

Ellison and Lottie Hildreth Papers

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A'field Mar 23, 1933 girls.

Read story about flies -

2 cigarettes
3 tobacco
3 medicines

When we talk about miss' word in China
it is joined in spreading of good news of Christ and
the helpful idea for socializing.

The idea that God is a spirit, that g. c. old
represent themselves of his personality - quite
new to Chinese.

For On China all gods are one name illustrate
Tell story of Huang Ben.

And speaking of temples - I remember one tragic
of a ~~girl~~ girl - lucky dolls! incident
Go to temple to find lucky dolls!
Girls in China much like you

Mirrors: was set
place in hair Jacques
small feet
country & curiosity
nails finger
nails finger
Little girl who could not go to school
because she must learn to do

a was daughter (50 y. became she must learn to do
theatre on back.
Foot binding

50 girl going to theatre
girls forced to marry later.
No all girls
girl of 16 returned to school by
because family needed a slave.

girls in
the & the
influence

Butte from waved.
Can't mention name of father's law
(Sun a child) of the agony who taken
" didn't don't mention his name off
that they were there

5 school girls

Girl patriotic.
55 officials daughters.
Honeycomb.

Boying
russia
teachers

Read of school in Kitzung in letter

By their fruits

Hai a no-kia^{ka-kha} Khit-Khod Kie
not to make a noise with their feet

6 ROO-Kia: phad phing phie ite hain
the children's voice of joy
they are both pleased & afraid.

Nov. 23. H. Field

Just once, where we lived, did I see a young girl of teen 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. Altho she must have been 16 or 17 years old, she evidently could not take a step alone. Two slave girls of about her own age supported her one on one side and one on the other. Health was retaining a notoriously knoive but fashionable custom. That was in 1917.

Seven years later I was 1500 miles north of this Southern Province which was my home in and there I learned that all the girls were doing it. even then. That was a more fashionable centre, and the time only ten years ago.

But in ^{two or by} the cities of that same district I found that Christians were opening social centres - where mothers with their babies could come for a day's work. The babies were entertained

was a YMCA sec. in Fuzilia, and the undersigned spent
a few weeks in Gibraltar, besides being a missionary in C.
All of these are busy people, but all of them are inter-
ested 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 foot-binding there,
for the nursery babies were not
only fed, ~~they~~ ^{they} ~~could~~ ^{could} ~~cared~~ ^{cared} for
care according to latest best scientific
methods, but the mothers were taught how
best to care for them. ~~Methods~~ ^{Methods} ~~the~~
~~mothers worked from 8 to 10 hours a day~~
in the long working day, and there was
plenty of light where they worked, in contrast
to their home rooms where there might
be not even a slit for a window.
However, I certainly should say that
in homes where folks were wealthy
enough to have a covert yard, the
rooms often had open doors and sometimes
a good window opening into the court
yard. ~~Have you ever heard of~~
paper windows. It doesn't sound
very good for light and ventilation
does it? But to this very day in the
Northland - ~~wooden~~ ^{wooden} ~~frames~~ ^{frames} ~~with paper pasted over~~

Not only was there the ^{school} shop with its
murdy home attached, but there were
schools under Xian management - and in
one of these schools in whose boarding
department I kind, were the daughters
of 55 officials.

When the waves of patriotism overran
the country in 1924-25. these girls and
their brothers were so anxious to save
their country, that they begged for
the most dangerous position 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~~ ^{Chinese} president of Cheng-fu
Kai-shih has a wife ^{educated in}
Xian schools - and - he has openly
flouted his views by becoming
^{ally} a Xian, and so throwing the red
flag in the faces of the men
who were largely responsible
for the Rev'n. atheistic Russians.
Gen'l Feng has a Xian wife too?

And you must not doubt it, when you read that China's official circle is honeycombed 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 story illustrates a pitiable condition.

One day when I visited the little one teacher school of four grades, 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 stray voice she had stepped out into the court yard, holding a piece of white embroidery in her hands.

"What pretty stuff!" 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 would 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 ~~two~~ she replied.

And can't you get ~~something~~ that small ~~piece~~ ones?" I asked.

But they replied that they could not.

There was a little girl of perhaps 8 summers, who had to spend all her daylight hours, embroidering and drawing threads! and not in a nice light room - but in a dark damp room, where the light was very poor, for her folks were afraid that

How glad women are to
earn money - Thus all the
centuries - no opportunity
for women to ^{find occupation} work except
as slaves or beggars

. 10 a day gave a pleasant
income for tatting or felst
or Dr work or Crochet.

The Need as I saw it in China.

Little boy with sore jaw
diseases common.

against typhoid
& cholera
meeting the need.

1. Beggars
2. Infant
3. Commandeering
4. Banditry

Does the people need it?

As the plant needs it.

Do we need it?
What He can do for
Lives here.

