.

Whenever it is possible the educational secretary should train the leaders in her own diocese. In order to do this it will be necessary for her to secure training herself at one of the summer conferences or at a diocesan institute.

If circumstances make it impossible for the educational secretary to hold normal classes, she should make every effort to see that the training is given by one or more women fitted to do it. The training of leaders is the responsibility of the diocesan educational secretary and one of her most important duties.

The diocesan educational secretary will wish to adopt a general plan for the diocese based as far as is possible upon the plans sent out from headquarters. In making out this plan she will wish the co-operation of her committee and in carrying out the plan it is advised that great flexibility as to detail be encouraged. The district and parish officers know conditions as even the diocesan officers cannot and modifications of any given plan will doubtless be necessary.

The educative value of such adaptation of a general plan to individual needs is very great. In this way there is developed a sense of responsibility and of the power of judgment, both of which are strong factors in every successful undertaking.

Every possible effort should be made to make the individual parish realize the necessity for its co-operation in diocesan plans. Obviously in no other way can strong educational work be built up.

Subjects of Study

In addition to a knowledge of her field, the educational secretary will wish to know the subjects suggested for study and the material which is available.

The enlarged scope of the interests and activities of the Woman's Auxiliary has had its influence upon our educational work. In former years as Auxiliary to the Board of Missions our subjects of study were naturally those which had to do with the work which the Church carried on in the Domestic and Foreign missionary fields through the Board and each year's textbook had as its theme some field or aspect of missionary work. Now as Auxiliary to the National Council our field is broadened and our interest reaches out to include the work carried on by all departments of the Council.

Important as are all subjects suggested by these departments, the paramount interest of the Woman's Auxiliary has always been that of Missions and in the future let us hope that we will not depart from the traditions of the past but that in making our choice of study from a larger list of subjects we go through a process of addition rather than substitution.

Beyond the subjects of a general character, there will always be others suggested by some special interest or activity of the Auxiliary itself. For example, the Auxiliary at Portland voted to do all in its power to further more just legislation for women and children; better care for disabled veterans; prison reform; the establishment of better inter-racial and international relationship; and the furthering of the great cause of Church Unity. The plans and purposes of the Auxiliary specials are subjects which we will not wish to leave out of our educational

plans, while the same is true of the field to which our Supply work goes. Our United Thank Offering missionaries and their work constitute a deep and enduring interest and is one which may well be considered as we make our educational plans.

This is a formidable list and it would be a mistake to attempt to cover in any one year all these subjects.

The courses suggested from Headquarters should determine our selection of subjects for discussion classes and for the programs also if desired, but in planning the latter a wider range of subjects will be valuable as giving to the Auxiliary an opportunity to become familiar with the more general subjects to which their interest and co-operation are pledged.

For example, in any given year a branch might study one of the suggested textbooks, using for the program meetings such subjects as the Auxiliary Specials or some of the others mentioned above.

Methods

A variety of educational methods are at the disposal of the educational secretaries. Of the study class conducted according to the discussion method we have already spoken. Its introduction into the Auxiliary has had far-reaching results while its present development and its increasing importance as a medium for the religious education of adults is a matter of the greatest significance. It is obvious that the method of discussion lends itself to the study of other than missionary subjects; for example, those under the general head of Social Service as well as the courses which are classified as belonging more especially to Religious Education.

The term "mission study class" is being superceded by that of "discussion group," the latter term lacking the implications which some have found unfortunate in the one which for so long a time has been familiar to us.

The Discussion Group

The discussion group should be a small one with not more than twelve or fifteen members at most. In some parishes or missions the group will be smaller, perhaps eight or ten, but do not think that a discussion group is impossible because there can be only a few enrolled. This factor must be determined by circumstances. Try the discussion group if only three or four can join. A large parish should have several such groups. Better results can be obtained from two groups of fifteen each than from one numbering thirty. If possible, the same leader should conduct all the sessions which should be held weekly. A textbook should be used; if possible, one should be in the hands of each member. The average textbook has six or seven chapters and the number of class sessions is usually determined by this fact, though when the group consents it will be found desirable to add one or two sessions in order that more thorough work can be done.

When possible the members of the group should give time and thought to the study of the problems treated in the textbook and should come to the class prepared to discuss the questions based upon these problems which have been assigned the week before by the leader. It must not be felt, however, by women who cannot for lack of time fulfill the above conditions, that their educational work must take some other form than the discussion group. Quite the contrary. The discussion method is not alone for those with minds trained to do serious study

or for those who are able to give much time to preparation. It can also be used in groups of a very different type, for example, among the busy women of the average parish branch. Some of the most fruitful classes have been those which are veritably nothing more than a group of friends who meet to talk over as they would the problems of their parish or community, the greater questions which the whole Church is facing in the solution of which they as Church members have a responsibility. The "talking over," however, should have a purpose and it should produce results. One of the most important aims in discussion is the formation of convictions. In order to form a conviction on any question, some knowledge of the facts in the case are obviously necessary. These the textbook will give. The leader must present these problems to the groups in the form of questions and if outside preparation is absolutely out of the question, she must also present sufficient facts to insure a profitable discussion. The facts must be weighed and judgments formed. It is both interesting and helpful to listen to the opinions of others about some question of moment and these opinions help us to form our own, but the really important thing is this—What do you think? What will you do? The Church will accomplish more than we have dared to hope when the intelligent, spiritualized convictions of all her members are brought to bear upon the great questions involved in the accomplishment of her mission.

The Program Meeting

These meetings are held at stated periods, usually monthly. They are for all members of the Auxiliary and other women and the attendance is not restricted as is the case with the discussion group. They are not in-

tended as a substitute for the discussion group. The two should supplement each other. Indeed it is hoped that all women of the parish, whether or not they are active members of the Auxiliary branch, will be present and will share in the responsibility for the success of the meeting. Careful programs should be prepared. A proper committee, even if it must be a very small one, should be appointed and its work be done in ample time so that the parish may begin its work with the early autumn months. Programs from the Missions House can be obtained; while in certain dioceses, programs prepared by the educational secretary or by a diocesan committee are available. These can be used if desired but it is earnestly recommended that parishes make their own programs for the year, using any material which may be found helpful. The parish program should be an expression of the parish itself, planned with its needs and its capacity in mind. Care, however, should be taken not to neglect or minimize matters which are the responsibility of the whole Church; it would be most unfortunate were the programs to deal alone with parochial, community or even diocesan interests. Therefore, a place must always be kept for the National and the World-wide projects to which we are pledged.

The program should be arranged so that time is allowed for the necessary business, but the business should be kept within bounds and not allowed to crowd out the educational features.

The program meeting may be made to contribute in an important degree to our great aim. If carefully planned this can be accomplished. A wise choice should be made of those who are to be members of the program committee. In many parishes there are college women or

other women with literary tastes who have never been interested in Auxiliary work. The planning of a program may appeal to them as other types of work do not and through this means they may be able to make a most valuable contribution to the life of the Auxiliary.

In this as in all our activities make a constant effort to interest and to enlist new and hitherto uninterested people.

Certain elements in a good program are as follows :

1. It must deal with live issues.
2. Issues must be presented in such a way as to appeal to those who are to come to the meeting.
3. Topics should be related but with enough variety to hold interest.
4. Try to arrange topics so that a climax is built—the less important leading up to those issues which are more vital.
5. Not too long.

To give variety to programs, outside speakers should be secured when possible; a returned missionary when available. A stereopticon lecture can be used; a short play, pageant, or an impersonation given; an exhibit of articles from the field which is the subject of the day's study shown. All talks or papers should be short, not more than ten, or at most, twenty minutes, and followed by discussion. Avoid papers if possible—few people write good ones. A short talk from notes, even though it be halting, is better than a paper which too often has little originality of thought, being usually reminiscent of the sources consulted in its preparation and having little interest for any but the writer.

The Reading Circle or Club

These may be of two sorts: (a) A number of people who come together at stated times to read aloud and discuss the same book. (b) People who circulate a series of books from house to house and meet occasionally to review them.

There are many clubs in which current books of fiction, travel, biography, etc., are read. This same plan can be followed, using books on missionary, social service, and other subjects bearing upon the Church's mission. From time to time in *THE SPIRIT OF MISSIONS*, either on the Educational Page or in those of the Woman's Auxiliary, suggestions as to such books will be published.

Parish Libraries and Traveling Libraries are of the greatest value. Many parishes already have established a library. If so, the Woman's Auxiliary can often make suggestions as to books of especial interest or contribute some volume either individually or as a branch. When such a library does not exist and where there are no funds available for this purpose, the Church Periodical Club may be able to help by sending some volumes as a nucleus. Write to them giving particulars of your plan.

The Church Periodical Club also has a certain number of lending libraries which are sent to the dioceses by express, C. O. D. Some dioceses have traveling libraries of their own. If this is the case in your diocese, do not fail to avail yourself of it.

Public Libraries

If there is one in your town, make use of it. The librarian will often secure books not on the shelves if there is sufficient demand. Opportunity is in this way

found for placing missionary books in circulation among general readers as well as those more directly interested. A librarian is also glad to suggest books on a given subject or to furnish a list of articles in recent periodicals on the subject which is being studied.

The Current Event Class

This follows the general plan of the secular current event classes which have been popular throughout the country.

The leader presents the most recent news from the mission field and such items of interest in regard to other phases of the Church's work as she may wish. The members of the groups should be encouraged to ask questions and to discuss the subjects presented.

This type of class, as in the case of the program meeting, should not be considered as filling the place of the discussion group. As no textbook is used and no preparation between sessions is necessary it lacks the thoroughness of the other method.

The Spirit of Missions

Every Auxiliary branch should subscribe to at least one copy of THE SPIRIT OF MISSIONS, which shall be kept on file and shall be the property of the branch and used for reference. A pasteboard binder into which the numbers can be placed as they are received can be secured from a stationer. If not, a good serviceable binder can be obtained from THE SPIRIT OF MISSIONS office at the Church Missions House for \$1.50.

The branch will find it desirable to subscribe for two extra copies, if possible, using clippings from them for posters or charts or for "packets" on the various mission

fields. The packets are made by collecting in a stout manila envelope clippings from all possible sources on various mission fields and subjects of interest to Church people. These packets with the file of THE SPIRIT OF MISSIONS may be a part of the parish lending library.

In many places the Auxiliary has received permission to keep THE SPIRIT OF MISSIONS in the racks of the local Public Library.

Bulletin Boards

With the permission of the rector, the Auxiliary branch might establish a bulletin board in the vestibule of the Church or in the parish house. Clippings from current newspapers or magazines relating to the subject being studied should be placed on the board. Renew the clippings often and see that the material displayed is kept up-to-date.

The Stereopticon Lecture

Stereopticon lectures on the various missionary fields and on the activities of the Departments of the Council are available. A typewritten lecture accompanies the slides.

The Daily Bible Readings and the Church Service League Prayer Leaflet have been mentioned elsewhere. Their use is, however, educational as well as devotional and the educational secretary will find them of the greatest value as a part of any plan which she may prepare.

There is now available material descriptive of all the fields to which the boxes are sent. Samples of this material are sent with the allotment to the diocesan supply secretary. The diocesan educational secretary in consultation with the supply secretary may work out a plan

by which this material can be effectively used. Interest will be added to the Supply Work if the women sewing for the boxes know more about the work and the workers whom they are helping.

Training for Leadership

One cannot go far in the development of educational plans without being confronted with the necessity of finding leaders and of training them for their work. Every diocese should try to have at least one well trained leader who can herself train other leaders, thus multiplying her own efforts many times.

There seems to be no sure answer to the question, "How can we find educational leaders?" The educational secretary and the other Auxiliary officers should keep this subject continually in their minds, bringing it before the women at their meetings as a necessity to be met. They should be looking always for the promising candidate and when such a person appears, educational leadership should be presented as a definite and much needed opportunity for service.

The principal requisites for leadership are a desire for service, sympathy and understanding of people and a real interest in them, a certain amount of teaching ability, all of which can be developed to a remarkable extent. In addition willingness to give time to preparation should be included. It is not a formidable list of qualifications and there are many Churchwomen possessed of them all.

The great problem then would seem to be that in some way such women should be faced with the task waiting for them and led to see their own responsibility to it.

More effort and more earnest prayer on the part of those of us who see the need of leadership in our educa-

tional work would surely go a long way toward solving this problem.

