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# Life and Light for Woman

Back to Divine wisdom, to the living power of Jesus Christ, back through prayer to the source of all power, must be the watchword of all Missionary Societies, of all the leaders of the Church, and ultimately of the entire membership, if the great commission of our Lord Jesus Christ is to be carried out.

—James L. Barton

Congregational Woman's Boards  
of Missions  
PUBLISHED IN BOSTON

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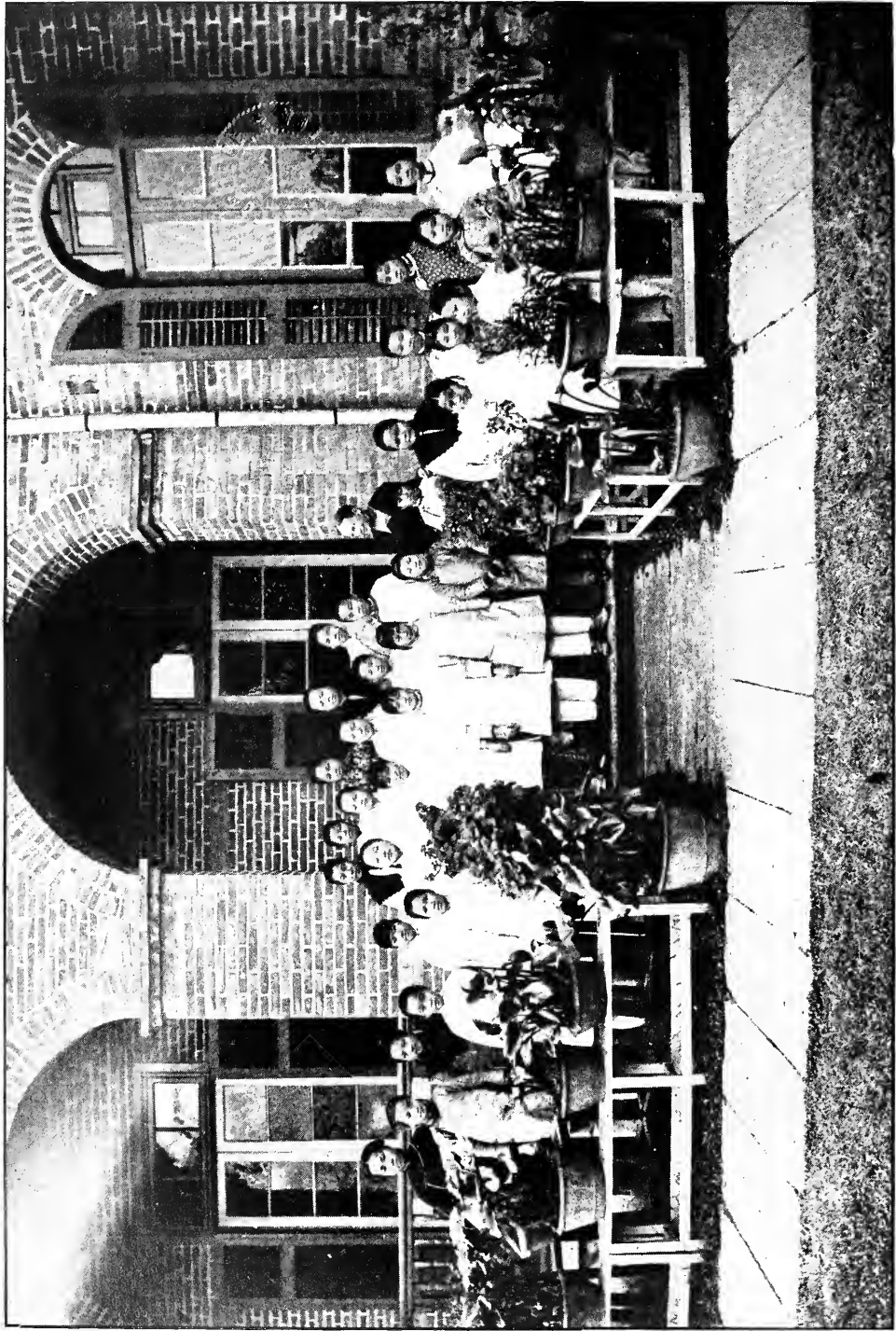
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JUNIOR ENDEAVOR SOCIETY, GIRLS' COLLEGE, PONASANG (Page 297.)

# Life and Light

Vol. XLII.

JULY, 1912

No. 7

The semi-annual meeting of the Woman's Board held at Wellesley, May 16th, was a very successful gathering, although the pouring rain **The Semi-annual Meeting.** interfered with the comfort of those who came from various points of Eastern Massachusetts to the meeting and doubtless lessened the attendance. The ladies of the Wellesley church voiced their welcome through Miss Sarah P. Eastman, and gave abundant evidence of their interest and cordial hospitality by their thoughtful provision for the comfort of their guests, while their versatile pastor, Rev. W. W. Sleeper, gave his services most generously throughout the day, leading the devotional exercises, presiding at the organ and in all possible ways helping forward the arrangements for the meeting.

Mrs. Charles H. Daniels, who occupied the somewhat unique position of both hostess and guest, being herself a member of the Wellesley church, presided at both sessions and introduced the topic of the day, "Business Efficiency in the Missionary World," with felicitous little "Forewords" in two chapters.

The work of the home department and the claims of LIFE AND LIGHT were presented by Miss Stanwood and Miss Kyle, while Miss Calder and Miss Preston spoke for the foreign department and the junior work. Miss Pendleton, president of Wellesley College, led a very helpful service of devotion at noon.

A striking illustration of the efficiency of woman's work was afforded by the address of Mrs. Henry W. Peabody on "The Fruits of the Jubilee." One could but wish that every woman who helped to make the Jubilee year so marvelous a success could hear this summing up of what united effort has accomplished in many cities of our land; or, even more to be desired perhaps, that the hearts of the far greater number of women in the home churches who have not yet added their efficiency to the solving of the problems linked up with the foreign missionary work could be stirred into flame by this same presentation of the results accomplished by the minority.

Missionary addresses by Miss Helen A. Meserve, recently returned from Chihuahua, Mexico, Mrs. Charles M. Warren of Tottori, Japan, Miss Marion G. MacGown and Miss Delia D. Leavens of the North China Mission, added greatly to the day's profit.

The closing address was given by Mrs. Chauncey Goodrich of Tungchou and Peking and soon to be of Tientsin, China. Those who have heard Mrs. Goodrich speak can imagine the wealth of information brought to the audience as she spoke of "Chinese Women in Social Service." Mrs. Goodrich is president of the Woman's Christian Temperance Union in China and has already accomplished much in the work of organizing the Christian Chinese women to fight the evils of opium and cigarette smoking. She has recently spent several weeks in the East stimulating the interest in several Branches, and is now preparing to sail for China in August, in company with her husband and their daughter Grace, who has just been graduated from Oberlin.

Many of our Branches hold meetings during May and June and these have been very generally helpful and satisfactory this spring. The mis-

**Other** sionaries have given their services as usual with unstinted **Meetings.** lavishness and the secretaries have gone hither and yon endeavoring to bring the great interests of the Woman's Board before their sympathetic audiences. From the annual meetings of Norfolk and Pilgrim, New Haven, New York State, Western Maine, Eastern Maine, Essex North, Hampshire County, Eastern Connecticut and Berkshire Branches have come encouraging messages. The Hartford, Old Colony, Andover and Woburn, Worcester County, North Middlesex, Middlesex, Essex South Branches and the Barnstable Association have also reported good attendance at their semi-annual meetings. The Woman's Missionary Union of Pennsylvania which combines both home and foreign missionary work carried out a very interesting program at the state meeting in May at Edwardsville, under the direction of its able president, Mrs. John Thomas of Scranton, Pa., having as speakers Mrs. Ida Vose Woodbury of the American Missionary Association, and Mrs. Chauncey Goodrich and Dr. C. H. Patton of the American Board.

Mrs. Goodrich, Mrs. Lawrence Thurston, Miss MacGown, Miss Leavens, Mrs. Charles E. Ewing, Mrs. George H. Hubbard, and Mrs. Gammon of China, Mrs. Ballantine, Mrs. Hannah Hume Lee, Dr. Ruth P. Hume and Mrs. Herrick of India, Mrs. Knapp, Mrs. Fowle, and Miss Norton of Turkey, Miss De Forest of Japan, and Mrs. A. C. Wright of

Mexico are among the missionaries who have stimulated and inspired these groups of workers.

Dr. Ruth Hume, who is in charge of the Woman's Hospital at Ahmednagar, expects to sail from New York, July 3rd, after a year's furlough, *Missionary* during which she has made over fifty addresses, besides doing *Personals.* work at clinics in the hospitals of Baltimore. She is rejoicing in having secured a second associate doctor in the person of Dr. Clara M. Proctor of Oklahoma City who will sail with her. Dr. Proctor's support is in part assured by extra gifts which make it possible for the Woman's Board to provide this additional helper for the great medical work at Ahmednagar. Dr. Eleanor Stephenson who has carried on the work of the hospital during Dr. Hume's absence, with the assistance of Miss Elizabeth Johnson, the superintendent of nurses, will take her furlough next year.

A similar need for extra help exists at the Madura Hospital and the Woman's Board is searching earnestly for a doctor to assist Dr. Parker, also for the money necessary for outfit and traveling expenses as well as for support on the field. Dr. Parker is still at the Arequipa Sanatorium, Fairfax, Cal., and her physicians tell her she must not return to her work without an associate doctor and a trained nurse to take up the work of Mlle. Cronier. Where are the young medical women who will respond to this call? Surely all who love the work for India's women will pray that they may be speedily found and the money furnished to send them to the field.

Mrs. Theodore S. Lee, Dr. Hume's sister, will also sail with her, returning with her little children, Grace and Theodore, to continue the work of her lamented husband in Satara. The church in White Plains, N. Y., which supported Mr. Lee, will provide for Mrs. Lee and the children,—a happy arrangement on both sides. Mrs. Robert A. Hume is returning with her daughters to join her husband in Ahmednagar. The earnest prayers of a multitude of friends will follow this little company as they set sail.

Dr. Woodhull and Miss Hannah Woodhull of Ponasang, Foochow, after more than a quarter of a century of devoted service in the medical and evangelistic work of this mission have returned to this country for needed rest, and will make their home for the present with friends in Riverhead, L. I.

Miss Edith Gates of the Ahmednagar Girls' School has reached the United States, coming for her furlough year, and will make her head-

quarters in Thomaston, Conn. with the family of her cousin, Dr. Robert Hazen. Miss Gates arrived in time to attend her class reunion at Mount Holyoke College early in June.

The Springfield Branch welcomed their missionary, Miss Esther B. Fowler of Sholapur, India, at a reception held in the Memorial Parish House of the First Church, Springfield, late in May. Miss Fowler is in this country on special leave and may be addressed for the present in care of her brother, A. L. Fowler, Haddonfield, N. J.



MRS. THEODORE S. LEE, AND HER CHILDREN, GRACE  
AND THEODORE

Miss Mary F. Long left El Paso May 28th and is at her father's summer home near New York. Miss Alice Gleason of Guadalajara, Mexico, is at the pleasant homestead in Topsfield, Mass., for the summer, and her brother George, secretary of the Y. M. C. A. at Osaka, Japan, with his wife and little daughters, will make the family reunion a complete one in July.



Miss Mary F. Denton, principal of the Girls' Department of the Doshisha, will soon leave Kyoto for a much needed furlough in California.

Miss Osborne who has been at Clifton Springs for several months is now greatly improved in health, and is looking forward to complete restoration. Miss Osborne sends the following account of the late meeting of the I. M. U.

“One hundred and thirty missionaries, ranging in years and experience from the retired veteran to the newly appointed recruit, representing the **International Missionary Union**, varied work of twenty-seven Boards, enjoyed the gracious hospitality of Clifton Springs Sanitarium from May 29th to June 4th, in attendance upon the twenty-ninth annual meeting of the International Missionary Union. Among the American Board missionaries present were Dr. and Mrs. Sprague, Mrs. Goodrich and Mrs. Alice Williams of China, Rev. C. M. Warren of Japan, Rev. H. C. Hazen of India, and Miss Helen I. Root of Ceylon. China sent the largest delegation, with India a close second, and Japan, Africa and South America added many a well-known name and face. The meeting began with a touching service in memory of Dr. Gracie, and eighteen other members of the Union who have passed on during the year. Dr. J. Sumner Stone was elected to the office of President. The central thought of the program was God's Messengers in Relation to the World's Unrest; separate sessions were given to the consideration of problems and developments in the work of various fields, and Sunday evening guests and townspeople crowded the Tabernacle to hear in the 'Challenge of the New National Life in the East' the opportunity of the Christian church. Lantern lectures on the Soudan and North China brought their appeal to the eye, and helped explain why some men and women present looked upon the June beauty of Clifton's Park and called it paradise!”

