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JOY AT IMADGAWA KINDERGARTEN. See page 262

Life and Light

Vol. L

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No. 6

The Bible and Missions

The New Text Book of the Central Committee

To the Roman Catholic the voice of the Church is the supreme authority. We Protestants claim that the Bible is our rule for faith and practice. Is it? Has it really been our guide through all the four hundred years since Martin Luther proclaimed the liberating truth "the just shall live by faith"? Then why are Roman Catholic Missions supported so much more generously than ours? Why are so many, many millions still in darkness? Is it not because we have not found in our Bible the missionary motive and impulse that shines clear on every page? It is still a true word, that of Pastor Robinson to the departing Pilgrims, that "much more truth will shine forth from God's word." It is quite time that we study the message of Scripture in the light of the world's great need, and *The Bible and Missions* speaks its call with strong emphasis. No Christian woman who reads it candidly, thoughtfully, can satisfy her conscience till she has done her utmost to put the gospel within the reach of every child of man.

Mrs. Montgomery has wrought out her subject with such skill and charm and wide research that one reads on and on, eager to go through it at a sitting, as one does some new story.

In a brief résumé, the text-book points out the characteristics that make the Bible a book of all humanity. Because our God is the Father of all men, his tender word of love, of rebuke, of guidance, of hope, must come to his every child. Reading these pages, thinking of the state of the world today, of the countless multitudes who have gone this brief, sad earthly journey and never heard the voice of the Father, we are filled with a great remorse for ourselves and for our ancestors that we have so failed to know and to do our duty.

Part I of our book sets clearly forth the strong missionary purpose that fills the Bible. From the Garden of Eden to the vision of the seer on Patmos, in all the training of men and of nations, we find a revelation, ever growing clearer, of God the Father, righteous and loving.

The Old Testament is composed mainly of history, poetry and prophecy, and in each of these the missionary motive is plain, sometimes prominent. Indeed, as soon as men realize that Jehovah is not a mere tribal god, one among many equals, but the God of the whole earth, then they must feel laid upon them the duty to make Him known to all nations. Abundant quotations and references show us that the glorious vision of humanity elevated, purified, worshipping the one God, shone in the heart of psalmists and prophets, though few of their fellows understood their message.

The New Testament teaches missions by both precept and example. Our Master, the great Exemplar for us all, spent his life in teaching, preaching, healing—just the work of our missionaries today. He sent out missionaries, first twelve, then seventy, to extend and continue his work, and one of his latest recorded words is the enkindling assurance, "as the Father has sent me, so send I you." The second part of the Book of Acts is really a sketchy biography of the great missionary Paul, and a great part of the remainder of the New Testament was called out by his instructions to his converts. It is plain that whoever believes the teaching of Christ and prays "Thy Kingdom come," must give time and strength to making it come, that is, he must be, directly or by proxy, a missionary.

Chapter III shows these ancient books, written in Hebrew and Greek, languages now known to only a small fraction of mankind, set over into many forms of modern human speech. The story of the way our Bible has come to us, of the hairbreadth escapes it has experienced, of its many adventures, happy and sad, is full of interest to every lover of literature, simply as such. The patience, the ingenuity, the self-sacrifice, and the heroism of many of the translators, move one to amazement and admiration. The diffi-

culty of putting the loftiest and purest thought into words comprehensible by superstitions and childish minds, used to dealing only with simple and material things, would have proved insuperable without a help and guidance often manifestly divine. The power of this word of God, to quicken the mind, to clarify the vision, to transform the life, is a convincing proof that this "prophecy came not by the will of man, but men spake from God, being moved by the Holy Spirit."

The story of Bible societies shows the divine guidance touching the hearts of many men, leading them to do together that which no one could do alone. The wise policy of selling, not giving, the Bibles to all who can pay increases their influence without lessening the circulation. In reading of the heroism of the colporters, "Christ's vagabonds," one is proud of the humanity that can produce such men. Indeed, we see that the Bible Societies, in sending out millions of copies, are to the missionaries as one hand is to the other—neither can do its work efficiently alone. In supporting both with prayer and gifts we are helping to spread that "word which is as a fire, as a hammer to break the rock in pieces." Now that the League of Nations is a fact, though sadly incomplete, the spread of this one book and its spirit is the one thing needed to make it a triumphant reality.

To any candid mind, the great difference between the nations that have the Bible and those without it, proves beyond a doubt that this book had a unique power to stimulate and to elevate all who submit to its influence. One might go further and note the contrast between papal lands like Spain and Mexico and their more advanced Bible-reading neighbors and see again that the entrance of His word giveth light. We owe the laws which are the stable foundation of our society to the legislation, God-given, which goes to the root of the matter. We must tremble for our own dear country as we read the doom threatened to those of old who forsook God and forgot his commandments, and then see how history fulfilled the terrible prophecy.

All medieval art was shaped by Bible reading, and in churches rich with painting and mosaics we see the only Bible those un-

lettered folk could understand. Our music, too, is wholly the child of *melody* and *harmony* needed for praise.

One feels in all the chapters the limitations of Mrs. Montgomery's space, perhaps most of all in the last. She has chosen wisely, but her subject is boundless, for while we are studying the literature already in hand, pen and press are sending out new and noteworthy material, and we can never overtake.

The book is rich in suggestion and impulse, and all who study it will find new weapons for their armory and a new zeal in their souls as they try to overcome the forces of evil and to help make the Kingdom come.

H. F. L.

Editorials

Miss Jean Dickinson, under appointment to the North China Mission, received her commission at an evening service held at the Church of the Pilgrims, Brooklyn, New York, on Sunday, May 2. A large congregation was present, including many young people from all over the Brooklyn District and representatives of other churches, as well as friends and classmates of Miss Dickinson's. Secretary C. H. Patton of the American Board presented the Commission and made the address of the evening. The "Welcome to the Field" was given by Mrs. R. E. Hume. Mrs. Warner James, President of the Brooklyn District of New York State Branch, brought Greetings from the Woman's Board, and in response Miss Dickinson spoke briefly of her earnest desire to give her life to China. The Prayer of Consecration was offered by her former pastor, Rev. Dr. Melish, while her present pastor, Rev. Richard Roberts, presided over the evening service. Miss Dickinson is to be on the staff of the Yen Ching Union University, Peking, and will be supported by the young people of Brooklyn. She expects to go to China this summer.

The following editorial by the Rev. Charles Ernest White, associated with Dr. Patton in the direction of the Congregational World Movement in Eastern New England, gives the outlook as viewed from the Boston office.

The exact date of the Congregational World Movement Campaign for \$3,000,000 is passed. The money involved undoubtedly will be forthcoming and be spent. But there are results which never will end. The reflex of inspiration and mutual stimulus to our churches no man can measure.

**The
Afterglow.**

A new interest in the intimate problems of the Boards, a deeper realization of the individual's part in the task, a vast amount of gripping, "close-up" information regarding work at home and abroad, a readiness to "go a little deeper" than our people ever went before—these facts are permanent.

To accomplish these results the Movement has enlisted the services of a larger force of workers than were ever put on any simultaneous task for our churches. Upwards of 200 pastors have served as ambassadors of the Movement. They have been released for this service between Sundays. Out of their experiences, their sympathies, their familiarity with local problems, these men have gone out to the churches and pastors and given a friendly hand in putting over the Campaign. They have been even greater blessings to pastorless churches, with the brotherly approach of these messengers of the Movement, which in many cases will result in new life. In addition, a great number of Four Minute-Men have carried the message to the regular services of the Sunday school and to Endeavor Societies and other groups. It has been a doubly blessed service that these men have rendered, enriching those who gave it and those who received these benefits.

But we must go further than this to find the entire answer to this proposition. Someone was gifted with rare wisdom. He realized that a Movement as great as this needed—it needed the help of "those women," and sixty of them were marshalled into line by Miss Kyle in the Eastern New England District alone. No compilation of the total number of women cooperating in the country is available at present.

Carefully trained, with a great "story," most clearly and effectively told, they went out among the women and their societies in our churches. In many cases they presented the matter to churches

as a whole and (let Gath know it) they often outshone their brothers. I doubt if many churches that went up to, or over, the top could have done so without the splendid spirit and spurring of these *Field Women*.

Incidentally, one of the interesting by-matters of the campaign has been the number of occasions when churches that have lagged, or declined to share in the Movement, were shamed into it by the persistence of the women members. They gave their pastors and the official force no peace with the reiterated and reiterated, "Is not our church going to do its part?"

At this writing it is impossible to state the full financial returns from the states. The tide has swept from the West to the East. Northern California, Southern California, Oregon, Idaho, Montana, Oklahoma, Kansas, Missouri, Wisconsin, New Jersey and Rhode Island early went "over the top." We are confident that there were many others, but the churches reported slowly. There is every confidence for believing that the great goal will be reached. If it is, this Movement will not alone assure the salvation of the Boards, it will prove to be the salvation of the churches. Again the old truth is being established that, "He that gives lives." Our churches are in for the greatest blessing in their history in proportion to the liberality of their gifts.

On the morning of May 10 came the news of the glad release of Mr. F. H. Wiggin, Treasurer of the American Board for twenty-four years (1896-1920).

Frank H. Wiggin. In failing health for months and often a great sufferer, Mr. Wiggin with characteristic fidelity and self-denial had borne the heavy responsibilities of his office until a few weeks ago. "His work shall praise him in the gates," for he has been known the world around as a faithful steward of a great and honorable trust. The sympathy of many friends is surrounding Mrs. Wiggin and their daughter Faith in this time of sorrow.

A fuller notice of Mr. Wiggin's service will be found in the *Missionary Herald*.

The Woman's Board is rich in its friends. Its greatest asset is the long roll of women who love it not as an organization but for the work for which it stands. One such friend has been called recently to the higher life. Unostentatious in all that she did, she was little known save by her inner circle. Limited in means, she abounded in love for the Kingdom and in desire to help to her utmost in extension. Well do we remember her first letter to us. She wrote that she had feared she would be unable to give toward the extra need for which the Board was appealing, but a check had unexpectedly come to her and she was forwarding it to us. Other checks have followed from time to time, small in amounts but large because of the accompanying prayers and devotion. Now that some of the secrets of her life may be made known we are learning what a conscientious steward she was. Long ago she determined to give a tenth of her income to the Lord. Many a time it was not easy, sometimes it was impossible because of imperative expenses, to put aside the amount at the moment. In such a case she would write in her account, "I owe the Lord \$5.00," or whatever the amount might be. And the debt was always paid. We believe that there are many such faithful stewards among our constituency.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD
RECEIPTS AVAILABLE FOR REGULAR WORK, APRIL 1—30, 1920

	From Branches	From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1919	\$26,857.04	\$908.55	\$115.00	\$1,051.90	\$28,932.49
1920	22,490.02	122.00	299.23	1,134.34	24,045.59
Gain			\$184.23	\$82.44	
Loss	\$4,367.02	\$786.55			\$4,886.90

OCTOBER 18, 1919—APRIL 30, 1920

1919	\$81,624.38	\$4,244.15	\$13,043.21	\$4,897.11	\$103,808.85
1920	96,831.28	5,260.87	17,523.23	5,024.06	124,639.44
Gain	\$15,206.90	\$1,016.72	\$4,480.02	\$126.95	\$20,830.59
Loss					

“Old Girls’” Day at Uduvil

By Lucy K. Clarke

ON Wednesday afternoon, February 4, the “old girls” of Uduvil gathered to the number of three hundred, to form an Old Girls’ Association. They met in the Tamil School Hall. We wanted to make it an all day affair, but because of the rice shortage we could not entertain so many in addition to our usual number. So the “old girls” were invited to come at three o’clock.

