The work of foreign missions has never been stopped and must not now be stopped by war. The great foreign missionary societies of Great Britain were launched in the midst of great European wars, and if the earlier missionaries from the Continent had waited for times of world peace before setting out on their undertaking, they would never have gone. The first foreign missionaries from the United States, sent out by the American Board, sailed during the War of 1812. If the church could ever be justified in waiving her missionary duty in times of national difficulty it would have been during the Civil War. The Southern Presbyterian Church projected its foreign missionary work then. To quote Dr. Houston's words, in a noble address delivered in Philadelphia in May, 1888:

"When in that day she found herself girt about as with a wall of fire, when no missionary had it in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, as this church now unfurled her banner to the world, she desired distinctly and deliberately to inscribe on it, 'in immediate connection with the Headship of her Lord, His last command, "Go ye into all the world and preach the Gospel to every creature," regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence.' And the moment the way was opened she sent forth her sons and her daughters."

The experience of the missionary board of one of the churches in the Northern States during the Civil War will be illustrative, I believe, of almost all. In the spring of 1862 the Northern Presbyterian Board reported that instead of ending the year with a debt, as was seriously feared, the Board had been able to support the missions in nearly all cases in their usual vigor, to send out new laborers, to occupy new ground in some instances, and to close the year in a satisfactory manner.

The Board expressed the hope "that a not less vigorous support of this work will be afforded in the coming year, and the trying discipline of Divine Providence and especially the influences of the Holy Spirit may lead our churches to rich and still higher standards of giving.".

The Board appealed accordingly for an increase of twenty-five per cent. in the gifts of the churches, in order that the work of the missions might not be reduced or new missionaries kept at home. The General Assembly welcomed these views and rejoiced in the fact that the largest number of missionary candidates ever reported was waiting to be sent forth. The following year the Board reported that none of the new missionary candidates had been kept at home except for health or similar reasons. When the Board appealed to young men and women not to allow the impression that the funds of the Board would not permit them to be sent out to be made a rule of duty not to hinder them from offering themselves to the missionary service, the General Assembly endorsed this view, and in the spring of 1864 declared:

"New missions are needed. Shall they be established? It is inquired, Where are the means? We answer, They are in the hands of the Christians, who are God's stewards. Let a proper demand be made. Let this Assembly call on the churches, and that call will be answered. The
response will come to us in the spirit of that consecration in which all God's people have laid themselves and their all upon His altar. . . . In the opinion of the General Assembly, the Presbyterian Church under its care should, during the ensuing year, increase the amount of funds put under the command of the Board of Foreign Missions, for the spread of the Gospel among the heathen, to not less than three hundred thousand dollars."

As the war drew to a close the Board reported that never in its history had there been times when the financial prospects appeared so dark. The rates of exchange cut the value of American bills in half. But the light broke through the darkness, and the Board reported in 1865:

"It has not been necessary to break up any of the missions, to recall any of the missionaries or to keep at home for pecuniary reasons any of the brethren who desired to be sent forth on this service."

The Christian conscience of the nation during the days of the Civil War saw in the generous outpouring of life at the call of the nation not a reason for exemption but a ground of appeal in the matter of missionary service. The General Assembly of 1865 resolved:

"That the work of foreign missions calls for expansion. The prayers and wants of our brethren in the field, the field itself white to the harvest, the loss occasioned by age, infirmity and death among the laborers, all appeal for an increase of men and means; while the voice of God's providence, in His favor to this work, clearly says to His church, 'Go forward.' The promptness, energy and abundance with which our young men have come forward during the past year to engage in our armies for the defense of our nation . . . should encourage Christians to pray for that increased devotion of our sons to the service of Christ, which is demanded to provide ministers and missionaries to go into the fields which are now open to hear the Gospel."

