

The
**MISSIONARY
MONTHLY**



On the Threshold
The open door of Ewha College, Korea
NOVEMBER, 1936

The Woman's Missionary Society of The United Church of Canada

The World for Christ
Not by might nor by power, but by my spirit, saith the Lord of hosts
Whatsoever He saith unto you, do it

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THE MISSIONARY MONTHLY

MRS. J. H. TURNBULL, *Editor.* MISS FRANCES ANGER, *Secretary-Treasurer.*

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THE MISSIONARY MONTHLY

CONTINUING

The Missionary Messenger The Message The Monthly Leaflet The Missionary Outlook The Monthly Letter

Vol. XI

Toronto, November, 1936.

No. 11

The Door Swings Wide

The door swings wide
To knowledge. Joy of books, wonders
of earth
And sky, the wisdom of the centuries
Wait for the fearless seeker at the door.

Inside are counsellors ready to go.
With young adventuring minds on quest
of truth
And beauty found beyond the class-
room's lore.

Inside is fellowship, hearts one in song
And prayer; inside is vision of the
Christ—
To rich, abundant life, the shining
door—

The door swings wide to God.

The door swings wide
To paths like these the Galilean walked
Long years ago; to menace-holding
streets
Where children play; to sorrow-hiding
door.

Outside is loneliness, but quietly
A Friend will come; outside, exhausting
toil—
The Comrade will unfailingly restore.

Outside is flowering of the spirit's
growth,
And through the trees, glimpses of por-
tal wide
To everlasting life, glad welcoming
door—

The door swings wide to God.

—Catherine Baker.

Editorial

The Open Door

THE beautiful picture of the portal of Ewha College, Seoul, Korea, which appears on our cover, was one of two taken for the college Christmas card of one year ago, and they inspired the college poet, Catherine Baker, to write the lines of the poem above.

In the August MISSIONARY MONTHLY appeared Miss Baker's article on the Fiftieth Anniversary ceremonies of the college in May, and we have a keen interest in this wonderful project because of the part our Woman's Missionary Society has had in making this dream of a new college come true.

The vision of the open door and young girlhood on the threshold looking out! Surely nothing could more fittingly introduce the November number with its emphasis on the educational work being done at home and abroad for the girls and women of many races. The theme for the November study in "Men and Women of Far Horizons" is *In Classroom and Laboratory*, touching India, Egypt, Syria, China, Japan, and South America; and these thrilling stories in your study book are here supplemented by tales from your own missionaries of their work in their particular fields.

Light Issues from the East

THE Orientals have a saying, "Light issues from the East." Have we not all felt something of this truth during recent years when here and there in eastern countries men have arisen to give leadership to their people, and have brought to us in the West such a keen sense of their close fellowship with Jesus Christ? And surely no one has arisen whose manner of life has been closer to that of Jesus Christ than that of Kagawa?

"It is not necessary to go far afield in search of miracles. I am myself a miracle," he tells us. That he was ever born was a miracle. That he lives today is a miracle. "But," he says, "the greatest miracle of all is the reality of my soul."

Last year in our further study of the Kingdom of God Movement, a number of women, singly or in groups, read and studied that stimulating book, "Christ's Alternative to Communism," and a series of reviews of the chapters, written by those who have been deeply stirred by conditions to-day, appeared in THE MISSIONARY MONTHLY. This year we are invited to take the life of Kagawa, written by a close friend and one who knows Japan well, Dr William Axling. Kagawa's recent visit to America, his messages so profound yet so simple, his challenge for a juster and better social order have made a deep impression upon all who heard him. So the book has a timeliness for us all. It brings us Kagawa—the man himself, his life, his struggles, his amazing faith in humanity, his all-embracing social programme. Opening and closing each chapter are translations from a series of meditations written by Kagawa for a Tokyo newspaper during the long days when he was threatened with blindness, none of which has before been translated into English.

A very stimulating little booklet has been issued by the Kagawa Co-ordinating Advisory Committee, 285 Schermerhorn St., Brooklyn, N.Y., which can be obtained from that address for five cents. In it is contained Kagawa's ad-

dress on the Kingdom of God Movement given in New York recently—a poignant appeal to men and women of to-day.

With these we again draw the attention of our members to the literature already prepared for those who have followed this ever-widening programme, a list of which is found in the Literature Department, page 520.

Answering the Questions

"IF women would only read their magazine, they could answer all their own questions."

That phrase in a letter touched a chord in us somewhere, because every year a great number of questions come to the offices regarding programmes, or personnel of missionaries, or finance, or books, answers to which are all provided in the Periodical literature of the Society.

For the next few months subscriptions to THE MISSIONARY MONTHLY are being renewed in all Auxiliaries. The secretaries write, asking for "something on THE MISSIONARY MONTHLY" so that they can the better present it, and we can only reply, as we have done so many times, "There is no literature on THE MISSIONARY MONTHLY; the magazine gives its own challenge for usefulness in itself." Have you found in it what you need? Then tell that. How is anything sold? A thing to eat, to wear, to cook with, or to work with in housework, is demonstrated by its use by the saleswoman herself. She must know it in every detail—not only sampled it, but used it, has found she has been more efficient because of it, and she must be prepared to make a ready answer to its adaptability to meet every emergency. Can you do this with THE MISSIONARY MONTHLY out of your experience and that of others?

Let us suggest that in the brief time allotted to you, you hold the latest MISSIONARY MONTHLY in your hand; point to its attractive cover and pictures, mentioning a few by name; tell of its use in the organizations of your church; mention a few of the stories and their

timeliness; the books recommended; the survey of finance; and add one or two of the wider issues brought forward in the editorials. Close with a verse or two from a choice poem. Then be on the job at the close of the meeting, with several to assist you, to renew subscriptions and gain new ones.

One word to other members of the Auxiliaries. When the MISSIONARY MONTHLY Secretary presents the magazine, has the president nothing to acknowledge? Has she and her Executive Committee made no use of the worship material, or the programmes or the news from the fields? What about the secretaries of Baby Band, Mission Band,

C.G.I.T. Mission Circles? Are they present at the Auxiliary meeting? Have they used the programmes so beautifully worked out by Home Organization? And if so, a few words from each as to the effectiveness of these will go a long way in establishing the usefulness of the magazine. Temperance, Christian Stewardship and Literature Secretaries, all may help in a brief but adequate way to bring THE MISSIONARY MONTHLY before its constituency. All these personal touches will do more to make "something-on THE MISSIONARY MONTHLY" than any elaborate programme without them. THE MISSIONARY MONTHLY makes its own programme.

A Message to Canadians

Nestlewood,
Bayley's Hill,
Sevenoaks, Kent.
September 7, 1936.

DEAR MRS. TURNBULL:

I would love to have sent you a message for your paper. When I look back on my short visit to Canada, and realize the intense relief of being away, even for a few weeks, from that pit of suffering and fear which we call Europe—for compared with its suffering and its fear even the drought and depression of Canada seem to me comparatively easy to bear—I think I felt more than anything else that the people of Canada must ask (as I know many of them do), "Am I my brother's keeper?" It must be so great a temptation for Canadians to wash their hands of our troubled affairs, and give them no further thought than that we are very troublesome people! And that the first duty of every Canadian is to keep out of war.

By all means keep out of war. If there should be (which God forbid) another European war, I think myself that every other country which is able to keep out of the war will be so much to the good for the rebuilding of a shattered civilization. I do not mean to suggest for a moment that Canada should be "our keeper" in that sense of the word. What I mean is that Canadians should use their intelligence to sympathize with and to understand our problems so that they may actually, both by their example and their counsel, help us to solve them. Here in England our Government takes great note of what the Dominions are saying and feeling and thinking, and Canada is the greatest of them all. You do not know how much you count with us at home.

Yours sincerely,
A. MAUDE ROYDEN.

Dr. A. Maude Royden, minister of the Guildhouse, London, England, occupied the pulpit of Deer Park Church, Toronto, for six weeks in summer.

A Visit to a Girls' School

JANE M. KINNEY, TOKYO, JAPAN

A member of the Woman's Missionary Society of The United Church of Canada, in making a tour of the Orient, visits Toyo Eiwa Jo Gakko, Azabu, Tokyo.

GUEST: Just what does that name, that I see at the door of the school, mean?

MISSIONARY (*showing her about*): "To" is a Chinese character meaning East, and Toyo means eastern hemisphere, versus *seiyo*, meaning western hemisphere, or Oriental versus Occidental. "Ei" is a character meaning English, and "Wa," Japanese. "Jo Gakko" means Girls' School, so the name may be translated, Oriental Anglo-Japanese Girls' School. Our Canadian mission has two other Eiwa schools in Japan, one in Kofu, called Yamanashi Eiwa from the province in which it is situated, and the Shizuoka Eiwa named from the city.

GUEST: We have had pictures of the new buildings you occupy in THE MISSIONARY MONTHLY. I had been looking forward to seeing them.

MISSIONARY: Yes, we are very proud of our new school. We always enjoy showing our friends about, and especially one of our W.M.S. ladies, for it was your interest and generosity that made it possible.

GUEST: Did the Japanese themselves make no contribution to a school for educating and training their daughters?

MISSIONARY: Oh, yes, indeed they did! The school has a loyal alumnae,

and many faithful friends and well-wishers. When it came to building a new school of sufficient accommodation, the land owned was entirely inadequate, so new property had to be secured. The alumnae worked very faithfully, and helped to buy the land where you find the kindergarten and evangelistic centre, the residence for foreign teachers and students, while the school proper occupies all the former property at Azabu.

GUEST: I understand education is now well advanced here. I think I read somewhere that Japan is ninety-eight per cent. literate. Is that true?

MISSIONARY: Yes, primary education is compulsory in Japan, and I think it is quite true that Japan stands high in the point of literacy. Beyond the primary, however, it is more competitive, and government schools are entirely inadequate.

GUEST: What is the special contribution that this school can make in Japanese education? Of course, I know there is the Christian influence, but speaking from the educational standpoint, is the school doing things that are done in the regular schools?

MISSIONARY: Government schools are very standardized, and not much scope given for experimentation in education.



TWO OF OUR TOYO EIWA GIRLS

Though mission schools are inspected and must also come up to certain regulations, yet there is more freedom to try out new ideas. We feel we are making a contribution in this way, for example, we don't depend so much on written examinations for entrance, but couple the written test with interviews with the child and parent, so both the child and the home are studied.

Then grading depends on faithfulness, and progress in daily work with oral and written tests at opportune times rather than special review for set times of examination. In the English studies in particular the pupils in each year are graded according to ability and progress into three grades, giving each student the opportunity of as rapid progress as she is capable of.

Then, also, some very interesting units of work have been carried out correlating the various subjects, one of the most interesting having been during the autumn of the year of the jubilee celebrations of the school, when "Fifty Years of Japan" was studied. It led to broad and interesting studies in science, art, music, industry, commerce, shipping, education, health, household science, drama, etc. Students were extremely interested in each small item of study or research, wonderful opportunity was discovered for group study, and when the findings were put together in the form of an exhibit under the various headings, all the school, teachers and students, felt they had had a very worthwhile term's work, with regular work not suffering but rather enlivened and interest enhanced. Educationists of other schools, government and private, were keenly interested, and many inquiries were answered.

GUEST: How many students are there in the school in all its departments?

MISSIONARY: There are about fifty little boys and girls in the kindergarten; about two hundred and ten in the primary, and in the high school a total of over four hundred. The kindergarten training department has some forty, so the total enrolment is over seven hundred.

GUEST: How many teachers have you in the school, and where have most been trained?

MISSIONARY: In all departments there are some thirty-five full-time teachers, of whom five are your missionaries, engaged in administration, in teaching and supervision in the kindergarten training, in English language teaching and supervision. The others are Japanese, mostly trained in Japan. The teachers of English come to us from the Women's Christian College, Tokyo, and others have been trained in the higher normal schools and universities, imperial and private. Five of our staff have had training in western colleges, two having studied on our W.M.S. scholarships, and one is at present in Canada on a scholarship.

GUEST: From what kind of homes do your girls come? The school is very beautiful and seemingly quite well equipped; so can only the more-moneyed girls attend?

MISSIONARY: Our school is situated in one of the better sections of Tokyo, and most of the girls are able to pay the fees set, and some are indeed quite wealthy, but yet each year there are girls who find difficulty in raising the required money. We are very fortunate in having some scholarships whereby four of the girls each year may receive help, and this once granted usually makes it possible for the girl to complete her course.

GUEST: What are the main reasons for girls choosing this school rather than government or another?

MISSIONARY: Oh, there are several. Some have tried government examinations and failed. Many come because they are conveniently situated near by. Some come for a better English course. Many come because of previous connection, the mother being a graduate, or a sister, relative or friend may be a graduate. Some parents, even though not Christian, desire the good character training, and the all-round development they see in the students and graduates of this school.

GUEST: Of course, I know a mission school has primarily the objective of

teaching the Christian way of life, but do you think you are making any peculiar contribution to the whole Christian movement in Japan?

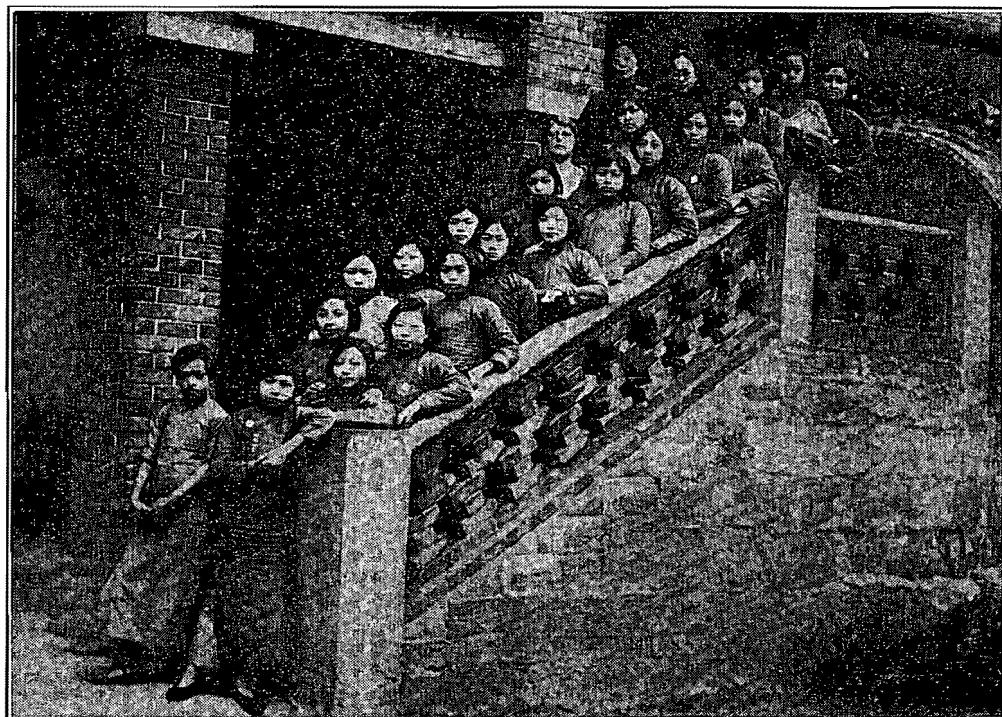
MISSIONARY: Oh, yes, indeed I do. Every life really changed to the Jesus way of life has not only entered into a new and joyous way of living for herself, but often she is the first one in her family, and from her influence other members are interested. Even some who have not taken a definite stand in the Christian life while in school, sometimes prevented by friends and home, when they have their own families often show a keen interest in having them learn of Christianity, and pass on the ideals they have learned in school.