The American Board held its eighth annual conference with newly appointed and prospective missionaries, May 31st-June 5th. The **Candidates' Conference** attendance was smaller than last year as many of the appointees had already sailed. In addition to the young women adopted by the Woman's Board to whom reference has already been made,—Miss Daisy Brown for Foochow, Miss Minnie K. Hastings for Ceylon and Dr. Proctor for Ahmednagar,—there were present several other single women who expect to go as missionaries of the W. B. M. I. and W. B. M. P. Miss Gladys Stephenson who is now taking training as a kindergarten teacher at the Los Angeles Normal School hopes to be sent to Foochow under the Woman's Board of the Pacific, and Miss Edith

Parsons of Saratoga, Cal., is under appointment for Brousa where she will assist Miss Jillson, as a missionary of the same Board. The Woman's Board of the Interior is sending Miss Elaine Strang to Foochow, Miss Grace Towner to Adana, Central Turkey, Miss Vina M. Sherman, as yet undesignated, and Miss Kauffman, who was unable to attend the conference, to the Shansi Mission. Miss Fanny Sweeny expects to go to North China in the fall as the wife of Rev. Dean R. Wicks. Miss Bertha D. Magoon of Indianapolis was present with a view to possible service in East Africa, also Miss Lundquist, a trained nurse, who is to go for a term of service under the American Board to Mt. Silinda. Others attending were Prof. and Mrs. Louis B. Fritts, designated to Guadalajara, Mexico, Rev. and Mrs. S. Ralph Harlow soon to sail for Smyrna, Rev. Charles Maas, a German-speaking missionary, who expects to go with his wife to the Marshall Islands, and several young men under appointment for China, Africa and India.

As the vacation time comes and the missionary meetings in many places are discontinued, the article by Miss Frances J. Dyer on page 317

**An Uninterrupted Service.** is particularly timely. Miss Dyer has succeeded in making her subject both spiritually profitable and practically workable, and those who read it will find an added incentive to "pray without ceasing" during the season when so many forms of church activity cease. There is special need for concentrated, persistent prayer just now for new workers for the many vacant posts in our mission schools and hospitals; definite gifts of money for buildings are being sought by many in connection with our Golden Anniversary Gift, as set forth on page 320. Let us not forget to pray for money for the new building site so urgently needed by the Collegiate Institute at Smyrna. A special leaflet prepared by Rev. Charles K. Tracy of Smyrna, on the work of this splendid school, may be had on application. Some beloved missionaries are ill, others are in sorrow, many are worn and overtaxed. Because of these and many other objects, shall we not keep in mind during the coming months the *Place of Prayer in Missions*.

All who have access to a comfortable, well-arranged library will appreciate the inconvenience suffered by the students at our school in

**An Unhoused Library.** Barcelona where over a thousand volumes lie piled on the floors for lack of suitable shelves on which to arrange them. Miss Webb writes that about \$200 is very much needed to provide these shelves and that no funds are available from the regular

income of the school. Perhaps some friends of this beautiful work for Spanish girls will be glad to send a part or the whole of this sum to our assistant treasurer, Miss S. Emma Keith, and thus add to the efficiency and comfort of the teachers and students in their new quarters at Barcelona.

The Zulu Mission has just lost an efficient and faithful worker, Martha H. Pixley, who died at Banning, Cal., June 1st. She was born in Natal **Martha H. Pixley.** in 1863, the daughter of Rev. S. C. Pixley, missionary of the American Board since 1855. At the age of fourteen she came to this country, and in 1886 graduated from Mount Holyoke Seminary. She was there characterized as "bright, keen and thorough, able to give to others what she knows," also as having "good judgment, excellent common sense, ability to adapt herself to persons and places, and untiring energy and perseverance," qualities which have been beautifully exemplified in her missionary work. She went first to the school for boys at Amanzimtote, and in 1891 for health reasons was transferred to Esidumbini, where she aided new missionaries in the study of the language, and entered into the labors of Miss Hance who had been so successfully identified with work in that station. Since 1906 she has been at Inanda doing all that uncertain health and waning strength would allow. Returning last year for furlough, she has sought here and there relief which failed to be found. For years she has fought tuberculosis. Some months ago, with complication of other diseases, she went to Banning Hospital, under the care of Dr. J. C. King, where she has been blessed with the skilful care of doctors and nurses. The end came suddenly on the morning of the twenty-third anniversary of her sailing from New York to join the Zulu Mission, and we feel like congratulating her upon the welcome which must have awaited her from her own beloved ones, from missionary associates who had gone before and Zulus whom she had helped heavenward.

E. H. S.

The news of the death of Mrs. W. L. Curtis of Niigata, Japan, after an operation performed at Tokyo, April 26th, was received just too late for publication last month. Mrs. Curtis went with **Mrs. Gertrude Benedict Curtis.** her husband to Sendai in 1890, but after a few months they were transferred to Niigata where for twenty-two years Mrs. Curtis has been a benediction to all who came within the range of her influence. Although her early years of service were years of much physical suffering her brave spirit never faltered and when after a furlough in America health was granted to her, all her strength was used in the manifold

activities possible to the wife of a missionary in Japan. The loss to the home and to the mission of this bright, unselfish spirit will call forth much sympathy for the husband and two children who survive her.

Rev. Samuel W. Howland, D.D., born of missionary parents in Ceylon in 1848, gave his young manhood to the land of his nativity. A fine **Two** Tamil scholar, translator and commentator, with an earnest **Veterans.** Christian spirit, he was especially successful as president of Jaffna College until his wife's failing health necessitated a return to this country. In missionary work here at home, in New York, Talladega and Atlanta, he was equally successful. He died at Atlanta April 6th.

As we go to press the announcement comes of the death of Rev. W. A. Farnsworth, D.D., for forty years a missionary of the American Board in Turkey. To many the very mention of Cesarea and Talas recalls his name, and since the return of Dr. and Mrs. Farnsworth to spend their last days with the children who are here, they have stood together upon the platform at American Board meetings, an example of what such a united husband and wife, father and mother, preacher, teacher and home maker, may be and do with the family especially committed to their keeping and with others who have been born into less favorable conditions. The summons came June 4th in the home of a daughter, Mrs. Edward Gulick, at Hanover, N. H.

Mrs. J. O. Means, widow of Dr. John O. Means, formerly secretary of the American Board, and herself for many years one of the corresponding secretaries of the Woman's Board of Missions, entered **Mrs. J. O. Means.** upon the heavenly life, June 12th, after a very brief illness, at the home of her brother, Dr. E. E. Strong, at Auburndale. This announcement will carry sorrow to many who have been blessed by the prayers and quiet ministries of this devoted servant of God. A further sketch of Mrs. Means' life will appear in the August LIFE AND LIGHT.

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM APRIL 18 TO MAY 18, 1912

	For Regular Work.	For Buildings.	For Work of 1912.	For Special Objects.	From Legacies.	Total.
1911	\$15,320.69	\$2,942.75		\$227.00	\$812.50	\$19,302.94
1912	22,256.55	2,200.00	\$30.00	503.63	3,000.00	27,990.18
Gain	6,935.86		30.00	276.63	2,187.50	8,687.24
Loss		742.75				

FOR SEVEN MONTHS TO MAY 18, 1912

1911	58,424.24	25,519.40		1,161.98	14,300.13	99,405.75
1912	67,768.65	6,821.34	4,786.55	1,500.35	9,603.69	90,480.58
Gain	9,344.41		4,786.55	338.37		
Loss		18,698.06			4,696.44	8,925.17

## BRIEF DAYS IN CHINA

BY KATE G. LAMSON

STREET SCENES IN FOOCHOW

"ISN'T it laughable that you want to see such things?" So said the coolies who were waiting with sedan chairs to take us and our missionary escort through the crowded streets of Foochow. We wished to visit the churches of our order, the various places of meeting for day and Sunday schools, to call on Pastor Ding and his family, to see the time-honored Chinese examination halls and some temples. The joke was so real to the coolies that it put them in a good humor for the entire expedition, a feat in itself quite worthy of accomplishment at the outset of such a day as lay before us. To speak of crowded streets gives small idea of the difficulties of transit through a Chinese city. Imagine yourself in the narrow alleys with which our American cities abound, line both sides with open stalls where all manner of goods are exposed for sale on stands often projecting considerably into the street, fill the small space between the opposite walls with a dense, constantly moving throng of passers-by and from poles on the shoulders of those passers hang every conceivable kind of burden from water buckets to sedan chairs and coffins, and you will have an approximate conception of the chief thoroughfares in the cities of old China. Novel sights and sounds are on every side. The scene shifts perpetually but the interest never flags. Our bearers have difficulty in steering our chairs with their long poles around the sharp corners. We wonder how the heads of pedestrians escape blows. Food is being cooked on coals by the wayside. Some of it looks very appetizing, and cakes frying in hot fat are taking on a rich brown. Other viands are enigmatical. We turn away with the question of their identity unanswered and with no desire to investigate. Here are baskets of flowers to make one breathe deep with delight and to tempt the Chinese equivalent of pennies from our pockets. Such a very little money will buy a bunch of fnesia large enough to fill both hands, or sprays of early fruit blossoms or Chinese lilies. A man comes quickly toward us holding a great bunch of something mysterious in his hand. As he passes we discover that he has half a dozen live hens with feet tied tightly together and heads hanging helplessly down. We pass under the shadow of the White Pagoda, by its attendant temple, and up onto the hill behind the mission compound. From there a fine view of the city may be had, and we look right down upon the desolated Manchu quarter, stormed from

this height and burned by the revolutionists in the short, sharp battle of last November. It was an anxious night for those in the American Board compound which lay almost in line of the bombardment, and traces of the work of shot and shell were pointed out to us. At the time of our visit the flag of the new Republic was floating over all as though no other



AMERICAN BOARD COMPOUND, FOOCHOW CITY

had ever been there, yet those of most experience and wisdom were saying with serious faces that the end is not yet and no one can tell when or what it will be.

A CHRISTIAN CHINESE HOME

Down the hill on the other side we found the home of Pastor Ding, for many years the faithful servant of the God of righteousness and peace. In the sunset of their lives he and his wife still bless the community with their work and influence. We wondered whether we were in China or America as the dear old lady told of her work in the missionary society, and for how long a period of years it had fallen to her to collect the money. "I can't get anybody else to do that," she said, "when it is time for the money to be gathered in I have to go and do it myself." She sent her greetings and her gratitude to the women of America who for so long have had compassion for Christ's sake upon the women of China and begged them to be not weary in well-doing.

## MISSION CHAPELS AND SCHOOLS

From one preaching place to another we went, just to see where our congregations meet, where the Sunday schools gather and where the day schools are held. It made one's heart swell to think at how many points the world's Redeemer is being made known, through how many channels



GIRLS' DAY SCHOOL, CONNECTED WITH DAVIS MEMORIAL KINDERGARTEN,  
FOOCHOW CITY

the influence of his saving grace flows out to meet the vast needs of these from the land of Sinim. The private home of a Mandarin lady was shown us, which is opened every Sunday for Christian worship and crowded with an eager, attentive audience.

## FOOCHOW'S TEMPLES

From such scenes we went to one of Foochow's greatest temples erected and maintained in honor of the governing deity of the city. Grotesque figures were painted on gates and walks, hideous images adorned the interior. The hall where the god is supposed to dwell looks out upon a

theatre where plays are acted from time to time to divert and amuse the deity. Some worshippers were bringing offerings of food and some were tossing the sticks which as they fall bring favorable answers or the reverse to the petition of the suppliant. Later we passed a Taoist temple. It was open and service was being held for one who had recently died. For seven times every seventh day the service must be conducted, and until this is completed burial cannot take place. A bell was being rung to call the attention of the gods, paper chests containing paper clothing, food and money were there ready to be burned for the use of the deceased. The priests were engaged in mummeries which were not interrupted by their evident amusement over the strangers who had stepped in to look on for a few moments. Sick at heart we turned away and went on a few rods further to a Confucian temple. Simple, grand and solitary it stands, with nothing revolting to meet the eye, but much that is uplifting in architecture and decoration. Worship is only conducted here once or twice a year, and grass was growing rank between the paving stones of the court. Our guide told us they did not know whether the new government would keep up this form of worship or not, the question had yet to come up before the Parliament.

#### THE PLAGUE OF LEPROSY

A young lad with keys to open the building followed us about. A flush on his forehead and cheek attracted the keen eye of our missionary physician who accompanied us, and drawing the boy into the light he stooped to look closely. There was a moment or two of careful examination in silence and then turning to us he gave his verdict, brief and comprehensive,—“red leprosy.” Alas for suffering humanity in the Orient! How well we can realize now the scene when the sick with divers diseases crowded around the Great Physician.

The examination halls, type of the old China that falls in a night to give place to the new, we found full of interest in their decay. Large numbers of these rows of tiny cells remain, a refuge for rats and bats instead of for the ambitious students who used to occupy them at stated seasons in the year, but still more of them have fallen, the bricks of which they were built being used for the new Parliament building which is nearing completion close by. Shall new lives grow out of the dead systems now being done away with? Shall those lives be moulded for Christian service, for heroic devotion to duty, for the highest principle, or shall they be shaped for the worship of the gods of this world, ambition,



wealth, indulgence, greed? The answer lies with the Christian world to a great extent.

