Ellison and Lottie Hildreth Papers

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Read story about flies.

When we talk about miss y. work in China there is the spreading of good news. G. chung and
removing the harmful ideas for superstition. The idea that God is a spirit, that G. C. e. old
represent blessing of the personality—quite
new to Chinese.

For in China all girls were men. Illustrate
Tell story of Han Bu.

? (And speaking of temples—I remember my tragic)

(And speaking of a girl—girls who are lucky days!

Girls in China much like you.

My memories. I saw set:

Flowers in their hair:

Small feet

Courteous or curiosity

Narrow fingers

Maiden dresses.

Little girl who could not go to school.

A nice uphill sales on back.

First binding

So girl going to theater

Girls forced to many letters.

No call girls

Study to ship by

The same family needed a slave.

Bridegroom means

Can't mention name of daughter in law

Even a child

Husband doesn't mention his name

That thing was true.

Schoolgirl

Girls patriotic

55 official daughters

Honeycomb.

Read Jacobin. Kitting in letter.
he's a no-kid-killer, a no-blood-killer.

they can't read minds. they aren't afraid.

we leave their biros of course, not to make a mess with the facts.

By their fruits
Mar. 23, 1917.

Just once, where we lived, did I see a young girl of ten or age undergoing the torments of bound feet. I was in a country village and as I walked along I saw her come out of a large gate. Altogether she must have been 16 or 17 years old, she evidently could not take a step alone. Two small girls, of whom her own age supported her one on one side and one on the other. Wealth was retaining a notoriously bizarre but fashionable custom.

That was in 1917.

Seven years later I was 5000 miles north of this Southern Province which was my home in — and then I learned that all the girls were doing it. Even then. That was a mere fashionable centre, and the time only ten years ago. But in the cities of that same district I found that Christians were opening Social centres where mothers with their babies could come for a t}


deir. The babies were entertained
was a YMCA sec. in Russia, and the undersigned spent a few weeks in Siberia, besides being a missionary in C.

All of these are busy people, but all of them are interested in missions and like to talk about the subject. Usually they are willing to do it for expenses.

In a day nursery, and you may be sure that there would be no fault-finding there, for the nursery babies were not only fed, housed, and cared for, but also taught according to latest scientific methods, but the mother you taught her best to care for them. Mothers worked from 8 to 10 hours a day in the long working day, and there was plenty of light and they worked, in contrast to their home rooms where there might be not even a slit for a window.

However, I particularly should say that in homes where fathers were wealthy enough to have a court yard, the rooms often had open doors and windows, a good window opening into the court yard. Have you ever heard of paper windows? Don’t it sound very good for light and ventilation and all? But to this day in the Northland, windows are made wooden, reinforced with paper pasted on.
Not only was there the Shool with its murder home attached, but there were schools under Xuan management, and in one of these schools in whose boarding department I lived, were the daughters of 55 officials.

When the waves of patriotism overran the country in 1924-25. these girls, and these brothers were so anxious to see their country, that they begged for the most dangerous positions at the head of the parade, so that when danger came they might die for their country.

Where are these girls now? Nine or ten years later, most of them are now the wives of officials. Our Chinese president Cheng Ch, our Chinese president, is the husband of a girl educated in Kuishe. He has a wife educated in the openly Xuan schools and he threw up the red flag in the face of the men who were largely responsible for the Rev. Mr. atheistic passions. E. C.
And you must not doubt it when you read that China's official circle is honey-combed with men who have adopted or been highly influenced by the teachers whom you have sent there.

That is in the north, where I observed that situation, but the condition is true in the south, too. But in both sections this condition stays illustrated a fitful condition.

One day when I visited the little we teachest school of four graders, which offered primary education to girls in a village which was said to have 1000 inhabitants, I saw a little girl whom I had not often seen. Hearing a strange voice she had stealthed out into the court yard, holding a piece of white embroidery in her hands.

"What pretty work!" I said, but
Why cannot she be attending the school that is so near?"

"We have no money," the mother replied.

"But she is just the right age, and she looks as if she could learn quickly—if I can find someone who is willing to pay her tuition, won’t you let her study?"

"Oh, we can’t lose her work," they said.

"How much does she earn in a day?"

I asked the aunt or mother.

"About five dollars a month," she replied. And can’t you get along without that small fright, I asked. But they replied that they could not.

There was a little girl of perhaps five summers, who had to spend all her daylight hours, embroidering and drawing threads, and not in a nice light room, but in a dark clump room, where the light was very poor, for her folks were afraid that..."
How glad women are to earn money—This all the centuries. No opportunity for women to work except as slaves or beggars, 10 a day gave a pleasant income for taffy or fêlit or doth work or crocheting.
The Need as I saw it in China.

1. Little boy with sou jet food.
2. Diseases common meeting the need.
3. Agricultural betterliness need food pull longest faced meeting the need.
4. Beggaress stave
That: 
5. Commandeering need money
does this people need it. As the plant needs it.
6. Banditry
Do we need it?
What he can do for Livia and lives.
Are we following Christ entirely without self denial.
Suggestion: Use of grain to orient to eat.
Ask Miss Sollman to send native suit to me.
Write Helen
... Darbon Demarch
... Robbins Grids Canal

Ask Pearl to lend Chinese child's blue coat.
Beaumarchais: survey especially.
Look up other speech of Paston, by Geo. Fitch.
The captain of the ocean-going steamer, hardened as he was, held his breath in horror as the single occupant of the Chinese sampan with brown-sails set to the full, put across the prow of his boat. He had hardly time to ring for the reverse of the engines before the boat, this seeming miracle, appeared safe on the other side of the harbor.

What would make a sober Chinese sailor risk his life and his boat in such a foolhardy way? And many of them! Fearing—fear of an unseen devil, who, it was hoped, would strike against the steel bow of the boat and be knocked out, and so give freedom to the sailor for the time being!

In imagination will you go with me from Swatow Harbor, where this incident occurred to Chaochunfu, the city where I had spent most of the 12 years that I was in China, Chaochunfu—-the literary center of the province—on the tropic of Cancer—and about 150 miles East of Canton and north of HK. Here in imagination walk with me along the street, and see how even as late as this 20th century and even in the near the large cities, fear holds a powerful influence over the people.

