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# Womans Work

*A Foreign Missions Magazine*

CHINA



Vol. XXXV

No. 1

*Published Monthly by the Central Committee of the*  
**Woman's Boards of Foreign Missions**  
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## Subjects for Auxiliary Meetings, 1920

JANUARY . . . . . China.	JULY . . . . . { Review of the year—The Home Base—Orientals in the U. S. A.
FEBRUARY . . . . . Chosen.	AUGUST . . . . . China.
MARCH . . . . . Japan.	SEPTEMBER . . . . . { India—Home Base—Outlook for the Year.
APRIL . . . . . Africa.	OCTOBER . . . . . India.
MAY . . . . . Latin America.	NOVEMBER . . . . . Siam.
JUNE . . . . . Philippine Islands.	DECEMBER . . . . . Moslem Lands—Syria and Persia.

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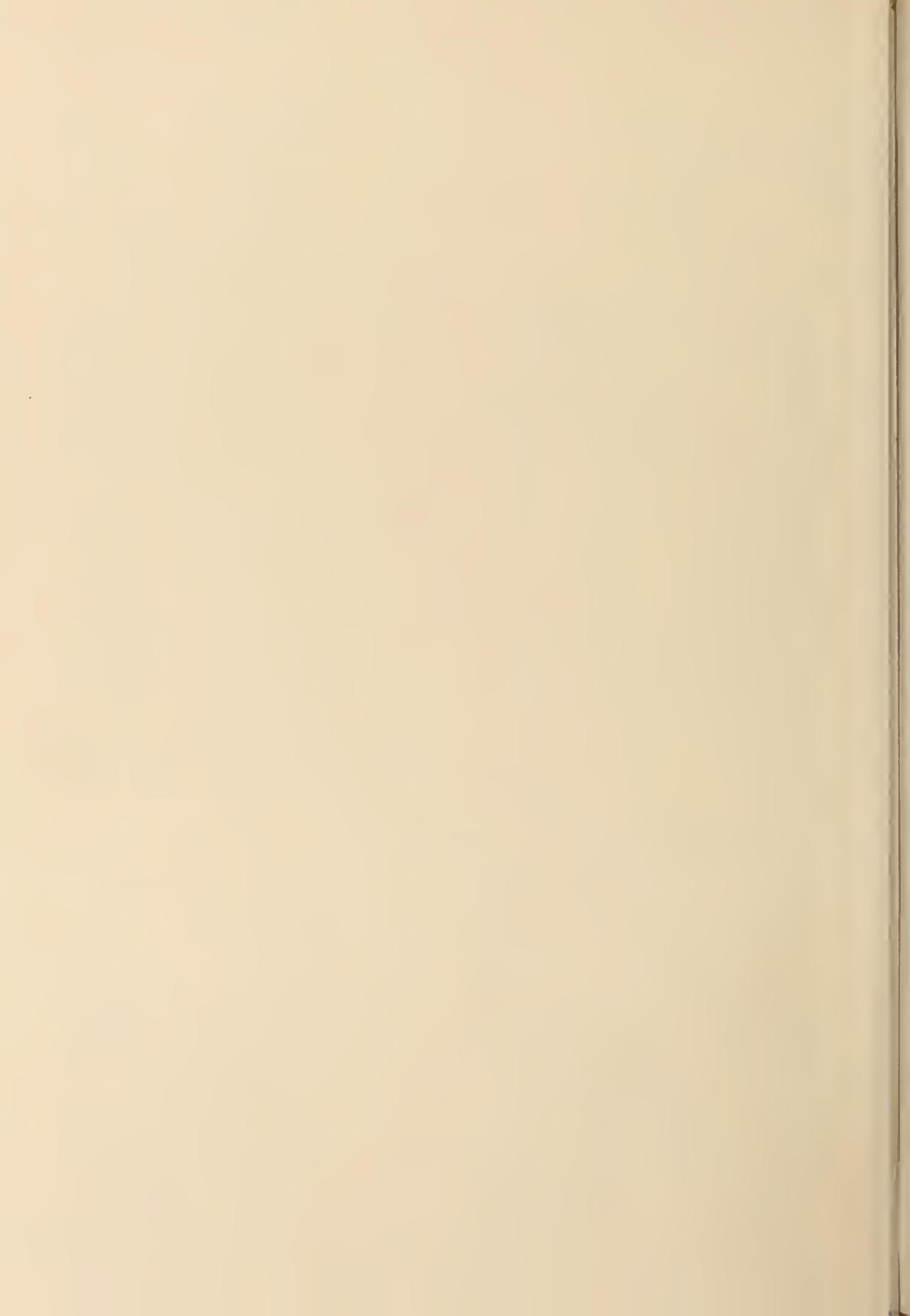
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# WOMAN'S WORK

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No. 6

## The Northfield of the Philippines

(MRS. C. A.) HENRIETTA H. GLUNZ

IN THE NORTHERN PART of our Province (Oriental Negros), high up in the mountains, is held each year a conference for the training of Filipino workers, and so helpful has this become to teachers, as well as those being taught, that it is aptly called the "Northfield" of the Philippines. The Conference is held at the invitation of the Evangelical Church of Guijulngan. This church has a well organized work, with its field divided into twelve districts. Each district has its own church, Sunday-school, prayer-meetings, and Christian Endeavor Societies, but all who can do so attend the preaching service in the Central Church on Sabbath morning. The congregation has long outgrown its little chapel and contemplates building a much larger church. Rev. Restituto Malahay, one of the first students in Silliman Institute, is the pastor of this splendid self-supporting church.

Just before returning to the United States, I went to Guijulngan with Rev. and Mrs. W. J. Smith, to help in one of these conferences. It was a wonderful experience for me, my first at real itinerating.

We left Dumaguete on the little inter-island steamer, reaching our destination on Saturday morning. I shall never forget how beautiful it was going ashore before sunrise, nor the sincere welcome awaiting us from the members of the congregation. We were taken to the home of one of the elders for breakfast and to rest before starting for Tubod, where the conference was to assemble. We had hoped to leave Guijulngan by eight o'clock in the morning, in order to reach Tubod before noon, and have the afternoon to get settled for our two weeks' stay and be ready for the Sabbath, but we were in the land of *mañana*, and the men who were to come down from



Stopping for refreshments, it is not safe to use water along the way so the liquor from fresh coconuts is used.

the mountains for our baggage failed to appear. So we spent the day visiting our Guijulngan friends until about five o'clock in the afternoon, when Mr. Smith succeeded in securing half a dozen men to carry part of our paraphernalia. We had to eliminate many essentials, but were at last on our way.

Tubod is up in the mountains and Guijulngan is on the coast, so almost as soon as we started we were climbing and it grew steeper all the way. It was about seven-thirty when we

reached the steepest part of our climb and dark, for we have no twilight in the tropics, and our only lights were the stars and the candle lanterns which we had made in Guijulngan. I had had about all the hiking I wanted when just across the valley we heard singing, and stopped to listen. It was one of the districts having a Saturday evening prayer-meeting, and the people were singing "The King's Business." Yes, we were on the King's Business—the message came to us just when we needed it, and the rest of the climb was as nothing!

We reached our destination at eight-thirty. Friends there had a big bonfire to welcome us. We had expected to arrive before lunch, Mr. Smith had insisted that they make no provision for feeding



Mr. Glunz and Dr. Dunlap serving with the Y. M. C. A. with National Guards. Photo. sent by Mrs. Glunz.

us, and they took him at his word. As soon as we were alone we began to think of supper, but found that we had left practically all of our provisions along with our cots in Guijulngan. Fortunately, Mrs. Smith had a can of cocoa, we commandeered some of Baby Blanche's milk, and soon had hot cocoa and cookies.

Our next problem was how and where to sleep! The Guijulngan congregation had built a splendid house for the use of missionaries, but it was without a bit of furniture, and all

of ours, except the baby's bed, was in Guijulngan. Mrs. Smith and I tried to soften the bamboo floor by spreading out my steamer rug, but needless to say, we did not sleep well and were glad for the first peep of dawn. Getting breakfast was an easy matter—nothing but cocoa and cookies! Mr. Smith left after breakfast to attend the service in Guijulngan, but nothing short of an aeroplane would have tempted Mrs. Smith and me to return down that hill that day. Our cook found some ears of corn for lunch and though we had no butter or salt, corn will never taste as good again!

We were aroused from our siesta, about two in the afternoon, by the beating of a gong. What did that mean? We thought all had gone to church, for we

had not seen a soul. Soon we saw people coming down the mountain-side and learned that it was time for Sunday-school in the schoolhouse. It is unusual to find a Sunday-school conducted in a schoolhouse in the Philippine Islands, but the Malahay family does unusual things. They erected this splendid building, with three large rooms, and allow the Government to use it as a school building, so there is never any question about using it for religious services.

Mrs. Smith and I went down to the school. There were about fifty present, from babes in arms to old men. Mrs. Smith led the singing, and I undertook to teach the women's class through an interpreter who had just finished the third grade, while Señor Doreteo Malahay, our pastor's elder brother, conducted the class of men and boys. After Sunday-school until dark, we were talking with these simple country people about the things of the Kingdom. Mr. Smith returned about nine o'clock and with him came the men who had been down to Guijulngan to church, each carrying a bundle of some of the things that we had left behind. So that night we had our cots to sleep on, and we did enjoy them! We also had a few necessary things also for housekeeping and the materials for our conference.

Conference did not open in Tubod until Tuesday morning. Monday was given over to a Sunday-school Convention in Alom. I shall never forget the sight of the delegates coming in, some on horseback, others on carabaos, babies in slings around their mothers' necks, and groups of young people walking and singing the hymns they love so well. The Filipinos dearly love music. Often we hear our hymns sung by those who never attend our services. But who can tell what means the Master may use to sow the seed?

Tuesday morning, the first gong was sounded at six-thirty, and by seven o'clock, two hundred people had gathered for the opening of the Conference. The mornings were used for classes, the afternoons for recreation, visiting, etc., while

in the evening an evangelistic service was held.

I went to the conference to have a class with Sunday-school teachers, and for that had prepared the lessons for the coming year, hoping to give them a few points on each lesson. They wanted to copy all of my notes and as we were short of blackboards, we attempted to do this by dictation. Then, too, some of the teachers had to have it in the dialect, so we made "haste very slowly"; but they borrowed my books and most of them copied all the notes.

I was also to have the little children for stories, songs, and busy work. I had a lot of bright-colored papers cut into strips at the Silliman press, and how those little children did love to make paper chains! We had classes in dialect-reading so that the older people might have the joy of learning to read their Bible for themselves, and classes in English for those who were unable to attend school.

There was a request for a class in writing, and I was asked to take that. I never had a class which I enjoyed as much. There were thirty-five men and women enrolled. The desks were all in use, so we took an unfurnished room and they sat around on the floor with their books on their knees—not ideal according to our way of thinking, but almost none of their homes have tables and chairs. I would put a copy on the blackboard and then go around to each one and show him just how it was done. How hard they did try, and how proud they were as they made letter by letter of the alphabet and wrote simple words! Before the conference was over each one could write his own name and had written several Bible verses.