Surely, the church cannot be justified in sinking to a lower measure of courage and devotion than marked our fathers in the days of the Civil War. The nation is vastly richer now than then, and abundantly able to meet every obligation, first among them its obligations to God and the Gospel. There are men enough and to spare for all the work that needs to be done—foremost the great constructive work of spreading Christ's message of peace and good will among the nations, and planting everywhere the principles of the Gospel. The increase of suffering on account of war does not diminish the chronic suffering of Asia and Africa. The hungry of these lands are not less hungry because there is want in Europe as well. Preachers of the Gospel, medical missionaries, teachers and friends of mankind who will serve the needy in the spirit of Christ are more needed throughout the non-Christian world to-day than they were before the war. And while all other duties must be done, these primary and continuing duties must not be left undone. The nation will be stronger for its task of war if it is faithful to its ministries of peace.

More than this can be said. These present months should witness the greatest enlistment that the Student Volunteer Movement for Foreign Missions has ever known. Thousands of students who now realize the futility and faithlessness of selfish lives should hear, not only the call of the nation for loyal service in a great emergency, which all men hope will soon be over, but the call of God and of humanity for a service that shall last through life and make the whole world its field.—Student Volunteer Bulletin.

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NOTES FROM DOWLING PARK

Flossie M. Quimby

We are fortunate in having two guests with us this week, Sister Gibb from Bristol, Conn., and Sister Hale from Hartford, Conn. These sisters are not strangers to many of our readers, so you will rejoice with us in our good fortune.

Yesterday was the birthday of our two guests and also Uncle Albert Gordon's birthday. Sister Gibb celebrated in a way that will long be remembered by the family at Dowling Park. The cake and other goodies made a real feast for the children, who so seldom see a bit of frosting. She is endearing herself to all the children. This morning one of the girls was asking me if it were not possible to persuade our guests to stay all summer with us.

If all the people are eating "as much cornmeal as we, here in Florida, I think even Mr. Hoover would be satisfied. We are eating it three times a day, the scarcity of white flour making most of our days wheatless days, now.

To-day's mail brought a package from Somerville, Mass.; a pair of shoes, some stockings and a nice gingham dress. A card tells us a barrel
from Bridgeport, Conn., is on its way. These gifts help us and encourage us in our work.

Our new church is well under way. It will be a neat little church when it is done. A room will be built on to the church which will be used for a schoolroom temporarily. This will mean comfort another winter, for we shivered over the fireplace those cold mornings last winter, and longed for a good stove. The room can be used for Sunday-school work on Sunday.

The mules will be pleased over their new quarters soon to be erected. They surely deserve them, for they are hard workers. Sometimes when watching the boys trying to drive them, I wonder which is the easiest to manage, a boy or a mule.

You will rejoice with us in these new buildings and be ready to help us with the extra expenses.

FROM MR. PETERSON

Dear Mrs. Chadsey:—

I want to slip in a few lines, at least, with Miss Saunders’ letter to let you know that we are not unmindful of what pertains to each one of us in your letters each week. To begin with I want to say that Guindy folks are all well. Mrs. Peterson and the little son are doing nicely. The latter is growing most too fast to keep him in clothes; he was three months old last Sunday (Feb. 3) and weighs sixteen pounds. He has doubled his weight since he was born.

Now for business matters: The Reading Room work goes on as usual with fair attendance at our Sunday evening services; it all depends upon what subjects I speak on as to whether or not the Hindus and Mohammedans come. We are always in contact with their extreme prejudices when we touch upon religion, and I will not compromise my Sunday services away from the Gospel to social service and talks on political themes only. The present man who is librarian is to all appearance a good man for the place, and in addition to his regular duties he teaches a night school of a dozen or more outcaste children, and his wife teaches a number of girls each morning for a couple of hours. We had a large number of the children from the “dhoby” (washerman) caste coming to the night school. But because we would not allow their parents the free use of our compound around the Reading Room in which to hang their clothes they stopped coming. We hope they will come again when their wrath has subsided.

Injinbakum school is doing splendidly. The villagers have built the walls of the new schoolhouse and we are going to put up the roof timbers in a few days now. I think I told you in my last letter that they are doing the work without pay and doing it splendidly too. There seems to be a genuine interest in the matter, especially on the part of the young men. The day and night schools have about the same roll number. Small boys and girls in the day school and larger boys and young men in the night school.