THE NEED OF THE HOUR

The revolution had played havoc temporarily with our girls' boarding schools. The Foochow Girls' College at Ponasang had been closed since November. For a time United States marines were set to guard the premises. At the time of our visit it was hoped that within two weeks



OPERATING PAVILION, DR. KINNEAR'S HOSPITAL, FOOCHOW CITY

conditions would be sufficiently undisturbed to permit reopening. It was a satisfaction to examine the buildings where everything is ready for a large work if only a sufficient staff of missionary ladies can be supplied. Teachers who fill positions in the United States, coveted by many aspirants, can hardly realize what it would be to labor in a field where each one must count for a dozen at least, and where the work is to help in shaping the womanhood of a desperately struggling and surely rising nation. A site awaits the new Woman's Hospital and money is in hand for the building, but nothing can be done until the physician who is to

take on Dr. Woodhull's arduous labors is found and at hand to direct the work of construction. The doctors at home who struggle to build up a practice can have little conception of what it would be to have suffering womanhood in its direst need crowding around them clamoring for the help their own people know not how to give. If the teachers knew and if the doctors knew they would turn toward China with a longing to be there. But let no one think any other motive than the constraining love of the Christ whose life was poured out for others will enable her to meet the rigorous demands of such a career. Fearless, consecrated Christianity is the great need of China to-day, and she is looking for it first of all in the Christian missionary to whom she turns continually for guidance, advice, help, sympathy.

#### THE CALL FROM DIONG-LOH

It was our privilege to spend two days in the southern part of our Foochow Mission at Diong-loh, where is located Abbie B. Child Memorial School. That station is beautiful for situation. The hills compass it about and the River Min unites with the incoming waters of the China Sea to make a broad basin at Pagoda Anchorage, five miles away. The hills were aglow with wild lilac when we visited Diong-loh. It seemed like the fair flower of Christian girlhood that we are causing to grow and blossom in that soil so exclusively ours to cultivate. A fine site has been secured in the city, large enough to accommodate all our missionary work, and to this the school is now to be removed. This school like that at Ponasang is temporarily disbanded on account of the condition of the country, so the time is favorable for the change to be made. A great day lies just before this institution, it is so needed in this lower Min region, and its opportunities are so boundless. One brave woman, Miss Elizabeth Perkins, has been standing at this post for several years during which other workers have come and gone. The call for recruits rings loud and clear from Diong-loh. Evangelistic, educational, medical work, all is waiting to be done, and done by us for, by mutual agreement, other agencies are leaving that field to us.

In three weeks spent in China we had glimpses of Hongkong, Canton, Swatow, Amoy, Foochow and Shanghai. At some of these places the work visited was that of other Boards. One impression was made upon us at every point, that of the importance of the present moment for China. Let us study to know the will of God for us in connection with the regeneration of this great country, so powerful in its possibilities for both good and evil, and may it become indeed Immanuel's land.

## THE ART OF BEING A MISSIONARY

BY GERTRUDE HARRIS

Miss Harris sailed for Ahmednagar in 1910, and though not written for publication this story of her first months in India is of deep interest.

In the days of newspapers, books, and the "universal failing of travel," what is there about any country that is not known seven times over? India is now included in the principal highways of travel, and it would be difficult to imagine a more wonderful narrative than is the average "first impressions" of the Jasmine Isle. An excellent way to test these first impressions is to remain in India until one can compare them with facts, then the thing that impresses him most is that he knows nothing about India.

Those who have allowed their attention to be drawn from the scenes of wars and the rumors of wars have read of the victories of peace that India is winning. They know that her King Emperor on some occasions rode unaccompanied through the streets, and that when thronged at railway stations, he ordered his guards to allow the eager crowds to come near and see him. It is difficult to realize what it has meant to the masses of India to see their King Emperor face to face, and to feel that he is a real and not an imaginary being in the dim distance, who has no special interest beyond that of the title of Emperor. It has cost something in a monetary way to be sure but it is worth much in the days of revolution and unrest to feel that king and people as nearly as possible are one,—a condition of prime importance for a country that is not yet prepared to govern itself. One of India's own statesmen in an address at the National Congress on this subject said, "Consider where we stand in the scale of civilization, when we have only four women and eighteen men per thousand who are literate; when there are millions of our countrymen whom we look upon as 'untouchables'; when we have about a hundred thousand widows of less than five years, and caste rules still forbid sea voyage, and Mr. Basu's Special Marriage Bill is condemned as a dangerous innovation; when many Hindus do not sufficiently realize the fact that there are sixty-five million Mohammedans whose interest and feelings have to be cared for, and the Mohammedans are equally oblivious of the interests and feelings of two hundred and forty million Hindus; when this is the condition to which we have been brought by centuries of decay and degradation, to talk of a national government for India to-day is to make ourselves the laughing stock of the civilized world. Agitate for political

rights by all means, but do not forget that the true salvation of India lies in the amelioration of its social and moral conditions!"

Four literate women in a thousand! One impression that does not fade in the light of facts is woman's condition in India. The status of women has for thousands of years been the tide gauge of civilization, says J. E. Gibbard. Women are India's burden bearers. Wherever any building or public work of any character is being done, women carry the stone and dirt in vessels upon their heads. Women with bundles of grass or wood more than half their own height on their heads and a baby strapped to the back are a most common everyday sight. Yet this is not her great misfortune. That is her position in the home. Everyone has read that the wife and daughters do not eat with the husband and sons, but serve them and eat afterwards; that a girl is not welcomed at birth and is taught from her childhood to serve her brothers; but seeing these things makes a different impression upon one. This is a land where women enjoy the right of franchise! Woman has a sphere in life compared with which the right of franchise is but a shadow, and the possession of which franchise will never give her nor aid her in keeping. Hindu laws relating to marriage, like the laws of the Medes and Persians, are not changed and are beyond women's control.

It is not easy for those across the seas to realize the meaning of "there are millions of our countrymen whom we look upon as untouchables." I was talking to a Brahman (the highest caste) upon the subject of caste. He is quite advanced in his ideas compared with many Brahmans of his city. He said, "according to my religion I could not teach school for I must there touch children of lower caste and that means defilement. I also could not take food and water from any except a Brahman, nor eat with Europeans nor take European food. I know that there is no moral or spiritual value in idol worship and in observing the endless ceremonies incumbent upon a true Brahman. However, those of my own household adhere strictly to such things, and if I did not do, for custom's sake, many things that mean nothing to me at all, my family would be degraded in the eyes of society and my daughter could not marry,—a thing we look upon as a disgrace. However, when Europeans call upon them they greet them and shake hands with them, but bathe and change their clothing after the guests are gone." Perhaps to those afar his arguments do not have much weight, but I have been here long enough to understand his position. If he were to become a Christian out and out he would be forced to leave his friends and his wife would leave him,—a situation not easily understood by us.

As tangled a web as is that of the caste system of India is its pantheon of three hundred and thirty-three millions of gods. I cannot repress an inward feeling of disgust as well as pity when I see educated and uneducated, Brahman and sweeper, bowing to a hideous idol. Long before day I hear the Mohammedan saying his prayer at the mosque, which sounds more like a cry of despair than it does like a prayer. From my window I can see four Hindu temples, and about daybreak the worshippers begin one after another to clasp their hands and shout at the idol to wake him up and get his attention. Nor does one become accustomed to this form of worship when he knows what is connected with it. What effect does education have upon this worship?—for education is as powerful a factor in India as commercialism is in the United States. I know of a temple where there are priests who are graduates of a Bombay college. Education is the password in India and yet India through its wisdom does not know God. Education alone is powerless before a custom that is the warp and woof of a people. However, day is breaking in India, one of the surest signs of which is the provision made for education of Indian women.

I wish I could take you with me into the homes of this city, not for curiosity's sake, but that you might come into contact with the people at the citadel. Dismiss from your minds all ideas of a modern city with paved streets, sidewalks, and that American novelty, skyscrapers. The first thing you notice as you approach the city is the high wall. We enter it through a gate and notice that the streets or lanes, as they are called, have no particular direction. The houses for the most part are made of mud and are of one story, except an occasional one of some pretense of two stories. In many streets there is not room enough for two *tongas* to pass. As we drive through the bazaar we see the shopkeepers leisurely sitting on the floor as are the *shimpies* (tailors) also. It is five o'clock in the afternoon and as we pass the schoolhouse the children have just been dismissed for the day. We are surrounded by dozens of children whose brown faces are turned toward us and we look down into a sea of brown eyes. We pass the potter at his wheel and see a picture of Jeremiah's object lesson. A little distance ahead we notice a woman standing at the door smiling. The Bible women have called upon her before and she asks us to come in now. We enter a court about sixteen by twenty feet. On the left of the door is the horse in its stall munching sugar-cane stalks; in another corner in a kennel is a not over friendly dog. At the end of this court is the house proper—one room where the

family eat and sleep. A plain piece of carpet is spread upon the ground and the guests asked to sit upon it, while the family and friends sit on the ground. To a group of anywhere from twenty to thirty people,—women, children, and men—who are just outside of the main group,—we sing Marathi hymns, then the Bible woman tells a story. From time to time others join the audience,—women with vessels of water which they take from the head and rest while listening. This is the way the seed is sown. In another house a woman is spinning the silk or weaving cloth. We also see a woman making bricks, four hundred an hour. In a rich weaver's home the guests are given chairs to sit upon, but the family sit on the floor. In many homes a room is reserved for the god—a stone bull, elephant, or a crude and repulsive figure of a man. On our way out of the city,—the missionaries' bungalows are outside the city,—we meet the *gavali* or milkman with his cattle, for it is evening. We do not think of a singing milkmaid when we look at that homely beast—the buffalo—with its agate eyes and long horns. The dogs one sees are hungry, maltreated homely beasts. We also see many little donkeys with bundles of wood on their backs.

It is impossible to tell of everything of interest. Even the everyday things of household life would be interesting. It may be imagined that it is almost like being in fairy land to live where all the housework is done by servants. After a year's experience I say unto you "nay." You would think it was a most earthly real world if you had to tell a servant how to do a thing a hundred times, and then find it done the opposite way. I have imagined that I possessed a rather fair amount of patience but on trying occasions have found myself holding the reins with the grip of a Roman charioteer. Many times I have been eager to do the work myself, but that is not possible here in India even if we had the time. There are many things also to which we must become, shall I say, "immune"? Before coming to India we may know ever so much about some of the sights we are to see, yet one is shocked many a time at what the native person does from habit without a qualm,—another result of idolatry. But there are many, many things to admire in this people.

Just now I am teaching the graduating class in the Anglo-Vernacular Girls' School the Book of Acts, and what a delight it is! I challenge you to come here and live among this people and not love them. These are Christian girls of course and they have two or three generations of Christian inheritance. One of the most interesting things you can imagine is to note the difference between Christians and non-Christians.

They have a higher idea of life and a truer knowledge of sin. I can better understand now why the prophets of Israel hated idolatry with all their being. It is a fine theory to say that people by worshipping nature come to know nature's God. Ask intelligent Christians what idea they had of God while they were idolators, and they will tell you they had no idea whatever of a spiritual God and that when God was mentioned the picture of the idol always came into the mind. India has not reached God that way, although for centuries she has been in some respects sincerely worshipping.

Can you imagine a Hindu attending a Christian entertainment? Can you imagine that those who live where snow never falls, in this section it does not, and where there is not a suggestion of Christmas, except what they make for themselves, having a real Christmas? It is really possible. Miss Moran from Nellore spent ten days with me in Ahmednagar. Christmas morning before daybreak some high school boys came to our bungalow and sang carols. While it was yet dark the nurses from the hospital also sang carols for us. Miss Moran and I trimmed the tree and put the sweets in bags. That afternoon more than two hundred people, former patients and friends, came. They listened to that sweet Old Story and the explanation of it by the Bible women. Dr. Stephenson and Miss Johnson saw some of the fruits of their labors and surely had reason to rejoice. The happiest part of the day for us was not when we found our stockings filled in the morning, but when we gave the sweets to the women and children, and each child a picture book.

Besides a new missionary's regular, everyday unending work, there is that *bete noire* known in common parlance as the study of the language. I have charge of the vernacular school for girls in which there are eight Indian teachers, five women and three men. This position was given me because of a vacancy caused by a furlough, and I shall probably keep it a year or a little more. It is an excellent way to become initiated into Indian life, a knowledge that will be a most valuable asset in my Bible school. If anyone imagines that getting into an Oriental's mind and seeing from his standpoint is a small undertaking, let him disabuse himself of that fallacy. Oh, if I could just get into that brown skin for a day at least and see from his standpoint! Often when I am teaching I wonder who has the most to learn, the pupil who comes to be taught or the one who desires to learn how to teach him. In other words, instead of trying to cut the Oriental mind to fit Occidental pattern, I am trying to learn to adjust Occidental methods to Eastern minds. Otherwise there

will be some ludicrous misfits. Some one asked me in America whether I intended to adopt the dress of Indian women! That would not be as ridiculous as trying to make this people see from our viewpoint. However, the Indian women may almost be envied in the matter of dress. To those of us who have no precious hours to spend planning our wardrobe, the simple dress of Indian women is an object of envy. I never saw more graceful women than are some of the Parsi women. Of course, I do not for a minute want to exchange my own for their style and would be very sorry to have them change theirs for mine.

If you would like the experience of being made over again, a missionary's life would suit you; never mind about the process, the sawing, hammering, and planing that is involved, but see that you smile as long as the sun shines! Then you might forget all about the experiences of the day while attuning your ear to the Oriental music whose charms soothe the breasts of some people until the wee morning hours.