As we pass along, we meet a woman holding little boy by the hand. She is dressed in a light blue checkered cotton costume, modest, neat, becoming—agreement, whom.
The little boy is also dressed in his best, a costume almost like his mother's. He has one little cap with a bit of felt on each side. In his right ear is an ear-ringing.

All the girls wear ear-rings, but why should this boy have one on one ear? Why this mother puts an ear-ringing on him to make the devil and make him think that little boy is a little girl - who is so utterly worthless that the devils wouldn't bother to trouble her. We ask the woman, "Lu aîn̄ khî tî ko? Where are you going?" which is a polite question in China. "We are going to the soothsayer's," says the mother. "I find out a lucky day for my little boy to begin school.

"Oh, your little boy has lost many days of school this year."

Yes, but the time was not ripe for him to go. "But now I hope to find a lucky day. Fear kept the mother from going, he tried to school when it opened.

As we pass along the street, in front of the entrance to a residential building, we notice a large block of cement or piece of wood. "How wise they are, you think, to prevent all the passers-by from pressing in, but how difficult it must be when they are moving furniture in and out." But when you notice the fierce tiger or dragon painted or sculpted on the wall, you ask what it is for and find that the whole device is to frighten and keep out the devils who find it difficult to turn corners, and sometimes, even, when they come suddenly against a wall, Fear...
Fear raises three walls in front of the gate.

We'll enter one of these court yards now, and upon invitation, step in to see the woman who carried her in the face. She looks very white, almost gray, and is suffering from malignant malaria. clad in the common dark blue costume of the region, she lies on her wooden bed boards in the small room that has just a narrow passage between the bed and the wall. a mosquito net is drawn back in the day time, for it isn't until twilight that the mosquitoes begin to come out in swarms. "Why don't you go out to the So. Gate, and be cared for there?" I ask. "There you will have trained nurses to care for you and a clever physician who will soon make you feel better." "Oh no, she cannot go," says a woman in the group that is peering in at the door. "After we went out into the court yard, I asked the woman why she could not go to the hoar, where she will have so much better care, and she said—" We have a saying that if one has to be carried out of the So. Gate when one is sick, she will never return. Fear kept her from leaving, fearing the fever came when she was desperately ill.

This the large gate. We walked on until we went outside the City walls, and as we walked along we saw here and there long oblong coffins, sometimes piled up in the small open temple, sometimes just by the side of the road, or in a field. When grief about them, one learns that the relatives fear to bury these bodies because the soothsayer said
that the wind and water was not right. Of course, he got a fee every time they consulted him, and they would have to continue to consult even for years until the professor came. He in the city of Yenping, which had 25,000 inhabitants, it was found by actual count that there were 16,000 unburied coffins. What a nice atmosphere to bring children up in! In that place a progressive governor, wishing to remedy matters, and not daring to order the people to bury the coffins, laid a tax of 50% on each one, and in that way hastened many a burial. Fear kept the people from burying their dead.

When we describe how fear throttles the life of the uneducated in China— we must remember that our modern life in the West, fear is again getting an upper hand. I saw a magazine which I picked up this fall. I found accounts of gas-mask drills in Tokyo, and others in Moscow, and I read of the dedication of a bomb-proof cellar in Germany. Can anything but fear account for these things? So with humility we acknowledge that the best is also needing the freeing power of Christ who cast out fear.

Just as fear is an ever-present companion of the uneducated, man and woman in China, so selfishness and greed (of which, a 20-armed wealth...
are very apparent to you. and during the time we were there,
In the city where we lived, there was a general, and he
this period, while by the common ways by which official get rich, in China, to buy
himself from time to time nine wives and my friend
Miss Boss was invited to take tea with them. Rich I have called
my rich women when they were gambling, and then we get
scant attention, but they were not gambling when Miss
Boss went, but sitting idly around, richly dressed and
curiously interested in the doings provided there? wives.
Another official, fearing perhaps that his fame will not
be as great as he wished, built a statue of himself with
suitable words of glory sculptured thereon. Still another
general who had won a little skirmish in which
there was but one casualty, build a little tent house on
a roof held up by pillars— to commemorate his undeclared
victory.

Tsao Kun, the governor of a province, spent 1000 or 2000
dollars ill-gotten gain— to build a temple to the God of War,
when he did not pay his teachers their salaries, and
when 1000 people were annually freezing to death on
the streets of the capital city. Greed and selfishness are the
characteristics of these men.

Armies are restless, selfish bodies. Many a time here
they come in to the city a demanded huge sum of money
from 2000 to 100,000, within 24 hrs. if they wish. Cost
The individual companies under command were beastly to the point of being cruel to all men. The unsuspecting coolie would walk into the city carrying his two baskets or loads on the ends of his pole. The soldier would make him drop his load and place his baggage (mostly heavy ammunition and food kitchen utensils) upon his pole and carry the man away for anywhere from 24 to 72 hours, sending him back forever, sometimes with no remuneration at all.

Officials in the government, at times, also when teachers were not being paid, would order expensive limousines for European in U.S.A. — and chauffeur of a fortune in the running board shouting: they would pass like a fire engine or an ambulance. Thus the crowded mi. carries, donkeys, camels — you can imagine that many a load was spilled.

While we lived in the city, a Communist army got control. One of the first things they did was to demand the use of a large tract of land. They had recently planted with chestnut trees. The trees next morning all felled. The Boss's boss, who was interested in social service and who had been supervising this planting, demonstrated that it would kill the trees to move them at that time. But that makes no difference — hang anyone who tries to stand up and lead off the land. So at the whim of the
Poor people this ruthless order was carried out, and no money was provided to pay for the rooting up of the trees either. Factory child dragged to under little girl embroidering in selvedge courtyard. Hekta in the into such an atmosphere where fear and selfish ness was rampant there came the heaven of Christ's teaching. It came in many different ways, but always this individuals and it always affected individualistically... until China is honeycombed with people who have become Christians or who have been influenced by... 