At Nelangiri, I am doing my best to get enough money saved up to build a fair building and hope to get this under way, as the present structure is nearly a wreck. It means hauling mud and brick a couple of miles through heavy sand and that means lots of trouble and time. Timber can be had quite close, thanks to a friend who has charge of a huge estate of Casuriva (a sort of pine) trees owned by an English syndicate. It is terribly hard to get good men and women teachers now. Government enlists some of them as clerks, etc., and off they go to Mesopotamia at a good salary.

The other schools are as usual. I have not been able to get much of any evangelistic work done in the villages, partly because of our conveyances being out of commission. I have no bulls and we feel we do not dare to buy them, seeing we are running so close on funds. (Money has since been given to purchase Mr. Peterson a pair of bulls.) Miss Saunders, no doubt, keeps you in touch on this line and so I will say no more. I am not complaining. I want to see the work prosper not in our strength but by the Spirit of God through us.

GLEANINGS FROM INDIA

We have had a most delightful, heavy shower of rain this morning (Feb. 20), the only regret we had was we could not attend to the work out-of-doors as we had planned.

This afternoon one of the former Velacheri boys is to be married at Guindy by Mr. Peterson. We at Velacheri are all invited and if the weather permits will go.

Our chief and very pleasant news concerning the work since I last wrote is to report four baptized at Ponmar, and ten here at Velacheri; three of these were Ponmar men, one Velacheri boy, five Guindy girls, and Mr. Arokiasawmy’s wife.

This week we have reaped our paddy, but cannot say how much we will have as it has not all been threshed yet.

“Home Rule” in India is still being agitated, but not as strenuously as a few weeks ago. The order of the day here is to take things as they come and not to complain, but rather do all we possibly can to help along our own and our Allies’ cause.

Miss Jones and I keep socks going all of the time. We are not swift knitters, but every little helps.

Last week Mrs. Ferguson’s daughter, Susie, and Miss Bent another Baptist missionary in Madras spent a part of two days with us. We enjoyed having them; company brings a bit of pleasant life into our out-of-the-way place. Many of our readers will remember Mrs. Ferguson, as she gave the evening address at our Convention at Alton Bay in 1910.
THE twentieth annual meeting of the W. H. and F. M. Society of Massachusetts will be held in the Boston Church, June 12, 1918, beginning at ten o'clock and holding all day. The members of the Boston Society will serve lunch.

We hope all the locals have on hand their delegate fund so as to send at least one delegate to the meeting, and that as many more will come as possibly can.

If you have changed secretaries within the year kindly send new name and address to your State secretary and take notice that her address is changed from 24 Tower St., to 7 Ruth St., Worcester.

Emma G. Hall, Pres.
Bertha F. Ward, Sec.

RESOLUTIONS

WHEREAS: Death, the common enemy of mankind, has again entered our midst, and we are called upon to mourn the loss of our dear sister and sincere friend, Mrs. Laura Holland, therefore be it,

Resolved, That by the death of our sister our society has sustained the loss of a faithful member, and one whose example was worthy of our emulation; one who was ever ready to "do with her might what her hands found to do."

Resolved, That we extend our deepest sympathy to the bereaved family and commend them to the God of all grace Who "will not leave them comfortless."

Resolved, That a copy of these resolutions be forwarded to the family of our departed sister and That they be entered on the records of our society.

Mrs. Grace L. Northrup, Sec.,
W. H. and F. M. Society, Rocky Brook, R. I.

HOW THE DANVILLE, QUE., W. H. AND F. M. LOCAL KEEPS IN TOUCH WITH OUR BOYS IN FRANCE

NEARLY six months ago one of our members announced at our regular missionary meeting that she had been reading how much letters were appreciated by the boys at the front, and she thought our society ought to see to it, that each of the boys connected with families belonging to our church who had enlisted, should receive a letter every week. When we counted noses, we had nine. So that meant nine women would have to be responsible for a letter a week.

I must confess I felt a little doubtful of the outcome, perhaps because I was thinking too much of myself. Of the nine, I had never seen but one, and visions went through my head of what in the world I should write every week to the unknown boy. However, they voted to do it, so nine of us began. We decided to swap letters in so short a time to a person you know
only slightly or not at all; but new facts from magazines and newspapers as to the importance of just such work were brought forward to bolster up our courage, so we swapped and continued. By the end of that month an answer had appeared, so, of course, that was new encouragement.