We feel also we have a wonderful opportunity of teaching world peace and international good will. These thoughts are often projected by teachers and student leaders in Bible class or chapel talks, but each year during Armistice

week, or again at goodwill day, May 18th, when greetings come to us in Japan as they do to all countries from the children of Wales, we pay special attention to the thought of world friendship. Last year the Women's Peace Society of Japan asked our school to send the national message to Wales for that day. It was made a project for the higher class, and a very hearty message of good will was sent in English, and the same broadcast in English and Japanese throughout the empire.

GUEST: Thank you very much! It is so encouraging to us as we work for missions at home actually to see some of the work that is being done in such a school.

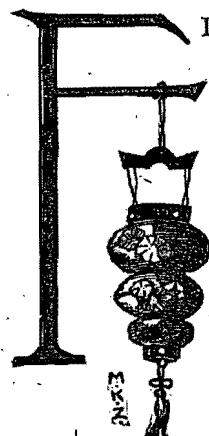
MISSIONARY: It is a great pleasure to us to have the opportunity of showing a W.M.S. friend a little of the work we are trying to do, work that is only possible by your united interest and prayer. I thank you for the visit.



JUNIOR C.G.I.T. GROUP, CHUNGKING, WEST CHINA
Miss Marion Coon in the background.

Pen Portraits from a Chinese School

MARION G. COON, CHUNGKING



IFTEEN years ago, a building, four storeys high, was erected in Chungking, West China, and was one of the show places of the city. Now it is entirely dwarfed by the many modern shops and office buildings built during the last few years along the new wide motor streets of this very progressive city. But

girls have passed through that school, each one bringing something to its life and each taking away, we hope, that which will help her to live the more abundant life the Woman's Missionary Society is giving through this Junior Middle School. Let me introduce you to a few of the girls.

Elegant Learning, Glorious Light and Virtuous Road are among the daughters of Christians. Elegant Learning was well named, for she was the best all-round girl in our school, not only clever, but talented in music and art. She has entered high school, and confidently expects to go on to university. Glorious Light plans to be a nurse, and Virtuous Road will take the Kindergarten Training course.

Shining Virtue, Faithful Light and Beautiful Grace are sisters of Christian workers. Shining Virtue's sister, a former graduate of our school and now teaching, is educating her. The brothers of the other two are evangelists, and out of their little are helping their sisters to get a Christian education.

Entering Knowledge was a girl from one of our rural stations, a town where there is much poverty. She was helped by one of our pastoral workers through her junior years. Then she went into a bank for two years, one of the pioneers among women in the business world. Now, having saved some money, she is

back in our Senior Middle School in Chengtu.

Another of our graduates now in the Chengtu School is Glorious Light. She is the daughter of a well-to-do home. Three weeks after graduation she found herself engaged without her knowledge or consent to a dissolute youth of a wealthy family. A stiff fight on her part, the aid of a Christian aunt and a missionary who loved her, led to a reluctant consent on the part of her father to her going to our Senior School in Chengtu, three hundred and fifty miles away. There she will stay, she says, an exile from home. According to Chinese law a girl cannot now be forced to marry against her will, but family pressure is always strong.

More happily situated are her two classmates, Virtuous Knowledge and Noble Virtue. They married young men of their own choice. Each is mother of a lovely baby girl, and each is a Christian mother. Both of these mothers look forward to the time when their daughters can be enrolled in the mother school.

Golden Virtue did not come to school until she was of an age to realize the value of an education and demand it from her parents. Reserved, older than her schoolmates, and finding study very difficult, she did not enter into many of the social activities of the school. She was the only girl of her class to stay out of the C.G.I.T., and we feared we had failed to win her for Christ. But near the close of her last term, of her own volition, she came asking for Christian baptism. She has now entered a mission hospital for training.

Another older girl is Honorable Patience. She comes from an old aristocratic family—a family still carrying out the best traditions and customs of the past; the type of family that has been the bulwark of the Chinese nation. Her father is absolute ruler of the clan of which he is head. Very conservative, he had no thought of his daughters being educated outside the home until a son,

home from study abroad, interested himself in his sisters and obtained a reluctant consent for Honorable Patience and two younger girls to enter our school. Said her brother a year later, "Honorable Patience was a little old woman. Now she is a girl again." She was the President of her C.G.I.T. group, and all three sisters have been active in the morning-prayer groups, a purely spontaneous movement on the part of our girls. In the family home is the ancestral hall, where, according to Confucian rites, ancestral worship is carried on. But a Christian member of the family is excused from taking part. Honorable Patience expects to continue her studies in the Ginling College at Nanking.

Precious Jade is another of our wealthy girls. She comes from her home riding in state—a sedan-chair with carriers, runners and a trustful servant. But she seems to enjoy getting down on her knees to scrub her bedroom floor, in turn with her three roommates. A natural leader, she has taken her stand for Christianity, and has contributed much to the happy spirit in our school.

Flowering Peach's father holds the highest degree possible to obtain in the old classical learning of China, and won Imperial recognition. His daughter is the only living child of the immediate clan, and is very precious. All the family property will come to her. She is very clever, and her father is immensely proud of her.

Not so happy in her home relations is

Loving Virtue—a girl rescued by one of our missionaries from a life of degradation, and possibly shame. Her father is a fallen evangelist—opium was, and is, his curse. His two girls were taken from the street in rags. Loving Virtue has just left our school to train as a nurse in our hospital, where her elder sister, a partial invalid, is sewing woman. She has declared her intention of becoming a missionary to the tribes people on the borders of our province.

In our school, too, is Happy Goodness, whose mother, a widow, will make any sacrifice for her daughter's education, and confidently expects to give her to the Lord as a Christian worker among her own people. For she, her mother, was a little slave-girl when rescued by our church in the early days of our mission work. Happy Goodness had a splendid Christian father, and the Christian home from which she comes is a pattern for the neighborhood in which she lives.

That such homes may be multiplied indefinitely in this needy land, is the reason for our Christian schools. Our girls know a freedom and a fullness of life of which their mothers never dreamed, and if their daughters in turn are as far ahead of their mothers in Christian character and desire to serve, as our girls are ahead of the generation just past, we can be proud of our share in this task and unafraid for the future of this great land. For good homes and good mothers are truly the bulwark of any national life.

The Cry for Prophets

A Poem for the National Preaching Mission

O timidous Church of Christ, cease counting your gains and losses;
The future, imperilled, is calling with the voice of a million crosses!

Calling for faithful prophets and seers to rise up and prophesy—
To kindle a fading vision afresh lest a visionless people die.

Our sins are many, our needs are sore, O prophets, show us the roll—
Take up the scales of God once more, and weigh the things of the soul.

Point not wholly to the patriarchs for the guidance we need to-day.
Scrolls of the ancients we cherish, but the prophets must lead the way.

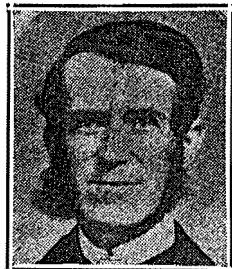
Waits the importunate world for a word to quicken its heart again;
Then speak, O Church, and rekindle the faith in a world of despairing men.

—Marshall Wingfield.

Ninety Years After

REV. A. E. ARMSTRONG, D.D.

"WHEN he landed here in 1848 there was no man of light in the place; when he left in 1872 there was no man of darkness in it."



REV. J. GEDDIE, D.D.

ninety years ago. in less than a quarter of a century is surely a miracle. The "darkness" which beclouded the minds and blackened the hearts of the Papuan savages of Western Polynesia was such as to make them the lowest of earth's races. It is written of them: "Society was a Dead Sea of pollution. Crimes of all degrees were of constant occurrence. Selfishness, treachery, inhumanity were characteristic faults. Falsehood abounded, theft was considered honorable, licentiousness prevailed everywhere. There was no thought of love. War was continuous. A member of one tribe dared not venture beyond the confines of his own territory for fear of being killed. Life had no value. Blood flowed every day. A man was never seen without his club and spear.

"Women were in slavery, and did not know enough to resent it. Brutality was their daily wage. The awful habit of strangling the widow on the death of her husband was firmly rooted in the islands. Every woman wore round her neck a stout cord so arranged

that a moderate pull would effect strangulation. Infants had no rights. The tenure of the child's life rested with the option of the father." The same writer records that "at the close of the fourth year Mr. Geddie can look back on great results achieved; a language acquired and reduced to writing, thousands of copies of parts of Scriptures circulated; some hundreds taught to read, nearly half the population brought to embrace Christianity, all the leading chiefs on the side of the mission. This is indeed a soul-stirring achievement for one man and his wife. This is a labor of which the strongest might be proud. Few missions can record such triumphs."

Mr. Geddie was born in 1815, and the next year his father brought his family from Scotland to Pictou, N.S. In in-



MRS. JOSEPH ANNAND IN HER GARDEN IN THE NEW HEBRIDES

fancy his life was despaired of, and the parents vowed unto the Lord that if He spared their son to them they would consecrate him to service among the heathen. This pledge was never revealed to him until, in fear regarding the effect it would have upon her, he told his mother of his decision to become a foreign missionary. He found her calm and indeed gratified that the early dedication of their son was now to be realized.

To fit himself for his life work John Geddie mastered many things besides the subjects taught in college. He learned printing, house and boat building and other mechanical arts, and also acquired some knowledge of medicine. On November 30, 1846, they sailed from Halifax, and after nearly twenty months of peril by sea reached what was to become their island home on July 13, 1848.

Their going was the occasion for the formation of the first Woman's Missionary Society in what is now known as the Dominion of Canada. Mr. Geddie was the minister of Cavendish congregation in Prince Edward Island when he decided to offer himself to the Presbyterian Church as their first foreign missionary. It is interesting to note that he founded the first Foreign Mission established by any Church in the colonies of the British Empire, though he was not the first Canadian to go abroad as a foreign missionary, that honor belonging to a Baptist.

Throughout his ministry to the savages of the South Seas his faith never wavered, and he was kept by the promises of God. On the departure of the schooner *John Williams*, one week after landing them on Aneityum, he wrote, "I believe that we have His presence, at Whose command we had come hither, and Whose promise is, 'Lo, I am with you always.'

We have seen that after four years God had blessed their seed-sowing with

a remarkable harvest. In 1852 he wrote to the Church in Nova Scotia that baptism was administered to fifteen natives, and that the Lord's Supper was dispensed on that same Sabbath Day, with the teachers, officers and some of the crew of the *John Williams* participating. The services were conducted in the Aneityumese, Samoan and English languages. Thus there began the first Christian Church to be formed among a new branch of the human family, the Oceanic Negro or Papuan race. "I trust that," wrote Mr. Geddie, "through the goodness and mercy of God, you may, time after time, be cheered with refreshing news from our infant church, and that your prayers for its prosperity and increase will be constantly presented on its behalf."

Other missionaries were sent out from Canada to the Islands of the New Hebrides. Twenty-five in all served for longer or shorter periods in that benighted part of the world. In 1912 Rev. and Mrs. Joseph Annand retired after forty years of work. To-day none of the twenty-five is living, and the Mission has long since been handed over to the care of the Australian Presbyterians.

Where there were once cannibal savages, armed with tomahawks and spears, clubs and poisoned arrows, there are now enlightened Christians, clothed and in their right mind cultivating the soil, and with schools and churches ministering to their intellectual and spiritual needs. Surely we may stand in amazement and ask, "What hath God wrought!" Indeed what God hath wrought through the lives of His devoted servants among such pagan people, he can surely accomplish among the more enlightened peoples of the lands where our missionaries serve to-day.

This interesting article was written to bring to our attention the ninetieth anniversary of the opening of Foreign Mission work by the former Presbyterian Church in the New Hebrides.

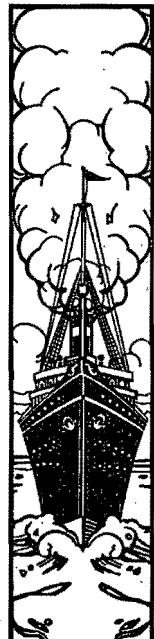


A Letter from the President

This is the first of a series of articles written by Mrs. G. Ernest Forbes, regarding her trip to the Orient.

MY DEAR MISSIONARY MONTHLY:

Here we are in beautiful Japan, and I wish I might have brought you and your readers along with us, for how can I ever find words to describe what we have seen and the experiences we have had?



First of all, our stay in Vancouver and Victoria was made happy by the kindness of Mrs. Washington and Mrs. Gordon, and by Dr. and Mrs. Wilson. How lovely to have flowers in our cabin from many friends, and to have among those seeing us off at Victoria Dr. and Mrs. Barnet, Mrs. Snell and Miss Laurie, of the Oriental Home, which we had visited earlier in the day.

The Pacific lived up to its name and not its reputation and gave us a most delightful trip, with many congenial companions, not the least being our own West China group, consisting of Dr. and Mrs. Lindsay, Miss Constance Ward and Miss Lois Russell. It was very thrilling to see the sun rise over the mountains of Japan on the tenth morning out, but most disappointing to have the mists come down so quickly and solidly that we missed the greater joy of seeing Fuji. That is still in anticipation for us, as it is for many who cross the Pacific.

At Yokohama, when the mail came on board with the immigration officer, we had letters and telegrams and resolutions from Korea, Honan and West China, bidding us welcome, and urging us not to cut our stay too short, at least in their constituency! Then, on the dock to meet us were Miss Courtice, Miss Clazie, Miss Barr and Dr. Outerbridge,

and the warmth of their greeting introduced us to the heart of missionary and Oriental hospitality. Miss Courtice, with her silver-tongued Japanese oratory and her friendship with the courteous Japanese officials, got our baggage safely through the customs, even though the keys were all reposing in the pocket of the husband who had gone on with Dr. Outerbridge to Tokyo to have a visé checked up!

