

Life and Light for Woman

Some of our Marsovan Saints

Dr. CHARLES C. TRACY

Touring in Vadala

Mrs. EDWARD FAIRBANK

First Days at Vduvil

LUCY K. CLARKE

The White Comrade

Mrs. C. H. DANIELS

Congregational Woman's Boards
of Missions
PUBLISHED IN BOSTON

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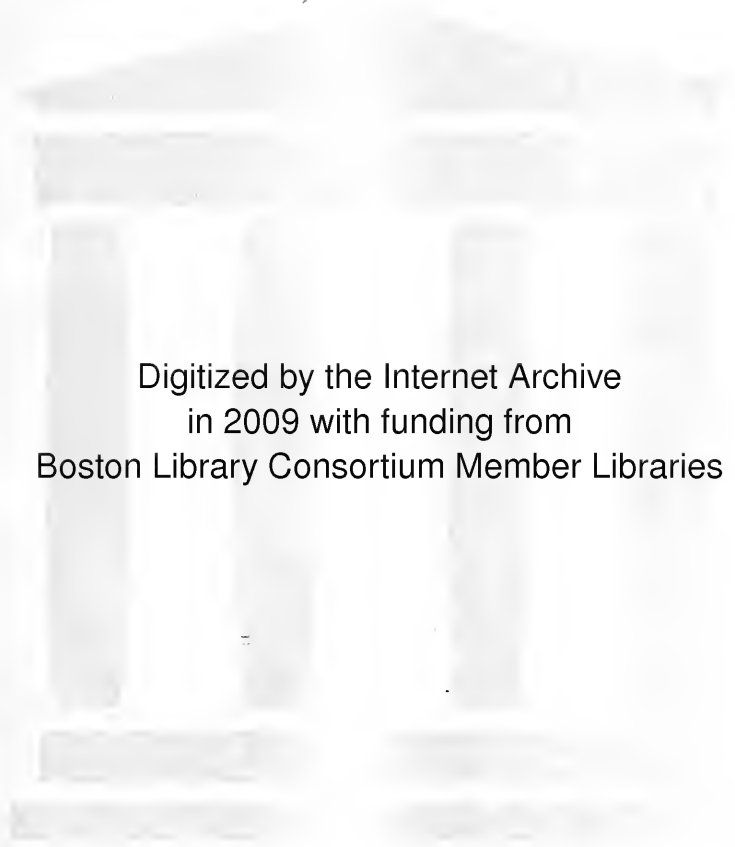
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In making devises and legacies, the entire corporate name of the Board should be used as follows:—

I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in the year 1869, the sum of.....



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Emblems of the Imams used in the Moharram Procession, India
To commemorate the deaths of Hasan and Husain, the grandsons of the Prophet.

Life and Light

Vol. XLVI.

May, 1916

No 5.

Some of Our Marsovan Saints

By Rev. Charles C. Tracy, D.D.

I CALL them our saints, not because they belong to us, but because they are, or were, in the group of our fellow-laborers in Pontus—they are all in the Marsovan group. Good friends, who have, with your sympathies, prayers and purses, supported the work in our beloved station so many years, look this way while I bring before your eyes in succession a few specimens of our saints—and when you have taken a look at each, make up your minds as to whether your interest and efforts have been well invested, or not.

First, look on the character of a saint who has passed on to her own company in the higher circles; afterwards, I will show you two others who still follow the Master in humble, loving service among the poor here below.

YERANI

She was a miserable drunkard's poor little daughter. When ten years of age she got, through the influence of the girls' school under Miss Fritcher's care, a little of the gospel light—not that she was a pupil, but reflected influence had touched her through others. Filled with intense desire to understand more, she would slip away to the evangelical prayer meetings, sit in an obscure place and listen with soulful interest to whatever was said. For this she got many beatings from her depraved father, but her soul-hunger overcame her fear of violence and she availed herself of every opportunity to gain more knowledge. When a little older she was employed in a missionary family where she found an atmosphere congenial and helpful. Having proved herself faithful and reliable, she was retained in such service a number of years. She was so neat and efficient that her help was valuable and desired, but one day she came and said: "I very much wish

I could spend two years in the school with the girls and acquire sufficient knowledge, especially of the Scriptures, to go out and labor among the poor and neglected who are so numerous in the city.”

This request was brought before the ladies connected with the school, and Yerani was permitted to come in. During the two years she was quick and industrious, very humble, saying little, but shining with the clear light of a well-nigh perfect example. When the two years of study were over, she went back to the humblest of homes, labored till noon each day to support herself, and spent the rest of the day among the most neglected in the town, carrying to wretched women, wretched men and miserable children the gospel message and hope. So quiet was she in this work that she was hardly heard of at all for many months. But, in time, her influence began to crop out, and was found to be increasingly great. She had wrought spontaneously, under no appointment, with no supervision except that of her divine Master.

During nine years this eminently Christlike work among the lowest and worst was carried on. No reports of it were ever made, except in an unconscious way. Yerani, in the fullness of her feeling, and exceeding interest in the cases with which she had to do, would come, perhaps, once a week to have a quiet, private talk with Mrs. Tracy, who felt a specially warm attachment to her, and it is in this way alone that we understood what is reported here—save the fact that her influence in the city could not be hidden. In this way we found out some remarkable things:—

That on starting out for work she always committed her way to the Lord whom she served, expecting and receiving guidance; that oftentimes she felt some impulsion to go to a certain street or alley, and could not understand why she was so influenced, but seeking to do what she supposed was required of her, would find, as if guided by an unseen hand leading directly thither, some case of such urgency as to leave no doubt in her mind that she was providentially led there. Sometimes these cases appeared quite too striking to admit of explanation by coincidence.

We learned that this faithful soul had a plan, policy, custom, or whatever it might be called—after once taking a case upon her heart, no matter how desperate, she never let go her hold on that soul till it was brought to the Saviour in loving submission. Whatever the degree of wickedness, whatever the hate, opposition, abuse, blaspheming, there was never a failure of final conquest, except perhaps the case of one abandoned woman who died “and made no sign.” Here, even, we may be justified in believing that the Lord saw the sign, though his mortal servant did not.

We found from these talks with Yerani other facts: She was specially devoted to the sick and dying. She would go to such a person every day, tidy up the neglected room, make the sick bed as clean and comfortable as she found it possible to do, sit down by the sufferer, talk of Jesus and His love, communicate the promises, the invitations, the comforts of the blessed gospel, pray and depart. When the end drew near she would lift the form, lay the dying head on her own shoulder, and there remain till the last breath—and so that poor being would pass from Yerani’s arms directly into the arms of Jesus.

Years of such work, and nothing said about it, except that spoken confidentially in the ears of an intimate friend!

Dear, faithful Yerani was seized with typhoid fever. Mrs. Tracy went frequently to the hospital to see her and one morning came back in tears, saying, “Yerani is gone.”

She was buried from the girls’ school. There was a revelation at the funeral—the poor of the city, the neglected, the widows, the unheard of, as well as the respectable, stood in crowds around the casket, and there was loud lamentation.

The writer of this sketch has often said to himself in all sincerity: “May I be counted worthy to sit at meat in the Kingdom of Heaven in the same company with the saintly Yerani who, long years ago, used to spread our table so neatly here on earth.”

LADY MARNOS

She was always a lady—could not help being one. Fifty years ago she became an evangelical Christian. A comely person, in the most respectable class, living in one of the best houses in

town, she was much looked up to. But her husband was a small, wizened, cigar-mummified man, large in nothing but prejudice, and Lady Marnos had a hard time with the mate so uncongenial and unsuitable. She was faithful and true to her Lord, and a great comfort to the lady missionaries in the day of small things, when the institutions at Marsovan were little more than sprouting plants. She was a chief influence in the young church, a willing helper in all good things. When others failed she did not.

Lady Marnos, being of an exceedingly benevolent disposition, was sorely tried by her husband's refusal to furnish her with means for the gratification of her desire to help in the support of various forms of good work. In these circumstances, not to be denied the privilege of contributing to good causes, she would bring pieces from her store of jewels—her sole property, according to Oriental law and custom. So, when the church was being built, when the support of the pulpit or school was in question, when some relief fund was being raised, Lady Marnos would come very quietly with a string of pearls, a precious stone, a pair of earrings, or maybe a little money from the sale of certain products of her own toil.

This good sister was always present and always alive at the women's prayer meetings, always in her place at worship, always as busy as her home duties would allow, in the visiting of the sick and needy, striving to enlighten others and lead them to the Saviour whom she so loved. Many were the souls she led out of darkness into light. Among them was a Mohammedan girl to whom she one day read some of the words of the Lord Jesus, such as: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Though an ignorant person, the girl took in the meaning and said, "What sweet words." She soon came again and entreated that more of those beautiful words might be read to her. Whatever she heard was fixed in her memory, and finally, though unable to read herself, her mind became full of the New Testament, and she was in spirit an ardent follower of Christ. The poor thing was terribly beaten and abused at home by her father and brothers for this change of faith—once bones were broken by the blows she got, but she was

immovable, and was received, at the peril of her life, into the Evangelical Church, at last dying in the faith.

Lady Marnos' labors have extended over fifty years. She has wrought earnestly during the last eighteen years, with never a salary or a dollar of support from any society, under much difficulty from scant living. For a dozen years and more she has been laboring with utmost patience, under very great discouragement, for the establishment of a refuge for old women who have none to care for them. Never have I seen greater perseverance; and she had at last succeeded, to a certain extent, in providing accommodations and support for a limited number. Nearly all the Armenian population of Marsovan are swept away by the terrible devastation that has overtaken that people, but that Old Ladies' Home was spared, and forty poor old women are sheltered there, Lady Marnos among them. A mansion is prepared for her in a better country.

MRS. RIGHTHAND

I use this name to describe a character. She is a right hand, because she has a right heart and a right head. With her dark but intelligent and finely chiselled features, she was earlier an Oriental beauty, but has taken to the other side of the road from the path of vanity and show. She goes plainly attired, and devotes her life to humble and highly useful service without remuneration. She is the right hand of the medical department and of the poor relief work. Hers is a voluntary work requiring not only kindly sympathy but shrewd sense, and she has both as well as brave devotion.

*Oh, for the rarity
Of Christian charity,—*

of that sterling quality, that dependable wisdom!

Mrs. Righthand is much, very much upon her feet, all about the town, in her investigation of cases of need—more especially concealed need, which is generally the most pathetic, when it is discovered. She it is who knows the cases requiring medical attention, and whether or not they are of the class that should be treated without charge, or slight charges. The hospital staff and

the whole station rely on her judgment. Cases of want coming up in different ways are referred to her for investigation, and she is likely to reach a true understanding of the character and condition of the person in question.

Such a helper and adviser is likely, during a course of years, not only to be worth her weight in gold, but to make a considerable approach to the saving of her weight in gold through the avoidance of unwise expenditures.

