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TEACHING CHRIST TO HINDU WOMEN — *Mrs. J. P. Jones*

XLVI

JULY - AUGUST, 1916

NOS. 7 and 8

# Life and Light for Woman

The Evangelistic Movement in Madura

EVA M. SWIFT

Nameless Builders of the King's  
Highway

MRS. FRANK G. COOK

The Evolution of a Village School

MRS. HENRY FAIRBANK

A Foreign Missionary Play Day

ALICE GODDARD WEST

Congregational Woman's Boards  
of Missions

PUBLISHED IN BOSTON

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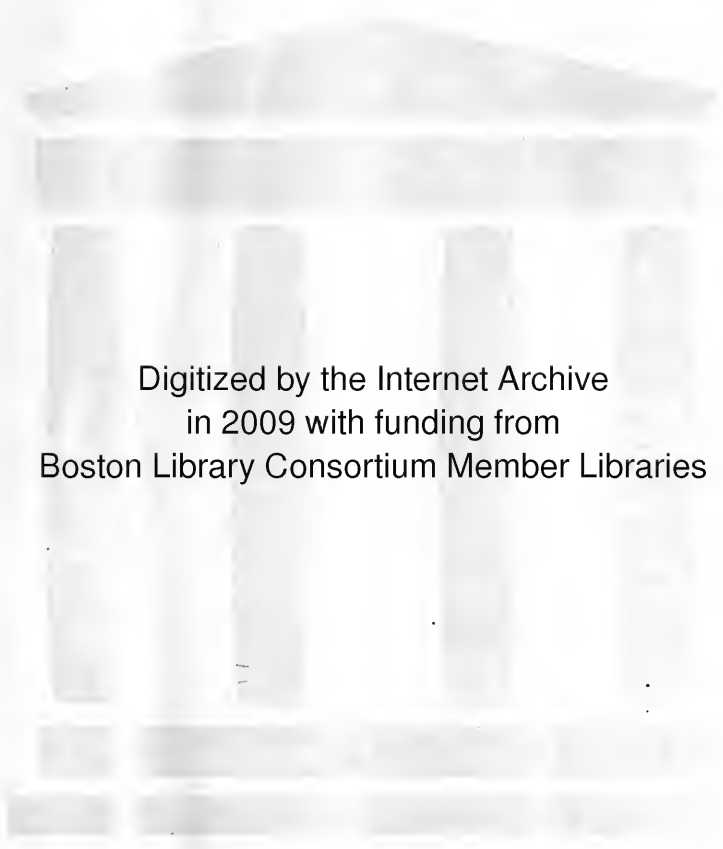
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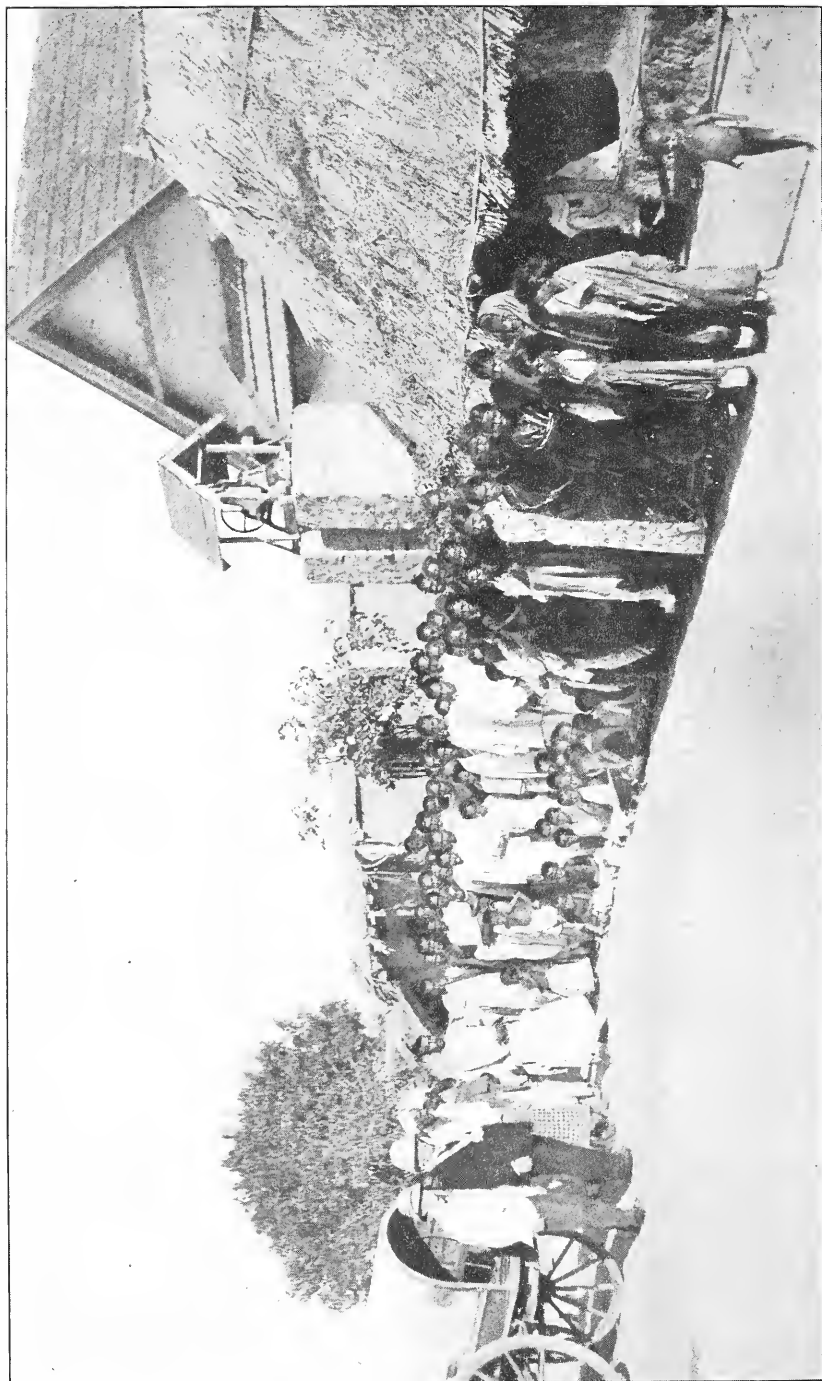
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In making devises and legacies, the entire corporate name of the Board should be used as follows:—

*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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School, Church and Parsonage in Tirumangalum Field. (See page 289)

# Life and Light

Vol. XLVI.

July, 1916

No. 7.

## Presenting Christ to Hindu Women

By Mrs. J. P. Jones

**A**S missionaries we must not look at the presentation of Christ as one thing among many, but as the only thing we have to do. We are careful and troubled often about many things, but if, in one way or another, these do not show our Lord, they are not rightfully our task in India. There are, of course, related ideas to be mentioned but not necessary to dwell upon.

We do not need to insist upon the reality of God. Indians who admit that they are atheists are almost non-existent,—the pronounced agnostics are few. The humblest woman will agree with the statement that there is one great God. Of that she is confident, but He is so great, so far away that she cannot approach Him, hence the need of lesser gods and godlings who may be touched with the appeal of humanity.

We do not need to argue the reasonableness of incarnation. Has not India had incarnation after incarnation until almost weary of them? We have no occasion to dwell upon the need of man. However the higher Hinduism may argue against sin, common men and women know that sin is a fact. The crowds of those "devoted ones" who go from one holy place to another in search of "freedom," who suffer self-inflicted torments, who fast and wake until nature nearly gives way, all these are witnesses to the fact of sin, and the effort in some way, by some means, to so atone for sin that it may not follow one on through one unhappy existence after another.

Perhaps our first real task is to present Christ as a friend. We may tell the story of those years in Palestine, the labor, the journeys, the self-denial, and may insist that He is still the great friend of men. And then we may point out that He is a Saviour.

We say, as we have been taught, "I believe in the forgiveness of sins," but one has a new sense of the meaning of these words as one dwells among a people who do not believe in forgiveness as a possibility. One must eat the fruit of his own action, say they, and the possibility of a future free from the burden of past sins, of One who will receive sinners and put all their sins as far



Madura Street, showing Temple

away as the East is from the West, is a new and a wonderful thought. And then we face another aspect. If sin may be forgiven, and one need not eat the fruit of his own actions, why should we not continue in sin? So we must present Christ as righteousness. Sometimes in our own land religion and right living are far enough apart, but we do not feel that they ought to be separate. According to Indian ideas, they are unrelated things. A man may be a pious man, or he may be a good man, or he may be

both, but there is no logical connection between them. And so we have another gospel to preach, that of a new creature, of a renewed life that shall be righteousness. With this we have a pattern and ideal of life to present. Hinduism has never had an ideal of life in any of its incarnations. A devout Hindu said to an audience of his own people that India had never known so lofty an ideal of life and service as that of Christ upon the Cross.

So far as this many will accept and follow our words. Multitudes of Hindus accept Christ as an ideal of life, accept the thought of His sacrifice as expiation even for the sins of others, who yet do not recognize Him as God. And so our next step is to teach that Christ is supreme—God over all and blessed forevermore.

Why should He not be acknowledged as one among the gods? Is it possible that the supreme God should so humble Himself? These are the questions we have to meet and to insist that Christ is God, not only one sent, but Himself the Spirit of life and power. And then we may call to witness the Holy Spirit in our hearts as the present Christ. God with us, Emanuel.

Since God is our father and all we are brethren, why should we call our brothers and sisters the untouchables and feel them less worthy of our consideration than the beasts? It is far easier to accept a lofty ideal of service than to reach across the gulf that parts caste from caste. But even this we must insist upon, or rather we must patiently show that Christ insists upon it.

But our presentation of Christ may be made in other ways. Christ healed the sick and raised the dead. And we, following far after Him, build our hospitals and train our doctors and nurses and equip them with medical supplies, that they may do as He did, that through their efforts the sick may be healed, and some called back from the valley of the shadow.

Christ cleansed the leper, and so we find in many places in India asylum and help for those afflicted ones. Christ fed the hungry, and we, following after Him, cannot ignore the economic needs of India. And so we interest ourselves in digging wells and inventing looms and ploughs, and learning and teaching the mysteries of pillow lace. Christ made the blind to see and the dumb to speak. We cannot do what He did, but we can protect and teach and train those who bear so heavy a burden of disability, and have our schools for blind and deaf, and endeavor to teach them to earn their livelihood. Christ called the little children to Him, and in His name we establish orphanages, and gather some worse than orphans, the temple children and the deserted ones, into friendly care and teaching. He taught His



Street Preaching

disciples and prayed "sanctify them through Thy truth. Thy word is Truth." And so we seek to lead into truth and find our schools and colleges necessary. So the Bible women go from house to house and village to village with the "book," and our printing presses multiply the teaching.

Christ said one must love Him better than all else, and many in India have left father and mother and lands and kindred for His sake. Some of these have gained, even in this life, friends and opportunity, and honor and influence and responsibility, and some have borne heavy crosses even unto death.

We are always in danger of forgetting our end in the means we are using, of spending time and strength and effort over the doing of the day's work without looking at the Day Star that is really to lighten our path all along.

But on the mission field, or in the less absorbing but not less necessary work at the home end, it will be always an inspiration to remember that our real work, through the moments and the days, is to reveal Christ and to follow Him.



## Editorials

Our readers will have in mind the experiment which this issue of LIFE AND LIGHT introduces, also the request that they express to the editor their frank opinion as to whether such a combination for midsummer is desirable. There are various things good for vacation reading in this July-August number. Several articles present phases of missionary life in India; the touching yet humorous reprint "A Foreigner's Feeling in America" may help to open homes for the vacation season to some of these lonely little students in our midst; "The Nameless Builders of the King's Highway," fittingly closes the series of articles on the popular textbook. Do not overlook special features in the Work at Home department,—where we welcome again Mrs. Alice Goddard West as a contributor, and note Mrs. Joseph Cook's review of "Black Sheep,"—nor fail to read the really recent news from our Field Correspondents in Turkey, Japan and other lands.

Among the arrivals in the latter part of May were Dr. Frank Van Allen from Madura, who spent a few days in Boston, but who is now in New Jersey, and Mr. and Mrs. Franklin E. Jeffery, whose arrival is more fully noted under the Board of the Pacific.

Miss Martha E. Price and Miss Fidelia Phelps of Inanda sailed May 15, coming for furlough after a long term of service. Miss Amy McKowan and Miss Edith Curtis of the Japan Mission are also on the way home, coming on special leave.

The marriage of Miss Rosamond Bates, formerly of Kobe, and Mr. Frank Cary occurred at the home of the bride's parents in Cincinnati, May 25. Mr. Cary is a son of Rev. and Mrs. Otis Cary of Kyoto, and the young people will be connected with the work of the American Board in Japan. They attended the Candidates' Conference before sailing July 8, and will be located at first in Tokyo.

We note the arrival May 31 in Oberlin, Ohio, of Ethel Bliss, daughter of Rev. F. P. and Ruth Ward Beach. Mrs. Beach

**Personal  
Notes.**

writes, "Father, mother and big sister Frances are rejoicing in this new recruit for the Foochow Mission."

In the same breath we must record our sympathy for Mr. and Mrs. Frame of Tungchou, whose baby son stayed but a brief space in their home before going to the arms of the Good Shepherd, also for Mr. and Mrs. Harry S. Martin of Peking in the loss of their little Helen.

Mrs. Charles A. Stanley of Techow, North China, is reported seriously ill.

Mr. and Mrs. James E. Hess, who withdrew from the Madura Mission for health reasons, are now located in Kyoto, Japan, where they are rapidly making friends and entering into new opportunities.

Dr. George C. Reynolds of Van, after attending his fifty-fifth class reunion at Williams College, hopes to start again for Eastern Turkey. He will be accompanied by Rev. and Mrs. Ernest A. Yarrow and their four children, and probably by Rev. and Mrs. Maynard of Bitlis. Others will join the ranks and take up the work of re-establishing the work in that desolated mission as fast as Russian occupation and friendliness permit.

Miss Mary C. Kinney of Adabazar, Turkey, expects to sail early in September for Cairo to assist Miss Ethel Putney in the relief work at Port Said.

Rev. and Mrs. R. S. Stapleton from Erzroum and Dr. and Mrs. W. S. Dodd from Konia, are among arrivals reported the last week in May. A party, including Rev. Ralph S. Harlow, Miss Holeman, and other missionaries, are due to arrive in New York June 20.

At its meeting, June 5, the Executive Committee regretfully said good-bye to its well-beloved member, Mrs. S. B. Capron, who removes in the fall to Poughkeepsie, where she will make her home with her daughter, Mrs. J. D. Keith. Mrs. Capron's sister, Mrs. Arthur W. Tufts goes with her. They will spend the summer months at The Maplewood in Pittsfield, Mass.

At this time we were also permitted to welcome home our president, Mrs. C. H. Daniels, after a winter in New York. Mrs. Daniels and her daughter Margarete will spend the summer at Lower Warner, N. H.

The American Board welcomed this year twenty-five young men and women at its twelfth annual gathering for newly appointed missionaries, June 5-14. We go to press too early to give a full report of attendance and exercises, but the program includes three sessions devoted to the study of Phonetics under the guidance of Prof. Thomas F. Cummings, the usual instruction from various officers of the Board, including a talk from Mrs. L. O. Lee, Foreign Secretary of the W. B. M. I., regarding the Woman's Boards, a reception and supper at the home of President and Mrs. Edward C. Moore in Cambridge, and a farewell service Sunday evening, June 11, at the Eliot Church, Newton.

The young women in whom the Woman's Board of Missions is especially interested are Miss Almira F. Holmes, under appointment for West Africa, Miss Barbara Howland, daughter of Dr. and Mrs. John Howland, looking forward to work in Mexico after a year spent at Teachers' College, after two successful years spent in teaching at Bradford Academy, Miss Edith Coon, who has just resigned her position as assistant in the department of mathematics at Mount Holyoke College, in order to take up work at the new Woman's Union College at Madras, and Miss Carolyn D. Smiley of Winchester, Mass., soon to sail for Ahmednagar. Two others who are to represent the Woman's Board on the foreign field have already seen service,—Miss Annie E. Pinneo, returning to Smyrna, when the way opens, under permanent appointment, and Mrs. Lillian Cole Sewny, readopted since the death of her husband, as she wishes to resume her work in Turkey as a trained nurse.

Among the missionaries who will attend the summer school for Women's Foreign Missionary Societies, July 14-21, are Miss Jennie Hughes of China, Dr. Belle Allen of India and Mrs. E. G. Hall of Africa. It is hoped that Mrs. Frank J. Woodward of Micronesia may also be present. Mrs. Caroline Atwater Mason will give the opening address. The lectures on the textbook, *World Missions and World Peace*, will be given by Mrs. Montgomery. Applications for rooms should be made directly to Ambert G. Moody, East Northfield, Mass.

**American Board Conference for Candidates.**

**Summer Conferences.**

Following this Conference will come the Home Mission Summer School for the East, July 21-28. Among the speakers expected are Miss Margaret Slattery, Dr. C. E. Burton, and Mrs. E. C. Cronk. Study classes will be led by Mrs. D. E. Waid and Miss Margaret Applegarth. Special attractions offered are "The Indian in Song and Story," Dr. Charles R. Eastman and Miss Eastman; "The Negro," Mrs. Mary Church Terrell; "Present Day Mormonism," Mrs. George W. Coleman.

At Silver Bay, 7-16, and at Ocean Park, Me., July 21-30, Mrs. C. H. Daniels will lead classes for Missionary Education in Women's Missionary Societies, and a varied program is prepared for younger and older. Send for circulars giving full details of all these gatherings.