The hour's drive to Tokyo was most interesting along a beautiful straight avenue lined with trees. There were many automobiles threading their way swiftly through the crowded street, sounding their horns continuously and effectively clearing the way before them by this method; great numbers of men riding bicycles; kimonoed men and women bowing constantly as they passed each other, and making a musical clack-clack with their wooden shoes as they walked along; long processions of children in blue marching in a great Temple Festival; shops open to the street and crowded with wares, on shelves, hanging from the ceiling and even out on the sidewalk; Japanese houses with sliding paper doors, so attractive with their latticed panes all seeming to be spotlessly white. All these were things that met our unaccustomed eyes as we drove away from Yokohama, and then we had seen only a bit of it.

Tokyo is the third largest city in the world, and will be the Mecca for old and young in 1940, when the Olympic games will be held here. Japanese and Korean youth are much elated by their recent victories in the Olympics, and are already in training for 1940. It is a very beautiful city, and as we drove quickly through to the station we noticed fine buildings, spacious parks full of flowers and exotic plants and trees, the great encircling moat around the palace in its beautiful grounds and the crowds and crowds of people. I stood for a few moments alone

in the station watching them as they passed, such attractive young women in their graceful kimonos, older women with babies on their backs, men in fine grey kimonos and men in Western clothes, all beating a clack-clack on the tiled floor of the station, and all bowing with the greatest courtesy and politeness to each other and often to the stranger. It is a land of politeness.

The trip to Karuizawa, the summer retreat in the mountains where so many missionaries and others spend their vacation, was most enjoyable under the guidance of Dr. Outerbridge and Miss Courtice. It is a climb of almost four thousand feet, made possible and easy by about twenty-six tunnels, from each of which the train emerges into spots of delight and beauty, a mixture of mountain and valley that is tantalizing.

At Karuizawa station the W.M.S. staff turned out in full force to give us another welcome, and we were taken to our home far up the mountainside to the cottage where live Miss Killam, Miss Allen and Miss Ryan, and from which there was a most extensive and beautiful view, including Mount Asama, a volcanic mountain over eight thousand feet high, which had had its last eruption on July 29th of this year, and from which we could see long spiral columns of black and grey smoke ascending.

You may imagine that we had some visitors in the evening, and that our conversation was mostly about Canada and things Canadian. In the morning, bright and early, we were off under Dr. Norman's leadership to see the lava beds of ancient origin, and many other sights of interest and beauty. Stopping for a few moments in a small village, we entered a home where silkworms were being fed and nurtured. Great racks of straw trays held the worms, getting fat and long on their food, the mulberry leaves, which were lying in great profusion on the trays. After that we drove on to a silk factory, where the manager, a fine Christian gentleman, took us through the entire factory, told us to take what pictures we wished and explained the whole

process to us very carefully. We saw the cocoons being sorted carefully on a glass tray over a strong light, so that only the best ones were used for the finest quality silk thread. From there they were taken into a heated room, where they passed through steam and boiling water, and finally were taken to the room where the silk was being wound from the cocoons. Clever young girls sat before the vats of hot water in which the cocoons were placed, each one gathering the fine thread from each of six cocoons and winding them quickly together, making a strong thread which the spooling machine wound on to large spools, ready for making into skeins. Each cocoon, just about the size of a damson plum, had produced about nine hundred yards of fine silk thread. These skeins were then carefully examined for flaws over a lighted framework, so that knots and rough spots could be easily detected and remedied. The skeins were then cleverly tied into bundles and made ready for shipping to America.

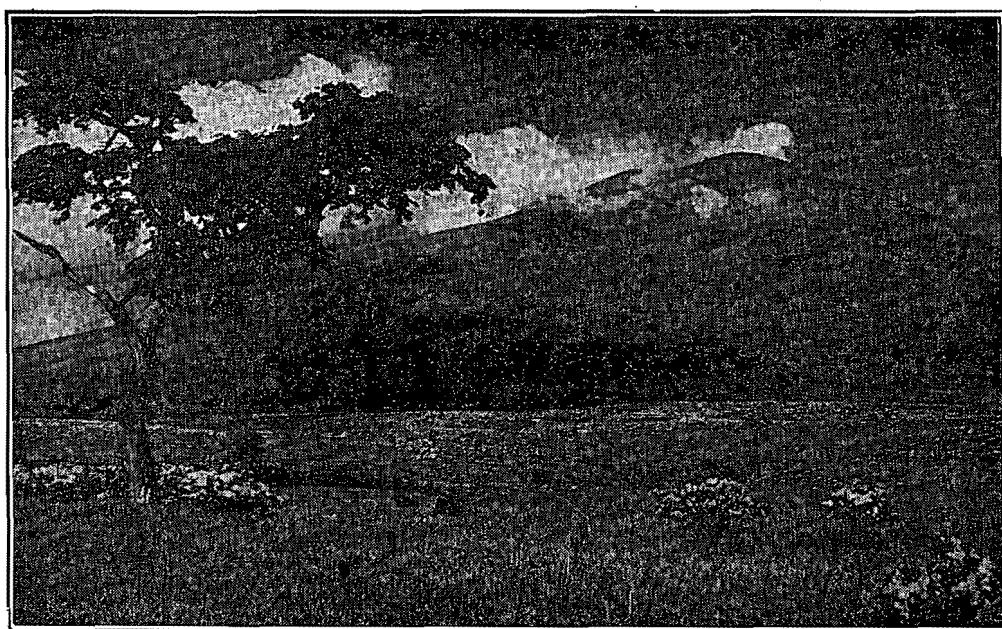
We saw the dormitories where these girls live, with their clean straw-matting floors, their mattresses neatly rolled up behind the screens, the dining-room where their big bowls of rice were already set out, and the rooms where every week they have their recreational gatherings. In one corner were many band instruments, and we learned that the employees had a band of their own of which they were quite proud. Then the manager asked us to his own apartments to meet his wife, who, with true Japanese courtesy and hospitality, served us with tea and cakes and chocolate. We slipped into our shoes again at the door and bade Mr. Hoshino a very friendly "Good-bye," for he had been most generous in giving us of his time and attention.

Dinner was one cottage higher up the mountain, where Miss Strohard, Miss Staples, Miss Leith, and Miss Graham have their summer quarters, and where Miss Courtice was staying while she bodyguarded us about. That night the missionaries who were gathered at

Karuizawa gave us a *Sukiyaki*—a real Japanese festival in a Japanese hotel. Guests with us were Mr. John Bates and his bride, recently out from Canada, Miss Rae Isaacs, of South China, Miss Dorothy MacBain, of Korea, Miss Ruth MacLeod, of Formosa. The sukiyaki was cooked at the tables in little frying-pans on pots of burning charcoal, and dished out in all its lusciousness of meats and onions and bamboo sprouts, and bean curd, etc., etc., on our bowls of rice, to be eaten with chopsticks as best we could. We enjoyed it and the social time together very much indeed. Dr. Bates and Miss Courtice presented addresses of welcome, and we found ourselves, in this delightful atmosphere, made members of the Japan Mission family. At the House Party in the evening we heard members of the International Team, who were returning from China and had brought with them some fine young Chinese Christians. It was interesting to compare it with the Japanese House Party we had seen in the afternoon, and realize that peoples of various nationalities and creeds were

being cemented together through the fellowship of Jesus Christ.

Next day at Nagano, with Miss Killam and Mr. Stone as guides, we saw the kindergarten, which we hope to visit when it is in session, then spent a very pleasant hour driving out into the country to visit the new Rural Social Centre, passing on the way many apple-orchards with each apple tied up securely in a small paper bag, to keep it from insects. These bags are tied on separately and carefully when the apple is small, leaving room to grow, and are removed a short time before picking to allow the sun to color the apple. Sometimes they use the same treatment for the grapes, and it all gives a weird appearance to the orchards and vineyards to see these paper bags, mostly made of newspaper, waving in the wind. Miss Killam showed us the nursery schools which are becoming more and more a part of village life, where the parents must go to work in the fields. In the olden days the children ran wild, some were killed by autos and in other ways had their lives endangered. Now these children are



BEAUTIFUL ASAMA YAMA, KARUIZAWA, JAPAN

gathered into the nursery school, from early morning until six at night, under the care of a trained village girl, with assistants if necessary. When one sees these attractive Japanese children with their shy, frightened eyes, their willingness to respond to a smile, their need for affection, it makes it seem very important that they should be well taken care of.

In line with this project is the new Rural Centre in Sarashena County, comprising twenty-seven villages, fifteen of which have already been visited and surveyed by the Japanese pastor in charge of the work. They are planning women's and children's work, too, as well as educational work in all its broader aspects. The pastor's wife is a trained evangelist, and has already classes of women coming to her home for lessons in knitting and cooking. We were received so graciously in their home, leaving our shoes at the door and slipping easily along her spotless straw-matted floor. Because we were foreigners we were given small reed seats, and not asked to sit on the floor, but we knelt and bowed once, twice, three times in response to her very cordial welcome. Her four-months-old baby, lying in a very Canadian-looking crib, not on the floor, smiled and gurgled as our own babies do, and we felt very much at home with these people who are devoting their lives to the building of the Kingdom. She served tea in tiny bowls with covers on and each sitting on its own small tray, rice-cakes and chocolates. Inside the high board fence that protects almost every Japanese house from the public gaze, these young people have quite a pretty garden with shrubs and rock plants and lots of Golden Glow, which seems quite popular over here.

Then we went on to Nojiri, another beauty spot in the heart of the mountains, the lovely lake itself said to be in the mouth of an extinct crater. Here we entertained at the home of Miss Lindsay, and here again we were made to feel a part of the Japan missionary family.

In the afternoon we had a motor-boat ride all around the lake, with the mists resting on the mountainsides and ever so often the sun breaking through in colors of scarlet and gold; the island with its grand old trees, one thirty-nine feet in circumference standing at the entrance to a famous shrine, where, as we watched, many people came to do reverence, first tossing their money into the great wooden box with its perforated cover, and then saying their prayers and walking off to take their boat back across the lake.

On the other side of the island was a picnic place, and there the missionary family gathered, more than twenty of them, with all that goes to make a successful picnic—and more. The Maritimers were in evidence, and had a vote been necessary on any subtle question, I rather think they could have carried the day.

Then, when the sun was setting, the boats came to take us back again, and we foregathered on the mountainside at the home of Rev. and Mrs. Albright, where for several hours matters of interest to the missionary enterprise at home and abroad were discussed with mutual helpfulness. On Sunday morning we break-fasted at the Outerbridge cottage, perched high on the mountainside overlooking the lake, and from there at the call of the chimes from the Community Church we wended our way down to worship with the cottagers, who had come from far and near for the service. It was all very worshipful, the children's choir, the hearty congregational singing, the bright, airy building with its outlook of trees and lakes, the minister's message on "Love," and the realization that there were gathered there missionaries of many Boards and of many lands, bound together in the fellowship of Jesus Christ.

After dinner with Dr. and Mrs. Hennigar, we left to begin our trip down the west coast of Japan and thence to Korea, crossing the strait from Shimonoseki to Fusan, looking forward with eager anticipation to a further visit to Japan on our return from Korea and China.



SENIOR CLASS OF THE NAPARIMA GIRLS' HIGH SCHOOL, SAN FERNANDO, TRINIDAD

Pearl Goes to High School

M. GRACE BEATTIE, TRINIDAD

"I'VE won it, Father; I've won it!" The black eyes sparkled as Pearl greeted her father with this announcement when he came in from the cocoa plantation one July afternoon. "Teacher was here this afternoon," she said, "and told us that out of the sixty girls who sat for the high-school bursary examination, I came first and only three scholarships are given. Just think of attending Naparima Girls' High School! It will be a dream come true."

At the door of the little house behind the hibiscus hedge, the little mother readjusted her *orhn* with one hand while the other crept around the wee boy who slipped out beside her. Her lovely dark eyes shone with pride, but there lurked in them also a shadow of anxiety.

"Can we let her go so far from us, and among strangers?" she asked hesitatingly.

"Her cousin from Fyzabad has been there a year already. Though they have never met, I'm sure she will look after her," the father reassured her. "And

all people know well how much Mrs. Adolphus, the matron of the dormitory, has done for our East Indian girls, and she will surely be kind to our *beti* (daughter)."

So preparations went on apace for Pearl to go to San Fernando to attend the Girls' High School. She did not wear the attractive *orhn* which her mother and most of the older women still clung to. There was the school uniform to be made, a navy-blue skirt and white blouses. The navy-blue tie could be obtained at the school. Two white dresses would be made for Sundays, and a white hat must be bought. Her old colored one was too shabby, anyway. Some of her print dresses might still be good enough to wear while doing the morning work, but it would be well to have one or two new ones, if possible. A new little tin trunk was purchased, and a small suitcase, and garments, bedding and other requirements, neatly packed into them by the mother's loving hands.

The father accompanied his daughter on the midday train to San Fernando. Other girls were on the train who seemed to be going back to school, and from station to station they were joined by still others, gaily greeting their companions.

The interview with the principal over, Pearl and her father were conducted to the dormitory and introduced to Mrs. Adolphus, who was to take a mother's place for the next few months. Her lovely smile and kindly welcome made Pearl feel a little more at home already. It was all so strange, so many rooms after the little house with its four tiny rooms, which had been her home, and so many girls moving about, along the galleries and in the rooms, greeting one another and laughing and talking together. Here and there was a lonely-looking girl, new, like herself, probably. Would she ever come to know them all? She began to feel very lonely, too, and when her father said good-bye on leaving to catch the evening train, tears welled into her eyes, and she almost felt she would have to go back with him.

But the newly-found cousin took charge of her and introduced her to her friends, helped her to put down the canvas cot and make it up ready for the night with the bedding she had brought. Her three roommates were already arranging their belongings in the room, and one of them, she discovered, was also a newcomer. They went down together to the dining-room when the dinner-bell rang at four o'clock, but had very little appetite for the *roti* and *talkaree* which was served to them. It was a new experience to eat in the presence of so many strangers.

When, after dinner, a call came for volunteers to help in putting the school in order for the morning, she and her new roommate joined her cousin in responding. A lunch of bread and butter and cocoa was served just before the prayer bell rang, then all assembled in the workroom. Darkness had fallen, and the lonely feeling began to creep over her again. As she looked out of the doors westward, she could glimpse a last trace of the red glow of sunset before the

soft light of the new moon made a silver path across the Gulf of Paria.

But now the room was lighted, and the principal had taken her place at the table in front of them. There was a word of welcome for newcomers and returned students as well, and a call for friendliness and co-operation in making the residence life happy and helpful for all.