Have you that when China will be a day of the missionaries had not spread both education or the kingdom of Christ? Do you know how serious the situation has been in the last 20 yrs? Do you know that for a certainty Russian Communism will have held the upper hand in China, if it were not for men, who like this teacher in Swatow, who was told, they came to him and said, "We can help you. You can help us." He replied, "You may kill me, persecute me. Kill me."

To-day the struggle is still going on...
On the other hand—there was a young man who came to a colleague Mr. Baher said—

I have decided to devote my life to Communism. It is for the good of the people.

When Mr. Baher pointed out to him that it did not mean losing, stripping, murder—he still persisted that the cause was so great that he wanted to give his life to it.

But China is rising. In the N.T. it says “Know ye not that a little leaven leaventh the whole lump?” And so it seems.

My own evidence added to that of Rettenberg, Missions & Geo. Sokoloff is that as follows:

Never did an army or group of soldiers come into our city (and there were very many groups who passed in and out from 1917 to 1927)—that 1 in 2

3 or more soldiers & officers did not come to the Mission block to speak to Mr. H. & Mr. B. and tell him that they were Christian and had attended a Christian church or had been to a school or had heard of or had a Christian relative.

Now the astounding thing about this was that these men were anti-Chinese soldiers in what was supposed to be an anti-Christian army—and yet Christ always seemed to have a witness. When waging the north 1500 miles from Canton—where did we visit the Amer. B.S. School, reform daughters of officials, study where are they now?
So is it strange that I see my bowl of dough fully rising bubbles. I see it working in China— and I realize that Christian missions must be judged by their fruits—by the individual Chinese who have been influenced by this. And so my mind turns to the fruits that I have seen among the Chinese and to the personnel of the missionaries and to the fruits they have brought forth.

I cannot tell you of many missions but I'll tell you of one and say that she is representative of many I have seen. I could choose R.B.F—brilliant—devoted—human—but I am taking the more ordinary type— 

In 1913 among a group of nurses—went one girl, Fannie Mattson by name. She was the slowest in the group of six to grasp the outer pronunciation and accents of the language, but she had a determined mouth and chin and kept on studying—talking—working—until she was a great helper in the hospital. She worked steadily improving her language, going through malaria. After while she was called home to care for her mother stricken with cancer—after coming for the first time two years past she rested a few months and then went back to her mosquitos and Chinese. This time she was sent to an inland station to carry on medical work—80 miles from the nearest foreigner—alone—lonely she must often be—and often in peril from bandits, soldiers, pirates—but with Scotch grit she stays in and a recent letter—
Chinese assistant daily aided from 60 to 120 men women. She ministers
at the time a letter 45 in patients in addition to the above.
She treats small pox; she treats small pox. She saves the
lives of those who give nurses tell all along 60 miles.

Rethinking missions and commissions - criticism as nursing
a nurse (experience as she is) to carry on under such unfavor-
able conditions - it is not ideal - but the suffering
that is relieved is the line saved a great - and
here we have what the cor. to 3 Y. Time decided
when he said the misery child came to China and in
increasing numbers. He child come as a living ex-
ample of the selfless life - as a spectacle of self-sacri-

cifice. An interpreter of social responsi-

bility to a people who still live on the whole in stock.

Could that girl live in an amer. dr. now as nurse? No.

Individualism - fermenting.

Yes, China is rising - the change is working as it is.

Close let me remind you again of

Kui Dong who -

of the woman who saved babies

the nurses who prevented the cholera epidemic -

the Chinese who decided to help in the leper colony -

It is because Christ has lit the path of sacrifice that

they saw the path - and his glory shining in their face.

Nen OES installation is the proof of the Freedon

of the enterprise and his blessing upon it.

Play
Sat. Dec. 17
18.
19.

Tue. 20. Woman's Club
21. Miss Clark's room entertainment.
22.
23. Christmas entertainment

24.
26.
27.
28.
29.
30. Willing Workers, evening entertainment

1933
January
1.
2. New year's dinner.
3.
4.
5. Oyster supper.
6.
7.
8.
9. Dance
Outline.

The Core of N.Y. Times in China

is a True Chinese wife.

Terrorism and

Reckless acts.

We need further that

if I admit that the missy's task is to create a new personality, then it will be an advantage to China to have these missy continue to come in increasing numbers.

We could come as a country of herself, but as a failed self-sacrifice, the belief of self-sacrifice to a people who still live in stark independence.

The presence of a Chinese missy from its own people serving as strangers unselfishly achieving nothing in return providing a firm ground for teaching children, generally it was not a point of living and death to receive what a contrast to help of efficient Chinese officials or local gentry.

so as I talk to you today, I want to tell you of a typical 1. Missy whom I know and then of the background 2. of the life of prominent officials and the background of the 3. life of the people, summed in by their greedy officials and feared devils.

And finally of some new personalities in China who have been produced by contact with Christian missions.
Barre Nov 1 '33

as I grew up—why were we here?

Difficult riddle—Convinced that we were not made

for someone else’s enjoyment—God made us for a

toy.

Conclusion inevitable—in my

experience produced because there was some
development possible in us—that was

worth while—& that we could

make for

ultimate enjoyment, peace & happiness

in a rounded human life. I produced the

spirit to grow a rich personality which

be an enjoyment to ourselves, a pleasure
to God, & a help to one another.

“Vital personality”

distinctive characterwbk.

To-day in the world are prevalent

two complexes which are always

destructive of rich personality.

Fear—witness gas mask practice.

Selfishness—Germany, Italy, Japan.”

Dedication of bomb prof. buildings.
These two complexes which have crept upon the enlightened modern mind like a thief in the night have been prevalent and common dominantly in an unchristianized society whenever it is, and especially so in China.

Fear has been the daily atmosphere—9 times out of 10—cripples its patient. Man who can play as well if fear of mistake crippled his fingers spoke even talked so well if fear forgetting moment by moment was still in his mind.

"marksman ever"

"racer—"

"rich man—" ever got so well so quick if fear filled his heart.

In China fear has controlled and blunted the people up to the 19th century—and even now. Where still lived in Sooching 150 miles N. of Canton did we not know how a large hospital with a wonderful doctor never had the patients only from outside the walls of the city.
the city people feared that if a rich person went outside the city walls, he or she would never come back alive.