Mrs. Robert A. MacFadden, president of the Essex South Branch, planned a remarkable program in connection with the semi-annual meeting of the Branch, June 7-10, at the **Institute in Beverly.** Dane St. Church, Beverly. Rev. W. L. Sperry of Boston gave six lectures on the Modern Meanings of the Gospel. Mrs. C. H. Daniels conducted a study class for leaders on World Missions and World Peace, and various forms of work for young people were presented by Miss Preston and others. Mrs. E. C. Moore gave a piano recital, there was a prayer service in which 41 churches united and a girls' rally with a supper. The devotional services were led by Mrs. Caroline Atwater Mason, and Mrs. James L. Hill, so long the Branch president. There were missionary addresses by Mrs. Gordon of Japan, Miss Garretson of China, Miss Mary I. Ward of Turkey, and others. At the evening session of Wednesday Mrs. Daniels and Dr. W. E. Strong were the speakers, and there was special music by a men's chorus, while at the session Thursday evening Mrs. R. S. M. Emrich and Mr. Ryan presented Turkey's needs. On Saturday the Children's Rally was held, with scenes from "Jack and Janet's Trip Around the World." More than a dozen societies received Jubilee pennants, the Jubilee buttons were awarded to the children who had qualified and the new Jubilee song, "Hail to our Year of Jubilee," was sung for the first time.

The set of Pioneer and Present Day Workers Programs is now in press and will be ready, as advertised last month, by the middle of July. The price for the entire series, including the Jubilee Program. booklet containing several new and interesting Life Stories of Native Helpers in Africa, India, China, Japan, Turkey, the Balkan Mission and Mexico, will be 50 cents. The Pioneers and Present Day Workers separately are 5 cents each and the Life Stories of Native Helpers, 10 cents. Order from Miss Hartshorn and plan to use in 1916-1917. A folder giving details of the plan sent on application.

During the fall weeks there will be an unusual opportunity offered to those interested in world-wide missions, who live within a reasonable distance of Boston. Prof. Edward C. Moore will give, under the auspices of the Lowell Institute, a course of interdenominational lectures on *The Expansion of Christendom in the Modern Era*. There will be fifteen lectures for which a nominal fee of \$2.50 will be asked. They will be given in one of the class rooms of Boston University, corner of Exeter and Boylston Streets, Wednesday afternoons at 4.30, beginning October 4. These lectures are intended for persons having some knowledge of foreign missions, and will be especially helpful to leaders of mission study classes, or those having in charge programs on World Missions and World Peace. Tickets may be obtained on application by mail to Prof. James H. Ropes, 19 University Hall, Cambridge, Mass.

Members of the Indian Christian community ought to feel highly grateful to Rao Sahib C. Ramnujam Chetty of Messrs. King & Co., for his generous gift of scholarships to the girls of their community for higher education. The donor is a rich member of the Vysia community and has given Rs. 18,000 for instituting two scholarships in the Madras Woman's College. Both the scholarships are tenable for four years and are of the monthly value of Rs. 25. The Lady Pentland scholarship is intended for Hindu girls, while the Lord Pentland scholarship is open to Indian Christian girls.—*Dnyanodaya*.

### Jubilee Increase Campaign

While some of the local societies have held their last meeting till the autumn, Jubilee Increase Committees and secretaries in charge of this Campaign have not up to date relaxed their efforts in the least.

A meeting of the Norfolk and Pilgrim Branch representatives, held in Brockton May 26, carefully considered aggressive plans for the increase of the Branch Golden Anniversary Gift for Mount Silinda and had in mind also new efforts for An Offering of Life. These officers were guided in their counsels by Miss Gilson and Miss Buckley.

From Berkshire Branch, which closed its year June 8 with an enthusiastic annual meeting in Pittsfield, where Miss Keith represented the Woman's Board and Dr. Sydney L. Gulick and Mrs. Frank J. Woodward were the missionary speakers, the Home Secretary, Mrs. Dwight L. Pratt of Housatonic, writes: "We have met our apportionment in the line of new auxiliaries. Tuesday I organized a new society in New Boston with thirteen members and another, Thursday, in West Stockbridge Center with fifteen members."

Mrs. M. H. Buckham, reporting a successful Institute held in Barton, Vt., early in June, tells of the enthusiastic work of one delegate to the Burlington meeting, who "came to me after the meeting in Barton and told me that she was sent by her auxiliary to the Woman's Board meeting here last fall. She said she attended every session and sat with tears running down her face to think that she could see so many missionaries and hear so much about the work. When she went home she reported the meeting to the auxiliary, the prayer meeting, the Christian Endeavor and Sunday school, and went to four surrounding places to tell about it. That county has been asked for three new auxiliaries, but the vice president says she is asking for nine!"

**The Order of Jubilee Societies or the O. J. S.** Is there a group of high school girls in your church belonging perhaps in an organized Sunday school class, or a club of some sort, a Queens of Avalon, or a Campfire? Then stop and read about the O. J. S. and begin to "lay the lines" for getting the attention of the leader

—the *girl* leader as well as the older leader—of that group for an O. J. S. letter. The letter has been planned to be read by such a girl to the other members of her organization. It presents the proposition—with suitable preliminary explanations—that the group, in addition to its other activities, make itself a member of this Order. The letter, with an accompanying circular containing pictures, is self-explanatory. Societies joining the Order will be sent a certificate of membership and individual “motto cards,” may buy the little O. J. S. pins (35 cents each), will receive every month a ten to fifteen minute program in the form of an O. J. S. letter and will be “counted in” in all O. J. S. doings. Entrance into the Order involves (1) a money gift to the Board, with the purpose of making such a gift annually (if societies are already giving, there is an alternative proposed); (2) the use of the monthly O. J. S. program; (3) prayer for missions (privately) on the part of individual girls, and (4) a box, to which each member shall contribute something, sent prepaid to some missionary on the field before November, 1917. These conditions are to be met *after* joining the Order; all that is necessary for the initial step is the desire of the girls to range themselves with other women and girls who believe in the Idea (the missionary idea) of which the O. J. S. letter tells, and the wish to help push that Idea.

In churches where there is no organization of 'teen girls, the letter may be used as a spur to organization. Where there is a young women's society already at work, its inclusion in the O. J. S. is a matter of choice. In general it may be said that girls beyond the 'teen age will not find it especially adapted to them, and of course many societies for young women are already doing far more missionary work than membership in the Order requires—so that for them it contains no special spur to greater activity. While the Board has no objection to allowing any group to belong which wishes to do so, it desires to make clear at the start that this Order is primarily an attempt to enlist girls of 'teen age in the first steps of missionary service. All the plans have been prepared with this in view; we are trying to take account—for missions—of the things naturally dear to girls' hearts! Help us by getting the letters to the girls.

In the statement of the treasury given below we note with great satisfaction that the Branches have not turned aside the money needed for support of missionaries and schools, to the extra task of providing buildings for them, but have sustained the small gain in gifts for regular work, while adding generously to the Golden Anniversary Gift. We are especially thankful for this, because our total from "other sources" has not been so great this year as last, when some most unusual large sums were given us. We hope that the end of the year will show a gain from the Branches sufficient to take the place of these individual gifts.

As there will be no opportunity to present a financial statement at the close of June, we give below a summary of the receipts of the five months of the calendar year classified in relation to the Apportionment Plan.

### THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MAY 1-31, 1916

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL				
<b>1915.</b>	\$12,591.66	\$1,163.02	\$13,754.68	\$2,334.06	\$165.45	.....	\$16,254.19
<b>1916.</b>	12,690.61	1,135.46	13,826.07	6,381.15	243.00	\$2,050.00	22,500.22
<b>Gain.</b>	\$98.95		\$71.39	\$4,047.09	\$77.55	\$2,050.00	\$6,246.03
<b>Loss..</b>		\$27.56					

OCTOBER 18, 1915-MAY 31, 1916

<b>1915.</b>	\$72,367.32	\$7,835.15	\$80,202.47	\$27,421.07	\$1,691.23	\$13,950.65	\$123,265.42
<b>1916.</b>	72,847.78	4,120.90	76,968.68	33,377.27	1,422.32	15,928.60	129,696.87
<b>Gain.</b>	\$480.46			\$7,956.20		\$1,977.95	\$6,431.45
<b>Loss..</b>		\$3,714.25	\$3,233.79		\$268.91		

### RECEIPTS FOR REGULAR WORK AND BUILDINGS

JANUARY 1-MAY 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	
\$55,995.54	\$3,036.55	\$2,987.87	\$62,019.96	\$9,693.17	\$9,921.50	\$81,634.63



## The Nameless Builders of the Highway

By Mrs. Frank Gaylord Cook

We are permitted this month to give our readers the substance of an address given by Mrs. Cook at the annual meeting of the New Haven Branch, in May.

**I**T chanced that the street whose construction I watched last summer used to bear the name "The King's Highway." It was a portion of the old post road which in Colonial days was planned and partly completed between New York and Boston. I have wondered whether in those scenes upon which I looked day after day there might not lurk some lesson for us as we study how we may help prepare the Highway for our King.

We are all of us more or less familiar with the various stages of construction which keep our streets torn up during so many days and weeks,—the tearing up of the old surface, the leveling of the foundation, the distribution of the various grades of stones, the mixing and application of the concrete, and the careful finishing of the top dressing. In this particular construction which I watched there were only a few men engaged in each process, but upon the faithful performance of each man's task depended the successful completion of that street. Who were those men? Who knows? To us, perchance, so many foreigners. To the employer known, possibly, only by number. Yet I used to wonder who did the more important part of that work—the man whose name appeared in every possible place as the contractor, or the men who did his bidding? He may have been needed; but of one thing I am sure, he never could have built that road without those men.

The lesson is too clear to need statement. While leaders are, presumably, needed in all of the great movements that are attempting to build sections of our King's Highway, yet it is upon the rank and file of faithful workers that the dependence must be placed for the actual accomplishment of the task.

Turning to the Bible, we recall how many nameless characters are there recorded. Is it possible that they are known only for the simple deeds they did in order to inspire us for our every-

day commonplace tasks? We cannot any of us be a Moses or a David or a Paul; but what of the publican whose heartfelt cry has become a model for the penitent suppliant? What of the lad who brought his little collection of loaves and fishes and thus enabled our Lord to perform that great miracle? What of the Samaritan who showed kindness to a stranger in distress and thus made his the name of his race,—his own name being unknown,—synonymous with deeds of mercy? What of the widow who gave her mite and called forth from our Lord words of praise that have sounded down through the centuries? Not one of those was an act done with any expectation of fame or even of merit, but what seemed the most natural thing to be done at that moment. Was there one of those deeds which you or I could not have done had we been willing?

I wonder if others have studied the miracle in Cana of Galilee as I have done until recently, studying what Mary expected of our Lord, studying the interpretation of His words to her, studying the effect of the miracle upon the disciples and upon the guests, studying everything in fact except the part performed by those nameless servants. Their part, I am ashamed to confess, never occurred to me until suggested by a recent study of Dr. Marcus Dods' exposition of this chapter.\* These men had filled the water pots with water. Christ bade them draw and bear to the ruler of the feast. They knew they had put water into those pots. They knew to offer water to the governor of the feast meant sure and dire punishment. But they did Christ's bidding and their obedience made them fellow-workers in our Lord's first miracle. They could not have turned the water into wine; but while they worked He worked also. And this is the message I would bring to all of my fellow-workers in view of the tasks that seem so large it will require a miracle to perform them. While we work He will work also. We may feel our inability for the task. We may say it is unreasonable to demand from us what we cannot perform. God, however, never does call us to a task we cannot perform if we co-operate with Him. Dr. F. B. Meyer once said: "Opportunity means responsibility; and responsibility

\*Expositor's Bible, Gospel of John, Vol. 1, p. 74.

is the response to the ability which Jesus has stored up in us and knows to be present in us;" that is, opportunity is the response from outside ourselves,—yes, from God Himself,—to the ability which He knows to be in us.

The trouble with most of us is we are unwilling to admit we have any ability worth using. I once heard a sermon on the man with the one talent. The preacher said it was the most natural thing in the world for that man to hide his talent. The man with the five or the ten talents is brilliant, is naturally a leader, has all of the inspiration of success and applause. He has every inducement to use every talent he possesses; but to the one-talented man it does not seem worth while to try to do anything. If any one of us thinks she has only one talent and that talent is not worth using, let us beware lest we receive the condemnation bestowed upon that man who hid his talent.

As we face our Jubilee Increase Campaign let us ask ourselves if we are willing to be fellow-workers with God in the performance of this miracle? Are we ready by our obedience to give Him his opportunity to work? I say it reverently, but I firmly believe that He is depending upon every single one of us, and that if one of us fails, our little stretch of the Highway will be unfinished. It has been beautifully said that "God's help and man's obedience form a seamless robe." We cannot mark the place where the one ends and the other begins. Let us meditate with awe upon His dependence on us!

Many of us saw in a recent number of the *Missionary Review of the World* that startling question copied from another periodical. It was to this effect: "If Christ were to offer you \$1,000 for every soul you won to Him, would you work harder than you are working now? If so, why?" Such a question surely makes one search her heart deeply. The very day after reading that, however, I read, in an entirely different connection, that not one of us can convert a soul. But the writer did not remove our responsibility, rather he increased it, as he developed the thought that although only Christ can convert a soul, every Christian is meant to be "between Christ's life and the death of a soul, a channel of the grace and salvation of God." We may, indeed,

have longed to win souls to our Saviour, but have not had the special talent or perhaps the opportunity for personal work.

But there are other ways in which we may be channels of the grace and salvation of God. God can use us in many ways. Our part is to be on the eager watch for every chance to let Him use our money, our time, any talent we may possess. We have read of the thousand souls won to Christ through the preaching and teaching of workers supported by one stenographer. We have heard of revivals started by the prayers of one woman. Dr. Mott says that wherever he has been able to trace to the source any of the spiritual movements which are doing most to vitalize and transform individuals and communities, he has invariably found it in an intercessory prayer life of great reality. May it not be that this very Campaign upon which we are entering is a means by which you and I may be channels of the grace and salvation of God? May we not throw ourselves into it with more enthusiasm than any reward of a paltry \$1,000 could create,— nay, with that enthusiasm which shall win the best of all rewards, even our Lord's approval?

There is a portion of this Jubilee Increase which many of us are liable to dismiss as a part in which we can have no share. I refer to the quest for the fifty Jubilee Missionaries. This, however, is something your leaders cannot accomplish alone any more than they can accomplish any part of the task alone. Please do not let any of us dismiss this as a part in which she cannot help, even if she thinks she has only one talent or perhaps none at all. Every one can help; and if she has the ability, has she not the responsibility? First, she can be on the lookout in her own church, in her own community; she can search for the finest of our young women, who with their education, with their powers of leadership and with their consecration are needed even more in the foreign field than they are needed here at home. She can report such young women to the Branch or to the Board's Candidate Secretary, even if the young woman has as yet expressed no desire to go to the field. Perhaps she has not expressed the desire because she does not know she is wanted or needed. Second, we can every one of us pray. Very many of us have

been studying this winter Professor Fosdick's little book *The Meaning of Prayer*. Surely Christians will have unheard of power in their work; surely Christians will accomplish unheard of results when they begin to pray with the desire and with the expectancy that are the foundation of true prayer. Will you pray for these Jubilee Missionaries as a dominant desire of your heart and with the expectation that God will co-operate with you in finding them?

Finally, may I say one pleading word to mothers? Do you know that often a student would volunteer did she not feel there would be opposition at home? Do you know that what hinders many volunteers from going to the field is the unwillingness of the parents to spare them? I know I am asking much,—yes, I am asking the most precious gift a mother has to give, when I ask the gift of her child. But is our best too good to give to Him who gave His life for us? Is it not rather a privilege to have such an offering to bring to Him to show our love? And so I ask in closing, will you give back your daughter to Him who spared not only His Son but gave Him freely for the life of the world and for your life individually also? Is it asking too much?

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#### The Response to the Call.

In addition to the new workers named on page 295 who have been gladly welcomed by the Woman's Board, Miss Elizabeth Uhl Wyer, daughter of Mr. and Mrs. Charles E. Wyer of Portland, Me., and a member of the class of 1916, Radcliffe, has been appointed for a three years' term to fill a vacancy at the Colegio Internacionale, Barcelona, and will sail for Spain this summer if circumstances permit. She is fitted temperamentally and by training for the work she has chosen, and will receive a warm welcome from the faculty at Barcelona. Her mother has for some time been Student Secretary of the Western Maine Branch.

There are, however, still several important vacancies to be filled. Two teachers are urgently needed in the Girls' Boarding School in Tungchou, North China, Miss Phelps of Paoting-fu is pleading for an associate, and there is an emergency call for a teacher at the Ponasang Girls' School, Foochow. These are among the first places to be filled. The Call is loud—who will respond?

### Miss Elizabeth B. Sharp

The mention of this name will arouse a thrill of loving appreciation in the heart of many a friend. Of Miss Sharp's pleasant home life, of her devotion to church work, of the procession of girls at Wheaton Seminary and elsewhere who were privileged to be her pupils, of the literary taste and discrimination which marked her constant reading, we may only hint. After years of successful teaching, when the leisure came which made possible the choice of some additional activity, she was eagerly sought by the Woman's Board and with her cordial consent she was elected as a director, thus serving as a member of the executive committee. A life-long, intelligent sympathy with mission work made it easy to assume such responsibility, and she became a most valuable acquisition to the circle of women who in semi-monthly meetings sit in deliberation over a variety of questions vital to the work in many quarters. Always promptly in her place, she gave vigilant heed to whatever came up and was ready with suggestion or judgment which was sure to command attention. Besides the aid thus regularly given, she was an efficient member of several sub-committees. After six years of such service, when waning physical strength made it imperative for her to stand aside, her resignation gave her pain and was received with profound regret by her co-workers. But her interest in the work which she so loved was perennial, and in the more quiet years which remained she kept in warm touch with it through personal interviews and correspondence. When on the twelfth of May, in her home in Dorchester, Massachusetts, after a brief warning, she fell on sleep, she left a blessed memory of loving, prayerful effort in behalf of the work which our missionaries are doing in many lands.