Are we following Christ
or only in any self-interest

substitution - use of grafting - command to evangelize

Ask Miss Tolman to
send native suit to me
write Helen

- " Sawyer Demand
- " Robbins
Girls' Camp

~~ask Pearl about
Chinese child's
blue coat~~

There is a
book of other papers
& Postings
& Geo Files

Background China river - Barre Oct 33.
Common life the heaven beneath the whole lump. Lev 5:6
Suataw Harbor

The Captain of the ocean going steamer, hardened as he was, held his breath in horror for a as the single ~~accident~~ ^{accident} of the Chinese sampan, with brown sails set to the full, cut across the prow of his boat. He had hardly time to ring for the reverse of the engines before the boat, thro' a seeming miracle, appeared safe on the other side of the ~~his~~ ^{steep bank} ~~boat~~. What would make a sober Chinese sailor risk his life and his sampan boat in such a foolhardy way? And many of them? Fear - fear of an unseen ^{punishing} 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 Suataw Harbor where this incident occurred to Chaochowfu the city where we had spent most of the 12 years that we were in China, Chaochowfu - the literary centre of the province - on the tropic of Cancer - and about 150 miles east of Canton and north of H.K. Here in imagination walk with me along the streets 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 a little boy by the hand. She is dressed in a light blue starched cotton costume, modest, neat, becoming - a garment which

Costume

The little boy is also dressed in his best, a costume almost like his mother's. He has one little ^{high up in back and} cap with a bit of ^{white} rabbit fur ^{on each side} near the ^{ears}. In his right ear is an ear-ring.

All the girls wear ear-rings, but why should this boy have one on more ears? Why his mother puts an ear-ring on him to ^{scare} the devil and make him think that, ^{they} little boy is a little girl - who is so utterly ^{they think} worthless that the devils wouldn't bother to trouble her. ^{Faded out the} We

ask the woman, "Lu ai - why is he? Where are you going?" which is a polite question in China. "We are going to the soothsayer's," says the mother to find out a ^{spicy} lucky day for my little boy to begin school.

"Oh, your little boy has lost many days of school then," ^{he says - you're a school-rotter} to her. "Yes, but the time was not ripe for him to go," ^{she says - it's not} but now I hope to find a lucky day. Fear kept the mother from ^{sending} her boy to school when it opened.

As we pass along ^{residential} the street in front of ^{easy} the entrance we notice a large ^{shifty} block of cement or piece of wood. "How wise they are, you think, to prevent all the passers-by from peering 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 sculptured on the wall, you ask what it is for and find that this whole device is to frighten and keep out the devils who find it difficult to turn corners, and sometimes hear it as when they come swiftly against a wall. Fear

embroidered
tiger
in clay

Fear raises these walls in front of the gates.

We'll enter one of these court-yards now, and upon invitation, step in to see the woman who is sick here. She looks very white, almost gray, ^{in the face} and is suffering from malignant malaria. Clad in the common dark blue costume of this region, she lies on ^{a straw matting on} the wooden bed boards in the small room that has just a narrow passage between the bed and the wall. ^{Some} 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 Hoop 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. "Then" after we went out into the court yard, I asked the woman why she could not go to the Hoop, where she would 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 having proper care when she was desperately ill.

We walked on until we went ^{through the Paigate} outside the City walls, and so we walked along we saw here and there long oblong coffins, ^{made out of the hollowed trunk of a tree} sometimes piled up in the small open temples, sometimes just by the side of the road, or in a field. When you ask about them, you learn that the relatives feared to bury these ^{coffins} 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 proper day came. In the city of Yen ping wh. 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 on upper hand. A magazine wh. I picked up this fall I found accounts of gas-mach drill in Tokyo, and shogin in Moscow, and I read of the dedication of a bomb-proof cellar in Germany. Can anything but fear account for these things? ~~It is with humility we acknowledge that the West is also needing the freeing power of Christ who casts out fear.~~

Just as fear is an ever-present companion of the uneducated, ^{unchristianized} man and woman in China, so selfishness and greed (of which we are so ashamed in the West)

On the other hand - there was a young man who came to our
colleague Mr. Baker & said -

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

When Mr. Baker pointed out to him that it meant
killing - ~~the~~ ^{starting} 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 leaveneth the whole lump?"
And so it seems.

My own evidence added to that of Rethinking
missions & Sec. ^{W. H. Tamm} Sokolaly 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, or 2
or 3 or more soldiers or officers did not come to the
Mission Bldg. to speak in Mr. H. or Mr. B. and tell
him ^{either} that they were Xian or had attended a Christian
ch. or had been to a school or had heard of -
or had a Xian relative.

Now the astounding thing about this was that there were many
soldiers in what was supposed to be an ^{anti foreign} anti Christian
Army. - and yet Christ always seemed to have a
presence. When I was in the north 4500 miles from Canton when I
visited the Kans. And so on, I found daughters of 55 official judges
- where are they now?

So is it strange that I see my bowl of dough full of 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 ^{them}. And so my mind turns to the fruits I have seen in the Chinese - and to the personnel of the missionaries - and to the fruits they have brought forth.

I cannot tell you of many missiys but I'll tell you of ^{one} and say that she is representative of many I have seen. I could choose A. B. F. brilliant - devoted - ^{and} ^{human} ^{affectionate} - but I am taking the more ordinary type - ^{one} ^{going out into the world}

In 1912 among a group of missiys - went one girl ^{a nurse} Fannie Dostcott by name. She was the slowest in the group of six - to grasp the ^{and her pronunciation was atrocious} 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 on steadily improving her language, ^{sticking to her work even in the middle of} going there - malaria - ^{down} After a while she was called home to care for her mother, stricken with cancer

^{after coming for her} For a year or two ^{she} she rested a few months - and then went back to her mosquitoes and Chinese. This time she was ^{where Tom, I guess she had died of tuberculosis had been} sent to an inland station - to carry on medical work - 80 miles from the nearest foreigner - in a bandit infected region - alone - - Lonely she must of ten be - and often in peril - from bandits - soldier pirates - but with Scotch grit she stays on and a recent letter