Do not the sea captains in Swatow harbor hardened as they are hold their breath in some moment fearing that a Terror when some devilish desperado in a small boat cuts in across the front of his moving steamer just to cut off the pursuit of that devilish fellow he thinks is chasing him for the day!

Does not every large belling or home have its tiger or dragon painted or carved on the big wall that is placed in front of their main entrance to keep the devil out?

Does not the mother fear to send her child to school until she has gone to the soothsayer to ask a lucky day?

Does not the average mother put an earring in an ear of her boy to fool the devil and make him think it is a little girl (worthless creature) whom she has born.

Has it not been hundreds of coffins on the hillsides or piled in temples?
Ladies’ Aid Society,
Methodist Church
Cabot, Vermont

Dear Friends:

The Home for Aged Methodist Women at Concord, Massachusetts, needs money and we are appealing to the women and friends of Methodism to help.

When a real need presents itself, it is the Ladies’ Aid Societies that are loyal and true to the name they bear—"Ladies’ Aid."

What are we doing? Taking care of aged Methodist women to the best of our ability.

Why do we need money? We have a long list of worthy women who have a little money but not enough to care for themselves or sufficient to take them into a home.

What do we want? Your Society and every other Ladies’ Aid Society to help us hasten the day that will remove forever from the lives of these dear aged people the question, "I wonder if anyone cares?"

We want every Ladies’ Aid to do something.

We are glad of this privilege to acquaint you of our need which is most urgent and to assure you of our confidence that you will do all you can.

If you cannot give $5.00 we will be very grateful for what you can give.

If you can give more we are sure you will.

Please make checks payable to

Very sincerely yours,

Eliza Gadner
Field Worker.
3. By the side of the road, unburied for fear the evil spirit might get right for burial. 16,000 lying around in the city of yen king which had a pop. of only 25,000. 10,000 unburied corpses. In that city yes fear has mangled life by the spirit in china - just as indifference and selfishness have gagged our thought impulses of brotherhood in this land -

And of selfishness - we all know too much.

Can those men who have allowed themselves to receive an income of even a million yr. and many have need more - be unselfish? A physical impossibility. To give of one's plenty is not true unselfishness.

Can business whose motto we foolishly believed was "we serve" - ever rise above the sweeping denunciation which is coming home and to it, in these days. They told us to give our best, to do our best - and all the time, they were forcing us - because it was for their own advancement and not our welfare that they cared.
If there is selfishness on such a scale in a country as has called itself Christian what must it be in an country where the influence name of Christ is not known to the majority of the people.

I well remember how the successful general then he became wealthy and by no honorable means, bought 9 wives!

I also remember the statue which that a general had erected in his own honor to commemorate victory remarkable only in his own eye.

I know how the armies come in and camp in the small towns and say “you must produce 20,000 by the time to-morrow, else we will loot every shop or home.”

I know how the people climb on to the steamer of

I know how Tsao Kung spent 1 million Doling a temple to the God of War——when there were 1,000 freezing to death every winter in his city.
Shun how officials rich through dishonest means ride in expense limousines, smoke "Scotch," and ride through the city to be changed with footmen starting their horses
continually - "Get out of my way, or you'll be run over." Have seen the frightened country people rush in terror, stumbling on one another in their startled fear - to get out of the way.

Also, the fear and selfishness that have held a strong hold, strangling hope and the life of the common uneducated people and selfishness has bound at great numbers in its strangling hold, I am here to witness to you earnest folks in this city that the power of Christ destroys fear and fighteth selfishness because the power of fear in the far away lands just as it can do here. The power of Christ has produced some

So Sokolosky vital personalities - who - if there were no other product of them missions will far more than the entire cost of mission.

No money can buy a Christlike character.
ST. PAUL’S METHODIST EPISCOPAL CHURCH
OF VANDERVEER PARK
Avenue D and East 38th Street
Brooklyn, N. Y.

REV. THEODORE BENNETT
Pastor
Residence, 701 East 42nd St.
Phone, INGERSOL 2-1984

The Ladies Aid Society,
Methodist Episcopal Church.

Dear Friends:-

The Ladies Aid Society of this church is sending out an appeal to its sister Societies for the gift of One Dollar (or more) to be applied toward the payment of the interest on our church mortgage. We are actually in distress, and in danger of losing our beautiful building in foreclosure proceedings by the bank holding the mortgage for $73,000.

Our people, members and friends have given splendidly, and to their utmost. We have an unusual opportunity in a field that is promising in every particular, and one which needs our church and its helpful program. Our plant is modern in every respect, erected in 1929, with facilities for carrying on a most practical work.

We feel that our interests here are the interests of Methodism everywhere, and we are, therefore, certain that this appeal will find a ready response in the hearts of those who love the church, and who believe in its mission.

Will you not come to our assistance by sending us at least One Dollar toward the defraying of this interest charge? The blessing will be a mutual one, and we will be able to continue our work in this part of the Master’s Kingdom.

Thanking you heartily in advance for your kind gift, we remain,

Yours in His service,

Ladies Aid Society,
St. Paul’s M. E. Church,
Avenue "D" and East 38th Street,
Brooklyn, N. Y.
But if you want to 
and if you want to realise the calibre of 
your missionaries, you want to read how 
they have been studying and thinking, deciding 
about its content: in almost every case it has been said humbly and in the 
spirit of wanting to gain from its criticism. 

But if you want to know some thing which can not be apparent to a body of 
investigators on short term service — with 
whom only a small percentage have had actual service in the 
field — read in

"Missions - as P's" by Pearl Taylor Sarris, a woman 
more better at teaching at Lyndenfield non-

-White house and not in the Board room. The facts and conditions that she writes in 
make an interesting way. known to 

be true. Time and again I have seen our 
Mission Schools kept open when go' school 
has had to close. Read Sowards P. 53 

Frank Feb 1920 & 1927. 

And read: What matters in mission "in Xt."

Century Jan 11 - 1933. Written by Geo. 

Sowards - a Jew who had lived in 

Christians as a missionary. 

Article in At. Monthly text summer marriage to Chacee.
March 18, 1921.

Dear Eleazer,

Your letter of same time was laid aside and accepted.