E. H. S.

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“Yea, thro’ life, death, thro’ sorrow and thro’ sinning,  
Christ will suffice us, for He hath sufficed.  
Christ is the end as Christ was the beginning,  
Christ the beginning for the end is Christ.”

## The Evangelistic Movement in Madura

By Eva M. Swift

Miss Eva Swift of Madura, for many years a successful evangelistic worker, supported by the W. B. M. I., has sent a very interesting account of the recent great evangelistic movement in South India. Our readers will note both the remarkable preparations made for Mr. Eddy's visit and the thorough follow-up work now going on. Miss Swift was chosen Convener of the Committee for Woman's Work for the whole of South India. Though unable, because of the pressure of other duties, to undertake this, she has served on the National Council of Madras and also on its Executive Committee. She also held a conference with the representatives of the various missions, and the findings of that gathering have been printed and sent throughout South India to give suggestions for future work. Extracts from the printed report are included with Miss Swift's more informal story of the wonderful days which mark an epoch for the women of that land.

**F**ROM July, 1915, we moved on upon a flood-tide of committees, and I had a double share of meetings with the women, and meetings of the Executive and of the General Committee and of the District Conference, while building work, which had so borne upon my thought, sank into the background. The women were roused to do much visiting first among the Christians of the six churches in Madura, of the Swedish and S. P. G. congregations as well as the four churches of this mission, and the suburban congregations. The Bible women and students led off with ardent enthusiasm. Several hundred women went weekly to read the Scriptures and pray. The leaders of the circles constituted my "Personal Workers' Committee," and through them and by the aid of the Bible women and students I was able to keep in touch. It was not easy to persuade all the Christian women that they could each do something, but quite a goodly number did attempt some service and with good results.

### THE CROWDED MEETINGS

A great pavilion, made of cocoa leaves braided into mats and cleverly put together on a framework of bamboos, was erected in the mission compound. It was large enough to seat several thousand, was open on all sides and near the street. It was a new thing to attempt to get Hindu women together in numbers, and I was sure as time went on that it would prove a mistake to try to get them together in the open publicity of such a place, so

I had a similar pavilion erected in a sheltered place, and large enough for 1,000 persons. The only mistake was in not making it twice as large, for during the meetings it was too crowded for comfort. But it was this crowd I wish I could picture for you—Hindu women of all castes streaming in and out two or more hours. Some of them arriving at one o'clock for a four o'clock meeting, and many in no hurry to be gone after the meeting closed. Gorgeous robes and rags; kempt and unkempt, in groups of three or a dozen, or all alone, or escorted by the Christian women who had nobly sought them out; little children hanging upon the mothers' skirts, babies in arms. At every place of entrance Christian women were stationed to receive and direct all comers. They all had to pass through the Bible school classrooms or the hall of the missionary's residence. This gave us good opportunity of speaking a kindly word to nearly every woman. Bible school students were on hand to take babies out of the mothers' arms and amuse them in order to give the mothers a chance for attention. We were ourselves amazed to see the attention, the interest, the rapt faces, the dramatic effect of some of the singing. The story of the Samaritan woman was an immense appeal, the hearers commenting as if they could see the woman and read her thoughts. Then as a thousand women swept past, the confessions of belief, the low-toned admissions of the truth they had heard, the tears on many faces as they spoke of Christ! Well, we all admitted that this should be followed up, and within a few weeks 300 visits had been made and reported, and many visitors received for private talks. Committee meetings began again and plans for the new year made.

#### THE SUDDEN SCOURGE

I have just returned from four days in Battalagundu, where I conducted nine meetings; that is, three for women, two addresses on woman's work in the campaign, four addresses on the book of Isaiah given to men and women alike. But that week was a week of shocking tragedy. On Thursday night at our usual meeting for prayer we saw and talked with Mr. Powers, one of our younger men, and one full of promise, heart and soul in the work.



I left town at daybreak next morning with my mother and Mr. and Mrs. Cooper, newly arrived missionaries, to take them to the hills. When we arrived at 6 p. m. at our destination we found a telegram awaiting us that Mr. Powers had died at 3 p. m. from cholera, the scourge we have always with us. A few days later, one of my Bible women, Rattinam, was snatched from us, then one of the students of the Bible school. The doctors advised dismissing all the students to their homes, so all went but a few who had no home to go to. Eight days later, the child of one of these women was taken. I have sent them all away to a neighboring place where I was due to repeat the program of the last institute. I said I could not come to lecture about either work or Isaiah's grand message, but felt it my simple duty to stay at home and disinfect the whole place. . . .

#### A PERPLEXING QUESTION

What real meaning has such an Evangelistic Campaign only that we have made more than ordinary efforts to help the people to realize that in Christ is salvation, and in Him alone? A teacher in one of our girls' schools, the head master, as we say in this country, came to me to ask me to receive a Brahman woman who was asking to come among the Christians in order to be a Christian herself. I questioned him closely about her, and said I could not consent to receive her until we knew her better and felt more sure of her. He went back home and found her in his house. That little sentence doesn't mean much to you, but it meant to her that she had left home and relatives, had taken refuge in a Christian house, and moreover, to make a sure barrier, had broken her caste by eating food cooked by Christians, and that she had done this under the strong supposition that her relatives would under no circumstances receive her back into the home. But these Christian people, strange to say, are always terrified to face the consequences of any such thing, and they could not conceive of the possibility of keeping her over night, so at 8.30 p. m. they came to my house, and set this woman down on my veranda and went away. The Bible woman and teachers of the Bible school knew I had refused to receive her,

and were puzzled to know what to do, so they took her into the Bible woman's house just opposite for awhile. The next morning she was brought to me. I confess I did not manifest any joy at seeing her, for I felt we could not know whether she was truly seeking Christ or not, and in any case real trouble would arise because of leaving her family and taking refuge in the house of Christian people. But her appeal was very strong: "Amma (Lady), you have not called me from my house. I have come to you of my own accord, for help and shelter. I have treasured the intention of becoming a Christian all my life since I studied as a child in the mission school at Dindigul. I used to take part in the Christian Endeavor Society and used to give my pennies. I have waited only to be of age. I have come now to you, because there is no chance for me in my family. Don't send me back! They are ignorant worshipers of idols. They are wrong, their customs are wrong, they would treat me wrongly, and force me to wrong-doing. Amma, you must help me!" Such an appeal, knowing as I do the "wrong" she is likely to suffer were I to place her again in the powers of her relatives, is well-nigh irresistible. It enlists one's heart, yet my judgment in this case, I am sorry to say, was not wholly convinced, yet here is the dilemma. What she says about having "no chance" in the home is painfully true. Should I send her back it is likely that she will meet with the most cruel treatment. Should we allow her to stay it will be at least a "chance." Am I justified in deliberately depriving her of that? Hence, because of this question, she is still with us, though I am still uncertain, and still fear there are other motives at work. She is having her "chance" at least. Should she prove true (God grant she may), what is she going to do in the years to come for home and support, cut off as she is from rights from family property? That she occupied a good position may be understood from the fact that she was a member of the India Ladies' Club, which is a recent effort made by the wives of officials and men in high social standing to break over the old ideas of entire seclusion and to meet each other on a social basis.

Then follow more details of the evangelistic work:—

With lists of the church membership to aid us, we endeavored to find all the Christian women of the city in order to put this work before them by personal conversation. This has proved a large task and it is not yet completed. It has been fruitful in many ways. We have received a gratifying response from many, careless ones have been aroused, the ignorant have been informed. Women at variance have healed their differences and laid aside petty quarrels to unite in prayer and work, and backsliders have returned to duty. Twenty-six Christian women consented to learn to read, and are being taught by the students of the Bible School. This personal contact and friendly visiting has done us all good and interested many.

The next step was to organize these interested ones into

#### CIRCLES FOR BIBLE STUDY AND PRAYER.

Up to the present time we have established 41 Circles, having 37 leaders and a membership of 374. These leaders constitute the Personal Workers Supervisory Committee, and meet once a month for reporting the work of the Circles. Circle meetings are held weekly. The Book of Acts was the subject studied. "Suggestions to Workers," the book prepared by the South India Union Church Committee, was also placed in the hands of every leader to read to her Circle. As an aid to definite prayer a "Throne of Grace Book" was prepared. "God's Plan of Soul-winning" was translated into Tamil, and used for study, and we have made all possible use of the literature recommended by the Central Committee. Our notices of intended meetings have been given in circular form, and special circulars sent out from time to time. Interest in this work continues to grow, and some leaders are extending their influence by forming branch circles. We have had the advantage of some of the meetings held for men, as Mr. Buchman's addresses, the secretary's addresses to workers, etc. We feel it an encouraging thing that so many women have willingly taken up this work and are continuing it with faithfulness.

A third feature of our work was that of

## ENLISTING INDIVIDUALS FOR PERSONAL WORK.

This work has taken many forms. We have given special attention to frequenters of the mission compound servants of their relatives, to the ignorant Roman Catholic women about us; but above all, the Christian women have been led to realize the necessity of forming acquaintance with Hindu (non-Christian) women and establishing friendly relations, in order to secure the necessary opportunity to witness for Christ with hope of influence. It is gratifying to know that not a few have begun to do this who never before thought it possible or desirable. Our final meetings were kept in view, and circle members asked to seek out one or more non-Christian women to visit or to speak to, and to write their names in their Throne of Grace Book for constant prayer, and finally to invite and bring them to meetings. Many of the women also joined in the work of the special

## WEEK OF EVANGELISM.

Seven bands went out daily in rotation to the same places, hoping to do more good by repeatedly speaking to the same people than by a more scattered effort. These bands were originally Bible women and Bible students, but were joined by others. Individuals and groups attempted to do work in various quarters of the city. The older girls from our high school visited a suburban village and preached. Tracts were used as a means of approach, and were read to many and not handed out in a general distribution. Thirty-one preaching places in the city and suburbs were reported, with an aggregate of 4,100 hearers in 330 meetings.

We felt it advisable to begin to hold meetings for non-Christian women as early as possible as a preparation for our final meetings. We could not foresee what might be possible in the way of a public gathering. We announced a lantern lecture and were pleased to have twelve in attendance. In September we secured the assistance of an Indian singer able to present the gospel stories as a *Ramayanam* is sung. The attendance increased in a most encouraging way from 250 to 350. The gospel was very directly preached with all possible personal testimony and appli-

cation. The women listened with rapt attention and kindling faces, and we had the joy of listening to many personal confessions of faith. Such meetings in such spirit would not have been possible except for the previous long-continued teaching of the Bible women, for the reason that the prepossession of the Hindu mind without this preparation would have made such intelligent hearing impossible.

Two more lantern lectures were given, with from 500 to 1,000 or more in attendance. These were the only meetings in which there was noise and confusion, but this owing to the darkness, and the inability of the audience to find room or to see well. It was also true that the women in attendance were more largely not those previously instructed, and therefore less informed about the proprieties of conduct in public.

At the time of the meetings held by Mr. Eddy we arranged for

#### THREE FINAL MEETINGS FOR WOMEN.

These were addressed by Mr. Eddy, Mr. Popley, Mr. Kadam-bavanam, and on each occasion we again had the assistance of the Bhagavather Iyadurai, whose singing was specially acceptable to the women. Each of these meetings continued for two hours and more, and there was a continual quiet movement out and in, late comers taking the place of those obliged to go early, yet the pavilion seemed always full. We estimated the attendance to be little less than 1,000 or 1,200 on these days. There was deep interest, many personal testimonies of faith, real feeling manifested, and not a single unfriendly word. The Christian women worked hard, and did their part with great earnestness and zeal. All our invitations were given in person, all numbers were personally escorted. It was delightful to see the Christians coming in with those whom they had specially sought out and prepared, and the evidence of the usefulness of their efforts was strengthening to their faith.

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#### Deputation to Ceylon.

In October the Ceylon Mission will observe its Centennial. On August 10 a deputation appointed by the American Board, consisting of Secretary and Mrs. Edward Lincoln Smith, and Mr. and Mrs. Franklin J. Warner of New York, plan to sail from Vancouver. Mrs. Smith will represent the Woman's Board of Missions at this celebration.

## The Evolution of a Village School

By Mrs. Henry Fairbank

**Q**LEVEN miles to the north of Ahmednagar is the village of Dongargan. The road from Ahmednagar is a government road, well kept up, and lined on both sides by beautiful trees. As one approaches Dongargan the first thought is, "What high walls to protect the few trees of this place." It



A Village School in the Marathi Field

is only as one alights from his conveyance and walks toward these walls, that one finds a door on one side which leads into a small court yard. In the middle of this may be a large tree. Here are the places where the cattle and goats are tied when they are not out in the fields grazing. On the four sides of the courtyard are the windowless rooms opening toward the center.

Three houses have more substantial fronts, which are made of stone laid in mud or lime. Some have places built up in front for a sort of a veranda. In one place this latter has a roof to pro-

tect one from the heat of the sun and from the rain in its season. In the center of the village is a building wholly open toward the west. This is the rest house for caste people. Any good caste traveler is welcome to use it, and here are held the village gatherings. Here sometimes our Christian people have given magic lantern lectures, though the outside of one of the mud houses serves the purpose better, as it gives a chance for more people to see and hear. In front of the rest house is a *neem* tree in a little open space. As the man who sells lumber lives near, some logs of wood are lying under the tree, and this is a place where our Bible women have had good talks with the caste women. A few women would come and sit under the shade of the tree, while others, with their children, would come and go without interrupting the speaker.

As you enter the village, you first pass the houses of the farmers. Here are open spaces where they stack some of their grain and fodder. This more imposing looking house belongs to the *Patil*, the head man of the village. Here are the houses of the goldsmith, the carpenter, the blacksmith, the weaver, the washerman, the barber, the shopkeeper and of a few Mussulmans. Here is also the house where lives the village priest. To the south of the village is where the Bhils live. These are aborigines and are the hunters and trappers of the country. They love the open life and rarely do their children come to school. To the east of them are the shoemakers. From the center of their house you will see a long pole extending from which wave several flags. The people have just come from Madhi, a village where there is a celebrated temple to Khandoba, to which people are now going on a pilgrimage.

To the east of the village and on a little lower ground live the people of the two great outcastes, the Mahars and the Mangs. From both of these castes have come the most of our Christians, though mostly from the former. Here are about twenty houses. One of these is rented for the schoolhouse. It is not so many years ago that caste children from the village would not come to this side of the village. Of recent years they have been glad to come and sit with Christians and with outcastes and study under

a Christian teacher. The building is small and bare. It has two doors to the west and a two foot square window on both the east and the north. The teacher's desk, a stool, a map of Ahmednagar District, a chart of letters, a small blackboard, a small box in which are kept the chalk, the record books, etc.,—this is all of the furniture of the room. The children sit in rows near the wall and have before them the slate and books that they use and carry home with them at night.



A Primitive School in the Madura Field

As you enter the schoolroom you hear the younger children singing the multiplication table and are amazed to hear them go up to  $30 \times 10$  or as they give the tables for  $\frac{1}{2}$  or  $1\frac{3}{4}$ . There are but few girls, and none of these are from the high castes of the village. The total number of children varies from ten to thirty, the attendance depending somewhat upon the character of the teacher and whether there are one or two of these. As you sit and listen to the work that is being done, you notice that the smallest children do not have slates. The teacher draws a letter on the earth floor with chalk, and the child covers the outline



with the small bright red seeds of a tree that grows abundantly here. The reading and the writing is in a sing-song voice, and the poetry in the reader is sung.

At the close of the session of school you will be interested to have the children put aside their books and sit quietly while they are taught a Bible story or parts of the Scripture or a hymn, and even non-Christians join in the Lord's Prayer at the close.

As the children leave, you remain to ask the teacher about the school and his work. This school has been opened for less than twenty years, so it cannot show the results that can be shown by most longer established schools. The present teacher speaks of one girl who studied here, Dayabai, who went to Ahmednagar to the girls' boarding school afterwards. When she had studied as far as she could she learned to make lace and earned her living in that way for some years. Then she came back to Dongargan and lived at her father's house and taught school here. She did good work, and great was the regret of the children when she married and went to Nasik. Her husband has a good position on the railroad there. Two other girls have followed her example up to earning their living by making lace in the Ahmednagar school.

Some of the boys are now studying further in the Vadala School and in the Ahmednagar High School, while many have remained here to do farming, and the day labor to be obtained in the village and on the roads. Some have gone to the cities of the presidency for work and several have taken servants' places for gentlemen.

But the teacher's work does not end with the school hours. He often is called upon to read or to write letters, and this gives him an influence in the village. In the evening, as the men and women come home from their work, the school bell rings and a few come in to evening prayers in the schoolhouse or in front of the teacher's house. You would be interested in hearing the responses from the people as the teacher reads and explains what he reads; or again as he asks them to repeat with him some familiar verses of Scripture and the response comes ready and hearty.

On Sundays a preacher comes over from a neighboring village, but in addition to that service the teacher has a Sunday school for all that will come. The influence of the teacher and his wife in such a village cannot be measured. The people of the village are very friendly. True, they sometimes say that they would rather have the teacher omit his teaching about the Christian religion, but they send their children to the school just the same.