Rev. Mr. Smith had the oversight of the whole conference and the classes with evangelists. Mrs. Smith had music and young people's work. Mrs. Monera—one of the girls who had had three years in our Ellinwood Training School for Young Women—was with us and had classes on the care of children for the

women. One day, she undertook to give one of the babies, little Stephen, a bath, and practically the whole school adjourned to see it done. Bonifacia went calmly ahead and Stephen was never so clean before!

Mr. Vicente Mariano, a trained nurse, was also with us and had regular hours for treating wounds and dispensing simple drugs. He also tried to teach those mountain folks how to care for their sick.

I had almost forgotten our morning devotions. The people found it hard to plan their work for the day and get to the conference before seven o'clock. They decided to have from three to four A. M. each day for prayer—then return to their farms, get things started and return in time for classes. Every morning "while it was yet dark," these older people met and prayed for the success of the conference. Our afternoons were spent in entertaining visitors. We had hardly a moment to call our own, but we were glad of it. It was a real joy to talk with these mountain women, to advise them in their problems regarding their children, and to help them with their sewing.

Tubod is famous for its wonderful big spring of cold mountain water, and one of the most delightful recreations was a dip in this spring after the day's classes were over and just before our evening meeting. Our evangelistic meetings were

held out in front of the schoolhouse, and every night we had an audience of several hundred. The stereopticon with pictures from the Old and New Testament were followed by a gospel sermon by one of the evangelists, then the invitation was given to accept Jesus as their personal Saviour and forty came forward in the meeting. The following Sunday fifty-five were received into the church on confession of faith. The conference was fittingly closed with a communion service.

Last year the conference was held as usual, but for months previous Rev. Mr. Malahay and his faithful elders felt that Christ's spirit was moving these mountain people in an unusual way, so they were much in prayer for the guidance of the Holy Spirit and the conference closed with the baptism of two hundred and ninety-seven in the central church. Nor was that all, for the desire to know Christ had spread to Himalalud, a nearby town with a strong church in charge of Rev. Enrique Malahay, and here after a week's conference over two hundred were added to the Church.

Another conference is to be held in April of this year. When you read this we do not yet know what the harvest will have been, but we can each one thank our Heavenly Father for what has been accomplished and ask that the work of His Holy Spirit may continue until the entire Philippines be won for Christ.

## Women of the East and Educational Expansion

By ELSIE McCORMACK

*Interchurch Correspondent with the Women's Deputation*

ALTHOUGH THE JAPANESE GOVERNMENT has just appropriated \$22,000,000 for the higher education of men, not one yen has been set aside for the higher education of women. It is for this very reason that the Woman's Christian College of Japan\* is preparing to expand and become the pioneer in offering to girls

courses equal to those of the men's universities.

President Pendleton of Wellesley College, head of the Foreign Mission Boards' deputation, attended a meeting of the Board of Trustees while in Tokyo. "I believe there is more danger of underestimating your future than of overesti-

\* See WOMAN'S WORK, March, 1919.

mating it," she warned the Board members. "Many colleges in the United States find themselves hampered for room because their founders did not think in sufficiently large terms. As the first woman's college in Japan to adopt the standards of men's universities, there is every possibility that your institution will some day reach the proportions of Wellesley. You should take this into consideration."

In that statement, President Pendleton prophesied the real future of the Woman's College. The need for it to occupy such a place in the life of Japan is imperative, as Dr. H. B. Benninghoff, President of the Board of Trustees, pointed out. "In failing to establish a great Christian university for men a decade or two ago," he said, "mission boards have lost the opportunity for Christian leadership in Japan is not yet alive to the desirability of giving higher education to her young women. Christian churches still have one field in which they may become leaders."

Larger accommodations for the Woman's Christian College are imperatively necessary and estimates for a new

site have been submitted to the Inter-church World Movement.

Despite the continuous growth of well-equipped government schools, Christian institutions are more than holding their own. One of the most pressing missionary needs of Tokyo is the immediate establishment of a healthful, well-equipped school for the children of the missionary workers. Because mission schools are intended for Japanese girls, the children in missionary households are sent to America many years earlier than would otherwise be necessary.

The present necessity for financial "drives" to sustain foreign missions would cease to exist if every church member could take the journey of the deputation touring the Orient for the Woman's Federation of Foreign Mission Boards. To travel even hastily through the Far East is to take foreign missions to your bosom as your own particular property. As President Pendleton says: "One can read about the foreign field for a lifetime without realizing what is being accomplished here. An actual visit is necessary for full appreciation."

## Our Young Women's Conference

(MRS. J. L.) ROSALIE HOOPER

JUST AS CHEERY-HEARTED as any conference group you ever saw in the States was our party of sixty-one girls who will be remembered as the first girls that ever had a chartered coach in the Philippine Islands. There had been long discussions by dormitory leaders and teachers, whose enthusiasm had been awakened afresh by the memory of blessings in the past years in the homeland, as they planned this Young Women's Conference. The gathering was from December twenty-sixth to January first in the compound of the United Brethren Mission at San Fernando, La Union Province, where they were guests of the Bible School Dormitory. The two hundred miles from Manila slipped away quickly and the girls showed real American spirit fighting the dust. A royal welcome was given by the hos-

tesses and the girls were charmed with the beautiful natural surroundings. Just on the hill above was the new dormitory building that has been called "the pride of Protestantism."

Methodists, Presbyterians, Christians and United Brethren were represented by the leaders and girls. China, Siam, America and the Philippines had representatives in this group. Many had given up Christmas trips home to see their first Conference. The girls were divided into three sections and for one hour, after a gathering for prayer and song, they heard the thrilling stories of David Livingston, Pandita Ramabai and Isabella Thoburn. Each group had a different biography each day. For a second hour they had a definite program of Bible lessons planned for their needs.

Such new unfolding came in these wonderful hours where biography and gospel blended to make appeal for heart and service! The platform meetings were inspirational in character. One was a story told by different speakers of the Conferences that they had attended in the States. This was a helpful meeting to give a conference setting. On another day a lady physician gave the girls an insight into the care of God's temple, the body. In the Philippines we are fortunate in having for Assistant Director of Education a Filipino who is an earnest Christian. One evening he gave a message of peculiar appeal on "Conversion."

Plans for recreational variety were excellent. A very effective hour was an outdoor hillside Vesper Service on the Sabbath just at sunset, after the girls had listened to the commencement sermon and Bible lessons of the morning. Their enjoyment over an indoor party, a morning swim at the beach, a walk to an old tower and especially one day at the mountain resort of Baguio, revealed a genuine girls' love of the social life. Besides the social contact there came to many of

these eager young hearts a new awakening for themselves. They could be seen every morning scattered over the grounds keeping up the morning watch. God was revealing Himself. The last day was the Consecration and Decision Day. How we wished that the dear women of America who have put money and prayers into these lands of the Orient could have seen these precious lives yield themselves to the Holy Spirit! It was a time when God spoke. The speaker was hidden away and God had His way. Hearts were melted in the presence of His Call. Sobs were heard all over the room—unusual for Orientals. With one young woman it meant giving up her medical course to become a Biblewoman; with another it meant a Catholic girl yielding to be baptized in the Protestant faith; still again it meant to others to have the passion for their own people engraved so deeply that they went forth as soul winners. So our women, our College young women, for these were from University, Normal and High School, are finding their way to the Cross of simple faith.

## The Book Stall

Two poems that have just been published for use with the new study book, are:

*Mercy for Armenia* . . . . . 1c.  
By Henry Van Dyke.

Appealing to America by contrasting in his inimitable way the Turk's way vs. America's way.

*Is It Nothing to You?* . . . . . 1c.  
Another telling appeal for the sufferers of the Near East.

*The Turner-Hodge School, Merida, Yucatan* . . . . . 6c.  
By Blanche Bonine Breckenridge.

Is a new and most interesting account of the new school and its work. The spiritual uplift brought about without any direct Bible teaching and its effect on the daily lives of the girls plainly show how God rules in His mysterious way in spite of the governmental ruling in Mexico.

*At Mission Meeting Among the Mountains of Japan* . . . . . 6c.  
By Rev. George T. Scott.

Describes very graphically the workings of the Japanese mission. Mr. Scott says: "The outlook for Christianity is constantly brightening now. Difficulties merely call for continual efforts."

### ASIATICS IN THE UNITED STATES

*Challenge of the Open Door to the Door*  
*Thrice Barred* . . . . . 8c.  
By Doraldina Cameron.

Is a new leaflet presenting the life of the Chinese and Japanese girls in our own West. This surely brings our Foreign Missionary interests home and should awaken any one to his duty right here.

Other leaflets on the Asiatics in the United States are:

*Suey Ching* . . . . . 3c.  
By Ethel V. Higgins.

*The Story of Leuny Ah Ying* . . . . . 3c.  
By Donaldina Cameron.

*Two Little Chinese Rosebuds* . . . . . 3c.  
By E. K. L.

*They Call Her Fahn Quai* . . . . . 3c.  
By Bertha H. Smith.

A brief sketch of Miss Cameron and her wonderful work in the mission.

Have you seen the *Westminster Guild Bulletin*?

The March number was most interesting and very popular. This magazine is issued three times a year at the nominal sum of 25 cents for the year.



The Island of Culion, with its leper colony, as seen from the sea.

OF THE FIFTEEN HUNDRED MILLIONS of the world's population, one million persons are afflicted with leprosy. The disease is not hereditary; it is not transmitted by air or food or water but by more or less prolonged contact with the leper himself. It is the most ancient disease recorded in history. An Egyptian papyrus dated more than six thousand years ago mentions leprosy. . . . The process of segregation was commenced in 1906 in the Philippine Islands and since then eleven thousand lepers have been kept entirely apart and supplied with food, clothing and medical attention. They are encouraged to thrive in agriculture and business. They are allowed to conduct their own local government, conduct a co-operative store, operate an ice factory, a fishing company and an electric light plant. The government has given them a coinage of their own, so that money handled by the lepers does not need to go into general circulation. Of a dozen or more asylums visited in Eastern Asia the general aspect of cheerfulness, contentment and even gaiety, was nowhere so marked as in the Philippines. At the beginning of the segregation there was an estimated increase of from 1,000 to 1,200 cases each year; at present the yearly increase is very small indeed. The annual appropriation in the Philippines is \$250,000 gold. The expense is more than justified.

*Dr. J. W. McKean.*

CHIENG MAI, SIAM.



The congregation from the leper colony, in front of the old chapel, Rev. Dr. Geo. W. Wright the third from the left end.

## Our Missionaries in the Philippine Islands

### AND POST OFFICE ADDRESSES

Miss Clyde Bartholomew,	Manila	Mrs. J. W. Chapman,	Dumaguete	Mrs. W. J. Miller,	Tacloban, Leyte
Mrs. C. A. Gunn,	"	Mrs. Paul Doltz,	"	Mrs. J. A. Graham,	"
Miss Julia M. Hodge,	"	Mrs. D. S. Hibbard,	"		Tagbilaran, Bohol
Mrs. J. L. Hooper,	"	Mrs. Frances V. V. Rodgers,	"	Mrs. C. R. Hamilton,	M.D.,
Mrs. J. B. Rodgers,	"	Mrs. G. W. Dunlap,	Cebu		Los Baños, Laguna
Miss Ruth Swanson,	"	Mrs. J. W. Dunlop,	"	Mrs. F. Jansen,	Batangas, Batangas
Mrs. G. W. Wright,	"	Mrs. C. E. Rath,	"	Mrs. R. H. Brown,	Albay, Albay
Mrs. H. R. Berger,	Iloilo	Miss Olive Rohrbaugh,	"		
Mrs. J. A. Hall,	"				

*Reinforcements:* Mrs. O. H. Pinney, transferred from the W. Africa Mission; Mrs. C. E. Heflin,

*In this country:* Mrs. C. A. Glunz, Tunnel Road, Berkeley, Cal.; Mrs. C. H. Hanlin, 1633 Josephine St., Berkeley, Cal.; Mrs. K. P. MacDonald, 2763 E St., Lincoln, Neb.; Mrs. C. N. Magill, Maryville, Tenn.; Mrs. W. J. Smith, 227 E. College St., Oberlin, O.