Since that time one of the young men has been killed in action, and five new ones have been added to our list. We are still at it, and here are the reasons why.

Just as soon as there was time for a letter to get back, the replies began to come. The boys one and all, expressed great pleasure at receiving the letters, and the fact that they replied so very promptly showed it even more than words. One of the boys who is especially favored in the number of letters he receives from relatives, answers these extra ones just as promptly, and in one he wrote, “I almost always answer a letter as soon as I get it, for I find that way I get more letters.” Another writes, “Thank you very much for writing. I am always glad to get the letters, for it seems almost like a visit home.” Still another, writing “twenty minutes after he received the letters,” told how discouraged he was, for certain reasons, and how much good letters did him. At our very last meeting one of our members stated that Mrs. L. had had a letter from her sister, who lives in British Columbia, and she wished her to thank our society for the letters and boxes we had sent her son.

A short time back it was reported to us by some of the boys in the town who have returned, that there was one boy there—known to many but not connected with our church—who almost never got a letter, and he was so disheartened it made the others sorry for him. So he has been added to our list, making fourteen.

I don’t know that it is proper to point the moral. I believe if a story has been well told, it is unnecessary. However, try it. It is real missionary work. One boy wrote that while he had taken no active part in the prayer-meetings before he went, he would be present if he had the chance, and requested prayer for himself.

Of course it takes a little time and effort, but don’t offer the excuse that you are “no hand to write letters,” or you “have several to write and that is about all you can do,” or you “don’t know him hardly at all.” Letters are absolutely the only tangible link that bind the boys to the homeland. So write. Never mind if it isn’t long, or even doesn’t say much. It is something for them to receive when the mailman comes, and it at least says, “You are remembered.”

One thing more: I have been surprised at the ready response from some who are not members of our society at all, who have been willing, when asked, to take a boy for a month. So that gives some of the “regulars” a month off once in a while.

Oh, yes, and we sent Sunday-school papers, too. Of course some do not care particularly for those, but one boy wrote his “were mortgaged twenty times” before he had a chance to read them himself. Try it, anyway.

Florence J. Raymond.

OUR SPECIAL FUNDS

The Saidapet Reading Room Fund has increased but $15 this month, making $830 of the $1500 needed by October. Surely there are others who desire to remember some loved one by making a gift to this fund in their memory, and have the name of the loved one inscribed on the tablet which will be placed in the building when it is secured. Let us all have a share in this and raise the $670 needed to make up the full amount.

The Velacherie Hostel Fund: Last month we asked for forty-nine pledges of $5 a month for eight months, May to December inclusive, which with the one pledge of like amount we already had would make up the sum needed, namely $2000. At this writing we have received no such pledges, but have received $16.50 in cash from different sources. We are thankful for this but again ask, Who will be one of the forty-nine? However, if you feel you cannot make a pledge of $5 a month send on what you can, it will help.

Florence J. Raymond.

OPIUM CULTIVATION IN KOREA

This spring I heard the rumors that opium was being grown in Korea, to be sold to the Chinese. I could not find out as to the truth of the report. After all that Chia has accomplished it did not seem possible that Japan would begin the cultivation of this drug which has become an international danger. I came to Korea again this summer to make investigations. The report proved too true. I met Koreans who had seen it growing. One missionary counted thirteen fields of growing opium in his district. I was told that Japanese officials had provided the seeds and had encouraged the Koreans to plant opium, saying that they could make much money. If this should continue in Korea, it will bring great disaster to China, as Japan is now the leading power in the Far East. In the end it will greatly hurt Japan. I went to the capital, and had an interview with the responsible Japanese officials there, and tried to show them the ruin that would come from this new policy. They said that the government was very strict in regard to the sale and use of opium in Korea, and they gave me copies of the anti-opium laws. They said that opium was still needed for medicine; that Persia and Turkey still produced it,
that in China it was still planted; that the Chinese wanted it, and opium was bringing high prices. They seemed somewhat ashamed when I explained how hard China had worked to suppress it, and, in spite of revolutions and a weak government, had accomplished wonders. Japan with a strong central government could easily put down this evil as well as that of morphia which is also doing so much harm in China. They then explained that the cultivation of opium in Korea was only an experiment. It had been allowed only in one province, the one nearest to Shantung, called Hwang Hai Do.