Miss Bookwalter opened the meeting stating that the school, being now ninety-five years old, should have an Old Girls’ Association, and thus link up the “old girls” with the present school.

Miss Howland, so long principal of the school was chosen president. All the other officers elected were Tamil women.

A committee was appointed to draw up rules. A second com-



Some of the carts in which they came

mittee, made up of a graduate from each village, was appointed to help the secretary make an accurate list of the "old girls." It was decided to call the organization the Uduvil Old Girls' Association. The membership fee was fixed at fifty cents, and the annual meeting will be held on the first Wednesday in February.

Miss Hastings, speaking of the coming centenary of the school in 1925, told of the needs of the school which should be met before that time. These needs include buildings and equipment, and every one was asked to help. Mrs. S. P. Lawton, speaking for the "old girls," said that all should think of the good the school has done for the women of Jaffna during these ninety-five years, and should take an interest in its welfare and do all they can for it now.

An address of welcome and thanks for all the Woman's Board of Missions of Boston has done for Uduvil was read to Miss Calder, Secretary of the Board. Miss Calder in reply spoke of the purpose of such an organization, giving as an example the help the Alumnae Association of Mount Holyoke had been in building up that college.



The new dormitory which they were interested to see

One of the most interesting features of the meeting was a roll call of the "old girls" who had been members of the school in Miss Agnew's time. There were twenty-five of them present —



The three oldest graduates. The one at the right is Mrs. Cotton Mather, who was in school in 1845

gray, wrinkled, and worn, but their faces beamed with the joy of being back in their Alma Mater once more. Telegrams were read from those who were unable to be present. It was agreed



Coming out after the exercises



Some of the younger "Old Girls"

girls" and the "other girls," who were so fortunate as to be at Uduvil for the occasion.

that on each Friday the "old girls" and the school girls should pray for each other.

At the close, a farewell was said to Miss Hastings, who was about to leave for a year's furlough in America. Expressions of appreciation for the fine work she had done for Uduvil, her love and tireless energy for the girls were given.

After the meeting tea was served out under the trees in the compound, where a little later the present day school girls gave a program of drills and songs and recitations. Altogether, it was a memorable day, a never-to-be-forgotten day, for the "old girls," the "new

After a brief visit in Barcelona, Spain, at the *Colegio Internacional*, and a few days in England, Miss Calder sailed May 1 for New York and reached home May 10. She received an enthusiastic welcome at the Rooms, being greeted by her co-workers with songs, speeches and garlands.—*The Editor*.

By the Shores of the Golden Horn Historic Days and Other Days

By Rebecca J. McNaughton

IT is wonderfully interesting to be in Constantinople at the present time. On March 16, when we looked out of the window in the morning, we saw, almost up against the great bridge which crosses the Golden Horn, one of the great British battle ships, with her guns pointing directly at the city. We had no idea of what it meant, but as the day wore on many regiments of British soldiers passed by and we saw a number of the Indian troops guarding the telephone building which is near us.

Later we heard that the War Office, Post Office, and other public buildings had been taken over by the English and that the city was under martial law. All this, with the arrest of a number of prominent Turks, was accomplished so quietly and superbly that before anyone could grasp the situation the occupation of the city by the English was an accomplished fact. Of course, there was more or less excitement during the day, but by night all was quiet again and has been since. No one is allowed to leave or enter the city without special permission.

Our activities go on as usual. Wednesday, March 24, was Charter Day at Constantinople College. The addresses were given by Dr. Patrick and Dr. Wallace on the subjects of reconstruction in education and religion. Major Davis of the Red Cross gave a fine address, and Miss Ethel Thomson, on the part of the alumnae, spoke of what part they should play in the future which is opening up here. The reception held at the conclusion of the exercises was most enjoyable.

On Thursday, March 25, representatives of all bodies engaged in religious work in this city met at the Y. W. C. A. at one of the regular monthly workers' meetings. The Y. M. C. A. and Y. W. C. A. were represented, the colleges and Relief Committees, English workers and missionaries, also army chaplains. A goodly number gathered together. After a social hour and devotional

service, led by Prof. Huntington of Robert College, an address was given by Mr. Davis, who is the Secretary for Y. M. C. A. work for the Near East.

One afternoon I had a little experience of my own about which I have thought a good deal. It was a glorious day of sunshine after many cold and rainy days and I started out to make some calls. Not finding people at home, I went on to visit one of the great mosques which are so wonderful and impressive. I was allowed to enter and wander at will through the spacious structure and examine the beautiful tiles, the enormous pillars, the rich adornments on the walls, and wonder at the vast interior of the building.

There were few persons in the mosque—two rough villagers and a soldier, gazing in wonder at the lofty pile. As I was passing out I saw at the entrance a Turkish woman at her prayers, rising and bending and kneeling—not in the mosque itself, not on one of the gorgeous rugs, not where the rich colors of the mosaics gave a subdued tone to the interior, but just inside the door. Before a slab of cold, white marble, she turned her face toward Mecca and prayed. She would not be allowed to enter the mosque itself to pray. This incident made a deep impression on me.

I went out into the sunlight down to the public gardens. They were once the closed palace grounds of early sultans. Before they came the Greek Emperor had court in splendid state behind these high walls and towers. The gardens were crowded with young Turkish men and with young women, who now walk freely, the veil thrown back from the face. Sometimes a little family group was to be seen, although most of the women were by themselves. Everyone seemed happy, as on a Sunday afternoon in the parks in America. I was able to walk through this crowd unmolested and apparently unobserved.

I came home through the old Hippodrome and looked at the gorgeous fountain presented by the Kaiser years ago when he made his memorable visit to this city. Then I thought of the big British gunboats down in the harbor and the city going on its usual way under their protection, and a great feeling of assurance came over me. Surely Right will in the end prevail, and it is safe to trust the Lord.

Joy at Imadegawa Kindergarten

By Florence H. Learned

Because of an advance in tuition fees from one yen to yen 1.50 and to a small added appropriation, Mrs. Learned has been able to increase the salaries of her kindergarten teachers to 27 and 30 yen a month, but even that is not adequate. She says: "The best we can do is little compared with what the Government primary school teachers receive. Even an ordinary servant girl now commonly is paid 25 yen a month."

AS to our kindergarten—it is a *joy!* Monthly accounts and the ever recurring calculating look-ahead makes head and heart ache, but there is balm in the kindergarten. The spacious rooms, the sunshine and fresh air make it such a cheerful place—such a wholesome place indoors and out. The children and teachers love it. The teachers are so nice, the children so dear, the atmosphere so Christian. I count myself fortunate to have charge of such a work; "the lines have fallen to me in pleasant places." The biggest part of the "joy" is being with the children, seeing and feeling them grow. And how they *do* grow in body, mind and heart.

Too many of them come with "something the matter" physically. They grow rosy-cheeked and robust. Their little heads become filled with wholesome knowledge and their hearts with spiritual wisdom. Doesn't this sound grown-up for children! The telling of it may, but the fact is very simple and natural—the miracle of growing. The Heavenly Father they come to know as their own. Jesus is their Hero and intimate Friend. "This is my Heavenly Father's World" is their outlook as they leave us. Would that their years in the succeeding school might be as bright, happy and helpful as in their kindergarten period.

Little Blue-Cloud King—a Formosa child—began to come to kindergarten in January. The reason for her being here is to have her grow up a Japanese, and it has fallen to us to help her. She doesn't know much of the Japanese language yet, but she is unusually bright, wide-awake and friendly. So far as in us lies we shall certainly make her a *Christian* Japanese.

The Sunday school is another source of "joy." More children



A Sunday School Group

come from the kindergarten than formerly. The oldest class is a fine one of boys and girls, from twelve to fourteen years old. It is doing some interesting work in map-making—each child making its own map of Palestine, filling in the outline Sunday by Sunday as the lesson story proceeds in “Following Jesus,” the grand topic for the year. The younger classes cover the same ground with blackboard and pictures to illustrate what the teachers give them. We have made our own song book, mimeographing and binding in suitable form our favorite songs. Just now “Fairest, Lord Jesus” and “Anywhere with Jesus” we sing every Sunday.

Last fall we kindergarten teachers began monthly meetings for the maids who escort the children to and from kindergarten. Such girls are drudges in the families who employ them, having no chance for betterment. A statement was sent to each family, and an invitation to the mistress to cooperate with us in giving the maids a profitable few hours one afternoon a month. It has not been so much of a success in numbers as we desire, but is evidently greatly appreciated by those who can come. We shall persevere and do our best, for this kind of work appeals to us.

Toots from Tottori

By Estelle L. Coe

This article was written in an intimate way for the Mission paper. But it comes from a Station from which we so seldom hear, and contains so much of interest, that it seemed as if it should have a wider reading, and we are glad to reprint it from the *Mission News* for the readers of LIFE AND LIGHT.—*Editor.*

FIRST blast—The reverend father of our missionary body came home in the wee small hours of the Sabbath morning all covered with mud and unable to walk very steadily. Such a state of affairs needed careful investigation, and we found he had fallen into the ditch in a neighboring village and his companions had even deemed it necessary to turn the town pump on him before they would escort him home.

But all this was caused by the simple zeal of the Tottori Y. M. C. A., which decided to take Mohammed to the mountain, if the mountain refused to come to Mohammed, and had decreed to hold their New Year social at the old Chinese New Year time, off in a little seaside hamlet, where a few struggling Christians were trying to hold the fort. They had not counted on the darkness of country streets and the necessity of rescuing the chief speaker from the depths of Japanese gutters, but this could not dampen their spirits.

About forty people gathered at the mountain-side hotel at the seaside, where hot-springs are plentiful, and a plunge in the steaming bath is always the first thing on the program. Young folks and old folks and everybody came. Young folks and old folks and everybody bathed.

After the cleansing of the outside of the platter they came together around the friendly *hibachi* for a cleansing within. Surely not one but what felt purified after the few earnest words of the pastor, and the sincere prayers. Then came social frivolities, when everyone lost the stiffness of Japanese etiquette. Next came a supper, and then the hotel was abandoned for the *kogisho* and a general evangelistic service for the entire town.

At this meeting there were eight speakers, most of whom were the members of the Y. M. C. A., mere middle school boys, but

the way they carried off their responsibility, and the simple earnestness of such messages as "The Need of Christianity," "Accepting Christ in Youth," "The Fountain of the Spirit," "Christianity and Morality," went home to the hearts of the country folk with an impressive directness that a famous speaker could never have attained. As we listened we could not help but think that from such ranks as this would come the pastors of tomorrow.

This little Y. M. C. A. would blow another blast, and tell you to rejoice with them over the Association that has risen from the ashes of a worn out old library and a few dust-covered secretary books. One young man was at the annual church meeting, and listened to the sleepy deacons drone out the fact that last year the church had fallen behind its budget some three hundred yen, so they would have to give up one place where they had been holding a Sunday school and mid-week preaching services, because that took the vast sum of nearly five yen a month.