The Monk of San Marco at Florence, Fra Angelico, lived only to paint his religion. "He would not consider any subject but a sacred one, and having selected his subject he knelt in prayer that the God who gave his spirit of old to Bezaleel, the son of Uri, that he might have wisdom in all manner of cunning workmanship in gold and silver, might graciously give that same spirit unto him that he might paint to the glory of God. Working in that spirit he achieved that which still speaks to men." Working in that spirit may one of humbler attainments paint the picture of the Man of Galilee on the hearts of men and women!



### A CONFERENCE OF YOUNG PEOPLE'S LEADERS

On May 28th and 29th there met in Boston the first conference of Branch Junior Secretaries ever held independently of the annual meeting. Its three sessions were marked by an almost complete representation of the Board's twenty-three Branches, and by a spirit of earnest seeking after wise plans and thorough preparation for an advance movement in our work among young people next winter. Although all its discussions



would be rich in suggestion to the local leader, attention must here be directed to the more important of its ambitions and plans.

This coming year the work of the Junior Department will be characterized by that co-operation between secretaries and that definiteness of aim which are essential to any progressive and efficient organization. If helpful suggestions are to pass from one leader to another, and from one Branch to another, if the spirit of loyalty to the Woman's Board is to be strengthened among the members of our societies, if the department is to develop along those lines and in those localities where it is weak, if it is wisely to prepare remedies for existing diseases, and to advance boldly with the far-seeing, constructive measures year by year, a greater sense of unity in work and of interdependence must be cultivated. This must be brought about both between the Board Secretary and the Branch Secretaries, and between each Branch Secretary and her local leaders. There is great inspiration and great strength to be secured in "working together." Surely God desires that our work be marked by that greater power. Do you know the others who are doing your kind of work in your Branch? Are you "alive" to the Branch Secretary? She does not wish your reports alone, she desires to know you and your society. Unless you are responsive her work is crippled by ignorance of conditions and your own is made more difficult and less resourceful. Your secretary will try again this year to know you. Will you try to know her?

The conference sought carefully to define the task with which its secretaries are intrusted and the ideal which should be ever before them. It also mapped out definite work to be accomplished during the next year. Why should we enter the Sunday-school field? how much and what have we done in that field hitherto? have our work and methods proved effective? how can we increase the one and better the other? These are the kind of questions the delegates asked themselves. They indicate the scrutiny directed upon each line of Junior activity. Would your local work be enlivened and reinforced by such an examination? would your accomplishment be greater if in its light you set a new goal and sought fresh strength for reaching it?

As a result of this method in the conference, secretaries will for a year concentrate their energies in the Sunday school upon urging our Primary and Junior Superintendents to put missionary education into their programs and supplying them with material to this end; in our Mission Band and Junior Endeavor work upon devising and furthering new means of "backing up" local leaders, such as visiting, conference, rallies, bureaus

of exchange, etc.; in our Christian Endeavor field upon presenting a more varied appeal sent from the Branch instead of from the Board, and in the fall of the year; in our Junior Auxiliaries upon stimulating more serious and systematic programs; and in our Cradle Roll on bringing about co-operation with existing Sunday-school Cradle Rolls. As a help in these efforts, emphasis is laid upon the desirability of having every Woman's Auxiliary appoint a Junior Committee to serve as a link between the Junior Secretary and each local church.

Does our task, even when thus restricted, seem overwhelming? Nevertheless we, and you, approach it commissioned—"As the Father hath sent me, even so send I you,"—and with the assurance of sufficient power, for "They that wait upon the Lord shall renew their strength . . . they shall walk and not be weary."

M. P.



The treasurer of the W. B. M. P., Miss Henrietta F. Brewer, of Oakland, Cal., has embarked upon a prolonged tour of the Orient, involving an absence from home of two years.

Miss Brewer writes May 8th *en route* to Japan: "We are promised lunch in Yokohama Friday, and shall be more than delighted to end our journey

**Miss Brewer's** by sea for the present, even though we have lost one day **Tour.** out here in the Pacific and are beating our sailing time by another. The way has seemed long and we have not been as comfortable as we sometimes are on shipboard. It is cold and foggy, and we are glad there are no icebergs on our route.

"I had a card at Honolulu from Miss Hill saying, 'Banzai! To think you are really coming! Miss Denton and I can hardly wait.' And all the Japanese on board say, 'You know Miss Denton? Then you will have a very nice time.'

"I shall be in time for the missionary meeting at Arima the last of May, and we shall put in the time between our landing and that date, in Tokyo and Nikko, going to Kyoto for a longer stay after that."

During the treasurer's absence, her work will be carried on by her able assistant, Mrs. W. W. Ferrier, 2716 Hillegas Street, Berkeley, Cal.

California has its Northfield, up among the great redwoods, seven miles from Santa Cruz. There the Federate School of Missions, representing seven denominations, will hold its summer school, from July 19th to 29th. Mrs. D. M. Wells and Mrs. Alice Coleman will conduct the study classes in the new text-books.

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## JAMES, THE MODERN APOSTLE

Far out on the battle line, on the great trunk road that connects Hankow, the center of the revolution in China, with Peking the capital, lies Paoting-fu, a large and important city, coming into great prominence as a center of the railroad, which is already projecting these bands of steel into Shansi and far into the interior. To us it is a hallowed place, where we linger over the twenty-six graves of our martyrs who gave their lives in the Boxer outbreak. Pao-ting-fu,—to protect, to nourish, as a mother cares for her own; keep the name in mind as you study the history of this new chapter in the Acts of the Apostles. It is here that we find to-day one whom we shall call James the modern apostle. From his first epistle we cull the following, December 2, 1911.

“With Manchuria independent—but allowing ten thousand troops to be transported to the seat of war; Shantung a republic one day—coming back to the maternal government the next; Shansi revolutionary in spots; Shensi and Szechuan probably in a state of anarchy; the southern provinces all independent; and poor old Hupei trying to stand for the Imperial government of China; Wu Ting Fang trying to keep up his old tricks in Shanghai, trying to pull the wool over everybody’s eyes (at the same time keeping himself in a safe place ‘with a British flag in his pocket’); the credit of the government wrecked; no money in the treasury; how long will the army remain loyal under such conditions?

“Tremendous strides have been made—greater advances have been made. We can only hope and pray that wisdom and grace may be given, so that the transformation can come with the minimum amount of bloodshed and suffering. It is the same old battle that was fought in England in 1200—the same battle that was fought in New England in 1776—a less advanced stage of the same battle that is being fought in England and America to-day.

“Light—Liberty and Truth—these will ultimately prevail.”

Naturally, Paoting-fu early became a relief center. Back came long trains with their precious freight of wounded soldiers, and our chapel became the headquarters of the Red Cross work, while out in the country gaunt famine stalked. All business was at a standstill. The people were unable to sell their products; numerous villages were flooded. Missionaries and Chinese congregations gathered a fund of \$1,200 and placed it in the hands of James for Famine Relief. It is a story that might well

take its place in the annals of the first century. Twelve men, working in companies from a common center, go out to forty villages, reaching 10,719 stricken people. It is a work fraught with much risk for they are accused of recruiting for the revolutionists. The destitution is terrible, so that there is a traffic in women and children. In one place four children are sold, the parents separated, and the grandmother returned to her maternal home. The funds in hand for this relief allowed about one hundred and twenty actual pieces for each person, about five and one-half cents gold. The closing passage of the Second Epistle of James reads:—  
*“We will gladly act as stewards in distributing any funds that come to hand, trying to do it in the wisest way.”*

Next we see our apostle on a great platform at the Confucian Temple, taking part in a remarkable mass meeting celebrating the establishment of the Republic. It is a splendid program thoroughly representative, the five-color flag is flying everywhere; tremendous crowds at every turn, most good natured, as far as one could see.

But the city was full of discontented, unpaid soldiers. In addition to the ranks already massed there, the First Army Corps had been returned from Hankow. The very next day a slight disturbance on the street led to a fatal shot that was like putting a match to a powder magazine. During the next two days, the city was practically destroyed—burned and plundered. The contrast to 1900 was very marked. This time the Christians were the ones protected and saved.

“Some two hundred and fifty were sheltered in the compound of the American Board, besides the Red Cross Society of seventy, and no extra supply of food. . . . It seems a cruel fate that after waiting all these months we should be caught as we have been,” reads the Third Epistle.

A boat pushes through from Tientsin unmolested, and rice is also sent from the government officials. Sunday, March 10th, is ushered in in quiet peace, and our apostle breaks the Bread of Life to hundreds, in the open air, for no building is large enough to hold them, and the chapel is devoted to Red Cross work. Systematic feeding for body and soul calls for and taxes the resources of no unusual general. No wonder the last message is—

“Thus the great problems remain unsolved, and we know not what a day will bring forth.”

Had this apostle lived in the first century, he would have been upheld by a great wave of prayer, the constant prayers of the “twelve tribes scattered abroad”; he lives in the wonderful twentieth century, and we scarcely know the name of the hero who does *our* work, out on the danger line,—James H. McCann of Paoting-fu.

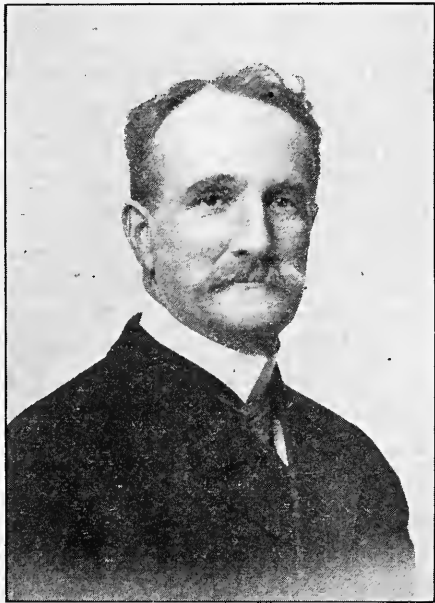
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## BACK IN THE NORTH CIRCLE

It is a pleasure to be able to share a letter from Rev. J. C. Perkins, who returned to India, early this year. On account of the health of his

son his home will be in the hills, and his new station is that of the North Circle of the Madura Mission.

"Dindigul and Palani stations are now called the North Circle of the Madura Mission. It is a most promising field, but as my predecessors have during the last few years had so little outside of the inadequate appropriations from the Board, the Circle is in a most deplorable state. Instead of having a boarding school like the one at Aruppukottai of one hundred and fifty young people we have only forty-five children in our boarding school at Dindigul and no boarding school at all at Palani. Only twenty-five girls out of a heathen population of 550,000, and a Christian population of 3,425, are studying or can study on the present appropriations, and the work in other departments is similarly held down to the lowest notch. The helpers, that is the preachers and teachers, seem discouraged and their frame of mind is typified in the expression of one who in giving his report at my first meeting with the agents, said among other things, 'In the foothills is a village where a number are very



REV. J. C. PERKINS

near Christianity and I thought of calling the missionary and the pastor to come and draw them in, but I thought what is the use, there is no money to put a teacher or a preacher there or to build even a mud hut, or to provide any one to encourage them in any way when persecution comes, so I did nothing,' or to use the idiom of the language, 'I came without speaking.' I never have found myself in quite such a depressing atmosphere before in all my long missionary career. . . . The opportunities are great, but my hands seem tied—I can do nothing.

"Here we have an unusual opportunity with a number of high-caste families who have become Christians and yet have no means of educating their children. If they are not educated, that means a poor lot of Christians and a dearth of helpers twenty years from now.

"I hope the Pacific Board will see its way clear to send \$500 yearly, it will open up and develop the finest of opportunities in the North Circle."

## OUR FIELD CORRESPONDENTS

Miss Mary C. Fowle writes from Sivas, Turkey:—

In Constantinople, I suppose there is great excitement and fear perhaps, due to the war, but here we feel none of it. I am surprised there should be so little interest as there seems to be. Of course the Turks are interested I suppose but we have little to do with them and there is no general excitement. Our mails are very slow and irregular, I suppose because of interference with the Black Sea boats, but otherwise there is no unusual excitement, or change in our daily lives.

We have a very full school this year, in all departments. Sivas has the name of being unusually "a lover of education" as they say here. An unusually large per cent of the boys and girls of all races and classes are in school, and since for a couple of years times have not been quite so hard, those who had to leave to earn their daily bread are coming back from shop and factory to school again. Several girls who would have fallen from their classes have had to be kept along, because, as Miss Graffam put it, they had "no place to fall to." Had the weather been as last year, I fear in these overcrowded rooms typhus might have developed, but it has been quite warm, and mild, so we could leave windows open. We have some eleven hundred children right in this city in our schools.

Miss Rice and I are very happy together and are doing better work than either could alone, I am sure. Of course in school work you cannot see results immediately or report any great things. We have the two lowest classes in English, over sixty girls between twelve and fifteen and enjoy them greatly.

In a personal letter Miss Fowle writes of the death of one of their pupils, who had also taken a nurse's training at Talas:—

We had lost one whole day out of our examinations because of Khasig's death of typhus fever. She had seemed so much better that really we uninitiated thought she was out of danger. The fever had left; she was sleeping at last—for days she could not—and taking nourishment. But after her hard fight she did not have the recuperative power, and passed away Thursday morning, the seventeenth day of her illness, just as Evelyne did, from the same disease, but little over two years before.