## The Gospel Opportunity Through the Trained Nurse

DR. J. ANDREW HALL

WHEN THE AMERICAN GOVERNMENT took possession of the Philippine Islands there was but one hospital in operation there, and no trained nurses to care for the sick. The one hospital then in existence was looked after by the Sisters of Charity of the Roman Catholic Church, who were untrained in any scientific way.

With the opening of the Mission Hospital at Iloilo, it became necessary to establish also a training-school for nurses, and two promising young women were asked to take training. They left at the end of two months, not being willing, as they said, to "be insulted by the patients." The patients were not accustomed to such care as they were given and misjudged the young ladies, with the result as stated. Another young woman, whose mother was a patient, was induced to help Mrs. Brinton with the work, and then the two laundresses, these formed the first class to be trained and graduated in 1909 as the first Filipino nurses in the Islands. As they could not read or write on beginning their course, it was necessary to teach them these subjects as well as to train them for the work of nursing. Other young women, mostly friends of these three, came in one by one, and after numbers of them had been tried for a time and sent home again, ten were finally selected and continued till their training was completed. In time, ten were not enough, the number was increased to twelve and then to twenty. We received a group of seven from Cebu, all of whom

had had first grade teaching in the public schools and one or two had had second grade. These were so much better than those we had previously had that our troubles seemed to be over. In time, the Government passed a law which prohibited us from receiving any for training who had not completed the intermediate course; fortunately, by this time, the nursing idea had so taken hold of the Filipino young women that applicants were plentiful and our work became still easier, for these could read English quite well and with the mental training that several years in school had given them, they were more capable.

Four years ago we appealed to the people of Iloilo for funds to build a Nurses' Home, and have erected a splendid building with accommodations for thirty-two and even forty or fifty could be housed in it without trouble. We have increased our number in training to thirty and graduate ten each year. The demand for private nurses has grown very fast. Patients coming to the hospital have been so surprised to find how much better the trained nurse cared for them that they have spread the news, and we are scarcely able to meet the demand for nurses in the homes. Frequently, we have had to sacrifice our needs in the hospital to meet this demand, for we seek to retain a hold on the community since it gives us an opportunity to supply the people with Christian nurses trained not only to wait on the sick, but also in personal work in

leading them to Christ, and this our nurses do.

For a number of years the Government maintained a sanitary inspector in each municipal center, whose duty it was to inspect the houses and markets and to instruct the people in sanitary improvement. These were more efficient in drawing their pay than in any other direction. They are being rapidly replaced by trained nurses who are not only more diligent in the discharge of these duties, but are able also to instruct mothers in the care of little children, aid in times of sickness and in many ways to help where the male inspector was powerless. We are being constantly asked for nurses for

LOILO.

#### BROIDERY WORK.

Exodus 31, 1-11.

Beneath the desert's rim went down the sun,  
And from their tent-doors, all their service  
done,  
Came forth the Hebrew women one by one.

For Bezaleel, the master—who had rare  
And curious skill, and gifts beyond compare,  
Greater than old Misraim's greatest were—

Had bidden them approach at his command,  
As on a goat-skin spread upon the sand  
He sate, and saw them grouped on every hand.

And soon, as came to pass a silence fell,  
He spake, and said: "Daughters of Israel,  
I bring a word; I pray ye hearken well.

"God's tabernacle, by His pattern made,  
Shall fail of finish, though in order laid,  
Unless ye women lift your hands to aid."

A murmur ran the crouched assembly through  
As each her veil about her closer drew:  
"We are but women! What can women do?"

these positions, the pay is good, and here also we find an opportunity for the spread of the Gospel through the efficient trained nurse who is also a Bible teacher.

From the standpoint of the mission, I know of no greater opportunity than this of training nurses, for not only are they evangelists, but also centers for much needed instruction in the fields of sanitation and hygiene, better housekeeping and house decoration, better manners and better morals. These young women, mingling as they do with the best people in the community, cannot but impart to those of lower degree much of what they have themselves imbibed of a better character from many sources.

And Bezaleel made answer: "Not a man  
Of all our tribes, from Judah unto Dan,  
Can do the thing that just ye women can.

"The gold and broided work about the hem  
Of the priests' robes, pomegranate knot and  
stem—  
Man's clumsy fingers cannot compass them.

"The sanctuary curtains that must wreathe  
And bossed with cherubim, the colours three,  
Blue, purple, scarlet—who can twine but ye?"

"Yours is the very skill for which I call;  
So bring your cunning needlework, though  
small  
Your gifts may seem: the Lord hath need of  
all."

O Christian women, for the temples set  
Throughout earth's desert lands do you forget  
The sanctuary curtains need your broidery yet?  
—Quoted from *Margaret F. Preston*.

THE DESIRES OF THE FILIPINOS lean strongly toward independence at an early date. The buoyant, national aspiration of the people found joyous and general expression on "Flag Day" when for the first time the Philippine flag was permitted to fly side by side with the Stars and Stripes. A fine expression of Filipino aspiration was given at a Silliman Institute Alumni banquet in Manila, when a very impressive speech closed with these words: "We ask America for more missionaries and for more Silliman Institutes to help the Philippines to become the first Christian republic in the Far East!"

With this general policy of Filipinization our Christian missionary program is in accord. The American public school teacher and the American missionary have worked hand in hand for twenty years and their endeavors have been making the Filipinos gradually able for self-government. The most vitalizing force in the uplift, development and democratization of any land is the power of the living Christ released through His Gospel and through the lives of His servants. Our Presbyterian missionaries are industriously preparing Filipinos for the day when the entire control of their lovely land shall be intrusted to their care, seeking to lead the inhabitants of these delightful tropical islands to serve the Heavenly Father who gave them their beautiful, earthly home. Let us rejoice in our share in supporting their work and let us resolve to do more to make the Philippines in fact as well as in fancy, "The first Christian Republic of the Far East!"

*Associate Secretary George T. Scott.*

## Romance and Education Go Hand-in-Hand

CHARLES A. GUNN

COMMENCEMENT TIME at the Girls' School, as usual, has its love affairs. Filipino youths excel in this activity if persistence and ardor are taken for the criterion. What they may lack in constancy of affection they make up in speed and impulsiveness of courtship. This applies equally to the young swain and to the widower. One of our pastors lately lost his wife in the influenza scourge and wrote to me of his heart-break, adding at the close of his letter that he was taking the two little children to the grandfather's home, but that if they did not seem happy there he would try to find another mother for them! They did not enjoy the new home and the sequel followed rapidly. Presbytery met in Manila in a few weeks and the heartbroken pastor, evidently believing that the head should supplement if not take precedence of the heart for one in his position, went to a fine girl whom he knew to be engaged and tried to persuade her that it was her Christian duty to break that engagement that she might become a pastor's wife! She did not seem to appreciate either the opportunity or the responsibility and he is still looking for a wife, though apparently discouraged at his failure.

Another pastor whose wife has been dead less than a year was more successful, getting a second Ellinwood girl to promise him her hand and heart.

But the stories of other courtships are perhaps even more interesting. One has been a stormy one, the young man, having earned the reputation of a lady-killer by his foolish talk led some of his best friends to believe that he was already married to a girl in the town from which he came. Result—incriminations and refusals, alternating with renewed attentions, until finally the girl and her family capitulated and the engagement is announced. As she is a graduate this year we could wish that she had a *fiancé* who seemed more stable, but perhaps the dif-

ficulty of his courtship will be a sufficient warning to keep him in line hereafter.

The engagement of Matias Cuadra and Maria Vidallon is quite another matter. He comes from far south in the Sulu archipelago, the son of a Tagalog father and a Moro mother. He was first given a Mohammedan name but during an insurrection, when he was only three years old, he was taken by some priests to the Island of Borneo, where he was baptized in the Roman church and given another name. He was kindly cared for by the first priest who had charge of him and educated in his home. When after some years this man died, Cuadra was treated harshly by another priest and ran away. For a time he worked in the customs office and then took a boat to Zamboanga, on the Island of Mindanao, the headquarters of Rev. Mr. and Mrs. Lund, of the Christian Missionary Alliance. Learning of their need of a teacher in the night school, he applied and secured the position. At first he had the Roman Catholic suspicion of Protestant work, but was pleased at their having prayers before starting on the teaching each evening. In his customs work in Borneo, he had to handle large numbers of Bibles, but had been taught to beware of them as very harmful. When, however, he saw his new employers handle the Book without any harm he became curious, then interested, and soon accepted the truth as it is in Christ Jesus. When he was to be baptized, Mr. Lund was going to use the same name, but that did not satisfy Cuadra, who felt that his new experience demanded a name that should have some corresponding significance. He read in his Bible the story of the disciple who was chosen to take his place with the eleven apostles and decided that it so far fitted his own case that he would like the name Matthias in its simplified Filipino form, so Matias he was christened.

After some preliminary Christian service among the Moros in Zamboanga and

Sulu, he was sent by the Lunds to the Union Theological Seminary in Manila, to be trained for the ministry, but not before his father, in accordance with the custom of the country, had made plans for his later marriage to a Moro maiden. One year only remained of his Seminary course, and Cuadra, fearing lest the marriage which his father had planned would be forced through in spite of his own preference for a wife in sympathy with his work, decided to do a little courting for himself among the Bible-trained girls at Ellinwood, knowing that the announcement of his engagement would be respected by his father.

Maria Vidallon was one of the graduates this year and a most attractive girl. After a persistent siege, Cuadra captured her heart. But that was only the start, for she is a Tagalog and he a Moro, and

she would be called upon later to leave home and relatives to go south to the country of her husband. There were both relatives and friends to convince, but Cuadra was patient, missionary friends were judiciously helpful, and after a long discussion following the graduation exercises, the match was agreed to by the parents in true grudging Filipino fashion. He will come back again next May for his last year of school and then take his bride back with him to Moroland.

\* \* \* \* \*

Since this story was started, the two pastors whose marital woes formed the introduction, have completed their second courtships and have again happily married. Thus easily is the page turned over at the end of one chapter and a new chapter started in the Orient!

MANILA.

## "HOW MUCH OWEST THOU?"

MARY R. M. HARBISON

ELM AVENUE never looked more beautiful. Every fresh, green leaf and blade of grass seemed to sparkle with young life in the radiant blaze of spring sunshine that poured down its blessing. Each home on Elm Avenue, set cosily and comfortably in a wide sweep of well kept lawn, looked restful.