There was something comforting to the lonely girl in the words of the hymn they sang together, "In heavenly love abiding, no change my heart shall fear," and again in the Psalm repeated: "The Lord is thy keeper, the Lord is thy shade upon thy right hand." After a prayer of thanksgiving for the Father's care throughout the day and for guidance on the morrow, the girls were glad to scamper up the stairs and off to bed. After the excitement of the day, Pearl, too, was very weary, and soon fell asleep, her heart singing "I'm really here; I'm really here—at Naparima Girls' High School!"

So the first term passed, and holidays came round with the joy of homecoming. There were tales to tell the little mother of teachers and companions, of interesting studies and the new Susamachar Church, which the students attend each Sunday. Then Pearl became one of the group of happy school girls greeting her companions gaily as at station after station she was joined by schoolmates travelling back to school.

She is still an ambitious, conscientious student. She will go on till she passes the Cambridge School Certificate examination. Then she will try to secure an appointment as a pupil-teacher in her home school for a year or two, and will send in an application to be accepted as a student at the Teachers' Training College. If she cannot be accepted as an official student, her expenses paid by the government, perhaps by that time cocoa will be bringing better prices, and her father will be able to send her there as an unofficial student. But she does want to become a teacher, and to do her part in helping her people to take a worthy place in her community and in the colony.



LEARNING TO SEW AT MEANS SCHOOL, AFRICA
Miss Clark in the background.

The Modern Miss Africa Goes to College

MABEL T. FAUST, R.N.

IT was a warm morning late in August. Crowds of people began to gather around the kitchen door of teacher's house. What for? Why, the Means School girls are leaving to-day to go back to school. The girls themselves are beginning to come, carrying their little trunks on their heads, and surrounded by many relatives and friends who have come to see them off.

Immediately upon arrival the little trunk must be examined by the Ondona. The modern Miss Africa is as vain as her white sisters, and is anxious to be the belle of the school with as much finery as she can collect. Thus it is that there is a stipulated number of dresses, earrings, head handkerchiefs, etc., that each girl is allowed to have in her wardrobe, and it is the duty of each mission station, sending students to Means School, to see that this law is respected. Of course, it is heart-breaking to have to leave the pretty dress behind, but then there are the feelings of the other less wealthy students to be considered.

One by one the articles are taken out—their three or four dresses, a comb, a cloth and a blouse, a pair of earrings—all the worldly possessions of each. At the bottom of the trunks we find ears of corn, beans, meat, peanuts, etc., for these girls must have sustenance on their four-day walk to school.

Here comes a man laden down with a large bag of corn. He is going to accompany them on their long hike. He has an assistant who will help him with the fires and to carry one of the heavier loads of food. He seems to be worried. What is it?

"Ondona, there is no *ombelela* (relish) for their evening meal," he says. Off goes a man on a bicycle to get a big bag full, and when he gets back the food question is peacefully settled and every one is ready to go. Oh, no, not quite ready; one girl went to a neighboring village to say good-bye again to her father, and has not come back yet. While they are waiting for her, there is much shaking of hands and good-byes,

mixed with a few tears. It is hard to say farewell to mother and daddy and baby brother. They will not meet again until next April, and the family unit is so strong here.

At last they are all collected: Up go the loads on their heads, more good-byes and away they go on the first stage of their four-day walk to college. We hear "Lolipo, lolipo" (*go well!*) as one by one relatives and friends turn back, reluctant to see the last of their loved ones for so many months. Now what is this? They have been gone half an hour, and here is one child back. And what is she saying?

"Ondona, I want to change my course. I only want to take a two-year course as I cannot stay away for four whole terms." It was an afterthought, of course, but then—

These girls are the selected Miss Africas going to Means School. They will learn to cook and to sew; to do a bit of simple nursing and baby care; to

study more advanced theoretical subjects and the Bible and, last, but by no means least, learn what is meant by being good Christian mothers and wives, prepared to take their places with their husbands to be, as leaders and helpers in the community. We shall see them ten years from now, each in her own little home with her husband and babies. She may be the leading Bible-woman, or deaconess, midwife or teacher. There are many doors open for her, both good and bad. The temptations are many, and some of her weaker sisters are finding it difficult to battle the storm. It is hard to withstand witchcraft when so many believe in it. But our Means School girl will be the rock to cling to, the friend to go to, the teacher to hear from—for she knows that Christ is everywhere. And above all, in her own home she will be putting into practice some of the methods of homemaking, hygiene and care of the family that she has learned, all of which makes for more Christian living.



GRADUATES OF THE WEST CHINA UNION UNIVERSITY, 1935

A Dream Come True

Schools for Leaders, 1936

WINNIFRED THOMAS

"A DREAM come true," were the words used by our former General Secretary, Mrs. Effie Jamieson Day, when speaking of our Schools for Leaders. Having co-operated with other missionary leaders in the School of Missions, formerly held at Whitby, she had looked forward eagerly to the day when such Schools might be within the reach of all the officers of our Society. She rejoiced to go back to Whitby as Dean of the third Bay of Quinte School for Leaders, and not only to see there one hundred and forty delegates, but to receive greetings from the second London School, which was meeting at the same time, and to hear of the second Maritime School which was held early in August. Since that last week in August, the first School for Leaders

in the Manitoba Conference Branch met in Winnipeg and the third Toronto-Hamilton School in Toronto. All of us who dreamed of these schools and worked for them are amazed to see that in so short a time six Conference Branches have launched Schools for Leaders, and that the total registration this year was 500 full-time delegates and 240 delegates who attended for one course, a total of 740. We especially rejoice that the first School held in the

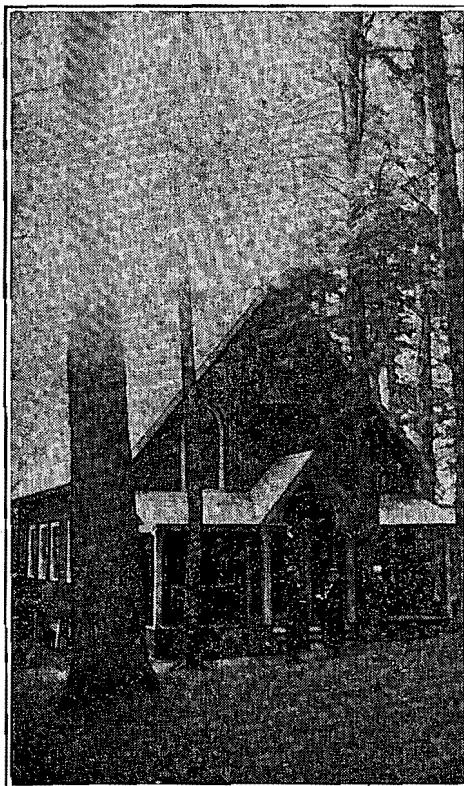
West was so successful, the attendance reaching 250.

The Schools and Colleges of The United Church — the United Church Training School, Toronto, the Ontario

Ladies' College, Whitby, Alma College, St. Thomas, and Wesley College, Winnipeg, opened their doors most hospitably to our gatherings, and proved to be ideal meeting places. Perhaps the happiest times were those spent in the dining-room or in groups in the common-room or on the lawn, when we had a chance to visit with old friends or to make new ones, and to talk about our work in a more intimate way.

A special word must be said this year about the place of meeting in the Maritime Conference Branch, the Camp Grounds at Berwick, N.S.

Amid the peace and loveliness of the Annapolis Valley, this grove of giant trees has been for years a centre to which men and women, children and youth have come each summer. The children gathered in the morning in their temple as a Church Vacation School; the young people had a special programme of worship, Bible Study, discussion and recreation; the men and women, including the members of our School for Leaders, met for Bible study each morn-



NEW W.M.S. CHAPEL AT BERWICK, N.S.

ing; and all united for the afternoon and evening services in the open-air auditorium. This year we rejoiced to have a building of our own, the new W.M.S. chapel, generously contributed by a friend of the Society who last year caught a vision of the value of the School for Leaders. It is a beautiful building, ideally suited to the purpose of the School, and was the centre of interest this summer. Not only did the women of our Society turn their steps to it with eager anticipation, but every one who came to the grounds dropped in to see it and to congratulate the Society on this wonderful gift. On Friday afternoon, August 7th, at the close of the World Service meeting, about four hundred people gathered in front of the chapel to participate in a beautiful dedication service conducted by Mrs. J. T. Burchell, President of the Maritime Conference Branch. With the W.M.S. cottage, donated a few years ago, and the new chapel, the Maritime Conference Branch has an opportunity, in co-operation with the Camp Meeting committee, to make Berwick an influential centre in the life of our Society in the provinces by the sea.

While no two schools had the same programme, there were certain courses included in all. For our personal enrichment we welcomed the Bible Study courses. The Book of Job was studied at Berwick, under the leadership of Dr. Macdonald, of Acadia University, who went on to show the bearing of this ancient drama upon the life of to-day. Mrs. Smyth, the President of the Bay of Quinte Conference Branch, gave at their School a course on the meaning of Christianity which was both profound and simple. The Toronto-Hamilton School again invited Dr. John Dow, of Emmanuel College, to give their Bible study course, and his theme was "How to Study the Bible"; while the London School also had Dr. Walter Brown, of Victoria College, for a second time this year, on the subject, "A Christian Faith for To-day." As a background for our series of studies on the theme, "In the Footsteps of the Master," Dr. John

Mackay, of the United College, Winnipeg, gave at the Manitoba School a comprehensive review of the life and ministry of Jesus.

Some of the Schools set aside time for a special consideration of the social order, and discussed under able leadership the ways in which we may help to make society more Christian. The leaders were Dr. Frank J. Day at Whitby, Rev. James Finley and Rev. C. E. Silcox at St. Thomas, and Miss Mildred McMurray at Winnipeg, while Rev. A. E. Kerr at Berwick in his addresses dealt with similar issues. We cannot be too grateful for the contribution made by these men and women who helped us to face some of the pressing problems of our day and challenged us to a renewed dedication to the work of the Kingdom.

All of the Schools offered courses in methods, considering in groups ways in which we can best lead children, youth and adults so that membership may indeed mean a vital experience of worship, a vision of world need and a desire to share in world service. At two of the Schools special sessions were held for Conference Branch and Presbyterial officers. At every School the study books for 1936-37 were presented, and the best methods of using this material were discussed and demonstrated.

Some missionaries on furlough were guests of honor at each of the Schools, and contributed much through personal contacts and addresses. Our two scholarship students, Dr. Sundar Gaikwad of India, and Miss Pearl Chiang of West China were guests of the Bay of Quinte and Manitoba Schools respectively, and were introduced to the delegates gathered at The United Church Training School. It was an inspiration to meet and hear these young Christian leaders from our mission fields. The Dominion Board was represented at every School by one or more of its members. These officers sought to give their best to the Schools, but they also gained much as well—a fuller knowledge of the work of the Society in the various Conference Branches, and a deeper sense of com-

radeship with a splendid group of fellow-workers.

The Literature Department arranged for excellent exhibits at all the Schools, and the literature room, in charge of those who knew the material, was a centre of interest from morning till night. When we learn that \$607 worth of literature was sold we realize that in this, as in other ways, the influence of the Schools will live on through the year.

The Schools will have been a success if each delegate went home with a de-

termination to spend more time in personal prayer and Bible study, to study more carefully the issues of to-day, and to work more devotedly for a Christian society; with a fuller knowledge of the aims of the Woman's Missionary Society and of methods of work in her own department; with a greater faith in the possibility of presenting missionary study in a way which will enlist the interest and participation of all the members; and with a stronger desire to win new members and to organize new societies.

Mostly About People

Mrs. T. E. Douglas, Press Secretary of Highland Creek Auxiliary, wrote a poem on the death of King George, and one in consolation to Queen Mary. Thanks for these from King Edward and his mother were sent through the Governor-General.

Mrs. Douglas was gold medallist in elocution for the Province of Ontario in 1914.

* * * * *

Those who are taking part in the National Preaching Mission in the United States are: T. Z. Koo, of China; Principal John S. Whale, of England; E. Stanley Jones, of India; M. M. L. Henriad, Geneva, and Miss Muriel Lester, called "the Jane Addams of London."

* * * * *

A suggestive incident fittingly describes Kagawa's visit to North America, which ended in summer. In a southern city a young man sat in a corner of the auditorium and could hardly hear one continuous sentence. But his outlook on life was changed. Speaking on Kagawa afterwards, he said: "A man hanging on a cross doesn't need to say very much."

* * * * *

Rev. and Mrs. E. A. Knechtel, Stratford, Ont., Rev. and Mrs. D. A. Macdonald, and Mr. and Mrs. George F. Bruce, sailed for Korea in September on the *Empress of Russia*. Rev. and Mrs. E. Hibbard, Essex, Ont., left on the same vessel for Chengtu, West China.

* * * * *

Charles Anyot, of Pointe Aux Trembles School, Montreal, is the student chosen by the Principal, Dr. Brandt, to receive the W.M.S. bursary of 1936 for further education.

Miss Lucy Norman, at one time home superintendent of the Canadian Academy at Kobe, Japan, and sister of Dr. D. Norman, missionary in Japan, died at Maple, Ont., on August 29th.

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Dr. S. Gaikwad, of Central India, who arrived in Canada in August, has been granted an internship of three months at the Women's College Hospital, Toronto.

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Letters of sympathy were sent from the Executive to Miss Mabel Carroll, South China, who lost her father, and to Miss Mary Gormley, who had a similar loss.

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Hearty congratulations were sent from the Executive to Mrs. Akagi, Tokyo, Japan, on obtaining her M.A. degree in history from Ann Arbor, Mich. Mrs Akagi is a graduate of Azabu School, Tokyo, B.A. in Scarlett University, Tenn., and B.Sc. in Columbia University.

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Interesting plans of our missionaries for further study on furlough have been approved by the Foreign Mission Committee: Miss Isabel Leslie, Honan, taking a course in Hospital Administration in the University of Oregon; Dr. Isabelle McTavish, Honan, in public health and baby clinics and welfare work in Toronto and England; Miss Mary Gormley, theological course, Union Theological Seminary, New York; Miss Martha Coutts, West China, second-year theology, Emmanuel College, Toronto; Dr. Jean Millar, West China, Sick

Children's Hospital, Toronto; Miss Violet Saunders, household science, Ontario Agricultural College, Guelph; Miss Dulcie Cook, Japan, the Toronto Conservatory of Music; Miss Vera Boyd, R.N., India, in Hospital Administration, Toronto; Miss Kathleen Caswell, University of Manitoba, study towards an M.A. degree; Dr. Victoria Cheung, South China, London, England, School of Tropical Medicine; Miss Maude Howell, Trinidad, taking her fourth year at Victoria University. Besides these, many others are taking terms at the Canadian School of Missions, Toronto, and other studies along their particular bent.