I spoke to your father about the picture and said he would take it up with your family and we went in the house.

He went away soon after and promised he had forgotten about it. It does not matter so which you had better send the money along to Steve and help him out this year and if all is well next year.

With very kind regards to yourself and family. Remain,

Sincerely,

[Signature]
part of his adult life in China who has
a clever and highly educated Chinese wife.

"No one can fully estimate the

effect of the missionary impact until
he takes into account the fact that they
have great numbers of persons who have
felt the unimaginable, touch the saving
power of the life of Christ, and who are
quietly living in a higher level because
of it."

Rev. Soholdy writes.

"And yet to me for more than
a decade that has been the whole story
of the missionary work in China.
It is the role that Christianity has
played in the creation of a distinctive
personality that has made the mission
so attractive to me.

She [China] requires leadership, and the Xian
mission has done more than its share in
the re-orientation of the Chinese mind from
Confucian selfishness as evidenced by
the family system to a social consciousness
as evidenced in the efforts of an increasing
large no. of Chinese men and women to serve China.
Dr. Sun yet Sen was a direct product of missionary effort. The Soong family (from whom his wife came) represent the peak of the missionary's influence upon personality, for the father, T. H. Charles Jones Soong, was himself a missionary, a teacher of rel. & Eng.

Cheang Kai Shek may have become so much to please his mother-in-law, but his outlook altered constructively after he came into direct contact with Christian influences and his officers' Moral Endeavor has engendered an altogether new spirit and attitude toward the Chinese masses. In the armies under his control.

"I have no desire to write a Who's Who in China."

Personal critic. observation has forced me to the conclusion that the Christian missionary's principal task is character building and the results of his work can be measured only in an analysis of the type of individual produced under Christian influences. Of this it is impossible to say that the missionary has failed.
My dear Mrs. Hildreth,

I'm sorry to be so late in sending your dress, but I have been busy and have not had time to get it ready. I am sending your patterns for the dress to Mrs. Bridgeman tomorrow. She will make sure to send you a list of all the materials you need.

If this will give you something to start on and if you can pick up some yarn at the local store, it will be fine. I hope you find these patterns useful.

Johannesburg, S. Africa.

Sincerely yours,

Helen S. Weeks
China will be saved by leadership, and the Christian mission has done more than its share in all vitally influencing the Chinese mind in favor of China in a real way.

What can I witness to you to reinforce this general statement? The family that came first to my attention — is the family of Water's Creek. Lim A Khong.

Mother heard a travelling preacher — so impressed that she began repeating what he said about the love of God. She begged on her 3 children — bitten by mad dog, went to Christian Hospital — learned of school. Begged to go. Learned 8 classes. Begged to go. Became Bible woman.

3 children became Christian. She got 4 garments money for a time as well. But hearing a Christian preacher, became a Convert. Confessed her sin & became a reformed and reliable citizen. Her children went to Christian Church. She came to see me. I went to China. I sent 3 to China. But — if they live true (and free) process of ed — But — if they live true — (and free).

All the others followed the great sacrifices, it is always who follow the great sacrifices. But — if they live true (and free).

Americans who follow the pioneers to become more and all the branches cut Christian Jones — influence — all resting upon our talk by our itinerant preachers.

There are countless examples of this kind. Thus my mind turns again to Kui doing the belated teaching.
Mrs. E. S. Hildreth,  
Cabot, Vermont

My dear Mrs Hildreth:

We thank you for your inquiry of recent date and we shall answer the questions as far as we can. We would like the unbleached cloth as it will go with some that have already been sent us. The thread we shall be glad to get just they might bring it as we can use all colors. We are inclosing you a copy of a news letter written by one of our teachers which might give you some information of the work.

Very truly yours,

J. R. Jenkins, Principal

Per Edith Vaughn, Sec
In little Kheo there village.

As was Chinese custom—she was betrothed
When a little girl to a little boy—and as they grew up—it became evident that the girl had contracted leprosy. She did not want to marry the boy. Her family did not want her to because of ancient tradition.

Not so long ago God produces such miracles as Alice Brown. After Uyehiang died of the disease—she herself did not contract the disease by that miracle does not know. After the death of her husband, she became a teacher and it was as a teacher that I first heard her. Such an example, the face she had—so patient and kind as she was—she would take your children. She would teach them when it rained—and she always tried to help everybody. She was the village's only doctor who cared for leprosy during the cholera epidemic.

In Peking, after being educated, Alice Brown came to me and said, 'Can't you see the virtue of life is the good teaching of the people. As Fannie Hatfield—she well educated and as learning as the last 

Futile? Is it to pour out

penny stream of money and our comparatively small hands of workers into a foreign land where Christ is not known.
To the President, Women's Service Society, Earlham College, Richmond, Ind.

September 30, 1933

Dear Friend:

I believe you will, after reading this letter, feel I have given you and the other women of our church denomination some grand, good news. It is this: Knowing that nearly every women's society of the Congregational and Christian Churches has a money-raising problem, I hasten to pass along to you what I have recently learned about a very remarkable plan that has come to my attention.

It is called the GOODWIN PLAN, and it is unique in that it provides a regular monthly income – from the purchases of everyday products as used in the homes by families of your community. My own associates have investigated the plan thoroughly and found it so economically and ethically sound that I am endorsing it most heartily and those of our societies that have had it presented to them have arranged to adopt the Plan as quickly as possible.

There is also a sociological side of the Plan in which you and other church workers who stand for social justice will be much interested and which I know will inspire you. The principles of social justice to working men and women which are advocated by major denominations are wonderfully advanced by this Plan. You can, therefore do a double good through the Goodwin Plan. You can help produce a substantial income for your church and you can also advance the interest of your fellow men and women.

You will hear about this Plan within a very few days. Therefore, I shall not try to write you all about it here, but let me urge you to keep on the lookout for the booklet which I have suggested to The Goodwin Plan of America, Inc. that they should mail to you.

Be sure to read every word in the booklet about THE GOODWIN PLAN. See how simply you and your co-workers can make the labels (from all the everyday staple products you use in the pantry or household) TURN INTO CASH for your society and your church under THE GOODWIN PLAN.