Near a dozen years ago this good woman, of her own accord, took up this kind of work and has followed it devotedly with no regard for any reward, supporting herself on a little private property left by her husband at his death.

This work was being conscientiously pursued, when the dreadful events of the last year took place. Among the women and children seized for deportation (after the husbands, fathers, and brothers had been disposed of—the beasts and birds of prey know how) was this good sister and valued helper.

But this was not to be her fate. The poor old women, to the number of forty in the "Home," were passed by in the deportation as both harmless and useless. As Providence would have it, our good friend being herself somewhat advanced in life, though yet vigorous, was suggested to the officials as guardian and provider for the old people in the Home. It appears that the Governor was desirous of mingling some mercy with so much mercilessness, and the suggestion was accepted. So now Mrs. Righthand is caring for her two score aged people till they, one by one, pass out of these scenes of sorrow. In that humble retreat, to that company of sad old women, the missionaries preach the word of truth and consolation, for churches and church bells are no more—dread silence reigns, or alien sounds prevail within the walls of the Marsovan sanctuaries whose combined assemblies, a year ago, were several thousands.

Thus some account has been given of a few specimens of the faithful and true witnesses and workers, but oh, the throng of martyrs! Oh, the ghastlier fate of the enslaved! It is a solemn thought for the ladies of our Mission Boards that, while so many, enlightened and developed through their agency, have lived these

shining lives, so many also have become martyrs through death or worse fate. Whether by quick or slow death, they shall reach the endless joy and attain to the fadeless glory.

Editorials

Just as we went to press last month word came to the American Board that the little group of Chihuahua missionaries, acting by advice of the consul, had left the city. They were
The Mexico Missionaries. Rev. and Mrs. A. C. Wright, who are probably staying in Gardena, Cal., Mr. and Mrs. Louis B. Fritts, now in Kalamazoo, Mich., Miss Mary F. Long and Mrs. Blachly. Dr. and Mrs. Howland were at El Paso on their way back from the Latin American Conference at Panama. Miss Dunning and Miss Prescott were at Parral and it has not been possible to communicate with them.

A brief letter from Miss Long, written from the home of Dr. and Mrs. Eaton, Los Angeles, Cal.,—"the essence of simple comfort and uplifting influences,"—tells us of their hurried flight: "I started out courageously (to tell you about it), and have every reason for gratitude, but like the soldier safe back from the front, I suppose I can't forget, and my heart is, oh, so heavy! We gave vacation in school, a complete surprise to the children, who came as usual that Tuesday morning to find us gone. There were no good-byes as we left the house at five o'clock in the morning. Josefa Mendoza is in charge of the school family, and there remain one teacher from Guadalajara, five homeless children and a woman who helps in the housework. Our pastor, Mr. Valencia, with his four motherless children, was to move into the school as protector. I tried to arrange for the school to continue in the first and second grades, as that may be conducted on the back patio without access to the rest of the establishment. The other classes I did not think it wise to continue, because of the large number of older boys and girls who have needed careful supervision. They are a promising group, and for them I feel most keenly this break. They were coming into the Sunday school and Christian Endeavor Society as never before. If the vacation is long they will probably enter the

government school. We hope much from the enthusiasm of our young people and the general interest that has been growing for months. God is over all, we know."

In view of all the duties, official and social, which are crowding the sixty days' leave of the American Ambassador to Turkey, the officers of the American Board counted themselves fortunate in being able to secure even a one day's visit from Dr. and Mrs.

Ambassador Morgenthau
the Guest of the Board.

Henry Morgenthau. The members of the Executive Committee of the Woman's Board were privileged to be present at an informal conference arranged for the Prudential Committee and the near-by corporate members. This conference preceded a luncheon at the Vendome, Saturday, March 25, and at this time the Ambassador spoke in an intimate way of the work of the Board in Turkey, paying high tribute to the men and women whose names are on the missionary roll in that storm swept land. He added a special meed of praise for Mr. Peet, of whose devotion and astuteness he has the highest opinion. In this connection it is interesting to note a statement signed by Dr. Morgenthau, issued on March 16 of this year: "The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent, unselfish men and women. I have come to respect all of them and to love many of them."

All who had the rare opportunity of hearing the Ambassador, either in this small group or in the larger audiences which met to do honor to him during his brief stay in Boston, were impressed with his keenness, his kindness, his deep earnestness, his grasp of the real values of life,—all this lightened by a delightful humor and downright *humanness*, which relieved the story even at its most tragic points. He urged the immediate increase of funds for relief work, saying that latest advices from Constantinople showed that much larger sums than are now available could be put to most practical use. At a small dinner tendered Mrs. Morgenthau a few were permitted to hear her tell of the share she has had in her husband's work during these unusual days—a share by no means insignificant, as the missionaries in Turkey will testify.

The need of immediate and increased funds for Armenian relief, as stated by Dr. Morgenthau, is still further emphasized in a cable received by the American Board from Mr. Peet. The \$40,000 sent through the Board to him for this purpose is already exhausted; fresh deportations threaten the small beginnings of business which the returning exiles have endeavored to make, so that new centers of distribution of help are necessary; the Armenian Patriarch is furnishing funds from Armenian sources, and German missionaries, with the approval of their Embassy, are able to help in distribution; starvation is threatened in some quarters. On the other hand in the Van region advices state that thousands are returning to their homes and immediate help is needed there to provide cattle, grain and farming implements. While Mr. Peet declares that the sums already received have worked wonders and that the relief, if continued, will help save a Christian nation from extermination, there are over three million refugees now in Turkey who require help at once, and a million dollars can be profitably employed. His plea for help is couched in the strongest terms, and the situation is such as appeals to every Christian heart. Send gifts for this purpose to Mr. F. H. Wiggin, Treasurer of the American Board, 14 Beacon Street, Boston.

Some of our readers have experienced the joy of giving soft cotton to the sick people of the Madura Hospital, and others have gladly paid freight charges on the same. Hear what happened when the good word reached Madura. Miss Heath, the English nurse, writes: "Dr. Parker has just come to my room with the most joyful news I have had for a good time, plenty of rags on the way, I feel as if I could stand on my head with joy. We have had some bad burn cases in and I have been tempted to nave rather hard thoughts when the need for soft rags has been so great and there has been so little to meet it with. It is just then that one feels in good form to face a meeting and tell them a few straight facts! I have just told some of the nurses, and if you could have seen their faces and heard the joy in their voices when they said,

**Urgent Call
for Relief.**

**Madura's Joy
in Receiving.**

‘Sister, when the rags come may I have some for dressings?’ And I can tell you it is a real joy to be able to promise all that is necessary. We use the soft rags for burns and out-patients’ dressings, but for gauze drains and dressings, cheese cloth is—well, it is what water is to a thirsty soul in a desert land.’

By invitation of the ladies of the Centre Church, Haverhill, Mass., the semi-annual meeting of the Woman’s Board of Missions will be held in that city of our Essex North Branch territory, Thursday, May 18. Sessions at 10.15 A. M. and 2 P. M. Full details of the program will be sent to each church within a reasonable radius. Box luncheon, with tea and coffee served by the hostess society.

In a letter dated February 9, Miss Isabelle Harley, of Harpoot, writes of the rewarding, difficult work which has been hers: “I am very well but getting tired, as may reasonably be expected, considering the work I am carrying this year. But, oh, I am so happy in it! In spite of the hard work, I have never had such a happy year! God surely is blessing us here in the work we have to do this year. I have come in closer contact with the girls and teachers than I ever have before, and being altogether responsible for them makes me feel like a mother to them. Our good shepherd, the pastor, has been holding special services with us for three weeks, and the interest is keen. It is delightful to see with what interest many are working for the salvation of others. I do not think there is a girl in our midst who is not thinking seriously about her own condition and that of her friends. Much personal work is being done. The order in the school is good and all are working harmoniously and unitedly.”

In connection with the article by Dr. C. C. Tracy on page 193, “Some of Our Marsovan Saints,” it will be of interest to read this little appreciation of Deroohee, the beloved Harpoot teacher who was a victim of the early deportations, written by Miss Mary L. Daniels: “It fills us with joy to know that Deroohee is safe with our Heavenly Father, spared many of the sorrows of these last months in Harpoot. I

was associated with her for nearly thirty years and can testify that she lived a beautiful life. She was born in Choonkoosh, a city surrounded by mountains. Early in life she met with an accident that disfigured her face and deformed her hand, but she bore this cross in a sweet spirit. While she was still a young girl, her father brought her to Harpoot to be educated. As a pupil she was quiet, obedient and industrious. Even while a student, sorrow was one of her teachers, as she was called to mourn the death of her father and other near relatives.

“As a teacher she was a leader. How she loved to teach,—how her pupils loved her! It was a joy to visit her classes and to watch her lead her pupils from truth to truth. She dearly loved to teach Bible and history. She was also a good disciplinarian. We knew that everything would be right if Deroohee were left in charge.

“She knew God and made Him known to the students. Often have I gone to her room and found her with a girl whom she was trying to lead to God. When she could leave her school duties, she delighted to go into the homes of the girls to help and comfort the mothers. Often she would go ‘down the hill’ to give a spiritual talk to the women. She loved best to meet the ‘brides’ and help them in their preparation for the making of beautiful homes. All the girls loved to attend Deroohee’s meetings. Sorrow continued to be her teacher, as many of her home friends died and the care of nieces and nephews fell to her. She was the ‘first lady’ in her home city. If a teacher was needed for Choonkoosh, Deroohee was asked; if a preacher was to be called, Deroohee’s opinion was invaluable. She lived for Christ among the women of Choonkoosh.

“After teaching for fifteen years she was given a year’s vacation and she spent this year in travel, visiting many of the cities of Europe, going as far as London and returning by the way of Alexandria and Jerusalem. Her mind was alert to gather all she could for her classes. It was wonderful how the Lord led her and cared for her on this trip.

“Upon her return she held an audience of one thousand men, women and children, breathless as she told of her experiences.

As the years rolled on, more and more responsibility was put on her and she became a tower of strength to her associates, who looked to her for inspiration. The professors respected her, the townspeople honored her and the girls loved her.

“Deroohee is not dead. She lives in the hearts of the many whom she has led to ‘a life hid with Christ.’ In memory of her, let us in the quiet of our own hearts consecrate ourselves to a deeper service for Him and in this way follow in her steps and the steps of the Master whom she served.”