1937

It is the word of Christ and His command applied to the ail that has and home

January

1 says, Hainan N. in the out of the way place. we are
 2 Chinese assistants daily added from 60 to 120 ^{including} men & women
 3 At the time I letter 48 in - patient in addition ^{the minister} to the labor.
 4 she treats small boy she ~~tried~~ ^{tried} - ^{to} ^{incubate} ^{cholera} - ^{league} - ^{difficulties}
 5 Rethinking Mission & Commission - ^{criticism} ^{us} ^{for} ^{allowing}
 6 a nurse (experienced as she is) to carry on under such unfavor-
 7 able conditions - It is not ideal - But the suffering
 8 that is relieved & the lives saved ^{is} great - and
 9 here we have what the cov. to N.Y. Times described
 10 when he said "the missing shld. ^{continue to} come to China and in
 11 increasing numbers he shld. come as a living ex-
 12 of the selfless life - as a spectacle of self-sacrificing
 13 ~~with~~ ^{an} ^{interpreter} ^{of} ^{social} ^{responsibility}
 14 to a people who still live on the whole in stark No.
 15 individualism. ^{Could that girl live in an Amer. Dr. now and now.}
 16 Yes - China is ^{representing} rising - the heaven is working ^{criticism that} ^{bring} ^{it} ^{down}
 17 close let me remind you again of
 18 of Kwei Jang who
 19 of the woman who saved babies
 20 " the nurses who prevented the cholera epidemic, -
 21 " - China also decided to help in the labor colony -
 22 It is because Christ has lit ^{the} ^{path} ^{of} ^{sacrifice} that
 23 they saw the path: and his glory ^{is} shining in their faces
 24 ~~Now~~ ^{the} ^{proof} ^{of} ^{the} ^{will} ^{of} ^{God} ^{is} ^{the} ^{proof} ^{of} ^{the} ^{will} ^{of} ^{God}
 25 of the enterprise and his blessing upon it.
 26 Play

Part 1
2

Ed. Dec 17

18

19

Tue 20 Women's Club

21 Woodlark room entertainment.

22

23

Christmas entertainment

24

25 Christmas

26

"

27

28

29

30 Stillingholmen, evening entertainment

31

1933

January

1

2 New Year's dinner.

3

4

5 Pelehit Ogsten Supper

6

7

8

9 Dance

By their fruits
ye shall know them!

Barre Nov 1 - '33
1.

As I grew up - why were we here?

Difficult riddle -

Convinced that we were not produced
for someone else's enjoyment.
No ~~power~~ made us for a toy.

^{our} conclusion inevitable - we were
allowed to be produced because there was some
development possible in us - that was
worth while - & that would make for
ultimate enjoyment, & peace & happiness

another word - ~~to be~~ ^{humanity produced} ~~to be~~ ^{to be} ~~to be~~
to grow a rich personality which
be an enjoyment to ourselves, a pleasure
to God - and a help to one another -

"vital personality"

Distinctive
characterably.

To-day in the world are prevalent
two ~~to~~ complexes which are always
destructive of rich personality.

Fear - witness gas mask practices ^{Today}

Selfishness - ^{dedication of bomb factories}
Germany Italy ^{city business}

These two complexes which have crept upon the enlightened modern world like a thief in the night - have been prevalent and common dominantly in an unchristianized society wherever it is, and especially so in China.

Fear has been the daily atmosphere -

- 9 times out of 10 - cripples its patient
that ^{patient} ~~man~~ ^{who} ~~man~~ ^{was} ~~was~~ ^{played} ~~played~~ ^{so} ~~so~~ ^{well} ~~well~~ ^{if} ~~if~~ ^{of} ~~of~~ ^{mistake} ~~mistake~~
crippled his fingers
1. speaker - ~~man~~ ^{was} ~~was~~ ^{talked} ~~talked~~ ^{so} ~~so~~ ^{well} ~~well~~ ^{if} ~~if~~ ^{of} ~~of~~ ^{fear} ~~fear~~
of forgetting ~~was~~ ^{was} ~~was~~ ^{stalled} ~~stalled~~ ⁱⁿ ~~in~~ ^{his} ~~his ^{mind} ~~mind~~.~~
 - " workman ~~was~~
 - " racer - -
 - " sick man - ~~was~~ ^{was} ~~was~~ ^{not} ~~not ^{so} ~~so~~ ^{well} ~~well~~ ^{so} ~~so~~ ^{quick} ~~quick~~
if fear ~~was~~ ^{was} ~~was~~ ^{filled} ~~filled ^{his} ~~his ^{heart} ~~heart~~.~~~~~~

In China fear has controlled and bound the people of ~~the~~ ^{the} ~~for~~ ^{for} ~~many~~ ^{many} ~~years~~ ^{years} ~~up~~ ^{up} ~~to~~ ^{to} ~~the~~ ^{the} ~~present~~ ^{present} century - and even now.

When we still lived in So Ching 150 miles ⁴⁸ ^{of} Canton
" " " " n. of H.K.

did we not know how a large hospital was a wonderful doctor ~~was~~ ^{was} ~~had~~ ^{had} ^{the} ~~the~~ ^{patients} ~~patients~~
only from outside the walls of the city ^{of} ~~of~~ ^{the} ~~the~~ ^{city} ~~city~~

2. the city people feared that if a sick 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 horror when some ^{ship who} devil ^{chases} ^{him} in a small boat cuts in across the front of his moving steamer just to cut off the pursuit of that devil wh. he thinks is chasing him for the day!