The booklet, telling about this simple, new but tremendously capable plan, will be in your hands shortly . . . . and let me urge you to watch for it, read it, digest it and call your co-workers together immediately in a special meeting to consider it.

May I, in closing, wish you and your society as much pleasure and happiness and as great profit as we, in our church, feel the new GOODWIN PLAN will bring to us.

Sincerely yours,

[Signature]

President

[Stamp: WMP-JBD]
Story of Buddha's Toe.

Goddess are men in China, Ignorant present-day criticism has always said. Why force our religion on them when they have me already. There is a parallel case and in a similar spirit ask your sound questions and you will see how absurd the situation is.

What right has Mrs. Bailey to come to Canton to assert her ideas of music in our schools? Only this right — that she knows that she has something with sharing to we haven't yet need it.

So goes into Ching Foon. What right has the Standard Oil Co. to go into every corner of China? Furthermore, why not let Chinese brew their own laughs. They have a kind of laugh which makes us shiver.

Surely this right that. 5.4 known that it has something that China needs.

What right has the Am. Brit. Tobacco Co. to go into Ch. in the slogan "A cigarette in the hand of every man."

No man child in Ching. That's foreign to trade.
We missionaries have an ideal to sell. We deal in spiritual matters and offer moral necessity. Has as much it is the aim of the Baptist Tobacco Co. to try to bring the word of Christ's message to the Orient.

You can't force people to buy things but to believe things. Let us rid ourselves of these ideas that

1. The Chinese ideas of religion which is inadequate to replace the unique message of Christ concerning God, our Father. All their gods are men.

2. That missionaries force their religion upon people who already have their established beliefs.

3. That religious ideas should not be shared or distributed when trade has a perfect right to scatter its products good or bad.
Mrs. E. S. Hildreth
Colby, Me.

Dear Mrs. Hildreth -

We are having a Mount Holyoke meeting at my house next Saturday afternoon — Dec. 30th — at 2:15, and I very much hope that you will come down for it (roads being passable!) It is to be our first meeting of the Montpelier Section (including northeastern Vermont) of the Mount Holyoke Club of Vermont, and I expect the state president to be with us. There will also be some undergraduates here who will give current news of college.

I do not know what class you were in so cannot tell you whether we expect any of your classmates or not.

Someone told me a long time ago that you are a Mount Holyoke alumna. Please come, if possible; bring anyone you wish as a companion for the trip. If you cannot come, will you please send us a message and bit of news of yourself?

Hoping to see you on Saturday —

Sincerely yours,

(Mrs. Francis L. Bailey)

Nina Babcock Bailey
Chairman, Montpelier Section,
Mount Holyoke Club of Vermont

99 College St.
Montpelier, Vt.
Dec. 26, 1933
The other day at a certain woman's club meeting, the wife of a business man spoke on the Philppines. She had lived there eight years. She said some interesting things, and among other things she said, "When the Filipinos are Christianized, they are spoiled - they begin to talk of independence - they feel superior and try to impress everyone with their superiority. The Christianized Filipinos are the ones who are making the trouble who are stirring up unrest and strike one starting now and labor troubles. (Of course that is due to Red influence.)"

This speech was made by a group of women some of whom are interested in mission work, and some of whom are engaged in the work of the mission societies. They latter were elected. And those who knew intimately the whole mission field were troubled.

Among those troubled, I interviewed this woman to find out why she was so angry. I found that she was speaking to a tiller in a native village who had not been checked according to the teachings of the mission, and that the tiller was living under the influence of the native women who had not been checked or evangelized.

As a result of this, the man shall learn to be a farmer. A man complained that he could raise no sweet potatoes because when he planted them, his neighbors dug them up to eat. When the official had heard the man complain, he said,

"I can give you a solution to your problem. Instead of planting the sweet potato itself, cut off the tendril of the plant and stick it in the ground. Then the plant will grow and produce sweet potatoes."

Not only was the farmer grateful, but the whole county side were grateful. And when the official died, they made him a god -

Hang Bum Kong

Look up Stanley High or apple ants. Spoiled the nature for sinners.

Have you tried to evangelize the people in your community?
She admitted that Confucianism was not a religion — unlike religions and the like. Then I felt that I must find out whether she had any religion — and I asked her to tell me frankly what her religious experience was.

She said —

*I used to be a Baptist as a child*. Then when I went to Urbana, I was the only one who lived in the English church. Because all my friends were Presbyterians or Episcopalians, I realized all at once that I did not believe what I was teaching them. I told them I was teaching them, and I stopped teaching them. I almost never went to church anymore.

Then I realized why her message had come out in China against the missionary. She had no idea of what she was teaching, and I wondered whether she was honest. She saw nothing in religion, more than she saw in other religions. But there was hope for her. She was honest.

Their trouble was that she did not think...
4. She had all the material—certainly
enough for a fair investigation—but
she had never thought the
matter through. She had not seen how many con-
dicting theories were in the position.

She complained of the Filipinos (and
inferior they are, in many ways) just as the
ancient Romans complained of the
Gallians. “They are turning the world
upside down.”—“They are hurting our
business.”—“They,” etc. They do not follow
accepted forms. They claim to be a new
faith.

So she complained of the Filipinos and
planned missions before the mixed audience
for the very thing which is a natural result
of Kian influence. She gave no ac-
knowledge of the facts of mission,
which she admired—and so
her influence was potent to work anti-
mission—the interest of nine who were
slightly interested or tolerant—and it
strengthened the bitter opposition prejudice
of those who hated the name.

Then comes at length to bring home to
you the fact that to-day you are doing the
very thing you are excoriating. You are
enabling the very thing you are excoriating
of this and you are bringing to
you the fact that to-day you are doing the
very thing you are excoriating.
Have a pretty friend in China—bought a horse in 1872, went to China on the same boat with her in 1913. She was the slowest and least accurate scholar of the 5 who went out that year.

She is not afraid of going through the language, and yet today she is the only one of us left working in So. China off in a station by herself, which until within a year she had reached only by a crazy tuggy crowded launch and small boat—a long walk without a friend without any white friends—no road. Jams in bands or cities—she worked in native assets—sleeps 7 hours—unceasingly she works, with discouragement, melancholy, discouragement, disillusion—

But she keeps at it.