The fact that there were some eighty young people touched by this work, and many were about ready for definite declaration of their Christian faith, did not enter into consideration. It was an expense that could not be carried. But the young man stood it as long as he could, and then said, "Will you leave that matter to me for a week?" The sceptical deacons did not feel much inclined to do so, but were silenced by some sort of atmospheric pressure, and the next Sunday it was announced that the rent had been paid up for the unfinished part of that year and the first month of the next. He had written to all the young men who had gone out from that church, asking for pledges for the support of this *kogisho* for a year.

This was only the beginning. Soon a little group of five Christian boys were meeting every afternoon, after school, to pray for a spiritual awakening in the church. It was entirely spontaneous, no pastor nor older person kept the spark glowing, nobody else knew about it for some time. But the group was growing. Non-Christian boys heard something about it, and came to ask if they might learn about prayer. The little four-mat room, in a poor home, was too small to hold them all, so they transferred to the church and decided to hold a week of morning prayer-meetings, to

which any one might come. Before the clock struck six, from all over the city, down through the dark, snowy streets, these specially impelled youths came running, and when the clock finished its last stroke they were all ready for a baptism of the Spirit. They have proved to the church, without a doubt, the truth of the promise, "Ask and ye shall receive." At the end of the week the original number had doubled, five were asking for baptism, and now the Y. M. C. A. takes the responsibility, not only of financing the *kogisho*, but of supplying both speakers and audience for the meetings.

In the school, teachers are being plied with questions about Christianity, and asked if they will not teach something about the Bible. Unable to stem the tide, one teacher has asked for special instruction in hymn singing, for he does not want to be left behind in the estimation of his students. On the playground there are hot discussions as to whether Christian ideals do not tend to create opposition to the imperial regime. Nicodemuses slip in the back gate, or stop after a "mere" social call. One boy came with an urgent request that we should talk with his mother. Several others brought their sisters. Certainly we have a right to glory in this trumpet blast.

And then we would let the girls' club toot a little and glory with them in the beautiful simplicity of their Thursday afternoon meetings where they have learned to take the full responsibility of the leader and a program that includes a real school in embryo. When the guardian of the Girls' High School dormitory found the sacred precincts of her domain invaded by strains of hymns from the nearby church she hustled the girls into another room at the opposite side of the building, and farther away from contamination. Then hymn books appeared right in the dormitory itself, and the girls took great delight in practising the songs they learned Thursday afternoon and retelling the Bible lesson, while across the way, on Sunday morning, their more favored sisters, who could go to church, raised their voices, and sang with all the gusto of their maidenly lungs, in the hope that no room in the dormitory, or in Tottori itself, could escape the sounds. Surely we would let them have all the trumpets they want.

India Pen Pictures

By Helen B. Calder

This letter was written by Miss Calder to some of her friends at the Woman's Board Rooms, and not for publication, but we are sure her many friends outside the Rooms will enjoy the privilege of sharing it with the smaller circle.—*Editor.*

INDIA is the greatest place for changing cars in the middle of the night. The famous Southern Cross at this time of the year doesn't rise until 2.00 a. m., but I have already had seven fine views of it while walking up and down station platforms or motoring in the "wee sma' hours." En route from Rahuri to Satara, because I wished to get a glimpse of Ramabai's work. I spent two nights traveling. Friday I slept on a bench in a junction station for three or four hours; Saturday I waited in the Satara Railroad station from one o'clock until 4.15 a. m. until the motor got ready to start. Then we had a puncture after we had gone four miles and had to wait by the roadside until a motor which passed us came on to Satara, discharged its load and returned to us.

I have been, on the whole, pleasantly disappointed at Indian weather in March. Ahmednagar, Satara, and Wai are delightfully cool at night, and not unbearable by day, since the heat is not moist. I am promised more of what I expected when I reach Bombay. Certainly our Marathi missionaries, except those in Bombay, have a much more comfortable time of it than those in Madura and Ceylon.

When I began this letter I was entertaining two of the most charming callers, Jaivanthi and Anti, ages five and four, sexes, boy and girl, two of the five babies whom Miss Nugent has living on her veranda. They are the first Oriental children who have talked to me as if they took me for granted. They jabbered away to me while I was writing, and I presume they thought me very stupid not to reply. They are so much with Miss Nugent that they are used to white folks. Anti's mother died of influenza over a year ago, and her father, a man of high caste, brought her to Miss Nugent and told her that he would never come to see her. He

had no one to take care of her, and he loved her too much to leave her to die. but he knew that he could never take her back again because her caste would be broken. Jaivanthi's parents are both dead.

They came in again as I was writing the last paragraph, each with a biscuit. I took them both on my lap and was offered a bite from each biscuit. Then Jaivanthi asked me for something, and looked quite troubled that I made no move to grant his request. Instinct suggested that biscuit and water go together, so I pointed to my water jar. His face lighted up, and he drank very thirstily and was satisfied. When I got them back on my lap Anti began to jabber, and I said, "I don't understand a word you are saying." She laughed merrily as if she thought it a good joke. Then one of the teachers came to take them away.

I went with Mrs. Ballantine, a Bible woman, and four Indian teachers to two centers where Brahmin women live. They do not welcome us to their homes, but enjoy the visits on their veranda. The result is a regular Salvation Army meeting and crowd, for no passer-by in India is ever in a rush, so he sits down and swells the ranks. At the second place a row of twelve boys sat down cross-legged right at our feet, and I, being unable to join in the singing and preaching, began to talk with smiles. My first sermon was preached with good effect to a dirty little chap whose tiny baby sister was fast asleep in his lap. Her mouth was open and the flies were going in and out as well as in her eyes. I smiled at him, and by signs indicated that he should wave the flies away, with the result that he kept his hand going back and forth over her face all the rest of the time. Several of the boys smiled back at me, and two or three accompanied us home.

Sometimes it seems as if I would explode in my longing to speak directly to these people and know what they are saying. I feel this especially with girls of high school and college age. We called at a high caste Hindu home in Ahmednagar, where there were two charming new daughters-in-law, who kept peeking at us from behind their saris. They salaamed very low to us, but they could not take part in the conversation.

There are so many contrasts in this land where East and West are mixing. Here is one: At the reception given for all the W. B. M. and W. B. M. I. workers in Ahmednagar, Frances Woods sang some American songs with the ukalele for accompaniment. At her feet was a group of the vernacular school girls, mostly from the lowest caste with so little of background. In front of her was a group of the teachers, among them several men, all of whom understood English. Frances sang one of our silly Holyoke jingles with the following words:

"B-R-A-I-N
The old school taught us was made for man
But Holyoke knows what every woman knows
That woman is the equal of man!"

And the *men* led the applause!

I wish you could have gone with me to see the robber settlement at Sholapur. Mrs. Smith claims that robbers are much more promising material than beggars. The Mahars, one of the lowest class, are beggars by trade; and Mrs. Smith maintains that they carry the marks of their calling over into Christianity. She brought one of the babes from her day nursery to me, and as she put the bright little infant into my arms she said, "He is no low-down beggar, *he's a robber!*" I replied, "He's a cute little beggar all the same!"

Well, to return to Sholapur robbers—about two thousand of them live in the settlement I visited, and they are a fascinating study. Picture thirty kindergarten tots, mostly in birthday clothes and a string around the waist, going through a ring drill or any of the cunning kindergarten exercises. I didn't know whether to laugh or to cry.

Then see these ten girls with a towel around their waist splashing in the big swimming pool for their semi-weekly bath. Hold your breath as you watch boys eleven or twelve diving *thirty feet* into a deep well, climbing up the long stone steps and then doing it again. They stoop to make a sign to the gods before taking that terrible leap. It is a fine way to work off robber energy. Our missionaries have entire charge of the robbers, and the only ex-

pense is for the evangelistic work. All other bills are paid by the government. Bible women go in twos and threes to different parts of the settlement to hold meetings for the women and all the school children come to Sunday school also.

There are many gipsy tribes in India, not necessarily robbers by caste, whatever they may be by conduct. We encountered one such group while visiting a village school near Ahmednagar. They sleep right out under the stars, this particular group, with not even a mat covering. But they have a tiny mat for their tribal goddess, Laximiai, or goddess mother. It was about two feet high, with a flag pole effect in front adorned with a peacock feather. Our Indian escort asked if they could open up the shrine, and they replied, "No, for we haven't bathed yet." But they were much interested in us, and finally one woman, bolder than the rest, stooped over, made some sign to the goddess, quickly raised the flap and jumped back. The goddess was encased in a small red stone in the center back. In front was a tiny bell, a dish in which to burn oil, and some simple offerings. They do not believe in living in ceiled houses while the idol's house lies waste.

There is an interesting new convert at present sleeping in Miss Picken's study who united with the church last December, and has been persecuted since. He comes of a wealthy high caste family, and his friends (?) attacked him one day in the bazaar and tried to carry him off. He reached Miss Nugent quite frightened and somewhat torn and bruised. He is twenty-one years old, with very little education. He had to leave his wife to become a Christian. What should be done next? This is one of the interesting problems of the missionary. He is full of fervor in his new religion, and yesterday asked permission to testify in church. So after the sermon the pastor called on him, and he sang a Marathi *kirtan* on the theme, "Christ is my only Saviour." He has a very real consciousness of the presence and friendship of Christ.

Rev. Giles Gorton Brown

By T. B. Scott, M. D.

On March 12, Rev. Giles G. Brown, one of the older missionaries of the Ceylon Mission, passed away, after a brief illness.

Mr. Brown joined the Ceylon Mission in the latter part of 1899, and during these succeeding twenty years has been home twice on furlough. He was the son of a Canadian Congregational minister, and in his early years became familiar with the method and spirit of a true pastor. His early education was of a varied but extremely practical character, leading him into service that was of inestimable value to him as a missionary. With his fund of good stories, and jolly songs, he was the life of the small mission circle, and brought cheer and relaxation to the overworked older missionaries. Into those early years he brought the happy faculty of arguing in such a good-natured, happy way that those who might differ with him could not resent his point of view. This, with his enthusiasm, was of incalculable value.

He was instrumental in re-organizing the society of missionaries and native pastors, and in the formation of the Jaffna Council, in which the native church had an increasing part. This Council has today a very large and influential place in the Christian community. In connection with this he introduced a new Order of Service which has given variety and beauty and strength to the service of worship. Receiving a suggestion that a Centennial Fund would be a worthy conclusion of one hundred years of mission work, he entered with his usual thoroughness and enthusiasm upon the formation of a plan which, carried through for ten years, came to a most successful issue.

In methods of mission work he was impressed with the value of educational work as a factor in evangelization. He gave great attention to the place the village school held in the outlying communities, and improved many buildings and strengthened the teaching force. For the higher educational institutions, for both boys and girls he had a great admiration, and he lent himself untiringly to their betterment. Here again he had a large vision of the greater

things to be accomplished by a union of the leading higher educational institutions of the various missions. During several years, as Principal of Jaffna College, he gave of his strength and thought to this effort.