Training

Every effort should be made to provide training for the educational leaders in dioceses and parishes. Summer conferences are held in many dioceses and are increasing in number. At most of these, normal classes for the training of leaders are held. When it is possible to do so, advantage should be taken of this opportunity. Some diocesan Auxiliaries or some generous individual offers scholarships which enable promising women, who otherwise could not do so, to be present at these conferences. It would be difficult to find a more profitable investment.

Institutes, either diocesan or district, offer a valuable opportunity for training. They should be held at some convenient center and efforts should be made to secure the attendance of delegates from as many parishes and missions as possible to take the training offered. Such institutes as a rule last two or three days, though in some of the small centers one day has been found all that is possible.

The classes may be led by the educational secretary herself or by someone whom she secures from a near-by diocese or from the Church Missions House. The educational secretaries of the Woman's Auxiliary are glad to visit as many dioceses as time will permit to help the diocesan educational secretary carry out her plans.

One of the interesting developments in our educational work is the fact that opportunities for co-operating with other groups is increasing.

In 1922 there was created by the National Council the Adult Education Committee, consisting of one repre-

Co-operation

representative each from the Departments of Missions, of Religious Education, of Christian Social Service, of the Field Department and of the Woman's Auxiliary. It is the duty of this committee to co-ordinate the educational programs of the different departments so that duplication and overlapping may be avoided. The necessity for the creation of such a committee was brought about by the fact that each department, increasingly aware of the necessity for a Church informed as to every phase of the work she is pledged to accomplish, had formulated educational programs in their own subject—a most significant fact and one in which the Auxiliary, the pioneers in the field of education of the adult might rejoice.

The Field Department, through their representative on the Adult Committee, made the request that during the weeks prior to the Annual Canvass, all the departments co-operate with that department in preparation for the canvass. This the Woman's Auxiliary, as well as the departments of the Council, has pledged itself to do. Therefore, during the autumn, as far as is practicable, we will do all in our power to make good our promise in every way. For example, by helping in the training of leaders for the parish conferences, acting as leaders for such conferences when possible, assisting in promoting co-operative training institutes if such are held in the diocese or district. The subject of study will be the book recommended by the Field Department.

After the first of the year the Auxiliary is free to choose as a subject of study any of those suggested by the various departments of the Council, a list of which

is published in the Bulletin prepared by the Adult Education Committee.

As time goes on other opportunities for co-operative effort will doubtless come to the Auxiliary. No longer do we wish even if we could, to do our work in isolation.

Our Supply Work is being done in co-operation with all the women of the parish and in the United Thank Offering all the women of the Church have a share. Should not this be true of our educational work also? Is it not fair to say that our measure of the value which we put upon our educational work will be the zeal with which we find ways through which we may share it with others?

THE SUPPLY DEPARTMENT

AMONG the activities of the Woman's Auxiliary, the preparation of missionary boxes has not only occupied a prominent place in the past, but also continues to be a regular part of the year's work in every parish branch.

Records of missionary boxes are found as early as 1834 in connection with our Indian mission at Green Bay. The various missionary societies formed during this early period; among them the Seabury Society of New Haven, the Freedmen's Committee; Indian Societies, and the Ladies' Domestic Missionary Relief Committee, all had as a regular part of their activity, the preparation and sending of missionary boxes.

At the Triennial meeting of the Woman's Auxiliary at Detroit in October, 1919, a resolution was passed that the box work be reorganized and put on Red Cross lines. This work is now handled by the Supply Department of the Woman's Auxiliary with the Supply Secretary at the Church Missions House in charge.

The appeals for clothing, etc., from the field are all sent with the approval of the bishops to the national Supply Secretary, who in turn allots the work to the dioceses. Each diocese has a Supply Secretary to whom the allotment is sent for the organizations doing box work in that diocese, and she in turn allots the work to the different units in her diocese.

In the Seventh and Eighth Provinces the work is allotted to the Provincial Supply Secretaries who allot the work to the Diocesan Supply Secretaries in those Provinces.

Each diocese should have a Bureau of Supplies. There should be a chairman for this department if the Supply Secretary does not care to take that place. It is a distinct economy for the Supply Secretary to be head of the Bureau of Supplies but it is not a necessity. If there is a chairman of the Bureau of Supplies, other than the Supply Secretary, she works under the Supply Secretary.

The Bureau of Supplies has five departments :

1. Store Room or Stock Department.
2. Order Department.
3. Shipping Department.
4. Receiving Department for finished garments.
5. Distribution Department for finished boxes.

The Store Room or Stock Department will contain all articles sent in by the parishes upon request to form a nucleus of stock, so that in time each diocese will have on hand a supply of garments, linen, hospital garments and many other articles. Parishes are asked to contribute, if possible, as many of the above named articles as lie within their power for the store room. From this store room emergency calls can be filled much more quickly than in the past.

If the parish wishes its materials to be purchased by the diocese the requisition for these should be sent by the parish to the Order Department. The purchasing of materials from the Bureau of Supplies or buying them in the local market is entirely optional with the parish.

The other departments obviously do not require a detailed explanation.

The Bureau of Supplies of each diocese is requested to keep two card index files of the articles in its store

room; one file for the name of the article, and one of the parish from which the articles are received.

When the store room is well established a list of the stock on hand is sent every three months to the Church Missions House; then when a request is sent to us from a mission or church institution, by consulting our files we can send immediately to the Bureau of Supplies having such articles, asking it to ship same at once.

In our letter of inquiry, we ask the superintendents of hospitals and heads of mission stations to state very definitely the kinds of garments and hospital supplies that are needed, so as to standardize these things.

The parishes write to the missionaries for whom they are working, but all criticisms of the askings should be sent to headquarters.

If a parish has permission to ship a box direct instead of sending it to the Bureau of Supplies, they notify the Diocesan Supply Secretary at once that it has been shipped and also send the value of the box, otherwise records cannot be properly kept.

In small parishes it is more expedient to have the allotment sent back to the Bureau of Supplies by parcel post, so as to avoid delay in filling boxes for hospitals or Church institutions. This is left to the judgment of the Supply Secretary of each diocese. She is asked to write to the parish which does not fill its allotment on time, telling it to send its finished work to the Bureau of Supplies and from the store room other articles can be substituted which will avoid unnecessary delay.

Personal boxes should be shipped before Christmas, Mission and Institutional boxes by May first. Second-hand clothing for Missions should, as far as possible, be shipped in the fall.

The Supply Secretary of each diocese is supplied with combination allotment blanks and shipping notices from the Church Missions House, which she in turn distributes to the parish. These blanks are supplied in sets of four.

The blue one (No. 1), is mailed by the parish to the Diocesan Supply Secretary.

The Pink one (No. 2), is kept for the parish files.

The White one (No. 3), is placed in the box.

The Yellow one (No. 4), is kept by the Diocesan Supply Secretary for reference during the winter.

In this way a list of all articles in a box made by a parish is kept by the parish and sent to the diocese for its files—thus facilitating the making of reports at the end of the year.

The Supply Secretary of each diocese is supplied with acknowledgment slips from the Church Missions House, which she in turn distributes to the parishes. The use of these acknowledgment slips is another means by which the personal touch with the parish is kept intact, as is so much desired. When a special contribution of any kind is made for a box, the donor is given a slip with his or her name and address on it, and the name of the article as a receipt. A duplicate is pinned to the article so that the recipient can acknowledge same to the donor. The triplicate is kept in the parish files. The same kind of slip is supplied to the dioceses to be used by them in the same way.

In large cities central workrooms are sometimes successful. The women from the various parishes and organizations can come together in one workroom and work for the same mission. At these meetings interesting leaflets on the field can be read or perhaps a speaker secured.

The following resolution was passed at the Triennial at Portland, Oregon, September, 1922 :

"RECOGNIZING the value of the work already being done by the Diocesan Altar Guilds, but realizing that there are comparatively few Diocesan Altar Guilds able to meet the requests for all supplies needed for Altar furnishings and vestments in the Missions of the Church.

"BE IT RESOLVED: That where there are no Diocesan Altar Guilds doing this work, the Diocesan Supply Secretaries undertake to promote and increase the work for Altar supplies for Diocesan, Domestic and Foreign Missions, with advice and suggestions from the Supply Department of the Church Missions House."

In this branch of the work we need second-hand Altar hangings, linen and vestments as well as new, and ask that any such articles not in use in the parishes be reported to the Diocesan Secretary.

We issue a Standard of Values for new garments: these values are for the making of the garments and the cost of material should be added in estimating the value of a box.

The personal boxes will be continued as long as the necessity for them exists as it does at the present time. This may be for several years, so do not let us consider doing away with them as long as the need exists. No second-hand clothing should be sent in the personal boxes.

We have a poster called "The Challenge of the Church" (W. A. 127) on which are listed the schools, hospitals and missions to which we send boxes of clothing.

It may be necessary for each diocese to ask for a donation of one dollar from the members of the Woman's Auxiliary all through that diocese in order to raise sufficient funds to establish a Bureau of Supplies.

The Auxiliaries are asked to stand loyally by this plan and to work only for these missions which are included in their allotment from Headquarters.

The Supply Department is to take over the handling of the Joy Boxes which have heretofore been taken care of in the Department of Religious Education.

The opportunity of the Supply Department is an even greater one than that presented by the material needs of the field and the supplying of them. This department has an opportunity for using interest in the practical work for missions to furnish the information so necessary to an understanding of and a permanent interest in the plans and policies and work of the Church.

In the first place, the allotments are made with an educational plan in mind. Stations are allotted to different dioceses and missionary districts in turn so that the women may become interested in various parts of the field and so come in time to see the work as a whole. The parish which works for some one particular station each year, refusing to accept work for any other station, comes in time to focus its interest on that one part of the work as though it represented the whole of the Church's Mission. The Supply Department is attempting to meet its opportunity for education at least partially through the allotments.

In the second place, the Supply Department offers the possibility of a close personal touch between the missionary in the field and the parish at home. Many parishes as soon as they receive their allotments write at once to the missionaries for whom they are to work, expressing interest in their work and asking for details in regard to it. The letters received in reply, if they are read at a sewing meeting, furnish such concrete knowledge of the

work that additional interest is sure to be stimulated. Very often in this way a personal correspondence between parish and missionary is begun which continues long after the actual box prepared is a thing of the past. The missionary is helped by the knowledge that a parish is following the work with intelligent interest and the parish is helped by the close touch with the actual work done on the Church's firing line.

There is no limit to the information in regard to the field which may be gathered in connection with the work of the Supply Department. Short mimeographed accounts of the work of each station to which supplies are sent may be obtained from the Supply Department, at Headquarters. But these accounts furnish only the beginning and not the complete sum of the knowledge possible to obtain in regard to our mission stations.

If a parish is working for a station among the mountaineers of the South, for instance, they should be informed not only about the work of the one particular station to which the box is to be sent, but of the work in general among the mountaineers; the character of the people, their needs, and what the Church is doing to meet their needs. Short talks can be given while the sewing is being done; stories can be read, or preferably, told; the women may be asked to come to a special meeting at another time when no sewing is to be done, but where a lantern slide lecture on the mountaineers is to be given, or an address by a missionary to the mountaineers, or a missionary play presenting the needs of the mountaineers in dramatic form; or an informational meeting with talks or papers, music, and stories emphasizing the work among the mountaineers in the Highlands of the South.

The work for each field offers the same opportunity for the creation of an intelligent, permanent interest by a knowledge of the actual facts. Should the parish be preparing a personal box for a missionary in the West, there is the plan and policy of the whole frontier work to be understood. Should the parish be making surgical dressings for a hospital in China, there is the foreign missionary field to be studied as well as the possibilities of social service in the mission field. Should the parish be sending a box of supplies to a school in Liberia, there is not only the great problem of work for the black race, but also the question of the educational work in the mission field to be considered, to say nothing of the possibilities of Christian work among Mohammedan peoples. Each field presents its own problems, and its own special subjects for study.

That the possibilities of the Supply Department for educational work are unlimited can very easily be seen even from these few illustrations. As the allotment changes each year in each parish, if an earnest attempt is made to use the work in this educational way, gradually and steadily a knowledge of the field will be built up in every parish until the various kinds of work in the various fields of the Church's endeavor become merged into one great Task in the fulfillment of which parishes at home and missionaries in the field are united in one great body, the Church of Christ.