1/2

Does not every large bldg 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 south seaer to ask a lucky day. ^{are not asked and need not hang in amulets of}
Does not the average mother put an ear ring in ~~one~~ an ear of her boy to fool the devil and make him think it is a little girl (wretched creature) wh. she has born.

red.

Has not all ~~the~~ hundreds of coffins on the hillsides or piled in temples

WILLIAM T. BIRD, President Emeritus
S. T. EMMY, Vice-President

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HOME FOR AGED METHODIST WOMEN

Home Area Common Room
CONCORD, MASSACHUSETTS

September 1st, 1932.

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
New England Deaconess Association.

Very sincerely yours,

Eliza Ladner

Field Worker.

3. by the side of the road unburied for
fear the evil of wind & water spirit were
not fit sight for burial.

16000 lying around in the city of you
ping which had hope of only 25000.

14000 unburied corpses. In that city
you fear has manacled life of the
spirit in China - just as indifference
and selfishness have gagged our
impulses of brotherhood in this land -

Aud 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 rec'd more - be
unselfish? a ^{practical} physical impossibility -

To give of one's plenty is not true unselfishness.

Can business whose motto we foolishly believe
was "we serve" - ever rise above the sweeping
denunciation which is coming home anti it,
in these days.

They told us to give our best, to do
our best - and all the time, they were
fooling us - because it was for their own ad-
vancement and not our welfare that they cared.

Chicago - Reductio ad absurdum
Tammang
Kuo Song

1/25

4. If there is selfishness or such a scale in a country wh. has called itself Christian what must it be in a country where the influence name of Christ is not known to the majority of the people. I well remember how the successful general when 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 his victory remarkable only in his own eye.

I know how the armies come in and camp on the small towns and say "you must produce \$20,000. by this time to-morrow, else we will loot every shop & home".

~~Show how the people cling onto the statues~~

Show how Tsoo Kuan spent 1 million \$ building a temple to the god of War - when there were 1000 queuing to death every winter in his city.

all right

5. I have known officials with their dishonest
means, old order expensive limousines from
Europe or U.S.A. and ride ^{with} ~~through~~ ^{through} the city
to ~~be~~ ^{be} ~~with~~ ^{with} fortune tellers starting their hours
continuously - "Get out of my way, or
you'll be ~~run~~ run over -
I have seen the frightened country people
rush in terror, stumbling on one another
in their startled fear - to get out of the way."

4. Also Altho fear and selfishness have long
held a strong hold ^{suspected} ~~strong~~ ^{upon} ~~upon~~ the
lips of the common uneducated people, and
selfishness has bound all great numbers
in its strangling hold, I am here tonight
to bear witness to you earnest folks in
this city that the power of Christ
~~breaks the power of fear~~ ^{defeats fear and fights selfishness}
in the far away lands just as it can do
here. The power of Christ has produced some
Geo Sokolob
vital personalities - who - if there were
no other product of X'tian missions old
be worth more than the entire cost of
missions.

No money can buy a Christlike
character. Retiring missions is a valuable ^{and} ^{valuable} ^{asset} ^{to} ^{the} ^{church}

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 \$78,000.

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 realize the calibre of
 your missionaries, you want to read how
 they have been studying and thinking, ^{deciding}
 about its content. ^{Use almost every case}
 it has been read honestly and in the
 spirit of wanting to gain from its criticisms.
 But if you want to know some things
 which can not be apparent to a body of
 investigators on short term service - with
 of whom only a small percentage
 have had a actual service on the
 field - read in

Xtian Century July 5, 1933

Missions - reads

an article by Pearl Taylor Sawis, a woman
 whose sister is teaching at Lyndough non-
 the facts conditions that she writes for
 such an interesting way. I know to
 be true - Time + a gain than seen our
 Mission Schools keep open when got 4 schools
 have had to close. Read Sokolaky P. 53

Part 7 vol 1920 to 1927

And read "What Matters in Missions" in Xt.

Century Jan 11 - 1933 - written by Geo

Sokolaky - a Jew who had lived in large
 article in AT. Monthly last summer married to Christian

Missionary

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HOLYOKE, MASSACHUSETTS
UNITED STATES OF AMERICA

CABLE ADDRESS: HAMPGLAZED

March 18, 1901.

Dear Elsie.

Your letter of some time ago
was laid aside and escaped
my attention.

I spoke to your father about
the picture and said he would
take it up with your family
and see ^{if} it was in the paper.

He went away soon after and
for some he has forgotten about it.

It does not matter so think you
had better send the money along
to Steve and help him out this
year, and if all is well can help
some one else next year.

With very kind regards to yourself
and family. Remain,

Sincerely

Chas. E. Abraham

7 part of his adult life is living who has
a clever and highly educated Chinese wife.
Activities Mission
The steps: 4

"No one can fully estimate the
effect of the mission's impact until
he takes into account the fact that there
are great numbers of persons who have
felt the unimaginable touch & drawing
power of the life of Christ and who are
quietly living on a higher level because
of it."

Geo. S. Scholfield writes

"And yet to me for more than
a decade that has been the whole story
of Christian Mission 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.