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MARCH 1-31, 1916

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL				
1915.	\$8,661.62	\$208.00	\$8,869.62	\$2,498.90	\$178.85	\$9,815.50	\$21,362.87
1916.	6,766.48	1,228.18	7,994.66	3,940.09	185.00	4,525.00	16,644.75
Gain.		\$1,020.18		\$1,441.19	\$6.15		
Loss..	\$1,895.14		\$874.96			\$5,290.50	\$4,718.12

OCTOBER 18, 1915-MARCH 31, 1916

1915.	\$44,140.40	\$6,306.13	\$50,446.53	\$7,852.68	\$1,388.88	\$11,950.65	\$71,638.74
1916.	43,799.72	2,845.44	46,645.16	24,869.98	1,018.68	13,878.60	86,412.42
Gain.				\$17,017.30		\$1,927.95	\$14,773.68
Loss..	\$340.68	\$3,460.69	\$3,801.37		\$370.20		

RECEIPTS FOR REGULAR WORK AND BUILDINGS

JANUARY 1-MARCH 31, 1916

Counting on Apportionment for 1916				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	TOTAL	From Individuals	From Other Sources	
\$22,342.08	\$2,349.33	\$1,126.58	\$25,817.99	\$6,920.92	\$7,810.63	\$40,549.54

Jubilee Increase Campaign

The Branches will bring full reports for April 12, *Jubilee Day*, in the Branch Officers' Conference, and their reports will be summarized in the June and July numbers of *LIFE AND LIGHT*.

The Suffolk Branch is holding preliminary meetings with auxiliary presidents and junior lookouts in each of its ten districts, and is scattering a Jubilee Increase folder, as a guide to leaders.

The Vermont Branch has a well-defined plan, and already reports five new societies with one hundred and twenty-three new members. The sixty-three Vermont delegates at the Burlington meeting have reported in sixty-two churches, with one church yet to be heard from. Thirty-seven missionary addresses have been given and three neighborhood meetings held. A circular naming twelve points of Jubilee Increase has been sent to all the societies in the state, with the Jubilee Guide (yellow folder of W. B. M.) and Miss Calder's letter to auxiliaries. Definite reports are asked for before May 15.

In **Rhode Island Branch** a luncheon for Branch and auxiliary officers was held March 23 at the home of Mrs. H. N. Lathrop in Providence, with Miss Calder to set forth the plans of the Board. Fifty people attended, and vigorous efforts for increase were set in motion.

The Nearing the Jubilee program portfolio has been unavoidably delayed, but the committee hopes to have it ready early in May.

It will contain, in addition to the program itself, various leaflets from which the different parts suggested may be prepared.

Order of Jubilee Societies. This is a movement for enlisting girls of high school age, and their various clubs and campfires in the Jubilee Increase Campaign. The privileges and perquisites are set forth in a letter from the Young People's Department. Sent to leaders of girls' societies on application.

Golden Anniversary Gift News. This is a dignified sixteen page folio containing detailed reports from nearly all the Branches of their work for the Anniversary Fund. *It makes good reading.* Sent free on application in any numbers which can be usefully distributed.

World Missions and World Peace

A Textbook for 1916-1917

IN THESE days of unparalleled woes among the nations there are not wanting those who, while sincere in the sympathy which they profess for the sorrow and suffering, still argue that war is desirable, even essential for the fullest individual and national heroism and sacrifice. In the light of present-day experience Mrs. Caroline Atwater Mason, the author of this book, has made a most valuable study of Christ's conquest in the centuries past, and ventures to declare that in the work of foreign missions is found a "moral equivalent of war," and that this supreme enterprise of human history, while it has only made a good beginning, proposes in its future "a work of peaceful construction," with "full scope for the heroic, the robust, the manly virtues, as well as for the womanly and maternal ministry."

Chapter I, War and the Kingdom, reviews the history of the early church, essentially missionary and anti-militaristic, its peace principles, the changes which occurred in the centuries, the Protestant Reformation and the wars of religion which followed.

Chapter II, The Christian Conquest of Europe: East, takes up the Greek and Latin forms of Christianity, their origin and contrasts; the rise and spread of Islam; apostolic and other early missionaries; with the Conquest of Eastern Europe by missionaries of the Greek Church.

Chapter III, The Christian Conquest of Europe: West, tells of the gospel being given to France; Great Britain; Germany, western and central; Saxony; Scandinavia; Prussia; with missionary biography enough to make a book by itself with a program for a whole year, but so interesting as to be by no means discouraging.

Chapter IV, The Protestant Epoch of Christian Conquest, deals with the delay of Protestant Missions, their dawn; the Danish-Halle Missionary Movement; Moravian Missions; forces opposed to Christian Conquest; the modern epoch beginning in the last part of the eighteenth century; ten decades of missions; the Ecumenical Conference of 1900, with later progress.

Chapter V, Heroism in the Christian Conquest. Chivalry of Missions and missionary discipline are profusely illustrated by a wonderful list of names, some of which may be unfamiliar, others so familiar as to have become household words, with recital of undisputed facts of what they have endured and accomplished in the Islands of the Seas, in India, Burma, Korea, Africa, China, Japan and Turkey.

Chapter VI, Peace and the Kingdom, gives an account of peace movements from medieval times to the twentieth century, and takes a brief view of Protestant Missions in 1916, imperilled by the confusion of war, a New Reformation demanded, unity the new hope in this day of decision, the "day of crisis for the whole enterprise of bringing a lost world to Christ, from strife to peace."

Appropriate pictorial illustrations, selected with great care, add much to the attractiveness of the book.

The Central Committee on the United Study of Foreign Missions sends out this remarkable book, the sixteenth in their series, in faith and prayer, believing it to be most timely. To the student it offers a large opportunity, and to many a woman who thinks her study days long past,—possibly a mistake?—it will furnish a fund of information with a new and enlarged vision of the possibilities in the work to which she has set her hand.

E. H. S.

*AND all the while, in street or lane, or byway,
In country lane, in city street or byway,
You walked among us and we did not see;
Your feet were bleeding as You walked our pavements,
How did we miss You as You walked our pavements?
Can there be other folks as blind as we?*

*Though we forgot You,—You will not forget us;
We feel so sure that You will not forget us,
But stay with us until this dream is past.
And so we ask for courage, strength and pardon,
Especially I think we ask for pardon
And that You'll stand beside us till the last.*

—A Soldier in Flanders.

First Days at Uduvil

By Lucy K. Clarke

I AM heartily ashamed of myself for not writing before this to let you know of my safe arrival here. My only excuse is that the numerous things to see, the many places to go, and Tamil lessons to start, have filled the days full.

Uduvil is all I had anticipated and immensely more. I did not realize, nor begin to realize, before I came, what a splendid work is being done here among these 385 Tamil girls. Nor was I fully prepared to find this school conducted on such up-to-date lines and using mostly modern methods of pedagogy. I cannot yet see how so much is accomplished, especially in these crowded quarters, and having only poorly equipped buildings and temporary classrooms. Certainly Miss Bookwalter has remarkable executive ability. By her keenness to procure the very best teachers available she is doing much to raise the standard of the school. Although their hands are more than full with the administrative work, both Miss Hastings and Miss Bookwalter have classes to teach. You do not wonder I am impatient to pass that first Tamil examination so I can be at Uduvil all the time, do you? I find it hard just at present to be so "green" and unable to help Miss Bookwalter and Miss Hastings with the great load of work they are bearing. I am so uncomfortably well and strong and fat while they are taking tucks in their waist bands and skirt bands.

When Mr. and Mrs. Bicknell and I came to Jaffna on December 13 last, we were met by Mr. Ward and Miss Bookwalter two or three stations before we reached Chunnakam. When we alighted from the train there, most of the other missionaries were on the platform and gave us a most cordial welcome. Miss Bookwalter took me in her horse bandy directly to Uduvil School, where such a royal welcome awaited me. As we drew up to the school compound I saw, by the light of cocoanut torches inside the yard, two long rows of girls dressed in white standing on either side of the driveway and holding long palm branches in their hands. As we entered the gate Miss Hastings greeted us, and then the girls began to sing one of their prettiest lyrics, led by one of the girls

who played her violin. The dear little kindergarten tots stood nearest the gate and ushered us up the path between the lines of singing girls. The Tamil teachers and Pastor Eliathamby greeted us when we reached the veranda, which was extensively and prettily decorated with Japanese lanterns and rows of brightly colored paper flags cut in fancy designs.

At noon the following day the Tamil teachers used my coming as an excuse to entertain all the missionaries at a rice and curry



Preparing a Native Meal

feast. We sat on the floor of the dining room and with our fingers ate what we could of the generous portions placed before us on large pieces of plantain leaf. Those who are good judges of curry and rice pronounced this a very delicious meal and commended the cooks on the fourteen different curries served. This was the *warmest* welcome I received.

That afternoon a more formal welcome was tendered me at a meeting of the whole school held in the Tamil hall. Miss Book-walter presided. Mr. Lyman, headmaster of the Tamil School,

Miss Paul, the Tamil kindergartner, Miss Howland, Pastor Eliathamby, and others, gave addresses of welcome. The kindergarten children sang very sweetly some of their songs, and the older girls some lyrics. One of the clever productions on the program was a play entitled, "The Spirit of Uduvil," given by several Tamil girls, including some of the littlest tots. This play was written especially for the occasion by Miss Hastings. The young performers made a most attractive picture in their brightly-colored costumes, as you can easily imagine; and I was surprised and delighted at the vim and zest with which they entered into their parts. Some of them I am sure are born actors,—at any rate, they did great credit to those who drilled them.

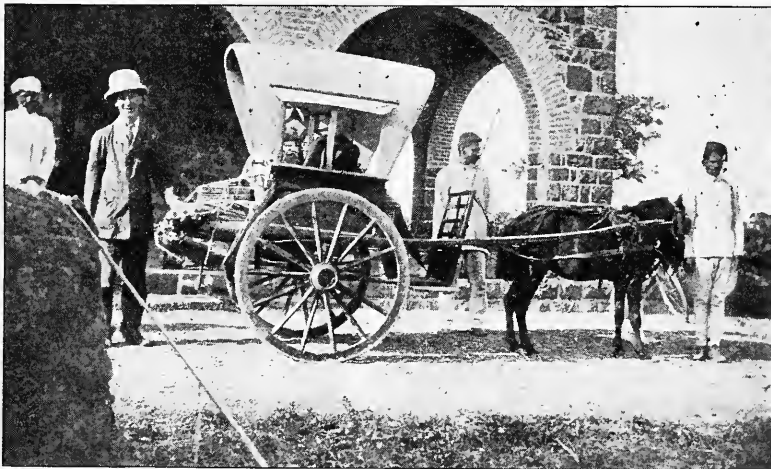
I cannot begin to express the real joy I feel in being at Uduvil. The more I see of the girls, and gradually come to know them, the more in love I am with them. They are so jolly and just like other girls! Miss Bookwalter, true to her promise that she would give me an opportunity to study Tamil, has sent me to Vaddukkodai to live with the Bicknells until November, when I am expected to pass that "first examination." With the exception of Mondays, when I go to Uduvil to supervise the kindergarten work, my days are entirely devoted to Tamil. My *munshi* is a good one,—at least he is persevering and seems to have a good stock of patience.