Mrs. Wellington, in the daintiest of afternoon gowns, entered her living-room to greet her most intimate friends, Mrs. Wallace and Miss Allison. "Well, you dear old girls! I'm delighted to see you. It seems a perfect age since we three got together for a good, old talk. I *know* I didn't see either of you *all* last week. It's just rush, rush, rush all the time. When Fred came in from the office at noon, he said he thought I looked a bit tired and pale, and begged me to run down to Atlantic City for a month or six weeks. Change of seasons is so trying on the system and he wants me to be *really* well when we start on our long trip next summer."

"Bert said he'd like me to go to the Mountain House for a few weeks, but I don't know—there's so much one *really wants* to do in the spring. I have invitations to five card-parties during the next two weeks, and I certainly want to see them through," and pretty little Mrs. Wallace settled back while the languid Miss Allison exclaimed, "Oh, I must tell you what happened to me the other day! You know you told me that little Miss Ogden carries the Missionary Society on her shoulders wherever she goes. Well, didn't she attack me? Imagine me belonging to that dry Missionary Society!

*Of course* I belong to the church, and go to it, too. Why, I have just the greatest ad-

miration for dear Dr. Bronson, and I think his sermons are *perfectly* lovely. But why, can you tell me, should I pay a dollar and a half a year to Miss Ogden, and sit two mortal hours once a month in that Missionary Society? She's a nice little body, and I didn't want to hurt her feelings, so I thanked her for asking me to join, but I told her my time was *so* filled up, I really felt I ought not to make any more dates. What *do* you think she said? That there were several members who felt they couldn't attend all the meetings, but were quite willing to contribute, and she would be so glad to add my name to her list. In other words—please pay for it anyway, whether you want it or not." A peal of merry laughter from the other two. "Well, isn't that the limit? how did you get out of that?"

"Oh, I told her I would think it over, but just now there are so many calls on one's pocket-book."

"Excuse me just a minute, girls," said Mrs. Wellington, "I want you to sample some chocolates I bought when I was down town this morning. Then I want to tell you an experience I had with that same Miss Ogden." Filling an exquisite bonbon dish, Mrs. Wellington returned to her guests. "I must tell you a joke about these chocolates. What *do* you think I paid for them? Oh, you'd never guess—just eighty cents a pound! They're the regular dollar and a half kind, but I was fortunate enough to happen on a special Saturday morning sale of them, so I bought five pounds. Do take more—we ought to use them while they're so fresh. Well, I was going to tell you about my encounter with Miss Ogden. You know I've belonged to that society for years, and I

always gave her a dollar and thirty cents each year. I usually forget just when she wants it, but she calls at the house for it. Of course I don't always have just the right change ready for her—but anyway, I'm pleasant with her and tell her to stop in again in a few days and I'll see that she gets it. Well, what did she do the last time she asked for her money, but say, 'At our last meeting it was proposed that we'd each try to give a little more this year.' 'More!' I said. 'How much more?' 'As much as you feel you can, but if each member would give a dollar and a half, it would make quite a difference in our treasury,' and she really looked embarrassed when she asked me for it, too. 'Well,' I said, politely, 'prices are certainly going up! If you feel that way about it, I guess I'll just have to ask you to take my name off your list.' She looked ready to cry. 'Oh, please, Mrs. Wellington, don't say that. I'm more than glad to accept whatever you choose to give for this great cause, and I certainly want to keep you on my list.' So I smiled sweetly, and as I had the dollar and thirty cents in an envelope all ready to give to her—for this was her third trip after it this year—I handed it to her, and just to show I forgave her, I shook hands with her and told her I wished her all success."

At that moment the front door opened, and a girl's sweet voice called, "Mother, dear, I'm home." "All right, sweetheart, come here and speak to Mrs. Wallace and Miss Allison. Aren't you later than usual, Marjory? I was just thinking you ought to be getting home." "I am later, but you know this was the day for all our crowd to go to Miss Gordon's to talk over her plan of organizing a Westminster Guild." "What did you do?" asked Miss Allison, to show her interest in the pretty young girl standing before her. "Oh, we organized. She's going to meet with us once a month, and we'll have a social time and light refreshments after the meeting, and she asked us each to pledge a dollar a year as a membership fee. I thought I could save mine, mother dear, out of my allowance. You know you allow me to go to the movies four times a week with the girls, and I thought if I'd only go three times for just a little while, I could easily make it up."

"What about your money for the French Orphans that you promised in Sunday-school?"

"Well, you see, we always go for ice-cream after the movies, and we thought if we would give up just that one time each week for just a little bit of a while, we could save a dollar a year for that. That's all we *have* to give, and it won't take awfully long to save that much." "All right, dearie, run along now, I see Alice coming up the walk to call for you this minute."

Then, as the door closed after the gay young girls, Mrs. Wellington turned to her friends. "Now there it is again! What do you think of that? I declare our church keeps asking for something *all* the time. As long as we mothers are asked to give a dollar and a half in our society, wouldn't you think fifty cents apiece would be enough for the juniors? Of course I wouldn't want to say anything like

that before Marjory—the child is so conscientious that when she promises to give a thing, she'll give it—even if she must deny herself to do it."

"Well, look at me," spoke up Mrs. Wallace, "with my *two* girls. Helen and Marian are so near the same age, that what one does, the other must do. I tell you things double for me."

"My little Eleanor is in the Primary Class, you know, and while they're not expected to give as *much* as the girls of thirteen and fourteen years, still there's generally a little something going on." "Oh," said Miss Allison, "I just fell in love with your Eleanor in that coat and hat you had for her this winter. Didn't she look darling in them?" "She did look real cunning in them," replied Mrs. Wellington, with true motherly pride, "and that was such an inexpensive outfit, too. Would you believe it, I only paid thirty dollars for them. You see, it isn't worth while to get Eleanor anything really good, she's growing so fast, and wears her things such a very short time. What is it, Emma?" in answer to a tap at the door. "You're wanted at the 'phone, please."

"All right, I'll be there. Dear me, girls! I hope it isn't our worthy president asking if I'm ready with my donation to her Home Mission box, she told me she'd call me up before she'd send for the things, second-hand clothing, you know, and just things you don't know what else to do with. She's welcome to them, I'm sure, but actually, I never thought of it after she asked me, I have so much on my mind, and I haven't a thing ready. Speaking of Eleanor's cast-off garments made me think of it just this minute. Have some more chocolates while I run to the 'phone. . . .

"Well, who do you suppose was at the other end of that line? None other than Marie White. She wanted to tell me about that pretty little Mrs. Fitz-Gerald. You remember her, she used to belong to our Dramatic Club, and her husband was promoted and they moved away from here two years ago. Well, she's coming back for a visit next week, and Marie White wants to know if we don't think it would be lovely for her old club members to show her a good time. For one thing, we can have a theatre party. We can get splendid tickets for 'The Betrothal' for two dollars and a half apiece, and then don't you know that pretty little tea-room just around the corner from Proctor's? They make a specialty of theater parties, and we can set up a little dinner for only two dollars a plate."

"That will be awfully nice. I'm sure I'll be glad to do it," said Miss Allison, as she and Mrs. Wallace rose to depart. "Well, good-bye, we'll see you at church to-morrow, I suppose?"

"Oh, yes," replied Mrs. Wellington, "I don't think it's going to be too hot, the air's just right now, anyway. Good-bye, so glad you came."

\* \* \* \* \*

That night the Rev. Dr. Bronson paced his study in an agony of spirit. What could he

say to his people to awaken them to the great subject of Missions? His people, yes, over and over, he said to himself. "My people! such dear, generous people to me, but I surely fail to stir them when it comes to being generous to those other brethren, those needy brethren in both the Home and Foreign fields. Many of our women worked night and day for the Red Cross, some of them far beyond their strength. Then there's the new city hospital. Some of them were willing to meet and sew, week after week, for that; but these activities are both slumbering now, and my church looks dead"—and David Bronson sat down and rested his weary, discouraged head in his hands. He was roused by the telephone bell. "Yes, this is Mr. Bronson," and the voice at the other end said, "This is Mr. Williams. You know I asked our Sunday-school last week if they wouldn't like to adopt some French orphans. I asked the teachers to see all absent class members and send the final report to me. It seems the good work began in the Primary room with little Eleanor Wellington. As soon as the children were told about it, she immediately promised a dollar that her Daddy had given her. Others took it up at once, and we got enough for one in the Primary and eight in the main school. Reports came in too late for the bulletin, but I thought you'd like to know to-night so you can announce it tomorrow."

"Yes, thank you very much, that's quite encouraging," and as he hung up the receiver, his heart was repeating, "And a little child shall lead them." Then bowing his head, he prayed that he might have faith as a little child, that he might be filled with the Holy Spirit to lead, to guide, these people.

Sunday morning was neither too hot nor too cold, and it didn't look the least bit like rain, so the Park Avenue Church was filled to its capacity when the Rev. Dr. Bronson entered his pulpit. The music was all that heart could wish, the Scripture lesson and prayer, soul- uplifting, and then Dr. Bronson announced his text: "These ought ye to have done, and not to leave the other undone." He commended his people for their work in the Red Cross; he commended them for their zeal in building a new hospital. He commended the Sunday-school for their help of the orphaned children. Then pausing a moment, he looked at his people earnestly, and cried: "Oh, my friends, my dearly beloved friends, 'These ought ye to have done, and not to leave the other undone.' The world is the field, and 'God so loved the world that he gave'—gave what? 'His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' And how can they believe if they never hear, and how can they hear? My dear people, it

all comes back to each individual Christian, and your part of the responsibility rests with you."

Something in the earnest voice and manner of the beloved pastor struck a responsive chord in many a heart that day, and the congregation of the Park Avenue Church left it more quietly than was their wont and walked thoughtfully homeward. Just at the door an usher stepped up to Mrs. Wellington and Mrs. Wallace as they greeted each other. "Miss Ogden asked me to hand these to you as she was obliged to hurry on to see some of the other ladies."

Mrs. Wellington sat back in her easy chair that afternoon and looked at the little envelope handed to her by the usher. It was plainly marked "Praise Service," and at the top, "And how much owest thou?"

"I'm sure I don't know," she said aloud, slowly and thoughtfully. "I only know I never, never can pay 'the debt of love I owe'; but from now on I promise to try to make amends for my thoughtless giving."

Then she walked to her desk and wrote out a check so large that poor, little Miss Ogden could hardly believe she saw the figures correctly when she opened her mail the next day, until she read in the accompanying note: "I want to confess to you that this check looks much smaller to me now, than the dollar and thirty cents has looked for the past ten years. Dear Dr. Bronson, together with the little verse at the top of the Praise Service envelope, has opened my eyes!"

Nor was that all that happened to the treasury that day. Later, Miss Ogden heard a motor car stop at her door, and saw Mrs. Wallace's chauffeur run up her steps.

"Mrs. Wallace and Miss Allison asked me to hand these to you."

Miss Ogden felt a little faint as she read in another note: "I promised to think about joining the Missionary Society. After hearing Dr. Bronson yesterday, I don't feel it necessary to think a minute longer! I want a part in this great work. Enclosed please find my check."

"Dr. Bronson ought to know this at once." Miss Ogden said to herself, as she ran up stairs for coat and hat. As she gave her pastor the history of the early relations of these ladies to the Missionary Society, and then showed him the notes she had received, and the size of the checks, David Bronson's face glowed, and he said: "I think my Master has accepted my service and permitted me to be 'the voice.' It is the Master's influence—not mine. 'What hath God wrought!'" And as he went back to his study, his wife heard him softly singing: "Praise God From Whom All Blessings Flow!"