Another way in which hearts and homes have been opened to Christian teaching here has been by occasional visits from one of



The Doctor's Visit in an Ahmednagar Village

the lady doctors from the Ahmednagar hospital. There are always those who are sick in these villages who are unable to go far for help, or indeed who know anything better than the native remedies. When the news is sent around by the teacher that on a certain afternoon the doctor will be here to help them, the women and children in need, and even some men, will gather to await her arrival. Of course there are many that only need cough mixture, fever mixture, eye medicine or castor oil. But there are always others who are in desperate need and who may be helped either here in the village or they may be persuaded to

come into Ahmednagar to the hospital for treatment or for an operation.

But mention was not made of the temples of the village. These are on the north of the village. Here are also the sacred trees, built up around them for the convenience of those who walk around them in worship, as well as to protect the tree. Almost every village has some special temple or idol that attracts people from other villages to come and worship there. At least once a year such a village has a pilgrimage to it to worship such an idol. Dongargan is one of the noted places near Ahmednagar. Below these temples near the village, and a little to the northwest, is another temple situated near a number of springs of water. These have never gone dry even in the severest famines. The people say that it used to be a very dry place. But when their god, Rama, was carrying his wife Seeta back to the north (she had been stolen away from him and carried to Ceylon), she was thirsty. So they alighted, but found no water. Rama then thrust his spear into the ground and up sprang these springs, which remain as a gift from them to the people.

The big pilgrimage to this place comes in July-August every year, on five consecutive Mondays. They all are well attended, but the third Monday is the most important. There are from 5,000 to 10,000 people here that day. The tank in front of the temple is used by the men. Before they go into the temple to worship, they plunge into this tank to bathe and leave in it a *pice* ( $\frac{1}{2}$  cent) for the priest. Long before the day is over, the water is truly forbidding in color and smell, but it is none the less holy! The women have a pleasanter place, for it is a sheltered spot, with the water flowing through it. This is called Seeta's bath. On this third Monday of the pilgrimage, the teachers and preachers of the district usually gather in Dongargan, and on the outskirts of the crowd they play their musical instruments and sing Christian hymns. Some who are interested stop to listen, and then there is the opportunity of telling of the true way of salvation and to give tracts to those who can read.

This village is one like thousands of others, and the work of the teacher similar to that done in many others. Many of our best teachers received their first education in one of these village schools.

## A Foreigner's Feeling in America

Last Christmas *The Mount Holyoke* printed the accompanying sketch, written by Miss Vong Ling Lee, a member of the class of 1919. It is reprinted here with the hope that its pathos and its humor may win new friends for the little foreign students, so bravely facing the strange life among us in order that they may gain the wider knowledge by which they hope to help their own countrywomen. The vacation season is a time when Christian homes may have special opportunities among these young women.—*The Editor.*

ONE of the old Chinese philosophers said that two or more terms could be given to describe the same kind of feeling under different circumstances. Thus, when at home, the strong inclination toward one's native surroundings is called appreciation of nature. When abroad the same feeling is classified under an unpleasant yet descriptive expression, homesickness. From this we see that the naming of feeling depends on where the person is. Another fact which surprises many is that the appreciation of a foreigner for his or her own country increases proportionally to his or her traveling in a foreign country. The more one sees the glorious nature and acquaints one's self with the various kinds of enjoyment in a strange land, the more one longs for the part of nature one used to see and the amusements one used to enjoy. These longings are more keen with the girls than with the boys. The foreigner whom the writer is going to refer to as an illustration is a girl,—a young Chinese girl.

Anything that is new to one's eye is looked upon as curious in one's own country, but any curio will be considered foreign in a strange land. America, geographically, has many curious features, which alone will excite interest and enthusiasm. Landing at San Francisco, one cannot help admiring the picturesque harbor and the hilly appearance of the city. Yet to a Chinese girl all these sights produce a different effect. The misty and dizzy-looking sea at once brings before her a mental picture of a big harbor, crowded with ships of various descriptions and the *sampans* in Shanghai where she breathed her last farewells to her relatives and friends. The blurred view of the top of the Golden Gate, sighted from a distance, causes her to think of a pagoda she used to see at home in the twilight. The snaky lines of the hilly streets form a strong contrast with the smooth paths,

unmarred by iron tracks, in the flat country road she used to tread. Then the din of noise, the full cars, well packed like sardines, and the general rush attract her attention and produce a confused image on her brain, which seeks refuge in recalling the quiet and luxurious feeling of riding in a leisurely manner in a rickshaw.

A foreigner in a strange country is apt to make rough observations which result in funny mistakes and blunders. One of the noticeable features which strikes the above-mentioned girl most is the busy lives which Americans lead every day. She cannot refrain from comparing this kind of life with the easy and slow-going life in China. The comparison results from the evidence she gathers from the people in the cars and trains and also in the streets. Almost one half of the number of people she sees seem to have just hurried off from either luncheon or breakfast table, for they are busily chewing, a fact which shows that they do not even have time enough to finish their meals, important events of everyday life. To quit the table in a hurry seldom happens in China. But she soon learns that she is mistaken, for she discovers that the Americans are not as busy as she thinks and that the thing they chew so vigorously is a kind of sticky substance called gum! . . .

Although she can get over the blunders she makes, yet she is conscious always that she is in a strange land because she feels herself very small compared with her strange fair sisters. She often asks herself whether the American women as a whole are taller than the Chinese women. The big hat, sometimes with a pair of long feathers sticking out from one corner, and the graceful high heels seem to her to have a great deal to do with one's general appearance. Judging from the pictures, the Chinese women of former days were taller than the women of the present generation. The reason is clear. Formerly women wore heels, and now they do not. The Manchurian women in the northern part of China are taller than the women in the south, for they also put on heels. The size of women, however, does not agitate her very much. What really disturbs her peace of mind is the American customs.

. . . . .

Another thing to which she strives to accustom her eyes is the wearing of the color white, which is the sign indicating mourning in China. When any Chinese sees a girl with a white band or a white ribbon tied around her head, he or she at once thinks that the wearer of that white ribbon must have lost either her husband or her parents. Once coming toward a circle of girls who had just finished playing tennis and who were unfortunately clad in white from head to foot, she, forgetting for a moment they were Americans, thought that she was going to witness a sad funeral procession.

All the above-mentioned differences and customs she finds in a foreign country are visual; she can easily adapt herself to these new environments by longer stay. One thing that really makes her feel herself a foreigner is the food. The chops and steaks are her enemies; cheese and onions are the next ones she tries to conquer. The red tomato, together with the fresh green lettuce, makes a very inviting dish, but it is a great disappointment to her taste. The strong coffee reminds her of the bitter Chinese medicine. Although occasionally she finds some rice served at the table, yet again she is disappointed, for it is not cooked as a Chinese would have it cooked. In spite of all these disappointments she finds a great deal of cool comfort in the ever welcome ice cream. In China she can have it only in the hot summer days. In connection with the daily food, she can never understand why Americans make themselves work very hard at the table. In China the meat is all cut before it is brought to the tables. All the strenuous exercises in carving are exhibited in the kitchen. The sight of the dangerous weapons, fork and knife, never fail to make her long for the harmless and light chopsticks at home. Staying in a foreign country one cannot help enjoying the good fortune of widening one's sphere of knowledge, one's view of life, and also of deepening one's experience, interest and sympathy with other people; yet at the same time how can one resist the inevitable internal struggle, the incessant longing for one's native land? Therefore the writer concludes that one can never fully realize the real significance of the saying, "East or West, home is the best," until one is far, far away from one's own country.

# Board of the Pacific

President, MRS. R. B. CHERINGTON

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

What could make a more forcible appeal to any physician or nurse than the irresistible call vibrating through each page of

Needed.— Dr. Tallmon's report of the Lintsing Hospital!

Hospital Helpers! The neediest field in the world, an appreciative people, and a fine new modern hospital plant!

Any one who would like more in detail is invited to correspond with Mrs. R. C. Kirkwood, Mountain View, Cal.

Rev. and Mrs. F. E. Jeffrey and little daughter Dorothy arrived in San Francisco May 21. In view of possible perils,

Aruppukottai's Needs! they had a good voyage, tho' delay and uncertainty met them at various points. After two days in

San Francisco and two weeks in Los Angeles they will go on to Oberlin to be present at the graduation of their second daughter Pauline.

Miss Caroline Quickenden is left in charge of the boarding school in Aruppukottai, India. This is one of the banner stations of the American Board, and the present day workers are reaping the harvest of seed sown by the earlier missionaries. Mrs. Jeffrey tells of the care with which Mrs. Hazen labored to get at least one child for the school from each of the castes, and how there are often whole villages which owe their entrance into the Christian fellowship to the one child originally gathered in.

There is great need of new buildings and equipment, as they are crowded to the doors at present. Whenever it has been a case of deciding whether money should be expended for furniture or for giving more children a chance, the children have always won.

## Mount Hermon School of Missions

The tenth annual summer session of the Mount Hermon Federate School of Missions will be held at Mount Hermon in the Santa Cruz Mountains, July 17 to 22. The interdenominational textbooks to be used this year are (for Home Missions) *The Two*

*Americas*, and (for Foreign Missions) *World Missions and World Peace*, by Caroline Atwater Mason. Mrs. Hallie Linn Hill, of New York City, the authorized speaker in colleges and universities for the Council of Women for Home Missions, will teach both the interdenominational textbooks for us this year. Last year Mrs. Hill taught us the Home Mission textbook and delighted and instructed us all out of her fund of accurate and interesting facts. This year Mrs. Hill has had the great privilege of attending the Congress of Christian work in Latin America, held at Panama in February. She will, therefore, come to us full of new and interesting information. We cannot afford to miss Mount Hermon this year.

The fee for registration in the school will be one dollar. This entitles the person registering to wear the badge of the school. All persons are welcome to drop in and listen to the lectures without charge.

Mrs. Lewis A. Pier of Palo Alto, who conducted our morning Bible study last year, will do so again this year. In the evenings there are to be popular illustrated lectures. There will be fine music. Young people's work will be emphasized this year. There will also be a course in Normal Training. Missionaries of different denominations are expected to be present. Plan now to be at Mount Hermon Federate School of Missions July 17 to 22.

#### Moslem Girls Studying the Bible.

Mr. Stephen Van R. Trowbridge writes of eager students in the girls' college, Cairo, which is under the direction of the American Mission: "Never in the history of the college has there been such a demand for the Bible. Moslem, Jew, and Christian alike come saying, 'Please send for a Bible for me.' A new Syrian teacher says that the thing which impresses her most in this college is that when she looks over the crowded room full of girls at chapel time, she cannot tell from the eager faces which are Jewish, Moslem or Christian, for all are equally attentive. Pray that many of these dear girls may have the courage to declare themselves followers of Jesus."



## Medical Work in Lintsing

By Dr. Susan B. Tallmon

### PROGRESS AND NEEDS

OUR last year has been one of progress and growth. The number of individuals who have come for treatment to dispensary and hospital has been almost twice what it was the previous year, and the receipts from native sources have more than doubled. Aside from the regular hospital income, there have been special gifts from officials and gentry that amount to about \$1,800 (Mexican), which has been transferred to the Building Fund. The growth of the work has required the addition to our force of two men nurses. . . .

Dr. Hou finished his work in medical school in June and came immediately to Lintsing, taking up the entire burden of the heavy work of the summer when he was the only physician of the hospital. He is enthusiastic in his work and much liked by the patients. We are hoping in the near future to add another Chinese physician to our force.

### THE ELIZABETH HOSPITAL

One of the very important events of the year has been the beginning of the new hospital administration building to be known as the Elizabeth Memorial Building, in memory of Mrs. Elizabeth Williams, whose daughters have given the funds for its erection. The laying of the corner stone of this building in November was an enjoyable and significant occasion, participated in by the representatives of the officials, civil and military, by the gentry and scholars, by representatives of the local guilds of merchants, as well as by Chinese and foreigners of the Christian church. While the exercises had to do with the laying of the corner stone of the central administration building, the thoughts of all went out to include the various wards to be added later, and Mr. Ellis' closing prayer voiced our consecration of all present and future resources to the work of saving both bodies and souls. One of the women's wards also is nearing comple-

tion. It is a twelve bed ward with one private room, and is to be known as the Lilla P. Sargent ward, in memory of Mrs. Sargent of Berkeley. The funds for the isolation ward and those for a ward of nine private rooms have been given by Mrs. C. J. King, and these wards are to be named one in memory of her son Norman who died when a little child and the other in memory of her mother, Phebe Ann Frisbie. Another ward for which the funds are already in hand is a men's surgical ward, to cost about \$1,800 (silver). This amount, as we have already stated, has been contributed by local officials and gentry. The evangelistic work of the hospital has never been so well cared for as this year. Mr. Liu Fu Lu, who has charge of the work for men, is a thoughtful, studious man, faithful in his efforts to make the truths of Christianity known to each one who comes to hospital or dispensary. The nurses and Dr. Hou have taken their part, too, in leading evening meetings for in-patients.

Our Bible woman, Mrs. Sung, was forty years old before she heard the gospel, and she might not be able to pass a very good examination in theology, but she has given ample proof that the Christianity she has is vital, for it has made her right old wrongs of which no one else knew. She is enthusiastic in her preaching and patient in her teaching. When the new hospital is occupied we will need to have at least one other woman for evangelistic work. She ought to be younger than Mrs. Sung and have more knowledge and training, but have the same love and patience and faithfulness.

As we see the new buildings rising, we are conscious that their completion will make possible more effective medical and evangelistic work, and the thought makes us glad. But the enlargement of our plant creates new financial demands. Eight years ago the appropriation made by the Board of the Pacific was \$100. This year that Board gave \$580 and the American Board \$200 for the medical work here. That year not a dollar was received from native sources, and this year for building and in fees, etc., our Chinese patients and friends have given nearly twelve hundred dollars (gold). It may reasonably be expected that hospital receipts next year will pay for half the drugs and

supplies needed. If the funds devoted to the use of the hospital from the local customs equal those received this year from that source for the building of the men's surgical ward, there will be enough to furnish that ward and also provide the salary for another Chinese physician. Two women nurses must be added, a second gatekeeper, a laundryman, another Bible woman and another evangelist for the men's part of the hospital. The combined salaries of these will be about \$330 a year.

The equipment and furnishings for the Lilla P. Sargent ward are being provided by the Sargent family, but that for two other wards and for the central administration building and operating room is still unsupplied. Our present dispensary and operating equipment will furnish but a small fraction of what will be needed for the new building. Thirty-five dollars (gold) will be needed to furnish each of the nine private rooms in the Phebe Ann Frisbie Memorial ward. The four rooms of the isolation ward will each require the same.

We have dared to go forward, believing that these needs will be provided for, but there is a large need still unmet. For seven years the mission has been asking for a man physician for Lintsing, and for nearly that number of years the Prudential Committee has authorized the appointment of such a man, but still we wait. Is there not some properly qualified young man whose work is here? These thousands of needy ones offer a large field for richly rewarded service. This new hospital also needs an American trained nurse. Surely one is waiting to come.

#### SPIRITUAL HEALING A REALITY

But while we ask for more money and more workers, we realize that our greatest needs are spiritual. We need more love and power, as well as improved methods, if this large work is to have spiritual results commensurate with our enlarged equipment. Will you not pray that we may be wise in our planning, and will you not pray even more earnestly that we may live the gospel we would teach? What the patients hear preached makes more or less impression on their minds, but only as lives of

preachers and nurses and doctors are in harmony with this teaching can these hundreds of patients who come yearly have evidence of the truth of what they hear, and desire for themselves what they see we have.

Fully one third of the patients of the year have come because of some variety of eye disease. One of this large number was a young woman of twenty, Mrs. Wang. A few weeks after she entered the hospital, we heard her telling a new patient her story. "My eyes were much worse than yours," she said. "Why, I could hardly see at all. I was so afraid I would fall off the donkey when I was coming to the hospital. Of course some one was leading him, but I couldn't see where we were going at all; I sat up there on my bedding and gripped the reins, and shook for fear I would fall. When I had to stay here, I was homesick at first, but my eyes got better rapidly. After a few days I could see to walk around the yard without being led, and now I can cook my own food. After prayers one evening last week, when I was going to my room, I looked up and there I could see two stars. I asked Mrs. Sung how many she could see, and she said the sky was full of them. Last night I was looking again, and I could see hundreds of stars. Surely the Lord has been very kind to me." But she has learned that God's kindness is not to be measured merely by the physical blessings He gives.

Another young woman from the same village came to the hospital, and when her eyes did not improve at once she decided to go to one of the large temples in the city, and offer gifts to the god who is supposed to control disease. She advised Mrs. Wang to do the same. But Mrs. Wang said, "When I have learned there is only one true God, do you think I will ever go to the temples again and worship idols? Indeed, I'll not. Even if I were to go blind again I couldn't go a step." She has begun to catch the light of spiritual realities, may her eyes be fully opened to see the Day-star of purity and righteousness and salvation, a Light to lighten the Gentiles, the Hope of all peoples everywhere.

It is with thankfulness that we look back over the past year which God has blessed, and with humility and hope we enter

upon the new year, praying that the hospital more than ever before may bring relief to sick bodies, and the knowledge of God's rich love and forgiveness to hungry souls.

Mrs. Thomas King writes from Mount Silinda, Rhodesia:—

Our hearts are full of praise to God just now for the rich blessing He has given us here at Silinda. The book of Acts was published this year in Chindao and used in our Sunday school and in that of a neighboring mission. It proved to be a most stimulating study, and our friends joined with us in some special meetings. We do not speak of these meetings as our revival, but as our Pentecost. The first two days we witnessed some rather startling scenes. However, there proved to be such a power working on the hearts of the people that we could only praise His name. Two weeks ago forty-five were baptized, and two restored to church membership. It was a glad day; but we feel sure it is only the beginning of a great awakening in all this region.