"Shanghai) requires leadership and the Christian
mission has done more than its share in
the re-orientation of the Chinese mind from
Confucian selflessness as evidenced by
the family system to a social consciousness
as evidenced by the effort of an increasingly
large no. of Chinese men & women to serve China

8. Dr. Sun Yat 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 of the late Ch. Charles Jones Soong was himself a missionary, a teacher of rel. & Eng.

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

Quote next page.

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

Personal crit. observation has forced me to the conclusion that the X'tian missionary's principal test is character bldg. and the results of his work can be measured only in an analysis of the type of individual produced under Christian influences.

If this is the measure, it is impossible to say that the missionary has failed.

110 MAIN STREET
ST. JOHNSBURY, VERMONT

My dear Mrs. Hildreth,

Sorry to be so
late in sending you word but I
have been away and very busy.
I am sending you patterns for
these baby things Mrs. Pondgroom
wanted and I shall ask Mrs.
Woodruff to send you a list
also. This will give you
something to start on and if
you can pick up some scraps
of flannel etc. when the boys
get finished send them to
Lupis Ruth Cowles - (Mrs. G. W. W.)
19 Eleanor St.

Johnsbury, Vt. June.

Sincerely yours

Wm. S. Woods

9. China will be saved by leadership and the Christian mission has done more than its share in establishing the Christian mission in China is a real way.

What can I witness to you to reinforce this general statement
The family that comes first to my attention - is the family of
Water Cook, Liem A Khong.

^{a negro before 3-4-19}
Mother heard a travelling preacher - so impressed that she
began repeating what he said about the love of God - when
she began in her 3 children -

Widowed by ^{and dog} ~~and dog~~
went to Kiam Hospital - learned of school begged to go -
unprepared - but completed course & became Bible woman
3 children became stern - but on ^{great} ~~great~~ money for a time
^{as col.} ~~as col.~~ but hearing a Chinese preacher

became evangelist - confessed his sins & became a refugee
and reliable evangelist - His children went to Christian Acad.
one came to America & ret'd to China as a Chow -
elites his personality so lovable & skill so great that they
wanted to keep him in U.S.A. - next a teacher - other 2 in
process of U.S.A. - But - if they live true - (and for

us who follow the great sacrificers it is always
harder to keep the high ideals - just as it is easy for
Americans who follow the pioneers to become soft.)

They branch out a Christian power & influence - all
resting upon our talk by our itinerant preacher.

There are countless examples of this kind -
Then my mind turns again to Kuo Ding the beloved teacher

Dorchester Academy

Under the auspices of
THE AMERICAN MISSIONARY ASSOCIATION
NEW YORK CITY

McIntosh, Georgia

January 13, 1933

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
J. R. Jenkins, Principal
Paul Edith Vaughn, Sec

Story of Buddha's Toe.

Gods are men in China.

Ignorant
Present day criticism has always
said

Why force our religion on
them when they have one already.

Turn in a parallel case out in a
similar spirit & ask you would
oppress them and you will see how absurd
the situation is.

What right has Mrs Bailey to come to
Cabot & force her ideas of music
on our schools?

Only this right - that she knows
that she has something worth sharing
& we haven't yet read it.

Go into China proper.

What right has the Standard Oil Co.
to go into every corner of China & monopolize
it? Why not let Chinese burn their own lamps. They
have a kind of lamp wd. wicks & wick holders
of their own. Only this right that S.O. know that
it has something that China needs.

~~What right has the Am & Brit Tobacco
Co. to go into Ch. with the slogan
"A cigarette in the hand of every man
woman & child in China -
The S.O. of Foreigners to trade~~

99 $\frac{1}{2}$ College St.
Montpelier, Vt.
Dec. 26, 1933

Mrs. E. S. Hildreth
Cabot, Vt.

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 northern 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 ^{to the meeting} 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,

Nina Babcock Bailey

Chairman, Montpelier Section,
Mount Holyoke Club of Vermont

(Mrs. Francis L. Bailey)

the other day at a certain Roman Club meeting
the wife of a business man spoke on the
Philippine Id. 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 dissent, and strikes are
starting now and labor troubles (Of
course that is due to Red influence
Communism)

*Don't tell you't say this of Roman
did in ancient Rome so nearly then
"there is no doubt about it"*

This speech was made before a
group of women some of whom are
interested in mission work, and some of
whom are engaged at the thought sound
of the word missions. They latter are clotted
And those who know intimately the work
on the mission field were troubled -
Among these troubled I interviewed this
woman to find out why she chose this way
I found that she was comparing the
Filipinos with superior native tribes she
had not been Christianized
U.S. How much of the old has been if
under their influence

note: *... of the Red man was
... of the Red man was
... of the Red man was*
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
complained the - said

I can give you a solution to your problem
I will tell you how to grow sweet potatoes
without the neighbors will not eat them
Instead of planting the sweet potato stalks
cut off the tendrils of the plant and stick
it in the ground, then the plants will grow
and produce sweet potatoes.

The farmer ~~cut~~ off a tendril - stuck it
in the ground and a sure enough it grew and
in time produced sweet potatoes!

Not only was this farmer gratified, but the
whole country side over and a bit the
official died, they made him a god!

Hang Boun Kong

Look up Stanley High or apple carts.
Spoiled the native for imperialism

Have you tried to evangelize
the people in your community?
How would you go about it?

2. Found that she had great respect for the medical work, ^{inasmuch} for the work she tho't the work for Lepers wonderful, and had some respect for the Ed'l work, but she was very dubious over the effects of sd'n. It was good for civilized people - but others who were happy without it - why give it to them? ^{Evangelist}

And the Christianizing she evidently disapproved of. altho just what she meant by that, I do not know for it is linked up with sd'n medical work and work for Lepers.