Some of you may not know that Khasig was a girl from our Swiss

orphanage here who went to Talas for a nurse's training at the hospital, and was there three years, I think. Though never brilliant and with rather weak eyes, she pegged away and last April received her diploma from the hospital. Then the doctors invited her to go with them to Konia, but she chose to accept, at least for a year, the invitation from the Armenian hospital to come here in charge of their institution. When I returned from Talas she came with me, and in September formally took charge. It was no easy task but she surprised her most optimistic friends in the efficiency of her work and the amount accomplished. She made the best of what she had to do with; so well and so completely won the confidence of the trustees, that they granted her almost anything she asked for in the way of equipment. Miss Cole and the Swiss ladies often visited and advised her, and they all, especially Miss Cole, were most enthusiastic in their praise of the change effected in cleanliness and good order. The institution was a different place. It is very liberally supported by the people, the poorest villages even sending in contributions of wheat. They have very many charity cases. At first she requested she might have only the women's department, which was in a separate wing; but she proved so efficient that early in the winter she was put in charge of the whole institution. The tact with which she met those cantankerous trustees and won them over to giving her what she needed, has astonished the whole community. Many earnest inquiries were made during her illness, and every possible means used. Miss Cole sent her most experienced nurse, Haiganoosh, to take charge during the day, and Miss Stucky took care of her at night.

Although Khasig was not a graduate, she had been in our school. Because of her eyes and the difficulty she found in learning English she had not finished. We felt it was good to do her honor by omitting the school session the day of her funeral in order to show the girls that high marks in school were not essential to a successful life, and also to dissipate the idea among many uneducated that being a nurse was not a very noble occupation. For Khasig's own sake we were glad to do her honor, but these other considerations also entered in. After a few appreciative remarks, Miss Graffam dismissed the whole school.

The funeral was to be from the orphanage at eleven, but it was two hours late. They had a large choir of boys from the Armenian orphanage in surplices with wreaths and candles. Three priests besides Mr. Partridge took part and there was also an oration. Most of the important men of the community had closed their shops and were there. Our

orphanage girls sang several times. A long line followed to the cemetery. She had joined our church just before her illness,—in fact she felt too wretched to come out that day except that she was to be received. She was buried almost next to Evylina. It was a remarkable sight to see Gregorian priest and American missionary taking part in the same service. There was not a thing that was in any way offensive to anyone, and all was most impressive. No Christian woman was ever buried with more honor or more sincere and public sorrow, than this unknown orphan girl with no influential friends or relatives, who in five months had by her own steadfast and persevering patience, won a place in the community.

Miss Mary L. Matthews writes from Monastir, European Turkey:—

Miss Davis is worth waiting three years for, and is just the one for the school, as well as a very delightful companion. She is hard at work on the language, and has one school exercise every day, either physical culture, drawing or vocal music. She enjoys this and it is a great help, as the school is larger than ever before, and we have one less assistant than last year. We expected that after the cholera epidemic the school would be smaller than usual. The cholera epidemic lasted from the middle of August to the middle of October, and delayed the opening of all schools.

My friends are asking about my furlough, but it is not to be thought of this year. In the summer of 1913 I may be able to get away if my place can be provided for.

Last Sunday two of our girls were received into the church. One is a boarder and the other a day pupil. There were to have been four, but one former pupil has been advised to wait awhile for personal reasons, and the fourth was detained from church by the death of a sister who was buried Sunday afternoon. The spirit of our girls has been better this year than last, and the discipline of the school is easy. We have no class to graduate in June, but next year's class probably will consist of seven or eight girls. Our course now consists of five years above the preparatory grades, instead of four, and we have a teacher of organ music which the girls have been anxious to study. There are cabinet organs in several of their homes and churches now. I am thankful Miss Davis has taken the vocal music, for I only taught it because there was no one else who could.

The city is quiet and we hear very little about the war. Of course conditions are very far from satisfactory, but we go on with our work with no thought of danger. There has been trouble of a serious nature at



Radovich, but there is good order here. Since the bombs were thrown at the Salonica Bank, on the other side of this city, nothing of the kind has occurred. There is always more or less moving of troops for this is a military center. Recently we heard that there were two fatal cases of cholera among the soldiers who came from Albania a few weeks ago, and that that part of the army had been sent away. I do not know where, but by train I think. We do not know of any more cholera at present. There was none through the winter. We cannot hope that the city will escape that disease entirely this summer, but the doctors will know better what to do after last year's experience. We have had no serious earthquakes this year, only slight ones. Do not forget to pray for a special blessing upon our school and church and city.



## THE PLACE OF PRAYER IN MISSIONS

BY FRANCES J. DYER

Theoretically we all admit that both in our individual and in our corporate Christian life prayer holds, or should hold, the supreme place. But does practice square with belief in this matter? Take the average missionary meeting of women, not the big conventions where trained leaders conduct the devotional exercises, but the little local auxiliary. In a multitude of cases the Lord's Prayer said in unison is the only approach "unto the throne of the heavenly grace." We Congregationalists are not sinners above others in this custom for the same is true in other denominations. Yet the constituency of such societies is made up of good women who would be shocked if told that they considered prayer unimportant, of really less consequence than the study or the social hour after the meeting. Have we thoughtlessly formed a habit of placing the emphasis on other parts of the program, or in our inmost souls do we regard the devotional services as only a decorous form that it would be improper or in poor taste to omit?

The lack of vitality in many a religious gathering lies in just this failure to seek first the presence and power of the Holy Spirit. When-

ever this is primary wonderful results are sure to follow. This was strikingly illustrated in last year's Jubilee which was begun, continued and ended in the effectual, fervent prayer that avails much. The leaders believed and acted upon the belief that "apart from Me ye can do nothing." Invocations for the divine presence and blessing held a foremost place in the public assemblies, and in accordance with the working of spiritual laws all other things were added—numbers, enthusiasm, money, influence. Sometimes one feels that the chief mission of that remarkable movement was to awaken in American women a fresh realization that "more things are wrought by prayer than this world dreams of."

Passing from the public to the personal side of the subject there are evidences of a like formalism and neglect. Unconsciously perhaps we have contracted the habit of vague and general petitions without any strong desire that what we ask for will be granted. An honest examination of our prayer life will reveal many defects. These cannot be removed except by sincere and persistent effort. Without being morbidly introspective it is well to keep a strict watch, say for a day or a month at a time, of the requests which we bring daily to the Lord. In this way we may become conscious of the vagueness and essential selfishness of much of our praying. We find that we ask Him continually to give us health and success, to bless our family and home and friends, with scarcely a thought for the rest of the world.

This fault may be corrected by keeping a prayer list, and here we may well take lessons of the native Christians in other lands. Mr. J. Campbell White tells of a remarkable Chinese pastor who has over twelve hundred names on such a list. When Mr. White asked that his own might be added the man replied, "You do not need to make that request of me. I have had your name on my list for a long time." Then he opened a little book and pointed to a number in the five hundreds to which Mr. White's name was attached. This man has literally gone into the business of prayer, and has become a mighty power among his people and in all the Christian work of China. Commenting on this incident a friend remarked, "That's all very well in a land of leisure like China, but in the hurly-burly and bustle of our American life it would be wholly impossible to remember over a thousand persons in that way." But how many of us intercede regularly for even ten, outside of our own immediate circle? The habit of keeping such a list grows by exercise and is a real tonic to one's spiritual life.

Not long ago some one wrote me saying, "I've put you on my Thurs-

day list." When asked for an explanation the writer said that she had adopted the plan of dividing her friends into seven groups, and praying for each group on a given day in the week. Another person of whom I know sets apart a half hour on Sunday for special prayer in behalf of a large number of charitable organizations in which she is interested and to which she contributes liberally. If we are accustomed to classify and systematize our household and social duties why should we not give equal thought to the higher work of intercession?

Here let me enter a plea for a fuller use of the Prayer Calendar of our Woman's Boards,—one of the best devices for teaching us how to be definite in our requests, and for broadening the horizon of our interests. It is an excellent plan for two or more friends to enter into covenant to pray at the same hour for the person or subject mentioned, remembering the promise that "if two of you shall agree on earth as touching anything that they shall ask it shall be done for them." We are not heard for our much speaking, and as Mrs. Browning says, "Every wish is like a prayer with God." So wherever we are, or however busy, we can keep our tryst and thus bring a rich blessing to some faithful representative of ours thousands of miles away. The history of missions is full of experiences to show that a danger has been suddenly averted, a burden lifted, a difficulty removed, or a strange sense of power granted at a critical moment, apparently without cause. Subsequently it has been found that some one on the other side of the globe was interceding at that very hour in behalf of the one to whom instantaneous relief came. "Why, therefore, should we do ourselves this wrong, or others," that we do not oftener make use of those great spiritual forces which transcend human power?

Let me also suggest that in reading *LIFE AND LIGHT* more heed be given to the specific requests for prayer. Write them down, for in these days of many engagements we do not trust our memories even for shopping, or when we wish to take books from the public library. Looking at random through two copies of the magazine lying on my desk I find the following half dozen appeals. From Japan: Do pray for me every day that I may bring these Japanese girls to a knowledge of our Lord. From China: Pray for those who have suffered more than we from deeds of violence. From Turkey: Pray that the work and workers may be blest and that we may be kept quiet and calm. Again, that the hope of many turning to God in these dark places may soon be realized. From leaders at home: In all your plans let there be much earnest prayer, alone and

with your co-workers. Again, your earnest prayer was asked during the coming weeks of preparation for the secretarial conference of the young people's department held in May. Out of thousands of readers how many, do you suppose, pay the least attention to such appeals? But suppose one, five, or ten thousand women from this time onward should conscientiously make a note, month by month, of these requests and urgently plead to have them granted. Dare we estimate what results might follow?

In the deepening of our personal religious life lies the secret of a deeper interest in missions. The woman who talks with God every day about individuals whose name she has put in "a book of remembrance" will never be indifferent to the place where they live or the work in which they are engaged. When prayer holds the supreme place in practice, as well as in theory, we shall realize the force of Gen. S. C. Armstrong's words, who said: "My own prayer has been most weak, wavering, inconstant, yet it has been the best thing I've ever done."

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## THE GOLDEN ANNIVERSARY GIFT

### Aim for Five Years—\$250,000

Those who have read the story of the luncheon party in the last issue of *LIFE AND LIGHT* will want to know the progress of the plan, how much money is coming and what buildings benefit by it. We count to the credit of the Golden Anniversary Gift all money received for buildings since the idea was born February 12, 1912. We report a total of \$5,374.06 to June 5, 1912, which is divided among various objects as follows:—

Chihauhau, Mexico	\$1,010.41
Matsuyama, Japan	233.23
Smyrna, Turkey	40.00
Mardin, "	576.42
Van, " new building	689.00
Hartford Branch has pledged \$2,311	
Van, Turkey, remodeling	1,000.00
Undesignated	1,825.00
	<hr/>
	\$5,374.06

Bear in mind that the hour is critical for the splendid girls' school at Smyrna. Shall it go from strength to strength, or must every impulse of life and development be curbed by the limitations of its present location?

Eighty-five hundred dollars is needed by July 12th to purchase a lot of land which must be bought then if the school is to prosper. Never again will a like opportunity occur. If any friend can send a check for one hundred dollars, let it come quickly; a gift of one thousand dollars would be most gratefully welcomed.

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## A UNIQUE MISSIONARY CLUB

The Medical Women's Association for aiding women in medical work in foreign countries held its first annual meeting April 25, 1912, in the parlors of the Old South Church.

This Association was formed by fifteen women physicians of Boston and vicinity. The membership is now one hundred and twenty although only about one third of the members are physicians.

Six meetings have been held during the year with an average attendance of forty-three. The Association has sent out two thousand leaflets telling of the purpose of the organization. They have contributed toward the support of one trained nurse, Miss Myra L. Sawyer, who is assisting Dr. F. F. Tucker, in Pang-Chuang, China. They have been instrumental in sending two women physicians to India and have helped build bungalows for hospital doctors. They have raised money for scholarships in the Woman's Medical School, Lodiana, India, and in Canton, China, for educating native women in medicine. The Hackett Medical School, Canton, China, opened in 1901, admits women students. The North China Union Medical College, opened in 1908, also admits women students. Dr. Morris, the president of this Association, asserts that a properly qualified and trained native woman physician can accomplish more than our American or European women physicians working in the field.

Dr. Morris made a strong plea that those present at the first annual meeting of the Association should form themselves into a committee to solicit interest and membership among women physicians. While the annual fee is only \$1, yet \$1 will treat seventy patients in China. Dr. Mulliner, the treasurer, reported that after deducting all expenses for the year's work there was a balance in the general treasury of \$41.55.

This unique undenominational work, the direct result of the Jubilee meetings held in Boston in March, 1911, should command the interest and support of all women who want to alleviate the physical as well as spiritual woes of other women the wide world over.

G. H. C.

## OUR BOOK TABLE

*China in Revolution.* By Arthur Judson Brown. Published by the Student Volunteer Movement. Pp. 217.