MONEY

THE general work of the Church is that which is carried on under the direction of the National Council and for which, therefore, we are all responsible. It calls for the payment of the entire salaries of the missionary bishops, and the less, or greater provision, for the work under their care, and for that in many of our dioceses, among white people, Indians, Negroes and immigrants, for guidance in religious education and social service. Such work, to be adequately carried on, and enlarged and strengthened to meet the evergrowing opportunities, requires vast sums of money. Think how true and needless of proof this must be, when we consider the yearly expenditure of one department store like Wanamaker's, one university like Berkeley, one railroad like the Chicago and Northwestern.

Consequently, is it not a sign that our mission work is a part of God's work in the world, when we see St. John's University and St. Mary's Hall, Shanghai, Boone University and St. Hilda's Hall, Wuchang, St. Paul's College and St. Margaret's School, Tokyo, taking the place they do in molding the new young life in China and Japan; St. Augustine's School, Raleigh, and St. Paul's School, Lawrenceville, influencing the representative Negroes in the South, and our schools of all kinds, our hospitals and mission stations numbered by the hundreds?

For all this work undertaken by the general Church, the National Council needs \$4,000,000 a year or more. This is called "The Budget" and "represents what is necessary to pay the bills for the work now being done with a payment upon the debt, and a very small provision

for forward work. The Priorities are a list of advance projects which ought to be realized within the years specified. These have originated in the field, have been scrutinized by the authorities of the dioceses in which they originated, or by the Continental Missionary Bishops, and finally by the National Council." The "Budget" and "Priorities" together constitute the "General Church Program" adopted by General Convention. The income of the National Council from United Thank Offering and sources other than payments on account of the quota is about \$500,000 per annum, the balance needed being apportioned to the dioceses.

The dioceses are given a quota representing their share of the Program, and are notified what proportion of their quota constitutes their share of the Budget, and what proportion of their share of the Priorities. In most cases the dioceses are seeking to finance their program for diocesan missionary work and their quota for the National Program in a common effort. Outside of the Program, are "Specials" which are (a) gifts for objects which are not in the Program, or (b) gifts for objects in the Program, which are to be applied to those objects over and above the amounts stipulated therefor in the Program. The Women's Auxiliary usually undertakes a "Special," during the triennium, that for 1919-1922 was the Emery Fund for Missionaries' Home on Furlough, given to the National Council as a Trust Fund, the interest to be used for women missionaries on furlough, and resulted in a gift of \$93,685. During 1922-25 the "Special" is for two houses, one in New York for volunteers for the mission field and missionaries on furlough, the other house for training colored women workers. Over and above all other gifts, is the United

Thank Offering, of such importance that it must have a chapter to itself.

Naturally, too, money is needed for running expenses in diocesan and parish branches. There are no national dues, but at the Triennial of 1919, the Auxiliary voted to create an "Expense Fund" for the Executive Board to be given by an amount from each diocesan branch. There are six classes: Class A, \$25.00; Class B, \$20.00; Class C, \$15.00; Class D, \$10.00; Class E, \$5.00; Class F, \$3.00. Each branch decides to which class it wishes to belong. There are also in most provincial branches, dues from each diocesan branch, and again most dioceses ask parish branches to pay their share of diocesan organization expenses, and the parish branches make similar requests to the individual members.

The question of the financial duty of each diocesan and parish branch is one which should be seriously sidered. In the years of its existence the Auxiliary has given over \$14,000,000, in money and boxes, and this means only such money as came *marked* "Woman's Auxiliary," for "often and often it has happened that a devoted and long-time member of the Auxiliary, when she has made her largest missionary gifts, has lost sight of the Auxiliary altogether, remembering only that as Christ's servant she would give to forward His Kingdom upon earth. So the total of \$14,000,000 does not include some of the largest bequests that the Missionary Society ever received, that for instance, which came from a member of the Long Island Branch, or that with which the president of the Pittsburgh branch once enriched the district of Spokane, or the legacy from the president of the Niobrara League, New York, which built All Saints' Cathedral Church, Sioux Falls, South

Dakota. One member gave \$14,500 for a girls' school in Africa, through the Auxiliary, but never cared to credit it with the \$51,000 which she divided equally among the needs of Laramie and Kearney and Dallas; and members and officers of the Auxiliary have headed and worked on committees which have made possible undertakings at Saint Luke's Hospital and Saint Paul's College, Tokyo, and the Church General Hospital, Wuchang, indifferent that the Auxiliary should have credit for their work. It is this generosity of spirit that has opened the doors of opportunity on every hand, and let the varied ends of the Church and the world be advocated at meetings of the Woman's Auxiliary." The question of the relation of gifts for items in the Program, and "Specials" is an interesting one about which there is some difference of opinion, the argument for the first being that as an Auxiliary our first duty is our proportionate share in the work of the National Council to which we are auxiliary, and for the second, that the Program should be taken care of by parishes leaving the Auxiliary free to work for those Specials, always so dear to it. It is necessary, of course, for the parish branch to know what the diocesan branch has decided. If the diocesan branch has undertaken at the request of the bishop to give for the Program, each parish branch will wish to take its share in that gift, and may be able to do so and still be able to care for some "Special" in which it is particularly interested. Its members will in any case, give as parishioners to the quota of the parish, and both as individuals, and as members of a branch, they will do all that they can to help support the Program. At the Portland Triennial the Woman's Auxiliary pledged its whole strength to the Church's Program.

We should know what our parish quota is, and after paying in our share, we should help to create the right attitude toward it in the parish, talk of it as a primary duty resting upon the parish and as a small, not a large amount, urge that it be forwarded promptly, in fact, never consider our whole duty in the matter done until the parish has sent in its share for the Program undertaken by the general Church.

"Some individuals and branches wish to give their offerings to a particular object and at the same time desire that their parish and diocese should receive credit on the quota. This can be done by means of a 'Budget Gift.' This is a gift designated for a particular item in the 'Budget' and aids the Council in paying its appropriations. The Council, therefore, gives credit for such a gift to the diocese on that part of the quota representing its share of the 'Budget' and the diocese gives similar credit to the parish from which the gift comes.

"A 'Priority Gift' is a gift designated for a specific priority in the Program and credit is given to the diocese for such gifts on that part of the quota representing its share of the 'Priorities.' Similar credit is given by the diocese to the parish from which the gift comes.

"The 'Budget' covers the work for which the Council is responsible and the 'Priorities' are things which the Church ought to do as the money becomes available.

"A 'Special' is a gift to be used in the field over and above the amount which may have been appropriated to that field. No credit on the quota, therefore, can be given for 'Specials.'

"Parishes and organizations sometimes request that specific items in the 'Budget' or the 'Priorities' should be assigned to them so that they can undertake to raise

the amount necessary to take care of the particular item covered by the assignment."

Applications for such assignment of items can be made to the diocesan officers or to the officers at the Church Missions House.

Of course, the branch will see that its share of whatever National Special the Auxiliary has undertaken is given, and its share too of any provincial or diocesan Specials. It will pay its dues promptly, and its members will pay theirs promptly, so that expenses for Supply Work and many other activities may be met.

The question is sometimes asked, "Is there no way of getting money except by giving it outright? Our women are poor, they have little to give, but they can make things, which, if sold, will bring more than they can otherwise devote to this purpose. Is not this worth encouraging them to do?"

The reply is, that this matter is not one to be decided authoritatively by those at the headquarters of the Woman's Auxiliary. Each parish branch is under its own rector and what one disapproves another allows, and it is not for us at the Church Missions House to decide among the varying judgments. We remember that what Bishop Whipple in his early ministry thought unsuitable and discountenanced in Central New York and Chicago, he permitted in Minnesota, where he found a weak and struggling Church, depending largely for support on the skill, devotion and energy of ardent, hard-working women. He evidently took St. Paul's words with a somewhat diverted application—"If, *by any means*."

"So, it would seem presumptuous and ill-advised to attempt to set any personal judgment, however firmly based on principle and precept, early training and long-

time practice, as the one and only and unalterable rule. At the same time, every branch and every member of the Auxiliary may do well always to keep certain things in mind:

The dignity of the work—the upbuilding of Christ's Kingdom in the world;

The honor of the companionship—workers together with God;

The solemnity of the task—Christ died for all, yet the great mass of mankind still in ignorance, all so far from the holiness of God;

The joy of the promise—"The earth shall be filled with the knowledge of God as the waters cover the sea."

"Does not service such as this demand as much seriousness of purpose and worthiness of action as does the support of one's home and family? Should any course be entered upon for the upbuilding of the Household of Faith, which an earthly householder would feel to be inconsistent with his dignity and be ashamed to have known among his comrades for the upbuilding of his earthly household?

"With this general principle firmly fixed in heart and mind, and the determination made to act upon it in all methods of money-getting in the Woman's Auxiliary, its members may safely be left to decide upon ways and means, remembering always that two things will insure an overflowing treasury; systematic giving by all, gifts made at regular stated intervals—by the month, the six months, or the year; gifts made conscientiously, in proportion to the worthiness of the purpose and the personal ability of the individual member. And of this we may be sure: the mere practice of giving will become its own incentive, in this as in other things, practice making perfect."

These words from Miss Emery lead us to our final suggestion about money. At the Triennial of 1922 the following resolution was passed:

“RESOLVED: That the subject of Proportionate Giving and Stewardship be commended to the members of the Woman’s Auxiliary for special study and practice.”

Stewardship should be considered by every branch, but above all by every individual member of the Church. We should study its principles and on our knees think out and accept our own obligation. When money is thus made into a Sacrament, there will be no lack of funds, and no lack of “cheerful givers,” for we ought to give not from habit or because some one urges us, but from love of the work and in amount as God has prospered us. Let us set aside first of all out of our incomes or wages, a definite proportion for God’s work.

THE UNITED THANK OFFERING

THE United Thank Offering stands by itself in the activities of the Woman's Auxiliary. It is a gift made once in three years at the time and place of meeting of the General Convention, when the Woman's Auxiliary gathers for its Triennial Corporate Communion.

On October 11, 1883, in the Church of the Epiphany, Philadelphia, the Holy Communion was administered for the first time to the women of the Auxiliary gathered as a representative body. At the service and at the meeting which followed, the sum of \$371.21 was collected, which was divided between the foreign and domestic fields.

The next Triennial was held in 1886, and at the service preceding the Woman's Auxiliary meeting the offering was \$82.71, which went to the Bishop of Florida for work among the colored people of that diocese. These sums were disappointingly small, and such a record had its lesson for the Auxiliary. Some of the women had been set to thinking with the result that shortly before the next Triennial a suggestion was made which resulted in the establishment of the United Thank Offering.

A member of the Auxiliary, Mrs. Soule, then of the diocese of Pittsburgh, in a letter to Miss Emery made the suggestion that at the coming meeting of the women an offering by all for some one purpose be made. To this was added the request that the secretary should select an object and that an account of the plan be published in *THE SPIRIT OF MISSIONS* at least one month before the meeting—a sharp contrast to our present day methods!

Miss Emery's suggestion was that whatever sum should be offered at the Triennial service should be divided equally between the domestic and foreign fields; a church building with furnishings for Anvik, Alaska, and the outfit, traveling expenses and a year's salary for a new missionary teacher needed in Japan were proposed, each object requiring about one thousand dollars.

The first United Thank Offering was, therefore, with only a month's preparation, presented at the Triennial service held in the Church of the Holy Communion, New York, on October 3, 1889. The result was looked for with great eagerness and it was with very real disappointment that the sum was found to be only four hundred dollars—one thousand six hundred dollars less than desired. One member of the Auxiliary came to the rescue, giving the thousand dollars needed for the church building at Anvik, and the remaining six hundred dollars was contributed, which made possible the sending of the first United Thank Offering missionary.

As the years passed, interest in the new offering grew. Throughout the Auxiliary there developed the feeling that a service of thanksgiving could not be complete without an offering of thankfulness. The system with which we are familiar has been the result, until now there is hardly a diocese or missionary district without its United Thank Offering Custodian, while throughout the Church, in the city parish as in that of the rural community, in mission stations in the foreign field and at home, and among isolated Churchwomen far from the privileges of parish life, the Little Blue Boxes have a place.

And in the great Service of United Praise women from all parts of the Church meet together, and when

the time for the Offertory comes the golden alms-basin, which is the property of the American Church, bears a gift which they have brought from every diocese and missionary district, to present as their token of united thankfulness and love. It is something in addition to all that the Auxiliary gathers and sends year by year to the treasury of the National Council, and is meant not to interfere with the regular yearly increase of those gifts. It is not an offering of branches, but of individuals, not of active members of the Auxiliary only, but of every woman who can be reached. How is it obtained?