During the later years, he has labored unceasingly in a plan for putting new life and vigor into the methods of evangelization among the churches. This led him into most intimate relations with each of the churches where he became practically a "bishop of souls." Not only in the church as a whole, but into every family of each church he entered with sympathetic enquiries and suggestions as to the spiritual life, and so strongly and so tactfully he impressed himself upon them that the work was of great promise, and the outlook for a great forward movement was very bright. It was while engaged on one of these tours in one of the churches that he contracted the fever which resulted in his death.

The funeral service was very largely attended by the Tamil people of every part of the community, and from all the missions. Opportunity was given for expression of appreciation of his life and work. The essential facts stood out in all the addresses that service and sacrifice had been the life of Mr. Brown, with a heart which went out to all, in all its greatness, and a mind which knew no narrowness and was large in its understanding.

And from Miss Bookwalter we learn that "he was buried in the cemetery across from our Uduvil Compound, in the same row with Miss Agnew and Father and Mother Howland. At the last we missionaries threw roses into the grave—the last thing we could do. The following Sunday evening, before the church services, the girls from our school asked to go to his grave and sing. It was a pretty sight as they all filed over and circled around the grave, putting flowers on it. Then they sang as they stood around—songs which they love to sing of the home over there."

Board of the Pacific

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Editorial

Travel on the high seas is popular this season in missionary circles, if not as pacific as the name of the ocean over which the travellers make their way. However, California is abloom with spring beauty to greet them, and the trials of delay and crowded conditions are soon forgotten. Among those who have recently come is Mrs. Alice Browne Frame and her little daughter Rosamond, arriving April 12; Mrs. Grace H. Tewksbury and her daughter Roberta from Shanghai; and Rev. and Mrs. Charles Storrs with their children, aged two and a half and four months respectively, from Shaowu, China.

Those departing for the Orient were Dr. Harada, former president of the Doshisha; Dr. Lewis Hodous, now of Hartford, Conn.; and Mrs. Helen G. Rowland, bound for Sapporo, Japan.

Appealing Problems

A Letter from the Finance Committee to the Churches

The Woman's Board of Missions for the Pacific desires to express its conviction of the urgent need of the Congregational World Movement Emergency Fund.

These same appalling problems face every Congregational benevolent organization.

To make good the value of the dollar

To preserve and continue work already founded

To meet new serious emergencies

If the entire Three Million Dollar Emergency Fund is secured, the Woman's Board of Missions for the Pacific will receive

\$18,000. This \$18,000 will mean aid and relief in all the stations of our own work, as follows:

Japan To pay a living wage to our missionaries, native teachers and evangelists in the Doshisha Go Jakko, where young Japanese women receive education and Christian training to fit them for work in the schools and Sunday schools and in the establishment of their own Christian homes.

To support the Kindergarten and Bible women in Tottori. Expense of living has more than doubled. Our native Christian workers are receiving less than coolie wages.

China To make possible the reopening to women patients of our beautiful hospital at Lintsing, through the services of a woman physician, and to furnish an equipment as adequate as the building. To meet the demand for trained native kindergartners in Foochow and insure the future of the children of China.

The cost of the work in China now means more than two dollars for every one we sent before.

India To meet greatly increased exchange and the High Cost of Living in our contributions to the support of important schools at Dindigul and Aruppukottai. To make available the wonderful maternity hospital at Wai, now useless for lack of equipment and a trained nurse.

An opportunity to work miracles in the very stronghold of high caste Hindu fanaticism.

Turkey To meet the reconstruction and the new needs of ravaged Turkey through our school at Brousa. Armenian orphans returned from exile, Jews, Greeke, Turks, are crowding to our doors for care and training, and we have been forced to open a Boys' Department.

The call is for everything in the way of food, clothing, furnishings, equipment, adequate accommodations.

Seven Pacific Coast young women are facing these emergencies on these different fields: Mary Florence Denton, Madeline Waterhouse and Frances Clapp, at the Doshisha, Japan; Bertha Harding Allen, in Foochow; Nina Rice, Edith Parsons and Florence Billings, in Turkey; and added to these in November will be Dr. Alma Cooke for the hospital at Lintsing, China.

The Grey Bird of Marash

It is most brilliant moonlight. To think that the same wonderful moon looks down upon one part of the world in such dire suffering and distress. and then down upon the other side of the world with such joy and peace prevailing. and never once gives any sign of our agonizing experience and our need of help!

For three weeks we have been in a dreadful siege. Bullets have fallen like rain. Our compound is in the north of the city upon a hill that commands the whole terrible scene. Old Glory flies bravely overhead, and the French tri-color next door. but they seem as powerless to help as yonder silvery moon. Thousands of Christian Armenians are being hunted to death like timid conies before the cruel hunters.

We are no longer of a normal mind; how could we be with the unbelievable tales hourly poured into our ears, with the endless panorama of tragedy enacted before our very eyes, with the bullets crashing through our own windows, with the Angel of Death snatching the members of our own household, with the dense smoke rising as a curtain of horror to bewilder us and make it impossible to know whether the young girls have been stolen or killed. We can count as many as eight distinct fires and know that they mean not buildings but whole quarters of the city.

A great commotion and rapid firing; we all rush out to what we feel is certain death. In the street every one is gazing heavenward, for soaring high above us is what we have been hourly

expecting and praying for—a beautiful, graceful aeroplane! We know now our prayers are answered and help is at hand. It is the first sign from the outside world for eighteen days of unspeakable horror. The effect can scarcely be imagined—the firing ceases, a silence that for us is full of hope settles upon the besieged city, the whole attitude of the attacking forces changes, and we know it is a question of but a few hours before long lines of troops will file over the approach to Marash.

“The Angel of His Presence saved them.”

Stopping to Take Account

By Bertha H. Allen

OUR term's work is over, the report has been read before the Board of Managers, the six fine graduates are preparing to open their kindergartens or to continue existing ones, and now in a few days we will begin a new year and receive a new class of juniors. I can hardly wait to know the new girls and to see what kind of a family we are to have. Nine girls have already passed the entrance examinations, and two more are to take them this week. All of these will not enter, but it looks as though we might have three or four Anglican girls, three Methodist and two from our Ponasang School. These, with our two seniors, both Methodists, and our just graduated Anglican teacher, will make a fine family.

We are allowed only two big rooms and one small one this year, as dormitory, because the Anglo-Chinese Girls' School is starting again, and Miss Faithfull Davies may need all the other rooms. As it happens, these three rooms will be just about what we shall need. We have been cut down to one class-room, besides the annex to the kindergarten room, where it is impossible to teach a class when the kindergarten is in session. But I think we can fix up a part of the girls' dining-room for hand work and organ practice. It will be very interesting to see how many girls

the Anglican School will have. It draws from the wealthy class, and most of the pupils will be day pupils. Miss Davies is enabled to start the school because a friend of hers is coming out to help her, arriving next week. So our family will be four, Miss Lacy and myself upholding the Stars and Stripes. We are so glad for Miss Davies, as she has been very patient with us two American girls, and deserves to have a British friend to uphold her side!

If their school grows as they hope, we may suddenly find ourselves without a roof. How are the building funds progressing? We know how many calls there have been and what a monster exchange has become, so please do not think we are impatient. I am only asking for information; as the Board expects me to know all about it, and I have never heard whether anything has been given toward the central building or not.

Before our six girls graduated, we took them to our property. It was a special treat, as we had promised them they should see it before they separated, so that in future years, when they come back to us, they may feel at home. We had not told them what the site was like, so when we led them in through the tiny door and the rickety Chinese house, they gazed in surprise. "Yes," we said, "this is a part of it." Through a second tiny door, a larger section came into view, and the girls gazed at the ruined walls and large space, breathed a little easier, and said, "Oh, the school can be built here, can't it? We thought the other place was rather small." On we led them through another door, when they opened their eyes wider, "Does this belong to us, too?" they asked, as they saw the great stone lined pond with its little island, and then the wonderful rockery at one end caught the eye. They couldn't believe that beautiful stony grotto with its summer houses, fruit tree blossoms and arches "belonged" too. You should have seen their delighted scamper when we said they could go up and could even pick a few blossoms! From the top of this we pointed to another great walled space beyond, telling them that was the proposed site for the buildings, and a large playground.

Chinese girls are not usually demonstrative, but our girls that

afternoon surpassed all our expectations in their wonder and delight. They even wished they could wait and enter the U. K. T. S. a few years later, and do the work all over again! They declared we never could find a dinner bell large enough to reach all the crannies of the grounds! We carefully told them it was only leased, so that they would not think we had really bought it yet.

Miss Lambert goes home on furlough in a few weeks, and Mrs. Conlin has already gone. We have given them decided instructions that they must find a kindergarten teacher to send out. We are afraid if they do not send one soon Miss Lacy and I will have to close school and take our furloughs at the same time.

What a glorious time I have had with my wonderful Christmas box from the Southern California Sunday schools! And it isn't over yet. I can hardly wait to see our graduates' faces when I distribute the spools, milk bottle tops, colored crayons and pictures and old cardboard photo mounts among their kindergartens!

Our American Board graduate, the Diongloh pastor's daughter, stood at the head of the six girls. She is not brilliant, just conscientious and faithful and lovely with the children. We are asking her to reopen the kindergarten across the street from the Ponasang Girls' School, where it is greatly needed. When this is open we shall have four American Board kindergartens here in Foochow. She may also be able to help a little by teaching in the Normal Department of the College. Three other churches have been urging me to start kindergartens in their churches, but I have had to say, "No money, and no teachers are ready yet."

Our girls who go out have had one term of work in the Lower Primary, so we hope they can help half a day in the Lower Primary in some places and so piece out their \$7.00 or \$9.00 a month salary.

I have been spending the vacation out here at Ponasang and getting a splendid rest. There are the nicest people here! I don't believe any one has better friends than I have, nor more "homes" where she is welcomed! It is a joy to have the St. Clairs in the compound, who are old Pomona friends, and Miss Neely in the Y. W. C. A., also a dear Pomona friend.

Field Correspondents

Miss Quickenden writes from Aruppukottai:

On behalf of nearly 400 little Hindu girls, I want to say "Thank you" to all who sent us dolls. The dolls did not all arrive in time for Christmas, but we did not at all mind waiting, once we knew they were coming; it was just a few more weeks of happy anticipation. The last package arrived about the middle of January, so on the 28th we had the Puliampatti school treat, and February 11 the treat for the Aruppukottai School. As we felt that we could not manage 400 excited little girls all at once, we gave them their treats separately. Besides, we expected a visit from Miss Calder, and we felt we would like to have her present. About 210 little girls came, and, after singing a song to welcome her while they sprinkled her plentifully with flowers, each class did some exercise.

The first exercise was a dialogue showing the influence our schools have in Hindu homes and how parents are won through the children's testimony. Then came some of the Indian games they love. After this the roll was called, when each girl chose her own doll. If you could have seen their faces and heard their happy chatter as they showed their dollies to each other you would have been amply repaid for sending them. Not more than forty of them, I think, had ever before had a doll.

Last week I heard that the people of one caste in the town wanted to send another 100 girls to school! I am sure I do not know where we shall put them, but after March 31 we will have two extra rooms, and it looks as though they will be filled at once. It is a splendid opportunity of reaching more parents through their children. They come to talk with the teachers and to see what their children are doing, and I believe I may safely say that I am rarely at the school when one or more of the parents does not come in.