And of her—Robert writes, 'Beyond calculation.'

And age 56, 120 daily out patient men and women. Suffering that is real, and the lives saved is beyond calculation.

There are disappointments, but the quiet influence of the life is its own reward.
P. S. So sincerely do I believe and have I recommended the plan, as related in the above letter that, after writing the letter of endorsement which you have read, I asked for and was given a position with the Goodwin Plan of America, Inc., in order that I might utilize all of my energy in advancing the interests of this wonderful plan.

Mrs. B.
To the President, Womens Society
Pastor M. E. Church,
Cabot, Vt.               September 30, 1933

My Dear Methodist Friend:

I believe you will, after reading this letter, feel I have given you and the other women of our church denomination some grand, good news. It is this: Knowing that nearly every women's society of the Methodist Church has a money-raising problem, I hasten to pass along to you what I have recently learned about a very remarkable plan that has come to my attention.

It is called the GOODWIN PLAN, and it is unique in that it provides a regular monthly income - from the purchases of everyday products as used in the homes by families of your community. My own associates have investigated the plan thoroughly and found it so economically and ethically sound that I am endorsing it most heartily and those of our societies that have had it presented to them have arranged to adopt the Plan as quickly as possible.

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The booklet, telling about this simple, new but tremendously capable plan, will be in your hands shortly .... and let me urge you to watch for it, read it, digest it and call your co-workers together immediately in a special meeting to consider it.

May I, in closing, wish you and your society as much pleasure and happiness and as great profit as we, in our church, feel the new GOODWIN PLAN will bring to us.

Sincerely yours,

Mrs. William J. Bagg
President
After you have read the Booklet, perhaps you, too, will agree with the other ministers, economists and publicists that the benefits of the GOODWIN PLAN should be a great factor in lifting the burden now upon church treasuries.

And if you DO feel that way, I sincerely hope that you will very promptly call together the officers of your women's society and submit this SIMPLE PLAN to them, with your recommendation that TEN or MORE willing workers apply to be "Good-News Broadcasters" of the GOODWIN PLAN, (on the blank enclosed) in order that your church, through your Broadcasters, may be in line whereby a new nation-wide source of dignified monthly income may soon be on its way into your treasury.

That there be no possibility of misunderstanding, I wish to state most positively, in conclusion, that the GOODWIN PLAN does not entail any expense whatever on your part or the part of any church worker.

Faithfully yours,

President,
THE GOODWIN PLAN of America, Inc.

ADOLPH O. GOODWIN/FN/Enc.

P. S. Please note the enclosed reprint of an article recently published in the Peoria Christian of Peoria, Illinois.
Sept. 18, 1933

Mrs Dean Hiscock
Farmington
Maine

Dear Mrs Hiscock:

Enclosed you will find check which has been returned to me from the bank.

The reason for this return is that apparently the bank on whom this check is drawn will not accept checks after they have been out a certain length of time from the date appearing on the check.

No doubt you know this Charles Wetherbee who endorsed this check over to you and the proper thing is to see him and collect, return the check and let him collect from the original signer.

In the meantime I have charged your account with the amount of $ 5.00.

Very truly yours,

R. W. Collins
Tragedy in China the last week in July.

Two aged people drowned in a beautiful calm day.

One man lost his wife - his son - his 2 best friends.

A gloom was cast over the whole community.

Sympathy sprang up in every heart.

Tens of dollars were spent for flowers to make sympathy evident.

The same day that the papers reported this tragedy, they reported that 30,000 had been drowned in one day in China! The great Yangtze had broken its dykes.

Do you remember Mrs. Lindbergh's account of the flood in China? How she described the countless things huddled on the dykes, and how they begged for food and how they snatched at a bag of medicine that somehow dropped overboard - and the it effort to get? Never had such a heart-rending scene come before her eyes! This tragedy of July was greater - and yet we said, "Isn't it awful?" and had a few sympathetic feelings and let it go at that.

If we had but known but one of those who lost a life - or had we been able to picture the scene of the tragedy, our interest would have been deep, abiding, and compelling - and would have led to relief action.

"China is so big - so far away! So out of the ken" even in this vastly growing small world - that it is difficult for us to be interested as God is interested in it.
Life grows very interesting as we grow older—and more so as its meaning.

Our time on this earth seems very small compared to all time—where is my interest?

As we grow older, we think what can I do that is worth while to serve Christ and please Him in the brief time that is left.

I quoted when I studied W. C. Proctor's Ancient History. I came upon a quotation which brought to mind a speech of Pericles which has always stuck in my memory.

"I said, "I would have you fix your eyes upon the greatness of Athens until you become filled with the love of her; etc., etc.

I picked up a modern business magazine the other day, and in it I read the description of the kind of young man that business wanted—"the kind of young man that business wanted the kind of young man that business wanted the kind of young man that business wanted a young man of great ability and it was a fact."

For business wanted a young man of great ability and it was a fact that the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was doing and the first thing which he did was to become conscious of what he was 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first thing which he did was to become conscious of what he was doing and the first thing which he di
It is reported that Stanley Jones, the pioneer in the field of Hindu mission work, one day said:

"I have decided to throw my life into the struggle for the soul of this great people."

Kagawa, Japan writes:

"Personally I am pouring my prayers and the reddest blood of my life into carrying forward this quiet, undramatic, economic transformation. Oh God, make haste! Teach the world's Christians the way of cooperation. Set thy people in every land to the task of creating cooperation in which the redeeming love shall find fresh and fine expression and realization."

Here are two missionaries - the one an American in India - the other a Japanese in Japan - both of whom have spoken all over the world - in this day when missions are questioned - who have thrown their lives into the hands of God -

I just had not been for the mission work which is supported by societies such as yours, there never would have been any Kagawa, there would have been no one to ask you the details of that life. Isn't it true? Asking where is on your reading list?