They said that the opium cultivation would only be permitted for a short time, probably only in this one province of Hwang Hai Do, where the new regulation, allowing the cultivation of opium had come into force in April. (This was right after the final closing of the opium shops in Shanghai.)

This new cultivation of opium, by Japan in Korea may undo much of the work accomplished in China unless this dangerous "experiment" is soon ended.

A new anti-opium campaign is needed. The public opinion of the world must speak. The best people of Japan and Korea must be aroused to this danger. No doubt it is a great temptation for Japan to provide opium for Formosa, where she uses five million yen worth per year, as well as to furnish what many Chinese are ready to buy at high prices. It is the same temptation that came to India a hundred years ago. May Japan be saved from the great disgrace of taking India's place.

E. W. Thwing.

Seoul, Korea, Sept. 15, 1917.

Every organization that stands for "a square deal" among nations is asked to adopt some such resolution as follows and send certified copies to Rev. E. W. Thwing, International Reform Bureau, Peking, China; also carbon copies to daily papers, weekly religious press and missionary periodicals.

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ANOTHER APPEAL TO "A DECENT REGARD FOR THE OPINIONS OF MANKIND"

Whereas: It is reported that tons of morphia are shipped from Edinburgh and London to Japan, and resold to China for personal use as a substitute for opium, whose non-medicinal sale is there prohibited; and

Whereas: We are informed that opium is being newly cultivated in Korea for sale in China; therefore

Resolved: That we express our fraction of international public opinion against this act of international injustice, and direct that copies of this protest be sent to the press and to the International Reform Bureau's Oriental office at Peking, to be presented with other like protests, through China's Foreign Secretary, or in some other suitable way, to the governments of Great Britain and Japan, asking separate or joint action that will support rather than hinder China's commendable and almost successful struggle against the opium curse.

A FAMILY MITE BOX

A Monologue

The way it came about was this. I was listening while mother read a story to Aunt Mary. It was so funny—about an old lady who said she hadn't one thing in the world to be thankful for. A young lady wanted her to keep a mite box on her mantel and promise to drop in a penny, at least, for every time she said she was thankful. She told the girl that if the heathen had to depend on her mite box for help, they'd all go to the bad. And then, without thinking, she said, "My, but I'm thankful I'm not a foreign missionary!" Of course her friend had the laugh on her right off, and made her put in her first penny then.

After mother and Aunt Mary got through laughing over it, I had a thought and I said to mother: "May Jill and I start a family mite box and see how much we can get before the mission band has its thank offering?" and mother said, yes, we might. So we all agreed to be honest and put in something every time we said we were thankful. I suppose it was kind of mean, but we didn't tell father, for we wanted to surprise him. The evening of the very day we finished the box (Jill and I made it and painted things on the outside), father had just asked the blessing and commenced to carve when he said: "I believe I never was so thankful for a happy home as I was to-night when I walked along with Mr. Dumps and realized how he's a quarter for a starter, for a good-natured mama and happy-go-lucky children are worth more than a penny!"

I can't begin to tell you all the ways we got pennies. Mother was thankful the sun came out on washday, when the cookies didn't scorch, one time, and that there were rolls enough to go 'round one night when we had unexpected company.

Father put in lots of nickels and dimes instead of pennies. I wonder why it is that fathers
always seem to have plenty of change in their pockets? It's just as easy as anything for them to get an ice cream soda or a little bag of chestnuts or pay street car fare and nobody ever thinks where their money has gone to. But when you have a little money and it gets gone, some one is sure to ask what you did with it all; and if you say, "Father uses up lots of nickels and dimes and doesn't tell," then mother says, "Jack, that's a very different thing."