No doubt you are wondering when something will be settled about the land we are trying to purchase. It seems hopeless at present, for we cannot get hold of the one brother (part owner of the land), and though the others are willing to sell we dare not

risk it. The matter is now in the hands of a Christian lawyer who is trying to trace the missing man, but so far without success. It is very trying, as we need the room so very badly. I think it is better to keep the 2000 rupees promised us in America—will you?—until we can get possession, as exchange is so bad just now.

Miss Alice Adams writes joyfully of affairs at the Loving-All Institute:

Your encouraging letter came today, and it has removed so many anxieties I feel ten years younger, and my heart is full of thanksgiving. The money problem causes us much anxiety, and I am so glad of this extra \$500 for the work in Hanabataki.

Milk has gone up to six sen a cupful, when it used to be three. Eggs are nine and ten sen apiece, when they used to be three or four. Flour is twenty-two sen a pound, when it used to be nine or ten. Rice is now sixty sen for a certain measure, when it used to be nineteen or twenty. Everything has risen in the same way. I am less troubled than most of the missionaries, for I was brought up on economical lines. Some things we *must* have, and this increase makes it possible. so I want to thank you from a happy heart.

Salaries are, as you know, a big problem. I shall get a woman as my teacher, who can do part Bible work. By using my teacher's salary for teacher's work, and evangelistic money for her Bible work, I can give her thirty yen a month, and we shall have a happy worker, who knows she can pay for her food and clothes.

I had heard of two Christian teachers, man and wife, who were out in the country, and asked Mr. Nagasaka, pastor of the Independent Church here, to talk with them. This noon I came home to lunch and found your letter, which gave me great courage and hope. I never ate a lunch with a more thankful heart. Before two o'clock a man called who proved to be the very Christian teacher from the country of whom I spoke. He had come to make inquiries, and said he must ask about the salary, as beside himself and wife there were three children and his mother. Your letter having come, Mr. Ito and I talked it over and offered him sixty yen and his wife thirty yen. He seemed a nice man, and agreed

to come to us. If we had not had the \$500 we could never have gotten a man with normal training, and one without it is not able to do good work.

A year ago we were paying only sixty to three teachers together, but now it is difficult to get two for ninety yen. Even with the extra \$500 we can't secure three teachers. and as there are too many classes in the six grades for two teachers to do good work, we are planning when the school year ends in March, to send out the two highest grades to a large government school near. This will cost not more than five yen a month, while a teacher for them would cost at least thirty yen per month. This will leave us only four grades, and I think two teachers can do this amount well. If we get help from the Interchurch Movement, we can again take the six grades.

Mrs. Ito is a kindergartner, trained in Miss Howe's school, and she is giving our day nursery children some kindergarten work, which is a great help. As she has two children under three years of age herself, she can not do full work.

Miss Calder can tell you how well I am fixed in this Japanese house, which has floors everywhere, and all the windows are glass. My little garden plot where I hang my washing gives me quite a good many vegetables, and has a few fruit trees. I am very happy here and having a house I can entertain, which is a great help to my work.

Rev. Kinzo Tanaka, our first graduate, the boy I brought up, has been pastor of one of the churches in Kyoto, but in a few days will leave for missionary work in Ponape, one of the South Pacific Islands which the Japanese received after the war. They promised to continue to teach Christianity, and the government is sending four pastors and their wives to carry on this work. I am proud to have Kinzo Tanaka one of our Settlement boys, and his wife one of our workers, glad to go. God indeed has been good to me. The government is following the plan of different missionary organizations, giving those going out outfit money, boat ticket, and allowance for children, etc. Religion and the State are so mixed here that the government sends them. I hope they may

do such a grand work as to be a great factor in helping to Christianize Japan and give the nation a good standing.

Miss Minnie E. Carter writes of her Inanda girls:—

Since school closed I have received several letters from the girls, two of them being from former students. I will quote extracts from some of them which show how they recognize the help which they get here.

“Nkosazane, I am very sorry because I think I shall never go to school again, mother have no money to send me to school again. But I think that God will help me. Whether I may be at home or I may go to school again, I shall do it if it God’s will. Nkosazane, I remember Inanda very much, I think I shall never be in a place which I will remember as Inanda. I remember all the morning prayers and the verses you were giving them to us.”

“I thank you very much for helping me in my spirit, because I know and I am quite sure that if God should come and take his own I can be one of them.”

“Almost every day I am thinking of you, Nkosazane, because you were helping me when going astray.”

These next two quotations are from former students:

“It is a great pleasure to me to follow God’s will for I always find myself happy and more willing to do His biddings. May God grant that I may be more and more filled with His spirit and never be contented with what I am, but always longing to go forward and be more holy and in readiness for His call.” This girl has been teaching one year and has hoped to go back to the Normal School as she has had but one year there, but she told me in this letter that she felt God wanted her to help her mother, who is a widow and the other children as they have been sick and they are poor, so she uncomplainingly gives up her cherished plan.

“During this last school year (at Amanzimtoti) I had a great blessing, the Lord has been near to me all the time. There is no other friend to whom I tell all my need but only Jesus my Saviour. I remember the 23rd Psalm, He reigns in my heart.”

It has been a great delight to me and to the girls to go out Sunday afternoons to hold meetings in the heathen homes.

One Sunday we were passing a house from which came the sound of clapping and singing, and the girls said, "The witch-doctors are having a meeting." There was a young man in European clothes standing outside who came up and talked with us, disputing with the girls that the Bible was not really God's book, but only the white people's book.

The next Sunday there was such a hot wind blowing that I hesitated about going, for the walk is long and we go directly after Sunday school at twelve, eating our lunch on the way and getting home again at six. But I thought of these people without instruction and unable to read the word of God, and we went. We found the people of this place sitting under the roof of a house nearby of which the walls had been removed. They brought us mats on which to sit, but it was on a side hill which had been ploughed and the hot wind was drying it up and covering us with dirt. Sometimes we had to shut our mouths and stop talking, the dirt came so fast. Just as I arose and we were turning to go, a young girl stood up and said that she loved the Lord. Then we felt repaid for coming. That day another child, standing with her right hand held up and the forefinger pointing upward, said, "I choose the Lord."

Early the next Sunday morning our nurse brought these two children to my room, saying that they had asked for the one who had had service with them. We had a nice time together before breakfast and I talked to them about Jesus and taught them to say their first prayers.

Last Sunday I found only one witch-doctor, the young man and two big girls, though afterwards others came. I am afraid my faith has not been great enough, as I was surprised when one of the girls said, "I choose the Lord." The witch-doctor said that she was the girl's mother and that she was willing for her to believe. What a happy child she was when she had put on her first dress! She said that she didn't know how to thank me, but she just beamed and said that she would come to church and Sunday school every Sunday if she were not sick.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Consecration and Coinsecration

It has been said by certain religious leaders in the past that the next great revival would be a revival in the giving of money for missions. During the past few months, while the big World Movements have been getting under way, one and another have risen to say that they are only big schemes for raising money, or, that they are forms of commercialism. There is food for thought just here. What is the meaning of the Financial Campaign, which is one of the outward expressions of the World Movement? In order to decide upon a fair answer to this question there are two sides to consider. Let us take our own denomination.

WHAT DOES THE CONGREGATIONAL WORLD MOVEMENT ASK FOR
IN ITS FINANCIAL CAMPAIGN AND WHY?

This campaign, which has now come to a close for the present year, has been an attempt to put clearly and definitely before the churches the needs of great causes supported by the Congregational body. None of these causes are commercial, nor political, nor merely social. They are all benevolent in their spirit; they all aim to do good to the bodies, minds and hearts of man,—in a word, to uplift the entire man. They are the noblest causes on earth. What do they include? To make the most general list we should have to put down items like the following:

The education of promising boys and girls who are to be among the leaders in Christian civilization.

The building and proper support of churches where God is worshipped and men are made better.

The training of children in the rules of moral and spiritual life.

Ministries for the sick in body and mind.

The moral uplift of communities.

Friendliness toward foreigners and outcasts.

World-wide responsibility to give a knowledge of the highest truths ever conceived or revealed to the human mind.

Such are the causes in general, without enumerating details, for which our great World Movement is asking funds. Looked at from any angle there is nothing commercial in such asking.

The largeness of the Financial Campaign has been criticised. If it had been proportionately small, that, too, would have been criticised. Many would have risen to say in this day of broad outlook and business efficiency, "Pity it is that the Church of Christ can not rise to its privilege along with other great concerns!" Instead of remaining in the corner and timidly projecting a scheme on a small scale for the promotion of Christian civilization, the church has risen to the top of its watch tower, has looked out over all lands, has surveyed them carefully, and with calm confidence in the righteousness of its position has announced to the churches just what it saw from its commanding position, and asks, "Will you measure up to the needs which we show you?" The largeness of the sums asked for in the World Movements indicates an important feature of the reformation which is now on, for we are in the midst of a reformation. We have lived small; we are making a beginning in living large—just a beginning. The leaders who have said that the next revival would be along the line of missionary giving must take heart as they see at least the outline of a new ideal before the churches.

Money enough in the country? Money enough in the Congregational churches? The facts have been put before us through the past weeks on many occasions and are absolutely convincing, if, indeed, we needed them. We all have an innate sense that we have never sounded yet the depths of what some one has called "*coinsecration*." That is we have never yet been thoroughly satisfied that we have given all we can for such benevolent causes as those we have listed above in a general way, and have kept as little as we can get along with for ourselves. It is a difficult problem in proportion to solve. We are finding we can get along without some things we used to consider essential, so that we are not quite sure but that tomorrow we may get along with still

less than we have today. It is a matter for heart-searching and life-searching. Revelations are coming day by day to thoughtful minds. What do we care most about anyway? Do we want to extend these noble causes throughout the world? Will that be the most valuable contribution we can make to the life of the world, and the most rewarding to ourselves? Or do we want to take the sacred money which comes into our hands and fritter it away on extras, fringes, delicacies, toys—mere trifles as compared to the actual necessities of strong living. As the church from the watch tower sees world needs, its vision is matched by the ability to respond of the people running hither and thither through the streets of the world. God keeps the two ends pretty even.

The other questions may be put thus:

IS MONEY A MEAN MATERIAL THING AND OUGHT FINANCES TO
BE RECKONED MATERIAL?

It is at times as much of a spiritual victory to give according to the dictates of conscience as to overcome a defect of character. A gold or silver coin seems actually to be made up of both spirit and matter. We take these coins closely to our hearts. They become so actually a part of our daily thinking, our planning, our hoping, our fearing—we live with these coins so intimately day and night, week in, and week out, we count them over, we love them. Then when we are called upon to give them it is really like giving a part of our own spirit,—mind and heart and purpose. Our money is ourselves. It speaks volumes about us, what we do with it as well as how we get it and how much we love it. Then when we begin to recall the highest expressions of thought in the Bible about gold and silver we realize that some of the most spiritual people in human history have looked upon money in just this way. "The silver and the gold are Mine." "Bring an offering and come into My courts." This is not a mean thing which God owns and is pleased to have presented to Him for His use. In fact, the more we sit down to contemplate the whole subject of money, its possibilities, its power, we feel more and more deeply that it is one of the high-class servants of God, that it is entrusted to us to use for God and that we have a great unfinished task before us in trying to rise to a true appreciation of the trust.

