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APRIL, 1920

NO. 4

Life and Light for Woman

There is no vision that carries with it so enormous a responsibility as the vision of the Christ. Understand that the vision is the obligation to transmit the glory. You are made one of God's selected ones for the propagating of the knowledge of the glory of Jesus by the very fact that you have been permitted to see something of Him.

—Johnston-Ross

**Congregational Woman's Boards
of Missions
PUBLISHED IN BOSTON**

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A GROUP OF THOSE IN ATTENDANCE AT THE SHANGHAI CONFERENCE. See page 163.

Life and Light

Vol. L

April, 1920

No. 4

Together

By Alice Mackay Van Name

THE call has come, "Forward March! Together!" It is sounding throughout America—from the North to the South, from the East to the West. How it thrills us as we hear it echo and re-echo, through the length and breadth of our nation! Are we standing "At attention?" Is our equipment complete? Are we ready to receive the commission and eager to march forward as one army and under the leadership of our great Commander, Jesus Christ? These are the questions we are facing today as we catch the ever-widening vision of the world's need and its outreach to us as Christian women of America.

One of the most significant gatherings ever held in our country was the recent National Conference of Church Women, which convened at Washington, February 7 to 9, under the auspices of the Interchurch World Movement. Two hundred and eighty women, prominent in religious, educational, philanthropic and business circles, from thirty-one states, representing twenty-one denominations and forty Boards, gathered for the purpose of considering for the first time "The Whole Task of the Whole Church for the Whole World." The announced theme of the Conference, "The Hour of Christian Opportunity," was made imperative and compelling when the "World Survey" was presented by Dr. S. Earl Taylor, General Secretary of the Interchurch World Movement, followed by addresses given by representative leaders from the various departments.

Surely this Movement, born of God, led and controlled by Him, has opened the way, and is making it possible for all Christian churches in America to work as one, that, united in strength with

united resources and with one program we may adequately meet the world's need.

How then shall we relate ourselves to this program? First, let us face the facts, and if we really face the facts we will answer the call. Jesus Christ is depending upon us. When He says, "Arise," He also says, "Let us go hence" and His companionship insures success. That first Easter morning it was a woman who discovered that our "impossible" is God's achievement. So today, when the tremendous need confronts us and God leads the way, we can accomplish the impossible. It will mean more than work, it will mean sacrifice. Let us put denominational lines and preferences at one side for a time, not losing them, but looking *beyond them*, in order that in vision as well as purpose we may "all be one." It may involve the laying aside of some of our pre-arranged and cherished plans. If, however, these plans are a part of His program, Christ will not ask us to thrust them aside, but just *fold them away* where He will see that they are perfectly cared for and allowed to bear fruit in the quiet places.

We are standing today upon holy ground. There are blood stains all along the way; the seeds of righteousness have been planted for us during these past years of world agony, and the Church of the living God is the only power that can bring life out of death, peace out of chaos and the "Oil of joy for the spirit of heaviness." Only Christ can create, but He must have our co-operation. He is pleading today for our unquestioned allegiance to Him and to His cause. The need is His, the opportunity is ours. The relation of the individual life to Him and to His program for the world crisis is His chief concern at this Easter time. He came back to give us our commission and show us the way. "Ye are my witnesses" but "Tarry until ye be endued with power from on high," then "Go tell" and "Lo, I am with you always."

It may be that some will scan these pages, who have not been thinking in the terms of a world need and a world program as related to the individual life. To such the question is asked by the great Commander Himself, "What is that in thy hand?" Is

it your unopened commission? If so, that means a vacancy in the ranks and a crippled army, for *no one can fill your place*. The soul of the nation and the life of the world are in the balance. What will you do with your commission? It is the King's appointment. Possibly it is "yet dark" with you as it was with Mary the first Easter Morning, but — go where you think you will find Jesus and He will meet you in the way. In His light we shall see light, and as He emptied Himself that we might live, so we must empty ourselves that others may live.

Shall we give unto our King less than our boys gave their country? Paul says, "I set no value on my own life as compared with the joy of fulfilling the commission I received from the Lord Jesus." Let us therefore wipe out all the unworthy and inferior interests in our lives and immediately place at His disposal all that we are and have — ourselves, our time, our talents and our gifts — whole-heartedly, unreservedly, joyously until "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and forever."

Editorials

According to the announcement in the last number of LIFE AND LIGHT, a Branch Officers' Conference was held February 17 to consider relating our Woman's Board plans to the Congregational World Movement. The decision at this meeting was unanimous that we wish to co-operate as fully and whole-heartedly as possible with the Movement. To this end we must change somewhat the method of procedure outlined at Providence. We shall now seek to raise the \$159,000 allotted to us under the Apportionment Plan from church organizations in the usual manner. We shall hope to receive the balance of the money which we estimated as our need for this year from the \$3,000,000 Emergency Fund to be raised in the Congregational World Movement. May we remind all of our friends that this does not lessen, but rather increases, their responsibility. We have never yet received the full

\$159,000 from the churches. Thus we must look to every society to give no less than last year; and of those societies giving less than the apportionment we must ask strenuous effort to reach the apportionment. Beyond this it will be necessary for every woman in the church to work with all the energy and enthusiasm possible to make the whole Congregational World Movement a complete success. This calls for a measure of consecration, of faith, of prayer, seldom, if ever, equalled.

The plans of the Congregational World Movement in Eastern New England are in charge of Dr. C. H. Patton, regional director.

Associated with him is a co-operating committee of nine women representing this district. This committee expects to organize a force of sixty or more Field Women in Maine, New Hampshire, Eastern Massachusetts and Rhode Island, who will visit the women's missionary organizations in the 900 churches of the region during the next two months. They will give information concerning the Movement and enlist the women of the churches in whole-hearted co-operation with the presentation of the work in each church as it will be done later by the field and local pastors.

Mrs. Frank Gaylord Cook of Cambridge is chairman of the committee and Mrs. Elbert A. Harvey of Brookline is recording secretary. The other members are Mrs. John F. Thompson of Portland, Me., Mrs. Lucius H. Thayer of Portsmouth, N. H., Miss Carrie L. Borden of Fall River, Mass., Mrs. Carrie L. Blake of Boston, Mrs. Henry Francis Smith of West Medford, Mass., and a member from Rhode Island yet to be chosen. Miss Ona A. Evans, field secretary of the W. H. M. A., represents the women's home missionary organizations, and the Woman's Board of Missions has released Miss Alice M. Kyle, its editorial secretary, to serve for some months as the executive secretary of the Field Women's department under the direction of Dr. Patton.

Brief Training Classes for these women were held in Providence and Boston in March at the time of the Interchurch Women's Conference in those cities.

The plans for these conferences in New England, paralleling the Pastors' State Conferences have been carried out with great difficulty owing to the almost unprecedented conditions of transportation. Meetings have been held in Hartford, Providence and Boston, and as we go to press, the Maine women are making a heroic effort to reach Bangor.

**Women's
Interchurch
Conferences.**

The Home and Foreign Surveys, the Statistical Mirror and other features of the Interchurch have been most impressively given. Mrs. Henry W. Peabody has presided during the two days with her own unfailing charm and tact. Inspiration and enlightenment have been poured into receptive minds and hearts by such speakers as Mrs. Sherwood Eddy, Dr. C. H. Patton and Dr. Daniel Poling.

The evening session in Boston was an occasion of special interest, as President Pendleton of Wellesley College and Miss Charlotte Conant of the Walnut Hill School, who have recently returned from Deputation work in Japan and China, spoke most impressively and enthusiastically of the educational needs of the girls of those countries.

The Training Classes for the Field Women of the Congregational World Movement held in connection with the Providence and Boston meetings were most gratifying. Mrs. C. H. Daniels conducted the class in Providence and Mrs. F. G. Cook that in Boston. Up to this date about sixty women have been enrolled in this important department of the Congregational World Movement. We need twenty-five more from Maine and New Hampshire to complete the force.

A dinner at Ford Hall under the auspices of the Congregational World Movement, March 9, was enjoyed by about 300 representative laymen and laywomen of Greater Boston. The Interchurch surveys were shown and stirring and informing addresses were given by Sherwood Eddy, Dr. C. H. Patton and Dr. Herman M. Schwartz, General Secretary of the Movement.

As a member of the Women's Deputation sent by the Federation of Woman's Boards of Foreign Missions, President Pendleton had large opportunity to study the varied work of Missions in the Far East. She has returned to America impressed by the wonderful opportunities for service in those lands and makes the following appeal to college women:

I wish I could bring before every American college woman the unlimited possibilities in a career of missionary service. As the Far East offers great business opportunities to young men, so it offers great opportunities for young women along educational and social service lines. Positions are awaiting highly trained specialists in every department of study, both in colleges and secondary schools. There are demands for home economics experts, for community welfare workers, for institutional business managers, for women architects, for composers and instructors in music.

During my visit to the Far East, I was struck by the many phases of mission work and the high standards demanded of candidates. Those who are accustomed to think of missionaries in terms of palm-trees and baby organs should understand that they are now leading the Far East in education, medicine, and social service—they are really informal diplomats who do more than any other group in the Orient toward promoting friendly international relations. The college graduate who becomes a missionary chooses one of the most important and promising careers open to women today.

Referring to the conference of women in Shanghai, January 2 to 8, an account of which appears in this number of LIFE AND LIGHT, Mrs. Murray S. Frame says:

The Shanghai Conference "Some be young and some be old, and some be —men!" So might the old Maine fisherman's comment be adapted in describing the one hundred and twenty-five members who attended the women's conference. Canton, Foochow, Wuchang, Peking, Nanking, Soochow, sat

down with Wellesley, Boston, Palo Alto and New York, and placed side by side the fruit of their various experiences in solving common problems of education and administration; and their conclusions are the beginning of greater things for China's women.