Well, I started to say that father did lots toward filling the box. There was a nickel when eleven chicks were hatched from twelve eggs; and another when Mr. Dumps remembered to return that good umbrella he borrowed; and ten cents when the stitch in his back went off and didn't settle into lumbero, and lots more things.

We children had to pay pennies quite often. One was when the robins came again to build their nest in the big ash tree just outside our window, and another the morning the big squirrel came up the tree and tried to steal the eggs, but was fought off by the mother robin. The biggest money we got in the box at all was the half dollar mother put in when the doctor said Jill did not have the diphtheria.

Well, I'm not going to tell how much money we found when we opened the box, because some of you wouldn't believe it, and that would hurt my feelings, so I'll just close by saying you had better try one in your family and of course you'll believe your own eyes when you open your own box.—Selected.

"Praise God, but not with empty song,
Nor organ peal, nor long-drawn prayer;
Lift from some heart its load of care;
Kiss off the tears from some sad eyes,
Seek out and comfort wan distress,
Help some poor fallen brother rise,
And thus proclaim thy thankfulness."

CONDITIONAL GIFTS

Our society is ready and glad to receive any such gifts. That is, if anyone has $100 or more, which they wish the mission society to have after their decease, instead of leaving it to the society in their will, they give the society the money now, receive a good rate of interest on it during their lifetime, and upon their decease the money becomes the property of the mission society without any delay or expense for administration. Several have already made such gifts; and we shall be glad to correspond with any one who may desire to do so, or who desires more information regarding the plan. All letters should be addressed to Mrs. Maude M. Chadsey, Treas., 5 Whiting St., Boston, Mass.

TREASURER'S REPORT

Receipts for April, 1918

California-La Verne Loyal Workers, $7; San Francisco local, $15; San Diego local, $11; Pasadena local, $30; Tustin local, $14.50; Los Angeles local, $26.50.

Connecticut and Western Massachusetts—Danbury Church, $6.50; Hartford Church, $5.60; Plainville Church, 50 cts.; Rev. J. W. Denton, $5; East Norwalk Tithing Class, $12.30; Theresa Hoyt, $2; Mr. and Mrs. R. Bland, $5; Conditional gift, $200; Mrs. Jennie H. Thomas, $50; Westfield Church, $34.41; Bristol Church, $42.75; Mrs. C. E. Butterworth, $2.

Florida—Lake City local, $3.50; Jacksonville local, $3; Mrs. J. W. Lake, $1.

Idaho—Mrs. Mary O. West, $5.

Iowa—Conditional gift, $100.

Kansas—Guy Porter, $5.

Maine—Goodwin Mills Church, $3.80; Mr. and Mrs. Joseph Fernald, $10; L. Gertie Haines, $5; Mrs. Melissa Quint, $4; Mrs. Angie M. Tibbetts, $1; Mrs. A. L. Tibbetts, $5; L. L. Atwood, $4.65.

Massachusetts—Ursul M. Marshall, $1; M. Ethel Bennett, $1; Mrs. A. C. Copp, $5; Southern District Treasurer, $3; Boston local, $10; F. A. Waters, $1; Zion Hill S. S., $10; Lynn Church, $10.30; Melrose Highlands Church, $1.16; Somerville local, $17; Mrs. Walker's class, Haverhill S. S., $15; Haverhill S. S., $15; Isabella MacKay, $2; Grace Reynolds, $5; Mrs. Peters, $2; Mary A. Hulbert, $1; no name, $1; Mrs. Mattie Foster, $2; Melrose Highlands Junior Mission Society, $3.90; Melrose Highlands local, $5; Haverhill local, $24; Mrs. Mary E. Spooner, $10.

Minnesota—Frances A. Starett, $3.

New Brunswick—Woodstock local, $13.50.

New Hampshire—Littleton local, $10; Bethel S. S., Manchester, $9.33; Mrs. Ellen M. Whipple, $2; Moultonborough Church, $9.24; Whitefield local, $5; Northwood Narrows S. S., $3.50; Hampton Church, $7.25; Mr. and Mrs. Abbott Williams, $1.