Miss Bookwalter is glad to receive the first installment of the building fund. This week the contractor from Colombo is to meet with the building committee, and final arrangements will be made for letting the contract for the new dormitory. To have just that one building will relieve the congestion in sleeping quarters. At present the girls are sleeping in every available nook, including Miss Bookwalter's office. Before coming I did not realize what a big proposition this school really is. There are forty-four teachers and helpers on the pay roll, and so many details to be carefully looked after, such as the girls' board, clothes, proper escort whenever they leave the compound, their fees and scholarships, their parents' visits, and other details, outside of the regular machinery of a departmental school.

Touring in Vadala

By Mrs. Edward Fairbank

WE ARE out in camp, just now in a village about twenty miles from Vadala. There are no railways in our district, so we do all our traveling by other means, but we are far ahead of some countries, for there is no village that we cannot reach by a conveyance. To be sure we select our conveyance with care, for an ordinary light carriage would easily overturn on one of the many surprises of ditches and steep river



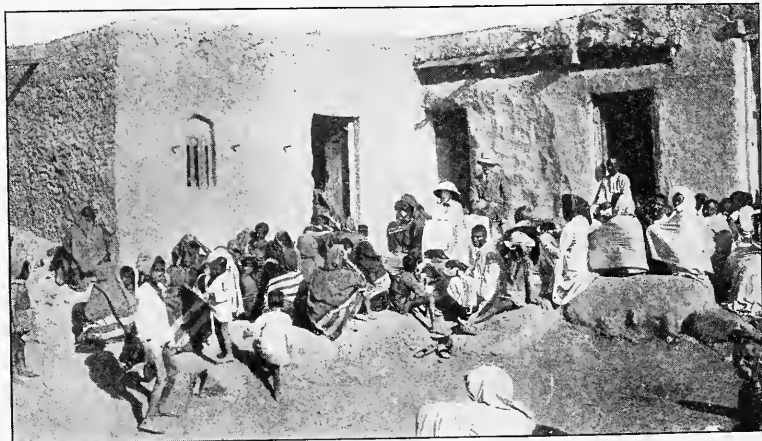
Starting on Tour

banks and uneven wheel tracks, and rubber tires would be pulled off on the rocks in the roads; but by sticking to the Indian model of a two-wheeled tanga, stoutly built, and with two heavy wheels, we get anywhere. For a bicyclist it is even better, for there is almost always a passable, well-traveled foot-path at the side of the road.

We are out for three weeks this time; it is hard to get away from Vadala for a longer time than that, so we take our parish in sections, trying during the cold season to visit each village where we have a school or a preacher. We cannot make our

camp at each place, but choose a central spot and then visit other villages from there, moving camp when we have finished the work in a given district. Our last camp was in a village called Javkhede, where we have a school; the pastor of this "circle" also lives there, so there are two educated Christian women, the wives of these mission agents. Perhaps this does not seem to you a very significant fact? Ah, but it is.

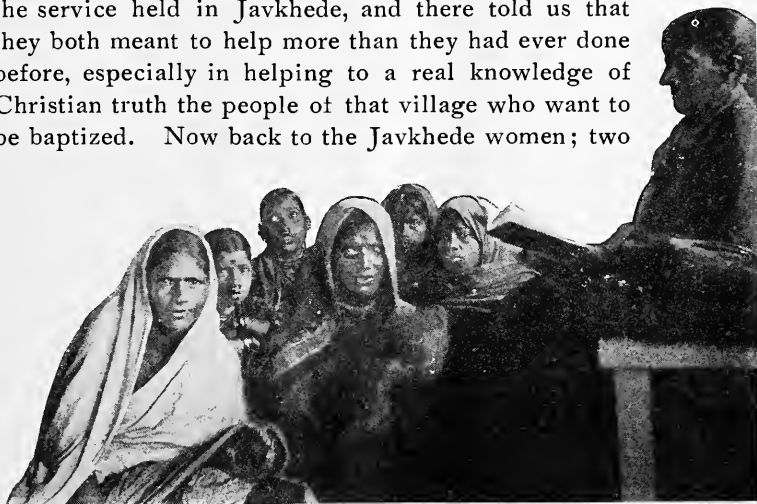
From Javkhede we went to Mohoz, where there is a fine, flourishing school, but the teacher's wife is the only educated woman



An Outdoor Christian Service

in the place. Some of the women are Christians, but they are very ignorant; not one of them can read or write, not one understands the ideals the teacher's wife has learned in school, ideals for the care of her home and her children, ideals for her personal appearance, ideals for her mind and her soul. Her husband shares some of the loneliness with her, but he has opportunities that she has not; he goes to Vadala once a month and meets his co-workers, goes occasionally to Ahmednagar for the annual conference of the churches, and attends other gatherings that give him fresh inspiration. She cannot; the children cannot walk so far, perhaps she cannot herself, and the family income is not large enough for the frequent hiring of a bullock cart, the con-

veyance of the country people. Fortunately for the soul of this particular wife, she takes an interest in these ignorant women around her, teaches them hymns, verses, Bible stories; she does not know that she is helping herself, too, but she is. In another village not far away is another teacher and his wife; they have no child and the wife has plenty of time, but as yet has not taken the needs of the women much to heart. After meetings with the people and seeing the school, we had little private talks with this teacher and his wife; on Sunday afternoon they walked over to the service held in Javkhede, and there told us that they both meant to help more than they had ever done before, especially in helping to a real knowledge of Christian truth the people of that village who want to be baptized. Now back to the Javkhede women; two



Listening to the Bible Story

is not a large company, but "two is company." These two came together the day we arrived and told how much interested they were in the accounts their husbands had brought home of the lectures given in Vadala on Sunday school work; together they came to get some of the suggestions from those lectures; together they are going to study some topics on the life of Christ; and together they can teach the women in their neighborhood. Sometimes when you are praying for the women in this land who are deep in ignorance, pray a sympathetic prayer for these others, too, lonely just because of their

privileges; and pray that they may find a way out of their loneliness by trying to lift up those around them. As I have said before, some of them do, and it means so much.

Two years ago I was visiting a village where there are a number of Christian families, but the women were very ignorant, could not sing a song or say a Bible verse. There was a new teacher there, and his wife said that she would teach them; she was there only a few months, but the next time I went they sang several songs, repeated some verses with real pride, and in their



In a Vadala Village

interest in this looked and acted like different women. It may seem to you a small accomplishment, but to have awakened the interest of women who have never had any teaching and then to have gotten these things into their unaccustomed minds to stay, takes real patient work and love. We have one teacher's wife who cannot read a word herself, but who inspires the women around her so that they always know hymns and Bible stories; some of the credit belongs to her husband, who first takes the pains to teach her at home. We have just been this morning where her husband was the teacher for about three years, the first

and only teacher that village has ever had until the young unmarried man who is there now. It is nearly a year since he was transferred and these women have had no one to teach them, yet they remembered many of the hymns she had taught and were such quiet, eager listeners that they seemed like women of far greater opportunities,—and their instructress an illiterate woman! Her husband is a man of under average ability, and yet he and she together have made this an over-average community. The village school has its mission to the children, but this is its mission to the whole community. There are some teachers who fail in this, but many more who help the school to fulfill its true mission.

Sometimes in our visits we find some of our old Vadala school children married and living in their villages. It is gratifying that girls who have been in the boarding schools always look neater, keep better homes and take better care of their children than the other women do.

There are hardly any barriers of unfriendliness in our district. Everywhere we have a warm welcome; the shadiest and most convenient spot around the village is chosen for our camp, often in the field of a Hindu. There are more invitations, from Hindus and Christians both, than we can accept, invitations to come and speak on Christian truth. Just once on this trip I was not taken to a house where I went the last time and wanted to go again, not for personal unfriendliness, but because years ago a woman from that family became a Christian and the head of the house is evidently a little fearful. In the hospitable way of the country the people like to show their welcome by bringing us something; sometimes a cooked meal, some flour, eggs purposely saved up for several days, a chicken from the home brood, a few plantains or guavas bought in the weekly bazaar, a little milk. They are generous in gifts to benevolence, too, and are giving more than ever before. There is no barrier to the work except that we cannot get it done! Women will so often say, "We want to know these things, but who is there to teach us?" Hindus are ready to listen, Christians are anxious for more teaching. "How shall they hear without a preacher?" We cannot expect

to have Bible women everywhere, and the pastors' parishes are so large that they can make only occasional visits for teaching. The hope for the women who live in villages where there are schools lies in the wives of the teachers. In the Vadala district many of them have joined the Voluntary Service Society, formed by the educated women to meet this need. Pray that the members may be filled with a love for the women around them, born of a love for Christ, this double love making them zealous and effective workers. Remember those in the lonely places where there is little outside inspiration. You have a part in this work to be done by prayer.

The Power of the Message

A Coolie Who Learned to Pray

By Edith Davis, Tientsin, China

SUCH a treasure as I have in the man who serves as coolie! It was only last spring that he moved to Tientsin from the country, a disappointed little family, for there were no babies to cuddle or bigger boys and girls on whom to fasten one's hopes for a comfortable old age,—just he and his wife, who left an aged parent in the home and came to the city to seek their fortune. He rented a room—for about forty cents a month—here in our city suburbs and proceeded to scour the place for work. It came in the shape of general care of our compound grounds, and he did this so faithfully that in the fall when the immediate work was over I could not turn him away. During the summer he had attended the church services and learned to understand the truth as it was taught; but, better yet, the man and wife agreed that there must be special power in that truth if it could so change the hearts of common folks that they were kind and generous and helpful to each other, for so they read the church people. It is a pleasure to lead the servants' prayers with such eager learners and questioners as they are. One of the first questions that had to be settled he took to the Bible woman: "If I here pray to God in heaven for my mother in the country, what

can He do about it? Can the prayer make the circuit?" He is growing every day and his work proves it. You will be pleased to know that he has stopped smoking because something in his heart told him it wasn't what the "warm-hearted" Christians indulged in.