"My heart was made happy today. A dear young girl in Sherman, Cal., sent me fifty-two gospels of John and Luke to give away. Instead of having them given away I asked the girls to sell them for five *centavas* each, just to make sure that they were wanted. I have only three left on my table this evening—that is one day's work! One of them told me that two boys told her that they would like them but that when they confessed to the priest he would scold them. She said, 'Then you are not Christians, for this book doesn't teach Protestantism but Christianity. Why don't you confess to Christ instead of the priest?'"—*Olive Rohrbaugh.*

## Some Filipino Ways

(MRS. K. P.) ALICE C. MACDONALD

THE PEOPLE pick the little fresh spears of rice from their seed beds, all by hand, and plant them in the fields. When harvest time comes they gather the rice by hand, one straw at a time. You will see a



Filipina women planting rice on a farm. Photo. sent by Mrs. J. L. Hooper.

whole line across the field, men and women, bending from the hips for their work, it is a funny sight from the rear. When they have picked a great bundle they go off down the road in single file, with the bundles on their heads. Often we have met them on the government roads. A great deal of the rice is threshed in large mills, but many people use their own little hand mills to thresh out the unhulled rice and then pound it with mortar and pestle of wood, a daily, never-ending task.

While the rice is growing and nearly ready for harvest, the people have to keep off the tiny brown rice birds. All over the fields they place bamboo poles, then place strings between them and let other strings hang down from these lengthwise; all the strings meet at a little bamboo and nipa palm booth where someone sits and keeps them wiggling and so frightens away the birds.

Filipino burial customs seem peculiar to us. Among the rich, the casket, after it is taken from the church, is placed on a "wagon" which has tiers of kerosene lamps on it, all lighted. This is drawn by men, not animals, the mourners follow to the cemetery on foot. The Roman Catholic cemeteries are generally vaults, or niches in a great wall. These niches are sometimes bought, but often rented

only for a certain number of years. Even Americans (generally men with Filipino wives) have had to wait for the bones to be cleared out of a niche before their own dead could be buried. In the old days, these

bones were thrown into a heap in the corner of the cemetery, but I believe now they are buried. Folks in moderate circumstances do not have the "wagon," but the casket is carried on poles on men's shoulders. The very poor are buried in a rented casket of sheet iron. The body is wrapped in a grass mat, dumped into the ground in the government cemetery and the casket is ready for the next. During the cholera—how I wish I need never see that sight again!—that iron casket goes past the house many times a day and is carried by prisoners in their black and white stripes.

At our services in the chapel, which one American took for an ice house, we are stoned so often that none of us jumps or pays any attention to it. There's a corrugated iron roof and the stones make a joyful noise as they go clapety-clap, bumpety-bump down its sides. There is so much opposition in our home town, from Bishop and Spanish friars, that it is almost impossible to get a large congregation in Naga. The only way to manage it is with the stereopticon. The people come in for that after the lights are put out, but they believe that if they are seen in there the devil will catch them sure, so when the lights are turned on, out go the folks; through doors, through the windows, pell-mell, any way!

IT IS INTERESTING to note the moral and religious effect of the Orient on the American. Many are simply what they were at home, never having made a profession of Christianity; others have been but nominal Christians; others still more or less active in Christian work back in the homeland. Whatever the class to which one has belonged it is safe to state that the natural conditions and influences here, if left to operate without hindrance on the life, will be certain not to lift one up, the tendency is all the other way.

. . . The new arrival finds himself in a new atmosphere. The angle of vision is different. Customs are strange, some of them not repugnant to the natural man. He is in the midst of that environment of which Kipling made the somewhat cynical statement: "East of Suez, where there ain't no Ten Commandments!" The nominal Christian may cease to attend church service, possibly because none is provided, probably because he finds himself in a very small minority in so doing. The Sabbath as he

has observed it heretofore passes out of his experience; every day is alike; Sunday athletics, hunting trips and other pleasure excursions are a matter of course. If he never drank before; he may drink a little now; if he drank some before, he drinks more. . . . He fancies he has come into a larger liberty, and without exactly admitting it in a definite way, he entertains a half-conviction that somehow that life in the past was rather narrow. It is not strange that the Sabbath slips away from many when the government in many instances overlooks it, when even the Bureau of Education authorizes Sunday athletics officially and approves Sunday dances and receptions. Those under the Bureau of Education find themselves under restriction, definitely stated, regarding activity in Christian work, being forbidden so much as to teach a Sunday school class in a Filipino church or in their own home. Many finding themselves thus restricted, have taken advantage of and found refuge in these restrictions, exceeding even their necessity and succeeding so well in their extreme position that no one in the Islands has the remotest reason for suspecting that they were ever connected with any Evangelical church.

But thank God, all are not of the type described. The second line of action for the one



This boy, so shy in his ordinary clothes and so radiant in his first complete American costume, is the only one left of an entire family of Filipino Christians who were mur-

dered because of their faith by some of their ignorant, superstitious neighbors. The Rev. Wm. J. Smith arranged for the boys education at Silliman Institute.

who finds himself in the "mysterious East" is taken by those who do not drift with the current, but swim upstream, who do not trim their sails to every wind, but who "stand four-square to every wind that blows." The effect on them of their new conditions is to arouse in them a determination not to allow the fires of their Christian faith and enthusiasm to die down, and the more they feel the lack of upholding, uplifting, inspiring influences about them, the more do they exert themselves to get in touch with what will conserve their spiritual forces. . . . Realizing that possession cannot be retained without expression, they have managed to let it be known, without violating restrictive regulations, where they stand and what they believe and then have lived the Christ-life, so that all have read it as an open book. They have put themselves in cooperation in some practical way with the Evangelical Christian forces. They have demonstrated that the Ten Commandments applied in the East. They have honored the Sabbath. Some of the noblest Christian men and women of our experience we have met in the Philippines, and how they have shone amid the darkness around them, and how strengthening and refreshing it has been to meet them!—From *The Philippine Presbyterian*.

## A Typical Travelogue

(MRS. R. H.) NELLIE BROWN

WE WERE IN MANILA attending our Annual Mission Meeting, and came back through the teeth of a *bognio*, which may not mean a single thing to you, but which spells disaster and horror to us! We spent Friday night, Saturday, Sunday, Monday and Tuesday getting here, when we should have made the journey calmly and peacefully, even though a little seasick, in thirty-eight hours! A typhoon caused the delay.

We were stranded all night in a safe harbor, then ran right into the worst mess. We got almost home, six or seven hours more and we should have been on our Legoshi shore, when it became so dangerous that we actually notched the waves and turned the ship at the right time, went back miles and harbored again. Then, as that place was a little calm and a town about a mile in, the men (Americans) went ashore in the morning in a rowboat. We had done all this turning around about three o'clock in the morning. We were very fortunate in being in a good place on the boat, but suddenly, in the midst of the awful rolling, I missed the sound of the engine and said to Mr. Brown, "Something wrong. The engine has stopped." He was partly dressed and went out the door of the cabin. In a moment he was back, saying, "Better put your clothes on. We are headed straight against a lighthouse and the rocks. Don't scare Barbara." I was in a middy in about three minutes. Barbara was awakened, of course, and was

frightened, but when she learned that only Jesus could save us and that at least we were all together, you never saw a braver mite.

When the men left in the boat they meant to be gone but a little while. But a terrible wind came up even in that sheltered harbor, and Barbara and I were terrified lest the old ship should sail away. We were being blown seaward all the time. Oh! such a day and night as we spent! Finally I stopped praying to be saved and asked for peace. It seemed to me I just must have peace. After that we settled down and went to sleep fitfully, but felt much better. By morning, it was lovely. The men came on board early, and we sailed away for home. And it was just as lovely as could be! We landed in Legoshi at about four the same afternoon. All the docks, which are rather crude affairs, were blown away and we could only land in small boats. But, oh! the old black, dirty sand was so nice. During that awful afternoon Barbara said, "Oh, mama, I don't like to think of drowning!" Who did? Later, looking out at those tossing waves, she said, "Mother, if we are thrown out, you hold tight to me. You know I can swim a little!" Well, we came through, but it isn't such a lovely thing to look back on. Mr. Brown had to go out through the same passage last week but it was "calm as a mill pond," he telegraphed me. You may know I was a little anxious.

ALBAY.

The city of Cebu is an enterprising seaport. It ranks next to Manila in importance. The United States of America have ships calling in Cebu. Before the war, it was a rare sight indeed to see a large ship in the harbor flying the Stars and Stripes. The Christians of America must not lose sight of the fact that we cannot have ships manned by Americans without taking American boys away from home and the life of the sea is not the life of the home. There are many temptations. Some of the men on these vessels are mere boys, they are by force of circumstances made to associate with men of fixed habits and the influence of many of these old sailors is not the best for the young lads. A doctor told me not long ago that something ought to be done for the boys in large seaports like Yokohama, Nagasaki and Shanghai, in order to keep them from getting into trouble. Our churches at home were very anxious to help the soldier boys in France. Now that the war is over and we are sending our boys into the merchant marine, is it not important to turn our attention on them? It would be a fine thing to have attractive quarters for them in these seaports and to throw around them Christian influences.

CEBU.

(Rev.) Charles E. Rath.

# EDITORIAL NOTES

UNIQUE in the list of Conferences will be that one which is to assemble in the month of June, convened by our Board of Foreign Missions, and known as the "Post-War Conference." In January, 1918, the first plans were made for this important gathering, which will meet in Princeton, N. J., where arrangements have been made for the accommodation of delegates in the building of the Graduate School. One of the dormitories of the Theological Seminary will be available for the use of women delegates. The *personnel* of the Conference will include the officers and members of the Assembly's Board of Foreign Missions, the president of the Board presiding; representatives from the Woman's Board of Foreign Missions and from the Executive Commission of General Assembly; some invited ministers and laymen from the Presbyterian Church in this country, and representatives from each Mission under the Board's charge, the number of these representatives being in proportion to the numerical size of the Mission. The Japan Mission will have three delegates, that of Siam, five; Guatemala, one; China, twenty, etc. New and grave problems growing out of the great war will be studied, the Conference being advisory, not legislative. A few of the subjects for consideration will be: The native Church and native leadership; Co-operation, union and relationships; missionary objectives, forms and methods of work; the missionary problem in the home church, etc. The Conference dates are June 19-27.

CONCERNING that increase in salaries some of the missionaries in the Philippines write: "For months the making of our ends meet has been growing more and more difficult. . . . Then around from telephone to telephone buzzed the word that a cable had come from the Board announcing a forty per cent. in-

crease in salaries. To say that the members of our Station were radiant with joy is to put it mildly! Everyone wanted to celebrate. Two missionaries starting on a tour changed their hired conveyance from a bull-cart to a motor car. Another bought herself a bottle of olives—two of the single men went right out and bought some bacon. Glory be! we are all going to swing up out of debt!"