Every diocesan branch should have a Treasurer or Custodian of the United Thank Offering, and often a Committee to help her, and every parish branch should have a Treasurer or Custodian and the large ones should have a Committee as well. The aim of these officers and committees is to see that every Churchwoman shall know about the Offering, and shall have an opportunity to share in it. It is much more important to increase the number of givers, than the amount given by those who already share in the Offering. In the American Church there are somewhat more than five hundred thousand women communicants. To far the greater number, the United Thank Offering is unknown. If each one of these women were to take a United Thank Offering Box and were to give even as little as one cent a day, in one year the Offering would amount to the sum of \$1,825,000 and at the end of three years *our Triennial Offering would be \$5,475,000!* The thought of it kindles one's imagination. So great an Offering would open many doors of opportunity, doors now closed, when, if the women of the Church would have it so, they might swing wide.

How can we reach and enlist all our Churchwomen? Interested officers will find many ways of doing this. The following have been tried and found helpful.

The use of the personal equation, treasurers must come into personal contact with every woman in the parish. If this cannot be done, letters at regular intervals must be the medium. The rural communicant and isolated Churchwoman must also be reached through letters.

See that every leaflet published about the United Thank Offering is in the hands of every Churchwoman. Observe special days on which the United Thank Offering is made at a service of the Holy Communion, or at a United Thank Offering meeting, or have a United Thank Offering Sunday service with an address by a United Thank Offering worker.

Parish treasurers should be systematic and see that every woman in the parish has a Little Blue Box.

A letter sent out before the service or meeting to each woman, asking her to place her name, with her gift, on the offering plate, will give a record of those who have contributed. All others having Little Blue Boxes should be called on and the contents of the box collected. It is not necessary for anyone to know the amount given, but simply the fact that each woman has given.

Urge keeping the Little Blue Box in a prominent place so that it is at hand when one wishes to express thankfulness in tangible form.

Give at least one pageant a year. Pageants have brought requests for many more Little Blue Boxes.

Bring the United Thank Offering before all women's organizations. Memorial and birthday offerings can be made through the United Thank Offering.

Use publications, not only our own, but those of other religious bodies, suitably adapted.

Put some telling sentence about the United Thank Offering in all diocesan and parish printing.

Keep the United Thank Offering before general readers through the pages of your parish and diocesan papers.

Use "Observation Trips" (Twenty-five cents) which contains an excellent United Thank Offering program.

Hold an every member interview. See every woman in the parish and tell her about the United Thank Offering.

Increase the number of thankful hearts in your parish till 100 per cent are giving.

Use charts and the United Thank Offering lantern slide lectures.

Send to the Church Missions House for all United Thank Offering material and information.

THE SPIRIT OF MISSIONS frequently contains reference to the work accomplished by this Offering, and thus furnishes help in interesting possible and actual contributors.

The diocesan officer should keep the record of the parish treasurers, and add to them as fast as possible. She should also enlist individual contributors among scattered Churchwomen. She should be very business-like in her methods and call for returns from the boxes twice each year, putting the money received half-yearly at interest. In some dioceses it is thought an incentive to arrange for an annual service. The presentation may or may not accompany the service held at the annual meeting, as shall be thought best by the authorities in the branch.

As the third year draws to its close, in due time before the Triennial Service (generally in the month of October), the United Thank Offering treasurer makes her last collection, and adds it to those previously made, drawing a check for the whole amount with its accumulated interest, and places it in an envelope marked with the name of the diocese and the amount of the total contribution.

To help United Thank Offering officers to present this work effectively, we suggest points that may be emphasized in talks or letters.

(1) It is a *United* offering. Tell how general it is. When the last was made, women in one hundred and two dioceses and missionary districts shared in it. Picture some of those women: The Shanghai branch, laying aside a certain part of what its members bring to their yearly meeting; the women at Fort Yukon, making bags and moccasins to sell for it; the Chicago woman, drawing her check; the woman on the farm in Maine, laying aside a share from her egg and butter money; the American Churchwomen on the Continent of Europe and the Brazilian women from South America sending their contribution; the women of New York's East Side putting their hard-earned money into their United Thank Offering boxes.

(2) Tell of the growth of the Offering:

1889: \$ 2,000	1907: \$224,000
1892: 20,000	1910: 243,000
1895: 56,000	1913: 306,000
1898: 82,000	1916: 353,000
1901: 107,000	1919: 468,000
1904: 150,000	1922: 681,000

It is a gift of continual remembrance. Describe the value of the little boxes. Tell how they are sent out by the thousand, to stand as a constant reminder before the eyes of the women of the Church. Show how they encourage the least able to give because they express the wonderful value of the many small contributions. Show what great things might be done with them if only all women throughout the Church would do what some are doing now.

(3) It is a *Thank Offering* gift. The United Thank Offering box may become the expression of an often recurring thankfulness for many blessings, for happy anniversaries, for mercies received, for dangers averted, above all for our Christian faith.

(4) Its varied interest. Relate its history, the purposes for which the gift has been made:

1889: The first church building in Anvik, Alaska, and the sending of a missionary to Japan.

1892 } Endowment of a missionary Episcopate; three years,
1895 } Oklahoma; after that, Alaska.

1898: Training and support of women workers.

1901: Specials for the missionary bishops and for the work among the Colored people of the South.

1904: Women workers.

1907: Women workers, and Training-school for Bible-women, Sendai.

1910: Women workers; St. Hilda's School, Wuchang; and St. Augustine's School, Raleigh.

1913: Women workers; St. Augustine's School, Raleigh; and Hooker School, Mexico.

1916: Women workers.

1919: Women workers; School at Valle Crucis; School at Farmington, New Mexico; School at Guantanamo, Cuba; and Chapel at St. Hilda's School, Wuchang.

1922: Women workers; one-tenth as a permanent trust fund for retired United Thank Offering workers; St. Paul's School, Lawrenceville; and St. Luke's Hospital, Tokyo.

(5) Take any one of the buildings erected, and depict its helpfulness in the mission where it is placed. Describe the work under Bishop Thurston; under Bishop Rowe. Show how and where women are serving in the mission field, and the different kinds of service they may render, where they may be trained for it and where our volunteers may be found.

(6) Impress upon the Woman's Auxiliary, especially young women, the exceeding value of that part of our United Thank Offering contained in the gift of life. Some branches have Recruiting Committees for this purpose. The United Thank Offering should be the gift of every woman in the Church; a few can give the gift of life, and all can share in making it possible for those who so give to be placed in the field where they will render their best service to the Lord of the Harvest.

VOLUNTEERS

WHAT can the Woman's Auxiliary do to gain young women in the Church for the mission field? Our question can be answered in various ways.

First: The members of the Woman's Auxiliary should know Christ, His teaching and purpose. They should know the Church's work, her needs and problems, the positions open for workers, and the type of women and the training necessary to fill the position.

Second: They should use every opportunity to bring before parents the sacredness of the ministry as a profession for their sons and the work in the mission field as a glorious privilege for their daughters. They should help parents to understand the securities and advantages of the mission field. If a girl goes to the foreign field the bishop and the National Council are responsible for her welfare. Provision is made for her traveling expenses. Her salary is regularly and fully paid. She has a furlough at stated times. Behind her are all Church people standing back of her enterprises and pledged to see her through. She has chances impossible to those at home. Where she would be one among thousands of helpers here, she is one of ten there, or of three, or of two—possibly the only one. We shall never in this life know how far-reaching and widespread her influence will be, but we do know that hundreds of lives will be better and happier because of this venture of faith.

There are also unlimited possibilities in the domestic field, and here as in the foreign lands, the Church gives protection and care. In making an appeal to parents to allow their children freedom in deciding this matter for

themselves, do not be afraid to tell them of the difficulties. The highest motives should move the one and send the other. In the old days there was little else impelling. The journeys were long and wearying and full of peril; conditions primitive and difficult; the people debased, savage and dangerous, but this situation has completely changed and no longer are physical discomforts and loneliness to be greatly dreaded. The temptations and dangers of the missionary are different from what they were in former years, but the root of the matter remains the same. The missionary in the twentieth century must go as did the missionary in the first—actuated by the same principle, bearing the same message, filled with the love of God and man, taking to his fellows in some definite and living way the message of Jesus and the Resurrection.

Third: We must begin early in life to plant *ideas* of service for Christ through His Church. The mothers in the home and the leaders in all the departments of the Church School have a great opportunity for creating this desire for service and upon all of us is resting the responsibility of helping to shape and mold the lives of the young people who are to be our future missionaries by keeping before them the thought of personal holiness as God's greatest weapon for winning the world.

Fourth: Co-operate with the Student Secretary of the Department of Religious Education, at Headquarters, by sending her the names of Church girls going to colleges and universities that she may come in touch with them during her visits to educational centers. Co-operate with the Executive Secretary by sending her the names of prospective college students who may wish advice as to the courses offered in colleges that will best prepare

them for future missionary work. Advice is always available from educational leaders well qualified to give it.

Fifth: Remember that discrimination in selecting women who are fitted for the task that needs them must be used. It is poor economy to send a doctor to a kindergarten, or a teacher to a hospital. Any missionary may be called to any duty; but in making our selection, to save time and strength, to make work tell to the best advantage, we want to give to the work the worker best equipped for the special task.

So the volunteer must have that appreciation of what the need requires to think no time wasted or too long spent in preparation. The missionary call may come at any time, and when she makes up her mind definitely to answer it, she must realize at once that if she would serve she must give years to fit herself for service. Had she no missionary instinct at all, were she dependent on her own efforts for support, did she resolve to be a teacher, a nurse, a doctor, a musician, she knows it would require years to meet the requirements for entering upon any one of those professions. In our great cities there are hundreds of girls who live with greatest self-denial and work unceasingly to equip themselves; our would-be missionary should show an equal strength of character, equal patience and fidelity to gain such equipment. When she is a graduate nurse or kindergartner, a teacher with at least some little practice; when she has her doctor's degree and has walked the hospital a year or so; when, if she were going to live her life at home, she has a good assurance that she could make her living in the world, then she may feel that she has something which will add to the working force in school or hospital abroad, and

offer it to the National Council. This she can do by communication with the Executive Secretary of the Department of Missions, who will in return send to her the application blanks, for such qualifications as health, age, temper, disposition, practical ability must be taken into consideration.

It will probably be necessary too, for the volunteer to have further training, and consultation on this subject will follow. There are so many opportunities for training that we must see that each missionary has that which she will need in order that she may render the best, most intelligent, spiritual service demanded by the needs of the place where she is to serve.

DUTIES OF OFFICERS

AN OFFICER of the Woman's Auxiliary like an officer in any other society assumes by virtue of her election two main obligations; to fit herself for her task, and to plan her duties so that the work of her position may definitely contribute to the aim of the organization. The office to which she has been elected may in her hands become a mere machine for performing all duties in a perfunctory manner or it may become a vital force for the spreading of Christ's Kingdom.

In order to fit herself for the work, she should maintain a small reference library. The Bible and the Book of Common Prayer are, of course, already close at hand. To these should be added the latest report of the National Council which will be sent free on request from the Church Missions House, and which will tell about the general work of the Church in the six departments; the names of the missionary bishops and missionaries; the mission stations; the amount of money the Church appropriates for its work, and the accomplishments of the past year. This volume contains also a report of the Woman's Auxiliary. The library of an officer should contain the latest report of the diocesan branch, and the literature of the Field Department of the Woman's Auxiliary both national and diocesan.

If the officer has not done so already, she should subscribe to *THE SPIRIT OF MISSIONS* and keep it on file for reference. This should be read carefully each month for news from the mission field; for reports of progress by the Church and by the Woman's Auxiliary; for special intercessions, and for mention of new publi-

cations. An officer should write for such of these publications as are likely to help her, and should file them according to their subjects: "The United Thank Offering," "Education," "Supply," etc. From a Church Book Store (the rector will give the address of one of these) an officer should order a Church Almanac. This will give a great deal of information about the Church at large, Church institutions and organizations, and particulars as to the various dioceses. It also contains a list of the officers of diocesan branches of the Woman's Auxiliary whom the new officer may sometimes wish to consult in order to learn from their experience.