The author of this latest phase of China's astonishing history is Foreign Secretary of the Presbyterian Board of Foreign Missions. His previous book on China was published by the Revell Company under the title, *New Forces in Old China*, and in this book he has drawn from that larger work, readjusting the material and bringing facts down to date.

Through his connection with a large Mission Board and personal visits to China Dr. Brown is well fitted to discuss the causes of the revolution. He describes the changes wrought by steam and commerce; the quickening effects of educational and missionary efforts; the growth of political unrest and the gradual development of the constitutional movement.

Great influences these have been no doubt, but a still deeper, more strategic note is struck when Dr. Brown affirms, "The great ideas of brotherhood, of justice, of liberty and of righteousness which Christianity inculcates have begun to manifest their inevitable transforming and uplifting power."

The book is illustrated, and the three most interesting pictures are portraits of the two prominent leaders, Yuan Shi Kai, Dr. Sun Yat Sen, and a most attractive looking Chinese woman whose English name is Dr. Mary Stone, but her Chinese name is *Shi Ma-Li*. Born of Christian parents she received a medical education in the United States and was graduated from the University of Michigan in 1896. In 1910 she treated more than fifteen thousand patients, and she also directs a large training school for women. She is another example of the intellectual and administrative ability of the educated Chinese woman.

*Hudson Taylor, In Early Years, The Growth of a Soul.* By Dr. and Mrs. Howard Taylor. Published by George H. Doran Company. Pp. 511. Price, \$2.25 net.

As one opens this stately volume attention is first drawn to the pure, soulful face at twenty years of age of the founder of the China Inland Mission. The picture is taken from a portrait by his aunt just before young Taylor left Hull for London to prepare for China where he went two years later. The motto used as a dedication is most felicitous: "To show forth thy loving kindness in the morning, and thy faithfulness every night."

The book opens with a most dramatic account of the conversion of Hudson Taylor's great-grandfather on his wedding day. Those of us who, years ago, became acquainted with Mrs. Howard Taylor's picturesque style both in tongue and pen when, as Geraldine Guinness, she captured her audiences and readers, recognized her vivid touch in the recital of this remarkable event.

Hudson Taylor was born into a religious atmosphere. Before he appeared in the world he was consecrated by his parents to God's service.

They felt it their duty to interpret literally the command: "Sanctify unto me all the first born. All the first born are mine. Mine shall they be, set apart unto the Lord." When the boy so "set apart" was seventeen years old there came a night when on his knees he sought to know God's will as to his work in the world. Before the struggle was over he heard distinctly, as if a voice had spoken it, "Go for me to China."

It is pathetic to read of the economy he was forced to practice both in London, during the preparatory days, and in China where the support he received from the Society that sent him out was most inadequate.

After Hudson Taylor had been in China about a year he adopted the Chinese dress, believing that in this way he could come nearer the people whose salvation he longed for. He not only had his fair hair shaved leaving only enough to grow into the *queue* of the Chinaman, but he dyed his hair to match the long black braid that must do duty for his own.

The letters Hudson Taylor wrote to his mother and sister and home friends reveal his deep spiritual experiences and the development of his work among the Chinese. In another volume we are promised a continuation of this unique story, and the book is to be entitled, *Hudson Taylor and the China Inland Mission, The Growth of a Work of God*.

*Other Sheep*. By Harold Begbie. Published by George H. Doran Company. Pp. 355.

The sub-title of this book is, "A Missionary Companion to 'Twice-Born Men.'"

Those who have become acquainted with Harold Begbie through his first printed output know that he is a strong partisan of the work and methods of the Salvation Army, and it is their work in India that is described in this volume.

The opening chapter on "Fakir Singh" tells the remarkable story of a Mr. Tucker who, until middle life, was of the Indian Civil Service.

Becoming captivated with General Booth's eloquence and unique personality he decided to become a Salvationist, assume the native dress, and devote his life to winning souls to Christ. Eventually he married a daughter of General Booth, he assumed the name of Booth-Tucker, and is practically at the head of the Salvation Army in India. Mr. Begbie says of him that he "abandoned the common ways of life, and became as romantic a knight-errant of Christianity as ever begged his bread and slept under the stars."

The twenty chapters are dramatic and soul-harrowing stories of Hindu life in heathenism and the transformation which Christianity makes possible.

G. H. C.

With the June number of *Everyland* the charming little magazine nears the close of its third year. The boys and girls have welcomed it as

"*Everyland*." eagerly as ever. If you doubt the statement, try the effect of reading aloud to your restless young folks some rainy Sunday afternoon the story of "Sacajáwea" or "In the Palace of the Rajah." And please do not forget that you may have LIFE AND LIGHT and *Everyland* for one dollar for one year!

## SIDELIGHTS FROM PERIODICALS

CHINA.—“New China and the Regrouping of the Powers,” *Contemporary Review*, May. “Republican Institutions in China,” *Popular Science Monthly*, June.

AFRICA.—“The Zulus: Heathen and Christian,” “Politics and Missions in North Africa,” “Among the Gold Diggers of South Africa,” “Present Conditions in the Kongo,” *Missionary Review*, June. “A Land of Giants and Pygmies,” *National Geographical Magazine*, April.

F. V. E.

## WOMAN'S BOARD OF MISSIONS

Receipts from April 18 to May 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Eastern Maine Branch*.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Amherst and Aurora, Ch. 3; Ashland, Aux., 5; Bangor, from the bequest of Rev. Dr. G. W. Field to Miss L. E. Johnson and Dr. Grace U. Kimball, 1,000, All Souls Ch., Aux., 125, Hammond St. Ch., 77.30; Bangor, East, Ladies of Ch., 2; Belfast, North, Ch., 1; Boothbay Harbor, Aux., 36.15; Brewer, Ladies' Aid Soc., 19; Calais, Aux., 21, Cov. Dau., 25; Camden, Ladies of Ch., 21; Ellsworth, Miss. Soc., 25; Garland, Ladies of Ch., 3; Holden, Miss. Study Cl., 6.38; Houlton, Miss. Union, 13; Island Falls, Ladies of Ch., 5; Lincoln, Jr. C. E. Soc., 50 cts.; Madison, Woman's Assoc., 20.34; Orono, Ladies' Aid, 10; Presque Isle, Cong'l Soc., 10; Princeton, Ch., 8; Rockland, Aux., 30; Miss Spofford's Ann. Bequest, 25, Pagoda Anchorage, 25; Sandy Point, Aux., 5; Searsport, First Ch., 8; Second Ch., 3; Skowhegan, Island Ave. Ch., Ladies, 16.75; Thomaston, Aux., 4; Wiscasset, Mrs. J. M. Knight, 2. 1,555 42

*Western Maine Branch*.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Ladies' Union, 10, Miss Snow, Easter Off. in mem. of her mother, 5, S. S., 10, S. S., Prim. Dept., 2, C. E. Soc., 3; Auburn, Aux., 12.15, Golden Rule M. B., 3; Augusta, Aux., 20; Bath, Central Ch. and Union S. S., 30; Berwick, South, Aux., 5; Bethel, Aux., 6.50; Biddeford, Aux., 25; Bridgton, North, Aux., 12; Brunswick, Aux., 52; Cornish, Aux., 5; Cumberland Center, Aux., 15; Falmouth, West, Aux., 5; Freeport, South, Aux., 6; Fryeburg, Aux., 3.80; Gardiner, Aux., 10; Hallowell, Aux., 10; Harpswell Center, Ladies' Union, 10; Harpswell, North, C. E. Soc., 2, Jr. C. E. Soc., 1, C. E., 1; Lewiston, Aux., 50; Litchfield Corners, Aux., 10; Paris, South, Jr. C. E. Soc., 1; Portland, Bethel Ch., Aux., 80, High St. Ch., 54.67, Second Parish Ch., Aux., 3.16, C. E. Soc., 5, Jr. C. E. Soc., 2.50, S. S., 25, State St. Ch., Aux. (Easter Off., 52), 330, Prim. S. S., 15, St. Lawrence Ch., Aux., 35, Prim. S. S., 32, West Ch., Aux., 7, Williston Ch., Aux., 12, Cov. Dau., 100, Bible School,

10; Waterford, Friend, 1, C. R., 3.50; Waterford, North, Aux., 3; Waterville, Aux., 35; Woodfords, Aux., 18.30, Y. W. Annex, 5, 1,148 58

Total, 2,704 00

## NEW HAMPSHIRE.

*New Hampshire Branch*.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Friend, 32; Bennington, Aux., 12; Brookline, Aux., 10; Durham, Aux., 26.06; Littleton, Aux., 10; Manchester, First Ch., Aux., 80; Sanbornton, Aux. (to const. L. M. Miss Carrie P. Taylor), 25; Wolfeboro, Aux., 25. Less expenses, 13.85, 206 21

## VERMONT.

*Vermont Branch*.—Miss May E. Manley, Treas., Box 13, Pittsford. Bennington, Second Ch., Aux., 25; Burlington, College St. Ch., Aux., 20, First Ch., Aux., 18, Miss. Study Cl., 22; Castleton, C. E. Soc., 3.75; Coventry, Aux., 7; Fairfield, Aux., 4.25; Franklin (Th. Off., 10.85), 13.25; Hartford, West, Aux., 3; Huntington Center, Friend, 2; Jericho Corners, Aux., 5; Lyndon, Aux., 16.85; Middlebury, Aux., 32; Orleans, C. E. Soc., 5.50; Post Mills, Aux., 5; Randolph Center, Aux., Th. Off., 4.50; Richmond, Light Bearers, 1; St. Johnsbury, North Ch., Aux., 29.04, South Ch., King's Jewels, 10; Sudbury, Aux., Th. Off., 5.85; Waitsfield, Aux., 5; Westmore, Ch., 4; Woodstock, S. S., 10.88. Less expenses, 65.34, 187 03

## MASSACHUSETTS.

Friend, 100 00

*Andover and Woburn Branch*.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence Off. at Semi-ann. Meet., 27.01; Billerica, 5; Lowell, Highland Ch., Aux., 10, Pawtucket Ch., Aux. (to const. L. M. Mrs. Julia F. Richardson), 25; Malden, First Ch., Prim. Dept., 13; North Chelmsford, Aux., 16.50; Reading, Ch., 29.88; Woburn, Aux., 50, 176 39

*Barnstable Association*.—Miss Carrie E. Mitchell, Treas., South Dennis. Falmouth, North, Aux., Len. Off., 1.50; Sandwich, Aux., 20.70, 22 20



**Berkshire Branch.**—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield, Friend, 1,000 00

**Essex North Branch.**—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford, Amesbury, Main St. Ch., Aux., 40, C. R., 10, Riverside Aux., 20; Bradford, Aux., 45.50, Miss Workers, 5; Georgetown, Aux., 67; Groveland, Aux., 34, Girls' Travel Club, 6; Haverhill, Centre Ch., S. S., 21.70, North Ch., Aux. (25 of wh. to const. L. M. Mrs. Helen A. Hanscom), 56, Riverside Memorial Ch., Guild, 20, Prim. Dept. S. S., 5, Ward Hill Ch., Elizabeth Clark M. C., 5; Haverhill, West, Aux., 17; Newburyport, Central Ch., Miss. Study Cl., 20; Rowley, Aux., 12.35; South Byfield, Aux., 8.75; West Boxford, Aux., 41.09, S. S. Cl., 69 cts, 435 08

**Essex South Branch.**—Miss Daisy Raymond, Treas., 120 Balch St., Beverly, Beverly, Dane St. Ch., Aux. (Len. Off., 35.60), 47.10, Second Ch., Woman's Union, Len. Off., 12.55; Danvers, S. S. D., 5, First Ch., Ladies' Benev. Soc., Len. Off., 14.85; Gloucester, Trinity Ch., Aux., 15.50; Lynn, Central Ch., Aux., 19, North Ch., Miss. Soc. (to const. L. M. Mrs. Addison Brickett), 25; Marblehead, Aux., Len. Off., 15.02; Middleton, Aux., 6; Salem, Miss Susan E. Choate, 10, Crombie St. Ch., Aux., Len. Off., 20; Swampscott, First Ch., S. S., Prim. Dept., 9.49, 199 51

**Franklin County Branch.**—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield, Ashfield, Aux., 2.50; Bernardston, Len. Off., 9.50; Buckland, Aux., 21.75; Colerain, Len. Off., 10; Conway, Aux., 26.45; Deerfield, Aux., 25; Deerfield, South, Aux., 30.95, Prim. S. S., 2.22; Greenfield, First Ch., Prim. S. S., 5; Montague, Aux., 11.61; Northfield, Aux., 25; Orange, Aux., 30.83, Light Bearers, 4.17; Shelburne, Aux., 50.06; Shelburne Falls, Aux., 79.57; Sunderland, Aux., 19; Turners Falls, Ch., 10; Whately, Aux., 19, 382 61