A marvelous trust is this in the hands of the Congregational denomination, a spiritual trust, actually solemn and beyond the reproach of those who trifle with the whole subject by calling it "commercial."

As these big Movements have progressed through the past months and people have said about it, "There is the spiritual side and also the financial," I have found myself rebelling more and more against the distinction. I cannot say, "spiritual *and* financial." I must say, "spiritual, including financial." The prayer, the life enlistment, the spirit, the stewardship—of course they are prominent elements of an evangelistic movement. Yes, so is the financial campaign. We cannot have an evangelistic movement of any permanent worth that is not financial, and the money can live in the same spiritual house with the prayer and the consecration.

M. L. D.

Junior Department

Feast Days and Festivals

Never before, perhaps, has the spring been so crowded with celebrations of all kinds, and celebrations so interesting and unique. Rallies, birthday parties, centennials, the list grows longer and longer. Believing, however, that two or three of these may prove to be suggestive to other committees, the Young People's Department has brought together a few write-ups, partly from individual experience, partly from letter and partly from newspaper write-ups.

For children, a whole series of rallies marks the end and culmination of a year's work, of which gatherings the May Festival at Boston may serve as a sample, though on a somewhat larger scale. This was a China Festival held May 8 to give the boys and girls of America a chance to become better acquainted with their Chinese friends like Mook. Mr. Newell of Foochow and the little Newells were the special guests and, of course, spoke of boys and

girls they had known in China. Mr. Clarke of the American Board presided. Eight scenes in the life of a Chinese boy were shown by boys and girls of various churches around Boston. About 600 children were present, many of them delegates specially appointed to represent their own mission band, Junior Christian Endeavor Society or Sunday School Departments, and they all wore badges provided for the program, which could be kept as souvenirs of the occasion. We know of six rallies of this sort being held in various parts of the country. Try such a gathering for the boys and girls of your community. Plan for a cooperative effort which shall include all denominations or one which shall include all the children of all the churches of your denomination. If you cannot do better, have a party for all the children of your church, whether they belong to your society or not. Sharing counts. Begin to plan and arrange now for one next year if you cannot get one in this month. The more publicity you can get and the greater anticipation the better.

The example of the young people of Worcester County is a good one to follow when it comes to the older boys and girls. To quote from a Worcester newspaper:

“Christian Endeavors from eighty Congregational churches have been called to the Tercentenary Celebration of the landing of the Pilgrims at Plymouth. The observance will be in Pilgrim Church, Saturday night, in the form of a 300th birthday party in honor of ‘Father and Mother Congregationalism,’ impersonated by two young people of Pilgrim Church.

“‘Father and Mother Congregationalism’ made plans to meet as many of their children as lived in Worcester County several weeks ago, but storms and blizzards interfered, and the party was postponed. Now the couple, who count the years of their lives by centuries, have decided that May 1 is an appropriate date for a birthday party and have issued invitations to young people in the Congregational churches in Worcester County and have sent personal letters as well to many, which read:

“Dear Congregational Children: Three hundred years old we are, so they tell us, although we feel huskier each day. Anyway

we are young enough to want a birthday party. We would like all of our children at once, but we are like the old woman who lived in her shoe and had so many children she didn't know what to do. So we have decided to divide up, and we are asking the Worcester County Endeavorers of our Congregational family to celebrate with us this time. Some of our family have been away and have seen strange sights. Perhaps they will tell us about it. We hope that there will be one of you children present for each of our 300 years. To show what an up-to-date couple we are, we know all about the H. C. L., and we can't give a birthday party in the good old-fashioned way. You'll have to pay your own share, which will be fifty cents. And, besides that, it will be quite necessary to send word to Miss Maud F. Steele of Pilgrim Church, who is Christian Endeavor Secretary of the Worcester Branch, and who is chairman of the arrangements for our party, just how many of you to expect, for the Pilgrim Christian Endeavor Society will want to provide enough supper and a large enough birthday cake for all of you. With love to you all, Father and Mother Congregationalism."

"An informal get-together is planned between five and six o'clock, the "party" at six, followed by toasts given by Ruth I. Seabury, Young People's Secretary of the Woman's Board; by Rev. Alden H. Clark of the American Board, and by Bhaskarau Hiwale, a native Hindu. There will also be a play under the direction of Mrs. E. F. Mann, showing some of the things the family of 'Father and Mother Congregationalism' are doing in China. There will be a birthday cake and other features which are being kept secret."

And it was a success! Everybody said so.

Have you made the most of the Tercentenary as a good celebration? Have you taken account of the Centenary of Medical Missions? Did you ever try a Mothers and Daughters party, a supper or reception just before Mothers' Day? Couldn't you get up a May party? These are a few questions for your consideration. Use the Feast and Festival Days of the year for missions as well as other things. We will be glad to help you.

Christian Endeavor Topic for June, 1920

Christianizing Education in China

Scripture Reading : Eph. 1:15-20; II Peter 1:2-8

By George W. Himan, D. D.

The old education in China consisted in memorizing and discussing the writings of Confucius and other sacred books of the Chinese. With a new contact between East and West, a new education sprang into being. The new education was to be a knowledge of "Western science," a recipe for "making China strong." The old education was inadequate to prepare the Chinese for competition with Western nations, but it had given them a national culture and moral ideals. The schools in China for the study of "Western science" prided themselves on being practical, and neglected the moral and cultural values of the old education.

The new government schools were much inferior to the Christian mission schools in the quality of the work done, in discipline, and in the character of their graduates. Teachers from America, England and European countries were employed, who did much to supply the cultural elements in education, but often failed to give strong moral leadership. Then, too, the rules of the school prevented the exercise of definite religious influence.

Most of the new schools could secure only native teachers, often with superficial knowledge of the subjects they professed to teach. These teachers received large salaries, often from two or three schools at once. They sought, not to help and train the pupil, but to exploit the fad of "Western education" for their own advantage.

The inadequacy of this new government system of education was soon felt. Many students have returned to the mission schools, in spite of strict discipline, Bible classes, church attendance and all. The government began to prefer graduates of mission schools to the grafting inefficient teachers of earlier days. Many of the government schools were closed because it was

realized that something besides money was needed to make a successful school.

During all this time the missionary schools have gone on giving a Christian education to young men and women and demonstrating that character is as valuable in education as a knowledge of "Western science." The influence of these and other mission schools has been increased by the inter-school gatherings of various kinds, which have brought large numbers of government school students into contact with those of the mission schools. The government teachers and students are asking why the mission schools could attract and hold pupils when the students of government schools go on strikes, cut classes and neglect their work as they please.

In recent years the slow process of Christianizing education in China has been greatly stimulated by the student campaigns of Sherwood Eddy and Ding Li Mei. Their meetings have taxed the capacity of the largest buildings in China, so great is the number of students anxious to know the deeper foundations of a nation's culture and prosperity. Hundreds of Bible classes have been started in government schools as a result of these meetings, and thousands have signed cards stating that they are willing to carefully study Christianity.

The influence of Christian graduates of mission schools and educated Chinese Christians returning to their country from America has very greatly increased in the last few years. Fung Fou Sec, for example, educated in a mission school of the A. M. A. and the best of American colleges has been one of the leaders in producing the text books for the new schools in China. Prominent members of the Chinese government and diplomatic representatives have been educated Christian men, and their influence helps to make plain that to save China, its educated young men must have not only knowledge but character.

References—*Students of Asia*, Sherwood Eddy, Chap. IV; *New Life Currents in China*, Chap. VI; *The Emergency in China*, Hawks Pott, Chap. V; *Missionary Review of the World*, February 1919.

Woman's Board of Missions

MRS. FRANK GAYLORD COOK, *Treasurer*

Receipts April 1-30, 1920

Friend, 20; Friends thro', Dr. C.
F. Hamilton, 30, 50 00

MAINE

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, Forest Ave. Ch., Ladies' Aid Soc., 5, Hammond St. Ch., Women, 67.61; Belfast, Ch., Women, 8; Brownville, Miss. Soc., 5; Dexter, Miss. Soc., 8; Fort Fairfield, Ch., Women, 7, S. S., 4.34; Foxcroft and Dover, Ch., Women, 12; Garland, Ch., 3; Greenville, Laura T. Davison Miss. Soc., 38; Houlton, W. M. S., 25; Island Falls, Emerson Cl., 7; Patten, Ch., Women, 3; Portage, Ch., 1; Presque Isle, Ch., 10; Thomaston, Aux., 4; Wiscasset, Mrs. J. M. Knight, 5, 212 95

Western Maine Branch.—Mrs. George F. Cary, Treas., 396 Congress St., Portland. Friend, 10; Bethel, S. S., 15; Bridgton, North, Aux., 18; Cumberland Center, Aux., 25; Fryeburg, S. S. Cl., 5; Lewiston, Pine St. Ch., Aux., 25; Litchfield Corner, Aux., 12; Madison, S. S., Jr. Dept., 8; Portland, Second Parish Ch., Aux., 33.50, S. S., 25, Woodfords Ch., Aux., 50.22; Westbrook, Aux., 23.75, 250 47

Total, 463 42

NEW HAMPSHIRE

New Hampshire Branch.—Mrs. Jennie Stevens Locke, Treas., 21 South Spring St., Concord. Concord, West, Jr. and Sr. C. E. Soc., 10; Gorham, Ch., 10; Hanover, Ch. of Christ in Dartmouth College, 38; Hillsboro, Smith Mem. Ch., Ladies' Benev. Soc., 50; Keene, First Ch., 54.25, F. M. S., 10; Nashua, Miss. Outlook Soc., (Th. Off., 70.95), (25. of wh. to const. L. M. Mrs. Lawrence L. Barber), 75; Pilgrim Ch., S. S., (prev. contri. to const. L. M. Miss Lizzie G. Farley); Newfields, Ch., 4; Rye, Ch., 26; Sanbornton, Ch., 15.81, Aux., 10; Tilton, Aux., 3.50, 306 56

Somersworth.—Guild, Mrs. William M. Ames, 10, First Ch., Amici Club, 5, 15 00

Total, 321 56

VERMONT

Vermont Branch.—Mrs. Walter O. Lane, Treas., 55 Cliff St., Burlington. Int. Newell Thompson Fund, 22.50; Albany, Ch., 7; Barre, East, Ch., 2.10; Charleston, East, S. S., 2.32; Charleston, West, Aux., 27.30; Morrisville, Ch., 3.31; Pittsford, Aux., Int. Boardman Fund, 60; Post Mills, Aux., 4.25; St. Albans, Jr. S. S., 10; Wells River, Aux., 10, 148 78

MASSACHUSETTS

Andover and Woburn Branch.—Miss Minnie C. Messenger, Treas., 24 Ashland St., Melrose Highlands. Ballardvale, Mr. Steven T. Byington, Ch., 3.22; Lawrence, Trinity Ch. Aux., 41.25; Medford, Mystic Ch., 29.51; Medford, West, Woman's League, 190, 263 98

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Becket, North Ch., 5.84; Williamstown, Second Ch., 1.95, 7 79

Correction.—In April *Life and Light*, "Pittsfield, First Ch., Aux., 925;" should read, "Pittsfield, First Ch., 925,"