The latest Convention Journal of the diocese should be added to the library, for it contains detailed statements of the parishes and missions and gives an idea of the numerical and financial strength of the various places as well as the extent of the ground to be covered. One should remember that the number of communicants given in any diocese or parish is fluctuating and uncertain; that half of them at least are likely to be women and that one of the aims of the Auxiliary is to enlist all women as active workers in the Church's mission.

Each year the textbooks offered by the Educational Division of the Department of Missions and by the other departments of the National Council should be added, thus keeping this missionary reference library well equipped and up-to-date.

An officer should set aside some definite time for Auxiliary work and should give a part of that time regularly to making herself familiar with the contents of these books as the information in them supplies a great need. What is this need? To know what the field of work is; what the National Council is, and what the

Woman's Auxiliary is, so as to be able to answer questions that will frequently be asked, as for instance, how can I volunteer for the mission field? what is the United Thank Offering? what are we to study this year? will such and such a money gift count on our parish quota? to whom shall I write about my Church School?

Besides all regular meetings an officer should try to attend as many additional meetings as possible so as to learn the needs of the diocese or parish from every point of view. She should plan to go to a summer conference where she may have an opportunity of studying needs and methods and of meeting and consulting officers from other parishes and dioceses, and members of the Church Missions House staff from whom she may learn of the Church's program at first-hand.

An officer cannot wait, however, to acquire and assimilate all this knowledge before learning other matters equally important. She has also to study the branch of the Auxiliary for whose welfare she is responsible.

A diocesan officer should take her Church Almanac or her diocesan journal and the latest report of the diocesan branch, and check off every parish which has a branch, noting whether the parish has one branch or several, for there may be in the same parish, one which meets morning or afternoon as well as one which meets at night. If one of our aims is to reach every woman, different branches, or other groups, meeting at different hours are frequently necessary.

Information in regard to parishes should be recorded in a card catalogue. Different colored cards may indicate different parish conditions, or colored clips may be used for this purpose. For instance, some such plan as the following may be used:

A white card on which is written the name of the parish, and of the rector, and the officers of the branch; a blue card next to each white one registers the study classes, the date, the subject and leader; a yellow card records the program of the branch from year to year, the names of the speakers and the titles of addresses; yellow clips mark parishes that are indifferent to the work, and rarely, if ever, answer communications; red clips mark parishes that do not take any formal part in the Nation-Wide Campaign.

From this completed list, the officer will get a general idea of the strength of the Auxiliary in the diocese, and can plan special work to meet special needs as shown by the card catalogue.

A parish officer should obtain from her rector a correct list of the women in the parish and compare it with the records of the parish branch, checking the names of those who are already enrolled as members, and making a card catalogue showing the work and interest of the women of the parish.

The usual officers of a branch are President, Vice-President, Secretary, Treasurer, Educational Secretary, United Thank Offering Treasurer and Supply Secretary, In addition, chairman may be appointed to take charge of special pieces of work. These officers form the Executive Committee.

The diocesan officer has two definite aims before her: to establish in every parish and mission in the diocese or district, branches of the Woman's Auxiliary, or a group of women who will share in the general work of the Church, and to strengthen such where they are already at work. The parochial officer must aim to enlist all women of the parish in the general work of the

Church, and to make them as intelligent, prayerful and efficient as it may be. No one officer must begin such an undertaking independently and alone. *Indeed, it is most important that at the beginning of each new year the officers of a diocesan or parish branch come together and draw up a plan for the work of the year, apportioning its guidance in such a way that each officer shall understand what is expected of her, so that there may be no overlapping.* And at least once each year, as preliminary to advance work, the diocesan branch should consult with the bishop of the diocese; the parish branch with the rector of the parish.

Officers must always remember that the bishop is the head of the diocesan branch, the rector of the parish branch, and never fail in respect and courtesy to them. What the quiet, continuous interest and backing of the bishop or rector mean to the officers and members, it is impossible to overstate. They need not be present at every meeting, nor should they be called upon to decide every detail of the work, but their deep interest in the Mission of the Church, their spiritual help and leadership, and their knowledge and understanding of Auxiliary plans and hopes are a very real inspiration.

After the diocesan plan has been made and approved, the proper officer should approach the rector of every parish in which no organized work of women for the Church exists, and ask if such work may be organized.

There are many women communicants making up the membership of parish guilds who have not yet been reached by the Woman's Auxiliary. The Church owes a debt of gratitude to them for their splendid work in giving the main financial support to struggling parishes, which without them would in many cases have been com-

pelled to close their doors. But splendid as their gift has been, there are certain weak points in the guild system. It arouses no interest outside of the local parish, it gives no information of the Church's work as a whole, it separates its members from the national movement of Church women, it limits the vision.

It is often possible to introduce into parish guilds certain phases of Auxiliary work, such as special meetings with a missionary program, blue boxes for the United Thank Offering, or sewing for the parish allotment from the Supply Department. By these, and other means, members of guilds should be made to feel that they have a definite responsibility for the work of the Church in the whole world. A chairman of this work should be appointed from among the members of the guild, to serve as a connecting link between the parish and the diocesan officers of the Woman's Auxiliary. The point of contact should be established through correspondence, literature and follow-up visits, so that such parish guilds may understand thoroughly the diocesan plan, and do what they can to help carry it out.

If the rector consents, the best plan is for him to call the women of the parish together, and invite the diocesan officer to attend an initial gathering, where the matter may be explained, a constitution adopted, officers appointed or elected, and the diocesan secretary notified. It may be necessary for the rector to appoint the officers at this first meeting, but after that first appointment, all officers should be elected by the members of the branch. Rotation in office is growing in favor. Elections should be held after earnest prayer for guidance. Some branches find a simple office of institution of officers helpful.

The officer visiting a parish in order to organize the work of women for the Church's Mission should include in her address, the answer to the question: Why should a parish undertake definite missionary work? The following points might be included:

(a) Christians need a greater and more beautiful vision of Christ in the world.

The task is solemnly laid on us. Christ died for all, yet the great mass of mankind are still in ignorance of His saving love.

We must carry the message. We must bring the life of Christ to meet all the world's needs. This is our responsibility as Christians.

The parish must not try to live for itself but must realize that it is just a part of the whole Church which is trying to take the Gospel to the world.

(b) The work is worthy of the greatest zeal for it is the upbuilding of Christ's Kingdom in the world. A vision of this larger task will bring new life and meaning to all parish activities.

"It—the world—rightly condemns every professed disciple of Christ who is not at least giving anxious thought and care to the Church's real mission and the individual's responsibility for service."—Pastoral Letter, 1922.

(c) The promise of God brings joy to the task. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9.

(d) The enlistment in the task brings the honor of the companionship of God. We are workers together with Christ. "Go ye therefore and teach all nations . . . and, lo, I am with you always." St. Matthew 28:19, 20.

At the close of the address allow questions and free discussion.

Organize a parish branch of the Woman's Auxiliary, or make plans with the parish guild to broaden its service to include missionary work, or in some way organize the women for service. Use "mission" in its broadest sense.

One of the important duties of officers is to arrange for meetings and special services. Details in regard to programs for such meetings are given in a special chapter devoted to that subject. The following general suggestions, however, should be noted by all officers. The bishop or rector should always be consulted as to date and hour, plans and speakers. On such occasions the Woman's Auxiliary is the guest of the bishop in his diocese, or of the rector in his parish, and great care should be taken to observe all courtesies. If a date, such as that of the annual meeting, is fixed, the bishop or rector should be reminded early in each year so that no other engagement may interfere. If any other diocesan meeting or parish meeting is called at which the bishop's presence is desired, the date should not be fixed until he has been asked, and has suggested a convenient time. If visiting speakers are to be invited, the bishop should know in advance who they are. The rector of the parish in which a meeting is to be held should also be consulted as to the plans for services, the hours, and the general program. He should be told of any other clergy who are coming, and should be especially asked to take some part in the service. These courtesies should never be overlooked. If a speaker is to be invited, the meeting should have such publicity as will insure a good audience. The speaker's carfare should be paid and proper hospi-

tality extended. Parishes should invite the diocesan officers to one of their meetings each year. If no special speaker is to be invited, a program for the meeting should be carefully arranged. Officers should remember that meetings of Church organizations in order to appeal to the women of a community must compare favorably with the meetings of secular societies. An executive meeting of officers should be held before every parish or diocesan meeting to plan and pray for it. The question of how much should be decided by this Committee, and how much should be brought before the branch is a difficult one. It is well to save the branch from many details, but it is never well to let the members feel that they have "no say" but are expected to do what their officers tell them to do. Usually the Executive Board should consider important questions, but should bring them to the meeting of the branch for final discussion and decision.

All officers should be prompt at meetings. They should speak with a low-pitched, always cheerful voice, slowly and clearly, but without hesitation or pause; make announcements distinctly, and repeat date, hour and place. They should be, of course, courteous, so as not to repel a new or timid worker, but make each feel she is needed in the work; patient, in order to educate, which is one of the duties of an officer, for it is often necessary to repeat an explanation over and over again; earnest, as it encourages interest and zeal in others; cheerful, for missionary work should never be dull, but should be alive with interest. The chairman should stand when speaking except in small and informal meetings. All who report should stand, as well as those addressing the chair, or desiring to have the floor. Intro-

ducing a speaker is by no means an unimportant part of duty. The speaker's name and title, and, if possible, something of his work should be known. Having given full name and title, one turns toward the speaker repeating his name as a signal that he is to begin. It is suggested that as the speaker closes, there should be prayer for his work.

An occasional use of the blackboard is recommended to the Treasurer; this will arouse interest in giving. Also, the comparison of the gifts of the branch this year with the previous year; this will often not only prevent a falling behind but will induce an increase in giving. Under average conditions no branch will willingly retreat.

For the place of meeting, secure the pleasantest room available, sunny if possible, and see that it is well ventilated. These details may be arranged by a responsible committee. The president is in a sense the captain of a team—the officers and chairmen—and she does not perform her duty unless she develops her team and its work.

Officers should not forget to bring to a meeting all the books or paper which may be needed, and should not leave the preparing of minutes or reports until the last minute. All papers and notes should be in order in good season, that there need be no delay at the meeting. Nothing is harder than to read from a letter in public without delay and fumbling. The officers should never go to a meeting without having spent some definite time in prayer that all may be ordered right. Large possibilities exist in the smallest meetings for, "Where two or three are met in My Name, there am I in the midst."

A strict record of all work should be kept by each officer. It should be in such form as to be useful to her successor to whom the record should be handed at the

close of a term of office for on the records of past work, the new work must be planned. Reports to the central or diocesan officers of the Woman's Auxiliary which are required from time to time should be promptly and accurately filled out and returned. All money handled by parish or diocesan treasurers should be accounted for in a systematic way. The ledger should be audited each year.

Plans for parish societies should be varied to suit different conditions. All active members of the committees should be prayerful, intelligent and generous. It is well to have a number of committees, such as, Devotional, Visiting, Membership, Education, Program, etc., in order to sustain the interest of as many members as possible by making them responsible for definite phases of work. Special committees will be found helpful for special pieces of work. After such committees have completed their task and reported, they should be discharged.

Diocesan officers should realize that beside women in parishes, there are lonely or isolated women of our Church in all dioceses and missionary districts. They live in places where there is no parish or mission of the Church, or on farms, ranches, plantations, in mining settlements, lumber camps, or at army posts. It would cheer them wonderfully if they could feel that they are needed for the work, and every one of them is needed. A book or card catalogue of individual members should be set up for them in every diocesan branch. The proper officers should ask the bishop, the archdeacon, the dean of convocation, the traveling missionary, to send these names as they make their visitations. Officers should correspond with these women, send them leaflets,

and give them interest and help. Each one of them should be placed in correspondence with some eager member who will write them of meetings; tell them what speakers say; what plans are on foot, and when possible, connect them with the branch in the parish or mission nearest to them; invite them to call if ever they are in her place of residence; ask them what they find to do for the Church's work, as their knowledge and interest grow. Each one of the scattered Churchwomen can daily pray earnestly for the spread of Christ's Kingdom through the world, can read of it in *THE SPIRIT OF MISSIONS*, can give for it as she has will and ability to give, and so strengthen the work of the Church.