"PHILIPPINE EMBROIDERIES" have become a staple in our dry goods shops. They are just one straw which shows the way the trade wind is blowing from the Philippine Islands. So good an authority as the *Newark News* tells us that the exports of the Islands now are far above the hundred-million mark in value. Much of this is in hemp and cocoanut products, sugar, cigars and unmanufactured tobacco. The trade news bulletins of the Far East pay special attention to the amazing progress of our trans-pacific archipelago, which, only a quarter of a century ago, was a negligible factor in international trade. The Islands import about four-fifths as much as they export, and of this total eighty per cent. comes from the United States. They get from us cotton cloth, all sorts of iron and steel goods, flour and beef, laces, jewelry, victrolas and automobiles.

COMMENTING ON the widespread movement towards church unity, which he said was now in full tide, Secretary Brown has said that real occasions of differences between denominations had now passed, that witness had been borne against such errors as prelacy, the union of church and state, the denial of the right of private judgment, etc., and that the evangelical denominations were now all one in essentials. It is on this ground that most Presbyterians, no matter how loyal they are to the faith and policy of our own great Church, believe in adding

its power and influence to the onward moving plans of the Interchurch World Movement. For generations voices in and outside of the Church have been asking "Why does the Church multiply her organizations where they are not needed and pass by the places with no church organization? Why does the Church erect splendid buildings and starve many of her ministers and missionaries? Why does the Church do this? And why doesn't she do that?" Now the time has come when the Church is trying to make plans broad enough to enable her to feel that she is putting her shoulder to the wheel and helping to move the world forward. Let none of us put a spoke in the wheel!

SOME OF OUR READERS ask that in the issues of WOMAN'S WORK more space be given to news concerning the Interchurch World Movement. Others criticize the Movement for many reasons, the one most frequently advanced perhaps being the solicitation of funds for the work of the Church from non-Christians, and these latter wish that their magazine should devote no space to the subject. To both we should say that as ours is an official organ its editor must be guided, not by her own personal views, but by the character and scope planned for their magazine by the Boards which it represents. This is, within the limits of twenty-four pages, to give as adequately as possible information as to what Presbyterian women are doing in foreign mission work at home and abroad. Incidentally some of the activities of the Interchurch World Movement are closely allied to this theme, and the Movement is officially endorsed by our Church. For these reasons it has seemed right to incorporate what we could of its news in our magazine, and this has been done in each issue for the past six months. In this number, for instance, we give one of their articles about *Women of the East and Educational Expansion*. Our pages could easily be filled with their abundant and interesting publicity material, but it is not all germane to our own subject and is so

readily accessible that our readers can procure as much as they wish.

THOUGH THIS PAGE is written on April thirtieth, by the time it reaches the eyes of most of our readers the great Jubilee celebration will be a thing of the past. It will be described, as fully as cold type can tell of it, in the pages of our July issue by Mrs. Harrison Serrell, one of the younger managers of the New York Board who wrote for us the very satisfying account of that Board's Biennial Assembly in Boston last spring. We wish that every one of our women workers could be in Philadelphia in May to see and hear for herself. It is easy enough to write down on a piece of paper that instead of the five hundred thousand dollars set as the goal for their Gift of Gold our women have freely laid on the altar six hundred and six thousand dollars. But those written words give little idea of the effort of two years, of the splendid generosity of the rich women and the even more splendid generosity of the poor women who gave the dollars each one of which stood for something they did without! Every one of our six Boards reached or exceeded its total, five of the six also increased their regular gifts. During the fifty years just passed the organized women of the Presbyterian Church, besides their regular contributions to the offerings of their churches, have given to foreign mission work about eighteen million dollars.

IT WAS a heavy loss to the work and the workers in the Philippine Islands when Dr. Robert W. Carter had to give up his long fight with illness and weariness and come back to his home in the United States. Although he had returned to the field with high hopes that he would be able to carry on his brave efforts to help the sick there yet he had to fight against too great physical odds and in November, 1919, he was released. But his memory and his influence will never be forgotten among those who loved him so well among his own countrymen and the Filipinos.

# NEWS FROM THE FRONT

## CHOSEN

THE MISSIONARIES all over Korea, and the whole native church, have all been praying very earnestly for a revival in Korea that will shake the whole church and cause a great ingathering from among the non-Christians. It looks as though these prayers are being answered. With these encouraging reports, have come others that have made our hearts sad, with a mixture of righteous indignation. A telegram came yesterday, saying that the government officials are persecuting the Christians, and interfering with the forward movement. Thousands of natives are in prison, charged with complicity in the independence movement. Those who have come out of prison have reported conditions that are almost unbelievable, yet sufficient proof has been collected to make it absolutely certain that what they say is true. These conditions exist today, months after the so-called reforms have gone into effect! We have had a very cold winter, with the thermometer registering many degrees below zero. Yet in the very coldest weather there have been almost no fires in the prisons. I say "almost," because in a few prisons there have been a stove or two in the halls, which kept the temperature up to a few degrees below freezing. In the majority of the prisons, by the admission of the Japanese officials themselves, there have been no fires. Some men and women in prison have actually frozen to death! I will be specific. Last week we had several days of zero weather. A man who came out of prison a day or two ago, reported that the man who was sleeping beside him was frozen to death. No one knows how many others have shared a similar fate. We know that many have had their hands and feet frozen because we have seen their hands and feet after they came out of prison. But you may say that this does not show any particular cruelty on the part of the Japanese. True, but it is an interesting commentary on their civilization and boasted claims of reform. But let me cite you a few more facts. Last Wednesday was a zero weather day, and to make it worse there was a bitter wind blowing that made it almost impossible to walk outdoors. I know, because I tried it. Yet that night, the Japanese made a woman whose term in prison expired that day, walk a half of a mile through the snow, *in her bare feet*, from one prison to another, just for the purpose of going through the red tape of setting her free! And this, after her sentence had expired! In the prisons both the men and the women are forced each night to remove all their clothes in one building, and then run across a court for about a hundred feet, through the open air, naked, to their sleeping quarters, where they put on their cold night clothing, and sleep under insufficient cover, in unheated rooms. In the morning they remove their night clothing in their sleeping quarters, run naked across the court again,

and then put on their day clothes which have been in an unheated room all night!

## JAPAN

AN EXPERIENCED JAPAN MISSIONARY writes: There is a wide chasm between the military and civil power. The Governor-General of Chosen has always sent his reports to the Military Council in Tokyo, who may or may not report to the civil authorities. This accounts for the total ignorance of many civil officials of the uprising in Chosen last year until the whole matter was printed in the English newspapers. Militarism in Japan is pro-Prussian. Many army men received their training in Germany. They have known nothing but brute force, and so when the Koreans began their agitation for independence, these military authorities knew no other way to quell the disturbance. But, for outsiders to condemn the whole Japanese nation as brutal and barbarous, and to call them all sorts of bad names, is gross injustice, to put it mildly.

Looking toward the effect on Christian work, let me say: One year ago this month, when the outbreak in Chosen took place, reports were circulated that the missionaries in Chosen had led the Koreans to revolt against the Japanese Government. We said, if the Japanese people really believe this, they will not send their children to our mission schools here in Japan, for fear the Japan missionaries may lead the youth of Japan along the same lines. But you know what happened. When the new school year opened in April, 1919, never in the history of mission work in Japan did such crowds flock for entrance into mission schools. Large numbers were turned away from nearly all our schools. Yes, there are many hopeful signs in Japan. Take the Labor Movement. While not yet officially recognized by the government, it is growing by leaps and bounds, and has as its leaders, some earnest Christians who do not hesitate to preach Christ to the masses in Japan.

In closing, let me quote a few sentences from a call recently sent out by a certain mission in Japan:

1. Don't turn down Japan because of her militarism. Her struggling democratic spirit needs as never before the friendship of the American Republic.

2. Don't turn down Japan because her military leaders have committed atrocities in Chosen. Turkish atrocities in Armenia never stopped effort in that land.

3. Don't turn down Japan because she has shown a selfish spirit in dealing with China.

4. Don't turn down Japan because (you may think) she is already Christianized. Japan is essentially non-Christian. The church within her is fighting against fearful odds. Pray, pray for Japan, that she may work out her national salvation, and be a real leader such as Chosen and China need.

# HOME DEPARTMENT

## AN APPEAL FOR PATIENCE

E. E.

"HOW POOR IS HE THAT HATH NOT PATIENCE!" That line of Shakespeare's has come often to the minds of those who were responsible for the contents and distribution of WOMAN'S WORK during the past year. One difficulty after another has presented itself. First came the two months deadlock of the printers' strike. When work was finally resumed every effort was bent upon making up this lost time and getting back to our regular schedule of dates of issue.

We soon realized, however, that dates were not everything, when each month we faced the appalling increase in every detail of our cost of production. It took very little calculation to show us that the numbers of the magazine for which our subscribers are still paying fifty cents are costing about eighty cents to produce! Our office is a regular bargain counter, subscriptions are pouring in in a flood.

Then came an unexpected delay caused, as the insurance policies say, by the act of God. The protracted snow and ice storms tied up all the freight trains throughout the country. On one of these trains, somewhere in West Virginia, between the paper mill there and New York City, was a supply of paper which it was expected would last WOMAN'S WORK for the next three months. (We will draw a veil over the price we had to pay for it! We do not want to pass on to our readers the nervous prostration which has become chronic in this office.) Our March number was on the press, it was about half printed. The fresh supply of paper didn't come and didn't come! Telephone and telegraph arguments, though quite warm, had no effect on those snowdrifts! Not a sheet of paper of the size we require could be obtained at any price. The March number had to be taken off the press.

When the paper finally appeared March number was hustled through, April number was hustled through, May number was pushed along—we were back to our regular date of issue! Then came the railroad strike! The Post Office Department issued its official ukase—embargo on all second-class matter! Heaps and piles of our WOMAN'S WORK, all directed and ready, waiting in the basement of the Presbyterian Building because the Post Office

would not receive them. Heaps and piles of postals and letters from justly indignant subscribers, "I sent you fifteen subscriptions a month ago. None of the subscribers have received the magazine. Where is it?" Naturally they tell us what they think of us. Other magazines tell us they are in the same predicament and do not even attempt to answer the avalanche of complaints.

At this psychological moment it has been particularly pleasant to receive special words of appreciation from some of our old friends. A friendly Long Island correspondent, for instance, writes: "Allow me, as one of the readers of WOMAN'S WORK, to give hearty appreciation for the April number of the magazine. In the midst of all the disturbed world conditions WOMAN'S WORK maintains, and it seems to me in the last number, surpasses its own high standard of excellence!" And another interested friend says: "I have read your magazine for many years and must say that I consider the April number the best you have ever issued!" While a third valued friend, like Silas Wegg, drops into verse: "dear WOMAN'S WORK. To me you are

Of magazines the best;  
I tear your wrapper off in haste,  
I read each word with zest.  
Yea, so alluring is your page,  
My duties oft I shirk;  
The children call, the sewing waits,  
I'm lost in WOMAN'S WORK!  
Your tales of sorrow, want, and sin,  
I read with burning heart,  
Our missionaries help and heal,  
How can I do my part?  
You've notes of meetings and of books,  
You've hints on methods fine,  
You've clever editorials,  
There's worth in every line.  
I only wish that every one  
Could realize your charm!  
To read you through in fairness once  
All critics would disarm.  
For woman's need in every land  
You are a wondrous pleader;  
Accept this tribute, long unsaid,  
'Tis from Your Constant Reader.