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Miss Mary Crawley's sailing was deferred until the middle of November to allow her to take two months' work in drug compounding. The courtesy of the J. F. Hartz Co., Ltd., Toronto, in giving her the use of their laboratories was greatly appreciated.

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Our home missionaries are also taking advantage of furlough for study. Miss Marjorie Gregg is going to Finland for six months; Misses Myrtle McArthur, Jeannie King and Jessie McKenzie to Selly Oak, England; Miss Ada Chilvers, R.N., a post-graduate course in Toronto; Miss Ruth Churchill, her second year at the Training School, and others take up studies at the School of Missions, Toronto.

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Deep regret was expressed at the Executive meeting on September 17th on the resignation, because of ill-health, of two Board Secretaries, Mrs. Amos Thomas, Strangers' Work Secretary, and Mrs. J. H. Arnup, Mission Band Secretary.

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Best wishes are extended to Mrs. John Brown, formerly Miss Ella Siteman, of Burns Lake Hospital, on her recent marriage.

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Miss Teruko Komyo was the representative of the Woman's Missionary Society at the Canadian Student Christian Movement Conference at Camp Couchiching in September.

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A distinguished visitor in Toronto was Dr. Visser't Hooft, of Geneva, who spoke at the School of Missions, September 24th, on the subject, "The World Student Federation and the Missionary Movement." Dr. Hooft is a

world traveller, a writer, and one of the younger leaders of religious life and thought in Europe.

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Miss Emily Putnam, of New Waterford, N.S., lost her father on September 7th.

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Dr. Chester S. Miao, Executive Secretary of the National Committee for Christian Religious Education in China, was a guest of the Toronto Religious Educational Council at a luncheon on September 28th in Toronto. Dr. Miao was a delegate at the Sunday School Convention at Oslo, Norway.

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Staff officers of the Woman's Missionary Society attending the General Council meeting in Ottawa included: Miss Winnifred Thomas, who, in the absence of the President, Mrs. G. Ernest Forbes, brought in the report of the Society; Mrs. Hugh Taylor, Foreign Mission Executive Secretary; Mrs. J. Maxwell Loveys, Home Mission Executive Secretary; Mrs. J. H. Turnbull, Editor of THE MISSIONARY MONTHLY, and Miss Myrtle Buck, Assistant Treasurer.

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The first guest speaker at the School of Missions, Toronto, for the 1936-37 session was Bishop Pickett, of India, one of the most well-known of missionaries of the present day. The Bishop was appointed by the National Christian Council of India to make a study of the mass movements among the outcastes of that country, and has lately published a valuable report on the subject.

* * * * *

Mrs. Alice E. Dodds, widow of Rev. Francis T. Dodds, pioneer Presbyterian missionary in the West, passed away in Winnipeg, September 28. Their first home was in Dugald, Man., but in 1897 Mr. Dodds became a missionary, first on Moose Mt. Indian Reserve and later Principal of Cecilia Jeffrey Indian Boarding School at Lake of the Woods, his wife ably helping him. He died in 1927 and since that time his widow has made her home first in Toronto with her daughter, Mrs. G. Cameron Parker, and later in Winnipeg at the home of her son. Mrs. Dodds was warmly and practically interested in the work of the Woman's Missionary Society. For many years she gave a special gift of \$25.00 for a life membership in the Auxiliaries of the churches she attended.

From Coast to Coast

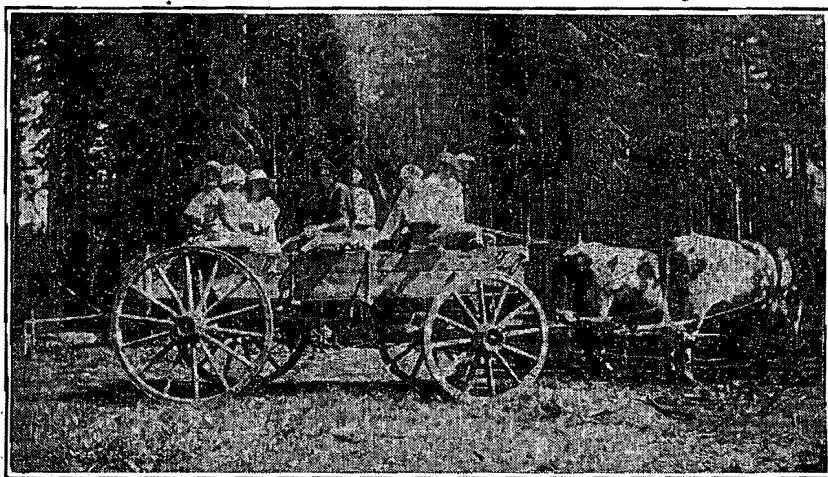
Our Vacational Schools in Ontario

Two vividly contrasting impressions passed before me when I accepted, on behalf of the Woman's Missionary Society, our portion of the work of the vacational schools held in the Toronto churches—the one seemingly hopeless, the other hopeful of the work of the Christian Church. I had come away from reading of the chaotic conditions of world affairs in my morning paper. Was there any likelihood of "peace on earth and good will toward men" in the conduct of international relationship by dictators, politicians and diplomats? Was there any hope of amicable national neighborliness? It seemed hopeless.

When I was told that the work of the summer vacational schools knew no class or race or creed in the children it sought to reach and teach, when I learned that underlying the whole purpose of this work was the desire to teach the children to respect and love each other, I saw a great hope—a hope that can reach beyond the blundering, shortsighted selfishness of the nationalistic politicians and diplomats. That hope of "peace on earth, good will towards men" will come from the masses, not the classes. It will be the work of the Christian

churches, in its schools, welfare organizations and other innumerable agencies that can hasten "peace-mindedness" in our nation's peoples. The hopelessness of my first impression was entirely lost in the hopefulness of my second. I was again a Christian optimist.

Children from every walk of life are gathered into the various vacational schools during the summer months. They are removed from the hazards of the city streets and taught to do work of a simple nature, such as making scrap-books and filling Christmas stockings suitable for other children in our outlying mission fields. The share of the work allotted to us is distributed in the W.M.S. bales to our outlying mission schools. If I could only include in this article the letters of appreciation such as I have received from Rev. A. J. Hunter, of Teulon, Man., and Rev. Keith Armstrong, God's Lake, Man., you would realize that the spirit of Christian unselfishness taught in these schools has immediate practical results in the joy, gladness and helpfulness their work provides amongst the children in our missions on the outskirts of our country.—*Mrs. H. E. Mihell, Toronto Conference Branch.*



PIONEERS ON THE WAY TO SERVICE

Miss Bowman and Miss Fanny Carlile of Smeaton, Sask., spent July conducting vacational schools in rural districts. Here is one of the ways they travelled.

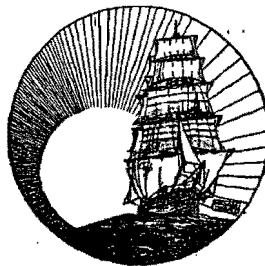
Auxiliary Light

The Theme for December

"New Life in Rural Communities"

WINNIFRED THOMAS

CANADIANS know and love the out-of-doors, and many of us live on farms or in villages and towns which are very closely in touch with the rural districts around them.



through what is called rural evangelism, missionaries are seeking to bring to these people a more abundant life.

The reading of this chapter will create a desire to learn more about missionary work in rural areas. Fortunately the cheapest book on the Africa Bookshelf is "Treasures in the Earth," by Fred Hamelin—price 25 cents. It is a book which should be read by the committee presenting the programme on "New Life in Rural Communities," and then circulated among the members. It gives brief but living pictures of missionaries who caught a vision of the needs of country people, who, like Jesus, were "moved with compassion" when they saw the multitudes in the villages of the non-Christian world. How they set out to help them — in Korea, Burma, the Near East, India, Bolivia, Greece, Borneo, China, Africa, and Japan — is the story

told in "Treasures in the Earth." Does not the mere reading of that list of places make one eager to read the book? Unfortunately, we have just learned that "Behind Mud Walls," by Charlotte V. and William H. Wiser, the other book recommended for reading with this chapter, is out of print.

In "How to Use"—and again we urge every Auxiliary and Mission Circle to secure a copy of these programme plans—you will read of the company of our own home and foreign missionaries, who are working with rural folk. In the Eleventh Annual Report they tell the story of their own work. Read, for example, the reports written by Miss Millicent Howse and Miss Elizabeth McKenzie, of Angola; Miss Emily Maxwell, Miss Florence Clearihue and Miss Elizabeth McLeod, of Central India; Miss Annie O'Neill and Miss Bertha Hodge, of Honan; Miss Edith Sparling and Miss Florence Fee, of West China; Miss Anna McLeod and Miss Ada Killam, of Japan; Miss Emma Palethorpe and Miss Maud McKinnon (pages 286-287), of Korea, and Miss Idella Macpherson and Miss Christine MacDougall, of Trinidad. Then turn to the accounts of some of our rural work in the home field, such as Wahstao (309), Newfoundland (319), Timmins (327), File Hills (336), Smoky Lake (340), and the Fraser Valley (378).

The informal debate proposed in "How to Use" is a plan that can be followed in any Auxiliary, no matter how small, if there are three or four copies of the study book available. This number is essential even in the small Auxiliary if the members are to read the book, and have interesting and worthwhile programmes. If individual members are not willing to purchase the study book,

Rural Evangelism

Wide fields of corn along the valleys spread;
The rain and dews mature the swelling vine;
I see the Lord is multiplying bread;
I see Him turning water into wine;
I see Him working all the works divine
He wrought when Salemward His steps were led;
The selfsame miracles around Him shine;
He feeds the famished; He revives the dead;
He pours the flood of light on darkened eyes;
He chases tears, diseases, fiends away;
His throne is raised upon these Orient skies;
His footstool is the pave whereon we pray.
Ah, tell me not of Christ in Paradise,
For He is all around us here to-day.

—John Charles Earle.

buy one or two with money from the expense account, and ask each member to give five or ten cents for the purchase of others. The debate is on a real question, and the vote should be on the question, not as to which side has presented the best arguments.

The general theme chosen for the devotional leaflets and the worship services this year is "In the Footsteps of the Master." Those who tread village streets in the spirit of Christ follow in His steps, and as we through our prayer, our study, and our giving help the village peoples of Asia and Africa, we carry on the work He began in the villages of Galilee.

The Auxiliary Meeting

I.—THE WORSHIP SERVICE.

EVERY Auxiliary meeting provides an opportunity for worship. Ideally each member should find in this period of meditation and prayer a sense of the Presence of God, an experience of real Christian fellowship, and renewed strength and courage for the life of every day. If an atmosphere of friendly intimacy is created, members may seek here help in their personal religious problems and share with each other their deepest thoughts of God and their experiences of Christian living. Sometime during the meeting all should unite in a resolve to carry out in action some purpose of God revealed through meditation and prayer.

If the worship service is to be a vital and helpful part of the Auxiliary meeting, some one must prepare carefully for its leadership. The President may lead occasionally, but for most of the meetings one of the members should be made responsible. The "group" leaders are those who would most naturally have this responsibility and they will enlist the help of the members of their groups. Otherwise, might not the one chosen to lead seek the assistance of two or three other members, so that in the course of the year all may participate? This year, since the missionary study programme and the worship services are so closely related, the same group or committee might well assume the leadership of both of these parts of the programme. A good leader will be able to make the preparation for the worship service an enriching experience for every member of her group or com-

mittee. She will inspire them to read the Bible passages and the devotional leaflet, to study the hymns, and to lead in prayer in the small group, the best place to learn to pray with others. Here, too, there can be intimate discussion of the deeper meaning of the theme and of the meaning of worship itself.

The Bible Study Guide will enable other members also to come prepared to participate in thought and spirit in the worship service. The "Purpose" of the Kingdom of God Movement puts first the setting aside of time for daily prayer and Bible study. Just in proportion as this is done by individual members will the spiritual life of the Auxiliary as a whole rise to higher and higher levels, and as a result will its whole work be a vital force in the Kingdom.

This year it may be wise to have the business and the reports from departmental secretaries before the worship service, which would then immediately precede the missionary programme. In that case the opening may be a brief and simple period of praise led by the president. Such hymns as 7, 16, 239, 255, 258, might be used for several meetings, followed by a brief prayer while all remain standing. Then when the time for the worship service comes, all who are to participate go to the platform, and the period so set aside is uninterrupted. All preparations should have been made in advance; there should be no "calling on" people to take part; and the hymns should be regarded as an integral phase of the service. Thus the quiet concentration and reverence necessary for real worship will be possible.

The service given in the magazine is suggestive only. No hymn or reading or prayer should be used until one has made its thought and spirit one's own and is able to participate in it with sincerity. The prepared prayer and devotional talk should not be a substitute for the expression of the personal thought and experience and aspiration of the Auxiliary members. Back of the "theme" of the service, one should seek its inner purpose. The "theme" of this month's service, for example, is "Jesus in the Villages." Its purpose is that we may unite in praise for the coming of our Lord and Master to this world of ours; that we may meditate upon His life, His ministry, and His character; that we may join in intercessory prayer for those who follow in His

footsteps as they serve rural people, and for those whom they serve; and that we may renew our dedication to the furtherance of God's purpose for the rural folk whom He loves and for whom He desires abundant life.

DEAR ASSOCIATE HELPERS' SECRETARIES:

With Auxiliaries, Presbyterials and Conference Branches reorganizing for fall and winter work, greater attention should be paid to the uninterested women in our United Church who are outside our Woman's Missionary Society. There is a challenge to every Associate Helpers' Secretary to a renewal of allegiance to Christ and His love for the yet unreached multitudes of women and children at home and abroad. The desire of our Society is for increased interest and membership. In what more tangible way could our membership be increased than by bringing our missionary programme in a vivid and real way to the invalid, shut-in, the mother of small children, the business woman, or to the woman who has not yet heard the impelling command of our Saviour, "Go ye into all the world and preach the gospel to every creature."

From Associate Member to active member is only a short step. It is estimated that less than one-third of the women of The United Church are active members of the Woman's Missionary Society, therefore the Associate Helpers' Secretaries in Conference Branches, Presbyterials and Auxiliaries have a large field in which to win members into this new avenue of service. I would like to urge that each Associate Helper subscribe for and read our most interesting and informative magazine, THE MISSIONARY MONTHLY, and also to send for our Associate Helpers' Leaflet, by Mrs. J. M. McEvoy, our former Dominion Board Secretary of Associate Helpers.

Do you hear the voices calling,
Out there in the black of night?
Do you hear the sobs of the women,
Who are barred from the blessed light?
And the children—the little children—
Do you hear their pitiful cry?
O sisters, we must seek them,
Or there in the dark they die!

—Adapted from John Oxenham.