When the Mission Boards read of the national secretaries for whom we beg to initiate and develop social service, religious education and Christian literature, will they smile in approval of our comprehensive planning for the good of all China, or groan over the new salaries involved? And what about the entreaty that the Boards send out enough missionaries so that a splendid work may be carried on even when furloughs overlap,—or the appeal for long visits from experts in education and home economics and social service, to blaze a straight, clear trail for us eager followers? We don't want to waste time—or make mistakes. Our work is too big and too important for that. You feel that too, don't you, Branches all? Then let me tell you a secret. If all the women in the Branches were to say, "China shall have what she needs," we would get it. So we missionaries are looking wistfully across the Pacific to you,—right through the Boards,—to you. Are you going to make possible all those wonderful plans we made for China at the Conference,—*you?*

As we go to press no word has come later than February 11 as to the safety of our missionaries and the Near East relief workers in Marash. On that date, after weeks of suffering, massacre and fighting between the French and Moslem troops, the French troops, accompanied by 3000 Armenian refugees, evacuated the city, leaving it in ruins and the Americans without human protection.

The story of the massacre and later of the sufferings of the refugees on their seventy-five mile journey through blizzard weather of wind and snow, when many fell by the way to freeze or starve, is simply heartrending and we cry, "How long, O Lord?" How long are these unspeakable conditions to be allowed and the sword left in the hands of the Turk by so called Christian nations?

Our missionaries in Marash, of whose safety word is so eagerly awaited, are Miss Kate E. Ainslee, Miss Ellen M. Blakely, Miss Bessie M. Hardy, Miss Inez Lied, and Rev. James K. Lyman.

Miss Ivy E. Craig of Kansas City, Kansas, was appointed last June to the Rhodesia Branch of the South Africa Mission and has been waiting for months until sailings could be secured for herself and Mr. and Mrs. C. C. Fuller. They finally sailed on February 11. It is expected that Miss Craig will be stationed at Mount Silinda. She is a graduate of the University of Kansas and has had several years' experience of teaching in the public schools of Kansas City. Recently she has taken a course in the Moody Bible Institute. She has a pleasing voice and a rare gift for singing Gospel Hymns which will be of great use to her in evangelistic work in Africa.

Miss Ruby E. Viets of Waltham, Mass., sailed March 10 to join the staff of our girls' school at Barcelona, Spain. She will be a welcome addition in view of her exceptionally fine normal training and her experience as a grade teacher. She was one of the charter members of the World Outlook Club of the Waltham Church and this young women's organization gave a very pleasant farewell reception for her on March first. This church has a peculiar interest in the work in Spain in view of the fact that the pastor's sister, Mary Lyon Page, was for many years a teacher in our Colegio International. Miss Viets goes for a three years' term of service.

Mrs. Murray S. Frame of Peking sailed from Yokohama, March 9, with her little daughter, Rosamond, for her delayed furlough in this country. She will address many Wellesley College alumnae associations in the interest of Yenching College in Peking, which Wellesley has adopted as its "Sister College."

A half scholarship has been awarded Mrs. Frame for 1920-21 by Union Theological Seminary, New York.

On February 14 and 17, respectively, there passed into the

Heavenly service two notable missionaries of the American Board. Rev. George C. Reynolds, M.D., of Turkey, died in the Lane Hospital at Berkeley after weeks of failing strength, and Rev. James H. Pettee, D.D., of Japan, "was not, for God took him," as he was talking with one of the secretaries of the American Board of his expected return to his mission field.

Two Notable Missionaries. Dr. Reynold's untiring, devoted, absolutely self-forgetting life for his beloved Armenians is an epic in mission story. Who but a great hero of fine humility could have rendered such a service as he in Turkey, Russia and America. His home-going brought happy reunion with his wife whose body lies buried on the other side of the world in Tiflis. An account of the funeral service and an appreciation written by one of his Armenians will be found in the Board of the Pacific Department of this number of LIFE AND LIGHT.

Dr. Pettee was one of the best-known and most widely honored missionaries in Japan. He was a constructive force among his Japanese people, being a wise counsellor, an understanding friend of the Japanese Christians, a leader of the young people and "Father" to the many Okayama orphans. His life of vision and devotion touched the Japanese Christian life with uplift and power. His passing so unexpectedly from anticipation of return to Japan to the higher service must have been a joyous surprise. Unlike Dr. Reynolds whose going was a reunion, Dr. Pettee's going means separation, and the sympathy of all friends goes out to the wife and two daughters who survive him.

We are asked occasionally why so large an item for "exchange" appears in our budget when rates of exchange are now so favorable to the United States. Exchange is in favor of our country when we deal with the European nations which have a gold standard. In these cases the balance of trade and the amount owed us as a creditor nation are the most important factors in determining the rate of exchange. In the Orient, however, the situa-

The Matter of Exchange.

tion is different. There, silver is the monetary standard, and the relative values of gold and silver are the determining factors in the matter of exchange. At present silver is very high priced when purchased with gold. This is due in large measure to the falling off of production of silver, especially in Mexico, and to an extraordinary use of silver. Thus, in countries where we must buy silver to pay for our missionary work, it costs us in gold from fifty to a hundred and ten per cent more than in pre-war times.

We have not called attention to the financial statement since January as we hope all our readers watch it eagerly and it seemed to speak for itself without need of comment. It certainly is good, month after month, to see the increase in gifts. It confirms our belief that there never was a time when the women of our churches were so much alive to the needs of the world and so intent on doing their part to extend Christ's Kingdom of love and blessing. We earnestly hope that when the appeals for the Emergency Fund are made in the churches there may be full realization that the regular gifts are also still needed and that no loss in the columns "available for regular work" will have to be recorded.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD
RECEIPTS AVAILABLE FOR REGULAR WORK, FEBRUARY 1—29, 1920

	From Branches	From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1919	\$9,165.08	\$51.44	\$654.16	\$302.50	\$10,173.18
1920	11,549.54	—	780.75	449.52	12,779.81
Gain	\$2,384.46		\$126.59	\$147.02	\$2,606.63
Loss		\$55.41			

OCTOBER 18, 1919—FEBRUARY 29, 1920

1919	\$47,688.66	\$1,031.22	\$12,628.81	\$2,607.70	\$63,956.39
1920	61,107.55	4,004.48	17,224.00	2,682.51	85,018.54
Gain	\$13,418.89	\$2,973.26	\$4,595.19	\$74.81	\$21,062.15
Loss					

The Shanghai Women's Mission Conference

By Elsie McCormick

THE desire to do big things in a big way, to see beyond the boundaries of mission or denomination, marked the conference held in Shanghai, January 2 to 8, by prominent American and Chinese women under the auspices of the Federation of Woman's Boards of Foreign Missions of North America. The spirit of enlightened service which inspired the calling of the meeting remained its guiding force and made its findings unique in the history of women's missions to the Far East.

"It is safe to say that from an educational standpoint, the present conference is the most important meeting that has thus far been held in Shanghai," said a leading secular newspaper. The seven commissions, making up the Women's Deputation from the United States, were led by women of national distinction, while delegates from China included some of the most conspicuously successful women on the mission field.

At the head of the Collegiate Education Commission was President Ellen F. Pendleton of Wellesley College; leading the Secondary Education Commission was Miss Charlotte Conant, principal of Walnut Hill School, Natick, Mass., an authority on educational questions; while Dr. Gertrude M. Walker, formerly of the faculty of Philadelphia Women's Medical College, was chairman of the Medical Commission.

Miss Amelia Josephine Burr, the poetess, headed the Christian Literature Commission; Miss Nellie Prescott, secretary of the Woman's American Baptist Foreign Mission Society, the Administration Commission; Miss Ernestine Friedman, social service expert for the American National Y. W. C. A., the Social Service Commission; and Miss Helen Calder, secretary of the Congregational Woman's Board of Missions, the Commission of Religious Education and Evangelism.

Seven provinces and thirty-one boards and societies were represented by the missionaries present. Sitting with the Social

Service Commission was Mrs. Chauncey Goodrich, who has served with the American Board in Peking for forty years and who is now helping conduct the first scientific survey ever made of living conditions in that city. In the Collegiate Education group were Mrs. Murray Frame, acting president of the North China Union Women's College at Peking, and Miss Minnie Vautrin, acting president of Ginling College at Nanking, the only two women's institutions in all China offering a complete college course.

In the Christian Literature section one saw Miss L. M. Garland, a small, slight woman with a very big purpose — that of fighting Chinese illiteracy with the thirty-nine symbols of the new phonetic script. In the same section was Miss A. Mildred Cable, who has labored for twenty years in an isolated inland city where she and two or three associates were the only foreigners and where she has built up a normal school that is famed throughout China.

“Sir Michael Sadler, educational advisor to the British government, said to me, last summer, that the future civilization of the world depended in no small degree on the kind of education China developed in the next two or three decades,” declared E. C. Lobenstine, secretary of the China Continuation Committee in his opening address to the delegates. “You members of this conference can help shape that program to a very considerable extent.”

Some of the leading features of the conference were as follows:

There were repeated requests for interdenominational secretaries with duties of national scope, such as a Christian literature secretary, a home economics expert, an instructor in translation, and a specialist in religious education to give intensive training to missionaries already on the field.

It was recommended that every evangelist whether foreign or Chinese have at least the rudiments of social service training. “In all parts of the country, Christian Chinese are being taught that they must ‘work out’ their Christianity,” stated Miss Helen Calder of the Commission on Religious Education and Evangelism. “In many schools and churches, members have pledged

themselves to teach the phonetic script to at least ten illiterates a year. Others are teaching the blind a simplified Chinese Braille. This tendency to express faith by works should be given impetus throughout the Chinese church."

The Collegiate Education Commission declared that the two union colleges for women should be fully supported by the boards at home in the matter of staff, buildings and other equipment. It decided it was inadvisable for Chinese girls to go abroad for undergraduate work, as it is an exceptional student who can remain away from home for five or six years and adapt herself readily to the conditions of Oriental life on her return. The same commission was unanimous on the subject of the need for normal training. Training in the government normal schools is without the Christian background necessary for success in mission work.