Brookline.—Mrs. M. Talbot Lane, 20 00

Essex North Branch.—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Bradford, Ch., 28.50; Merrimac, Ladies' Cir., 38; Newbury, Byfield Ch., Helen Noyes, M. B., 10; Newburyport, Miss Ella W. Mace, 10, Belleville, Ch., 26, Central Ch., Aux., 48.75, 161 25

Essex South Branch.—Mrs. Lawrence Perkins, Jr., Treas., 27 Chase St., Danvers. Beverly, Dane St. Ch., Aux., (Lenten Off.), 21.52; Danvers, Maple St. Ch., Tuesday Club, 10; Ipswich, Union Ch., Aux., 71; Lynn, Central Ch., Woman's Guild, 95, North Ch., Dau. of Cov., 10, Prim. and Jr. S. S., 5; Marblehead, Aux., 37.25; Peabody, South Ch., Jr. C. E. Soc., (Lenten Off.), 8.50; Salem, South Ch., 3.94, Tabernacle Ch., S. S., Prim. Dept., 11; West Peabody, Ch., 13.65, 286 86

Hampshire County Branch.—Miss Harriet I. Kneeland, Treas., 51 Harrison Ave., Northamp-

ton. Amherst, Twentieth Century Club, 70; Granby, Aux. (25. of wh. to const. L. M. Mrs. Charles H. Smith), 42.55; Sarah Nash Dickinson M. C., 20, Light Bearers, 2; Hatfield, Aux., 100; Williamsburg, Aux., 70,	304 55	
Malden.—Friend,	25 00	
Middlesex Branch.—Mrs. Walter S. Fitch, Treas., 29 Chestnut Hill, Greenfield, Friend, 25; Framingham, Grace Ch., Aux., 120; Marlboro, First Ch., Aux., 25; Natick, Aux., Add'l Th. Off., 6; Wellesley, F. M. S., 146.19; West Medway, Second Ch., Aux., 5,	327 19	
Norfolk and Pilgrim Branch.—Mrs. Elijah Ball, Treas., 136 Marlboro St., Wollaston. Abington, First Ch., Aux., 33.17; Braintree, Aux., 16.50; Braintree, South, Women's Guild, 15; Brockton, Aux., 210, Lincoln Ch., Aux., 5, Waldo Ch., Aux., 48.60; Campello, Aux., 57.33; Carver, North, Contrib. Soc., 12; Cohasset, Aux., 15; Easton, Aux., 4; Hanson, Aux., 6; Hingham, Aux., (Len. Off.) 17; Holbrook, Aux., 15, S. S., 5; Milton, Life Member, 5, Girls' Friendly Soc., 3.50; Plymouth, Ch. of Pilgrimage, Aux., 24, S. S., 20; Quincy, Bethany Ch., 33.82; Randolph, Aux., 28.50, Mem. M. C., 10, S. S., 20; Rockland, Friend, 8.20, Ch., 15.94, Aux., 28.80; Stoughton, Aux., 28; Weymouth, East, Aux., 92.10; Weymouth Heights, Aux., 34.25; Weymouth, South, Old South Union Ch., Aux., 90; Weymouth and Braintree, Aux., 21; Whitman, Ch., 33.05, Aux., 15, S. S., 4.05; Wollaston, Dau. of Ch., 30,	1004 81	
North Middlesex Branch.—Mrs. Flora M. Kimball, Treas., Littleton, Concord, Trinitarian Ch., Aux., 35; Fitchburg, Rollstone Ch., Epsilon Tau Soc., 20; Westford, Ch., W. M. S., 25,	80 00	
Old Colony Branch.—Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River Edgartown, Aux., 5.17; Fall River, W. F. M. S., 325; Mattapoisett, S. S., 14; Middleboro, Sunshine Miss. Girls, 5; New Bedford, North Ch., Woman's Guild, 200, Trinitarian Ch., 37.50, C. R., 40; Taunton, Trinitarian Ch., 56.25; Westport, Pacific Union Ch., 6,	688 92	
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Int. Permanent Fund, 49.50; Chicopee Falls, Second Ch., 19.09; Holyoke, Second Ch., Women's Guild, 10; Ludlow Center, Aux., 10; Three Rivers, Union Ch., Aux., (to const. L. M. Miss Rena L. Nutting) 25; West Springfield, First Ch., 24,		137 59
Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline, 47, Friend, 500; Auburndale, Searchlight Club, 40; Belmont, Payson Park Ch., Ladies' Aid Soc., (Len. Off.) 28, Plymouth Ch., Ladies' Aid Soc., 5; Girls' Helpful Club, 4; Boston, Mt. Vernon Ch., Aux., 165, Old South Ch., Aux., 121, Miss Sophie G. Moen, 200, Park St. Ch., Mrs. Frederic Allen, 50, Mrs. John Bliss Martin, 50, Woman's Club, 32, Union Ch., Aux., 25; Brookline, Harvard Ch., Woman's Guild, 325, Leyden Ch., Aux., 270; Cambridge, Miss L. J. Chamberlain, 5, Pilgrim Ch., 45, Prospect St. Ch., Woman's Guild, World Dept., 195, S. S., 10.22, C. R., 36.92; Dorchester, Second Ch., Aux., 130.39, Monday Miss. Soc., 180; Jamaica Plain, Central Ch., Aux., 100; Needham, Evang'l Ch., Woman's Club, (25. of wh. to const. L. M. Mrs. Wilbur Cole), 60, Maina Sukha M. B., 30; Noneset, Ch., Stone Aux., 9; Newton, Eliot Ch., Woman's Assoc., For. Dept., 385; Newton Highlands, W. F. M. S., 35; Norwood, Ch., 60; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., (Add'l Len. Off., 12.50) 17.50; Somerville, Broadway-Winter Hill Ch., Aux., 100; Waltham, Aux., 50; Wellesley Hills, First Ch., 75,		3339 03
Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Baldwinville, Mrs. A. A. Bronsdon,		5 00
		Total, 6651 97
LEGACY		
Fall River.—Mrs. Elizabeth A. Remington, by Edward B. Remington, Extr., add'l,		52 70
RHODE ISLAND		
Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Dartington, C. E. Soc., 25; Pawtucket, Pawtucket Ch., Woman's Guild, Friend, 25; Los Angeles, Cal., Miss Elizabeth Brewster.		

10; Mt. Berry, Ga., Union Ch., 40.61, 100 61

LEGACY

Providence.—Mary E. Day, by Edwin B. Day, Henry E. Nickerson, Extrs., 500 00

CONNECTICUT

Bristol.—Mr. Carlisle F. Barnes, 625, Mr. Fuller F. Barnes, 125, Mr. Harry C. Barnes, 125, Mr. J. R. Holley, 25, Mr. A. W. Jepson, 2.50, Mrs. R. S. Newell, 37.50, Mr. Morris L. Tiffany, 25, First Ch., Mr. Frank Bruen, 50, 1015 00

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Int. Martha P. Harris Fund, 75; Bozrah, C. E. Soc., 3; Danielson, Aux., 45.84; Dayville, Ch., 25; Lebanon, Aux., (Easter Off., 7.70) 14.01, Goshen, Aux., Easter Off., 20; Mystic, Aux., Three Friends, 8; New London, First Ch., Aux., 14, C. E. Soc., 5, Second Ch., Aux., 129.16; Norwich, First Ch., Lathrop Mem. Aux., (Easter Off., 10), (25 of wh. to const. L. M., Miss Mary Bachelor) 86.01, Jr. C. E. Soc., 8, Park Ch., Aux., 299; Old Lyme, Aux., 19; Scotland, Aux., Easter Off., 13; Stonington, Second Ch., Aux., Easter Off., 12; Windham, Aux., 18.14, C. E. Soc., 5, S. S., 11.25; Woodstock, Aux., Easter Off., 50, 860 41

Hartford.—Ellen Harriet Thomson, 10 00

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 120; Friend, 325; Mrs. F. R. Cooley, 25, Mrs. W. J. Hammersley, 5, Mrs. Martin Welles, 2.12; Miss Caroline H. Woodward, in mem. of her mother, Mrs. Adelaide Wall Woodward, 400, Gift Stewards, Mrs. S. T. Davison, 5, Miss Fannie J. Kingsbury, 41, Mrs. C. P. Botsford, 10; Collinsville, Aux., 13; Hartford, Asylum Hill Ch., Aux., 245, Girls' Miss. Club, 75, Center Ch., Aux., 1300, Fourth Ch., S. S., Prim. Dept., 5, South Ch., 150, Windsor Ave., Ch., Aux., 86.50; Hockanum, Ladies' Aid Soc., 10; New Britain, Y. W. F. M. S., 65; Simsbury, First Ch., of Christ, 35.04; Somers, First Ch., Ladies' Aid Soc., 10, C. E. Soc., 10; Suffield, Ch., Friend, 125, 3062 66

New Canaan.—Mrs. Walter C. Wood, 75 00

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Bradford, Every Child M. C., 5, Blue Birds M. C., 5; Centerbrook, Aux., (with prev. contri. to const. L. M. Miss Minerva Norris) 10; Cromwell, Aux., 95; Earnest Workers, M. C., 20; Deep River, Aux., 20; East Haddam, Aux., Th. Off., 13; East Haven, Aux., 103.95; Fairfield, Aux., 45; Greenwich, Second Ch., Aux., 285.40; Kent, Aux., 4; Meriden, Center Ch., Mrs. Frederick P. Griswold, (50 of wh. to const. L. M.'s Mrs. Clayton D. Boothby, Mrs. Helen L. Marshall) 100, Aux., 84.75, First Ch., Aux., 4; Middlefield, Aux., 15; Middletown, First Ch., Aux., 125, C. R., 8.56; Mount Carmel, Miss. Guild, 11.26; Naugatuck, Aux., 249.35; New Haven, Center Ch., Friend, 5, Aux., 2, Ch. of the Redeemer, Aux., 395.75, Sunbeams, 5; Pilgrim Ch., M. C., 50; United Ch., P. S. A. Class, Montgomery Aux., 12.70, Aux., 4; New Milford, Aux., 10.10, M. C., 120; Newtown, Aux., (prev. contri. to const. L. M. Hilda Hull Grisbrook); North Haven, Aux., 54.75; North Madison, Aux., 9.70; North Stamford, Aux., 11; Norwalk, Aux., 27.70; Plymouth, Aux., 10; Portland, Aux., 36; Ridgefield, Aux., (25 of wh. to const. L. M. Miss Sarah Northrop) 46.50; Roxbury, Aux., 18.81; Saybrook, Aux., 35; Seymour, Aux., 10; Shelton, Aux., 30; Sherman, Aux., 6.25; Stamford, Aux., Friend, 9; Thomaston, Aux., 50, Prim. S. S., 12; Torrington, C. E. Soc., 10; Wallingford, Aux., 70; Washington, Aux., 27; Waterbury, First Ch., Aux., 329, Second Ch., Aux., 235, Dau. of Cov. M. C., 75, Third Ch., Aux., 15; Westbrook, Aux., 3; Westport, Aux., 57.70; Westville, Aux., 71; Whitneyville, Aux., (25 of wh. to const. L. M. Mrs. William Baxter), 88.50, Y. L. M. C., 6, Leonard Club, 3.50, Speed-away M. C., 7; Winsted, First Ch., Aux., 19.75, Second Ch., 103.41, Aux., 36.14; Woodbridge, Delta Alpha M. C., 5, 3337 53