But there is probably nothing more important in the duty of officers than to enlist *young* women in the work of the Church. It is evident that there is much spiritual power dormant in the young life today—power that would greatly strengthen the Woman's Auxiliary. Therefore, persistent and determined efforts should be made to enlist these young women. The need for them is great. One is impelled to ask—what of the future? In order to secure them they must be given a very definite work. They may be used as officers; they may serve on committees; they may be trained as leaders of discussion groups; they may be made responsible for certain program meetings during the year; they may be sent as delegates to neighborhood and diocesan meetings; to summer conferences, and it would be most stimulating to see more young faces in the Triennial meetings of the Woman's Auxiliary. If such plans were carried out in our Women's Auxiliary work, it would soon be the means of drawing other young women under its influence.

So, if the officers of the Woman's Auxiliary will study the progress on every hand, the growing need for a devoted service, the growing opportunities to serve, the growing strength which comes as they see more and more the unity of faith and love binding Christians together, the growing realization of what it is that they may get from others, the growing knowledge and appreciation of what they have to give, the growing conception that that unity for which they pray is no prize to be lightly won; if they will take their part in this advance with a sense of privilege and of responsibility, the blessings which they ask of God for the work, He surely will not withhold.

MEETINGS AND ACTIVITIES

Diocesan Meetings

ANNUAL meetings contain many possibilities for strengthening the Church's life and extending her influence. They bring people together, and so develop a sense of fellowship and strengthen diocesan unity. In order to gain effective results the time and place for the meeting should be known several months in advance, and determined efforts made by diocesan officers, or a committee appointed for the purpose to secure representation from every point in the diocese. A special attempt should be made to bring competent women from the isolated communities. It would be well for the strong parishes able to do so, to provide funds to help defray traveling expenses, where they are needed. Where this is done, however, care should be used in selecting women who would be able to give out what they had received upon returning to their respective parishes. Parish guilds should be urged to send visitors.

There is also opportunity on the part of the entertaining group to extend hospitality. Whether the attendance is large or small, systematic work by reliable committees must be done if confusion is to be avoided, and the delegates to be comfortably housed. The committee will have to find out the following things; the number who will attend, the homes which will entertain guests, and the time of the arrival of trains. For those who prefer to stay in hotels, at their own expense, reservations should be made. When speakers or leaders are brought from outside the diocese, they should be given an opportunity to say whether they prefer to be entertained in a home,

or to stay in a hotel. Some speakers find that they do better work if they have the freedom which a hotel offers; others prefer the more intimate life of the home.

The meeting itself is of vital importance, for the success of the work done during the year in the parish branches will be determined to a certain degree by the information gained, the incentive given and the inspiration secured by those sent to the annual meeting as delegates. It should be made indeed, a basis for future endeavor. All tedious business details should be eliminated. It is a *diocesan meeting*, therefore concrete parish reports should be sent before the meeting to diocesan officers. As all reports are usually printed in diocesan journals only a brief period of time need be allowed for this purpose, if these reports cannot be omitted entirely. A conference for the interchange of ideas will give the opportunity for women to share with each other methods that they have found helpful in stimulating the work in their own parishes. With the many new fields of service opening before women, there should not be a dull moment during the entire meeting. Care must be used in selecting women who are well qualified to lead discussions or conduct conferences.

The program committee, if there is one, has important work, for all details should be carefully planned in advance. Thus the leaders for the conferences, the conductor for the Quiet Hour, the secretary from Headquarters, and the missionary speaker should be invited in good season, and the promise of their attendance definitely secured. In writing to any leader or speaker, the invitation should be explicit. The occasion for the meeting should be explained; the full program should be sent; the subject for the talk should

be suggested, as well as the time that can be allowed for it, and a cordial invitation to the speaker to be a guest throughout the meeting expressed. The leader, or speaker, from whom the most helpful message is expected, should be given the opportunity to present it before the women are mentally and physically tired. A thrilling message should not be expected immediately after lunch, for even the best of speakers may not be able to gain and hold the interest of the women in the midst of the confusion which usually occurs at this time. Where the Annual Meetings are held at the same time as the Diocesan Convention, the Woman's Auxiliary should take advantage, as far as possible, of the services and missionary meetings provided by the Convention. It may be necessary in many instances to adapt the Woman's Auxiliary program to meet this situation. The time for meetings may be one to three days. The following outline is given as suggestive only; the diocesan officers, or the program committee, if there is one, should plan what will be best for *that* branch at *that* time, and naturally subjects and hours given in this outline are also only suggestive.

FOR A ONE DAY MEETING

Corporate Communion	7:30 a.m.
Breakfast	8:15 a.m.
Business Session	9:15-11:50 a.m.
Noon-Day Prayers and Intercessions (with address by bishop, or a meditation).....	12:00-12:45 p.m.
Lunch	1:00 p.m.
Hymn and Prayers.....	2:00 p.m.
Conference on Diocesan Plans and interchange of ideas	2:15-3:10 p.m.

Conference on National Plans led by a secretary
 from Headquarters, if one is available, or by
 a diocesan officer, or one whom she may
 appoint 3:15-4:30 p.m.
 Adjournment.

EVENING SESSION

Missionary Mass Meeting..... 8:00 p.m.

FOR A TWO DAYS MEETING

First Day

Corporate Communion 7:30 a.m.
 Breakfast 8:15 a.m.
 Business Session 9:30 a.m.
 Quiet Hour 10:45 a.m.
 Noon-Day Prayers and Intercessions..... 12:00 Noon
 Business Session 12:15 p.m.
 Adjournment for lunch..... 12:50 p.m.
 Hymn and Prayers..... 2:00 p.m.
 Business Session 2:15 p.m.
 Conference on work in the Diocese and inter-
 change of ideas 3:30 p.m.
 Adjournment 4:30 p.m.

EVENING SESSION

Addresses on Diocesan and General Missions..... 8:00 p.m.

Second Day

Corporate Communion 7:30 a.m.
 Breakfast 8:15 a.m.
 Conference 9:30 a.m.
 Quiet Hour and Meditation 10:45 a.m.
 Noon-Day Prayers and Intercessions..... 12:00 Noon
 Conference 12:15 p.m.
 Adjournment for lunch 12:55 p.m.
 Sectional conference for officers..... 2:00 p.m.
 Hymn and Prayers..... 2:25 p.m.
 Conference 3:30 p.m.
 Adjournment 4:45 p.m.

EVENING SESSION

Address on Missions, Religious Education or
Christian Social Service 8:00 p.m.

NOTE: The conferences may be held on any vital subject connected with the work, such as Young People, Education, Supply, United Thank Offering, Devotional Life, etc.

When time can be given for a three days' session, the third day can be used to advantage as a Retreat or Quiet Day. The helpfulness of this will depend largely upon the preparation made beforehand, and the conductor.

Parish Meetings

The ultimate aim of a parish meeting is to unite the members in prayer, work and gifts for the conversion of the world to Christ. In order to accomplish our aim there are certain important subjects that must be considered, such as the value of meetings, the field of activities and the necessity for a clear, definite plan for the year's work. The value of the parish meeting lies in the interest aroused that results in activities expressive of the spiritual life. Sewing and gossip cannot command the attention of intelligent women who, during the last few years, have demonstrated that they have time and strength for any program that will use their gifts to their maximum. Therefore, the meeting should grip attention; deepen convictions in regard to the value of Christianity in the world today, and stimulate activity with the purpose of extending this influence.

There may be monthly meetings for business and programs, with other meetings for supply work, or perhaps the meeting may last several hours, or through a

day when some of the time is given to supply work, which is then laid aside for "the program" part, but whatever the plans followed, see that it is a well-balanced one, and that every gathering brings the members into the presence of Him in Whose Kingdom they are allowed to serve. Good meetings, as a rule, do not just happen, but rather are the result of careful planning and preparation. For this reason it is important to have a Program Committee. When possible (and it is possible in most places) it is much more satisfactory for this Committee to make a program than to take one ready made, only they should be sure to make use of material prepared at Headquarters, and should be sure too, that what they suggest to the branch is a well-balanced program with the devotional, education, money and hand-work part having their due, and not undue proportion, missions, religious education and social service having a fair share in consideration and activities. The Program Committee should, therefore, study very earnestly the whole question of meetings; such a study, with its resultant suggestions, will prevent there ever being "uninteresting meetings." But back of all deliberation must be an *aim* for the year's work, and it would be profitable for the branch to discuss this aim at the beginning of the year, to keep it before them, and to judge results by it. It must be remembered too, that the branch does not exist to hold *meetings*, but holds meetings as one way of carrying out the enterprise which it has undertaken.

Programs must be planned to suit the parish in which they are to be used. They should be interesting as well as informational. They should be comparatively short. A long drawn-out meeting becomes tiresome. They should be comprehensive. Some appeal must be made

to each group represented at a general meeting and care should be used to avoid monotony. The subjects should be chosen in relation to present day problems, and each part of the program should be used to emphasize the main thought of the meeting. After the program has been prepared, it must be given wide publicity so that attendance may be insured. The meeting place should be ready well in advance, and whatever talent the parish holds should be used in preparation.

The general scheme for a program meeting may be as follows:

An opening service of some kind. In this the hymns, the prayers, and the Bible readings must be carefully selected so that they relate to, and emphasize, the general subject of the meeting. The whole atmosphere of the meeting may be ruined by carelessly or hastily chosen prayers which do not express any real petition or have any vital relation to the subject under consideration. The opening service should be followed by the regular business of the meeting. This should be well conducted so that it does not push the topical part of the program into the background. Simple rules of parliamentary procedure will help the presiding officer, such as:

"The meeting will please come to order."

Hymn.

Scripture reading.

Prayer (by the rector if he is present.)

"Will the secretary please call the roll"?

"The secretary will please read the Minutes of the last meeting." (The reading of the Minutes must *never be interrupted.*)

"Are there any corrections or additions"? (Pause.)

"If not they will stand approved as read," or, if they have been corrected, "The Minutes will stand approved as corrected."

"The treasurer will please read her report." "If there is no objection this report will be placed on file."

Other reports should be called for in order, and after each or at the end of all:

"You have heard this report—if there are no corrections it will stand accepted as read."

When a motion is made it *must be duly seconded before it can be discussed*. After it has been duly seconded:

"You have heard this motion, is there any discussion?" (Pause.)

If there is no discussion, or at its close: "All in favor of this motion please say 'Aye.'" After the "Ayes" have been heard: "Those opposed please say 'No.'" Then "Ayes have it," or "Noes have it."

If there is much discussion, the motion, *having been written by the mover*, should be read by the chairman before putting it.

The business should be followed by the topical part of the program. This may consist of a discussion, a talk, a paper, a dialogue, or some other dramatic presentation of subject matter—a lantern slide lecture, or whatever else may have been decided upon by the Committee in charge. This part of the program should be arranged well in advance, and should be carefully prepared so that it stimulates interest. The details of the closing service should be chosen with as great care as those of the opening service.

Some such outline for a year's meetings, as the following, may be considered. In giving it we emphasize again the importance of considering every suggestion from the point of the branches' needs and capacities, and urge that this outline shall be suggestive only, so

that the one finally adopted may be the work of the Program Committee after it has considered suggestions from Headquarters and, in at least some dioceses, the outlines prepared by diocesan officers.

OCTOBER

Devotional Exercises.

Greetings from President.

Business, including announcement of committees with brief information of their duties.

Discussion—Plans for the year.

Speaker—Subject: Woman's Work in the Church.

NOVEMBER

Devotional Exercises.

Business.

President announces how meetings are to be conducted.

Meeting turned over to the Devotional Committee, which outlines plans for the year showing where all can cooperate; for example, weekly intercessions, prayer groups, devotional meetings, Bible readings, etc. Gives notices of Advent Quiet Day or Retreat if such is to be held.

Speaker—someone qualified to speak on the spiritual life and its importance.

DECEMBER

Devotional Exercises.

Business.

Speaker on the United Thank Offering.

The Consecration of Means.

The Consecration of Life.

JANUARY

Devotional Exercises.

Business.

Conference on Educational Work led by Educational Secretary.

FEBRUARY

Devotional Exercises.

Business.

Social conditions in the community. The needs and opportunities. Two speakers.

MARCH

Devotional Exercises.

Business.

Meeting turned over to the Young People's Committee.

Program carried out by the Young People. Ten-minute speeches or dialogue, or short plays on the Five Fields of Service—The Parish, The Community, The Diocese, The Nation and The World.

APRIL

Afternoon Session

Devotional Exercises.

Brief Business Meeting.

Reports of special committees such as the visiting, membership, motor corps, etc.

Meeting turned over to the Supply Committee. Two speakers.

Evening Session

Parish Rally—with missionary speaker, and pageant.