These people have seemed so easily satisfied with a little, but now their spiritual eyes have been opened and they cry for more. They are able to comprehend spiritual truths as never before. It is such a pleasure to teach them now. School closed last week for a six weeks' vacation, and we are sure there has never before been such powerful testimony given to the heathen in their kraals as is now being given.

Our hearts are aching for our missionaries in Turkey, and we long for news of them. We are soon to welcome back the Lawrences and Orners, who have made the journey home, and are now safely back again at our nearest railway town just starting the long wagon journey in. It is the worst possible time to come, as our rainy season is just beginning. However, they are not newcomers, so will be able to make the best of everything.

I am sure your interest and prayers for the work have given you a share also in the joy of working together with Him in Africa. Please accept our sincerest thanks.

## Our Field Correspondents

Miss Adelaide Daughaday of Sapporo, Japan, writes:—

I am here in Kobe for the mission meeting and for the annual outing. This year I have come earlier than usual to recuperate after a mild attack of bronchitis, which made it seem best for me to leave Sapporo during the melting of the great mass of snow. My Japanese helper is faithful and efficient and carries on much of my work in my absence. My dear Fujii San has been induced to accept a lucrative, pressing invitation to teach in the girls' high school of Otaru. She refused more than once but finally decided to go upon the assurance of the principal that she especially wanted a Christian teacher and his implied promise that she should have a free hand to exert a Christian influence in the school. Also the Otaru pastor wrote that he thought she was more needed in the difficult Otaru field than in Sapporo where the work is more advanced. Their expectations have been more than justified and she writes me every week and comes for a visit when possible. . . .

Since the excitement of the Coronation died away the nation has gone back to its sober, normal way of thinking, and the churches and all forces working for righteousness have braced themselves for a new and stronger effort.

The third and last year of the National Christian Religious Movement begins its special meetings here at the south in May and in the Hokkaido in June. This movement of the Japanese churches has widely advertised Christianity and has been fruitful in results, but we are hoping for greater things this summer, as much has been learned by the experience of two years, and the Christians have been quickened to a keen sense of individual responsibility. Missionary work in these southern ports is unique, for besides varied duties for the Japanese people there is much to be done for non-missionary foreigners, especially for the sailors constantly coming and going. Sometimes there are unusual opportunities, as for example, during the coronation ceremonies a fleet of war vessels was in Kobe Harbor. Christian foreigners, especially the Y. M. C. A., made good use of this

chance. A continuous entertainment was provided for three days and printed programs sent to each crew. By the afternoon of the third day not less than 7,500 had been entertained by refreshments, music, and short, bright Christian talks. So keenly did these men of the sea enjoy themselves that they urgently requested that the program be continued one day longer for the benefit of a large body of men who had not yet had shore leave. With one accord 2,000 more men came the next day. Their gratitude was pathetic and they eagerly accepted the thousands of Gospels and Testaments offered them.

Our Hokkaido work is a contrast to this, being for a different class, but the need and heart hunger are the same. Besides the Christian activities in the large cities, there are lonely evangelists in isolated places to be heartened, as they live under hard conditions, and often among most unresponsive people; small handfuls of Christians, among bands of pioneers from the south who have gone to open up wilderness regions, are tempted by weariness and a severe climate to give up all religion and sink down into the gross materialism around them. These must be visited, comforted and stimulated to higher thought and living. It is all the Lord's work and cared for by the Master Himself. My own work in some respects is especially encouraging, and upon my return my Bible woman and myself hope to open new work in an untouched district of Sapporo, which will give us four Sunday schools to work for each week, besides women's meetings, classes for students, house and hospital visitation and trips to Kotoni and Iwamizawa.

Mrs. E. S. Cobb writes from Kyoto, Japan :—

The student who "adopted" us as his parents, Azumi San, who is in the Economics Department of Doshisha University, has been helping in our Sunday school work and apparently with a good deal of success. The numbers are actually growing! We have been up to 115 and 120 for several Sundays, though formerly we were high at 80. Azumi San has got three other students to help him, young men, and they are doing very well indeed. They take turns in summing up the lessons, leading in

prayer, and the other points. They seem to like that way better than to have one superintendent do it all. For the girl pupils, who slightly outnumbered the boys, I have Mrs. Hoshino as chief helper. She is loaned me by Miss Denton, and she is that lady's chief aid in her calling work, so you see she is a great asset. Mrs. Hoshino chaperones the girl assistants over, four or five of them, and they have lovely classes of girls of various ages, while Mrs. Hoshino herself takes the older girls who were in Yagi San's Class.

The building in which, you remember, the Shin-ai Sunday school meets has been used just for that gathering once a week for about two hours, and it did seem a shame to have it used so little.

There was such an acute need for some place to house a school for the foreign children, that the parents of all the different missions asked Kyoto Station to let them use the second story of the building, adapting it to the needs of our day school. It is impracticable to use the same place for both schools. Parents dread the danger of contagious disease, and the children's desks, books and pencils would put too much temptation in the way of the little street children in the line of petty thievery. So when the station let us use the upstairs, we had the two parts shut off from each other completely. The old entrance way into the Sunday school we made into two Japanese-style classrooms and built a new entrance way for the Sunday school. As I say, it has not interfered with our comfort in the Sunday school and has seemed to stimulate interest in the place rather than otherwise, if we seek to explain the increased attendance under the same circumstances as formerly.

As for the accommodations for the day school, it is as nice as nice can be. We have four rooms, all full of sunshine, and are running four grades. We have eleven pupils, and it is not too large nor too small, but just right. However, we could grow a little with careful adjustment. We have thrown some of our yard into the school playground, and just now I hear the crowd gambling about it at their recess play of ten whole minutes. This term we have had school during the morning only and spilled



just music and some drawing over into the afternoons. But with all the work we like to get in, I fear we shall have to have some afternoon school next spring.

I hope to take Azumi San to Karuizawa next summer and send him to a summer school on Religious Education, getting him to take notes and retail his knowledge to the other teachers next winter. This summer school promises to do much for Japanese Sunday schools. They are very much lacking in all their methods of teaching.

Miss Irene La Wall Dornblaser, who comes for furlough this summer, writes as follows of some of her year's work in Foochow:—

Work in the Sunday school under the graded system has continued and prospered. The school has grown, enthusiasm has deepened, and the teaching has marvelously improved. My classes of teacher-training have been among my greatest joys, because they were in direct line with my policy of training future evangelistic workers, and because the girls caught the spirit so quickly and so beautifully.

Since my next year is the one in which I am to return to America, I shall make this my last report and add a few words about what I am doing now and hope to do before I leave. After several attempts to take up the schedule of Bible, English and music classes with which I began the new term, I finally had to give up during the rainy season, as has so often been the case, and turn my classes over to others. As my return to America has been voted, it is a question just how much of it I shall take on again, when I am stronger, since I shall not be here to the full end of the term. So, for the present, I am finding time to do some of the things that I have longed in vain to do when I was in full work.

Instead of teaching my own Bible classes I am meeting twice a day with Miss Catherine Ling, helping her to learn to teach them more effectively. Miss Ling is one of the most promising Chinese workers we have, a thoroughly sincere Christian; and I feel that if God can use me to inspire her during these weeks with a lasting ideal of spirit-filled teaching and of inspiring

others in turn, if she can catch the vision of limitless faith in what God is able to do through her, I shall have done a greater work than I should by teaching the classes myself and having no time left to work her in.

Another thing that I am doing is planning for the organization of voluntary Bible classes among the illiterate women who attend Dudley Memorial Church. I have felt for a long time that it could not be expected that they could be growing Christians when they get no personal Bible study at all. Yet how to plan for women who cannot read to do it was a problem. The plan, as it now is taking form, is something like this. We will try to find five faithful women, members of the church, who would like to study the Bible if some means could be planned for them. We shall tell them that as soon as they have found five others we shall organize them into a class. As soon as that class is fairly under way, we shall send them out to find ten other women to form a second class, and so on until we have no more teachers. I have secured the promise of several teachers who will enter into the spirit of the work, I'm sure, and I hope that in time our older students will work in also. The plan is that the teacher of a class will spend the first half of the period with a devotional and very simple study of the lesson for the week, giving to each woman a card bearing the verse which teaches the kernel of the lesson, and going over and over the words with them till they have committed them to memory and can point to the words as they say them. Then she will ask each of them the next week to take the card to some friend who is not a Christian, read the verse to her, and teach her the lesson as the teacher of the class had just done, and then the women will make it their aim to try in that way to lead those friends gradually to Christ. The latter half of the lesson period will be spent in teaching the women to read Romanized colloquial, so that in time they will be able to study for themselves. I hope, perhaps, to link up these classes with the Sunday school, if it seems wise.

I hope very much that before I leave I may be able to prepare a year's daily Morning Watch studies that I can have published

for use in our own school and in others as well, for it is a need that is being felt all over the country.

If I can accomplish these three things yet before furlough time, I think I shall feel satisfied to be leaving in six instead of seven years. And I shall hope some day to be able to come back.

Mrs. John J. Banninga writes from Pasumalai :—

This has been a very busy month because of the Institutes, but they are over now and we feel that they have been very good,—full of inspiration and profit. Dr. Tracy has been the main speaker at all of the meetings and God has been using him wonderfully. With his splendid knowledge of the people and their language, he is able to touch them much more deeply than the rest of us can. Surely with such meetings for our India Christians every year we may hope for a strong educated India church. The need for that seems overwhelming when one sees the need all around us.



Morning Reflections

Just at present a large Hindu festival is taking place at the rock a mile and a half beyond Pasumalai. For the last three days people have passed with firewood and cooking pots on their heads, and bandies loaded with people and huge loads of bamboos and other materials for their sheds, where certain ceremonies are held or where feasts are given. Yesterday morning the god and goddess from Madura were brought out here in palanquins carried on the shoulders of many men. When they got to the *mandapam* outside our gate some crackers were fired off and the idols were taken into the *mandapam* to rest for awhile because they got very tired coming so far. A number of filthy looking, ash-besmeared priests and holy men with incense burning lamps stood around. The longer one stays in India the sicker one gets at such sights. They make one feel so weak and powerless to fight such odds. One of the temple elephants was also in the procession.

All night last night streams of people were going by, making strange noises every little while when some special procession of devotees passed by. To-day the car was drawn around the rock. We did not go to see, but can just imagine the heat and dust, the line of beggars and cripples of every description.

Several days ago I went down to Manamadura to visit Mrs. Vaughan. While there I visited the leper asylum with Dr. Parker and Miss Heath, who had come down to inject the patients with some oily fluid which required rather large needles. Each one in turn was treated and took it in good part. Several have said they have felt more sensations in their extremities since the injections were given. Some of them are such pitiable looking objects. It is one of the most pathetic sights, still one is impressed with the cheerfulness of the patients. They have a fine open, airy place and their buildings are comfortable but quite inadequate for so many. Every precaution was taken by the doctor and nurse not to come into contact without rubber gloves and antiseptics, but I felt that it required great heroism to care for such an awful disease.

Mrs. L. S. Crawford writes from Trebizond, Turkey, April 29, 1916  
(Received in Boston June 5).

For weeks previous to the occupation, there had been heavy warfare to the east of us, within our hearing sometimes, and sometimes within our sight, as it came nearer and nearer. During this time the Mohammedan population from the towns and villages east of us, and from our city, was moving west. I suppose thousands of refugees passed through here. Sunday night (April 16th) our governor left. Monday night the city seemed bereft. There were no policemen, practically no Turks, and no one to guard the city. It was a time for thieves to reap a harvest. Tuesday morning early Mr. Heizer (the only active consul remaining) went on horseback to the custom house and, with the aid of a pistol, drove out a crowd of burglars and sealed the building. That morning a bombardment was opened on the fortifications just east of the city, not too far away to prevent some shots reaching the city itself. It became necessary that those attacking should be informed that there was no army here to resist, nothing for them to fight. When the governor left, he had consigned the city to the care of the Greek Bishop, who allowed his representative to go with Mr. Heizer to give this information. Bearing a white flag they passed through the quarter where shots had already begun to fall and on toward the point of attack. We watched that white flag ascend the hill as they continued their ride (this ride occurred on Paul Revere's day) with horses at full speed, and noted that when they reached the summit of the hill where the flag could be seen by those on the attacking ships, the firing stopped! Can you imagine the relief it was? That was the end of it. The Russians could hardly believe that Trebizond had come into their hands without resistance, but investigation convinced them, and that afternoon the Russian army entered the city, warmly welcomed by the remaining population. Already Armenians, who had been in hiding all these months in the woods and in houses, had begun to appear. During the days since hundreds of them have come to light.

You cannot imagine the change in our city during the eleven days. The harbor, so long empty, is full of craft of every description. Russian money circulates in the market. The streets are

alive with soldiers. A Red Cross contingent has charge of the hospitals. In an open field opposite our house (on a side street) a wireless telegraphic apparatus has been placed and we hear the humming day and night.

Miss Lucy K. Clark of Uduvil, writes from Vaddukoddai, Ceylon.

This is such a fascinating corner of the earth. The first inhabitant (in this part of the island anyway) was Robinson Crusoe! I know that, because there are so many goats here, descendants of the one he had, and also you see the descendants of Friday everywhere. Yesterday, when we drove to town, I saw the hollowed-out-log of a boat beached near the roadside just as Robinson left it some years ago. You can see his little thatched-roof shack standing almost anywhere you choose to look, and looking out across the water you can see the scantily (very) clothed cannibals riding the waves in their narrow log-canoes and propelling their skiffs by means of long poles.

We went to town yesterday to attend a "Garden Party" given in honor of Rev. Mr. Hartley (General Secretary of the Wesleyan Mission) and his daughter, both of whom are on their way to England after having visited the Wesleyan Missions in Burma and India. I had a nice little visit with Miss Hartley and enjoyed her immensely. We were invited to dinner with the Hartleys at the Trimmers, as were also the Dicksons and some of the Wesleyan ministers and their wives, so we did not get home until nearly twelve o'clock. It was a beautiful seven mile drive out by moonlight and starlight. The Southern Cross was in sight, as was also the false cross just a few degrees northwest of it. I do so enjoy the stars. Practically all the constellations of both the north and south hemispheres can be seen from here during the year. Orion in all his glory is now directly overhead at about 5 P. M., when it first gets dark. We never see the Great Dipper right side up and the Pole star is but a few degrees (about 20 I should imagine) above the northern horizon. I do not wonder the Indians give much attention to astrology,—the stars are so much in evidence they cannot help but take them into consideration in their philosophy of life.

## The Wider View

### Teaching Christianity in Japan.

In almost all the middle schools and *koto gakko* (preparatory schools) there are Christian teachers, mostly teachers of English, who have a unique opportunity for exercising a religious influence upon younger students. In Japan, language teachers mean much more than the term shows, for the English language carries with it an English atmosphere and Anglo-Saxon spirit. Teachers of English are comparatively sensitive to foreign influences, both literary and spiritual, and they cannot remain indifferent to Christianity unless they are morally disabled. Thus the English lessons are naturally charged with Christian sentiments in spite of all conservative influences. Humanistic ideas and moral sentiments are taught most abundantly in the hours of English teaching. In a sense a Christian teacher of English, foreigner or Japanese, is a plain preacher of the gospel in a diluted form. Some of them have Bible classes for young students, and there they have access to fresh young hearts which are apt to be closed to teachers of other subjects.—*The Student World*.

### Compulsory Education in Japan.

*The Christian*, in commenting upon the immense effect that the system of compulsory education is having in Japan, gives the following interesting figures:—

“Among 10,813 young men examined (for military service), there were only three among those mentally and physically sound who could not read and write. Of the rest, 39 were graduates of universities, 63 graduates of higher schools, 404 graduates of middle schools, while 5,250 had passed through the higher elementary schools and 5,048 had finished the elementary course. The only exceptions were five mutes, two blind persons and two idiots. These remarkable results are declared to be due to the late Dr. David Murray, American adviser to the Minister of Education from 1873 to 1879, who established the public school system of Japan on American models.”

### An Indigenous Church in China.

According to an editorial in *The Chinese Recorder*, an indigenous Christian church in China is developing well at the present time. An effect of the European War, felt in some places, has been the reduction of the foreign staff and in some instances the lessening of financial support; while the results have been the forcing forward of the problem of self-support. The work of one mission in and around Hong Kong has been put entirely under Chinese control. In some cases medical work has had to be left to Chinese doctors, through the absence of the foreign medical missionary. The editorial goes on to say:—

“There is developing also a deeper understanding of the true meaning of Christianity, and it is seen that Western civilization and Christianity are not as inseparable as some had thought. One correspondent says that in the past the appeal of Christianity was based on what Christianity has done for the West; the appeal is now more directly based on what Christianity can do for the soul.”

In the Y. M. C. A. the national secretarial leadership is, for the first time, in the hands of the Chinese. The National Committee, most of whose members are Chinese, is now authorized to hold property wherever desirable for the local associations, whether purchased by funds raised locally or secured from abroad. These and other indications show that the Association is making marked progress towards making itself indigenous in China.

Not for a century has the outlook in China been so bright. An alien dynasty has been driven from the throne; the nation is pushing forward with remarkable insistence for modern forms of government; the opium curse has been substantially eradicated; political graft is rapidly being eliminated, financial solvency seems now assured; occidental education is proceeding rapidly; and desire for reforms is widespread. If China can avoid further alien intrusion, her future is decidedly hopeful.



Prayer  
at Noontide



Encircling  
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

## The Art of Program Making

[Program Committee in preliminary session. Object, an Annual Branch Meeting]

MISS A. And the reports?