**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Amherst, Aux. (with prev. contri. to const. L. M's Miss L. Ada Baker, Miss Catharine P. Kingman), 48, Twentieth Century Club, 60, Second Ch., Aux., 20; Amherst, North, Aux., 19; Easthampton, Aux., 49, Emily Miss. Cir., 14; Florence, Aux., 50; Granby, Aux., 35, Dau. of Cov., 3.75; Hadley, Aux. (75 of wh. to const. L. M's Mrs. William P. Bartley, Mrs. Austin Cook, Mrs. K. Lyman Cook), 85; Hadley, South, Aux., 106.73; Hatfield, Aux., 30.52, Wide Awakes, 5; Haydenville, Aux., 25; Northampton, Edwards Ch., Aux., 43.15, Aloha Guild, 50, First Ch., 270; Southampton, Aux. (to const. L. M's Mrs. E. R. Loomis, Mrs. W. S. Lyman, Mrs. H. R. Rood), 75; Williamsburg, Aux., 26.54, 1,015 69

**Middlesex Branch.**—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Framingham, Aux., 227; South Framingham, Aux., 38; Wellesley, Friend, 15, Aux., 104.15, Wellesley College, Y. W. C. A., 415, 799 15

**Norfolk and Pilgrim Branch.**—Mrs. Mark McCully, Treas., 95 Maple St., Milton, Braintree, Aux., 1; Braintree, South, Woman's Guild, 7.50, Dau. of Cov., 1; Stoughton, Aux., Len. Off., 8; Weymouth, North, S. S., 1; Weymouth, South, Old South Ch., Jr. C. E. Soc., 4.50; Wollaston, Little Lights M. B., 10, Sunbeam Club, 5, 38 00

**North Middlesex Branch.**—Miss Julia S. Conant, Treas., Littleton Common, Boxborough, Aux., 13; Fitchburg, C. C. Ch., Band of Future Workers, 15, German Ch., Ladies' Soc., 5; Shirley, Helping Hand Soc., 6.74, 39 74

**Old Colony Branch.**—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River, Attleboro, Aux. (prev. contri. const. L. M's Miss Elsie Bunn, Mrs. Myra Cobb, Mrs. Annie Gilmore, Mrs. Edgar A. Remington); Attleboro, South, Friend, 5; Berkley, C. E. Soc., 2; Dighton, C. E. Soc., 1; Edgartown, Aux., 2.35; Fall River, W. F. M. S., 110; New Bedford, Trinitarian Ch., Miss. Guild, 10; Somerset, Aux., 12, 142 35

**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Turkey, Van, Miss Grisell M. McLaren, 20; Holyoke, First Ch., Aux., 27.80; Ludlow Center, Aux., 12; Springfield, Emmanuel Ch., Aux. (to const. L. M. Mrs. Henry A. Colvin), 25, Park Ch., Aux. (50 of wh. to const. L. M's Mrs. James H. Barton, Mrs. W. W. Gowdy), 55, Jr. C. E. Soc., 5, South Ch., Aux., 48.75; Wilbraham, Aux., 8.50; Wilbraham, North, Aux. (25 of wh. to const. L. M. Mrs. David Griswold), 35, 237 05

**Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Allston, Woman's Assoc. 49.64, Dau. of Cov., 10, S. S., Kinder. Dept., 17, Jr. C. E. Soc., 2.75; Arlington, Bradshaw Miss. Soc., 75; Aburndale, Aux., 20; Boston, Mrs. Emma B. Moore, 100, Mt. Vernon Ch., Aux., 6.35, Jr. M. B., 15, Old South Ch., Aux., Miss A. H. Chamberlin, 100, Union Ch., Friend, 50, Monday Eve. Miss. Club, 25, Jr. Dept. S. S., 2; Boston, South, Phillips Ch., Aux., 50, Jr. C. E. Soc., 10, Phillips Chapel, Jr. C. E. Soc., 5; Brighton, C. E. Soc., 10; Brookline, Harvard Ch., Aux., 100, Leyden Ch., Pro Christo Club, 10; Cambridge, First Ch., Aux., 13, Margaret Shepard Soc., 10, Pilgrim Ch., Little Pilgrim M. C., 10; Dedham, Aux., 41.53; Dorchester, Central Ch., Aux., 26.75, S. S. and Jr. C. E. Soc., 10, Harvard Ch., Ladies' Benev. Soc., 15, S. S., 5, Pilgrim Ch., Aux. (Len. Off., 36.76), 53.76, Y. L. Soc. (Len. Off., 27.25), 37.25, Second Ch., Y. L. F. M. S., 25, Village Ch., S. S., 5; Everett, Courtland St. Ch., Jr. C. E. Soc., 1; Faneuil (prev. contri. const. L. M. Mrs. Nellie H. Russell); Hyde Park, Ch., 37.07, Aux., 90, S. S., 22.28; Jamaica Plain, Boylston Ch., Aux., Len. Off., 10.50, S. S., Kinder. Dept., 5, Prim. Dept., 5, Central Ch., Prim. Dept. S. S., 5; Needham, Girls' Miss. Soc., 2; Neponset, Trinity Ch., S. S., 5, Prim. Dept., 5; Newton, Eliot Ch., Woman's Assoc., 250, Eliot Guild, 65; Newton Centre, First Ch., Maria B. Furber Soc., 35, Sunshine Soc., 70; Newton Highlands, Aux., 35;

Newtonville, Central Ch., Queens of Avilion, 25; Newton, West, Red Bank Soc., 50; Norwood, Little Women, 10, S. S., Prim. and Jr. Depts., 6; Roshdale, Woman's Union, Len. Off. (25 of wh. to const. L. M. Mrs. Caroline L Newcomb), 37.62; Mary and Martha Guild, 15; Roxbury, Eliot Ch., Aux. (Len. Off., 8.50) (add'l 1h. Off., 4), 15.50; Highland Ch., S. S., 10, Jr. C. E. Soc., 10, Imm.-Walnut Ave. Ch., For. Dept. Len. Off., 53; Somerville, Mrs. H. H. Leavitt, 25, Broadway Ch., Aux., 22 1/4; Highland Ch., Women Workers, 20, First Ch., Jr. C. E. Soc., 5.83; Walpole, Jr. C. E. Soc., 3.50; Waltham, King's Messengers, 20; Watertown, Friend, 12, Miss M. D. Spaulding, 1; Wellesley Hills, Aux., add'l Len. Off., 26 50, 1,920 97  
*Wellesley*.—Off at Semi-ann. Meet., 66 47  
*Worcester Co. Branch*.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Boylston, Ladies' Benev. Soc., 10; Clinton, Pro Christo Bible Cl., 11.50; North Brookfield, Woman's Union, 12; Warren, Aux., 30; Westboro, Aux., 16.70; Webster, Aux., Len. Off., 30; Whitinsville, Aux., Len. Off., 24, E-C-A-D Band, 13.36; Worcester, Central Ch., Girls' Travel Club, 15.80, Plymouth Ch., C. R., 9, Woman's Assoc., 71.50,

Total, 243 86

LEGACY, 6,819 07

*Lowell*.—Lucy M. Fay, by Arthur C. Spalding, Extr., 2,000 00

#### RHODE ISLAND.

*Rhode Island Branch*.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. on Bank Bal., 1.33; Barrington, Bayside Gleamers, 60; Bristol, Aux. (25 of wh. in mem. of Mrs. Sarah Church Skinner) (75 of wh. to const. L. M.'s Miss Harriet B. Luther, Mrs. William H. Spooner, Mrs. John G. Watson in recognition of their twenty-five years' devotion to the interests of Bristol Aux.), 100; Central Falls, Women's Social Club, 75, Sr. M. C., 100, Prim. Dept. S. S., 5; Kingston, Aux., 16.50; Providence, Academy Ave. Ch., Miss. Club, 10, Beneficent Ch., Prim. Dept. S. S., 11, Central Ch., Aux., 250, Plymouth Ch., Whittelsey Mem. Cir., 50; Saylesville, S. S., 15; Seekonk and East Providence, Aux., 15.50; Westerly, Service Seekers, 20, 729 33

#### CONNECTICUT.

*Eastern Connecticut Branch*.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Ashford, Aux., 15; Canterbury, C. E. Soc., 3; Chapin, Aux. (to const. L. M. Mrs. William M. Smith), 25; Colchester, Aux. (Easter Off., 9) (25 of wh. to const. L. M. Mrs. William P. Palmer), 39; Exeter and Liberty Hill, Chs., 5; Groton, Aux., 55 10; Hampton, Aux., 18; Hanover, Aux., 35.66; Lebanon, Aux. (Easter Off., 8 65), 11.65; Goshen, Aux. (Easter Off., 38.90) (25 of wh. by Mrs. Martha A. Geer to const. herself L. M.), 42.21; Leyard, Aux. (Easter Off., 4) (25 of wh. to const. L. M.

Mrs. C. Virginia Chapman), 29; Mohegan, Ch., 1.25; Mystic, Aux. (25 of wh. to const. L. M. Mrs. R. J. Giddings), 41; New London, First and Second Chs., Dau. of Cov., 20, Second Ch., Aux., 617.76, S. S., Prim. Dept., Easter Off., 2.60; North Stonington, Woman's Union, 13; Norwich, Broadway Ch., Aux., 1,330, First Ch., Aux., 1.27, C. E. Soc., 3, Jr. C. E. Soc., 2, Park Ch., Aux., 207.48; Scotland, Aux., 30; South Windham, C. E. Soc., 10; Stonington, First Ch., Aux., 6, Second Ch., Aux., 10.40; Voluntown and Sterling, Aux., 5; Wauregan, Aux., 35; Willimantic, Aux., 22.40; Windham, Aux., Easter Off., 8.70; Woodstock, Aux., Easter Off., 19, 2,667 48  
*Hartford Branch*.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Lillyer Fund, 112 50; Int. on Julia W. Jewell Fund, 40; Friends, 3; Collinsville, Aux., 33 50; Hartford, Farmington Ave. Ch., Aux., 2, Park Ch., Aux., 21.75; Hockanum, Ladies' Aid Soc., 4.50, 217 25

*New Haven Branch*.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Ansonia, Aux., 83; Barkhamsted, Aux., 16.61; Bethany, Aux., 10; Bethlechem, Aux., 10; Bridgeport, Park St. Ch., Endeavor Cir., 10; Brookfield Center, Aux., 16.40, Dau. of Cov., 5, S. S., 3, C. E. Soc., 2; Chester, Aux., 100; Clinton, Aux. (25 of wh. to const. L. M. Miss Josephine Nettleton), 35.05; Cornwall, First Ch., Aux., 41; Deep River, Aux. (to const. L. M. Mrs. Sarah Wooster), 25; Derby, First Ch., Aux., 49.35, Second Ch., Aux., 30; Durham, Little Light Bearers, 2; East Canaan, C. E. Soc., 5; East Haddam, Aux., 19.95, C. E. Soc., 12; East Hampton, Aux., 43.25; East Haven, Aux. (100 of wh. to const. L. M.'s Mrs. M. K. Beardsley, Mrs. H. B. Page, Mrs. Harry Slade, Mrs. S. A. Taylor), 110, C. R., 15; Easton, Aux., 1.10; Ellsworth, Aux., 12.75; Fairfield, Aux., 60, Y. L. M. C., 12; Greenwich, Aux., 20, Bearers, of Light, 25; Guilford, Third Ch., Aux., 25; Ivoryton, Aux. (with prev. contri. to const. L. M.'s Miss Annie Carlsson, Miss Marion Carlsson, Miss Beatrice Dickinson, Miss Vera Kelsey, Miss Zylpha Wilcox), 106.50, Miss. Helpers, 10, S. S., 15, C. R., 5.57; Killingworth, Aux., 3.50; Meriden, Center Ch., Aux. (50 of wh. to const. L. M.'s Miss Priscilla S. Powell, Mrs. Thomas B. Powell) (25 of wh. by Mrs. F. P. Griswold to const. L. M. Miss Janet Hull McPherson), 145, Liberty Club (to const. L. M. Miss Dorthella M. Gibson), 25, C. R., 16, First Ch., C. R., 25; Middlebury, Aux. (25 of wh. to const. L. M. Mrs. Arthur E. Westenberg), 31.85, Mizpah Cir., 20, Willing Minds, 5; Middlefield, Friends, 8, C. E. Soc., 8.29; Middle Haddam, Aux., 10, C. E. Soc., 5; Middletown, First Ch., Aux., 93.60, C. E. Soc., 25, South Ch., Aux., 25; Milford, First Ch., Aux. (25 of wh. to const. L. M. Mrs. E. A. Sumner), 28, Inter. C. E. Soc., 2, Jr. C. E. Soc., 3; Mount Carmel, Aux. (50 of wh. to const. L. M.'s Miss Martha A. Galpin, Mrs. Frederick T. Persons), 50.30;