MAY

Devotional Exercises.

Business, including election of officers.

Allotment of summer work.

Speakers on home and foreign field.

New members may be obtained by appointing a committee whose aim is to enlist the interest of every woman in the parish not already actively at work. An excellent plan is for this committee to set for themselves a definite standard, (25 or 50 members by Easter) and report the progress at each meeting.

Activities

If meetings are only a part of our work for the Mission of the Church, it is necessary to follow suggestions for them with suggestions for activities. "What shall our branch or group do"? is a question faced by every officer, general, diocesan and parish, and should be the concern of every member. We organize, or bind ourselves together, in order to do something, otherwise why make an organization? Following this general question come others; "What shall we do for Social Service and Religious Education"? We should remember that it is almost impossible to label work under Missions, Religious Education and Social Service. When we send help to a teacher, is it assisting Missions, or Religious Education? When we study factory conditions in America, is it Social Service; and Missions, when we happen to study conditions in Japan? When we tell missionary stories to children, are we doing missionary or religious educational work? Rather than try to speak in exact terms, it is wiser to think of the *work* to be done; then the question we ask is "How can I as an individual, or we as a group, help to bring in the Kingdom"? For another result of our realization that attendance at a meeting is not our only duty, is the appreciation of the fact that those who meet together must discharge their obligation to the Mission of the Church both as individuals and as a group.

This fact is true in all parts of our service. The chapter on Prayer and Worship suggests our duty in private and public prayer; the chapter on Education, the opportunities for individual and group education; and that on Money, our obligation as individuals and mem-

bers of a group. It is true again of our power to create public opinion that what the group stands for, and what the individual stands for, will have an influence in parish and community. This "standing for" certain things should be one of our greatest activities. Does the branch, and do the individual members, insist on a high standard in civic affairs, in national, international and Church matters? Doing so will do much for Missions, Religious Education and Social Service. If what has been said is true, it seems wise to give a list of things which groups and individuals may do, giving them without the labels, Missions, Social Service and Religious Education. They should not all be carried on at the same time; the need should be studied and the immediate duty undertaken; nor is it necessary that they should be undertaken by only one group in the parish. In carrying out any program of service there should be the fullest co-operation of all groups. We must learn not to make programs for organizations, but to share in making programs for the parish. The following may give some suggestions for the activities of the women of the parish.

Reach the unchurched in the community; Increase attendance at Church services; Welcome and visit strangers; Encourage the holding of Quiet Hours, Retreats and Prayer groups; Encourage classes in personal religion, Bible study, Mission study; Tell missionary stories to children; Send persons to summer conferences; Encourage reading circles, Church libraries; Help to obtain weekday religious education; Get subscribers to *THE SPIRIT OF MISSIONS*, other Church and diocesan papers; Make friends with college students (if there is a college in the place) and Oriental students; Help to Americanize the foreign-born; Take an interest in Y. W.

C. A. work, Parent-Teacher Association of Public Schools, The School Board, Vacation Bible Schools, Playgrounds, health conditions, welfare and relief; Stand for the best things in civic life, studying the matters up for town or city legislation, emphasizing the responsibility of voting; Find out what is needed in institutions, and the possibility of ministering to inmates and to those in positions of responsibility in them; Study how to help to create the right kind of public opinion on the disabled veteran, disarmament, inter-racial and international relations, and Church unity; Help in the supply work; Share in all gifts suggested by officers; Share in the United Thank Offering; Organize a motor corps; Give or help give parish suppers or teas; Make posters, missionary diagrams and charts; Furnish a volunteer choir; Give pageants and missionary exhibits; Bring in speakers on various Church subjects, and share these speakers with the parish; Give lantern slide lectures. In these, and in every way, keep the Mission of the Church before the parish.

THE CHURCH SERVICE LEAGUE

And The WOMAN'S AUXILIARY

THE Church Service League is a new way of working which is spreading throughout the Church, and every Church organization should know this *way* and find its place in it, and do its utmost to make it a success. There is no society of which this should be more true than of the Woman's Auxiliary, for it was the Woman's Auxiliary which conceived the idea of the League, which called the other women's societies together to begin this method, and which, during the three years, 1919-1922, did so much to make the League a success.

Briefly stated, the Church Service League is a League of Church workers, working for the whole work of the Church. It should, therefore, include all Church men and women for all should be active workers. It is a great ideal.

It is a most interesting fact that at the same time that the women's societies in the Church were developing this League, the leaders of the Nation-Wide Campaign were developing a plan for the organization of parishes. Each plan included a parish Council on which all parish interests should be represented, and each, of course, included service in all fields of Church work. Finally, at Portland, steps were taken for putting the Church Service League under the Field Department (formerly the Nation-Wide Campaign Department)—by creating a Church Service League Commission in that department, thus bringing the two plans into one.

A most interesting question has appeared constantly in these years, of the development of the League; namely, should it be a League of organizations or should it develop as an organization itself, and if the latter method obtained, might not societies, especially the Woman's Auxiliary, lose their identity in this one general League? The National Council appointed a Committee to consider this question and the final decision has been that "in the parish the Church Service League may be either a federation or an organization to include all parish activities, and that it is expedient that beyond the parish the Church Service League should be a federation. Each diocese is free to develop such organization as is best suited to its own special conditions and circumstances. If diocesan councils or committees are formed, they should be formed under the leadership of the bishop and made up of representatives of all the interests in the diocese." The Auxiliary meanwhile holds its present status, and is, therefore, responsible for stimulating women to assist in the general work for Missions, Religious Education, and Social Service. Other societies pursue their special work as in the past.

This really constitutes no change for the Auxiliary. No one from Miss Emery on, has insisted that *branches* of the *Woman's Auxiliary* must be organized. Any group of women working for the Church, as directed by the National Council, is meeting all necessary obligations. While, therefore, we have used for convenience the expression "branch" all that has been said in this book applies quite as well to any group of women working to further the Mission of the Church. What possible difference can it make whether in a parish the old Auxiliary activities are carried on by a "branch" of the Auxiliary,

or by a "unit" of the Church Service League, or by a parish guild or some other society?

Meanwhile there are just a few suggestions. Remember, that it is the *privilege* of the Woman's Auxiliary to help spread the League, that, indeed, it is our great opportunity to do what we have long prayed for, leaven the whole parish with missionary love and zeal. Second, while as auxiliary to the National Council, we are auxiliary to all its departments, we must remember that there are other organizations which have worked for the Church, and are ready to do even more, and that it is, therefore, only common sense for the Auxiliary to serve *with* these organizations rather than take the initiative in starting *new* work. This is especially true of Social Service. Only where there is no organization for such work, and where it is impossible for the League to be introduced, should this work belong exclusively to the regular branch of the Woman's Auxiliary. And lastly, we should remember that nothing has "happened" to the Woman's Auxiliary. It is auxiliary to the National Council, with its Headquarters at the Church Missions House, and its service is constantly increasing. Its membership in the League offers it a great channel of still larger usefulness through helping to develop what may become the great lay organization of the Church.

PRAYERS

The Prayer for the Woman's Auxiliary

ALMIGHTY GOD, our heavenly Father, bless, we pray thee, our work for the extension of thy kingdom, and make us so thankful for the precious gift to us of thy beloved Son, that we may pray fervently, labor diligently, and give liberally to make him known to all nations as their Saviour and their King: through the same Jesus Christ our Lord. *Amen.*

The Prayer for the United Thank Offering

OLORD, our heavenly Father, we pray thee to send forth more labourers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of thy Kingdom through Jesus Christ our Lord. *Amen.*

Midday Prayer for Missions

BLESSED SAVIOUR, who at this hour didst hang upon the Cross, stretching forth thy loving arms; Grant that all mankind may look unto thee, and be saved; through thy mercies and merits, who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. *Amen.*

ADDENDA

SUGGESTED CONSTITUTION FOR A DIOCESAN BRANCH

1. This Branch shall be known as the.....Diocesan Branch of the Woman's Auxiliary to the National Council.

2. Its purpose shall be to forward in every way possible within the diocese the interests and plans of the National Council.

3. Its membership shall be composed of the parish branches within the diocese.

4. Its officers shall be a President, First and Second Vice-Presidents, Corresponding and Recording Secretaries, Treasurer, United Thank Offering Treasurer, Educational and Supply Secretaries.

5. The President shall call meetings and preside over them, and with the other officers shall plan the affairs of the Branch. She shall serve as Chairman of a Committee on the Devotional Life of the Branch.

6. The First Vice-President, in the absence of the President, shall perform her duties.

7. The Second Vice-President, in the absence of the President and First Vice-President, shall perform the duties of the President.

8. The Corresponding Secretary shall conduct the correspondence of the Branch and shall be responsible for compiling the annual report of the Diocesan Branch. A copy of this report shall be sent each year to the National Headquarters as soon after January first as possible.

9. The Recording Secretary shall keep the list of parish officers, send out notices of meetings and keep minutes of them, and aid the Corresponding Secretary as such help may be needed.

10. The Treasurer shall receive all monies for the expenses of the branch and pay such bills as are endorsed by the President and Secretary. She shall receive and forward all monies given to redeem pledges made by the diocesan branch. She shall receive all money gifts from the parish branches. Reports of money given by them through the treasurers of their parishes

or sent direct to the Church Missions House she may incorporate in a supplement to the report of money received by her, and make this joint report yearly to the branch.

She shall serve as Chairman of a Committee on Finance.

11. The United Thank Offering Treasurer shall furnish the parishes with United Thank Offering Boxes and leaflets, and bring to their attention in other ways the purposes of the United Thank Offering. She shall keep a list of contributors, and make semi-annual collections and put these amounts at interest. Each year she shall render a report of the progress of the offering, and each third year make it ready, with its accumulated interest, for presentation at the Triennial Service of the Woman's Auxiliary.

She shall serve as Chairman of a Committee on the United Thank Offering.

12. The Educational Secretary shall prepare herself for the training of the parish leaders of study classes. She shall seek out one or more such leaders in every parish and mission, and personally, or by correspondence, train them for their work. She shall co-operate with the departments of the National Council and the Educational Secretaries of the Woman's Auxiliary in all their plans for education, and each year follow, as far as she may be able, the study courses presented by them.

The Educational Secretary shall serve as Chairman of a Committee on Education.

13. The Supply Secretary shall have charge of all box work, receiving allotments from the Woman's Auxiliary Supply Secretary at the Church Missions House and re-allotting same. The Supply Secretary shall make a report to her branch at the diocesan annual meeting and shall send a report to the National Headquarters.

By-Laws

This branch shall hold meetings on the..... of the month, the..... meeting being the annual. Each meeting shall be preceded by a Conference of the Diocesan Officers.

Order of Business for Annual Meeting:

1. Roll Call (made from names of branches represented, handed in writing to the Secretary).

2. Minutes.
3. Reports of Officers and Committees.
4. Report of Nominating Committee and elections.
5. Presentation of Missions or other subject pertaining to the work of the Branch.
6. Noon Prayers—Luncheon.
7. Plans and pledges for the new year.
8. Adjournment.

Order of Business for a Monthly Meeting:

1. Roll Call (names handed in in writing).
2. Minutes (brief as possible).
3. Reports, comprising reports from all officers except the Treasurer.
4. Treasurer's Report.
5. Conference on subject called for by program.
These subjects might be assigned to the committees on the different parts of the Auxiliary work, giving each an opportunity in the course of the year.
6. Address, debate, lantern lecture, etc.

SUGGESTED CONSTITUTION FOR A PAROCHIAL BRANCH

Name

Article I. This organization shall be called the.....
Branch of the Woman's Auxiliary to the National Council.

Object

Article II. Its object shall be to co-operate as far as may be with all plans undertaken by the Woman's Auxiliary as a whole to extend Christ's Kingdom throughout the world.

Membership

Article III. Its membership shall consist of those baptized women of the parish who shall agree to share in the work of the Auxiliary—prayer, reading and study, gifts in money and work.

Officers

Article IV. The officers shall be a *President, a Vice-President, Secretary, Educational Secretary, Supply Secretary, Treasurer, and United Thank Offering Treasurer.

The President shall call meetings and preside over them, and shall serve as head of a committee on plans for the spiritual development of the branch.

The Vice-President shall preside in the absence of the President.

The Secretary shall give notices of meetings, keep records of them, conduct the correspondence of the branch and make an annual report to the branch and to the Secretary of the Diocesan Branch.