MRS. B. I brought this program from last year; you see there they are in the morning,—Home Secretary's, Foreign Secretary's, Secretary of Young People's Work, of Literature, etc. I suppose we will want this same general form?

MRS. C. (not yet acclimated). May I look at the program? Yes, I see. But do you really think, Mrs. B., that we get much of a—a—well, atmosphere, from such a plain, that is, bare kind of a list as that? (reads):—

Devotional Exercises. Hymn. Address of Welcome. Minutes of last annual meeting. Home Secretary's Report. Foreign Secretary's Report. Treasurer's Report. Report of Literature Secretary. Report of the Secretary of Young People's Work. Missionary Address, Miss Ellen Green, Foochow, China.

I shall not forget that Branch meeting, for my missionary inspiration came to me that day, part of it in the morning; but if you will allow me to say it, I went to that meeting not because of this program but *in spite* of it, for when Miss A. asked me to go with her and showed me this printed advertisement of your attractive features, I was not drawn. In fact I told her it looked dull,—remember, Miss A.?—Inwardly I was determined to decline firmly. But you know our friend's beguiling ways, and her automobile and the charming spring day!

May not others feel as I did about this list of reports which tells nothing, offers no taste to whet the appetite, rather repels the uninitiated? What do you think, Mrs. B.? Does it, or does it not need a little hot sauce poured over it?

MRS. B. Perhaps it might be stated a little differently, but it seems as if we ought to hear all the reports and know what has been done.

MISS D. (with some asperity). Of course, we should. I can say that I am not tired of hearing them after fifteen years of Branch meetings. But whether I am or not it is good business and our duty to have them.

MRS. B. (strengthened by a glance of Miss A's keen eye). And I remember that report so well on the literature which Mrs. Whyte gave—wasn't that a wide awake and splendidly done thing? Don't you recall how she skilfully culled a juicy bit here and there and ended by reading, *Not Waiting, but Getting Ready*, leaving us all eager to own and read everything?

And the other reports were good too—it is just the outward dress I was thinking of—so that many women seeing beforehand in the distributed programs and in the newspapers the topics and names all in attractive make-up, would really want to come—would perhaps get enthused as I did.

MISS D. (a bit icily). How would *you* state the program features, Mrs. C.?

MRS. C. (hastily). O, I haven't any form in my mind—only—

MRS. B. (the chairman). Would you please think about this matter of reports, Mrs. C., and bring in some suggestions to our meeting next week? Think of topics, and their order, whether all should come in a bunch, or whether some might come in the afternoon. I had thought of that, because I went to the X Branch meeting last year and their reports were distributed. Indeed, I don't know as they had reports, but somehow they seemed to make everything known to us.

Thank you, Mrs. C. And now I want to ask Miss E. if she has any suggestions, from her standpoint.

MISS E. (A young woman, representing the Junior interests of the [Branch, new on this committee). Thank you, Mrs. B. I am sure you have all had more experience than I in such matters, but perhaps I might speak about the music.

MRS. B. The hymns, you mean?

MISS E. Yes, the hymns and also the solos.

Miss A. (softly sings, "O had I the wings of a dove, then would I fly far away and be at rest." A general smile.)

Miss E. (laughing). I see you remember too, Miss A. The fact is I have begun to notice solos as to their fitness, ever since that day. There was the Blossom song at one meeting and I well recall the two lullabies that were soothingly rendered at that tiny meeting we held in Clappertown. Couldn't we somehow get into closer touch with the singers and suggest the kind of solo, in case they haven't the missionary idea?

Miss A. And when you do suggest, leave out "Just for Today" for five years! That's the one selection which seems universally available. Why didn't Schubert or MacDowell, or somebody who wrote songs, think of the Woman's Board in the twentieth century!

Miss E. Excuse me if I say too much, Mrs. B., but I am also wondering if we might not have a girls' chorus next time and not a solo at all—unless, that is, I might have Alpha Barker play one violin solo for an offertory. She does play wonderfully, but more than that, I want to get her into our meetings and our work.

Mrs. B. (who has been listening attentively, smiling, making notes). The hour is over and we must adjourn until next week. Our preliminary discussion has set us all thinking. We have now decided upon the following points, and will each member present please note her duty:—

1. Miss A. will arrange for the missionary and report to us.
2. Miss D. will try to secure Mrs. Y. to present the textbook and, if possible, bring us word in a week.
3. Mrs. B. will please outline a program with special reference to a "hot sauce" on the reports and will confer with
4. Miss E. who will do us the favor of singing, "Come ye disconsolate, where'er ye languish," at our next Branch meeting, or in lieu of that, of working up a girls' chorus, a violin solo or any fitting feature!

[The general laugh is interrupted by a prayer offered so earnestly by Miss D. that no one remembered the "asperity."]

M. L. D.

(To be continued.)

# Ways of Working

## A Foreign Missionary Play-day

By Alice Goddard West

Mrs. West will be remembered as a former director of the Woman's Board and contributor to "Life and Light." This story of the "good old times" missionary meeting so successfully held in her church may well be tried in many another society as a means of increasing interest and attendance. We feel sure Mrs. West will be glad to answer inquiries regarding the preparation necessary. Her address is 4 Homestead Ave., Worcester, Mass.

It was not a Pageant. Oh, dear! no, nothing so up-to-date and elaborate. It was just a plain old-fashioned "make believe be your great-grandmother." Neither was it a burlesque, intended to make an audience laugh. There was not even an audience, for every woman present was on the stage. Neither was there a single rehearsal beforehand, nor a line of advertising.

Word had been passed from one to another of our society, for a week or ten days preceding, at the request of the missionary committee, that the next meeting would be held at the house of the chairman, and would go back just a hundred years, to represent the spring quarterly meeting of the Worcester Female Cent Society.

All the actual historical record we could find of that organization was an item in the annual report for 1815 of the treasurer of the A. B. C. F. M. as follows: "From the Worcester Female Cent Society through Mrs. Lydia Taylor, by the hand of Rev. S. Austin, \$30.33." Out of this tiny scrap we "cultivated," as bacteriologists say, quite a wealth of material for our program. But how did we know that our results were historically accurate? We didn't. But, as the children say, "we played" they were; and, like the children, when it was all over, we said, "Didn't we have a nice time?"

The church calendar of the preceding Sunday had tacked on an extra clause to the usual formal invitation to the foreign missionary meeting; namely, that each woman was invited to come "in the name, and the garb, and the frame of mind of her great-grandmother." And they came, fifty of them, on a rainy day, looking

surprisingly pretty, in their old-fashioned gowns and bonnets, and kerchiefs and gauzy shawls, and high combs and mitts, bringing caps and knitting-work in handbox or basket.

The hostess had ransacked the house for old-fashioned chairs and old hymn books, and a log-fire in the big brick fireplace had been coaxed down to a quiet mood. At the far end of the long room we put ten of our good singers for a choir, with the minister's wife (a truly descendant of Manassah Cutler) to beat the time. They chose hymns by Dr. Watts, and eighteenth century music, with really ancient results, due perhaps to the dramatic talent of the performers, or possibly to the lack of instrumental accompaniment and rehearsals.

The program was built up from materials in existence in 1816. These items were found in rich abundance in the files of the *Missionary Herald* up to that date, and in biographies of early missionaries, and in the opening chapters of our missionary textbooks. Mrs. Helen Montgomery's chapter entitled "What our Mothers have told us," is an excellent starting-point for such an investigation.

We gave an old-time background to even our routine business. The "Secretary of Ye Records" read the account of a meeting on a stormy January day at a farmhouse "near ye Boston Turnpike," where they finished quilting the counterpane for the donation party, and began the new set of shirts for an impecunious student of theology at Andover. She also reported that "the chairman did improve our minds as we sewed, by trying us in our hymns, to ye pride of a few women and ye shame of ye many."

The Secretary of Correspondence read a few letters from absent members, regretting absence and offering suggestions on various matters. These letters, by the way, were the composition of the member who read them, a lady of historic Worcester family, whose name is to be found on the title-page of more than one book on local antiquities. She had woven into these half-dozen letters many a fascinating bit of Worcester records of a century ago.

For a presiding officer, on account of the dearth of knowledge of the mythical Lydia Taylor of the ancient record, the committee of arrangements laid her "on a bed of sickness through a mysterious

dispensation of Providence," and called in as substitute Mrs. Zibiah Nelson of Leicester, wife of the Rev. John Nelson, who ruled the church of the hill-town from 1812 on for half a century. Mrs. Nelson herself was a pioneer in woman's missionary organizations, so that her part in our little drama was historically accurate, as she told of her husband's college associations with the Haystack students, and his later knowledge of them at Andover during the days just before the beginning of the American Board. And she related her own memory of the second annual meeting of the Board, held in Worcester just before her marriage, and the vehemence of the young man, Adoniram Judson, as he begged the timid Commissioners to risk sending out a few missionaries to India, even though the treasury had scarce enough to pay the passage out.

A later instalment of the Judson story came during the program, when "Latest News from Far Countries" was given in brief items by several members; a letter from Rebecca Bowditch of Salem being read by her Cousin Eliza, its recipient. This letter was a girl's description of the famous ordination at Salem that commissioned Judson and five other young men to the foreign field, as eye witness and as schoolmate of the two Essex County brides whom the missionaries added to their number before sailing. The letter was written four years later, just after a Salem brig, home from Calcutta, had brought letters from the Judsons in Burma, telling of the death of Harriet Newall. It was indeed an impressive document, with its broadside of blue paper, its mysterious foldings, and its adornment of red sealing-wax.

While the offering was being collected in a little pewter porringer, "ye money woman" read a handful of odd bits of queerly-folded old-fashioned sorts of paper, containing brief records of methods of securing the money for missionary giving, records pathetic, amusing, characteristic, and illuminating, even if they were not genuine.

The last item on the program was the introduction of a few distinguished guests from out of town (only those bearing Worcester names being counted as members). Brief responses in character were made, impromptu. One of these deserves special mention

for its dramatic effect. It gave the listeners an uncanny feeling of uncertainty as to whether we were really moderns or ancients. The stranger, in full Quaker dress, spoke in the true voice and diction that her name justified, Mrs. Lydia Greene of Rhode Island, daughter-in-law of the Revolutionary Colonel. After a few gentle words acknowledging her complimentary introduction, she broke into an impassioned appeal to the women interested in foreign missions to bethink themselves of the bearing upon African missionary work, the menace to the Nation, and the shame to Christianity, of the slave traffic of the United States.

At the close of the meeting the younger women served tea and seed-cakes "for ye benefit of ye heathen." Every vestige of antiquity forsook the demeanor of the ladies when they undertook to pay for the refreshment in sixpences and ninepences, "according to ye hunger of ye partaker."

This true story has been told for LIFE AND LIGHT in the hope that it may offer a suggestion as to methods for securing an extra gift for the Golden Anniversary, the method having been proven to be not only entertaining and instructive, but also likely to yield a good return with a minimum of outlay.

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*Go forward, daughters of the King,  
Our God Himself shall be our guide;  
Our souls are all astir with spring,  
The world is opening to us wide;*

*We go to share with those who lack,  
To leave no work of love undone,  
That sisters from life's joy kept back  
May see its beauty, feel its sun;*

*World-wide our vision and our love,  
In Thy great service glad and free;  
Our aim all other aims above,  
Dear Lord, to be worth while to Thee!*

—Mary W. Vasaar in "Missions."

### Maria Reed Hemenway.

Mrs. Lewis H. Hemenway of Vermont will be remembered by many friends of the Woman's Board. She had been in feeble health for several years, during which with her husband and devoted daughter she has made her home in Honolulu, H. I., where she passed into the Life Eternal May 1st.

Mrs. Hemenway's early home was in Montpelier, Vermont, and after her marriage in 1870 to Dr. Lewis H. Hemenway, the son of early missionaries who went to Siam under the American Board, her life was spent in the ideally beautiful town of Manchester, Vermont, where she identified herself with village and church benefactions, and became specially active in the work of the Vermont Branch. From 1894 to 1911 she served as a vice president, and was never absent from her place at the Bennington County meeting and scarcely ever failed to attend the Branch meetings.

Given to hospitality, her home became well known as a "way side inn" to many a weary missionary traveler, and her smile of greeting and warm welcome still linger in many a memory. Her devotion to the Master's cause never suffered an eclipse, and despite family cares she was always ready to give lavishly of time and strength to increase missionary zeal in the societies for which she felt a responsibility. Naturally alert and intellectually keen, she kept pace with all the great world movements, but her trust in God's over-ruling was the confidence of a little child in a kind Father, so that her Christian courage and optimism brought sunshine into many a cloudy day.

Of her five children and an adopted niece who was like a daughter, five survive her,—the sudden death of the second son, Lewis, having come as a great shock and bereavement a little more than a year ago. Her husband, the beloved physician of the hill town, is also living.

The funeral service took place May 26 in the old home in Manchester, amid a group of sincerely sorrowing and sympathetic friends. All through the life of Mrs. Hemenway it might have been truly said of her—

She doeth little kindnesses,  
Which most leave undone or despise,  
For naught which sets one heart at rest  
Or giveth happiness or peace  
Is low esteeméd in her eyes.



## Junior Department

### What About Programs Next Year?

If you are interested in a Young Women's Auxiliary, a group of girls or a Christian Endeavor Society, the special Jubilee Programs are just what you want. These have been arranged with a view to paving the way for our Fiftieth Birthday celebration in 1917, and consist of one general preliminary program called "Nearing the Jubilee," and six biographical programs, each on a different country, and each based on sketches of three of our own workers—a Pioneer, a Present Day Worker, and a Native Helper. For more detailed description regarding the set of leaflets embodying this material, see page 257 in the June LIFE AND LIGHT, also the cover advertisement in this number. If the arrangement of your meetings will prevent your using all seven programs, take "Nearing the Jubilee" and as many of the biographical ones as possible.

We long through this series to arouse our girls and young women to a more intimate personal interest in the women who are our Congregational representatives and in the Board which is their own. Most interest in "missions in general" grows out of acquaintance "in particular," and an inspiring, challenging personality is the best touchstone with young people. Don't miss the opportunity this material gives you this year.

One copy of the material for "Nearing the Jubilee" (free) will be sent the President, Program Committee or Leader of your society, upon application here, or to your Branch Junior Secretary. A set complete for the biographical programs, including sketches and program outlines, costs fifty cents. See last cover for prices of individual leaflets.

Other possible lines of study for this group are:—

*World Missions and World Peace*, a study of Christ's Conquest, by Caroline Atwater Mason. (Price 30 cents paper, 50 cents cloth, postage 7 cents.) This is the senior textbook for the year issued by the Central Committee on the United Study of Missions. It is perhaps a little difficult, except for real study classes. *How to Use* this textbook by Mrs. Montgomery (10 cents, postage

2 cents); *Maid in America*, an extremely clever "How to Use" for Girls' Societies (10 cents, postage 3 cents); and a set of 12 charts and posters 14 by 16 (25 cents, postage 5 cents) will be found invaluable if a leader chooses this book.

*South American Neighbors*, by Homer C. Stuntz (price 40 cents paper, 60 cents cloth), is the new adult study book issued by the Missionary Education Movement for 1916-1917. While excellent in itself, this book will probably not have the same compelling interest for Congregational young people as courses on other countries, since this denomination is doing no work in South America. *Helps for Study Class Leaders* will be ready by September. (Price 10 cents.)

*Makers of South America*, by Margarett Daniels (40 cents paper, 60 cents cloth), is written especially for the late 'teen age and contains sketches of twelve epoch-making leaders in South American history. *Helps for Study Class Leaders* will be prepared by September. (Price 10 cents.)

*Comrades in Service*, by Margaret Burton (40 cents paper, 60 cents cloth), containing biographical studies of notable Christian men and women in this and other countries, is also excellent for young people of the late 'teens. We are glad to recommend it strongly to groups which have not already used it this past year.

**If you are working with a Children's Society, either Mission Band or Junior Endeavor**, there are three possibilities before you. If you did not use *Around the World with Jack and Janet*, by Norma Waterbury (25 cents paper, postage 4 cents), last year's textbook, take that. There are coupon tickets, a world map, Jack and Janet paper dolls, and dozens of suggestions in the *Leader's Guide* (5 cents) which will make your program work a joy.

*Soldiers of the Prince*, by Rev. Charles E. Jefferson, D.D. (25 cents paper, 50 cents cloth, postage 5 cents), is the new textbook for Juniors published by the Central Committee. The chapter headings will give a comprehensive idea of the subject-matter—The Prince and His Soldiers, Why Men and Nations Quarrel, Being a Soldier Every Day, Missionary Heroes of Long Ago, Missionary Heroes of Yesterday, How Boys and Girls can Help the Empire of Love. Suggestions for the leader, by Nellie Prescott, are

included in the book. Other helps, such as "Children of the War" paper dolls, set of 96 Flags of the Nations, Peace Buttons, and a Puzzle: How to Make Peace out of War are also available. Send for *Plans for the Year in Mission Bands* (free) or *Missionary Work for 1916-1917 in Junior Endeavor Societies* (free) for details.

For those leaders who have already journeyed around the world and who would prefer a rather more concrete subject than *Soldiers of the Prince* provides, a new book just issued by the Missionary Education Movement is recommended. This is *The Land of the Golden Man* by Anita B. Ferris (30 cents paper, 50 cents cloth), a book on South America containing stories about that country and suggestions for their use with children nine to twelve years old. A set of Child Life Pictures on South America for use in a pupil's book is being prepared.