(MRS. R. A.) LILLIE M. SNODGRASS, *Secretary.*

Temperance

THROUGHOUT October a fine series of Temperance Lessons has been presented in various Sunday School periodicals for the education of youth. The first Sunday in November is being observed as Temperance Sunday all over the American continent. Programmes and speakers are in demand. Here is the opportunity for the Auxiliary Temperance Secretary. She should arrange for special prayer at the November Auxiliary meeting for the spread of Temperance. It is opportune also for each Auxiliary to ask their pastor for representation on a standing committee of Social Service and Evangelism in the local church. This plan may well be carried out by Presbyterial Temperance Secretaries in their Presbyteries, and by Conference Branch Temperance Secretaries in their Conferences, and definite reference to the results of such endeavor should be included in the next annual Temperance reports.

The fundamental material for building up a programme of Temperance education is of course Scriptural. Christianity is a way of life. A wonderful challenge to the development of upright Christian character may be found in Romans, Chapter 12. The Christian woman spends her time in a positively constructive social programme. She is busy clothing the naked, feeding the hungry, ministering to the sick, visiting those in prison, all of which includes spiritual ministrations as well as the merely physical. She is seeking to help in establishing the Kingdom of God on earth.

The Temperance work of our Church makes a very definite appeal for renewed interest in youth. Let each W.M.S. member determine to take a well-planned part in surrounding young people with wholesome influences, which again should include physical ministrations as well as spiritual. Let definite deeds, as entertainment of individuals or groups, be the outcome of our thinking and praying. The best Temperance programme is a consistent Christian life.

The Temperance Secretary will make a scrap book and bookshelf for her own benefit and that of her Auxiliary. Our Literature Department is assisting and the following may be obtained there:

Temperance Education and the Auxiliary Member—Mrs. T. Trickey \$.05

The Temperance Problem: A challenge to Christians—Mrs. Irwin Hilliard	.05
Is Temperance a Lost Cause?—Mrs. R. J. Dingman	.05
Alcohol and Life—Dr. Ernest Thomas.	.10
To Drink or Not to Drink—Sydney Weston	.35
Youth Faces the Liquor Problem—Bert H. Davis	.20
Alcohol: Its Effects on Man—Dr. Haven Emerson	\$1.00

FOR CHILDREN

Answers to Alcohol	.25
The Best of Health	.60
Here's Health To You	.60
The Three Partners	.25
What Does It Matter?	.20
Inside Information	.20

FREE LEAFLETS

The Temperance Secretary, Alcohol From a Business Standpoint, Alcohol in Relation to Crime, Alcohol from a Medical Standpoint,

Alcohol From a Social Standpoint, Alcohol From a Clergyman's Standpoint.

The W.C.T.U. has a Literature Depository in each province, and additional books may be obtained from the Ontario Temperance Federation, 30 Bloor St. West, Toronto, as well as from The United Church Publishing House, 299 Queen St. West, Toronto.—*Mabel L. Fallis, Secretary.*

Thank You

Mrs. R. S. Longley, who sailed in October to rejoin her husband in West China, sends the following message to her Canadian friends: I felt I could not leave the homeland without trying to express to you, the members of the Woman's Missionary Society, my sincere and grateful appreciation of your unfailing kindness and the richness of the friendship you have shared with me as a guest in your homes and churches. I humbly realize myself a great debtor for all time for all the love, the sympathy, the understanding, but most of all for your prayers, and with that old, old prayer, "May the Lord watch between thee and me," I say "Good-bye."

Christian Stewardship and Finance

DEAR STEWARDSHIP SECRETARIES, FINANCE COMMITTEES AND ALL OTHER W.M.S. MEMBERS:

Were you not almost stunned by the devastating decrease registered at the half-year, \$5,376.81? So many, in spite of hardships and adverse circumstances, had put such self-denial and unusually earnest endeavors into those two quarters. To them it was a sad realization.

What about the rest of us? Are we not, even now, going to do something about this decrease? Did we, as individual members, contribute to its magnitude? Did we fail to turn in our envelopes systematically? Did we forget about the special gift asked for? Are our fees paid? Our group promised new members. Did we do our share towards contacting the uninterested woman? Was there lack of promptness in sending in remittances? Above all did we pray daily that our missionaries and their work may be sustained?

Let us hope that the continued concentration on third-quarter activities, may this year bear fruit. Before you read this, the story will be written.

In the preparation of the 1937 budget, five per cent. restoration in the salaries of the missionary staff was included, as the first step toward regular stipends. At Dominion Board (1936), however, the missionaries present, requested that salaries be not increased, but that the amount calculated to care for the five per cent. restoration be added to general maintenance. This request was finally granted.

If we register a decrease in 1936, rather than the prayed-for and planned-for increase, can we not see what will happen to that five per cent. restoration to general maintenance? That puts us virtually with our backs to the wall, but I refuse to concede defeat; rather to me it constitutes a distinct challenge to our personal prayer efforts, our personal missionary zeal, to work out ameliorative measures and to pray, plan and persevere right up to December 31st. The maintenance of our missionaries and our work depends on every one of us doing our best all the time.

Sincerely yours,

(MRS. HARRY T.) BEATRICE M. THOMPSON,
Secretary.

A Service of Worship

for

Auxiliaries and Mission Circles

DECEMBER, 1936

"In the Footsteps of Jesus"

Theme: "Jesus in the Villages."

Leader: O sing a song of Bethlehem, *The Hymnary*, 71, verse 1.

Hymn: O little town of Bethlehem, *The Hymnary*, 51.

Responsive Reading: The Magnificat, *The Hymnary*, 747.

Leader: O sing a song of Nazareth, *The Hymnary*, 71, verse 2.

Hymn: Ye fair green hills of Galilee, *The Hymnary*, 84.

Leader: Matthew 4: 23-25; 9: 35-38, and

He went with patient step and slow, as one who scatters seeds;
Like a fierce hunger in His heart, He felt the world's great needs;
And the negations Moses gave, He changed to loving deeds.

*Devotional Leaflet: "Jesus in the Villages," and from "Men and Women of Far Horizons," pages 87-88 (beginning "a vast gulf separates" . . .).

Solo: We would see Jesus, *The Hymnary*, 602.

Prayer: A number of short prayers for the village people of Africa and Asia; for missionaries working among rural folk, especially our own missionaries; for the ministers of our Church working in rural areas; for the rural Auxiliaries in the Presbyterial; for the people living on farms in Canada, especially for those who are facing great difficulties at this time; and for a more earnest effort on the part of all Canadians to make possible a richer and better life for the rural folk in our own land.

Hymn: Wise men seeking Jesus, *The Hymnary*, 600.

Closing Hymn: Hail to the Lord's Anointed, *The Hymnary*, 139.

*3 cents. The Literature Department, 410 Wesley Buildings, Toronto.



A Bible Study Guide

for

The Women of Our Society

"In the Footsteps of Jesus."

Theme: "Jesus in the Villages."

"He walked the common lanes, the city streets He trod,
And in His heart was Beauty—the Beauty born of God."

Let us read these passages:

1. The Village Home in Nazareth: Luke 2: 39, 40, 51, 52; 15: 8-10; Mark 6: 3; 2: 21, 22; Matthew 7: 7-11; 5: 15; 13: 33; 7: 24-27.
2. Jesus' Love of Nature: Matthew 6: 26-30; 23: 37; Mark 4: 28, 29; Luke 12: 6; 9: 58.
3. Jesus' Ministry in the Villages of Galilee: Mark, chapters 1 to 7.
4. Jesus at Prayer in the Quiet Places: Mark 1: 35; 6: 30-32, 45, 46; Luke 4: 1; 6: 12; 21: 37; 22: 39-42.
5. The Response of the Villages to Jesus: Matthew 4: 23-25; 9: 35-38; Luke 4: 14-30; 9: 51-56; Mark 6: 2-6.

Let us think of these things:

Think of the land in which Jesus lived and seek to picture to yourself the village of Nazareth, set amid the green hills, and Galilee, which was called the "Garden of the Lord" and in whose villages lived 300,000 people, most of whom were farmers, fishermen, vinedressers, merchants, craftsmen and shepherds.

Think of Jesus as a boy and youth in Nazareth, and seek to picture to yourself the little house, the family, the small farm on the edge of the village, the carpenter's shop, and the intimate contacts of village life.

Think of the beauty Jesus saw in His "Father's World," and notice that "His parables were born in the clear air of Galilee where an eager-eyed boy watched for the first green shoots of wheat or for the rich vintage of harvest and where the foxes' holes, the lost sheep and the hen with her brood spoke to a sensitive child of God's infinite love."

Think of Jesus' habit of withdrawing to the quiet of the out-of-doors for long periods of prayer and communion with God—

"The Master, spent, slips from the midst of them,
And climbs the mountain for a cup of peace."

Think of Jesus' Galilean ministry and follow Him as He goes from village to village teaching and preaching the good news of God and of His Kingdom.

Think of the response of the people, the early popularity and the growing opposition which finally forced Jesus to leave Galilee. Try to understand the reasons for the popularity and for the opposition.

Think of Jesus' faith in these village people, choosing to give His message first to them rather than to the powerful leaders of His day; but think, too, of their narrow prejudices and conservatism which were aroused when He preached a Kingdom of truth and love for all God's children rather than a Kingdom of material plenty and political power for the Jew alone.

Think of all we owe to that little band of Galilean villagers who became the first followers of Jesus and the founders of the Christian Church.

Let us decide what God is calling us to do to-day:

The message of the Incarnation is that the Eternal God found expression in the life of Jesus; and that life was lived for thirty years in a little village home. "Jesus means us to go about the common things in God's way." The doctor, the nurse, the teacher, the mother in her home, they who tread the village streets follow in the footsteps of Jesus if they do all in His spirit.

Jesus showed the secret of such a life of oneness with God—communion with His Father in prayer. "Let us put by some hour of every day for holy things.

But if we desire Him,
He is close at hand;
For our native country
Is our Holy Land.

Every peaceful village
In our land might be
Made by Jesus' presence
Like sweet Bethany.

A village, any community, may be a "bit of the Kingdom." If Jesus came to your village what would He condemn, what would He praise, what changes would He demand? What can we do to make our village, our community, more Christian?

Let us realize anew the great importance for the Kingdom of God of the rural Church, of the rural Auxiliary, and if we belong to one seek to give our best to it. If we live in town or city, let us seek to do all we can to further our home mission work and to help the rural Auxiliaries in our Presbyterial.

Let us remember that to the heart of Jesus, who lived and worked in the villages of Galilee, the village folk of Africa and Asia are very precious. As God looks on them He must be "moved with compassion." Let us go forward with our missionary work for rural people, assured that it is God's work.

WINNIFRED THOMAS.



Mission Circles



A Trip to Northfield

DEAR CIRCLE MEMBERS:

This summer I was privileged to take a motor trip down through some of the United States, spending a long week-end at Northfield, Massachusetts. This is the seat of a seminary founded by D. L. Moody, the famous evangelist, for girls who could not afford a wealthy school and yet yearned for an education. Every summer, for over forty years, conferences have been held on the beautiful campus, using the spacious buildings amid the Berkshire Hills with the majestic Connecticut River flowing near. Across this river is Mount Hermon, a similar school for boys.

But to get back to the trip, we—Mother, Dad, Mary and I—left Canada at the Peace Bridge at Buffalo. We motored along the Sheridan Drive to Batavia, and then drove up to Rochester and Syracuse. Instead of skirting the cities, we went right through them, just to see how traffic really was in the American cities. I can hear all my friends say, "You would!" Just outside Syracuse, before we came to Utica, we found the most delightful camp appropriately named, "The Limberlost." Only that Northfield beckoned, I think we would have stayed there indefinitely. We went through Utica, Herkimer, and followed the Mohawk River to Amsterdam, Schenectady and Albany. The state capitol at Albany was the most impressive building we saw. There is a modern office skyscraper just behind the capitol, which creates a real contrast in architecture.

Across the Hudson River, through Troy into Massachusetts and the hills we drove. In all the travelling up and down and around, the scenery was breath-taking, such depth, such breadth, such height!

Northfield was reached, and we immediately attended a service in the auditorium, which seats over two thousand and is always full Sunday morning. During the conference there is never fewer than one thousand at the meetings. We were there for the General Workers' Conference, and some of the speakers whom we heard were, Dr. John S. Whale, of Cambridge; Dr. John R. Mott; Dr. Adam Burnet, of Glasgow, Scotland;

Mrs. F. M. Paist, National President of the Y.W.C.A.; Dr. Henry Sloane Coffin, President of Union Theological Seminary, New York.

Dr. John R. Mott's two addresses were the usual masterpieces. He does not age, is as vigorous as ever, and this year was very optimistic because the young people everywhere are thinking seriously on world matters. On Saturday afternoon a monument was unveiled by Dr. Mott to Mr. Moody and the Student Volunteer Movement. This monument is at Mount Hermon where the movement originated. It was a very impressive ceremony, as Dr. Mott paid tribute to D. L. Moody for the inspiration that he received as a young man in his freshman year at Cornell University, when he pledged himself to the great work that he has been and is still doing.

Dr. Burnet gave us two very excellent evangelistic talks. He is so lovably Scotch and so sincere that his messages strike your heart with their appeal. One address, "Not Slaves, but Friends," was a missionary address in the true sense of the word.

Dr. Whale was really addressing the ministers of many denominations who were gathered there for their holidays, but I slipped in and heard some very clever but lofty conceptions of correct theology. As he is an authority, his zeal and enthusiasm were transmitted to those who heard him. He gave one very fine evening address on the subject, "I heard a voice speaking unto me."

"Round Top" is the most sacred spot at Northfield, because it is here that D. L. and Mrs. Moody are buried. The crest of the hill and the little valley form a natural amphitheatre where every evening a vesper service is held. Here also are planted a number of blue spruce trees by missionaries as they visit the conferences from time to time. Some of these trees are quite large now. One evening we were addressed here by Mrs. Paist, of the Y.W.C.A. She was a most charming and fluent speaker—better than most of the men—and painted a vivid picture of the work done during the depression period by the Association. She denounced race prejudice in the United States, complimenting the New England States for their more Christian attitude.