## WAYS OF WORKING

A CIRCULATING LIBRARY WITH A PERSONAL TOUCH

ABOUT two years ago a dozen books were gathered together in our auxiliary, with the idea of supplying summer reading for those of our members who wanted it. The books were taken to our April and May meetings, described briefly and offered for use. A record was kept of the books-taken and of the names of members who desired to read these books

when they were available. No time was set for returning the books but it was requested that they be restored to the secretary of literature either personally or by mail. When a very popular book was sent out it was accompanied by the request that it be sent on to the next member on the waiting list. In that way the books were often read promptly and sent

on. Several members said that they might not otherwise have read a book just at the time they did.

One advantage in having the books passed about in this informal way is to keep the subject of missionary information before the members during the summer months. The arrival of a book—marked with the name of the society—calls up memories of the past winter; the reading of the book arouses new interest

in the subject; and the sharing of the book with other members suggests a friendliness and a unity in seeking information and inspiration that the books carry. A few of those which we circulated were: *Mary Slessor of Calabar*; *The Goodly Fellowship*, Rachel C. Schaffler; *The Vanguard*, Gale; *An African Trail*, Jean Mackenzie; *My Lady of the Chinese Courtyard*, Elizabeth Cooper; *Ann of Ava*, Ethel D. Hubbard, etc.

## ARRIVALS:

**CHANGES IN THE MISSIONARY FORCE**

At Vancouver, Mar. 29—Rev. Geo. F. Fitch, D. D., from Central China. Address, Care Dr. Tooker, 50 Evergreen Place, E. Orange, N. J.

— Apr. 6—Mr. and Mrs. Ralph M. White from Central China.

— Apr. 17—Rev. and Mrs. B. T. Schuyler from the Punjab. Address, 2550 Eastern Ave., Cincinnati, O.

At Victoria, B. C., Apr. 19—Dr. and Mrs. O. R. Avison from Chosen. Address, Westmount, Calgary, Alberta.

At Vancouver, Apr. 19—Rev. and Mrs. L. S. B. Hadley from N. China. Address, Clayville, Oneida Co., N. Y.

At San Francisco, April 21—Dr. J. W. Hirst from Chosen. Address, Mayo Bros. Clinic, Rochester, Minn.

At New York, Apr. 22—Dr. and Mrs. H. P. Packard from W. Persia.

At San Francisco, Apr. 27—Miss Emily L. Peterson from the Punjab.

— Mr. and Mrs. H. T. Avey from N. India. Address, Yaphank, Long Island, N. Y.

— April—Miss Theodora Culver from N. China. Address, 201 Greenwood Ave., Jenkintown, Pa.

At Vancouver, April—Rev. Dr. and Mrs. W. M. Hayes from Shantung. Address, New Wilmington, Pa.

At San Francisco, April—Miss M. Edna Paisley from the Punjab. Address, Hillsboro, Ill.

At Montreal, April 30—Mr. and Mrs. Herbert F. Thomson from S. China. Address, 1762a Esplanade Ave., Montreal, Canada.

## DEPARTURES:

From Vancouver, Apr. 8—Miss Clyde Bartholomew, returning to the Philippines; Miss Edith Kingman to join the Kiangan Mission.

From San Francisco, Apr. 10—Miss J. Y. Crothers, Miss Margo L. Lewis, returning to Chosen; Mrs. C. H. Hanlin, returning to the Philippines.

From San Francisco, Apr. 29—Dr. and Mrs. E. B. McDaniel, re-appointed to Siam.

Dr. F. J. Tooker canceled his sailing, which was announced in our March issue, and is still in this country.

## RESIGNATIONS:

Mrs. R. E. Abbey, of the Kiangan Mission. Appointed 1873.

Rev. and Mrs. John Wright, of the W. Africa Mission. Appointed 1906.

Rev. and Mrs. Chas. R. Murray, of the E. Persia Mission. Appointed 1911.

Rev. and Mrs. A. B. Fowler, of the Syria Mission. \*Appointed 1913.

Miss Mary I. Craig, of the N. China Mission. Appointed 1913.

## DEATH:

At New York, Apr. 27—Mrs. Arthur H. Ewing, of the N. India Mission. Appointed 1890.

**NOTES FROM HEADQUARTERS***From Philadelphia*

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting on the third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETINGS, June 15th. *Topics: Our Medical Missionaries, The Philippines.*

THE TREASURER reports from March 15 to April 15, 1920, \$8,521.87, as against \$5,487.67 in 1919. Of 1920 receipts, \$1,540.22 came as legacies. Jubilee Fund amounted to \$44.25, making the increase this year in Regular Work, \$1,974.48.

THE ALL-DAY Directors' meeting for the reading of Annual Reports was well attended and full of interest, many missionaries and candidates being present. We had the pleasure of electing two new Directors to the Board, Mrs.

Edward Dunham, of Trenton, and Mrs. William M. Wills. Four associate missionaries were adopted: Miss Florence Howe, fiancée of Rev. J. Edward Kidder, to go to Hunan; Mrs. C. B. Fisher, to go to East Persia; Miss Reta C. McMillan, to go to Colombia; Miss Gertrude Wilson, to go to Japan. We were very glad to have with us Mrs. H. C. Havens, secretary of New Brunswick Presbyterian Society.

THE FOLLOWING MEMORIAL GIFTS have been received: \$2,600 for Rev. John R. Davies, D.D.; \$1,100 for Mrs. Julia A. Fishburn; \$1,000 each for Mrs. S. C. Perkins, Mrs. C. E. Morris, Mrs. D. R. Posey, Mrs. W. E. Schenck; \$600 for Mrs. M. L. Deal; \$100 each for Mrs. W. S. Adair, Mrs. John McCord, Mr. Charles B. Shakespeare; \$25 for John Bach McMaster, Jr.

Mrs. GEORGE GLEASON, of Japan, led the prayer-meeting, read 1st Samuel 23:16, and gave a most inspiring and helpful message. Dr. Martha Hackett, in charge of the hospital, and Dr. Harriette Allyn, Dean of the Hackett Medical College, were both present. Dr. Hackett said that China would be one of the most powerful nations of the world in the future and a strong power for good or evil as she developed; that she was awakening fast, especially South China. She said that the women were capable leaders and had a great deal of power, the great need of China was Christian doctors who could teach, most of the doctors are Christians, they have access to the homes and can enter doors closed even to the missionaries. Dr. Allyn said that the girls came from all parts of China, and as they returned to their homes, the Gospel was carried to all parts of China; she said they were picked girls from the most enlightened families and expected to do well. The great need of the College was expansion, she said, that they might be able to train more girls and send out more doctors to carry on the great work of evangelizing China.

THE SUMMER SCHOOL OF MISSIONS at Wilson College, Chambersburg, Pa., June 29th to July 7th, under the chairmanship of Miss Peacock, with Mrs. W. E. Geil in charge of the program, will be fine. Those wishing to go should apply immediately. Secure a registration blank from headquarters, follow instructions and you will not regret the investment of time or money. Bible and missionary textbooks will be studied. Morning worship and vesper services, conferences, missionaries, denominational rallies. Mrs. Hugh McCrone and Mrs. W. B. Jennings will be board delegates.

### From Chicago

Meetings at Room 48, 17 N. State St., every Friday at 10 a. m. Visitors welcome.

THE JUBILEE CONFERENCE, which meets in Philadelphia on May 24th and 25th, will bring together probably for the last time delegates who will be the representatives of the six Woman's Boards of Foreign Missions now existing. Fifty years ago it was a normal thing, to have so many Boards, with separate Headquarters.

Traveling was difficult, tedious and expensive. Acquaintance and friendship had not been established between remote cities. Conditions have changed and it now seems possible to follow the lead of all kinds of business enterprises, by uniting in one Headquarters, reducing to a minimum all overhead expenses. The delegates who go to this jubilee meeting cannot fail to have some thoughts of sadness, for many ties, of long years' standing, must be broken. We hope though, and pray that not only will nothing be lost, but a new impetus will be given to the work of women for Foreign Missions throughout our great Presbyterian Church. It will be a pull altogether now, and since it is our jubilee year there will be great rejoicing over the report of this great united effort. Every Woman's Board has risen to the occasion, and I expect to see the Northwest Board stand well up to the top, no less, anyway, than second—of the list.

THIS YEAR ending March 15, 1920, we asked of our societies what seemed a large gift, \$318,537.97 to ask, but if you will refer to our Treasurer's Report on the last page, you will see that we have gone "over the top," and with ease.

FRIDAY MORNING, April 9th, found our Assembly Hall with a large audience, to greet the visitors from China. There were five of them, Dr. Martha Hackett and Harriet M. Allyn, Ph.D. of Canton; Miss Elizabeth Small of the Bible Institute at Ichowfu, and Rev. and Mrs. Ray C. Roberts, who are engaged in Y. M. C. A. and other evangelistic work at Changsha. Dr. Hackett says, "Learning is at the top notch in China, and the people appreciate the fact that a lady doctor is better educated than other women." Other visitors were Mrs. Charles R. Murray, of Persia; Mr. Sam Higginbottom, of Allahabad, and Dr. A. K. Reischauer, of Japan. Mrs. Frederick A. Sperry in giving our monthly "Map talk" said: "In spite of the bad conditions in Mexico, the Mission Boards find this year one of the best in all their history. All Boards are maintaining a full force of workers."

### From New York

Meetings discontinued during the summer. Headquarters in Room 818, 156 Fifth Avenue, New York, will be open during business hours.

AFRICA was the topic of the April prayer-meeting at which Mrs. Merle-Smith presided. Missionaries present were: Mrs. W. R. Wheeler, Miss Russell and Mrs. A. T. Mills, of China; Miss Aiken, of Africa, and Miss Horne, of Syria. Before the topic of the morning was taken up, Mrs. A. T. Mills spoke briefly, thanking the women for what they had done for the School for the Deaf at Chefoo, and asking their prayers as she returns to her work. Miss Ruth Aiken, of Africa, won the hearts of her audience as she described her school work among "one hundred and sixty little, wiggly, giggly, black girls." Both of the other speakers of the morning, Miss Jean Mackenzie and Dr. Halsey, made a strong appeal for reinforcements, not only to aid heavily-burdened workers, already on the field, but to meet the imperative summons of opportunity to advance and extend the work.

REPORTS from presbyterial societies are most encouraging, for twenty-five record a membership increase, which totals 4,325. There are two hundred and seventeen Associate Membership Departments this year, as compared with one hundred and twenty last year. In the Standard of Excellence, forty-two auxiliary societies have achieved 80 per cent. or over, and nine have attained the goal of 100 per cent. These are: Binghamton, Cortland first, Connecticut Valley, New Haven and Stamford; Jersey City, Leonia; Logan, Bowling Green; Steuben, Hornell First; Troy, Troy Second; Utica, Sauquoit and Utica First.

MRS. WEBB reports the Jubilee goal of \$130,000 reached and a gain of \$8,668.65 in offerings for regular work. And foundations are stronger this year for many societies report an increase in the spirit of prayer.

"THE TIME HAS COME—to talk of a number of things," namely, Summer Conferences and

Summer Offering. The Summer Conferences are offering splendid programs. Write to headquarters now for information concerning them. \$2,500 is asked as a Summer Offering for the Isolation Ward of "In His Name" Hospital, Syenchun, Korea. This is part of the New Era Apportionment. Envelopes for the offering will be sent only to societies applying to headquarters for them.