That one union bilingual medical college for women be established to serve the needs of northern and central China, including Fukien, the site to be determined by the China Medical Missionary Association, was the recommendation that provided most discussion. Just what will be the fate of the Women's Union Medical College at Peking, supported by the women's boards of the Methodist Episcopal, Congregational and Presbyterian churches will not be known until the new site is fixed. If it is decided that Peking affords the best opportunities and the Federation of Woman's Boards agrees, the college will continue in existence.

Almost the last official act of the body was the acknowledgment of the "indispensable co-operation" of the Interchurch World Movement and a request for its further help in carrying out the conference plans.

Of all the mysteries of the prayer world, the need of persevering prayer is one of the greatest. That the Lord, who is so loving and longing to bless, should have to be supplicated time after time, sometimes year after year, before the answer comes, we can not easily understand. . . . When, after persevering supplication, our prayer remains unanswered, it is often easiest for our slothful flesh, and it has all the appearance of pious submission, to think that we must now cease praying, because God may have His secret reason for withholding His answer to our request.
—Andrew Murray, *With Christ in the School of Prayer*.

Moving Pictures in a Mexican Town

By Margarita Wright

AHUALULCO is a town of about 6000 people, and a county seat where there has been missionary work for nearly fifty years. Perhaps you will remember it as the town where our first martyr, Mr. Stephens, met his death at the hands of a violent mob. Today, several former Instituto girls are teaching in the public schools of Ahualulco, and a girl from there is in the school now, besides two boys in the Colegio. There are two or three more girls who we hope may come to us next year.

Saturday afternoon we visited in the homes of several of the brethren. It is a revelation to see the homes from which our girls come. As I said this town is a county seat, yet only two or three blocks in the center of the town are paved, and those with cobblestones. The streets of the rest of the town are just dusty roads. The sidewalks are very narrow, crudely made of odd pieces of brick or stone, and harder to walk on than the streets. The houses are close together, and are what we would consider the height of discomfort in their lack of conveniences. The floors are either of packed earth, or of the roughest, coarsest kind of brick. Whole families live jumbled together in two or three rooms. Bathtubs do not exist. Water is hard to get in that town, for that from the wells is not fit to drink or to use for anything but watering the streets and floors, and it is a big job to bring the water down from the springs in the hills. To have the water piped to the houses is inconceivable, so they continue as they have done for generations to go to the fountain in the main *plaza* to fill their water jars once or twice a day. Under such conditions, what wonder is it that they wash only when they cannot avoid it?

We visited one old man, eighty-three years old, who remembers vividly all the incidents connected with the time of Mr. Stephens' coming to Ahualulco, about his living among them and about his death. He said that he was not a Protestant until after Mr. Stephen's death, although he was friendly, but that after the mis-

sionary had been so brutally murdered, he decided that he could no longer be a Catholic. Mr. Stephens had made such an impression on him through the nobility of his character that he determined to investigate his religion. He bought a Bible and began to read it to see what evil things he could find in it. And, he said, he never found anything in it but beauty and goodness, and what he came to recognize as the truth! It is his granddaughter who is in the Instituto now.

Saturday evening we sat out on the sidewalk (there are no front yards in Mexico), in front of the mission house, and watched the Carnival celebrations going on in the *plaza*. It was an amazingly picturesque scene, looking like the stage setting for some performance and it made one wonder whether it would be grand opera, comic opera, or a moving picture. The mob was there in full,—shifting figures of men in their loose, white cotton trousers, huge straw *sombreros* almost hiding their faces, and all draped in brilliantly colored *zarapes* (blankets); a few women hurrying



The Moving Picture in the Plaza

along in groups of two or three, never alone, their heads gracefully wrapped in *rebozos*, but on the whole in darker clothing and less conspicuous than the men, and countless dusky children running in and out, watching all the excitement, and letting out their animal spirits in shrieks and laughter. At one side of the stage rose the graceful tower of the church, and at the other was a hand run merry-go-round, of the crudest sort, the music for it furnished by a quartet of fiddlers whose tunes were positively primitive in their lack of tune and prominence of rhythm. There were scattered over the stage groups of men gambling, men drinking German beer and the native *pulque*, men playing lottery, men eating, and men just talking, whose conversation could almost be understood by simply watching their gestures. One expected at any moment the arrival of a hero or heroine, but that part of the performance was left to the imagination of the audience. But if they had appeared, what they would have had to relate would not have been so very different from what their ancestors generations ago would have told. It was all picturesque to an onlooker, yes, but imagine its being your life, all the life you knew, imagine living in that sordidness, never rising to any higher level; imagine that as being the excitement of your life, compared to which all the rest of your days were one deadly, monotonous succession of the same petty tasks, with no vision of anything better!

On Sunday morning, a quiet, dignified group of men, women and children, most of them shining with the scrubbing that they had given themselves for the occasion, gathered in the mission chapel for Sunday school. The superintendent was the Señorita Lidia Camacho, a graduate of the Instituto Colón and a trained nurse, who is doing wonderful work in the mission dispensary. It would have done anyone good to hear the enthusiasm with which they sang the songs, the same songs sung in our American Sunday schools, but with the words in musical Spanish. There was an attendance of fifty-nine, and the collection averaged five cents apiece, a mighty good record for a Mexican congregation. In the afternoon the Christian Endeavor Society had its meeting and was well attended. It was led by one of the young men of

the church, the young people took part, and it was inspiring to think that there was a group of young people thinking about and praying for the evangelization of the world. Rather different from the groups in the *plaza* the previous night! At the evening service the choir sang as a special song, "Be a hero," and four young people were received into the church. You can't tell me that leaven like that will not eventually do its work leavening the whole lump, even though we may not live to see the day when the whole lump is leavened. You can't tell me that missions don't



A Mexican Christian Teacher
with a New Missionary

pay, when I have seen and felt the difference between the sordid group on the *plaza* and the earnest group in the mission chapel. Those who are scornful or sceptical about missions ought to see them at work, ought to see the "before" and the "after," and then if they have refused to help before, they

will not only give themselves, but will so influence others that they will be led to give also.

In the Instituto Colón we are trying to give our girls that which will enable them to go back into that environment and still be steadfast in their following of the gleam, that which will enable them to go back into that environment and be able to do their part in leavening the lump, in lifting others to a higher level of life. Can any one dare to say that it is not worth while work? Discouragements there are in plenty, apparent failures, sometimes, but we feel confident that in the end the uplifting forces will conquer and that God's truth, so desperately needed in Mexico, no less than in all other countries of the world, can give them what most they lack.

Thorns and Roses

By Slecna Bozena Jehlickova

Mrs. J. S. Porter, of Prague, writes the following introduction: On New Year's night we went to the annual meeting of the Evangelicka Jidnota in Zozkov, a section of Prague, to hear about the orphanages in charge of Slecna Jehlickova. The hall was packed to overflowing. "I make a point of being here every time," said a Smichov friend, and "I never skip this if I can help it," said a busy man living more than a mile and half away. Twelve years ago *Sestra* Jehlickova began an orphanage with four children in a little house in Chvaly, about six miles from Prague. Year by year the work has grown until now there are three orphanages with sixty children and nine caretakers. During all these years she has planned and prayed, and especially during the war she has had heavy burdens to bear and great problems to solve for the seventy-five souls entrusted to her care. More than this, she has worked for the women, has edited a little paper, and because many of our preachers were in the war she has conducted many services for the people. She gave the address "Thorns and Roses" to the interested audience on New Year's night and I have translated it for the readers of LIFE AND LIGHT.

IN one of Marden's books he says that at one time, five hundred dollars were offered in America for the best expressed and most fruitful thought. The five hundred dollars were awarded for a thought beautiful and true, namely, "People grumble that God gave to the roses thorns. Should they not rather praise the good God that with the thorns he made to grow the roses?"

Behind us is another year of activity in our work and the way has not been without thorns. Our numbers have increased and all our houses are crowded, especially the one in Chvaly. More than once have we said, "We can receive no more children. Already there are enough, more than enough." But then an urgent request would come and we could not resist it. How is it possible to turn aside such an appeal as this: "We turn to you for help. There are three little children who will perish if not taken from their present surroundings and that immediately. Two of them, a little girl and boy, are pale and emaciated for lack of food. They live in an unhealthy dwelling and day and night they are with a mother dying of consumption. Their father is in the war. The third child, a little boy, is very much neglected. His mother, a

beggar, lends him to others of her cult, for begging." How is it possible not to help, although it means crowding more and more?

Because we have helped immediately where necessary, some children have come to us in a most wretched condition. And here, especially this past year, were thorns which pierced us to the soul, for we have no isolated place of our own in which to doctor children in such wretched condition; and when we have tried to place them in hospitals they were refused admittance again and again and when at last two of them, at our most earnest request, were received, they were returned to us later, unhealed and in worse condition than when entered.

Also the number of feeble-minded children has increased among us and this although we desire to take only the mentally sound. Even when children come with the recommendation of a good physician, it sometimes happens that later mental defects reveal themselves, and we have observed that there is a very deleterious influence over younger children mentally sound when placed with



The Chvaly Orphans at Play

the feeble minded older than themselves. These children should be separated from the others, and here are the thorns that prick and pierce because our cramped quarters do not admit of our doing this.

But now you might think that I have moved from Chvaly to a place of sighs, but it is not so. True it is that I have been speaking about "thorns," but now we come to the "roses." For could it be that the Heavenly Father, when in his immeasurable love He gave to us His Son, the Rose of Sharon, flowering in this valley of thorns and filling all ages and all times with its fragrance,— would it be possible that He would not with Him freely give us all things? And the Scripture must be fulfilled.

Now, first about our cramped dwellings! In Bolevec we have succeeded in adding two rooms to the house, and in Chvaly, besides the two places rented last year outside in the village, we have now still another. This is, of course, connected with discomfort in the matter of coming and going, but we must consider the small troop of children added because of this, and when, in this time of selfishness, people come to us with such kindness offering a place for nothing or almost nothing, it is a fragrance. The roses have blossomed among the thorns!