This boy was brought into contact [by a missionary] with a man who was really living his Hindu life -

A student named Mori - 30 (years) in Osaka. He was away:

But hearing a Hindu's friend he became converted and endured persecution for it. He cared for his mother who held him back. He never saw a Hindu.
4. This time terrible feelings passed; and although he had so little money, and so many calls for it, he
sent 5 yen to pay back the stolen money. Then he went back to his home to begin slum work.
He gave 5 yen a day to a crippled beggar out of his
pittance of 80 yen a day. Mr. he earned and often
he supported the whole family.

Not soon after this was taken to Port Arthur
in 33rd regiment of 2500 soldiers only 3 in 4 of whom
returned alive. In all the midst of this terrible
fighting he sent back 5 yen a day out of his very
small compensation to support the crippled beggar.

This reality of Mr.'s living the cross impressed
me and taught me that almost seem useless,
and so all became for me godfathers.

It was because of Christian influence such as this that during the terrible burning of the
suburbs of Shanghai—a Japanese Necessoes man
gave many yen to finance a party of 9 to
visit Shanghai—meet with other Chinese, and
talk over the situation while the ruins were
still hot. How prevented the Chinese
of those very day had inspected the ruins,
from flying at the throats of the Japs??

In all the discussion about missions, there has been
no questioning of the principle of mission and
Christianity has a unique message

No other religion has a God who claims the
only God—Or who claims to be the Father
of the Way, the Truth, and the Life.
If you know the way to cure malaria, why
consider it almost for character when
sent home to the patient?
It said.

If at least we have found "the way"—should we hesitate to mention it to any needy or seeking soul.

And so—

As the world goes on.

God seeks for men young men such as Penina sought after.

"Here's such men when he finds them as he has blessed Stanley Jones
Kagawa etc.

Geo. Shepherd.

Let me remind you of Geo. Shepherd.

... ... ... ...

Dr. Ingram
Jain Memorial
... Yen
Dr. Lechon
Fannie Northcott.

Geo. Sokolovsky a Jew—correspondent of Y. Tai
said—The influence.

To-day as heat is being made you are the
work of Xtian missions standing firm against pressure
of Soviet Russia. Here the big battle has been fought
Here in the provinces hotels laid waste.
Lives destroyed.
But to-day the press of China is Xian.

His excellent wife is planning the work that
Gen. Shih-huei is carrying out.

Now in Samai is healing a work which speaks
for itself.

This we did not stop our arguments and
elderly quarrels at home in U.S. we have
sent out representatives who have filled up a
work which has be worked upon had vice
our Bols Communion just as the
wild clans vice. our Mohammedan
fifty years ago in Spain.

So God is looking for loyal people here and
there who fix their eyes upon the question of his
work until they are filled with the love of this
service until they go to sleep thinking of it,
and wake with His service in their minds.

So in little groups like this by your interest
by your prayers, by your gifts you are helping
in the great struggle to for the soul of great
nations here and abroad.
Chinese violin
2 strings of gut tuned to A flat and C sharp.

Looks very much like our bows with a couple small feathers at the end.

Make a little piece of skin over which bass-strings pass.

Every time he strikes a note, it looks like a barrel with snake skin over each end.
I

Expectations

of brown earth

Reality beauty of scenery

Expectation

Do you mind head? Oh no

Expectation

Little for a poor

Reality plenty

Utterly surprised by daughter

Homes

Earthquake

Floods

Wars

Typhoons

Beauty of Temple of Heaven

Cotton around Shanghai
Expectations - Browns
Food: post little nothing

Reality - Beauty great:
Cal. great disappointment
China only > Expectations

The part of China where we
Tropic of Cancer
Porto Rico hot, cold-

Weather south
Contrast north

Mountains: Snow

Leaves

Birds

Cobras, Snakes

Rivers, Foliage: Lichee, Bamboo, Jacaranda

Fruits

Vegetables: Meat, Fish, Shell.
Trish. Hong Kong. Robbery. 

"I... found."

"Surprised the Chinese."

The earthquake.

Face - Baker's cook; ignorance a wing. Zwenk it.
Thirteenth Annual Meeting
Congregational
Women’s Missionary Society
of Vermont

South Congregational Church
St. Johnsbury, Vermont
September 24 and 25, 1940
Program
Theme: "An Abiding Church in a Shaken World"

TUESDAY AFTERNOON
1:45 Opening hymn: "The Church's One Foundation"
Greetings—Mrs. Maxwell Clough, President
2:00 Devotional Service: "We Need an Abiding Church"
Leader, Mrs. Earl Horsford
2:20 "Information Please"
3:00 Address: "Our Work in India and the Present Crisis", Rev. J. L. Moulton
3:50 Address: "One Abiding Purpose"
Mrs. Bertha McClintock
4:15 Adjournment
4:50 Informal Reception and Tea at Fairbanks Museum
6:00 Dinner—Church Vestry—40c

TUESDAY EVENING
7:50 Organ Prelude Mrs. Ruth Tolman
Devotional Service—Rev. John Henry Sargent
Candlelight Installation Service—Conducted by Mrs. J. H. Sargent
Anthem—Choir

TUESDAY EVENING (Cont.)
Special Missionary Offering
Address: "Thirty-one Years in Montana"—Mrs. N. E. Hannant
Dramatization: "Two Masters"—Presented by South Church Group—Vestry
Benediction.

WEDNESDAY MORNING
9:00 Hymn
Devotional Service: "An Abiding Church Needs Us"—Mrs. Earl Horsford
9:30 Business
9:45 Address: "Grapes of Wrath or Fruit of the Spirit"
Rev. Dwight Bradley
10:15 Discussion Groups:
1. Our Program—How to build it
   Leader, Mrs. McClintock
2. Our Dollars—How we get them
   Leader, Mrs. Maurice Thompson
3. Our Boys and Girls—Training them in World Friendship—Leader, Miss Florence Wells
4. Our Church—Does it act in Social Action?
   Leader, Dr. Bradley
11:15 Presentation of the "Plus Fund"
11:45 Closing Prayer and Benediction.
Our Guests

Mrs. Bertha McClintock, Chicago, Illinois. Associate Secretary of the Mission Council

Rev. J. L. Moulton, Rahuri, India. Missionary of the American Board. Marathi

1813 - 1941

Mrs. N. E. Hannant, Broadview, Montana. Home Missionary.