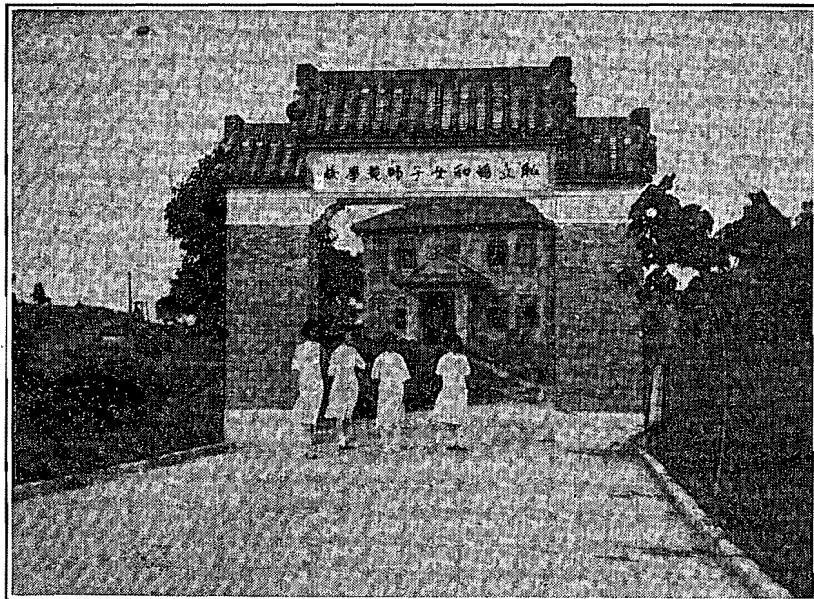
(Read "Juliette Darricotte" from our Far Horizons Bookshelf.)

For several years a summer school of the well-known Westminster Choir of Princeton is held during the General Workers' Conference. Dr. John Finley Williamson, the founder and leader, specializes in sacred music which is sung *a capella*. The seventy professional musicians, from all parts of the States and Canada, who formed this year's school, gave a delightful concert on Saturday night. On Sunday afternoon there was a music festival on Round Top when this same choir, along with the Westminster singers (a group of eight who led the singing at all the meetings), choirs from surrounding churches, and a children's choir, gave a most glorious concert that was worth going from Toronto to hear. Each group sang by themselves, and then the whole choir gave several numbers, ending with the Hallelujah Chorus. One very interesting item was the playing of the portable organ, carried around the world by Moody and Sankey, by Mrs. W. R. Moody, the widow of the older son of D. L. Moody. It was a very moving scene as the organ had not been touched since Mr. Moody died. About three thousand people heard this Festival. Some

one counted eight hundred cars on the campus that afternoon.

Our Sunday in Northfield was hot, so much so that we were incapable of grasping Dr. Henry Sloane Coffin's sermon of the morning. The evening sermon was on the familiar benediction, "The Lord keeps . . . is gracious . . . gives peace." It is applicable to the three stages of human life, youth, middle-age and old age. "The Lord bless thee and keep thee." Young folk confront important decisions in life, we pray for them; Keep Thou their faith. "The Lord make His face to shine upon thee and be gracious unto thee." It requires the experience of at least middle life to appreciate the graciousness of God. "The Lord lift up His countenance upon thee and give thee peace." The task for all of us as the years advance is just the task of the August fields and orchards, to ripen in wisdom, in sympathy, in justice, in patience, in love. We ripen by keeping in the radiance of Another.

Sunday morning opened with an inter-denominational, international communion service, and it closed with the carillon in Sage Chapel playing hymns for half an hour, ending with "Taps." And thus concluded our visit to Northfield.



THE NEW ENTRANCE OF THE UNION NORMAL SCHOOL, CANTON, SOUTH CHINA

Boston was our next point of call. We took Highway 2 to 202 to 32 to 122. We felt we had had enough two's for a lifetime when we said it quickly. The road from Worcester to Boston is a turnpike, where the minimum speed limit is fifty miles per hour and the maximum is eighty-five. It is an eight-lane road with a boulevard down the middle. There were several such roads on our trip. Boston is a grand old city where you can smell the tradition, particularly near Harvard University. We stayed beside the ocean, and were loath to leave, but time marches on.

Having had enough mountain climbing, we went south along another turnpike to Providence, Rhode Island, where they were celebrating the Tercentenary of the State's founding by Roger Williams. On to Hartford, Connecticut, which was second to Albany in our estimation as a lovely city. Springfield, Massachusetts, was entertaining some of the American Legion as we passed through it to Pittsfield and thence to Albany again.

We took another road from Albany, coming back home through the Finger Lake District. The scenery was beautiful, but so different, and only for a flat tire, I would have enjoyed it very much. We had to go through Batavia again, and then traversed the same road for fifteen miles that we started along. This was the only place that we doubled on our tracks during the fifteen hundred miles of our trip. We came into Canada again by the Fallsvie Bridge at Niagara, where the customs men were grand, and we sang the "Maple Leaf Forever" right down the Niagara River. We had enjoyed our trip, every one was courteous, the policemen so informative, motorists drove well (we didn't see *one* accident), and yet we were glad to be back home.

Some of you may have taken this trip, others may wish to. You can do nothing better than visit Northfield for inspiration, rest, scenery, comfort, good food and fellowship.

Sincerely yours,

EVELYN FOLLETT.

Egypt

The American Mission College for Girls in Cairo, Egypt, which celebrated its twenty-fifth anniversary last year, was the first college to be built in Egypt for the especial use of girls. It is the highest Christian missionary school

for girls in the whole of North Africa, and occupies a strategic position in a city that is the largest in the continent of Africa. It is, at the same time, the intellectual and spiritual centre of the religion of Mohammed throughout the world. The boys had had schools and colleges for some years, but it was not considered necessary by the Moslem leaders to provide advanced educational facilities for girls. There are a few Christians enrolled in the colleges, but the majority of the students are Moslems. They come from the best families of the cities, and have proven themselves to be most interested and intelligent in their studies. The school is conducted along very much the same lines as some Canadian ones with a Students' Council, an Alumnae Association, Christian Endeavor Societies, branches of the Y.W.C.A., a Sunday School Training Class and an Athletic Council.

One of the chief interests is the school magazine, the "Cartouche," which began in 1929, and has been issued monthly ever since. It is very well compiled with a literary department, sports department, music department, jokes, etc., but most interesting of all are the sections at the back of the book devoted to articles in the French language and in Egyptian. The tone of the articles and the general set-up of the magazine would, I am sure, put some of the Canadian school magazines to shame.

(Egypt is one of the points of contact in the "Men and Women of Far Horizons" for November.)

The Dime's Lament

I am only a dime and have really no time
To talk with the butcher or baker;
I am small, don't you see, and there's no
place for me

With the plumber or candlestick-maker.

When men, with a leer, go to purchase their
beer,

I am left as a useless appendage;
Of a box of cigars, why bless your best stars,
I am only a futile percentage!

And ladies who save for a permanent wave
Never once take me into their thinking;
I am so very small, if I'm mentioned at all
You can see them indulging in winking.

But when it comes Sunday, I go to the church;
And it always has struck me as funny;
That then I come back to my place in the
scheme,

And now am considered "some money."

—Rev. John Lyall, Kisby, Sask.



Canadian Girls In Training



On board

S.S. Empress of Canada.

DEAR C.G.I.T. GIRLS:

I am thinking of you as I lie here on my deck-chair—of you girls at home in Canada who so kindly consented to support me as one of your "Special Objects" this year. I appreciate that more than I can tell you. It gives a little added courage for this great adventure that lies ahead of me. For to me it is a great adventure—a thrilling, challenging one—to live with Japanese girls and try to be, and try to help them become, "the girls that God would have us be."

Three days have passed since we left Vancouver. This morning the sea is grey-blue with white-caps chasing us along. Although we are about nine hundred miles from Victoria, I see occasionally a gull flying low over the water.

There is a jolly crowd aboard. Somewhere a victrola is playing; some girls are playing deck tennis (I must have a game as soon as I finish this letter to you). Others, stretched out on their deck-chairs, are reading or chatting to their neighbors. Just opposite me is a very fine-looking English girl who has come all the way from England, and is on her way to Japan to teach in a school there. Near her is a nurse going to China. And that young girl who is enjoying everything so much is going out for the first time to Korea as a missionary. For two weeks we shall live this carefree, happy life on board ship. We shall call at Honolulu on our way, where I shall post this letter.



Looking over the water that stretches out blue-grey to the horizon's rim, I am thinking, too, of my friends in Japan to whom I am going. There's Yokoyama San. How glad I shall be to see her! How well I remember the first time I met her! She was a bright-eyed country girl whose rough hands and rounded shoulders told the tale of long days of toil in the rice-fields, where, standing knee-deep in the mud and water and bending over, she worked around each rice plant with her hands. How she hated it all—that life of toil and drudgery to which as a farmer's daughter and later, inevitably as a farmer's wife, she was doomed. God? Could there be a God? And, if so, after all, did it matter?

Then one day she saw a notice in a newspaper of our Rural Gospel School. We had planned it to help such girls. I can see her yet coming in through our gateway with her big bundle of bedding and vegetables and rice. For eight days she lived with us and learned through discussions and lectures a host of things such as, how to change her dark inconvenient farm kitchen into a light airy one; how to prepare attractive school lunches for her little brothers and sisters; she learned songs and games that made life in the school and would make life in her village so happy. But, the thing that made the greatest difference, she learned through the story of Jesus, that there was a God who had a plan for her and for her village. With shining eyes she went back to carry out that plan—to be the girl God would have her be and to make her home and village the clean, happy place that God would have it be.

Yes, I shall be so glad to see Yokoyama San, and Tanaoka San, whom I met at camp, and Kobayashi San, and all those other good friends of mine. But I am not going back to live among them. Rather I am to live and work in a new field, make new friends, try

to understand them, their life and problems, try to meet their need. There will be other girls like Yokoyama San, other country villages. As I lie on my steamer-chair looking out over the ocean that's turning now to deep, deep blue, except where the waves sparkle like glittering diamonds in the sunlight, I am wondering if I shall be able to meet that need.

I shall write you later, after I arrive, and tell you of my new experiences. Perhaps I may even hear from some of you.

Sincerely,
MAY McLACHLAN.

A Glimpse of Japan

TERUKO KOMYO

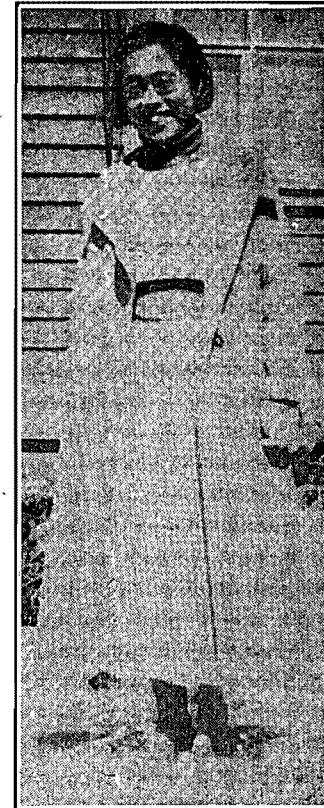
Fourth Japanese Scholarship student studying at Mount Allison University.

ONE of the thrilling things of living in countries other than one's own is to learn, through actual personal experience, to look at things from points of view different from one's own, and to look at both himself and his own country in an objective way. Since I came to Canada from Tokyo, two years ago, I have lived with Canadians only, and naturally have come to know them well. Two years' life in Canada has convinced me that the only way for a nation to really understand another nation is the way of individual understanding. Only when the people of a nation know the people of another nation, can we say that the two nations understand each other well. For this reason, I sincerely hope that you Canadian girls, who will be responsible citizens of Canada in the near future, will make every effort to understand girls of other countries. The exchange of personal letters, scrap-books, snapshots and ideas with girls who have different backgrounds will help tremendously toward such an understanding.

Some of the Japanese high-school girls this year sent to some C.G.I.T. groups Japanese dolls, scrap-books, a snapshot album, and so on, which they made or prepared themselves. Some Canadian girls in return have sent them Canadian dolls, and I hear that they are planning to send them some more things. Is it not thrilling to exchange gifts and thoughts and make friends with girls in other countries? I am going to tell you a little about Japan, and hope there will, some day soon, be more such personal contact and understanding between you and Japanese girls.

First of all, the Japanese house is usually built of wood. Rooms are partitioned by plastic walls and sliding paper doors with lattice framework. At night houses are closed within sliding wood doors. The wood floors of the rooms are covered with smooth and soft mattings made of fine reed, an inch and a half thick. They are of a definite size, and the size of the room is measured according to the number of these mattings necessary to cover the floor. The usual sizes are 4, 6, 8, 10, and 12.

We always take off our shoes when we enter houses, and so keep our houses clean, free from dust and dirt. We sit on the floor on a cushion, and make beds on the floor; bed-



TERUKO KOMYO
Fourth Japanese scholarship student

ding is stored away in the closet during the daytime.

I cannot describe Japanese costume in detail here, but will mention a few things about it. All dresses always have either stripes or patterns of various kinds. We dress according to our age; that is, when you are small the colors of your dresses are bright and the patterns are big, but as you grow older you must wear dresses of duller colors and smaller patterns. At this point you will be interested to know that the majority of men now wear western clothing, and a great number of young women and the majority of children wear western clothes, too, chiefly because they are more practical than our own.

Our main foods are rice and vegetables, meat, fish and eggs of various kinds. We drink green tea, although some of us use black tea and coffee for afternoon teas. Milk (cow's) is used just for babies; young children and invalids. We have such a big population and so little space in Japan that we cannot afford to have very many pastures.

Now I would like to say a few words about the characteristics of us Japanese people. On the whole, we are more reserved than you are; that is, we do not express ourselves as freely as you, and are not as sociable. Japan being an old country, the pressure of the customs and traditions of society on individuals is great, and inhibits the free expression of individuals. It naturally takes longer to get to know Japanese people than to know Western people. We place much emphasis on emotional control, and free emotional expression is con-

sidered to be a sign of lack of refinement. Also so much emphasis is placed on good manners that in some cases children acquire good manners at the expense of losing their childishness.

A few words about schools in Japan. The primary school of six grades is free, compulsory and coeducational. There are five grades in the high school, and there are separate high schools for boys and for girls. Most of the great universities and colleges are not co-educational.

Except in the primary school, English is one of the compulsory subjects. The boys and girls begin learning English reading, spelling, composition and grammar as soon as they start their high-school work, just as you study French in your schools. Writing English letters to English-speaking friends would be of great value for Japanese boys and girls, as writing letters in French would help you much with your French. Would some of you like to begin exchanging letters and gifts with Japanese girls? I am sure Japanese girls would love to hear from you about Canada.

Great and Small

*When God made the mountains,
He shaped their flowers as well,
And when he spread the ocean
He formed the cockle-shell.
So do not be despising
The day of little things,
For bees as well as angels
Can boast a pair of wings.*



Mission Bands

O GOD, OUR FATHER, help us as we try to think how we may be peacemakers. We want to have the courage and self-control to settle difficulties with others peaceably. Help us especially to try to be fair, and just in our dealings with people of other nations. Hasten the day when wars shall cease and men all over the world will live as Thy children. Amen.—*The International Journal of Religious Education.*

Mission Band Leader Plans for November

ISABEL GRIFFITHS

THE suggestions given this month attempt to follow closely the line of thinking of a Mission Band leader, who, with "Friends Around the World" before her, looks forward to her November meeting. She will possibly make the following jottings in her notebook:

The Purpose of Programme Two.