By this we are so refreshed that we trust in God even for a home for our feeble-minded children. And further. When those children were returned to us unhealed, and when some thought there was no hope of healing, then we looked only unto God. We devoted our time, our patience, our work and money to this end and lo! among the thorns, what beautiful roses, for, thanks to God, the children were cured.

And then, after the war, when we began to examine our property, consisting of furniture, mattresses and ticks, sheets, towels, under and outer clothing, things which we had constantly been using but without renewing or replenishing—the sight pained and pricked us, for it looked as if not only we had walked through the thorns but our things had gone through the thorns with us. "And why not buy new things?" O, that would be a fairy tale, a beautiful fairy tale. "Why?" Because our treasury is not a sea, but

only a little spring,—never wholly dry to be sure, but even when fullest, sufficient only for providing the most necessary things; and today, as during the war, one has to spend a great deal of money for a very little. And when you have such a large family, and you cannot afford to pay exorbitant prices, and when you do not wish to run into debt and have fought against shabbiness and wearing-out-edness by mending and mending, patch upon patch,—then it is not easy. It pricks, it is a way of thorns.

And now, for the worn out condition of our things! According to the command of the living God, who is the God of order and wishes that we should live as becomes human beings, aid came to us from three different sources and we cannot say which of these roses had the sweetest fragrance. When, because of the care and love of friends at home and in America, we were provided with things exceeding much needed, it seemed like a fairy tale, for now we could lay aside things all worn out, nor would it be necessary to take money for this from our treasury.

And the treasury! When, from the human standpoint it would seem best that our treasury be as a fountain filled to the brim but when our Heavenly Father, whose thoughts so exceed ours, keeps us waiting for the filling a long, long time—then it is that the patient, long-continued waiting pricks. But only wait long enough, and what delightful roses! We had come to a financial crisis. The crisis was severe for only the sum of two thousand crowns could meet it, and in the treasury were only a few dollars (a dollar averages about twenty-six crowns).

But, oh the omnipotence and loving care of God! In one day we received two thousand crowns, and that the truth that God is the Lord of silver and gold might sink deep into our minds, shortly a gift of the same size (two thousand crowns and given under similar circumstances) came to us in one day. This was fragrance from the roses, and you can surely surmise that the instrument of these gifts, under God, was the dear friends in America whom we thank with a full heart. Every gift of food or money has come directed of God's hand at just the right time.

So we go on. The future is all unknown, and thorns will surely be in the way, but, in the midst of them, we wish to be thankful always to the dear gracious God that with the thorns he also makes the roses to grow.

A Christian Center in Constantinople

By Ethel W. Putney

AMERICA is popularly supposed to be the melting-pot for all nations. But we who work in American schools in Turkey know that here also is a melting-pot where children of the different nationalities, more or less antagonistic to each other, are welded together and the things that separate their parents are forgotten. This we conceive to be our chief problem and opportunity,—to help these varied races to live together in a Christian way. In the Gedik Pasha School it is perhaps more true than in many other schools whose constituency is less mixed.

Today, at the close of the first term, we have 265 pupils, of whom 113 are Moslems, including at least 13 Persians and 2 Albanians, 83 Armenians, 66 Greeks, 2 Syrians and 1 American. Of these scarcely more than 30 are Protestants.

The school opened in September with a largely new staff. The principal, Miss Jones, left for a much needed rest in America soon after the school opened, leaving in charge Miss Ethel W. Putney, who had come to Constantinople in March. In place of Miss Barker, who went to America in April, and Miss Allen, who re-



Mohamedan Students at Gedik Pasha

turned to her work in Brousa as soon as the interior was open last winter, two new American teachers arrived in the autumn. Miss Lena M. Dickinson has come for two years' service here after several years of teaching experience in Massachusetts, and Miss Catlin, formerly of Harpoot, has been transferred from the Eastern Turkey Mission. It is a



The Editorial Committee at Gedik Pasha

great satisfaction to chronicle the coming of these new workers from America. Several of the native teachers also have felt the need of a change after these war years, so that only six of last year's staff remain out of a total of eighteen men and women.

The change which perhaps effects most the daily life of the school is an entirely new arrangement of classes. This year for the first time all the children sit and work entirely by grades and not at all by nationalities. This allows English to be the language of the whole school, with more or less translation in the lowest classes. But it is amazing how little translation is necessary. The first and second grade teacher, who does not speak Turkish, finds it quite possible to conduct her class, a large proportion of which are Turks, in English.

One of the new features this year has been the classes in handwork. Soon after the school opened the children of the fifth, sixth, seventh and eighth grades were asked to choose what kind of handwork they wanted. They were to consider three things in making their suggestions,—what would be worth learning for the sake of future use, what could be used for the good of the school, and what they would really like to do. A few days later the choices were registered. All of the seventh and eighth grade

boys chose bookbinding, all the boys of the sixth grade carpentry, and of the fifth grade some chose drawing and some carpentry. Girls wanted dressmaking, embroidery, drawing and typewriting. The last was refused as not constructive and requiring too expensive equipment, and the carpentry has waited until now for a teacher. It looks as if a suitable one has been found. The book-binding has proved very successful. The oldest member of the senior class has made an excellent teacher for the other seven boys in his room. Since they began work in October the seven boys taking this course twice a week have bound 33 books—some of them large music books—for the school or in school hours and several others at home. Their work has been very creditable.

At Thanksgiving special exercises were held and the children brought gifts for the poor. In all several *okes* of wheat, rice, and other dry cereals and vegetables, also Ltq. 8.25 in money were brought and distributed by a committee of the teachers among the three nationalities represented. The children seemed to understand the thought behind our festival,—thanks to God for his mercies to us and a desire to share them with others.

Our senior class, made up of three Armenians, two Greeks, one Persian and one Moslem Albanian, have chosen for their class motto, "United we stand, divided we fall," and are really showing that spirit in their work and play together. They are showing, too, a splendid spirit of reliability and honesty and helpfulness. It is young people of this sort who give us the most hope for the future of this land.

O grant to us each, dear Master,
A share in the triumph-song,
Till the thousands in bondage lying,
Made free, to our Christ belong.
A world-wide harvest is waiting,
And far over land and sea,
With a chorus of glad hosannas,
Thy Church moves to Victory!

—*Mary Louise Windsor.*

Opening Cesarea Schools

By Susan W. Orvis

OUR station voted to put the educational work of this field in my charge and let me see what could be done for the school children, including those in the several orphanages. We are all so occupied with relief work that it is impossible for many to give attention to educational work, but we felt that something had to be attempted. Many of these children of twelve and fourteen years of age have never been to school a day in their lives. This is especially true of the girls in the orphanages. During the five years of the war all the schools were closed, so the pupils we had before that period are very much behind in their studies. Even while so many are destitute and in need of bread and clothing, they still have a keen desire to have their children educated.

We have made a great effort to get our buildings in shape to use for an orphanage school this year. From each of four orphanages in our district we have selected the older and more promising girls and brought them to Talas. Now we have about seventy-five such girls here. It has been a big task to get beds made and sufficient bedding provided for them. Of course they are to be supported from orphan funds and we have used the materials furnished by the American Commission for Relief in the Near East to make sheets and clothing, but some of the cloth has been late in arriving. Our bedsteads were all in a heap of ruins, it seemed, but we have reclaimed about fifty of them. Others have been given by the Relief Society and at last we have enough for our needs. The girls have come to us almost naked and in a very pitiful condition in many cases. We had to establish a detention hospital for scabies where they could be treated, bathed, combed, etc. This house has been named "Ellis Island." Fortunately an eye specialist came to Talas just after our largest group arrived. Now they are treating trachoma and such troubles.

Our school desks were all tumbled together in the basement. but we have succeeded in setting them up in their proper places

once more and have enough to seat one hundred and fifty pupils. While we have not enough for all of our pupils, we are glad to have saved these.

Thus far, the Armenians here in Talas have not been able to open a school this fall, so we have tried to take in all the Armenian children we could into our primary and day school. We also have a large number of Greek day pupils in the different grades. A very few Moslems have come in. I am trying to help the Armenians get a school started in their own building and then I can send part of our surplus of pupils to them. At present we are badly overcrowded, with eighty or ninety in a primary room intended for fifty. There are about one hundred twenty in the larger room which provides for only one hundred.

Most of the Greek day pupils are paying tuition at the rate of one lira (paper) per month. That is a little over one dollar. A few Greeks have asked to be taken in as boarders and we have consented to take them in and let them board with the orphans paying ten liras a month for board and tuition. Some of them are sisters of former graduates who are now nurses at our hospital. For these girls I am going to make a reduction and give some aid from the Board funds as the sisters do not earn enough to pay the full price. None of these boarding pupils have arrived yet, but we look for them soon. There may be a half dozen Armenian girls come in who can pay, but most of them are penniless.

We have two Greek girls and five Armenians as teachers for the different grades and courses. I think we have been fortunate in finding so many. All but one of the Armenians have been through the terrible experience of life in a Moslem home during the war. Two of them were rescued from such a life by Miss Loughridge herself, when she made her first visit to the Yozgat region. They are both fine young women in spite of all their tragic fate. One of them is just out of the hospital a week or two. Her child was still-born. What depths of gloom there are in the life of this wretched place! It is wonderful to see the patience and faith which they show through it all and the courage

with which they face life again. My teachers are all just splendid in trying to help every way they can and we are happy to see the children so eager to come to school. What a contrast it is to some people I have heard about in our favored America! Here it is a great privilege to go to school and how the poor mothers do appreciate it, as well as the children.

To be sure we have been unable to get any text-books for them as yet and that makes the work rather difficult. We ordered some from Constantinople, but have not yet received them. Our own high school text-books were saved, but all the books and supplies for the primary department were destroyed by the Turks. Unfortunately our present pupils are none of them ready for high school courses yet. We found a few readers and arithmetics in the book depot and these we pass around and the youngest children have lessons from the black-board, so we manage to get along.