I wonder if there is any place on earth that brings one humbly to face her own life with its riches and poverties more surely and definitely, with more scrutiny and intensity, than a place where one stands before scores of hungry men and women and children, and longs to place before them the Bread of Life. Last week I spent three days in the country,—no, one could hardly say it was the country. Ching Hai is a place of 7,000 people. Just before the Boxer times, they told me, the lady missionary who went there for a few days was hooted on the streets and finally had to flee to the *yamen* for refuge from the stones and bricks and sticks that pursued her. During the months following the few church members suffered bitterly from the Boxers. Nearly every one who came in to see me told tales of father or mother, or brother or sister, and often of more than one, who was killed, or perhaps it was of houses burned and property destroyed. Are they strong and sturdy Christians, you ask, as the fruit of persecution? One would like to claim them as such, but I found rather that they considered their crown won through the suffering fifteen years ago of family or friends, and there was not much life in the church. But this is a tale of where prayer, and work, and love, and hope, and tears, and prayer again, are winning out, and life is coming back through the stunted members. A few months ago Mr. Li was asked to take charge of the church, and he is a man of rare love and devotion, with a genius for friendship, and there is a great burden upon him for the winning of the people of that town to his Master. My room these three days was next to his, and again and again I heard his voice in prayer after a few minutes of visiting and talking with some caller, and the callers were many, indeed he never seemed free from them between services. He told me for weeks he had "cried unto the Lord" for these people, and literally he is feeding his hope and his expectancy for them upon the faithfulness of his God. Even

now there is result, for the meetings those days were unusually full. At night some 300 filled the chapel, mostly men, and nowhere else have I seen an audience that has seemed so moved with hunger. Curiosity is generally the spur that brings many to the meetings led by a foreigner in these country places, but I read hunger upon far more faces than I saw curiosity. The meetings grew from one to two hours long, and still they stayed till Mr. Li would tell them they must go away and return the next day. And I would go back to my room to wonder far into the night why His grace was made known to me and why so many lives are barren. But one cannot wonder too long, for the question is sure to arise, "Is His grace only revealed to me, or is it revealed in me?" "What is that message that is the very fibre of my being that they must have if they are to obtain the saving knowledge?" How it simplifies one's thinking and purifies one's living to put that message into words, to reach the hearts of these hungering ones, with the burdens and needs of men and women of any country. Some day there is to be a great harvest in that town, and I put it reverently when I say the souls of many will be bought again, if that could be necessary, through the tears and love and prayer of the pastor, Mr. Li.

♦♦♦

AN EASTER POSTER

"The Lord is Risen Indeed and Hath Appeared"

**During the Past Year to Hundreds of Thousands
of People in**

Africa	India	China
Persia	Burma	Turkey
Mexico	South America	Malaysia
		Japan
		Korea
		The Islands

Last year, according to Missionary reports, over two hundred thousand of these people saw Jesus Christ, the Risen Lord, for the first time, and acknowledged Him to be their Saviour and their King.

Alleluia!

Gathering the Fruits in Matsuyama

By Cornelia Judson

OF ALL the various charities with which I am really acquainted, the night school is the only one which trains up and sends out Christian workers. We have two promising students in the Doshisha, one of whom is said to be considerably better than the average at preaching, and good at street preaching. Another, of whom we expect that his gentle and beautiful character will make him a fine pastor, goes to the theological school in the spring.

Of the four night school teachers who were brought up in the night school—Miss Seko has, for years, been a steady worker in the Matsuyama Church Sunday school, as well as in the night school, and is devoted to the Christian interests of



Matsuyama Factory Girls' Home

the school. She is a faithful and devoted daughter to her aged father and mother and teaches six days in the week in a kindergarten, and with her older sister (also a night school girl and former teacher), supports them and a younger brother who is studying in the normal school. The older sister works hard as the matron of

a factory dormitory, and the two sacrifice themselves to support the parents and give the younger brother an education. The younger sister, about four years ago, had an offer of marriage from a very nice man, a Christian teacher in a government school, a widower with one small son. Ages and everything were suitable, but she would not have been able to continue the brother's education, so she put it by, although it is an awful thing to be an old maid in Japan, and she must be now about thirty-three! The man remains unmarried, attends many of our special ceremonies at the night school, the brother will graduate in two years, and I am hoping virtue will yet have its reward! But are not those two sisters brave Christians?

Miss Judson does a good deal of what might be called pastoral work in connection with the night school, following up her pupils in their homes and keeping watch over their spiritual life. Upon her return from her recent visit in America, she made an effort to get into touch with some of the pupils who had become a bit lukewarm during her absence. In this connection she writes:—

Six or seven years back one of our night school boys, who, with his father, makes various kinds of cake which they sell in their own little store, became a Christian and was baptized. Afterwards, through the death of one of the family, a double burden of work came upon this boy and he was tired and hurried and began to fail to appear at church. During my furlough, he ceased to come to church and felt that it was of no use for him to try to be regular, and so it was of no use for him to go at all.

After my return I sent him messages and tried to get hold of him again, but he was shy and held off. I sent him a Christmas present and urged him to come and see me. Being a very polite and gentlemanly Japanese, he had to come at New Year's and we had a good talk, and he promised faithfully to attend church hereafter. He is a man of his word, so that was one great joy.

Another young man who used to try me by making mischief and preventing the class from attending strictly to business—although he was bright and attractive—a year ago, married one of our girls' school graduates. He went soon after to Kinshiu where she and his widowed mother are to join him in the spring. He has there become a steady attendant at church, largely as the

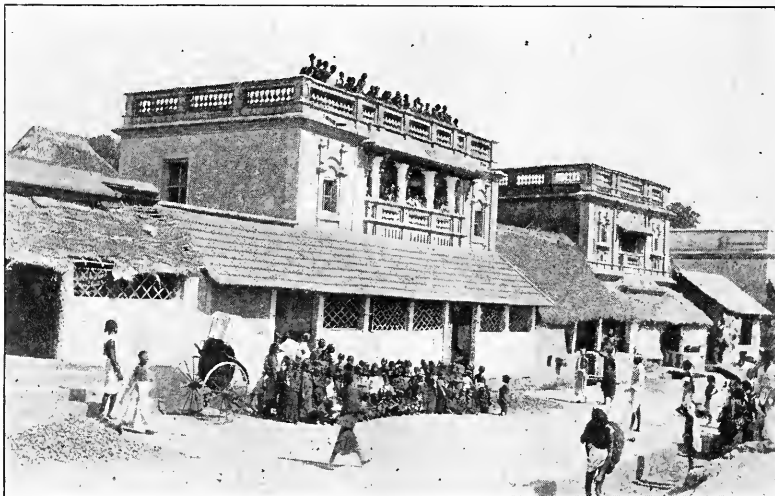
result of her urging him by letter and because he was already partly convinced when he left the night school. There will be another Christian home.

Another girl has just married a young Christian whose faith is highly spoken of. They both came to make their New Year's call and I was very much pleased. Two fine young men, one a first-year, the other a second-year student, have just been baptized, and while I was talking with a group of them, a third-year student, who has not yet come to any decision, came in, and at the suggestion of one of them we began to sing English hymns. That interested all of them, and we are going to learn some hymns this winter.

I will not take time to tell of other things, but this whole term, since I arrived here in August, has been crowded with work and joy, and what I thought might be partly vacation time has been filled with especially joyful work.

One of the most unique plans in the history of mission work is that of the holding of Regional Conferences in the important centers of Latin America to carry direct to them the message of the Panama Congress.

Regional Conferences in Latin America. The deputations from Cuba and Porto Rico have just returned, and report that plans were formed for a most remarkable advance in co-operative work in these two islands. In Cuba, where each mission has heretofore worked largely independent of the others, a "Committee on Conference," representing all the missions, was formed, a thorough survey of the island planned, and a number of plans for union work in literature and education projected. The greatest advance was outlined, however, by the Porto Rico conference. The smallness of the island and the large number of organizations working there have already thrown the workers close together. For some time they have been co-operating in a number of ways and they were ready for a marked advance. The most significant move was the formation of "The Evangelical Union of Porto Rico" into which practically all the denominations of the island entered; they will hereafter be known as churches of the Evangelical Union, with such additional designation as they choose.



Girls' School, Aruppukottai, before addition



The New Kindergarten Addition in Aruppukottai

New Kindergarten Quarters in Aruppukottai

By Catherine S. Quickenden

I ENCLOSE some photographs of our new kindergarten room. One shows the building as it is now with the new upper story, while in another you see a group of children at one of their exercises inside the room, just one corner. We could not get all the children inside, but you will see them outside, a good 150 of them, if not more.

One little girl in the kindergarten, named Velu, is letting her light shine for Jesus at home evidently. Last month her baby brother was ill and one evening the parents lighted a tall lamp, set it in the middle of the floor and told Velu that she must worship before it, in order to please the gods, who would then heal the baby; but Velu said, "No, it was wrong to worship anybody or anything but Jesus." Her parents asked her where He was and to show Him to them. The little child replied that we cannot see Him but He hears our prayers and she would pray to Him. I believe the parents struck her once and she went away to her corner to bed, but she told her teacher, "I prayed to Jesus inside my cloth." If you have seen a native girl go to bed you will understand what she meant, for they unwind the cloth they wear and somehow manage to get inside of it, head and all covered, and then when stretched out on the floor they look just like a mummy, or a corpse.

Another girl is also witnessing at home. Her father, a merchant, met our pastor recently and after hearing what the pastor had to say, he remarked, "You need not preach to me, my own little daughter does that right along and sometimes cries because we do not leave off worshipping idols and serve your God Jesus." That man is more than half persuaded and I believe that he and many others here will soon come out on the Lord's side. Only a very few years ago such testimony as these children gave at home would have half emptied our school, but times are changing, and I believe reaping time is coming soon.



One Corner of Kindergarten Room

A later letter gives interesting incidents of the work of Miss Mary M. Root, who is now on furlough in this country.—

Miss Root's eighteen Bible women work in about ninety villages in all, counting the tiny ones of but a few houses, and we ended the year with 993 pupils on the roll; of these 250 are reading the Bible. One woman has openly confessed Christ by baptism and joined the church; three others are more regularly attending church and waiting for baptism, one of these being a woman over sixty years old. There are a number of other inquirers. One of these, a young girl of fifteen, reads over the Bible stories she studies with the Bible woman to her father and mother-in-law at home, and they too are becoming interested. In another village a young woman was forbidden to study further as soon as she began to speak of becoming a Christian. However, she stood firm, and her people are beginning to see the change in her and confess that the "Christian way is a good way." Several women come to a Bible woman's house to study at night and then go home to tell others what they learn. The Bible woman's influence reaches the men too. In one village a man of the robber caste, who was dying of consumption, sent for her, and after hearing about the dying thief, confessed his own sin, asking that God would forgive him as He did the thief on the cross.

Mr. and Mrs. Jeffery are leaving and there is no one to take their place at present. We do need more families for the out-stations and more single women too. We ought to have a woman's work in every station, such as we have in Madura and Aruppukottai; and we could if we had the women to develop it.

Board of the Pacific

President, MRS. R. B. CHERINGTON
Carmel, Calif.

Editor, MRS. E. R. WAGNER
San Jose, Calif.

The Y. W. C. A. at the Doshisha Girls' School has seven volunteer Bible classes taught by as many volunteer leaders, women from the Doshisha Faculty and college girls. Fifty of the girls teach every Sunday in fourteen Sunday schools, for which work they are entirely responsible. One can readily imagine that many problems come up in connection with all these classes. The girls also visit the hospitals with tracts and flowers.

Inside the walls of the school, there is no end to the work that is going on under the Y. W. C. A. and Y. W. C. T. U., which are developing in the students the power of organization and loving consideration for the younger girls.

Miss Denton writes enthusiastically of a new enterprise which has already enlisted more than fifty from the outside whom it has been hard to reach—a sort of University Extension, we might call it. She also speaks of the remarkable mild winter they have had, with good health among all the students until the latter part of the season, when an epidemic of grippe, from which few were exempt, swept the city.