Although it cannot wisely be used as a study book, a new compilation called *Missionary Program Material*, just issued by the Missionary Education Movement, will be a valuable supplementary help to every leader. This contains material on various countries for miscellaneous use with children up to twelve years of age. (50 cents cloth.)

**If you are a Sunday school worker** you will be particularly interested in the unified scheme of foreign missionary education which the Woman's Board and American Board have worked out together. Beginning with this fall the Woman's Board will no longer confine itself to the Primary and Junior Departments of Sunday schools, and the American Board to the Intermediate and Senior. One plan of education and offerings for the entire School will be recommended by both Boards, and will be set forth in a single circular; it will be urged that gifts be divided half and half. The theme for the 1916-1917 material is "Kingdom Building." A set of helps (selling probably at 25 cents) will contain sketches of four Present Day Patriots of the Kingdom for the Intermediate and Senior classes; brief programs based on these for platform use before the main School; special stories of heroism for the Juniors; the picture itself and stories relating to the foreign children in the picture, the "Hope of the World" (a beautiful representation of

Christ with five children grouped before Him listening) for the primary little folks and the beginners; general suggestions for the superintendent and missionary committee; and a sample Christmas Concert program on the theme, "Gifts for the King," closely allied, of course, with the Kingdom Building idea of the fall programs. This material will be ready by September 1. Circulars describing it will be mailed to all superintendents in the fall and will be sent you upon request.

We hope that all Woman's Board workers will push the plans for *all* grades, and are confident that the material will prove practicable, with slight adaptations, for both large and small schools, graded and ungraded ones.

With this thorough-going partnership between the Boards, we look forward to a large increase in the missionary intelligence and loyalty of our Sunday schools. Their support of denominational work has been far below that given by the schools in other denominations—yet by their gifts we may measure their interest; and by the interest of the young people of to-day can be gauged the missionary vision and devotion of the church of to-morrow. Even if you yourself are not a Sunday school worker, you can bring this paragraph to the attention of your superintendent and pastor. All across the country schools will be thinking about "Kingdom Building"—a pursuit good for them as well as for the Boards. Join with them.

## Put the Miss in Missions

A Toast given at a Baptist Missionary Banquet in Denver, Col.

Please notice that this title is in no wise a misfit, nor one to misconstrue or misinterpret. It means that if we, who bear the title of *Mrs.*, fail to put the *Miss* in missions, we are recreant to our duty, have missed our greatest privilege and opportunity, and have misused our power and influence in so mischievous a manner as to make even a misanthrope weep. Do not misunderstand me nor let my point miscarry—we must, as we love missions and are devoted to the cause of missions, we *must* put the Miss in missions.

Why? Because some of us are growing gray and some are falling by the way. The European nations now at war are calling for recruits, the liquor men ask for thousands of boys each year to keep the ranks of the drunkards full. If these need recruits for their business, how much more do we, who are in the King's business.

How shall we get them? First, our material must be in an interesting form. Second, this interesting material should have enthusiastic presentation. Girls must have life and action, they want thrills and excitement and we should supply it in legitimate ways lest they seek it in other ways. To do this, we have in our missionary history and literature facts and conditions that will furnish thrills enough to satisfy every girlish heart. But alas! we do not always live up to our privileges. Some missionary meetings remind one of the description of an old-fashioned prayer-meeting—"a deacon and a hymn, a deacon and a hymn, a deacon and a hymn, and we all go home." Some of our meetings are often "a sister and a paragraph, a sister and a paragraph, a sister and a paragraph, and we all go home." And then we marvel that the bright club woman and the fun-loving girl are not interested in our missionary meetings.

But our girls are not unmoved by the higher motives and there are few who will not respond to an appeal to loftier ideals when they see the gospel of Jesus Christ to be first, last, and all the time, *missionary*. Then a bigger vision of Jesus, our great missionary, who is our example and incentive to a life of noble missionary service, will enter the hearts of our girls and show itself in missionary interest both material and spiritual.

Let us not misapply our material, misconceive our opportunity, nor miscalculate our girls, but leading them to see the things that are really worth while, we shall not fail to put the *Miss* in Missions.

—*The Missionary Review.*

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Do not fail to note the books suggested for summer reading on the third cover page of this number. Other recent additions to the Loan Library are *Modern Movements Among Moslems*, by Dr. S. G. Wilson, now doing relief work in Tiflis, and the *How and Why of Missions in the Sunday School*, a workable program for giving missionary instruction to the children.

## Our Book Table

*Black Sheep: Adventures in West Africa.* By Jean Kenyon Mackenzie. Published by Houghton Mifflin Co. Pp. 314. Price \$1.50.

Within the past few years the *Atlantic Monthly* has made some fortunate discoveries in unusual experiences of women. "Letters of a Woman Homesteader" and "A Hilltop on the Marne" have attracted wide attention, and now is added the story of an American girl's adventures as a missionary in West Africa.

That so conservative and purely literary a magazine as the *Atlantic* should publish letters from any mission field is a proof that missions are becoming recognized as a vital power in world history that cannot be ignored. Miss Mackenzie acknowledges her indebtedness to the "stimulating appreciation" of the editor of the *Atlantic*, and confesses that it is due to him that she has courage to offer "such simple matter to the public in a book." But one has only to read these letters to understand why they captured the literary critic of the *Atlantic*.

Combined with the deepest interest in the spiritual development of the people whom she hopes to help, is a sense of humor and an artistic perception always fascinating. "There is a strange beauty about these people, a beauty of body and of posture, of color and of draping. A thousand things would remind you of the art of the Renaissance. The way they dress their heads is so often like Botticelli." And when she enters the cabin she is to call home she says: "You know how Tintoretto's holy families set up their little establishment in some corner of a house still in the building—just like me—only I hadn't any family." There are scores of allusions to art or literature which would naturally occur in the freedom of letters written to her friends, notably to her father.

The West Africa Missions, of which Miss Mackenzie was a member for nearly ten years, from June, 1904, to October, 1913, has been under the care of the Presbyterian Board for more than five decades. The ten years preceding the present war witnessed a "tumult of development."

Four hundred black leaders worked with the sixty white missionaries. There would be Sabbath congregations of six and eight thousand. Out of the poverty of the thirty thousand adherents, they gave the year before the war nearly fifteen thousand dollars into the treasury.

The sound of the drum in those African villages did not mean a summons to bloodshed and carnage, as has been the case for two years in cultivated, civilized, Christianized Europe, but they called the more than ten thousand pupils to the schools on week days and broke the dark before dawn of a Sunday with the call to assemble for worship.

All this was going on in a neighborhood which since the war has been a battlefield.

The entire book is made up of letters and divided into four parts: The Mail from the Bush; The Mail from the New Clearing; The Mail from the Beach; The Harvest Mail. These letters reveal to us the innermost thoughts and feelings and manner of life of a primitive people. Service of self-sacrifice given to any people, no matter how unattractive or degraded, is sure to awaken affection in the giver. And the African, with his emotional temperament, lavishes affection on his white friends who teach him the essentials in this life and the life to come.

*By the Great Wall: Letters from China.* Published by Fleming H. Revell Co. Pp. 400.

Acquaintance with two beautiful lives is given in this volume, a revelation of the soul of Isabella Riggs Williams through her letters and a brief sketch of her eldest daughter, Henrietta. There is something unusually serene and saintly, high-toned and pure in the faces of these gifted women who gave their lives for the uplifting of Chinese women and girls.

In the closing paragraph of Arthur H. Smith's Introduction he says: "In the new era now upon us nothing is more important than that the East and the West should come to a mutual comprehension. Toward that end Mrs. Williams and her daughter gave their lives, a precious contribution which in God's great economy will sometime be seen to have been not in vain."

Mrs. Williams had unusual facility and felicity of expression, and in these intimate letters to home friends and children one comes to know her better than some of those one sees and talks with face to face. Even the prosaic details of her daily life she makes interesting through humorous touches, and there is always the loving heart and the deep desire to awaken a spiritual hunger in the people about her. It was three years before the Boxer outbreak that Isabella Riggs Williams closed her earthly career, and in a little more than a year Henrietta was laid by her mother's side. We rejoice for them that they were spared the hard journey over the desert of Gobi.

G. H. C.

### Annual Meeting of the Woman's Board of Missions

The Forty-ninth Annual Meeting of the Woman's Board of Missions, by invitation of the Hampshire County Branch, will be held in Northampton, Mass., November 8-10, 1916. Entertainment is offered to all women missionaries of the American Board and the Woman's Board, and to all regularly accredited delegates of the Branches at a distance. Applications should be sent to Miss Clara P. Bodman of Northampton before October 1st. There will be no reduction in railroad fares.

## Woman's Board of Missions

Receipts May 1-31, 1916

MISS SARAH LOUISE DAY, Treasurer

Friend,	5 00	Ch., Women, 7; Millinocket, Ladies' Aid, 2; Newcastle, Ch., 25; North Belfast, Ch., 1; Orono, Ladies' Guild, 11, Jr. C. E. Soc., 1; Otter Creek, Aux., 8; Patten, Ch., Women, 3; Portage, Ch., 1; Presque Isle, Miss. Soc., 10; Princeton, Ch., 5; Rockland, W. M. S., 28.30, Pagoda Anchorage, 25; Sandy Point, Ch., Women, 5; Searsport, Aux., 8, Ladies' Guild, 10, C. E. Soc., 17, Second Ch., 3; Springfield, Aux., 5; Stillwater, Ladies' Aid, 2; Thomaston, Aux., 6; Veazie, Ch., Women, 3.30; Wiscasset, Mrs. J. M. Knight, 3,	771 15
		<i>Farmington.</i> —Desert Palm Soc.,	5 00
		<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Alfred, C. E. Soc., 3, S. S., 10, Prim. S. S., 2; Auburn, High St. Ch., M. B., 25, Sixth St. Ch., Aux. (to const. L. M. Mrs. George E. Kinney), 25; Bath, Central Ch., Prim. Dept. S. S., 2; Biddeford, Jr. Soc., 5.50; Brunswick, Mrs. Moses,	
MAINE.			
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Friend, 50; Bangor, All Souls' Ch., Woman's Miss. Assoc., 118.45, Jr. Aux., 25, Forest Ave. Ch., Ladies' Aid, 3, Hammond St. Ch., Women, 80; Bangor, East, Ladies' Sewing Cir., 3; Bar Harbor, W. M. S., 22.10, Jr. Miss. Soc., 3, C. R., 15; Belfast, Ch., Women, 5; Boothbay Harbor, Ch., Women, 25; Bremen, Broad Cove, Ch., Women, 2; Brewer, First Ch., Ladies' Aid, 22; Brooks, Ch., 1; Burlington, Ch., Women, 5; Calais, Aux., 68, Cov. Dau., 21; Camden, Aux., 21; Carroll, Aux., 5; Dexter, Aux., 8; Dresden, West Ch., 1; East Millinocket, Ch., 1; Ellsworth Falls, Ladies' Miss. Cir., 2; Fort Fairfield, W. M. S., 7; Garland, Ch., Women, 2; Greenville, Aux., 17; Hampden, Miss. Soc., 16; Holden, 8; Houlton, Woman's Miss. Union, 25; Island Falls,			



1.40; Cumberland Center, Aux., 25; Falmouth, West, Aux., 4; Harpswell Center, Jr. C. E. Soc., 75 cents; Lewiston, Pine St. Ch., Jr. Soc., 1; Litchfield Corner, Aux., 12; Madison, Dau. of Cov., 10; Portland, Second Parish Ch., 10, Aux., 12.37, State St. Ch., Aux., 20.65, St. Lawrence Ch., Aux., 5.65, Williston Ch., Jr. C. E. Soc., 5; Saco, Pollyanna Club, 2; Waterville, C. R., 2; Wilton, Aux., 2. Less expenses, 6.65,

179 67

Total, 955 82

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Brookline, Aux., 4.21; East Jaffrey, Aux. (with prev. contri. to const. L. M.'s Mrs. Carrie Hodge, Mrs. Herbert Mower), 40; Goffstown, Jr. M. B., 3.40; Hooksett, Ch., 5; Meriden, S. S., 3; Meredith, Aux., 7; Nashua, Pilgrim Ch., S. S., 25; Newport, Newport Workers, 80; Portsmouth, Mrs. E. P. Kimball, 1,000; Union, Ch., 3.60,

1,171 21

## VERMONT.

*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Bellows Falls, Aux., 130; Bennington, Second Ch., Aux., 21.12; Burlington, First Ch., Aux., 52; Cambridge, S. S., 1.25; Colchester, S. S. Ch., 1; Craftsbury, North, C. E. Soc., 2.50; Highgate, Aux., 5; Jamaica, Aux., 11; Jericho Corners, Aux., 5; Montpelier, Aux., 11.16; Newbury, West, C. E. Soc., 2; Northfield, Aux. (Th. Off., 7.60), 10.60; St. Johnsbury, North Ch., Aux., 49.60, South Ch., Search Light Club, 45; St. Johnsbury, East, Aux., 8; Thetford, Aux., 10; Waitsfield, Aux., 5,

370 23

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Andover, Ch. of Christ in Phillips Academy, S. S., 5; Lowell, Highland Ch., 15; Malden, Friend, 10, First Ch., Jr. C. E. Soc., 5; Winchester, First Ch., Miss. Union, 90, S. S., 10; Woburn, Montvale Ch., 4.50,

139 50

*Barnstable Association.*—Miss Carrie E. Mitchell, Treas., South Dennis. Yarmouth, Contributing Soc.,

6 00

*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Housatonic, Aux., 12.23; North Adams, Aux., 40; Pittsfield, First Ch., M. B., 50; West Stockbridge, Aux., 10; Williamstown, Y. L. M. S., 5, First Ch., Home Dept. S. S., 40,

157 23

*Essex North Branch.*—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Friend, 1; Amesbury, Main St. Ch., Miss. Guild, 62.50; Haverhill, Centre Ch., S. S.,

29.51, Riverside Ch., Pollyanna Club, 10, West Ch., S. S., 5.50; Newbury, Byfield Ch., Aux., 5.75, First Ch., Jr. C. E. Soc., 7. M. C., 22.51; Newburyport, Central Ch., Aux., 70, C. E. Soc., 5, Phi Delta Pi, 3,

221 77

*Essex South Branch.*—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., Len. Off., 36.30; Danvers, First Ch., Aux., Len. Off., 5.25, Maple St. Ch., Tuesday Club, 15; Gloucester, Trinity Ch., Sunbeam Cir., 4; Hamilton, Aux., 5.55; Lynn, Central Ch., Aux. (Len. Off., 3.50), 28.30, First Ch., Aux., 30, North Ch., Prim. and Jr. Depts. S. S., 2.61; Marblehead, Aux., Len. Off., 37.37; Salem, Crombie St. Ch., Aux., Len. Off., 17.50; Saugus, Aux., Len. Off., 6.50; Swampscott, First Ch., Aux., Len. Off., 19; Wenham, Prim. S. S., 8, Jr. C. E. Soc., 2.50,

217 88

*Franklin County Branch.*—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. (25 of following gifts to const. L. M. Mrs. I. R. Smith); Ashfield, Aux., 18; Bernardston, Aux., Len. Off., 6; Buckland, Aux., 28.20, C. E. Soc., 5, Prim. S. S., 1, North District S. S., 1; Conway, Aux., 24; Deerfield, Aux., 23; Deerfield, South, Aux., 22.60, Prim. S. S., 4.25; Greenfield, First Ch., C. E. Soc., 5, Prim. S. S., 5, Second Ch., Aux., 14, C. E. Soc., 10, S. S., 10; Hawley, First Ch., 1.87; Montague, Aux., 5; Millers Falls, Ch., 17; Northfield, Aux., 10, C. E. Soc., 15, C. R., 1; Shelburne, Aux., 10.70; Sunderland, Aux., 19; Turners Falls, Ch., 2.18,

258 80

*Hampshire County Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 73, First Ch., Prim. S. S., 10; Amherst, South, Aux., 17; Chesterfield, Aux. (25 of wh. to const. L. M. Mrs. M. T. Anderson), 30; Easthampton, Payson Ch., Aux., 25, Miss Mayher, 25, Dau. of Cov., 10, Onaway Camp Fire, 10; Hadley, South, Aux., 136.84; Hatfield, Aux., 50, Wide Awakes, 10; Haydenville, Aux., 25, Girls' M. B., 2.50; Northampton, Friend, 5, Edwards Ch., Aux., 118.14, Aloha Guild, 50, First Ch., Aux., 100; Southampton, Aux., 25; Worthington, Aux., 19.25,

741 73

*Haverhill.*—Off. at semi-ann. meet., 54 55  
*Middlesex Branch.*—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Framingham, Grace Ch., Aux., 75, Milford, Ladies' Benev. Soc., 70; Wellesley, Woman's Union, 39.36,