All our orphan girls are dressed in dark grey Japanese crepe aprons with gray outing flannel dresses and muslin underwear. It is good to see them thus decently covered, but I find it very depressing to see them all alike in such sombre colors. I wonder how it affects them since in this country they all do love bright colors so much.

If only I could get some bright ribbons or beads or aprons that are pretty, it would surely cheer them up. It is one of my pet notions that it is not good for girls in their teens to be kept on a dead uniformity in dress or anything else. It prevents the development of a free personality and discourages any individual initiative. I wonder whether anyone at home could help me out in this perplexity?

We need coats and shoes. We have had warm woolen stockings knitted out of some of the hand-spun thread. While I had charge of some of the industrial work in the summer we gave out the yarn and had over a thousand pairs of stockings made by the women who needed work. Most of these have already been sent to the orphans in Yozgat and Boazhian. With these heavy stockings the girls will wear heavy clogs with leather straps called "nolins." Now they are going barefooted. Forty-

five miles is a long way to walk, but sixty of our boys and girls walked the whole distance in order to come to Talas for the two orphanage schools we have opened. They had to spend two nights on the way without beds of any sort.

Many of our day pupils are "home-orphans." Are you familiar with that term as we used it in the Caucasus? They have mothers but no fathers. It is our policy to keep such children with their mothers and brothers and sisters just as far as possible and that means even when the mothers are entirely unable to support them. We hope to give them some money to live on, but unfortunately it is very little and often nothing at all. The mothers have to work hard all day to earn a piece of bread for them to eat. I am working to get some provision made to clothe these destitute children. They are really a "raggedy school" at present, some with scarcely enough clothing to cover them.

Helping Chinese Mothers

One afternoon Mrs. Hubbard showed a mother how to bathe her six months' old baby girl. The poor little one was so sickly, her ears and neck so dirty. We got some warm water, a piece of ivory soap, and some pieces of soft cotton cloth, and Mrs. Hubbard proceeded to demonstrate. The child's neck in the creases of the flesh was red, almost raw, and the sores in the ears needed cleaning badly. The mother said that she used the powder from the white lime plastering on the wall to sprinkle on her neck. Mrs. Hubbard kindly admonished her against using that as it was too harsh. The preacher's wife produced some lovely cooling powder which she sprinkled over the sore places and thus afforded instant relief to the little one. Mrs. Hubbard added a short talk on the care of the child which was listened to by the small audience which had congregated to see how it was done.

This could hardly be called washing the disciples' feet, but it certainly was "to one of the least of these," and is one of the "whatsoevers" that come up in a missionary's life.

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Editorials

The Southern California Branch is planning its **Annual Meeting.** Annual Meeting for April 14 and 15, and the place is Santa Ana.

How one longs to be in Hawaii these wonderful days when the hundred years of missionary history in that territory are being reviewed by every one. Mrs. Lucy Goodale Thurston was the first "white" woman to **Where West Meets East.** land upon those shores; the date was April 12, 1820, and the place Kailua. She wrote: We went ashore and entered, as our home, an abode of the most uncouth and humble character. It was a thatched hut with one room, having two windows made simply by cutting away the thatch, leaving bare poles. On the ground for the feet was a layer of grass, then of mats. On our boxes and trunks scattered about the room we formed a circle. We listened to a portion of scripture, sang a hymn, and knelt in prayer. It was the first family altar ever reared on this Group of Islands to the worship of Jehovah.

Mrs. Thurston presided, and the place was on board the ship Thaddeus. Kalakua, queen dowager, was the directress. Mrs. Holman and Mrs. Ruggles were executive officers **The First Sewing Circle.** to ply the scissors and prepare the work. Each lady was her own self-constituted recording secretary. Four native women of distinction were furnished with calico patchwork to sew. The net result was a dress made in the pattern of 1819.

Dr. Raynolds died Saturday morning, February 14, in Berkeley, California, at the age of 80 years. Sunday afternoon at 3.30 the funeral services were held in Dr. Brooks' church.

Dr. George C. Raynolds.

Dr. Larkin told how well he knew the name of Dr. Raynolds, and how little he thought, when he was in Van twenty-five years ago, that he should ever stand on the western fringe of the great American continent by his casket. His theme in speaking of the life work of this veteran missionary was "faithfulness." Then Dr. Raynolds' favorite hymn was sung, "Onward Christian Soldiers." Dr. Kelsey paid the tribute of the American Board: He was a humble man, he *achieved*, he was a man of vision, a leader, a founder, a true servant of the Lord. Then one of the orphans rescued by Dr. Raynolds in the massacres of 1896, now pastor of the Kingsburg church in Fresno County, California, spoke of him as "My father." He told of being with Mrs. Raynolds at the time of her death. He related how Dr. Raynolds had cared for the orphans, giving many incidents showing his fatherliness. He was a broad-minded missionary and believed that the higher we rise in education the greater the horizon. He was a physician, preacher, pastor, treasurer, organizer, but most of all a father. He was a true American, a real patriot, a man. Dr. Raynolds had lived to see the utter destruction of Van and the school he had founded, which in 1915 had 1100 students, but to the very end he had served, lived and died for Armenia. His memory will live forever among that people.

One of the Armenian boys of Dr. Raynolds' little family here in Berkeley took my hand and held it tight in both his own. He could not say a word, but I understood. Certainly Dr. Raynolds had not lived in vain if he had given light only to those two boys. What a privilege it is that I could know him! How can people be so indifferent to the great souls that pass in our midst!—Written by one of the U. C. freshmen whose life Dr. Raynolds had touched.

Making Dreams Come True

By Mabel Ellis Hubbard

AWAY in the north of China in a small adobe dwelling on the great plain lived a simple farmer family. Ten years ago they began to plan for the only boy to be sent to school. None of the family had ever had a chance to learn to read, and so they thought it would be a fine thing for the only boy to be educated. The grandparents, the uncles and cousins talked and planned about it a great deal when the child was about ten. During the discussions Shu Shan, who was two years older, listened with great interest.

"Father," she said, "I am older than my brother. I can learn to read too." Her mother laughed and her sister-in-law ridiculed. "I never heard of a girl who could learn to read!" was the common refrain. But the little girl repeated, "Father, I *know* I could learn to read." The father had a hard time letting the little son go away, but he smiled kindly at his little daughter, thinking her remarkably clever to want to study.

A few days later the child began again, "Father, I want to learn to read." The family laughed, considering it a good joke, but little Shu Shan was deeply in earnest. "Father, I do want to study," she repeated day by day, and finally to please the little girl, he said, "When I go to Paotingfu to sell the fall wheat I will ask if in that big city there is a place for a little girl to learn to read." And he didn't forget. A month later when he returned from his trip to the capital, he was met by his little daughter at the gate. "Is there a school for girls?" she whispered. "Yes, there is," he said, "but it is taught by foreigners, queer, big-footed foreign women." "I want to go," she said breathlessly. The family was consulted, and great was their disgust at the father's listening for a moment to the child. They told her strange stories they had heard of the foreigners treatment of the Chinese, how they would make her unbind her feet and she would be a disgrace to the family. But she was undaunted.

Days and weeks and months went by, but the little girl never

forgot her desire. Neither did she allow her family to forget it. And the second time the father went to Paotingfu to sell the year's crop, he asked more about the mission school for girls. He found that the expense was small, the girls well treated, and that the school had a good standing in the community. Then he faced the opposition of the whole family and brought Shu Shan to Paotingfu.

She was a quiet, thoughtful, diligent child. She made friends easily with the other girls and delighted her teachers. At vacation time she went home. A family council was held. Grandparents, uncles and cousins assembled and insisted that her parents make her give up her crazy ideas of going to school. They laughed at her big feet. They had never seen such ungainly members; but she did not care. They thought it exceedingly stupid that she could name the queer characters in her books. But the girl was glad she knew them. And the family council broke up sadly baffled at the child's obstinacy. When she told this story afterwards, her teacher asked, "Since you had never known an educated Chinese woman, and all your people opposed you, why were you so steadfast in your purpose to go to school?" "I do not know," she said quietly, "but I think the Lord must have willed it."

Back she came the next fall, and the next and the next. She went home unspoiled and dutiful at vacation time. And gradually the opposition somewhat lessened. But when she had finished the primary school, there was no money to pay the higher tuition of the academy, and the family confidently expected that she would now come home and gradually live down the influence of the foreigners. She was sixteen. She had learned the gospel message and accepted it as a child, and it made her want to go to school and prepare herself to help her people. She found a place in a doctor's family to work for her board, and against many obstacles she pushed on earning her way.

When she began to look around for a field of great usefulness, she thought of the tired, despairing women of her own village not caring to learn the gospel she would so gladly have taught them

on her vacations. Even her own mother and sister-in-law were generally too burdened and weary to listen. She saw something of the work of nurses who went about relieving the bodily sufferings of their neighbor women, and thought if she could do that work she would gain an entrance to their hearts. So she entered the hospital where things went well for two years. Then a terrible thing happened. The doctor discovered she had trouble with her heart. What did it all mean? Was this the end of all her plans? Must she go home to the tiny court yard with its mud walls symbolizing the life of the average Chinese woman? A place was found for her where she could have fresh air and sunshine and exercise and light work, and the hope of ultimate recovery. Useful in a hundred ways, she dug away at her little English primer, and caught another vision—"I want to go to America."

At the end of a year, well and strong, and very thankful, she re-entered the nurses' school which she is to finish this spring. With great faith in her own prayers and plans, she asks, "Do you suppose I can go? Could I borrow the money and pay it back some time?" I thought of how she had overcome such great opposition in the past, and year by year had overcome almost unsurmountable obstacles, and I wondered if really she would make this great dream come true!