She was much interested in studying other religions - ~~altho she did not~~ Buddhism, Confucianism, Zoroastrianism, Mohammedanism, and Hinduism, ^{altho} ^{she said that} ^{anyone who lived in the Orient, could not} say a good word for Hinduism - She admitted that Mohammedanism was hardly in the race because of its military nature - She had not studied Taoism or Animism.

3. She admitted that Confucianism was not a religion - ^{all these religions had their own gods and their own gods were not the same} When I felt that I must find out whether she held any religion - and I asked her to tell me frankly heart to heart what her religious experience was

She said - ^{it was} I used to be a Baptist as a child - then when I moved to Woburn I joined the Cong'l ch. because all my friends were there - then I used to teach a Kindergarten and I realized all at once that I did not believe what I was teaching them - I told the pastor about it, and I stopped teaching them - I almost never went to church - haven't been for years -

Then I realized why her message had come out in that against the miss'y work in the Philippines - She had no idea of things which she believed - I thanked God that she was honest - and I understood then: - She saw nothing in religion more than she saw in other religions - But there was hope for her. ^{Christian} "I studied other religions - Her trouble was that she did not believe them"

Have a ~~close~~ ^{close} friend in China -
 Went out to China on the same boat with
 her in 1913. She is the slowest and
 least accurate scholar of the 5 of us who
 went out that year.

The missis almost despaired of her getting
 the language - and yet to-day she is the
 only one of us left working in So. China

off in a station by herself which until
 within a year she ~~could~~ ^{could} reach only by a
 crazy tippy crowded launch, and small
 boats - & a long walk without a friend
 without any white friends - on the road of
 bandits & pirates - she works in rather
 arduous -

Lepra -
 small pox
 malaria
 dysentery
 cholera
 plague

Unceasingly she works
 with discouragement
 " desolation
 " dysentery
 " loneliness -

But she keeps at it -

And of her - Hobart writes ^{feeling relief}
 " ^{also think} beyond calculation.
 A wk ago ^{at inpatients}
 60-120 daily out patient
 men & women

^{fruit} Suffering that is relieved and the lives
 saved is beyond calculation.

There are disappointments but they quit
 " " discouragements but they quit
 life - ^{is its influence}
 on the world -

Geo. Sokolsky & Jen ^{out-look} ^{was} the one who
 defended Mission work when Retreating Mission
 altho it stated that missions must continue,
 threw a cloud of doubt over the issue and
 failed to recognize the value of a spirit-filled
 life even when it was in a poorly educated
 or highly conservative mind -

He writes in Xt. Century Jan 11, 1935
~~and~~ ^{and} ~~emphasizing~~ ^{emphasizing} the
 fruits of mission work
 not ~~with~~ ^{with} church member statistics
 but ~~with~~ ^{with} ~~the~~ ^{the} astounding
 fact that there are great numbers
 of persons who have felt the
 unimagined touch and drawing
 power of the life of Christ and who
 are quietly living on a higher level
 because of it.

Of is the role that Xtianity has played
 in the creation of a distinctive personality
 that has made the mission so attractive
 to me - Feng - ^{Chang Kai Shek} ^{Sun Yat Sen}
 To my memory ^{Bry with sore jaw}
 woman who married a Brit
 Sun Yat Sen
 Sun Yat Sen

to never run away in the face of danger
 while trapped in Shanghai ^{Chang Kai Shek}
 from 1941 ^{why are we here}
 19430

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.

President
MRS. WILLIAM J. BAGG
26 South Third Street
McKees, Illinois

First Vice-President
MRS. ARTHUR KRUGGEL
23 Fourth Avenue
Chicago, Illinois

Second Vice-President
MRS. J. W. TULLHOUT
24 Congress Street
Ottawa, Illinois

Recording Secretary
MRS. ELLA BARTLER
200 West College St.
Evanston, Illinois

Corresponding Secretary
MRS. SAMUEL E. BRADY
25 South First Street
McKees, Illinois

Treasurer
MRS. J. M. McLENNACHAN
212 West Madison
Evanston, Illinois

The Methodist Women's Association Rock River Conference

To the President, Womens Society
EPastor M. E. Church,
Cabot, Wt.

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.

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,

Mrs. William J. Bagg

President

After you have read the Booklet, perhaps you, too, will agree with the other ministers, accountants 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.

JOSEPH O. GOODWIN/JH/Enc.

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

RUSSELL W. COLLINS
SHOES-HOSIERY
FARRINGTON. - - - MAINE

Sept. 18, 1933

Mrs Dean Hiscock
Farrington
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 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

Scrapbook

Basrat Aug. 27. 1938

Tragedy in what the last week in July.

Two good young people drowned on 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 -
Two tons of flowers were spent for flowers to make
sympathy evident.

The same day that the papers reported this tragedy
they reported that 300000 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
& death-thriller she described the countless things
huddled on the dykes - and how they begged for food
and how they snatched at a loaf of bread that
somewhat dropped overboard - with her it afloat
to get? Near had such a heart-rending scene
come before her eyes! This tragedy of July was
greater - and yet we said
"Oh, it's 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. "The
China is so big - so far away! So out of the
ken" even in this feebly growing southern land
that it is difficult for us to be interested as
God is interested in it.