The Elizabeth Hospital at Lintsing is rapidly approaching completion, and it is hoped will be ready for dedication at the time of the great May festival, a season when visitors through the city, and also the date for one of the large quarterly meetings of the Lintsing church. It will be a time of keen interest to the Woman's Board of the Pacific. How much we should like to be there! Our gratitude to the generous givers who have made this fine building possible, is very great.

Branch Notes

The Southern Branch held its annual meeting at Pomona this year, the second week in April.

POMONA.—The annual Thank-offering meeting of the Woman's Missionary Union of Pilgrim Church was held on Tuesday, March 7—an "all-day meeting." Lunch was served at noon, and a goodly number of men responded to the invitation of the ladies to enjoy with them this feature of the day's "proceedings." At the morning session, Mrs. H. K. W. Bent, of Los Angeles, gave an address on the "Missionary Education Movement." At the afternoon session, Mrs. J. H. Lash, of Pasadena, spoke on "Vitalizing Missions in the Sunday School." The Thank-offering collection for the day amounted to a little over \$110.

Mrs. R. C. Osgood, President of the Washington Branch, spent February and March touring among the auxiliaries of that enterprising state.

Mrs. John K. Browne is the guest of honor in many of our meetings these days. She spoke upon her experiences in Turkey before the Ladies' Aid and the Missionary Society of the San Mateo Church at their March gathering.

The Chinese-American Christian Hospital

If any one ask, who built the Christian hospital of Lintsing-chow, we may answer that it is the missionaries. So you may wonder why the missionaries left their country and came through dangers to come here. Did they do it for money, or fame, or the love of travel? None of these causes. They came to save the sick people of China. You see the saving heart is coming from the loving, and the loving heart is coming from Jesus Christ. So the root of building the hospital at Lintsing is just our Christ. Because men were moved by the Holy Ghost in America and could not hide the benefits that they got from Christ. Therefore they collected money to send preachers to other countries, and healing of the sick is a way of preaching. We are the people of China and we ought to follow up the efforts which the missionaries have started.

The physicians came to heal the sick, both those of their own people and those of Chinese. The great part of their efforts are for us. Hence this large building, with its promise of help-

ness. The future usefulness of the hospital will depend upon our co-operation with the friends who from America have sent the money to build this hospital. No longer does it belong to those of another land. It is given to us and we must take our responsibility and care for it and keep it in repair.

Not only is the hospital here for the relief of suffering of body, but it is here to help sin-sick souls. Many come to know Christ because of the message given in the hospital.

From address at the laying of the cornerstone of the Lintsing Hospital, by Dr. Hou, a young man who graduated from the Peking Medical School last June, who has taken up the work in Lintsing. The charm of the translation is that it is by his brother, and is presented just as he wrote it.—*The Editor.*

Changes in Dindigul

The Dindigul field, in which Mr. James Perkins interested us so much, is now under the supervision of Rev. and Mrs. Willis P. Elwood, who went to India in 1891. They are most anxious that we continue the support we have been giving, and Mrs. Elwood writes concerning the changes and needs:—

“When it was known that Mr. Perkins could not return to us, the mission voted us to move to Dindigul from Palni, Mr. Elwood to be Circle chairman and to have charge of all the North Circle work. It is a heavy burden, and we are face to face with many serious financial problems in connection with this big field, and especially with the very large boarding school.

“For the present, the Palni boarding school is continuing there as a separate school, in order to finish the year, which ends in April. Then the boarding department will have to be transferred here, and the school that continues there will be a day school.

“We know that Mr. Perkins received a grant from you which enabled him to gather in a large number of girls from a very needy class of our Christian community, from a people who are fine, strong and independent, but who are very backward educationally. Mr. Perkins did a much needed work when he gathered these children into the school and interested you in their behalf. We hope you are continuing the grant as usual this year. The need is just as great.

“Our work is so varied and full of interest. The very variety, with the size and extent of it, to say nothing of the heavy financial burdens connected with it, make the strain almost too great to be borne. But I just love it all and thank the Lord many, many times that our ‘lines have fallen to us in such pleasant places.’

“On January 7 we shall have been in India twenty-four years, and in September we celebrate our silver wedding anniversary! It does not seem so long since we came to India! We have seen great changes, very great progress in the work, and especially in methods of work, during this quarter of a century. . . .

“If the Christian people at home could only know, could really realize the condition of, and the tremendous need of, the heathen peoples of the world, do you not suppose that they would respond as nobly as they have done to the need of the warring nations? God grant that the time when they do realize, and do give as liberally, may soon come.”

A prominent official, who is working most successfully with some of the criminal tribes in this vicinity, has asked us to be interested in teaching the children. A school was opened last year for the very small children. They were like wild colts at first and so fearful. They soon learned we were their friends and would run to greet us. A shout would go up as soon as we appeared and then, like rabbits scurrying around, the children would come rushing to the place where we met for school,—only an iron roof supported on posts. Three of the girls training in the kindergarten class offered to do missionary work, and faithfully took their place each morning in the discouraging atmosphere. The school had to be discontinued on account of the rains, but now it is hoped that a good, substantial building which has been made ready can be used, and we look forward to trying again to reach the unwashed and undressed.— *Marathi Mission Report.*

Our Field Correspondents

Miss Laura Ward writes from Diongloh, Foochow :—

Next week is the Chinese New Year time, and we are beginning to see preparations in the shops along the street and our servants and teachers are planning for this greatest holiday time of all the year. Account books are beginning to appear in the hands of passers-by as they hurry around to collect all their debts before this holiday. Schools have been closed more than a week already, and except for occasional visitors the compound is rather quiet.

The graduation for the American Board Boys' School was a great day, for it is the first class to be graduated since the school was started. The magistrate came and was received, first in perfect silence at the school, for he speaks Mandarin, and we have only two teachers who can interpret for him, and both of them were busy. After every one of the faculty had come in and bowed to him he headed the procession to the church where the exercises were held. Each of the seven boys delivered their essays, which had first been written in classical character and translated into the colloquial for delivery. It reminds one of the days of Latin essays in the old schools at home.

In the afternoon Mrs. Hubbard and my teacher and I went to see a house which is for rent up the street a short distance from us. The house my teacher and his family are now living in is in very bad condition, and so we had asked the head teacher at the girls' school to look for another place. As we came out we were met by one of our church members whose house is close by. He asked us if we would come in and pray with him. His daughter-in-law was possessed with an evil spirit, he said. His wife and son are not Christians, so he asked us to come in to help pray the evil spirit away. Mrs. Hubbard said that we would go and get some of the Bible women and return in a few minutes. While we were waiting at the woman's school for Mrs. Hubbard to join us, the women were talking over what they would do, and then they asked me to come into the bedroom near by and pray with them. Mrs. Hubbard met us on the main street. As we entered the door, stepping over the high door sills, my thoughts flew to the

days when the Master went about on just such errands. For a moment it seemed as if He were entering the house before me, and again I thought what a wonderful privilege to be allowed to do work for Him in conditions so similar to those in which He lived that one is often reminded of His presence. Immediately my thoughts were brought back to the present as I got a glimpse of the interior of the house,—a mud floor, bundles of hay stacked around the sides of the room, a table and a wooden horse such as they use for seats here, and a black pig wandering around in search for food,—what you would call a barn at home. Passing through this room we were invited into the bedroom, where most of the family were talking in none too soothing tones at the side of the poor woman who had evidently been suffering from convulsions or something of that nature. They told us the evil spirit had just been very violent. Our Bible women asked for hot water and spoke a few comforting words, and then read some verses from the Bible, offered prayer for the sick and those of the household who had not yet believed, spoke a few words about how Christ could help them in their need, and closed the brief service with a song. Then we left them there to bathe her and make her more comfortable while we returned to ask the doctor to visit her. I was glad to hear to-day that the woman is well. We ourselves have not been able to get time to call again, as we had hoped to do. This calling in the homes is so fascinating, now that I can understand more of what is being said, I am eager to do more of it. These Chinese women are so attractive, so cordial, one learns to love them very quickly.

The first week of January Miss Blanchard went out for a short tour in the country to finish examining day schools before the pupils would stop coming entirely. The attendance always dwindles down very quickly after Christmas. It rained a good deal and we were thinking what a dreary time it must be for her having to live in the cold, damp Chinese houses. But when she came back she told us it was the most interesting trip she had had in a long while. The church in one of the villages had deferred its Christmas celebration until one of the foreigners could be present. Instead of the usual exercises they had hired a

moving picture company of Chinese to come down from Foochow to give what was for many of them their first experience at a "movie." There was no explanation of the pictures given except what was printed in English, which, of course, they could not read. So they discussed each one as it came and went, and their explanations were highly amusing. The first was of a beautiful garden full of flowers. Among these appeared figures scantily clothed, whom we would recognize as dancing girls, but they supposed them to be angels in the Garden of Eden! Later came a lover's quarrel, a scene in which two men fought until one pushed the other through a gateway where he fell out of sight. This was interpreted to be Cain and Abel. Very fortunately the audience did not understand the relations of individuals in these pictures, so much of the evil effect was lost on them. However, it makes one shudder at the terrible evils that may be brought to this land through some of the advantages, so called, from Christian countries. Must China go through the struggles for better films as America has had to, and that with only the low ideals of a pagan religion? Such an experience makes one blush with shame to have such pictures understood as truly representing America. However, in this case the pictures brought good results. Several people from outside who came in said they could believe now, for they had actually seen the scenes from the Bible! The load carrier who came back here with Miss Blanchard is a church member, and he was so inspired that he preached and sang hymns all along the road as he stopped to rest.

Miss Abbie Chapin writes from Paoting-fu, China :—

Miss Phelps says you do not care for pictures of "mere groups of people" like the enclosed, but I am going to put it in any way just for you to look at and thank God and tear up! These "mere people" were a dear class and I did so enjoy them for nearly three weeks. I wish Chinese women would not look so stolid in photographs, instead of intent and eager and intelligent, as so many do when you are giving them some precious Bible truth or wonderful new revelation of science, or when they come to talk over needs of body or mind or soul and want sympathy

and advice and help. Oh, so much of my time seems to go to such things—I mean the little problems and troubles of our people,—those who are sinning or suffering or in straits. It is like having a big family.



Station Class in Paoting-fu

A recent mail from Micronesia brings mail from Kusaie.

Miss Elizabeth Baldwin writes: Our school has been quite large during this last year, numbering in all seventy-three. The Lord has graciously supplied all of our needs, and as a rule the health of the school has been very good. During the year the remaining untranslated books of the New Testament were translated and printed in the Kusaie language. Much time has been spent by the scholars in planting, in the effort to increase the supply of food for the school.