A Prayer

Just to be pitiful and kind
Is all I ask;
To help some one who does not love his task
Of living, or some one who is blind
To joy, or very weary or afraid.
I am so young, so useless now,
Heart of the World, let me more plainly feel thy throbbing!
Just to be pitiful and kind
Is all I ask.

—*Louise Townsend Nicholl.*

Field Correspondents

Miss Bookwalter writes with joy of her return to Uduvil, Ceylon:

My first Sunday at Uduvil! And what a joy it is to me!

This morning Pastor Elistomby in church thanked the Lord for my safe return and afterward the whole church rose up expressing themselves as thankful for my return and giving me a welcome. It has been that way from the time I arrived at the station—such a lovely welcome from everyone. If there is anything better than the coming out the first time, it is the returning for the second term after the furlough. I cannot express to you how good it is to be back. You know Uduvil and all the ties which have drawn me back, the love for the girls and the teachers, for the family here, for the Tamil people, and for the missionaries of the Mission. I was so happy to leave for Ceylon that I used to wonder whether I would really be so happy when I reached here. But my joy has been even greater than I had anticipated. It is all—all—finer than ever.

I reached Colombo New Year's morning and found Miss Hoffmann at the jetty to meet me. She looked about the same, and really not as worn out as I had expected, and since then I find that her vitality is strong. You can imagine how I asked questions that day as we rode in rickshaws along the streets, or ate or walked, and I knew a great deal by night! We took the night train up and by nine o'clock the next morning Mrs. Ward was at the station to meet me. There were tears of joy then.

The school was not in session so I went to Tellippallai, getting off the train at Chunnakam for a few minutes to meet missionaries and Tamil friends who had come to see me. Miss Hastings came from Uricordu that morning and I certainly was happy to see her. It has been remarkable—the whole mission says so—and the ladies here too, how she has done the work of two persons and kept up in health. I am learning from her what has been done in the past two and a half years, and now she has turned the school over to me. I had only three days before school opened, but things came back to me, and I am happy to say, also, that the machinery goes on and does not depend upon one person. We

shall make this more and more true as we are able to place more and more responsibility upon the people.

I am telling them all—Tamils and missionaries—two things: First, that I have come back primarily for the purpose of bringing the girls to Christ. While I hope to make the school better—and I trust I shall be able to—I shall keep ever in mind that I am here first of all for Christian work, and second, my desire is to get the co-operation and help more and more of the Tamil women and men, placing responsibility upon them wherever possible.

Miss Clark seems quite well. She has done fine work getting the kindergarten and primary school up to a good standard and bringing the teachers to do better work. It is a great relief to have her responsible for this work. When I left she was still studying Tamil. I have heard on all sides commendation for the kindergarten work—this by Tamil parents.

Miss Holland is deep in Tamil study. Everyone is delighted with her and thinks she will be a great addition to our group of missionaries. It is certainly good to have her here. She lives at Manapay, but is here for Sunday and Monday. I enjoy just seeing her here, she is so fresh and young and so happy with everything. I think she is making good progress with her Tamil.

Miss Hoffmann has done good work—not spectacular—but hard work. Miss Pugh, the young lady for whom you give a monthly grant, is a very charming English woman—really the life of the house with her rich humor.

Miss Hastings I find has done wonders. The school has attained a higher standard and is very much raised in the minds of the Tamil people. I tell her that all the earnest effort and life blood put into the school have brought the good results. That is what has done it. God certainly does bless Uduvil—I have always felt that. Many times our mistakes seem to turn into something good.

The school compound is much torn up with buildings. The new dormitory is not completely finished inside, but it will have the front upper story ready by the time Miss Calder comes. After Japan and China, Uduvil buildings and compound look pretty

poor, but I console myself by the fact that it will not always be so. We began too late—that is the trouble—but no one knew the great future before Uduvil.

Miss Louise M. Clark of Aintab, writes:

My first and foremost interest is of course our hospital which is growing, although Dr. Shepard is the only American doctor here now. Dr. H. Besjian and his nephew, Dr. Alexander Besjian, are assisting. We still have Gallania, the nurse whom Dr. Hamilton and Miss Bewer trained and who has been in the hospital seventeen years; also several others who were trained here by those dear ones. Besides these there are thirteen nurses whom we are not exactly "training" because we have not yet seen our way clear to start a training school for nurses, but we are trying to give them practical experience which will count towards their training.

Since the hospital was taken over by the Turks in '15 the house used for the nurses' home was sold so that now it makes me weep when I visit the cold, damp, dark cellar rooms, in which over half of my nurses—*my nurses* are living, especially when I am foolish enough to compare it with the ideal rooms that I had during my training in New York! But still I am stone hearted and expect these girls to do the work of one who is well cared for. How I wish that we could get a good picture of our poor old khan where they live.

Our new building enables us to have eighty-three beds. The clinic in the hospital, three times a week averages 800 patients a month. Besides this clinic we have three orphanages and two rescue khans with clinics, where I send nurses to assist the doctors and run miniature hospitals. I pester the nurses to death by insisting upon "records" of their treatments in the orphanages. One nurse reports an average of 1200 eye applications a month; this is among the 600 orphanage children of two orphanages.

The British were very good about paying for the food of all of the hospital patients. They (the British) retreated from Aintab during the first week in November and we wondered, not a little anxiously, whether or not the new military would consider help-

ing in our relief work, but they are just *fine!* And when I told them I could not afford to "take on" a nurse which they had recommended, they said that they would pay for the meals of all of my employees also, which was too good to be true, but they have so far done it graciously. So needless to say, I am standing by the French!

I felt strongly as if we ought to do all that we could for the Frenchmen here at Christmas. So after a lovely Christmas service and the greeting of the tree at Mrs. Doghlian's in the afternoon of the 24th, we entertained Christmas eve the fifty-five French officers with games and music in our big new operating room in the hospital. It was great fun to see the dignified colonels wandering around blindfolded and the little lieutenants doing impossible stunts!

In the middle of the night (I thought it—although actually 5 A. M.!) I was awakened by what I at first thought were jackals. When I realized what it was I found myself half out of bed with a shoe in my hand to throw at the dogs! But I finally waked up enough to hear the Christmas carols that about eight Armenians were singing to us and I *really* enjoyed it! Wouldn't it have been tragic if I had flung my shoe at them before I had waked up? During prayers before breakfast, Christmas morning, another group came and sang. It was perfectly lovely.

I had invited the French troops, there being about 300 Frenchmen among the 1000 or so soldiers here, to the hospital Christmas morning between nine and eleven to see the tree and to have a cup of coffee. I went over to the hospital rather early to get my breath before they began to arrive. They, a hundred fold, "came early," and Miss Eddy, Dr. Besjian and I faced the band alone, and for the first five minutes when the endless string were shaking hands with me I had a most swamped feeling. However, the two hours passed very quickly and only about 200 came—oh such a *crowd!!!*

I finally got away and flew home to help Dr. and Mrs. Shepard set the table for the dinner for the Americans. There were seventeen and all on their "jolliest" behavior! After dinner we went over next door and sat around Dr. Merrill's open fire singing songs and telling stories until about eight o'clock. Is not that an ideal American Christmas?

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

The End and the Aim of the Big Movements

What would you do if you were going to arrange a big advance campaign for the Church of Christ in America? Or, let us say, for your own—the Congregational Church in America? Supposing it was put up as a challenge to the women of the Woman's Board to suggest such a campaign—what would be our constructive plans? It is easy to criticise projected plans; it is quite another thing to originate plans oneself. The first essential in such constructive work is to relate the plans to the spirit and need of the times.

When we think of the spirit which was generated by the great war we must acknowledge that the big Movement known as the Interchurch World Movement is remarkably logical. In this war and its related activities here in our own country there developed a certain spirit difficult to describe in all its characteristics, but clear enough in outline, a spirit which demands first reality in religion; second, efficiency of method; third, co-operation in action; and fourth, bigness of scope. It would have been a strange and a pitiable spectacle if the Church of Christ, when all the departments of life had been touched and influenced by this new spirit, had lingered in the background silent, slow, unresponsive, unimaginative. Let us rejoice that the church has stepped forward. She has followed the vision of the new spirit. She is trying to do, in response to the Divine summons, what the people of this generation need in the way that seems timely to do it. There will doubtless be flaws. There were flaws in the way the Allies fought in the great war, but still they gained a victory. And when the story is all told we shall think of the wonder and power of it all and forget the actual mistakes.

One vital question is this:

WHAT IS THE END AND AIM OF THE INTERCHURCH WORLD MOVEMENT AND THE CONGREGATIONAL WORLD MOVEMENT?

The end and aim is one and the same for both. As the Gulf Stream flows within the waters of the ocean, maintaining its own individual characteristics and yet helping to make up the great body of water, so does the Congregational World Movement live and function within the Interchurch World Movement, maintaining its own denominational life, and yet with other denominational currents making up the total power of the Interchurch World Movement. What is actually inspiring about the whole Movement and the denominational current within it is the fact that we are striving after a broader, deeper, religious life in the church, the community, the country, the world. We have caught a new vision. We realize with humiliation and penitence that as a Church of Christ we Congregationalists have lived after a shallow fashion, a short-sighted fashion. We have not dipped deeply into God's resources. We have not ministered to that portion of the world which looks to us for help, as those commissioned by Christ. Now we are waking up to this, startled from our indifference by the influences engendered by the great war. We may thank God that we are brought to see some of our faults. In order to correct them we have the machinery of our big Movements. The machinery is only the means to an end. Let us lift up our eyes continually to the vision at the end so that we shall be patient with all the intermediate steps. What we are really trying to do is to get into the processes of Evangelism—to put it into one word. Evangelism in its full meaning is a great word. It may express what Jesus Christ Himself began to do when in Galilee he announced, "The Kingdom of God is at hand; repent and believe the good news from God."