Naugatuck, Alice Stillson Cir., 3.75, Haystack Band, 3.75, Miss. Study Cl., 6.70; New Canaan, Aux., 388, C. E. Soc., 30; New Haven, Center Ch., C. E. Soc., 5, Ch. of Redeemer, Y. L. M. C., 85, S. S., 16.51, Prim. S. S., 15, Dwight Place Ch., Y. W. Guild, 25, Grand Ave. Ch., Y. L. M. C., 72, Helpers, 19.25, Humphrey St. Ch., Aux., 88.10, C. R., 8.64, Pilgrim Ch., Aux., 62.33, Plymouth Ch., Aux., 165.15, Light Bearers, 30, C. R., 10, Prim. S. S., 5, United Ch., Laoni Cir., 35, C. E. Soc., 50, Welcome Hall, Lend-A-Hand Soc., 10, Light Bearers, 10, Girls' League, 5; Newtown, Aux., 36; Norfolk, C. E. Soc., 2; North Branford (to const. L. M. Mrs. Jane Holebird), 25; North Greenwich, Aux., 26.03; North Madison, Aux., 8.40; North Stamford, Aux., 9; Orange, 50; Portland, Aux., 40, Builders, 22.60, C. R., 10.50; Prospect, Aux., 12.50; Redding, Aux. (25 of wh. to const. L. M. Miss Miriam M. Smith), 37, Dau. of Cov., 10, C. R., 4; Roxbury, Aux., 16.44; Saybrook, Aux., 31.18; Seymour, Aux., 10, C. E. Soc., 8; Sharon, Aux., 50; Shelton, Aux., 75; South Britain, Aux., 35; Stamford, Aux., 38.85; Stony Creek, Aux. (25 of wh. to const. L. M. Mrs. Arnold Shackleton), 35; Stratford, Aux., 7.50; Thomaston, Aux., 38, C. E. Soc., 10; Torrington, Aux., S. J. Mills Soc., 15, Highland Workers, 10; Torrington, Center Ch., C. E. Soc., 15; Trumbull, Aux. (to const. L. M. Mrs. Emil T. Berger, Mrs. Albert E. Linley), 50, Y. L. M. C., 8.50, C. R., 1.50; Warren, C. E. Soc., 13.45; Washington, Aux., 62.70; Waterbury, Second Ch., Aux., 146.75, Dau. of Cov., 55; Watertown, Aux. (to const. L. M. Mrs. William T. Holmes, Mrs. Henry Roeske), 50, Dau. of Cov., 10; Westchester, Aux., 4.20; West Haven, Aux. (to const. L. M. Mrs. Frank T. Bridgewater, Mrs. Clarence B. Davis, Mrs. Henry Leland, Mrs. Frank Thomas), 100; Westport, Aux., 16.50; Westville, Aux. (50 of wh. to const. L. M. Mrs. A. H. Hayes, Mrs. Myron Russell), 68.32; Whitneyville, Aux., 2, Speedaway Cir., 5; Wilton, Aux., 58; Winsted, First Ch., Aux., 18, Silliman Club, 10, Second Ch., Aux., 50; Woodbridge, Aux., 48, Golden Rule Band, 10, C. R., 4, Delta Alpha S. S. Cl., 3; Woodbury, Y. L. M. C., 20. *Jubilee*, Friend, 25, 4,156 77

Total, 7,041 50

## LEGACY.

Norwich—Mary L. Huntington in mem. of her mother, Mrs. Sarah A. Huntington, by Francis J. Leavens, Extr., 1,000 00

## NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Wood Mem. Fund, 50; Antwerp, Aux., 27; Aquebogue, Aux., 56 50; Arcade, Aux., 5; Baiting Hollow, Aux., 25, C. E. Soc., 3.83, Jr. C. E. Soc., 5; Berkshire, Aux., 10.25; Binghamton, First Ch., Aux., 61, Plymouth Ch., Aux., 5; Blooming Grove, Kyle Miss. Soc., 45, Dau. of Cov., 25; Briarcliff

Manor, Aux., 45; Bridgewater, Aux., 15; Brooklyn, Atlantic Ave. Chapel, Friends, 15, Bay Shore C. E. Soc., 3, Brooklyn Hills Ch., Aux., 21.60, Bushwick Ave. Ch., Aux., 25, Central Ch., Aux., 517.66, Ladies' Aid Soc., 50, Jr. Aux., 10, A. C. Clark, 3, St. Paul's Chapel, Aux., 30.50, Clinton Ave. Ch., Aux., 176.53, Evangel Ch., Aux., 105, Earnest Workers' Band, 10, Flatbush Ch., Aux., 49.30, Lewis Ave. Ch., Aux., 55, Earnest Workers' Band, 55, Alpha Kappa Cir., 4, Ocean Ave. Ch., Aux., 5, M. B., 4.60, Park Ch., Aux., 20, Parkville Ch., Aux., 23.23, Plymouth Ch., Aux., 180, H. W. Beecher M. C., 50, Roxana Beecher M. C., 20, Light Bearers, 35, Mayflower Jr. C. E. Soc., 5, Y. W. Guild, 15, Puritan Ch., Aux., 35, S. S., 12, South Ch., M. C., 50, Benev. Soc., 25, S. S., 25, Girls M. C., 8, Jr. M. C., 15, M. B., 5, Tompkins Ave. Ch., Mrs. T. R. D., 250, Aux., 250, Stephenson Cir., 7.22, Philaetha Cl., 5, Prim. Dept. S. S., 5, Park Ave. Branch, Aux., 30, S. S., 20, Dau. of Cov., 10, Semper Fidelis Cir., 2, Forget-me-not band, 2, Jr. C. E. Soc., 5, Jr. S. S., 1.50, United Ch., Aux., 13, Willoughby Ave. Ch., Home Dept. S. S., 8.99, Woodhaven Ch., Aux., 10; Buffalo, First Ch., Aux., 50, S. S., 15, Fitch Memorial Ch., Ladies' Aid Soc., 5, C. E. Soc., 15, Pilgrim Ch., Girls' M. C., 15; Burrs Mills, Aux., 5; Camden, Aux., 20.10, Jr. C. E. Soc., 6; Canandaigua, Aux., 120; Candor, Aux., 53.50; Carthage, Aux., 7; Chenango Forks, Aux., 3.50; Churchville, Aux., 10; Cincinnati, Ch., 10.80; Corning, Aux., 15; Cortland, First Ch., Aux., 103 05; Crown Point, Aux., 39.29; Deansboro, Aux., 17; De Ruyter, Aux., 5; East Bloomfield, Aux., 30; Elbridge, Aux., 20; Eldred, Aux., 15; Ellington, Aux., 12.75; Fairport, Aux., 13.50; Flushing, Aux., 79.73, Prim. Dept. S. S., 2, Acorn Band, 2, C. R., 3.50; Franklin, Aux., 50; Friendship, Aux., 10; Fulton, Prim. Dept. S. S., 5, C. R., 8; Gasport, Aux., 10; Gloversville, Aux., 110; Groton City, Aux., 9; Hamilton, Aux., 26; Homer, Aux., 206, Dau. of Cov., 10; Honeye, Aux., 17, Burns Cl., 10; Howells, Aux., 10; Ithaca, Aux., 43; Jamesport, Aux., 11.25; Jamestown, First Ch., Aux., 72.30; Java, Aux., 10; Kinatone, Aux., 6; Loekport, First Ch., Aux., 70; Lysander, Aux., 6.25; Madison, Miss J. M. Rice, 12; Madrid, Aux., 20; Mannsville, Aux., 6; Massena, Aux., 6.25; Middletown, North Ch., Aux., 5, C. E. Soc., 10; Millville, Aux., 5; Moravia, Aux., 15, Y. L., 16; Morristown, Aux., 20; Morrisville, Aux., 20; C. E. Soc., 5; Munnsville, S. S., 3; Neath, Pa., Aux., 10; Nelson, Aux., 10; Newark Valley, Aux., 25, C. E. Soc., 5; Newburgh, Aux., 30, C. E. Soc., 10, Jr. Aux., 15; New Haven, Aux., 5; New York, Bedford Park Ch., Aux., 7.55, C. R., 12.50, Broadway Tabernacle, Aux. (100 of wh. to const. L. M. Miss Helen Van Alstyne, Miss Margaret Herrlich Coney, Miss Anna C. Mellick, Mrs. Frederick W. Stevens), 680.50, Y. W. Club, 50, S. S., 125, C. R., 20, M. B., 7.33, Bethany S. S., 10.95, Christ Ch., Aux., 25, Forest Ave.

Ch., Aux., 5; Mt. Vernon Heights Ch., Aux., 5; North New York Ch., Aux., 10; C. R., 12; North Pelham, Aux., 5; Trinity Ch., Aux., 15; Niagara Falls, Aux., 18; Northfield, Aux., 21; Norwich, Aux., 44.28; Loyal Workers' Band, 10; Norwood, Aux., 16; Ogdensburg, Aux., 45; Orient, Aux., 30; Oriskany Falls, Aux., 5; Oswego, C. E. Soc., 3.50, Jr. C. E. Soc., 11; Owego, Aux., 29; Patchogue, Aux., 52; S. S., 10; C. R., 5; Perry Center, Aux., 40; Philadelphia, Aux., 23; Phoenix, Aux., 47; C. E. Soc., 20, Jr. C. E. Soc., 3, Prim. Dept. S. S., 3.52; Port Leyden, Aux., 5; Poughkeepsie, Aux. (25 of wh. to const. L. M. Mrs. Auna E. Chester), 100; Pulaski, Aux., 17.19; Randolph, Aux., 13.40; Renaissance, Aux., 13; Rochester, South Ch., Aux., 45; King's Dau., 5; Rockdale, Robert Loomis, 1; Rutland, First Ch., Aux., 11.70; Salamanca, Aux., 5; Sandy Creek, Aux., 15; Saugerties, Aux., 8; Schenectady, Pilgrim Study Club, 20; Seneca Falls, Aux., 10; Sidney, Dau. of Cov., 20; C. R., 5; Summer Hill, Aux., 25; C. R., 2.50; Syracuse, Rally, 37.93; Danforth Ch., Aux., 58.90; Y. L., 20; Prim. Dept. S. S., 5; Geddes Ch., Aux., 3; King's Dau., 4.40; C. R., 3; Juniors, 5; Good Will Ch., Aux., 75; Pilgrim Ch., Aux., 6; C. R., 2.50; Plymouth Ch., Aux., 138.80; Tallman, Aux., 5; Ticonderoga, Aux., 26.50; Troy, Aux., 5; Utica, Plymouth Ch., Aux., 20; Dunban Cir., 5; Sunshine Cir., 5.70; Watertown, Aux., 31.50; Jr. C. E. Soc., 3.65; Wellsville, Aux., 56.46; West Bloomfield, C. E. Soc., 5; West Groton, Aux., 20; C. E. Soc., 2.50; Westmoreland, Aux., 30; West Winfield, Aux., 56.40; C. E. Soc., 15; Jr. C. E. Soc., 5; C. R., 1.50; White Plains, Aux., 50; M. B., 20, 6,779 14

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., Cedar Grove, Jr. C.

E. Soc., 3; Chatham, Stanley Ch., Aux., Easter Off., 12.50; East Orange, First Ch., Aux., 100; Montclair, First Ch., Monday Miss. Soc., 277.72; Newark, First Ch., Aux., 20; Orange Valley, Y. W. M. S., 25; Plainfield, Aux., Len. Off., 49.20; Westfield, Aux., 50; *Pa.*, Glenoldin, Girls' Guild, 1; Philadelphia, Central Ch., Aux., 50; Scranton, Plymouth Ch., Aux., 35; Dau. of Cov., 19; Smithfield, East, W. M. S., 1.50; Taylor, C. E. S., 1; S. C., Charleston, Aux., 7.50. Less expenses, 155, 488 42

## FLORIDA.

*St. Petersburg.*—Ladies' Soc., 5 48

## IOWA.

*Strawberry Point.*—Helen T. Buckley, 5 00

## MICHIGAN.

*Olivet.*—Miss Emily May Ely, 25 00

Donations,	\$22,256 55
Buildings,	2,200 00
Work of 1912,	30 00
Specials,	503 63
Legacies,	3,000 00
<b>Total,</b>	<b>\$27,990 18</b>

## TOTAL FROM OCT. 18, 1911 TO MAY 18, 1912.

Donations,	\$67,768 65
Buildings,	6,821 34
Work of 1912	4,786 55
Specials,	1,500 35
Legacies,	9,603 69
<b>Total,</b>	<b>\$90,480 58</b>

## GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	2,149 06
Receipts of the month	2,225 00
<b>Total,</b>	<b>\$4,374 06</b>

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*Receipts for April, 1912.*

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

## CALIFORNIA.

*Northern California Branch.*—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Berkeley, First, 108.55; North, 26.80; Eureka, 10; Friends, 14.50; Oakland, First, 100; Plymouth, 15; Pilgrim, 30.38; Saratoga, 14; San Francisco, First, 45; Cradle Roll, 1.21; Sunnyvale, 7.50, 372 94

## IDAHO.

*Idaho Branch.*—Mrs. W. L. Phelps, 111 W. Jefferson St., Boise. Boise, C. E. Soc., 10; Challis, Aux., 1, 11 00

## NEVADA.

*Nevada Branch,* 4 00

## OREGON.

*Oregon Branch.*—Mrs. A. L. Cake, Treas., 421 W. Park, Portland, Portland, First, Aux., 65.85; Thank Offering, 108.63; Laurelwood, 7, 181 48

## UTAH.

*Utah Branch.*—Mrs. G. Brown, Treas., 250 S. Eighth East, Salt Lake. Salt Lake, Provo, 11 00

## WASHINGTON.

*Washington Branch.*—Mrs. Everett Smith, Treas., 1533 18th Ave., Seattle, Anacortes, 5.60; Everett, 6.75; North Yakima, 10; Seattle, Pilgrim, S. S., Mrs. E. L. Smith's Cl., 35; Plymouth, 80; Prospect, S. S., 15; University, 30, 182 35  
762 77

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