In December two of our Kusaie scholars were united in marriage and have gone out to their own home. The young man was a very valuable helper in the work of translation and printing. Another of our Kusaie pupils is soon to marry a daughter of the king of this island. At the Communion Service last month we had the joy of seeing four of our family received into the church, one young man, Kusaie, and three of the Gilbert girls.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

The White Comrade

An After Easter Thought

It is told by an observer of soldiers in the trenches during this present war that they appear to have flitting visions of Him whom they name "The White Comrade"—the Christ. And it has happened in some moments of tragedy and agony that one poor sufferer has whispered to another, "Did you see Him—the White Comrade; did you see Him?"

We may wonder about the meaning of this report. We may not be able to analyze nor classify it. But we cannot go far astray from the truth if we believe that the suffering Son of Man, now the glorified Son of God, triumphant, ever-living, comes so near to these suffering men as to seem an actual physical presence. In His love and tender compassion He must be close at hand.

Has it not been like that in the annals of modern missions? It was just like that in the early missionary era. Christ had said when He gave the commission, "Lo! I am with you always," and so it proved to the pioneers who blazed the way. So it has proved to all who have followed, taking up the task where weary ones laid it down. The White Comrade with his inspiring fellowship was at hand, never absent, the commanding Leader, the compassionate Friend, the Source of Power, the Assurance of Victory.

The other day, in thinking of our Jubilee plans, suddenly a picture—a chart perhaps it was—stood clearly out in my mind, a concrete expression of thought yet unformulated.

Now, in trying to formulate it, let me throw in the simple sketch—a circle, around which ran the statement of our aim as to life and dollars. Just inside the circle, in scarlet letters, at the top, bottom and on either side of the space stood words ex-

pressive of inner meanings which give significance to the aim: Heritage, Growth, Faith, Consecration. At the center of the circle, with the flames of a fire curling about them, shone pure white letters spelling "The White Comrade."*

You see my thought. Our forms of celebrating fifty years of missionary history are infilled by vital facts. At the heart of all stands Christ in fellowship and power.

It is the intention of the suggestive program which the Board will issue in May for local use next October, to call out just such inner meanings and so prepare all our women for the intelligent, sympathetic, co-operative celebration of the great event.

I need not now linger with those rich words,—heritage, growth, faith and consecration, only commend them to thought:—

Heritage, a fortune of accomplishments and opportunities handed down to us from the noble-hearted women of the past.

Growth, a process which might be set forth in four chapters, viz.: God's Work, Woman's Work, Missionary Achievement, Reactions of the people in mission fields.

Faith, the holding hand, which has clung to God; the clear eye which has seen visions.

Consecration, the tap root of growth, and so of our inheritance.

Just now I would linger longest where the warmth and glow of Christ's companionship makes us fit for our tasks. We can never tarry too long at that fireside.

In these after-Easter days, no words of Scripture seem more appropriate, especially in this time of war, than the visions of the Revelation. There was an alien power then in the world striving mightily against Christ and His church. There is an alien power in the world to-day striving mightily against Christ and His church.

Will you not now turn to Revelation and read Chapter i. 10-18. There is the White Comrade, with a countenance "as the sun shineth in his strength,"—the same whom the soldiers glimpse, the same who is the precious Inspirator of our work.

Do we not simply need an anointing of our eyes that we too may see visions and become vitalized, dynamic, for our tasks?

"We would see Jesus; this is all we're needing;
Strength, joy and willingness come with the sight."

M. L. D.

*NOTE.—This chart might easily be made and could be effectively used in a devotional service, using this uplifting thought of the White Comrade.—*The Editor*.

Junior Department

A Cradle Roll that Prospers

By Alice B. Cook

There is a Cradle Roll whose annual contribution has for fifteen years not fallen below one hundred dollars. This is not in a wealthy city church, as some might think probable, but in a small country town. To be sure this town is fortunate in having an influx of summer visitors who enter heartily and actively into the life of the church; but, while the Cradle Roll is grateful to these visitors for their generous assistance, it by no means depends wholly upon them.

The eagerness with which parents enroll their children in this Cradle Roll is attested by the youth of some of its members. At one rally the youngest member was but six hours old; and the attendance of two and three months' old babies is a customary feature of the day. The children graduate with such reluctance that honorary membership for graduates was adopted almost as a necessity. Moreover, at times, it has seemed as if peace with the other churches of the town might be threatened, so anxious were the children of these other churches to join this Cradle Roll.

This unusual popularity would seem to center around the rally which is held in summer upon the parsonage lawn. For months the children look forward to it and inquire when it will be held. To many of them it is the most important and most eagerly anticipated event of the year. On the appointed afternoon the children begin to arrive at least an hour before the time announced. The minister and his helpers are always ready to organize them at once into games. The "entertainment" has gained such a reputation for itself that an average of at least one adult to every child attends. Twice (several years apart) the "Cradle Songs of the Nations" have been given by the children dressed in costume. The year of the "World in Boston" groups of children were trained to play the games of the different nations. A year

ago the program consisted of a much modified form of the pageant given at Northfield to illustrate *The Child in the Midst*.

Last summer the children enacted scenes to illustrate the development of religions, representing in simple form fetishism, idol worship, mysticism, ancestor worship, Mohammedanism and Christianity.

Perhaps this seems to the reader too elaborate a program for an ordinary Cradle Roll to undertake. Is it? Last summer less than two weeks was spent in preparation. A group of half a dozen or more young women were enlisted. To each of them was assigned a religion. She studied her subject, planned the scene to illustrate it, improvised the costumes, chose and trained the children. Only one rehearsal of the combined groups was held. Bathing suits, Indian suits, straw wrappings from bottles and five cent cheese cloth provided the costumes. The scenery, also, was all home made. The indirect benefit to these young women helpers is readily inferred as well as the increased interest of the children who took part.

But where, perhaps you ask, does the hundred dollars come from? In the first place everybody knows about the Cradle Roll and wants to help. The cost of membership is twenty-five cents. There are many foreign children in town and in the early years the summer visitors were asked to give the money to cover the membership of those who could not afford to pay. Now, not only do they do this but they take pride in putting on the names of their grandchildren or other tiny relatives and friends who may be many miles distant. The honorary or graduate members are also expected to give a quarter to enroll some other child.

The mite boxes have always been an important feature. At the beginning it was promised that the children having the most in their mite boxes should be made Life Members of the Woman's Board. The competition has been so healthy that it has been continued through the years. Occasionally a proud father fills the mite box of his young son and heir for the main purpose of having him win. The many mite boxes, however, which are filled with pennies testify to the fact that the children do fully their share. As the years pass it has been interesting to note

how the children once made Life Members continue to send in well-filled mite boxes. One of them, now a young woman in her twenties and connected with another church, sends her contribution annually because "she wants to contribute to foreign missions and would rather it would go in this way." One boy, early made a Life Member, sends every year a mite box with one hundred pennies. In fact this Cradle Roll has been obliged to ask the Woman's Board for larger, stronger boxes, so great is the strain put upon the present ones!

Enterprise in planning for the rally and interest in making Life Members, followed by interest created by Life Membership, seem to be the foundation of the fifteen years of exceptional success of this Cradle Roll.



DOES IT LOOK ATTRACTIVE? IT IS!

DO GIRLS LIKE IT—ORDINARY, NORMAL GIRLS? THEY DO!

IS IT WORTH WHILE TO SEND THEM? ANSWER THIS: IS IT WORTH WHILE NOW AND THEN TO PUT INTO A GIRL'S MIND AND HEART, WITH GENTLE EMPHASIS, THE THOUGHT OF GOD'S GOODNESS TO HER AND GOD'S NEED OF HER SERVICE? IS IT?

Camp Aloha for Congregational Girls is held in connection with the Northfield Summer School for Foreign Missions at East Northfield, Mass., July 14-21, 1916.*

* See March LIFE AND LIGHT for details.

Our Book Table

The Students of Asia. By Sherwood Eddy. Published by Student Volunteer Movement for Foreign Missions. Pp. 223. Price, 50 cents.

All the illustrations of this latest account of Mr. Sherwood Eddy's wonderful work in Asia are extremely interesting, but the personalities represented make the most lasting impression. Mr. Eddy himself, with his Chinese interpreter, appears in the frontispiece. Two other fine specimens of educated Christian Chinese face page 142. Bishop Azariah, stately and dignified, gives us the best type of the Hindu Christian. One of the most remunerative chapters is entitled, "Leaders in National Regeneration."

Christian Literature in the Mission Field. While the above small volume of some 150 pages is simply a report and survey, yet it shows a vast amount of painstaking investigation made under the direction of the Continuation Committee appointed by the Ecumenical Conference held in Edinburgh in 1910.

While the chairman is Dr. Ritson, secretary of the British and Foreign Bible Society, the vice chairman is our own Dr. Patton of the American Board. This is urged by the Committee: "The printed page alone is the ubiquitous missionary. In evangelizing by means of literature we are following the Great Exemplar, who chose as the medium of revelation a Book as well as a Church."

G. H. C.

Woman's Board of Missions

Receipts March 1-31, 1916

MISS SARAH LOUISE DAY, Treasurer

Friend, 2.60; Friend, 1,	3 60	Missionary Outlook Soc. (to const. L. M's Mrs. George B. French, Mrs. S. W. Vincent), 50; Portsmouth, Mrs. E. P. Kimball, 1,025,	1,167 00
MAINE.			
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denlo, Treas., 347 Hammond St., Bangor, Dedham, Ladies' Aid Soc., 2; Freedom, Ch., Women, 1; Machias, Aux., 25 cents, Friends, 5, S. S., 15,	23 25	LEGACY.	
<i>Farmington.</i> —Desert Palm Society,	27 00	<i>Wolfeboro.</i> —Mrs. Fannie M. Newell, by Myra L. Beacham, Extr., less inheritance tax,	475 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 152 Chadwick St., Portland. Auburn, High St. Ch., Cheerful Givers M. B., 4; Brunswick, Mrs. L. J. Moses, 1.40; Cornish, Aux., 5; Durham, Ch., 1; Gorham, Pollyanna Club, 1.25; Harpswell Center, C. E. Soc., 2; Portland, Second Parish Ch., Aux., Th. Off., 42,	56 65	VERMONT.	
	106 90	<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Orwell, First Ch.,	6 29
MASSACHUSETTS.			
		Friend,	1,000 00
		<i>Andover and Woburn Branch.</i> —Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Bedford, United Workers, 40; Lawrence, Trinity Ch., S. S., 22; Maplewood, Friend, 10; Medford, Mystic Ch., Aux. (25 of wh. to const. L. M. Mrs. Victor Hosmer), 29.78; North Andover, Aux., 30; West Medford, Woman's League, 70; Winchester, First Ch., Miss. Union, 30,	231 78
Total,			
NEW HAMPSHIRE.			
<i>New Hampshire Branch.</i> —Mrs. W. L. Fickett, Treas., 120 North State St., Concord, Friend, 32; Manchester, First Ch., Aux., 60; Nashua,			