We are now in the midst of the local church activities resulting from conferences, training classes, every sort of preparation. We have really arrived at the great work we needed to do. What a time is this for prayer! Imagination kindles at the vision of what might be done if all the members of all the churches prayed both in concert and in private that God would pour us out a blessing

so that we should not be able to receive it. Supposing, as happened on the foreign mission field, inquirers should come to the doors of the church and ask for instruction until there were not enough teachers to meet them and guide them to Christ. At least we can begin. It is not meant for the end to come at any set time. We are really only beginning upon something which should grow broader and deeper and stronger with every passing month and year. We should be setting our feet in a new path from which we shall not turn back, but on which we shall go forward into new fields. We are putting our hands to the plow and we do not mean to look back. If we have never been personal evangelists for Christ's sake, why may we not at least begin? If we have not been intercessors, why may we not begin to pray for others? If we have not regulated our giving by a stewardship plan, why may we not begin and try to influence some one else to begin? These are searching questions for each individual, but unless, as individuals, we take hold of them and try personally, each one, to answer them, we shall not be sincere, and we cannot expect God to carry us very far in our efforts for the local church.

THE LOCAL CHURCH

Right here, in the group of people who make up any church, be it great or small, right here is the test of our new big Movements. Right here, it seems to me, is God waiting and watching to behold what we will do, even as once Christ watched and saw, as the throng passed, the widow drop in her mite. We have been spending considerable time in getting the machinery well oiled. Some of us have talked to other people and told them what they could do. Leaders have been traveling over the country, manipulating groups of earnest-hearted pastors and women. And what for? Just for the sake of the local church; just for the sake of a deepening spiritual life, for more concentrated activity; just for the sake of winning souls to Christ and promoting a spiritual life among those who have grown careless in Christ's service; just for the sake of drawing individuals who make up the church near to Christ for a new blessing from His touch. If we fail to reach

such a climax as this the Movements fail. But we cannot fail. We must gather all the powers within us, and with singleheartedness and sincerity start for the goal. The Church of Christ must not turn back. The end and the aim is worth all it costs.

The beginning—the mass: the goal—the individual. M. L. D.

The Bitter Cry of the World for Christian Doctors

We were dwellers in tents, living among the Arabs on the borders of the Arabian Desert, in a land where modern principles of hygiene and sanitation are absolutely unknown, and where no doctor is to be found within ten days' journey.

In the morning and in the evening a group of suffering people would stand by our tent door. Some were afflicted with the toothache. Some had terrible running sores. One had an especially repulsive case of cancer. Many had sore eyes.

A woman came with a hand which evidently was in the first stages of blood poisoning. The hand was wrapped in a filthy rag, and had not been cleansed for days.

I shall never forget the feeling of hopelessness that was forced upon me when those poor, suffering people stood before us appealing for help, and we were without medical training or medical supplies. I said, "Oh, for a hospital and a doctor and trained nurses in a place like this!"

I was traveling in Mexico. Typhus fever was a scourge. We were warned before crossing the line to take special precautions. In one city the population had been reduced from ninety-seven thousand to ten thousand in the course of a year by disease and the scourge of war. At times the dead were piled up outside the city-limits, without help enough to bury them.

I saw towns and cities that had been devastated by typhus, typhoid and other preventable diseases, and yet no adequate steps were being taken for the necessary sanitation to prevent these diseases or for the relief of the people who were suffering and dying.

• S. EARL TAYLOR in *World Outlook*.

Junior Department

For Leaders of Children

Any leader of a Junior Mission Band or Junior Christian Endeavor Society, who has this year worked out with her little people the fortunes and education of Mook and his friends as given in the children's study book, will recognize at once the "City of Abiding Joy" as an old familiar friend. To those not familiar with this, however, it should be explained that "Abiding Joy" is the city in which much of the scene of our book is laid. This method of making China more real by curios and a trip is therefore particularly worth while this year. The plans will, however, be quite as useful to those who have studied "The Honorable Crimson Tree" and may be successfully managed with supplementary story material in a place where there has been no definite study. Try it and see!

R. I. S.

A New Old Plan

By Bessie L. Comstock

HAVE you been through the "City of Abiding Joy" with your mission circle? I have with mine, and must tell you about it.

One can always know when children are interested, and I could feel that I had a joyful troop of boys and girls behind me as it followed me down the street of a Chinese city, gay with flags and banners. Their eager eyes saw for the first time Chinese street scenes (portrayed on painted paper scrolls) and many interesting curios displayed in dark shops or on the sidewalk. There was the tiny shoe of the bound foot, belonging to the wealthy Chinese woman, but so snug that even among our youngest girls, no foot was small enough to go inside.

We found Chinese money quite unlike our own, and among the "cash" and "spirit money" there was an ancient piece called "knife money"; it was twenty-five hundred years old, green with age and delicately engraved. There were wooden shells, and the children were loath to leave this stall, never tiring of the game, for the

shells were flat-bottomed and luck was determined upon the way they might fall.

We came to a corner of the room where the "kitchen god" dwelt. Why here was something we had always read about!

We passed on to the picture showing worship at the family shrine, and after some time here found it time to satisfy our appetites so stopped at a stall where there was puffed rice candy made of the staple product of China.

Any circle may travel through the fascinating streets of China as we did, for one dollar and a half, and there is no limit to the number of children that may accompany the leader. In fact, "the more" that go "the merrier" and the more desirable.

This is the way to go about it: Write to the Interchurch World Movement of North America, 160 Fifth Avenue, New York, care of Missionary Education Department, for the China Outfit No. 2; add to this all the Chinese curios and possessions you have on hand and arrange them about the room in which the junior meeting is to be held. It pays to go to some expense to have the meetings interesting in these days of display in "the movies" and attractions outside of the church. Two or three circles might like to visit China together and thus share the expense.

Sometimes a real friend, one vitally interested in missions, counts it a joy to give children a good and interesting time in the streets of "Abiding Joy."

Christianizing Industry in China

CHRISTIAN ENDEAVOR TOPIC, April 25, 1920

Scripture Lesson: Ps. 1-4, 14-17.

Those who know China best declare that she has almost unlimited natural resources which will soon put her among the leading nations in the world's industrial and commercial life. If we study the map of China carefully we get a hint of all this natural wealth. There are great rivers, high mountain ranges, a long sea coast, and wide varieties of climate. Coal and iron exist in quantities unsurpassed. The Province of Shansi alone is said to sur-

pass Pennsylvania in its coal measures, and other coal areas are scattered all over China. Gold, silver, platinum, nickel, copper, tin, lead, zinc, salt and many precious stones abound. Added to this mineral wealth are great agricultural possibilities, also.

While other nations were developing their industries and agricultural wealth, China's resources remained untouched. Ignorance and superstition held her back. Roughly speaking, it was not until after the Boxer Rebellion in 1900 that China began to awake. In the two decades since, her industrial and commercial development has been very rapid. Mines have been developed, iron and steel plants opened, railways built. Cotton mills have been established; factories for the manufacture of glass, soap, tooth brushes, paper, silk, tiles, cement, bricks and many other articles.

Gradually, as education becomes more general, the country is awaking also to its great agricultural possibilities. The Chinese always had skill in the raising of crops, even with the crude methods used. Now their leaders are introducing new crops and scientific methods.

At first glance, all this industrial and agricultural development looks like an unmixed blessing. But we have only to read a bit in a history of the industrial development of England or the United States to realize that peculiar problems go along with it. Industries are developed in cities usually. As the great mills and factories are opened, men and women flock to the cities for this new employment. Problems of labor, housing, health, morality loom large almost immediately. In England and our own country we have not yet solved some of the fundamental industrial problems. How much more acute they will be in China where Christian principles do not underlie individual or community life in any large measure! Two facts are clear: (1) China is bound to take a leading place in the industrial and commercial life of the world; (2) this economic development without Christian principles will make her a world menace.

And right here the missionary comes in. For decades—long before this industrial development began—he has been quietly at work through schools, churches, hospitals, dispensaries, agricul-

tural experiment stations, orphanages, asylums, to make known the spirit of Christ. The number of professing Christians in China is growing year by year, and Christian principles are gradually permeating community life. Many of China's most promising leaders are earnest Christians, and others have come to recognize the value of Christian ideals. To produce these Christian Chinese leaders is the task of the missionary.

The missionary takes the lead in adapting his methods to most problems of China's new day. New emphasis is being placed upon social service, especially in the industrial centers. Hostels for the employees of factories, homes for working girls, clubs, recreation halls and playgrounds, gymnasiums, health campaigns are all a part of missionary activities in China today. By giving China this special help now, in the early stages of her economic growth, we may make it possible for her to avoid some of the grave industrial problems which we have had to face in our own country. Lessons we have learned through hard experience are being used for China's profit.

References: New Life Currents in China, by Mary N. Gamewell Chapter V; Women Workers of the Orient, Burton (see index), *Asia*, November, 1918; China's Effort in Modern Industry, *Literary Digest*, July 13, 1918; Our Great Field for Trade in China, *Asia*, August, 1919; Opening China's Inland Empire.

Our Book Table

New Life Currents in China. By Mary Ninde Gamewell. Published by the Missionary Education Movement. Price 50 cents in paper; 75 cents in cloth.

There is not a dry page in this book of something over 200 pages. Replete with important and trustworthy facts there are also lively and strategic anecdotes to illustrate the point at issue.

Published in 1919 it is up to date. The chapter on "Chinese Leadership in Medicine" will go well with our United Study text-book the present year—"A Crusade of Compassion." The closing chapter is entitled "The Conquering Church in China"

and that naturally is of supreme interest. Some of the illustrations are depressing. For example, the Province of Yunnan is divided in black squares, each square represents a population of 100,000 while in one of these squares a small white cross indicates the total Christian constituency.