2. Barnett Aug 27

LIFE grows very interesting as we grow older - and more in its meaning.

Our time on this earth seems very small compared to all time - ^{what} here 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.

When I ^{laughed} studied ~~read~~ Cicero's Ancient History I came upon a quotation which brought to mind a speech of Pericles which has always stuck in my memory.

194 P. "Said, "I would have you ^{lay} ^{lay} 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 - and it was much ^{like} the idea of Pericles stated for business wanted a young man so filled with interest in his job that the work would be the last thing which he thought of at it - and the first thing which he became conscious of when he waked in the morning - and I tho't to myself: -

That is the kind of devotion which God is looking for in these modern days. ^{Pericles} It is no wonder that Pericles and the business man ^{wanted} it.

4. She then terrible tortures he passed, and
altho he had so little money and so many calls for it, he
said 5 yen to pay back the stolen money.

Then he went back to his home to begin slave work.
He gave 5 yen a day to a crippled beggar out of his
pittance of 80 yen a day. So he earned and after that
he supported the whole family.

Not soon after this was taken to Port Arthur
in 32nd regiment of 2000 soldiers only 3 or 4 of whom
returned alive. In all the midst of this terrific
fighting he sent back 5 yen a day out of his very
small compensation to support the crippled beggar.
"This reality of Jui's living the cross, inspired
me and taught me that I must serve also."
~~and all his compensation went to support the~~

It was because of Christian influence such
as this that during the terrible burning of the
suburbs of Shanghai - a Japanese business man
gave money enough to finance a party of 9 to
visit Shanghai - meet with them Chinese, and
talk over the situation while the ruins were
still hot. What prevented the Chinese
if who that very day had inspected the ruins,
from flying at the throat of the Japs??

In all the discussion about mission, there has been
no questioning of the principle of mission work -
substance .. only of method & means.
Christianity has a unique message.

No other religion has a God who claims to be
the only God. or who claims to be the Father
of Nations
the Truth, and the life.

If you know the way to cure malaria, and
you consider it should be character to offer
patent to the patient?

X^t 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 sends for men young men such as Pericles ^{sought} ^{after}

"Hence such men when he finds them as he
has pleased study of me
* Kagawa etc.
- Geo. Shepherd.

Let me remind you of Geo. Shepherd.

.. St. Ingram

Jain Hunter

.. Gen

Dr. Leaker

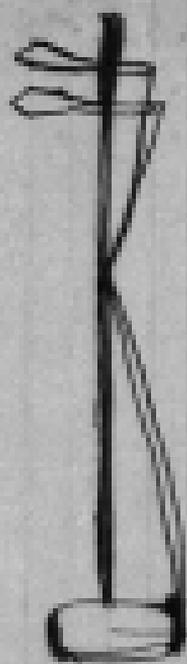
Jannie Northcott.

Geo. Sokolsky a Jew - correspondent of N.Y. Times

Staid - the orthodox

To-day as best is being made you see the
work of X^{tian} mission standing firm and firm
of Soviet Russia. Here the big battle has been fought
Here in the provinces ^{the} laid waste.
has destroyed.

Chinese violin

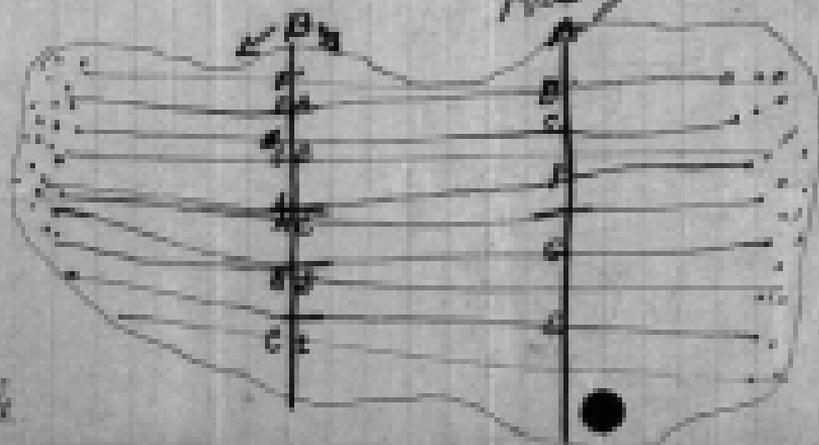


2 strings / gut tuned to A flat and C nat.

Body very much like our bass with a couple small gutlines on the end

a little piece of grain over which the strings pass
 looks like a barrel with a grate which
 over each end.

Keef



Handwritten notes on the left margin, possibly indicating measurements or specific details related to the instrument's construction.

I Expectations
of brown earth
Reality beauty of scenery

Expectation
Do you mind head?
Oh no

Expectation
Little food of poor
Reality plenty

utterly
surprised by ^{the} Homes

Earthquakes

Floods

Wars

Typhoons

Beauty of Temple of Heaven
Cotton around Shanghai

Show more

Expectations - Beauty
Food for little or nothing.

Reality - Beauty great.

Cal. great disappointment
China only > Expectations

The part of China where we were
Tropic of Cancer
Puerto Rico had cold-
weather south

Contract north -
Nurse's amazement
Snow
Leaves

High
Banks
Caves
Swamp
Insects

mts. -
valleys
rivers
foliage

lichee bamboo
mango banyan
acacia

fruit
veg.
meats
fish
shell.