184 36

*Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Friend, 2.05; Brockton, First Ch., Julia A. J. Abbe, 4.17; Cohasset, Second Ch., 6; Kingston, Aux., 5.58; Milton, S. S., 2.25; Sharon, First Ch., 10, Aux. (Len. Off., 17 25), 22.25; Wey-

mouth, North, S. S., 5; Wollaston, Aux. (Len. Off., 3.50), 5.50,	62 80	(Len. Off., 16.50), 55, M. B., 3.02; Everett, Courtland St. Ch., Jr. C. E. Soc., 3, Mystic Side Ch., Jr. C. E. Soc., 5.57; Faneuil, C. R., 11.28; Hyde Park, First Ch., Aux., 171.11, Jr. C. E. Soc., 3; Jamaica Plain, Boylston Ch., Aux., 10, Jr. C. E. Soc., 5, S. S., 5, Central Ch., Aux., 194.27, Jr. C. E. Soc., 15, Prim. Dept., 15; Medfield, Jr. C. E. Soc., 2; Needham, Evangelical Ch., Woman's Club, 50, Maina Sukha Dendo Kawi M. B., 10; Neponset, Trinity Ch., Stone Aux., Len. Off., 22.50, S. S., Prim. Dept., 4.35, Jr. Dept., 8; Newton, Miss Eliza H. Kendrick, 10; Newton Centre, First Ch., Aux., 110, Maria B. Furber Soc., 25; Newton Highlands, Women's Ch. Aid and Miss. Soc., 42.11, Friendly Helpers, 20; Newton, North, Jr. C. E. Soc., 5; Newton, West, Red Bank Soc., 25; Norwood, C. E. Soc., 5; Roxbury, Eliot Ch., Aux. (Len. Off., 12.50), 15, S. S., Jr. Dept., 5, Highland Ch., S. S., 10, Jr. C. E. Soc., 5, Imm.-Walnut Ave. Ch., For. Dept., 100; Roxbury, West, Sunshine Aux., 14; Somerville, Broadway Ch., Aux., 7.53, First Ch., 4.85, Jr. C. E. Soc., 5.50, Prospect Hill Ch., 15; Walpole, Jr. C. E. Soc., 4.50; Waltham, First Ch., King's Messengers, 15; Watertown, Phillips Ch., Jr. C. E. Soc., 5; Waverly, Miss. Soc., 20; Wellesley Hills, First Ch., Aux. (Len. Off., 25), Pass it on Club, 3.25, S. S., 20; Winthrop, Union Ch., Miss. Soc., 10, Children's Miss. Soc., 1.90; Wrentham, C. E. Soc., 2,	61 60	2,762 82
<i>Old Colony Branch.</i> —Mrs. Howard Lothrop, Treas., 3320 No. Main St., Fall River, Attleboro, Aux., 150; Dighton, Brick Ch., King's Sons and Dau. Cir., 1; Edgartown, Aux., Len. Off., 3.40; Fall River, Aux., 100, Young Women's Miss. Soc., 10, Pilgrim Ch., Girls' Travel Club, 1; New Bedford, North Ch., S. S., 10.76; Somerset, Aux., 12, Pomegranate Band, 6; Taunton, Aux. (Broadway Ch., 41.31, Union Ch., 6, Winslow Ch., 11, East Ch., 3), 61.31, Union Ch., Golden Rule M. C., 2,	357 47			
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Off. at Young People's Rally, 19.35; Off. at Jr. Rally, 4.50; Agawam, Aux., 25; Holyoke, First Ch., Aux., 100; North Wilbraham, Grace Union Ch., S. S., 2.50; Springfield, Mrs. Harriet S. C. Birnie, 50, Emmanuel Ch., Jr. C. E. Soc., 1, Faith Ch., Girls' Soc., Jr., 3, North Ch., Golden Rule Band, 2; West Springfield, First Ch., Helping Hands M. C., 1; Wilbraham, Union Ch., Aux., 1,	209 35			
<i>Suffolk Branch.</i> —Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline. Friend, 2; Friend, 5 cents; Allston, Aux., 22.07, C. E. Soc., 12 15, C. R., 17.06; Auburndale, Friend, 5; Boston, Mrs. A. F. Bemis, 25, Friend, 25, Friend, 10, Central Ch., Aux., 276, Mt. Vernon Ch., Aux., 158.36, Jr. M. B., 11, Old South Ch., Aux., 124, Park St. Ch., Guild, 5, Union Ch., Monday Evening Miss. Club, 40, S. S., Jr. Dept., 5.58, Prim. Dept., 3.81; Boston, East, Jr. C. E. Soc., 3; Boston, South, Phillips Ch., Jr. C. E. Soc., 10, Phillips Chapel, Jr. C. E. Soc., 2; Brighton, Aux., 130, C. E. Soc., 75, Cheerful Workers, 15; Brookline, Harvard Ch., Woman's Guild, Sr. For. Miss. Dept., 100, Leyden Ch., Mrs. M. C. Ferguson, 100, Aux., 166; Cambridge, First Ch., Margaret Shepard Soc., 5, Captains of Ten, 5, North Ch., Jr. C. E. Soc., 3, Pilgrim Ch., Little Pilgrim M. C., 15, S. S., Prim. Dept., 10, Prospect St. Ch., Woman's Guild, World Dept., 125, C. E. Soc., 10, Jr. C. E. Soc., 5; Charlestown, First Ch., 5; Chelsea, Central Ch., S. S., Prim. Dept., 5, First Ch., Floral M. C., 15, Jr. C. E. Soc., 3; Dedham, Jr. C. E. Soc., 15, M. B., 10; Dorchester, Central Ch., Aux., Len. Off., 27, Jr. C. E. Soc., 3, Harvard Ch., Women's Benev. Soc., 10, Harvard Helpers and S. S., 9, Second Ch., Aux., 16, Village Ch., Aux.				
		10 00		
		2,762 82		
<i>Worcester Co. Branch.</i> —Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Worcester, Plymouth Ch., C. E. Soc.,		10 00		
		5,445 86		
		Total,		
		5,445 86		
		LEGACIES.		
<i>Worcester.</i> —Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l,		50 00		
<i>Worcester.</i> —Harriette W. Tuttle, through Treasurer of Worcester County Branch,		2,000 00		
		Total,		
		2,050 00		
		RHODE ISLAND.		
<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. on bank balance, 84 cents; Off. at Children's Rally, 3.15; Friend, 450; Miss Mary C. Stevens, 10; Alton, C. E. Soc., 1; Bristol, Aux., 135, Prim. Dept. S. S., 10; Central Falls, Anna H. Lyon Guild and Sr. M. C., 198.02, Jr. Aux., 30; East Providence, Newman Ch., Seekonk and East Providence Aux., Len. Off., 24; Kingston, Aux., Len. Off., 9.73; Pawtucket, Park Pl. Ch., C. R., 7.01, Pawtucket Ch., Mrs.				

Herbert Adams, 5, Mrs. Edward S. Bowen, 10, Mrs. Lyman B. Goff, 100, Mrs. Kenneth Wood, 20, C. E. Soc., 10, Happy Workers, 10; Providence, Central Ch., Aux. (Len. Off., 225.63), 246.93, Social Service League, 5, Plymouth Ch., Morning Stars, 25, Whitteley Memorial Cir., 55; Saylesville, S. S., 15; Westerly, Service Seekers, King's Daughters, 20; Woonsocket, Globe Ch., Ladies' Union, 45, 1,445 68

## CONNECTICUT

*Eastern Connecticut Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah, C. E. Soc., 2; Brooklyn, Aux., 12; Chaplin, Aux., 25; Colchester, Aux., Easter Off. (with prev. contri. to const. L. M.'s Miss Hattie Gillette, Miss L. B. Treat), 38, Boys' M. B., 3, C. R., 2, Wide Awake Miss. Cir., 6.34, Jr. Wide Awakes, 1, S. S., 1.00; Danielson, Aux., 14.40; East Woodstock, C. R., 4.90, S. S., 40 cents; Ekonk, S. S., Prim. Dept., 1.50; Franklin, C. E. Soc., 1; Goshen, Lebanon, S. S. Younger Classes, 2.01; Greeneville, Aux., 36.10, S. S., Prim. Dept., 2; Griswold, C. E. Soc., 5; Grotton, Aux., Easter Off., 24.85; Hanover, Aux., 80, C. E. Soc., 10, Jr. C. E. Soc., 9, Young Crusaders' M. C., 10, S. S., Prim. Dept., 3; Jewett City, Aux. (Easter Off., 4.35) (with prev. contri. to const. L. M. Mrs. George W. Robinson), 14.35, S. S., 1; Lisbon, Newent Aux. (25 of wh. to const. L. M. Mrs. Sarah P. Tracey), 30, C. E. Soc., 5, S. S., 50 cents; Montville, C. E. Soc., 2; Mystic, Aux., 6; New London, Miss Clara W. Newcomb, 7, First Ch., Aux., 22, Light Bearers M. C., 1.50, Second Ch., C. R., 3, S. S., Prim. Dept., 2; Norwich, Broadway Ch., Aux., 1.192, First Ch., Lathrop Memorial Aux. (Easter Off., 3.43), 45.34, Park Ch., Aux. (Easter Off., 13.10), 229.52, C. R., 13.50, S. S., Prim. Dept., 3, Second Ch., Aux., 30, C. R., 2, S. S., Prim. Dept., 5; North Stonington, Woman's Union, 10; North Westchester, S. S., 1.50; Old Lyme, Aux. (Th. Off., 30.35), 53.35; Plainfield, Aux., 5, C. E. Soc., 5, S. S., 1; Preston City, Aux., 20, C. R., 3.65; Putnam, C. E. Soc., 5; South Windham, C. E. Soc., 5; Stonington, Second Ch., Aux., 8.32, C. E. Soc., 3, Dau. of Cov., 10, Story Hour Cir., 5, S. S., Jr. and Prim. Classes, 7; Scotland Road, C. E. Soc., 1.27; Thompson, S. S., Prim. Dept., 3.64; Voluntown and Sterling, Aux., 6; Wauregan, Dau. of Cov., 30, Busy Bees, M. C., 15; Westminster, S. S., 2.50; Willimantic, S. S., Prim. Dept., 1.30; Windham, Aux., 6.10, S. S., Prim. Cl., 1.29, Juniors, 5.07; Woodstock, Aux. (Easter Off., 20), 27.25, S. S., 2, Zumbro Band, 40 cents, 2,154 45

*Hartford Branch.*—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hilley Fund, 247.50; Int. Julia W. Jewell Fund, 40; Off. at Children's Rally, 8.80; Children's Mite-box Off., 3; Berlin, Aux., 29.47; Bloomfield, Ladies' Benev. Soc., 5; Bristol, Aux., 24, S. S., Jr. Dept., 13.20, Prim. Dept., 1.20; Burlington, Aux., 1; Burnside, Aux., 6; Collinsville, Aux. (25 of wh. to const. L. M. Mrs. Jessie B. Crippen), 28.25; Columbia, S. S. Cl., 1.22; East Hartford, three M. B.'s, 4.20, Miss. Club, 12, Philathea Club, 5; Enfield, Aux., 34; Farmington, Aux., 35; Glastonbury, Aux., 12.10, Y. L. M. B., 1.50; Granby, W. M. S., 22.16; Hartford, Asylum Hill Ch., Aux., 35, Girls' M. C., 9, Center Ch., Aux., 28, Jr. M. B., 10, Jr. M. S., 20, Fourth Ch., Aux., 45, Young Women's Soc., 17, Dau. of Cov., 35, Immanuel Ch., Aux., 159.17, Girls' Miss. Club, 10, South Ch., M. B., 2, Windsor Ave. Ch., Jr. M. B., 2.51; Hockanum, Ladies' Aid Soc., 18.50; Kensington, Aux., 23.90; Manchester, North Ch., Aux., 17, Second Ch., Aux., 18; New Britain, South Ch., Aux., 151.55; Newington, Aux., 25; Plainville, Aux., 35; Plantsville, Aux., 11; Poquonock, Aux., 2, Stand By S. Cl., 2; Rockville, Aux., 92; Somerville, Aux., 2.50; South Manchester, Aux., 50; Southington, Aux., 20; Stafford Springs, Aux., 17; Suffield, Aux., 5; Tolland, Aux., 19; Unionville, Aux., 60; West Hartford, Aux., 5; Wethersfield, Aux., 28; Windsor Locks, Aux., 275, 1,784 73

*New Haven Branch.*—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Ansonia, Aux., 78; Bethel, Aux., 35; Centerbrook, C. E. Soc., 12; Chester, Aux., 2; Cornwall, Aux., 9; Derby, C. E. Soc., 40; East Haven, Busy Bees, 15, C. R., 14, Wayside Gleaners, 25; Essex, Aux., 50; Fairfield, Aux., 46; Guilford, Third Ch., Aux., 12.50; Hadam, Aux., 25; Harwinton, Aux., 13; Higganum, Aux., 42; Ivoryton, Miss. Helpers, 15, S. S., 5; Kent, C. E. Soc., 10; Meriden, Center Ch., Aux., 154; Middlebury, Aux. (prev. contri. to const. L. M. Mrs. Ada F. W. Tyler); Middletown, First Ch., Aux., 1; New Haven, Ch. of Redeemer, Good Will Cir., 2, Grand Ave. Ch. (prev. contri. to const. L. M.'s Mrs. Henry G. Darrow, Mrs. Frederick G. Simpson), Howard Ave. Ch., Aux., 20, Humphrey St. Ch., Young Ladies' M. C., 52, United Ch., Aux., 21, Yale College Ch., Aux., 66; New Milford, M. C., 120; North Branford, Aux., 10.50; Oakville, Aux., 17; Portland, Aux., 36, C. R., 7.70; Prospect, Gleaners, 25; Redding, Dau. of Cov., 10, C. R., 2.50; Seymour, C. E. Soc., 8; Stratford, Aux., 53; Thomaston, C. E.

Soc., 10; Torrington, First Ch., C. E. Soc., 11.16; Wallingford, Aux., 40; Washington, Aux., 2; Waterbury, Second Ch., Ladies, 552; Watertown, Aux. (prev. contri. to const. L. M. Mrs. Maude Johnson); West Haven, Aux. (prev. contri. to const. L. M's Miss Anna Gagel, Mrs. Edward Gagel, Mrs. Arthur Russell); Westville, Aux. (prev. contri. const. L. M's Mrs. Robert MacArthur, Mrs. S. J. Harper); Whitneyville, Speedaway Cir., 4; Winsted, Second Ch., Aux., 80; Woodbridge, Golden Rule M. B., 7, C. R., 3,	1,763 36
Total,	5,702 54

## NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Wood Memorial Fund, 50; Auxiliaries, 436.86; Albany, Aux., 12; Antwerp, Aux., 27; Baiting Hollow, Aux., 25; C. E. Soc., 5; Binghamton, First Ch., Margaret Bottomo Cir., 5; Jr. Margaret Bottomo Cir., 10; Blooming Grove, Dau. of Cov., 23; Brooklyn, Central Ch., C. R., 5; Jr. Miss. Soc., 13; Evangel. Ch., Earnest Workers' Band, 10, Lewis Ave. Ch., Earnest Workers' Band, 20, Esther Miss. Soc., 22, Ocean Ave. Ch., Jubilee Miss. Soc., 7, Parkville Ch., Ladies Aid Soc., 20.35, Fidelitas Cir., 1, Plymouth Ch., Guild, 473, Henry Ward Beecher Cir., 25, Roxana Beecher Cir., 15, Puritan Chapel, S. S., 20, Dau. of Cov., 10, Friendly Comrades, 3, Flowers of Truth, 2, Helping Hands, 3, St. Mark's Ch., Aux., 50; Brooklyn Hills, Aux., 12; Buffalo, First Ch., Mary Logan Cir., 3, Pro Christo Cir., 3; Canandaigua, Aux., 50; Candor, Aux., 43; Chappqua, Pilgrim Soc., 5; Clarkson Union, 2.50; Copenhagen, Aux., 6.50, Corning, Aux., 25; East Bloomfield, Aux., 63; Elbridge, Union Cir., 24; Elmira, Park Ch., W. M. S., 20; Flushing, Acorn Band, 13; Gloversville, Research Club, 20; Hamilton, Aux., 15; Homer, Dau. of Cov., 25, Jr. M. B., 5, C. R., 6.61; Irondequoit Woman's Guild, 10; Ithaca, W. M. S., 43.66; Lisbon, Aux., 5, Children's M. B., 2, C. R., 1; Little Valley, Aux. and Children, 30; Madrid, Aux., 23; Middletown, North Ch., Mrs. Allen's Cl., 5; Millville, Aux., 5; Moravia, Y. L. M. S., 10.50; Morristown, C. E. Soc., 3; Neath, Pa., Aux., 10; Newark Valley, Aux., 26.33; Newburg, Aux., 45; New York, Broadway Tabernacle, Soc. for Woman's Work, 273, Young Woman's Club, 50; Ogdensburg, Aux., 55; Orient, Aux. (25 of wh. to const. L. M. Mrs. George L. Edwards), 30; Patchogue, Aux., 12, S. S., 10, C. R., 7.50; Phoenix, W.

M. S., 1; Portland, Ladies' Aid Soc., 4.03; Poughkeepsie, Aux., 40; Rensselaer Falls, C. E. Soc., 10; Riverhead, First Ch., Aux., 55; Rochester, South Ch., Prim. Dept. S. S., 3, Jr. C. E. Soc., 6, Whatsoever Cir., 15, Gleaners' Cl., 10, Seed Sowers, 3; Rutland, S. S., 6; Saugerties, Ch., 11; Sayville, Aux., 25, C. R., 2.50; Sidney, Dau. of Cov., 8; Summer Hill, W. M. S., 25; Susquehanna Assoc., 3.50; Syracuse, Geddes Ch., Lend-a-Hand Cir., 6, C. E. Soc., 5, Jr. C. E. Soc., 3, Prim. Dept. S. S., 7, Good Will Ch., Miss Cora Kinney, 3, Woman's Guild, 35.07, S. S., 3, C. R., 1, Pilgrim Ch., Ladies' Aid Soc., 5, Jr. C. E. Soc., 3, C. R., 3, Plymouth Ch., Woman's Guild, 79.43; Walton, Aux., 5, Prim. Dept. S. S., 12; West Groton, W. M. S., 20; Westmoreland, Aux., 31; Wells-ville, Aux., 52.07; White Plains, M. B., 10; Woodhaven, First Ch., Aux., 5,

2,810 41

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Donations,	\$13,826 07
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Donations,	\$75,968 68
Buildings,	35,377 27
Specials,	1,422 32
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