Total, 8360 60

NEW YORK

New York State Branch.—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Albany, First Ch., W. F. M. S., 155, C. E. Soc., 8.50; Antwerp,

Aux., 25; Arcade, Aux., 11.50, C. R., 1; Baiting Hollow, Aux., 40, C. E. Soc., 14, Jr. C. E. Soc., 7.25; Berkshire, Woman's Union, 17; Binghamton, First Ch., Helpers' Miss. Soc. 100, East Side Ch., Woman's Miss. Union, 10, Willing Workers, 12, C. E. Soc., 5; Briarcliff Manor, Woman's Soc., 56.75; Brooklyn, Central Ch., W. F. M. S., 535, Jr. Miss. Soc., 42, S. S., 70.13, Northfield O. J. S., 6, Ch of the Pilgrims, Woman's Guild of Service, 75, Clinton Ave. Ch., Woman's League, 442.75, S. S., 95, Pilgrim Daughters, 5, Ch. of the Evangel, Woman's Assoc., 155, Earnest Workers' M. B., 15, S. S., 15, Flatbush Ch., S. S., 25, Lewis Ave. Ch., Esther M. C., 10, Earnest Workers' M. B., 7.50, C. R., 2.50, Ocean Ave. Ch., Woman's League, 47.50, Y. A. Club, 4.50, Helping Hand Cir., 2.50, Sunshine Cir., 10, C. R., 8.50, Park Slope Ch., Miss. Soc., 27.53, Parkville Ch., Beta Philathea Class, 20, Mizpah Class, 5, S. S., 45, Ladies' Aid Soc., 35, Light Bearers, 5, Budding M. C., 10, Plymouth Ch., Woman's Guild, 666.67, Puritan Chapel, W. M. S., 35, Beginners' M. B., 1.25, C. E. Soc., 25, Do Your Bit Cir., 1.50, Livingstone M. B., 7, Faithful Givers, 3, Helpers of Christ, 5, Inter. C. E. Soc., 1, Jr. Dept. S. S., 10, Pollyanna M. C., 4, Ruth Cir., 4, Soldiers of the Prince, 5.50, Sunshine Cir., 7, Victory Boys, 2.35, St. Mark's Ch., Ladies' Aid Soc., 25, St. Paul's Ch., Woman's League, 79, Mrs. Fred M. Gilbert, 20, Jr. Guild of Missions, 25, Tompkins Ave. Ch., Woman's Union, 275; Brooklyn Hills, Pilgrim Ch., W. M. S., 25, Buffalo, First Ch., Woman's Guild, 40, Plymouth Ch., Inasmuch Cir., 25; Camden, W. M. S., 25, C. E. Soc., 5; Candor, First Ch., Ladies' Miss. Guild, 50; Chatterton Hill, Ladies' Aid Soc., 45; Churchville, Union Ch., Aux., 30, Juniors, 3; Cincinnati, W. M. S., 5, S. S., 3; Corning, First Ch., F. M. S., 16; Cortland, First Ch., Gleaners' M. B., 5; Crown Point, W. M. S., 9.50, S. S., 10; Danby, C. E. Soc., 10; Deansboro, W. M. S., 12; East Bloomfield, W. F. M. S., 95; Elbridge, Woman's M. C., 18.53; Elizabethtown, 8.13; Elmira, St. Luke's Ch., Ladies' Union, 10, Susquehanna Assoc., 3.60; Fairport, First Ch., W. F. M. S., 34.75; Flushing,

First Ch., Woman's Soc., 207.05, Acorn M. C., 27, C. R., 2.50; Forest Hills, Ch. in the Gardens, Woman's Guild, 40; Franklin, Miss. Soc., 46; Friendship, Aux., 15; Fulton, W. M. S., (to const. L. M. Mrs. Charles Olmstead) 25; Gloversville, First Ch., W. M. S., 169, S. S., 6.45, Baker Cl., 10; Greene, First Ch., Ladies' Aid and Miss. Soc., 6; Groton, W. M. S., 17; Hamilton, Second Ch., Pilgrim Daughters, 4; Homer, W. M. S., 175, Dau. of Cov., 25, Jr. M. B., 6, C. E. Soc., 5, C. R., 11; Honeoye, Ladies' Miss. Soc., 11.50; Howells, Ladies' Aid Soc., 10; Ithaca, W. M. S., 75; Jamesport, Ladies' Miss. Soc., 10; Jamestown, First Ch., Woman's Miss. Union, 170; Lockport, First Free Ch., 50; Lysander, W. M. S., 5; Madrid, Woman's Soc., 50; Mannsville, Miss. Soc., 17.10; Massena, 10; Middletown, North St. Ch., Inter. C. E. Soc., 2, Jr. C. E. Soc., 4, Mrs. Orran Allen's Cl., 5; Millville, W. F. M. S., 5; Moravia, W. M. S., 25, Jr. M. B., 10, S. S., 5; Morrisville, Miss. Soc., 18; Mount Vernon, Heights Ch., Woman's Miss. Cir., 12; Newark Valley, Miss. Soc., 26.75; Newburgh, First Ch., Mr. Frank Decker, 5; W. M. S., 50; New Haven, Mrs. Dowd's Cl., 20; New Lebanon, Ladies' Assoc., 10; New York, Bethany Ch., Soc. for Woman's Work, 7.50, Y. W. Miss. Trav. Cir., 6, Sunshine Soc., 5, Broadway Tabernacle, Soc. for Woman's Work, 630, Conquest Cir., 30, Boys and Girls' Miss. Soc., 3, Manhattan Ch., Woman's Guild, 175, North Ch., Ladies' Aid Soc., 20, Pilgrim Ch., Woman's Miss. Assoc., 12.50; North Bangor, W. F. M. S., 8, S. S., 7; Northfield, Aux., 20; Norwich, First Ch., W. F. M. S., 34, Loyal Workers' Cir., 5; Norwood, Miss. Soc., 35; Oriskany Falls, Stone Ch., W. H. and F. M. S., 10, Inter. and Jr. C. E. Soc., 5; Orwell, W. M. S., 5; Osceola, 5; Oswego, W. M. S., 75; Poughkeepsie, W. M. S., 53, C. R., 7.31; Portland, Ladies' Cir., 3.50, Ladies' Aid Soc., 3.50; Port Leyden, Aux., 25, Inter. C. E. Soc., 3.45; Poughkeepsie, First Ch., 40; Woman's Guild, 100; Pulaski, W. M. S., 43.70, S. S., 7; Randolph, Miss. Soc., 16; Rensselaer,

Miss. Soc., 25; Rensselaer Falls, Ladies' Miss. Soc., 16.23; Richmond Hill, S. S., 24.26; Riverhead, First Ch., Mrs. Nathan D. Petty, 5, Woman's Miss. Union, 83, S. S., 15.11, C. E. Soc., 5, Sound Ave. Ch., Miss. Soc., 34.56; Rochester, South Ch., W. M. S., 55, S. S., 13, Whatsoever Cir., 20; Rutland, W. M. S., 15; Sandy Creek, W. M. S., 12.50; Saugerties, 16.67; Savannah, W. M. S., 5; Sayville, Aux., 25, C. R., 4.50; Schenectady, Pilgrim Ch., Aux., 15, C. R., 1.81; Seneca Falls, W. M. S., 5; Sherburne, W. M. S., 60, Children's Club, 5; Sherrill, W. M. S., 15; Sidney, W. M. S., 28, Dau. of Cov., 15, S. S., 10; South Hartford, S. S., 3.50; Summer Hill, W. M. S., 10; Syracuse, Danforth Ch., Ladies' Union, 25, S. S., 5, Pilgrim Daughters, 15, Goodwill Ch., C. R., 5.70, Pilgrim Ch., Jr. C. E. Soc., 3, C. R., 3, Plymouth Ch., Pilgrim League, 20, Woman's Guild, 65, Philathea Class, 5; Ticonderoga, Ladies' Miss. Soc., 10, O. J. S., 5; Troy, Armenian Ch., C. E. Soc., 2.50, Y. W. Soc., 2.50; Utica, Plymouth Ch., 5, Carey M. C., 5, Theta Beta Soc., 5, C. E. Soc., 5.67; Walton, Mrs. W. E. Henderson, 5, Mrs. R. Fitch, 3, Mrs. C. S. Wyckoff, 10, Miss. Helpers, 2; Warsaw, Earnest Workers' M. B., 19; Watertown, Emmanuel Ch., Pastor's Aid Soc., 15.76, O. J. S., 5.45, Ever Willing Workers, 10, Inter. C. E. Soc., 3, Pilgrim Daughters, 7; Wellsville, Aux., 48.18; West Bloomfield, Aux., 20; West Groton, W. M. S., 20; Westmoreland, First Ch., Groves Mem. Aux., 30; West Winfield, W. M. S., 25; Woodhaven, First Ch., James Miss. Soc., 30, Less gift of South Ch., Brooklyn, rec'd March, 1920, transferred to Congregational World Movement Account, 137.50.	7573 25
Schenectady.—Mr. N. R. Birge	50 00
Total,	7623 25

NEW JERSEY BRANCH

New Jersey Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washing-

ton, D. C. D. C. Washington, Lincoln Temple, Aux., 25; Md. Baltimore, Associate Ch., Aux., 50; N. J. Chatham, Aux., 75; East Orange, Trinity Ch., S. S., 75; Egg Harbor, Aux., 17; Jersey City, First Ch., Jr. Miss. Soc., 75; Montclair, First Ch., Aux., 575; Newark, First Ch., Aux., 25; Plainfield, Aux., 83.60; River Edge, First Ch., 7.62; Upper Montclair, Aux., 100, S. S., 50, 1158 22

PENNSYLVANIA

Pennsylvania Branch.—Mrs. David Howells, Treas., Kane. Scranton, Mrs. William Pritchard, 5 00
Philadelphia.—The College Club, 50 00
Total, 55 00

SOUTHEAST BRANCH

Southeast Branch.—Mrs. C. E. Enlow, Treas., Winter Park, Fla. Fla. Avon Park, Aux., 10; Daytona, C. E. Soc., 8; Jacksonville, Aux., 35; Melbourne, Aux., 36; Mt. Dora, Aux., 5.77; New Smyrna, Aux., 10, S. S., 5.95; Pomona, Pilgrim Ch., 5.25; St. Petersburg, Aux., 60; Tangerine, Ch., 3.75, 179 72

CALIFORNIA

Long Beach.—Friend, 2 00
Pasadena.—Mr. Theodore C. Root, 250 00
Total, 252 00

AFRICA

LEGACY

Dondi.—Miss Sarah Stimpson, by Frank H. Wiggin, Extr. 1200 00

Total for April

Donations	22,612 02
Buildings	2,280 00
Specials	473 11
Legacies	1,752 70
Total,	27,117 83

Total from Oct. 18, 1919 to April 30, 1920

Donations,	102,092 15
Buildings	16,555 28
Extra Gifts for 1920	2,358 00
Specials	3,273 62
Legacies	17,861 96
Total,	142,141 01

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