Woman's Board of Missions

MRS. FRANK GAYLORD COOK, *Treasurer*

Receipts February 1-29, 1920

C. E. H., 1; Friends through
Dr. R. A. Hume, 163, 164 00

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Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Belfast, Ch., Women, 20 00
Western Maine Branch — Mrs. George F. Cary, Treas., 396 Congress St., Portland. Fryeburg, Miss. Soc., 15; Portland, High St. Ch., Aux., 43.23; State St. Ch., Aux., 34.40; Saco, Aux., 10, 102 63

Total, 122 63

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LEGACY

Walpole.—Rosella E. Fay, by C. L. Sturtevant, Extr., 583 57

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Aux., Th. Off. (25. of wh. to const. L. M. Miss Grace McNeil), 27.71; Peacham, Aux., 25; Rochester, Aux., 23.35; Royalton, Aux., Th. Off., 15.25; St. Albans, Aux., Th. Off., 12.25; St. Johnsbury, North Ch., 5; St. Johnsbury, South Ch., Aux., 27; Williston, (Th. Off., 6), 9.50; Woodstock, C. E. Soc., 12, S. S., 11.64, 332 19

MASSACHUSETTS

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Barnstable Association.—Mrs. Charles A. Davis, Acting Treas., So. Dennis. Chatham, Ch., 15 19

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Adams, Northfield Corner Class, 2; Canaan, Aux., 25, S. S., 5; Great Barrington, Aux., 102.02; Hinsdale, Aux., 8.86; Housatonic, Ch., 15, Aux., 30; Lee, Aux., Friend, 165; Friend, 125; Lenox, Ch., 41; New Boston, S. S., 4; North Adams, M. D. W., 500, Aux., 135; North Otis, Aux., 3; Pittsfield, First Ch., Aux., 925, Mem. Soc., 100; Sheffield, Aux., 4, C. E. Soc., 2, Prim. Cl. S. S., 6; White Oaks, Ladies' Aid Soc., 5; Williamstown, Aux., 500; less expenses, 28.23, 2,674 65

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Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Holyoke, Second Ch., Women's Guild, 50; South Hadley Falls, S. S., 3; Springfield, Emmanuel Ch., Jr. C. E. Soc., 4, Faith Ch., S. S., Nautilus Club, 10, First Ch., Woman's Assoc., 200, North Ch., Golden Rule Band, 9.02, The Juniors, 2.36, Park Ch., Aux. (to const. L. M., Mrs. Laura A. Hodges), 25; Wilbraham, United Ch., Aux., Miss Elizabeth P. Whiting, 10, 313 38

Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline 47. Off. at Ann. Meet., District 4, 25.13; Friend, 200, Th. Off., 10; Arlington Heights, Aux., 30; Boston, Miss Elizabeth C. Parsons, 30, Central Ch., Woman's Guild, 1030, Mt. Vernon Ch., Aux., 28.40, Mt. Vernon Guild, Friend, 25, Old South Ch., Aux., 1089.05, Mizpah Cl., 40, Union Ch., Aux., 225, Monday Evening Miss. Club, 67; Brookline, Harvard Ch., Woman's Guild, Y. L. F. M. Dent., 300; Cambridge, First Ch., Aux., Miss Jenny C. Watts, in mem. of Miss Jane E. Chamberlain, 100; Dedham, First Ch., Aux., 58.49, S. S., 18.67; Dorchester, Central Ch., Aux., 25, Second Ch., Aux., 141.07; Village Ch., Aux., 21; Foxboro, Bethany Ch., Woman's Union, 25; Franklin, Aux., 15; Jamaica Plain, Boylston Ch., Jr. C. E. Soc., 8, Central Ch., Aux., 73.89, Phillips Boyd, Alden Coe and Franklin Crittenden, 10; Neponset,

Stone Aux., 10; Newton, West, Second Ch., 131.25; Roslindale, Martha and Mary Guild, 20; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 59; Roxbury, West, Woman's Union, 63; Somerville, Broadway-Winter Hill Ch., Dau. of Cov., 70, Prospect Hill Ch., Dau. of Cov., 10; Somerville, West., Woman's Union, 20, Lower Lights, 25; Waverley, Aux., 25; Winthrop, Union Ch., W. M. S., 10, 4,038 95

Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester, Baldwinville, Mrs. A. A. Bronsdon, 5, North Brookfield, First Ch., Prim. Dept., 2.66; Westboro, Evang'l Ch., S. S., 10.82; Worcester, Adams Square Ch., 58.20, Plymouth Ch., S. S., Jr. Dept., 1.50, 78 18

LEGACIES

Springfield.—Martha E. McClean, by George C. McClean, Extr., add'l, 17 32

Wellesley.—Sarah E. Wheeler, by Charles A. Aiken, Extr., add'l, 16 52

Total, 33 84

RHODE ISLAND

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Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 90; Gift Stewards, Mrs. Agard, 5, Miss Lucretia Colton, 5, Mrs. James Dunlop, 5, Miss Elizabeth Eastman, 10, Miss Mary Eastman, 10, Miss Elmore, 70, Mrs. C. E. Mitchell, 30, Mrs. Leon Wheeler, 5; Enfield, L. B. S., 25; Granby, First Ch., 3, South Ch., S. S., 4.20; Hartford, Center Ch., Pollyanna M. B., 10, Immanuel Ch., M.

B., 5; New Britain, South Ch., S. S., 30; Vernon Center, Aux., 8, 315 20

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Int. Champion Legacy, 21.50; Friend, 500; Gift Steward, 10; Ansonia, First Ch., Aux., 100; Black Rock, Ch., Aux., 24; Branford, Rainbow Cir., 3.25; Bridgeport, Park St. Ch., Aux., 250; Fullerton Mem. Cir., 202, United Ch., C. E. Soc., 30; Centerbrook, Aux., 15; Danbury, First Ch., Aux., 59.90; Darien, Aux., 60; Goshen, Aux., 40.40; Lakeville, Aux., 10.06; Litchfield First Ch., C. E. Soc., 7.20, Daisy Chain, 80; Meriden, First Ch., S. S., 15.72; Middlebury, Aux., 50.75; Middletown, South Ch., Aux., 120; Milford, Plymouth Ch., 16.01; Mount Carmel, Aux., 30; Naugatuck, Ch., 25; New Haven, Friend of Armenia, 500, Ch. of the Redeemer, S. S., 28.44, Welcome Hall, 15; Norfolk, W. F. M. S., 183.50; North Guilford, Ch., 10; Prospect, Aux., 13; Ridgefield, Aux., 5; Seymour, Jr. C. E. Soc., 10; South Canaan, Miss. Cir., 5; Stamford, Aux., 25; Stratford, Miss. League, 15; Torrington, First Ch., Aux., 1, Prim. S. S., 5; Warren, Ch., 10; West Haven, First Ch., Miss. Cir., 10; Westport, Aux., 6.55; Woodbury, C. E. Soc., 20, 2,533 28

Total, 3,035 73

LEGACY

Milford.—Sarah D. Baldwin, thro' Treas. of New Jersey Branch, less inheritance tax, 952 35

NEW YORK

New York.—Nat'l Armenia and India Relief Assoc., 130 00

New York State Branch.—Mrs. Charles E. Graff, Treas., 46 S. Oxford St., Brooklyn. Arcade, Ladies' Union, 12.50; Barryville, W. M. S., 9; Binghamton, East Side Ch., S. S., 18; Brooklyn District, Y. P. Rally, 10.70, Brooklyn, in loving mem. Catherine M. Schenk, 25, King's Highway Ch., 10, Lewis Ave Ch., Esther Miss. Cir., 45, Earnest Workers' M. B., 98, Tompkins Ave. Ch., Woman's Union, 100; Brooklyn Hills, Pilgrim Ch., W. M. S., 10; Buffalo, Fitch Mem. Ch., W. M. S., 10; Churchville, S. S., 27.50; Cincinnati, W. M. S., 6.40; Deansboro, Dau. of Cov., 15; East Bloomfield, Wideawake

Miss. Cir., 5; Elmira, Park Ch., W. M. S., 50; Fairport, First Ch., W. M. S., 150, S. S., 25; Fulton C. E. Soc., S. S., 5; Groton, S. S., 10, Crescent Cl., 10; Little Valley, S. S., 4; Middletown, First Ch., Woman's Guild, 58.86; New York, Bethany Ch., 15, S. S., 5, Broadway Tabernacle, Soc. for Woman's Work, 200, Harlem Ch., 1; Norwood, S. S., Jr. Aux., 3; Philadelphia, Aux., 34.05; Phoenix, S. S., 11.61; Pulaski, W. M. S., 16, The Twigs, 3, C. R., 5, Jr. M. B., 2; Richmond Hill, Union Ch., W. M. S., 10; Saratoga Springs, New England Ch., L. M. S., 45, Golden Miss. Cir., 5.50; Syracuse, Danforth Ch., Ladies' Union, 12.50, Good Will Ch., Woman's Guild, 103, Plymouth Ch., Woman's Guild, 50; Wadhams, Aux., 5; Walton, Mrs. C. S. Wyckoff, 5; Winthrop, Ladies' Aid Soc., 10, 1,262 62

Total, 1,392 62

NEW JERSEY BRANCH

New Jersey Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, First Ch., C. R., 2.25, Miss. Club, 100, Plymouth Ch., 50; N. J., Cedar Grove, Aux., 10; Montclair, First Ch., Y. P. Federation, 15; Verona, C. E. Soc., 5, 182 25

PENNSYLVANIA

Pennsylvania Branch.—Mrs. David Howells, Treas., Kane, Philadelphia, Pilgrim Ch., 7.50; Scranton, Mrs. William Pritchard, 5, 12, 50

SOUTHEAST BRANCH

Southeast Branch.—Mrs. Charles E. Enlow, Treas., Winter Park, Fla. Fla., Mt. Dora, Aux., 28; St. Petersburg, Aux., 5, 33 00

GEORGIA

Thomasville.—Allen Normal and Industrial School, 1 00

Total for February

Donations 11,549 54
Buildings 1,699 25
Specials 842 00
Legacies 1,569 76

Total, 15,660 55

Total from October 18, 1919 to February 29, 1920

Donations 65,112 03
Buildings 11,129 00
Work of 1920 2,358 00
Specials 2,387 51
Legacies 16,109 26

Total, 97,095 80

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