The Educational Secretary shall have charge of study, reading and general information. She shall serve as chairman of a committee for increasing the subscription list of *THE SPIRIT OF MISSIONS*, the use of that magazine at meetings, the planning and conduct of the program meetings and study classes. When

*In cases where the rector does not wish to serve, although being President ex-officio.

possible, she shall pursue, each year, a normal course in order to be able to teach in the parish.

The Supply Secretary shall handle the box work receiving her allotments from the Diocesan Supply Secretary and distributing the same among the members of the parish, and report work done.

The Treasurer shall keep all money obligations except that of the United Thank Offering before the branch, and shall arrange for the collection of these gifts. She shall make remittances as called for to the Diocesan Treasurer, and shall make an annual report to the branch and to the Treasurer of the Diocesan Branch.

The Treasurer for the United Thank Offering shall make this offering known to all women of the parish, shall distribute United Thank Offering boxes, and shall collect and remit the contents to the proper diocesan officer as such remittances may be called for.

The officers of the branch shall hold officers' meetings in advance of the meetings of the branch, to consult together about the work of the branch and to plan for its advance.

By-Laws

1. The meetings of the branch shall be held (weekly, bi-weekly or monthly).

2. The officers shall be elected by ballot at the annual meeting, with the approval of the rector, vacancies occurring in the course of the year to be filled until the next annual meeting by the officers.

3. The Order of Meetings of the Branch: Opening Service, Roll Call, Minutes, Report of Secretary, Report of Treasurer, Report of Treasurer of the United Thank Offering, Reports of Committees, Transaction of Business of the Day, Offering for Missions, Prayer for the work presented before the branch, Adjournment.

Suggestions

1. That this Constitution be written in a book, together with the name of each member as she enters the branch; also, that it be read aloud at the opening meeting each year.

2. That THE SPIRIT OF MISSIONS, our missionary magazine (from the Church Missions House, \$1.00 yearly) be subscribed for by the branch and kept on file by the Educational Secretary; that every effort be made to increase the subscription lists throughout the parish; also that reports and leaflets be obtained from the Church Missions House and kept on file by the Secretary for reference.

3. That the funds of the branch shall be gathered by systematic gifts, for expenses of the branch and the supply of material; and through the Little Blue Boxes for the United Thank Offering. These boxes can be obtained from the Church Missions House or through the proper officers in the Diocesan Branch of the Woman's Auxiliary. It is expected that each member shall give systematically, each week, or day or month for the regular work, and the United Thank Offering, and, as interested and able, for other purposes approved by the National Council and for the supply work.

4. That the parish officers acquaint themselves thoroughly with the organization of the Diocesan Branch, and co-operate with its methods and undertakings.

5. That if a sufficient number of women may not be found to fill all the offices suggested in this Constitution, the duties here suggested may be combined and assigned to a smaller number of officers.

(NOTE: It is understood in the Woman's Auxiliary to the National Council that each diocesan branch is formed with the approval of the bishop of the diocese and each parish branch with the approval of the rector.)

RESOLUTIONS

On Representation at the Triennial of the Woman's Auxiliary to the National Council

I. RESOLVED: That representatives at the Triennial Meeting of the Woman's Auxiliary be active members of the Woman's Auxiliary in their own diocese or missionary district.

II. RESOLVED: That these representatives shall not exceed five in number from any diocese or missionary district.

III. RESOLVED: That these representatives, with their alternates, be appointed by their respective bishops, or be elected by their diocesan Auxiliary Officers, or by their respective diocesan branches.

IV. RESOLVED: That the names of the representatives, with their alternates, reach the Executive Secretary at least one month before the Triennial Meeting, otherwise they will not be recognized as delegates.

V. RESOLVED: That in any emergency which may arise, the final adjustment of delegates and alternates may be left to the discretion of the bishop of the diocese in conference with the president of the Woman's Auxiliary in that diocese.

Rules of Order for Triennial Meeting

(Adopted in St. Louis, October, 1916)

I. The Executive Secretary of the Woman's Auxiliary shall call the meeting to order and introduce the presiding officer. The presiding officer for the business sessions of the Woman's Auxiliary shall be selected by the Executive Secretary of the Woman's Auxiliary, together with the Presidents of the Diocesan Branches of the Province in which the Triennial is held.

Order of Business

II. (1) Prayers; (2) Roll Call by dioceses and missionary districts; (3) Minutes of the last session; (4) Reports of general Secretaries; (5) Reports of Committees holding over from previous Triennial; (6) a. Recommendations contained in reports of Secretaries to be referred without debate to special com-

mittees; b. Presentation of memorials and resolutions to be referred without debate to special committees; (7) Miscellaneous business. Adjourned Session: (1) Prayers; (2) Note branches not represented at previous session; (3) Minutes; (4) Reports of Committees; (5) Unfinished business; (6) Miscellaneous business; (7) Minutes; (8) Adjournment.

III. No motion shall be considered until after it has been seconded, and all except routine resolutions must be presented in writing, signed by the proposer and giving the name of her diocese, a duplicate copy of said resolution being prepared for the use of the Secretaries.

IV. The final decision of any disputed question shall be made by a majority of the representatives present, except that the vote shall be by dioceses when called for by representatives of three diocesan branches of the Auxiliary, each diocese having one vote.

N. B. If the closing session ends with minutes, the opening session of the next Triennial would not require them. In this case Section 3 under Article II would apply to this Triennial only, not to future ones.

On the Triennial Notice

RESOLVED: That in the Triennial notice sent out by the Woman's Auxiliary to the National Council, delegates be instructed to be ready to present all memorials and resolutions in writing at the first business session where action is taken, which resolutions, on consent of the House, will then be remanded to proper committees for consideration.

On the Woman's Auxiliary

(Adopted in Detroit, October, 1919)

(a) An Executive Secretary of the Woman's Auxiliary shall be elected at the Triennial to serve for three years.

(b) Upon the nomination of the Executive Secretary such secretaries as are necessary shall be appointed who shall perform such duties as the Executive Secretary shall assign to them.

(c) There shall be an Executive Board of women to assist the Executive Secretary in the business of the Auxiliary, con-

sisting of one delegate to be elected from each Province, eight delegates to be elected from the Woman's Auxiliary at large, and the Head of the Central Department for Missions of the Girls' Friendly Society of America.*

(d) The meetings of the Executive Board shall be held four times during the year at the place of meeting of the National Council. The Executive Secretary shall attend the meetings of this Board ex-officio. Special meetings may be held at the request of five members.

RESOLVED: That each Province shall elect its representative on the National Executive Board of the Woman's Auxiliary at a Provincial Meeting held prior to the day of the election of the eight women at large. If possible, this election shall be held at the time of the Annual Meeting of each Province.

RESOLVED: That no member of the National Executive Board shall serve on the Board for more than two consecutive terms, and further, that this resolution be incorporated in the by-laws.†

RESOLVED: That the members of the Executive Board who are not diocesan officers be ex-officio on the Executive Boards of the diocesan branches.†

In view of the fact that we have created an Executive Board and as it and such special committees hereafter created must have funds for their work, the following plan is recommended to furnish the necessary money:

RESOLVED: That the diocesan branch of the Woman's Auxiliary shall be divided into six classes:

Class A	\$25.00
Class B	20.00
Class C	15.00
Class D	10.00
Class E	5.00
Class F	3.00

On the United Thank Offering

(Adopted in 1916 and 1919)

RESOLVED: That one day in the year be set apart in every diocese and missionary district for a Corporate Communion of

*This clause was added in Portland, September, 1922.

† Adopted in Portland.

the Woman's Auxiliary, with special prayers for God's blessing on our work, and that each diocesan branch choose the day which, in its judgment, suits the largest proportion of its membership.

That no woman hereafter shall be supported by the United Thank Offering who has not been suitably trained for the service to which she may be appointed, and who does not present testimonials satisfactory to the Woman's Executive Board, as to her competency and fitness, accompanied by a certificate of good health.

That no woman who is supported in whole or in part by the United Thank Offering shall receive less than \$1,000 a year, with the understanding that if her board and lodging are provided this may be reduced to \$600.

Resolutions Adopted at Triennials

RESOLVED: That in accordance with Miss Emery's wish, the Emery Fund should never be closed but continually be added to from time to time.

RESOLVED: That the subject of Proportionate Giving and Stewardship be commended to the members of the Woman's Auxiliary for special study and practice.

The Woman's Auxiliary commends to its members that in making a final disposition of their earthly goods they leave bequests to the Domestic and Foreign Missionary Society, remembering those things for which the Council makes appeal.

That every diocesan and parochial officer make it her duty to read regularly *THE SPIRIT OF MISSIONS*.

RESOLVED: That the Woman's Auxiliary pledge its full strength to the Nation-Wide Campaign.

RESOLVED: That the Woman's Auxiliary support the development of an organization among young people and express the hope that it may be related to the whole work of the Church.

RESOLVED: That the Woman's Auxiliary pledge its effort in prayer and service toward maintaining a high Christian moral standard in our homes and in society, and particularly in such practical directions as Prison Reform, Adequate Care for Dis-

abled Veterans, Proper Laws for Women and Children, Christian Interracial and International Relations, Limitations of Armaments, and Christian Unity.

On the Church Service League

RESOLVED: That the Woman's Auxiliary continue its support of and co-operation in the development of the Church Service League.

RESOLVED: That the following principles concerning the growth of the Church Service League be adopted:

That the Church Service League develop as a league of workers of men and women;

That the Church Service League develop in the parishes as an organization or federation, according to the needs of the individual parish;

That we await patiently diocesan growth.

RESOLVED: That the Woman's Auxiliary endorse the suggestions of the Executive Secretary of the Field Department of the National Council to create a commission on the Church Service League made up of representatives of National organizations of men and women, and members at large.

BY-LAWS OF THE EXECUTIVE BOARD

The purpose of the Executive Board is to assist the Executive Secretary in the business of the Auxiliary. The Executive Secretary shall attend the meetings of the Board and of the Standing Committees, ex-officio.

1. The regular meetings of the Executive Board shall be held four times a year at the place of the meeting of the National Council and on the preceding day. Special meetings may be called at the request of the Executive Secretary or of five members.

2. The officers of the Board shall be a Chairman and Vice-Chairman and Secretary elected annually. No person shall be elected chairman for two successive terms.

3. The Chairman shall preside at all meetings of the Executive Board.

4. The Secretary shall keep the minutes of all meetings and send notices of the same.

5. Seven elected members shall constitute a quorum for the transaction of business.

6. There shall be three standing Committees appointed annually by the Chair:

- (a) Committee on the United Thank Offering.
- (b) Committee on the appointment of U. T. O. workers.
- (c) Committee on Publications.

7. Order of business:

- (a) Celebration of the Holy Communion.
- (b) Roll-call.
- (c) Minutes.
- (d) Report of Executive Secretary.
- (e) Report of Standing Committees.
- (f) Report of Special Committees.
- (g) Miscellaneous business, suspended and repealed.

8. Vacancies in the Board may be filled by ballot at any regular meetings, provided that a majority of the Board be present.

9. These By-Laws may be amended, suspended or repealed at any Regular Meeting by a two-thirds vote, a majority of the Board being present. Notice of any proposed amendment must be given in writing at least one month before the meeting at which action is to be taken.

LITERATURE

Send to Headquarters for:

Bible Readings.

Church Service League leaflets.

Prayer Leaflets.

Mission Study Methods.

Program Meetings.

United Thank Offering leaflets.

United Thank Offering boxes.

United Thank Offering lantern lecture.

Supply Department leaflets.

Books and leaflets on Missions, Religious Education, Social Service, and all material published by the National Council, which may be ordered through The Book Store, Church Missions House, 281 Fourth Avenue, New York.

Watch the list of leaflets printed in *THE SPIRIT OF MISSIONS*.

Additional copies of this Handbook may be obtained from *THE WOMAN'S AUXILIARY*, 281 Fourth Avenue, New York City, by asking for W. A. 20. *Price, 20 cents.*

ADDRESS further inquiries concerning the work of the Woman's Auxiliary in all its departments to the Secretaries.

MISS GRACE LINDLEY,
Executive Secretary

MRS. GEORGE BILLER,
Organizing Secretary

MISS EMILY C. TILLOTSON,
Educational Secretary

MISS LAURA F. BOYER,
Asst. Educ'l Secretary

MRS. G. K. B. WADE,
Supply Secretary

MISS ELLEN I. FLANDERS,
Office Secretary

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