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis Vineyard Haven, Miss Mary E. Edwards, 5 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Hinsdale, Aux., 17.90; Housatonic, Y. L. Pilgrim Cir., 15; Pittsfield, Mrs. D. M. Collins, 100, First Ch., M. B., 50, South Ch., Dorcas Miss. Soc., 2; Richmond, Yokum Camp Fire Girls, 3; Williamstown, Jr. C. E. Soc., 5. Less expenses, 2.79, 190 11

Cambridge.—Miss Laura B. Chamberlain, 30 00

Essex North Branch.—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Georgetown, First Ch., W. M. S., 60; Haverhill, Center Ch., 29.10; Newbury, First Ch., Dorcas Soc., 6; Newburyport, Belleville Ch., Caroline Fiske M. B., 5; West Newbury, Second Ch., Woman's Miss. Soc., 5.63, 105 73

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Moores Corner, Ch., 2 85

Hampshire County Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (50 of wh. to const. L. M's Mary Henderson on Cowles, Lucy Clark Hitchcock), 55.75, Twentieth Century Club, 70; Easthampton, Payson Ch., Aux., 40; Hatfield, Aux., 12.40, S. S., 5; Northampton, Edwards Ch., Aux., 67.77; Southampton, Aux., 10, 320 92

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Braintree, First Ch., Aux., 30; Bridgewater, East, Ch., 10; Halifax, Mrs. Maria S. Thompson, 2; Marshfield, C. R., 1.25; Milton, First Evang'l Ch., 2.50, Aux. (Th. Off., 10.40), 20.40; Plymouth, Aux., 38; Randolph, Aux., 11.50; Weymouth and Braintree, Aux., 2, S. S., 10; Weymouth, South Union Ch., Aux. (add'l Th. Off., 1), 35; Wollaston, Aux., Mrs. Lena C. Hutchins, 100, C. E. Soc., 10, 272 65

Old Colony Branch.—Mrs. Howard Lothrop, Treas., 3320 No. Main St., Fall River. Fall River, W. F. M. S., 110, Central Ch., C. E. Soc., 5, First Ch., Friend, 100; Middleboro, Central Ch., C. E. Soc., 7; Wareham, Prim. S. S., 3, 225 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., S. S., Jr. Dept., 5, Grace Ch., Jr. C. E. Soc., 10, Second Ch., Aux., 235.69; Mittenague, S. S. Brigade, 23.68; Springfield, Miss Elizabeth S. Hawkes, 50, First Ch., Women's Assoc. (to const. L. M's Mrs. Mabel A. Bacon, Mrs. Henrietta D. Crane, Mrs. Louise B. Giroux, Mrs. Clara R. Latimer), 100, 424 37

Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St.,

Brookline. Off. at Ann. Meet., 57.02; Mrs. Emily L. McLaughlin, 25; Mrs. George A. Strong, 5; Allston, Aux., 47.72; Auburndale, Aux., 100; Boston, Miss Lucy W. Burr, 10, Dr. Mary A. Leavitt, 25, Mrs. Henry H. Proctor, 500, Central Ch., Aux., 400, Mt. Vernon Ch., Mt. Vernon Guild, 30; Brookline, Friend, 250, Harvard Ch., Woman's Guild, For. Miss. Dept., 250, Y. L. For. Miss. Dept., 44; Cambridge, Mrs. H. C. Herring, 15, First Ch., Aux., 35, Pilgrim Ch., 32.78, Woman's Miss. Soc., 68.45, Prospect St. Ch., Woman's Guild, World Dept., 45.50; Newton, Eliot Ch., Munta Udeliga Camp Fire, 10; Newton Centre, First Ch., Woman's Benev. and Ch. Aid Soc., 100; Newton Highlands, Woman's Church Aid and Miss. Soc., 81.78; Newtonville, Central Ch., Woman's Assoc., 125, Guild, 20, Queens of Avalon, 25; Norwood, Aux., 100; Roslindale, S. S., 5, Martha and Mary Guild, 25; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 27; Roxbury, West, Woman's Union, 125; Somerville, First Ch., Ladies' Aid Soc., 18.48, S. S., 5, Prospect Hill Ch., Dau. of Cov., 1.10, C. E. Soc., 1, 2,609 83

Worcester Co. Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Fisherville, Jr. C. E. Soc., 5; Gilbertville, C. E. Soc., 2; Northbridge, S. S. Cl., 1.85; Oxford, S. S., 6; Petersham, A. D. M., 100; Princeton, Mountain Climbers, 1.50; Warren, Aux., 2.10; Worcester, Auxiliaries, Food Sale, 26.57, Lake View Ch., S. S., Children's Dept., 5.23, Piedmont Ch., Woman's Assoc. (prev. contri. const. L. M's Mrs. Edwin T. Chapin, Mrs. F. I. Faulkner, Mrs. Henry H. Hayes, Mrs. Linwood Robinson), Pilgrim Ch., Woman's Assoc., 15, Plymouth Ch., Woman's Assoc., 75, Union Ch., Woman's Assoc., 10, 250 25

Total, 5,668 49

LEGACIES.

Newbury.—Susan E. P. Forbes, by Mary E. Guthrie, Extrx., 1,000 00

Randolph.—Mrs. Abby Wales Turner, by Alice M. T. Beach and Ellen J. Rountree, Extrx., 2,000 00

Reading.—Sarah H. Pillsbury, by Albert C. Mackintire, Extr., 500 00

Springfield.—Elizabeth Lay Tully, by Charles M. Calhoun, Admr., 500 00

Worcester.—Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l, 50 00

Total, 4,050 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Alton, C. E. Soc., 1.50;

Kingston, S. S., 5.25; Pawtucket, Pawtucket Ch., Mrs. Robina A. Mitchell, in mem. of her mother, Mrs. John B. Allan, 5; Peace Dale, Aux., 10; Providence, Central Ch., Mrs. John W. Danielson, 10, Mrs. Henry W. Wilkinson, 50; Slatersville, Aux., 7, S. S., 10, Prim. Dept. S. S., 4; Wood River Junction, Aux., 5,

107 75

CONNECTICUT

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Int. Eliza Freeman Woodward Fund, 10; East Woodstock, Clover Cir., 20; Groton, S. S., 4; New London, Second Ch., Aux., 500, Jr. C. E. Soc., 4; Norwich, Park Ch., Aux., 50 cents, C. E. Soc., 2; Willimantic, Aux., 5,

545 50

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 400; Bristol, Aux., 51; Enfield, Aux., 25; Farmington, Woman's Assoc., 30; Hartford, Asylum Hill Ch., Aux., 196.42, Prim. Dept., 5.58, First Ch., Prim. Dept., 2.50, Immanuel Ch., 60, Windsor Ave. Ch., 61.55; New Britain, South Ch., 24; Newington, Mrs. Willis Savage, 10; Somers, C. E. Soc., 5; Terryville, Y. L. M. C., 10; West Willington, Mrs. E. J. Gardner, 10,

894 05

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 100; Black Rock, Aux., 24; Bridgeport Union, 19.80; Greenwich, Aux., 255.56, Bearers of Light, 25; Guilford, Mrs. John Rossiter, 5; Ivoryton, Aux., 26; Meriden, First Ch., Aux., 4; Middletown, Third Ch., C. E. Soc., 10; Milford, First Ch., Jr. Beehive, 5; New Haven, City Mission Mothers, 4, United Ch., Aux., 4; Newtown, Aux., Mrs. Alma Banks (to const. L. M. Cora Hazel Northrop), 25; Northfield, Aux., 1; Plymouth, Aux., 10; Ridgefield, Aux., 41.50; Seymour, Aux., 10; Southport, C. E. Soc., 12.50; Stratford, Aux., 20,

602 36

Total, 2,041 91

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. In mem. of Loved Ones, 10; Binghamton, Plymouth Ch., Aux., 5; Brooklyn, Brooklyn Hills, Aux., 5, Central Ch., Aux., 115, Church in the Gardens, Woman's Assoc., 25, Flatbush, S. S., 25, Lewis Ave. Ch., Esther M. C., 20, Earnest Workers' Band, 5, Park Slope Ch., Aux., 21.21, Parkville Ch., Philaetha Cl., 6, Puritan Chapel, Prim. Dept., S. S., 5, St. Paul's Ch., Aux., 30, South Ch., M. C., 275; Camden,

Aux., 25; Clayville, Ch., 2.50; Copenhagen, S. S., 2.75; Cortland, Second Ch., Aux., 6; Crown Point, Aux., 17; Ellington, Ch., 13.30; Fairport, Aux., 52.77; Flushing, C. R., 50 cents; Friendship, Aux., 11; Groton, S. S., 9.40; Homer, Aux., 111.90; Howells, Aux., 7; Jamestown, Pilgrim Ch., Soc., 10; Moravia, Aux., 25; Mt. Vernon, First Ch., Aux., 25; New York, Broadway Tabernacle, Soc. for Woman's Work, 450, Christ Ch., Assoc., 25; Norwich, S. S., 10; Oxford, Lookout Club, 26; Patchogue, Aux., 40; Philadelphia, Aux., 30; Pulaski, Jr. Dept. S. S., 2.25; Rensselaer, Aux., 15; Saratoga Springs, Aux., 50, Jr. C. E. Soc., 10; Savannah, Aux., 5; Sidney, Aux., 25, C. E. Soc., 4.50; Syracuse, Mrs. H. A. Flint, 25, Plymouth Ch., Philaetha, 5, South Ave. Ch., Aux., 5; Ticonderoga, Aux., 24; Utica, Plymouth Ch., Aux., 50; White Plains, Chatterton Hill Ch., Ladies' Aid Soc., 25; West Winfield, Aux., 27.77, C. E. Soc., 15, Jr. C. E. Soc., 5. Less expenses, 50,

1,690 85

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, Ingram Memorial Ch., Aux., 49.05, Jr. C. E. Soc., 5, Mt. Pleasant Ch., Aux., 10; Fla., Coconut Grove, Aux., 15; Daytona, Aux., 15; Orange City, Aux., 10; N. J., East Orange, First Ch., 85; Newark, First Ch., Aux., 25, S. S., 7.88; Park Ridge, Aux., 5; Passaic, Aux., 25; Plainfield, Aux., 47.60, S. S., 15; River Edge, Aux., 5; Upper Montclair, Aux., 100; Westfield, Mrs. Dennison, 20, Aux., 95.75; Pa., Centerville, First Ch., 1.50; Kane, Aux., 10; Sharon, First Ch., 3,

549 78

CANADA.

Canada Cong'l W. B. M., Miss Emily Thompson, Treas., Toronto,

777 18

Donations,	\$7,994 66
Buildings,	3,940 09
Specials,	185 00
Legacies,	4,525 00

Total, \$16,644 75

TOTAL FROM OCT. 18, 1915, TO MAR. 31, 1916

Donations,	\$46,645 16
Buildings,	24,869 98
Specials,	1,018 68
Legacies,	13,878 60

Total, \$86,412 42

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Receipts of the month,	3,940 09

Total, \$143,350 00

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