2. People
Clothing

Houses

work

weaving

sewing

" machine

whole villages

one occupation

experiences unusual

Experiences

Flood

Earthquake

Wars

Typhoons.



STATE OF VERMONT
DEPARTMENT OF EDUCATION
STATE HOUSE, MONTPELIER

Devotion
Industry

mental homes

Living it

As an. (bathes feet)
Hakka

Face. Gifts.

EDMUND P. HAMILTON
SECRETARY CLERK

Taish.
Hong Kong
Robbery

what we expected
" .. found.

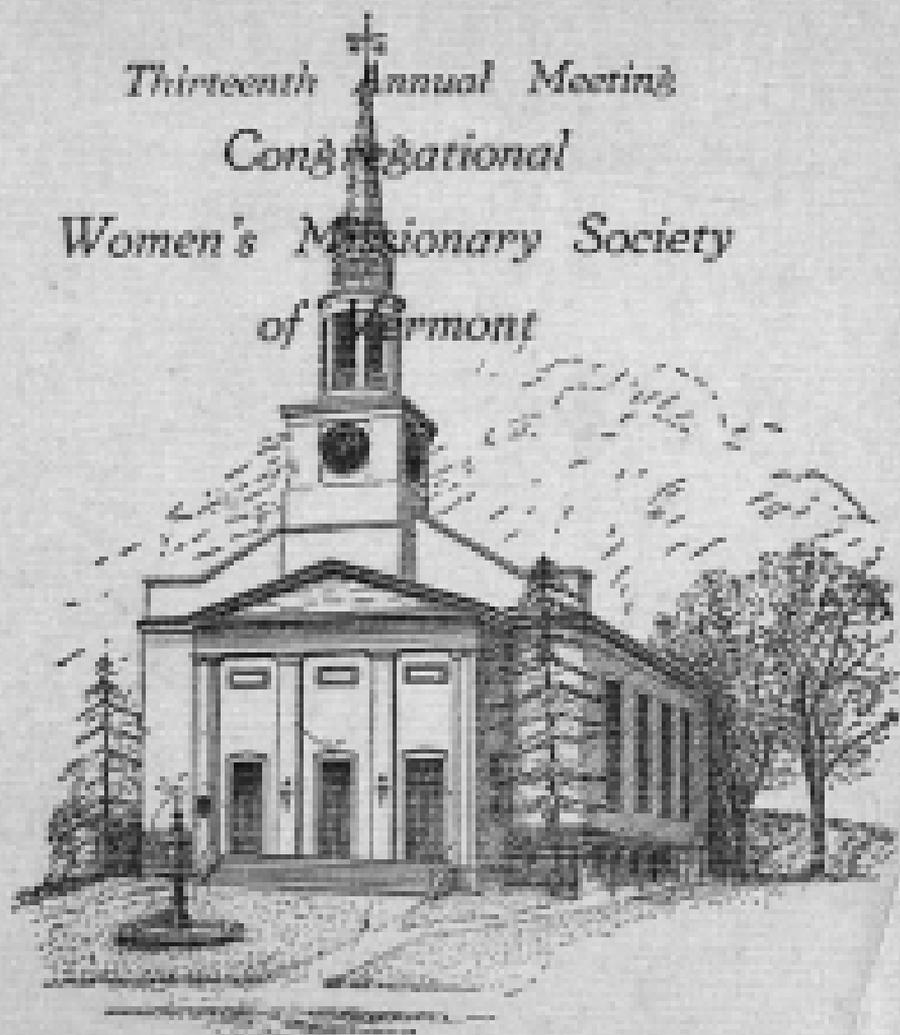
*idiot's
average*

" surprised the Chinese
the earthquake

face - Baker's coolie
ignorance a in
Dwelling It?

X

*Thirteenth Annual Meeting
Congregational
Women's Missionary Society
of Vermont*



*South Congregational Church
2563
107 St. Johnsbury, Vermont
September 24 and 25, 1940*

Used Thanksgiving feel
at spring.

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
- 3:00 Devotional Service: "We Need an Abiding Church"
- Leader, Mrs. Earl Hamford

4:50 ^{4:50} ~~Business~~ "Information Please" ^{largely} ~~read in the~~ ^{Jan}

- 2:00 Address: "Our Work in Today and for Present Crisis", Rev. J. L. Moulton ^{Things from Hambridge}
- 2:30 Address: "Our Abiding Purpose", Mrs. Bertha McClintock ^{castles}

- 4:15 Adjournment
- 4:30 Informal Reception and Tea at Fairbanks Museum
- 6:00 Dinner—Church Vestry—etc

TUESDAY EVENING

- 7:30 Organ Prelude Mrs. Ruth Tolson
- Devotional Service—Rev. John Henry Sargent
- Candlelight Installation Service—
Conducted by Mrs. J. H. Sargent
- Anthem—Choir

Cong'l.
New name - is "Friendly Services"

TUESDAY EVENING (Cont.)

- Special Missionary Offering
- Address: "Thirty-one Years in Ministry"—
Mrs. N. E. Hamant
- Dramatization: "Two Masters" — Presented by
South Church Group — Vestry
- Benediction.

WEDNESDAY MORNING

- 9:00 Hymn
- Devotional Service: "An Abiding Church Needs Us" — Mrs. Earl Hamford
- 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 Walls
 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

LAN

(English Handout - - 3
1st
Rural Irons of Coventry) corn

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
1873 - 1904

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

Rev. Dwight Bradley, D. D., New York.
Director of the Council for Social Action.