New York—H. S. Moseley, $15; Mrs. Ruth Moseley, $5; F. W. Hawkes, $4; Mrs. Mary Campbell, $1; Rev. W. Alford, $1.06; Mrs. E. M. Van Dyke, $2.


Oregon and Eastern Washington—Portland local, $1; Lloyd local, $10; John Day local, $10.50; Mrs. L. J. Davison, $5; Bandon, Ore., $4.50; Verda Southern, $1.50.

Quebec and Northern Vermont—Danville local, $7.50; St. Johnsbury local, $13; St. Johnsbury S. S., $21.67.

Rhode Island and Eastern Connecticut—Rocky Brook S. S., $5; Mrs. Bertha S. Bemis, $10; Mrs. Tillinghast, $1; Eliza Hewitt, $1; Rocky Brook local, $3; Celia F. Langworthy, $1; a friend, $10; Mrs. Florence Moulton, $5; Mrs. Flora Lord, $5; Mrs. Frank Reynolds, $10; Mrs. Mabel Francis, $1; Providence local, $1; Vermont—South Vernon local, $5; Mrs. P. M. Lord, $2.

Western Washington and British Columbia—S. Hopcroft, $1.25.

Wisconsin—Emory L. Peterson, $1.

General Helpers' Union, $2.50; rent, $54; sales, $9.10; All Nations subscriptions, $22.20; total receipts, $1032.27. Maude M. Chadsey, Treas.

"ALL NATIONS" 35 CTS. A YEAR OR THREE YEARS FOR $1.00 CLUB

Names of those who have joined this club since last report:

Mrs. E. J. Baird, L. L. Atwood, Mrs. Ivan Millett, Mrs. S. A. Wheeler, Mrs. Sarah J. Sayles, Clarice McCaul, Bertha E. Keeny, Mrs. Frank Hill, Mrs. W. F. Church, Mrs. L. A. Braher, Cora Hofer, Ruth Matthews, Laura Wiltkey, Mrs. S. J. Hopkins, Mrs. Win. Shield, Mrs. J. C. Brown, Mrs. Russell Ross, Mrs. J. E. Derham, Mrs. Belle Bacon, Mrs. W. B. Stone, Mrs. L. Jurgensen, Miss Delia Everett, Mrs. W. B. Everett.

OUR A. C. HOME AND ORPHANAGE PLEDGE

Amount pledged $500.00

Received and paid $353.96

Amount needed by July 31st $136.04

Please send in your gifts that we may pay the pledge in full before our fiscal year ends.

May, 1918
FROM THE Y. W. A. SUPERINTENDENT

My Dear Girls:

Only three months now to the time of our annual meeting and it is not too early for you to make plans for sending delegates to it. If each society could be represented there and talk over the work for next year, it would be nicer than making plans by letter. The report blanks will be sent out soon and unless they are filled out and returned at the time stated on the paper, a proper estimate of the number and strength of our societies cannot be made. So please be sure that your report blank is returned on time. The calls of our country for your services and the extra demands upon you because of the severity of the winter weather have been many, and no doubt you have done your bit promptly and cheerfully. If you will tell in your reports what you have done you may encourage others to do the same.

When we read of the many who have gone into active service for the Government, the Y. W. C. A. and the Red Cross, we who remain at home wish we might have a share in their work. A nurse friend of mine in one of the U. S. base hospitals writes of the good work the Y. M. C. A. is doing for the boys in the hospital, and of the comforts of the hostess house provided by the Y. W. C. A. It is much easier to work with the many where the service required is exciting and the multitude applauds, but the Master calls for some to "Keep the Home Fires Burning." Some must stay by "the stuff" and some may carry the Gospel to the hungry in heathen lands and the world neither knows nor applauds; but "He knows." So whether your calls have been to keep up the work of your church and to send your portions to India and China, or to go to the front and serve on the firing line remember "He knows" and "He cares." He gives, "Courage for the great sorrows of life and patience for the small ones. And when you have laboriously accomplished your daily task, go to sleep in peace. God is awake."

Cordially yours,

Mary E. Rowe.

"God gives us joy that we may give,

He gives us love that we may share;

Sometimes He gives us loads to lift,

That we may learn to bear."