MISS KERR reports that the Chinese flag offered by Miss Edith C. Dickie to the presbyterial society recording the greatest number of new Band and Junior Christian Endeavor leaders, has been won by Troy Presbyterial Society, which has eleven new Children's Societies to its credit.

### *From St. Louis*

Room 7, 807 Olive Street.

OUR ANNUAL MEETING was held in our temporary assembling place, in the Wright Building, on April 15th. It was a simple family affair for reports, reflection and thanksgiving. The year, should it prove to be our last under the old way, will always be most satisfactorily recalled, as every department of the work seemed determined to outstrip every other part in effort and accomplishment.

REPORTS from presbyterial societies were never finer; "Over the Top" was the refrain down the line, with very few exceptions. It was a banner year in number of missionary candidates.

OUR WOMAN'S WORK presents a good report, notwithstanding the year's difficulties caused by scarcity and high prices. We copy our own list: Arkansas, 54; Kansas, 165; Louisiana, 3; Missouri, 1,300; Oklahoma, 515; New Mexico, 115; Texas, 1,018. August and September numbers will again be consolidated as during the past two years. A minor note is something for us to think of: "subscriptions do not cover the cost of production"—we know things cannot go on at that rate very long. Send out a few girls with a persuading gift to lengthen our list.

BEFORE me lies a six-page letter from Syen Chun, Korea, from our Mrs. McCune. It is a gem in the way of letter-writing, but there are lines which would make your hearts ache. Pray for the Koreans, dear friends, in these days of change let us be thankful for "the things that remain"—the things that we can count on.

### *From San Francisco*

920 Sacramento Street. Meetings first Monday of each month at 10.30 and 1.30. Executive Session, third Monday. Prayer Service, first and third Monday at 12-12.30.

THE MORNING SESSION of April Board meeting was enlivened by a discussion approaching a debate on the General Assembly's overture pertaining to the subject of women elders and ministers. The majority of those present favored this extension of ecclesiastical power to women. Others, although approving the idea as it would be of benefit to helpers on mission fields, vigorously opposed the introduction of such an innovation in the church in the United States.

IT WAS a great pleasure to greet Rev. Herbert Greig and his wife, Mrs. Christine Suderman Greig, on furlough from Africa. Mr. Greig's word-picture of the great congregations in the Cameroon villages was very vivid. Other visiting missionaries who gave brief messages from their fields, were Mrs. Glunz and Mrs. Hanlin, from the Philippines; Miss Sloan, from China; Mrs. Ray Smith, from India, and Miss Melville, of the American Board, from Africa. Mrs. Stephen L. Smith, a new recruit, going out with her husband and baby to the Philippines, also spoke.

REV. RAY SMITH, returning to India before the expiration of his furlough, was warmly received by the people of Fatehpur, who met him with the welcoming fanfare of a brass band and with fireworks!

THE CHINESE CHURCH, of San Francisco, at their Easter evening service, admitted forty to membership. Of these, thirteen were girls from our own Mission Homes—"920," and Tooker Memorial.

APRIL is the festal month of Occidental Board. This year there are two Jubilee celebrations—the one a forty-seventh anniversary of the founding of our Board, the other the happy "silver" anniversary, which marks the years since that charming and intrepid young Miss Donaldina Cameron became our missionary superintendent. This latter "Jubilee" will be celebrated on the evening of April 17th, at the Mission Home. Annual Meeting will also be held at Headquarters, on April 20th, 21st and 22nd. A full account of this Jubilee Annual Meeting will be given later.

### *From Portland, Oregon*

Headquarters, 454 Alder St. Meetings: Executive Session, on first Tuesday of each month at 10 a. m.; visitors welcome. Board of Directors, third Tuesday of each month at 10 a. m. Literature to be obtained from Miss Abby S. Lamber-son at headquarters.

THE THIRTY-SECOND ANNUAL MEETING of the North Pacific Board was held April 20th at headquarters in Portland. We realized that it was probably our last annual meeting as an independent Board, which naturally caused a feeling like leaving home; but glowing reports of growth and success during this jubilee year helped us to feel that, while we are the youngest and smallest in numbers of the six sister Boards, God has been with us giving us strength and growth with each succeeding year of our existence which will enable us to join the union, and we await with prayerful expectation the plans of organization for the new National Board of Foreign Missions which will be formulated at the great jubilee meeting in Philadelphia in May. But until an organization is completed and the change made, our work will continue as heretofore, so officers were elected as usual. Mrs. J. W. Goss was re-elected president; Mrs. B. A. Thaxter was elected Mission Study Secretary in place of Miss Vida Nichols, who was obliged to resign on account of poor health; Mrs. Edna Churchill will be secretary of Young People's Work, taking the place vacated by Mrs. C. J. Mathis, who becomes recording secretary. The printed Annual Report will contain the full list

of officers and their annual reports for 1919-20.

INSTRUCTIONS will be sent to every society connected with our Board when the new order takes place. The work will still be the wonderful missionary work, auxiliaries will find but little change. Now that this step which has been prayerfully and carefully determined upon, is about to be made, and which we pray and trust is an advance step, let us make it with the assurance of faith that the Lord of missions, who has thus far signally guided and

blessed us, will still abide with us, and lead us on from glory to glory until that glorious day shall come when His Kingdom shall be established throughout the world—that is our goal! Shall not the wonderful success of this jubilee year lead us to continue our gifts of service, gold, prayer and life?

THE GIFT OF GOLD asked of our Board, to be collected the past two years, was \$11,000. We have gathered in \$12,672 and also made a large gain in our regular gifts.

## RECEIPTS TO APRIL 15, 1920

By Totals from Presbyterial Societies

### The Woman's Foreign Missionary Society of the Presbyterian Church

BIRMINGHAM,	\$16.66	MERIDIAN,	\$5.25	For Regular Work,	\$3,031.67
CAPE FEAR,	4.00	PHILADELPHIA,		From Legacies,	1,540.22
CATAWBA,	5.00	NORTH,	455.00	For Jubilee,	44.25
DAYTON,	410.00	STEBENVILLE,	5.63		
GRAFTON,	5.00	WASHINGTON CITY,	10.00		
HUNTINGDON,	10.00	Miscellaneous,	963.59		
HUNTSVILLE,	6.00	Legacies, Interest			
LEHIGH,	5.00	on Investments,			
		etc.,	2,715.01		
					\$4,616.14

JANET McMULLAN, *Treasurer*,

501 Witherspoon Building, Philadelphia, Pa.

### The Woman's Presbyterian Board of Missions of the Northwest

<i>Illinois</i>		MONROE,	\$10.00	WINNEBAGO,	\$1.00	Miscellaneous,	\$62.11
BLOOMINGTON		<i>Minnesota</i>		Designated Receipts for Month:			
P. S.,	\$35.00	ADAMS P. S.,	5.00	Regular Work,	\$1,941.87		
CAIRO,	4.50	MANKATO,	57.50	Jubilee Fund,	822.63		
CHICAGO,	2,033.64	RED RIVER,	10.00				\$2,764.50
FREEPORT,	10.00	ST. CLOUD,	5.00				
MATTOON,	10.85	<i>Montana</i>					
OTTAWA,	10.00	BUTTE P. S.,	54.00				
<i>Iowa</i>		<i>Nebraska</i>					
IOWA P. S., (3rd		BOX BUTTE P. S.,	14.00				
U. S. A.		NEBRASKA CITY,	20.00				
L. L.,)	100.00	<i>North Dakota</i>					
IOWA CITY,	36.00	BISMARCK P. S.,	55.00				
<i>Michigan</i>		PEMBINA,	32.00				
DETROIT P. S.,	60.00	<i>Wisconsin</i>					
KALAMAZOO,	76.00	LA CROSSE P. S.,	50.00				
LAKE SUPERIOR,	98.90	MADISON,	14.00				

#### CORRECTION

Total Designated Receipts for Year 1919-20:  
 Regular Work, \$180,539.32  
 Jubilee Fund, 139,190.93  
 —————  
 \$319,730.25

Additional amount of \$172.28 Field Department Receipts, included in Traveling Expense accounts, in error, transferred to General Fund.

Mrs. THOMAS E. D. BRADLEY, *Treasurer*,  
 1808, 17 N. State St., Chicago, Ill.

### Woman's Board of Foreign Missions of the Presbyterian Church

ALBANY,	\$10.00	NEW YORK,	\$1,534.02	Received Since March 16th-April 15th:	
BUFFALO,	323.00	YUKON,	50.00	Regular,	\$4,184.70
CONN. VALLEY,	5.00	SYRACUSE,	185.00	Buildings,	75.00
LONG ISLAND,	8.00	Miscellaneous,	497.18		
GENEVA,	25.00	Annuity,	1,000.00		
NORTH RIVER,	250.00	Interest,	372.50		
					\$4,259.70

(Mrs. JAS. A., Jr.) NELLIE S. WEBB, *Treasurer*,  
 Room 818, 156 Fifth Ave., New York City.

### The Woman's Presbyterian Board of Foreign Missions of the Southwest

From February 15 to March 15, 1920

ABILENE,	\$134.19	JONESBORO,	\$15.25	ST. LOUIS,	\$2,834.29	WACO,	\$257.96
ARDMORE,	71.00	KANSAS CITY,	946.35	TOPEKA,	806.25	WICHITA,	927.50
ARKANSAS,	86.25	KIRKSVILLE,	210.00	TULSA,	252.00	Miscellaneous,	26.28
AMARILLO,	317.00	LARNED,	402.00	Total for the month,			\$12,560.32
AUSTIN,	114.89	LITTLE ROCK,	57.00	Total for year to date,			44,878.39
BROWNWOOD,	57.00	MCALLESTER,	67.26	Jubilee Fund for month,			14,457.53
CARTHAGE,	427.00	McGEE,	239.85	Jubilee Fund for the year,			30,844.16
CIMARRON,	80.47	MUSKOGEE,	108.00	Relief Fund for month,			186.05
CHOCTAW,	10.00	NEOSHO,	558.00	Relief Fund for the year,			522.47
DALLAS,	218.45	OKLAHOMA,	185.47				
EL PASO,	38.00	OSBORNE,	209.25				
EL RENO,	257.60	OZARK,	206.00				
EMPORIA,	12.00	PARIS,	218.38				
FT. SMITH,	135.75	PECOS VALLEY,	67.20				
FT. WORTH,	369.75	RIO GRANDE,	94.00				
HIGHLAND,	328.00	SALT RIVER,	14.00				
HOBART,	68.00	SANTA FE,	101.06				
HOUSTON,	173.50	SEDALIA,	234.50				
IRON MT.,	53.00	SOLOMON,	285.00				
JEFFERSON,	19.25	ST. JOSEPH,	307.37				

From March 15th to April 15th, 1920:

ARDMORE,	\$14.00	PARIS,	\$29.27
CARTHAGE,	5.00	RIO GRANDE,	15.00
EL PASO,	80.50	ST. LOUIS,	96.00
EMPORIA,	10.00	WHITE RIVER,	6.00
KANSAS CITY,	275.00	Miscellaneous,	172.62
Total for the month,			\$703.39
Jubilee (or New Era) fund for month,			141.44

Mrs. B. F. EDWARDS, *Treasurer*,  
 Per (Mrs.) JANE M. MILLER.