The purpose of Programme Two is to provide for Mission Band members a "guided experience in Christian living through stories and discussions, research, recreation, activities and worship.

Outcomes To Be Expected in Knowledge, Attitudes and Christian Behaviour of the Members.

As a result of this programme the Mission Band members may be expected to gain information about The United Church Kindergartens in Winnipeg (Mission Band Special Object for 1936-37) as examples of "Friends Around the World" in Canada. They should gain a knowledge of God as the loving Father of many different kinds of people through discussion and worship. They should have an increased understanding of boys and girls of other lands through the study story, through dramatization, games and pictures, also by practising the French form of salutation and by lists or examples of articles imported from other countries or made by non-Anglo-Saxons in Canada. They should increase in co-operation with other members of the Mission Band, in a sense of responsibility for the success of the programme, and in carefulness in preparing gifts for other boys and girls or in representing them accurately in the exhibit.

Steps In Planning the Programme.

Before the meeting plan the outline of the programme with the Executive and prepare an agenda of business. Assign selections to those taking part in the service of worship. Learn

the worship story, and ask Marjorie (my assistant) to learn the study story. Keeping in mind the purpose of the programme, the outcomes to be desired and the time available for the meeting, select the activities suggested in "Friends Around the World" and THE MISSIONARY MONTHLY, and make out a tentative time-table for myself, for Marjorie and Joan, the President.

Reminders for the Meeting.

Get printers' scraps of colored paper and a book of old wallpaper samples for the pages and cover of The Book of World Friends.

Take to the meeting pictures of non-Anglo-Saxons to be pasted in The Book of World Friends, and to serve as models for dressing the dolls. Take pictures or samples (twisted into waxed paper) of sugar, rice, peanuts, cocoa, rubber, etc., as examples of articles that come to us from other lands.

Tentative Time-table.

3.45-4.10—Introductory handwork or the bird game.

The primary children will make a poster showing "Things Our Friends Around the World have given us." Ask Marjorie (the assistant leader) to bring the poster, card, the paste, some pictures, and to do the lettering. Then the children can paste the articles on this poster.

If the Junior boys and girls come early they can sort and trim pictures for The Book of World Friends, and assemble materials for sewing on a Ukrainian, a Finnish and a French costume.

4.10-4.25—Business. Secretary and Treasurer's Reports. Plan for the hike to see how plants, butterflies and animals have prepared for winter. Remember to connect this with Easter.

4.25-4.40—Elect a committee to set on handwork materials at the beginning of the meeting. Preparation for worship. Discuss the story of last meeting.

Remind the children returning from visits—how happy Mother and Daddy were to see

them, whether large or small, boy or girl. Connect with worship story. Explain the Special Object.

Teach and explain the memory verse and offertory prayer, also The Lord's Prayer.

4.40-4.55—Worship.

4.55-5.10—Study. Story and dramatization of the section, "You should have seen them, Roy" (page 15) to "They make the countries and the homes." Also practise saying, "How do you do" in French. Remember to use it next meeting.

5.10—5.25—Let the boys take charge of the "Log."

Have Roy write the log on the blackboard, while the others make a small book into which it can be copied. The boys can make up The Book of World Friends while one group of girls can mount the pictures. Another group can start to dress the dolls.

Ask for pictures of Palestine for the December meeting, also used Christmas cards to be sent to near-by missions.

5.25-5.30—Closing ritual.

Materials Available.

Friends Around the World.

National Geographic Magazines and The Canadian Geographic Magazines.

THE MISSIONARY MONTHLY.

The picture sheet accompanying the C.G.I.T. material.

The World at Work, a booklet containing stories of boys and girls of other lands, price 10 cents. Write to 410 Wesley Buildings, Toronto 2.

Two Little Maids

Little Miss Nothing-to-do,
Fretful and cross and blue;
And the light in her eyes
Is all dim when she cries,
And her friends are so few, oh, so few!
And her dolls they are nothing but sawdust
and clothes.

Whenever she wants to go skating, it snows,
And everything's crisscross, the world is askew,
I wouldn't be Little Miss Nothing-to-do;
Now true,
I wouldn't be Little Miss Nothing-to-do;
Would you?

Little Miss Busy-all-day
Is cheerful and happy and gay.
She isn't a shirk,
For she smiles at her work,
And romps when it comes time for play.
Her dolls they are princesses, blue-eyed and
fair;
She makes them a throne from a rickety
chair,
And everything happens the jolliest way:
I'd sooner be Little Miss Busy-all-day
And stay
As happy as she is at work or at play,
I say.

—J. W. Foley.



CHILDREN OF ROBERTSON HOUSE KINDERGARTEN,
WINNIPEG, MANITOBA

Mrs. C. M. Loveys in background. This Kindergarten is
one of the Mission Band special objects for 1936-37.

Baby Bands



SOME OF THE CHILDREN OF THE BABIES' HOME, NEEMUCH, CENTRAL INDIA
The Babies' Home is one of the special objects of Baby Bands for 1936-37.

The Babies' Home, Neemuch

SOME missionaries and others were taking tea with Miss MacHarrie in the drawing-room of the Babies' Home. The cry of a baby could be heard from the nursery.

"That is Lulu," remarked our hostess. "She wants her food."

Another baby cried. "That is Yacob, he is a wonderful child; the nurse is changing his clothes."

Yet another cry, and "Oh, that is the new baby. He was only brought yesterday. The mother died and the father was at his wits' end to know what to do with him, so I took him in."

"How many babies have you?" asked one of the visitors.

"Only thirty-three at present," replied Miss MacHarrie, the "mother" of the Babies' Home. "We have been finding Christian homes for a number of the older ones."

"Can you recognize the cries of the thirty-three?" asked another.

"Yes, that is quite easy," was the reply.

We all smiled, and some one enquired, "Do you have to appeal very much for support for the Home?"

"Sometimes," came the guarded reply. "But

babies appeal for themselves, and special appeals should not be needed."

Just then another cry was heard—this time it is a lusty one. "If they all cry like Mariam," added our hostess.

"Well, if they all cry like Mariam," repeated the writer, "they certainly *do* appeal for themselves."

Just then Mohan, Miss MacHarrie's adopted child, brought round the cakes. "Well, tell us about Mohan," pleaded a lady, and although Mohan's story appeared before in *THE MISSIONARY MONTHLY*, we give the gist of it again.

He was fifteen days old when brought to the Home. He was a very beautiful child (all of Miss MacHarrie's babies are either "beautiful" or "lovely"), a rajput (the ruling caste), a takur by birth (landowner), but an unwanted child. He was almost given to an old Hindu fruit-seller woman, who would eventually have made a slave of him.

He was such a lovable baby that every one who saw him took to him. In his earlier days he was subject to bronchitis, and when attacked for the third time, Miss MacHarrie decided to adopt him, if he recovered. He has never had it since. Then came a time when others were sick, and Miss MacHarrie found it impossible to leave them, even for a few days' rest. Measles, whooping-cough

and chickenpox kept our friend at her post for fifteen months without a break. Council meeting demanded her presence. She left Mohan, a fine fat rollicking child. On her return he was just a living skeleton. It transpired that he had been fretting for "Mummie" and refused to eat. As soon as he saw her, he clasped his little arms round her neck and refused to let go. He then collapsed, and lay like a dead child for two days. After this his recovery was rapid, with his mummie beside him.

One day Mohan saw a lady doctor using the stethoscope on another child. He became interested, and insisted on being shown the use of the instrument, and amused himself in using it on others. Mohan is going to be a doctor, or rather a "great doctor." He is praying that God will send along the money for his education in Canada, and can often

be heard praying in English, "O Lord, wilt thou send along the money, and unto Thee will be the glory," and sometimes ends his prayer with, "Thank Thee, Lord, and please excuse me for the trouble." He says that as Mummie has not charged anything for his food and training, that he will treat all the babies free. Good for him, and may some one take up the challenge. It would be a good investment!—H. H. Smith.

Grace at Breakfast

We thank Thee for this food,
And this bright new day;
Make us well and strong
And happy in our play.

—Amen.

From Prayers for Little Children by Lucy W. Peabody.

Books for Christmas for Old and Young

The Magic Kite and Other Stories. The Christian Literature Society, Shanghai, China. Price \$1.25.

Mrs. Donald MacGillivray wrote these charming stories for the children of China, and they were translated into Chinese by Mr. Leo Wen Lin. They were so acceptable that again they appear, this time in the English language for the little folk of English-speaking races. Mr. Chang Hui Yuen is the illustrator, and no one could more acceptably interpret the wee Chinese folk and their environment. We recommend this attractive book, which cannot fail to create a bond of fellowship between the children of East and West.

Mrs. Wang's Diary. Margaret H. Brown, Illustrated by Chang Hui Yuen. Christian Literature Society, Shanghai, China. Price \$1.25.

Here is another book issued by the Christian Literature Society brought into being because of a definite need. Literacy is a new thing with many Chinese women—a thrilling accomplishment. But no sooner was the success achieved than another

problem arose—"What is there to read?" There were no books that were not far removed from their experience. So one of our own missionaries wrote this simple story, with its background of rural China and all the joys and sorrows of a Chinese woman's life woven into its texture. It captures, just as truly as more ambitious books, the atmosphere of a Chinese home and Chinese soil.

Deeds of Daring. Archer Wallace. Ryerson Press, Toronto. Price, \$1.00.

Mr. Wallace has won for himself an established place as a writer of boys' stories. With the multitude of books dealing with military glory, it is a great thing to be able to place in the hands of boys and girls tales of that matchless heroism which comes from close companionship with God—the heroism of the unarmed, solitary soldiers of the Cross in distant lands. The stories are designed to whet the appetite of the reader for the longer biographies which are suggested for further reading. Here is a book for a Christmas gift for a boy which should interest all missionary-minded women.

These books are available through the Literature Department, 440 Wesley Buildings, Toronto 2,

High Lights from the Literature Department

In Annie Elizabeth Bradley we now have the story of our young missionary who lived "with laughter in her heart," and who served with joy in our Angola mission for an all too brief period. This book of remembrance prepared by Effie Jamieson Day from Miss Bradley's diary, her letters and other sources, gives the readers a delightful sense of intimacy and friendship with Miss Bradley and her work among African children. One catches something of the joyousness of her life, shares her enthusiasm for educational and all other missionary effort, and understands her love for the African people. The author helps us to appreciate the fine contribution made by Miss Bradley in so short a lifetime to the work of the Kingdom of God in Angola. The book is so written that it will appeal to the Mission Circle and C.G.I.T., as well as to the Auxiliary member. Price, 35c.

Kagawa, by William Axling (\$1.25), is the book recommended for our reading and study this year in relation to the Kingdom of God Movement. Written in a vivid, interesting way, with generous quotations from Kagawa's own works, this book will repay our study, not only by a better understanding of this great leader, and his vision of the Kingdom of God, but by further light and guidance in our next steps toward this same Kingdom.

It may be well to call to mind at this time our other books relative to the Kingdom of God Movement—Living In and for the Kingdom of God Movement, by Winnifred Thomas (10c.), The Kingdom in Everyday Life, by Jean Gordon Forbes (10c.); The Challenge of Modern Missions, by Stanton Lautenschlager (15c.); The Way of the Kingdom, by Winnifred Thomas (45c.); The Social and Economic Aspects, by Mrs. W. R. MacIntosh (3c.); Christ's Alternative to Communism, by Stanley Jones (\$2.00), and our Purpose and Prayer of the Kingdom of God Movement (free).

The selection from the Far Horizons Bookshelf for the December study is Treasures in the Earth, by Fred Hamlin (25c.). Story after story brings us something of the wonder of modern rural mis-

sion work. Tales of Korea, Burma, India, China—these are only a few which show how "everywhere over the face of the earth Christian men and women are making Christ known in practical, helpful ways in rural areas, so that through their efforts a billion people are being led out of a wilderness of despair into a land of ever-widening promise of 'life abundant.'" (See also p. 504.)

Fitting right into the picture, for our study of rural life and education of women and children in mission lands, is *Mrs. Wang's Diary*, by Margaret H. Brown (\$1.25), an interesting story of the life of a rural Chinese woman.

The Magic Kite, by Mrs. Donald MacGillivray (\$1.25), comes to us with delightful stories which show to Canadian children their Chinese friends at work and play.

The W.M.S. Christmas Card is now ready! Lovely quotations from some of the countries where our Society is at work, and attractive design and coloring, make this first W.M.S. Christmas Card one which we hope you will be eager to use widely. Place your order early and avoid disappointment. Price, 5c. each.

What about Christmas plays? We suggest:

For Mission Circles or C.G.I.T.

The Nativity of the Manger, by Helen Durham (55c.). An arrangement of the nativity theme which may be presented very simply, or with more elaboration, if desired. Eleven principal characters: singers—30 minutes.

The Least of These, by Wilson and Field (55c.). A good dramatization of Tolstoi's story of the old cobbler on Christmas Eve.

The Little Princess Who Travelled Far to Worship the King, by Dorothy Schenck (55c.). Three shepherds, three kings, a princess, and the shepherd's daughter—30 to 40 minutes. The Bethlehem story told in a new and lovely way.

The Guiding Flame (35c.), a cantata, using thirty or more persons, presenting the nativity scene.

For Juniors:

Christmas Everywhere (15c.), is a short play which can use thirty or more boys and girls, and **Children of the Christmas Spirit** (20c.), requires two teen-age girls and about fifteen children from seven to thirteen. The theme of both playlets is the sharing of Christmas by children of many lands.

All the above may be obtained from the Literature Department, Room 410, Wesley Buildings, Toronto 2, or from the Literature Depots:

166 Harvard Ave.,
Winnipeg, Man.

3015-13th Ave.,
Regina, Sask.

11012-85th Ave.,
Edmonton, Alta.

412 Dominion Bank Bldg.,
Vancouver, B.C.

News from the Conference Branches

Bay of Quinte.

Press Secretary, Mrs. Percy MacMullen,
R.R. 3, Stirling, Ont.

Treasurer, Miss E. Lazelle Brown, 229 Albert
St., Belleville, Ont.

BELLEVILLE PRESBYTERIAL—Bethel Auxiliary (Picton Section) suffered a severe loss in the death of a beloved life member and charter member in the person of Mrs. T. F. Spafford, who passed away on August 18th. Although the oldest member of the Auxiliary, she was seldom absent, and her presence and prayers were an inspiration to all. Her fingers were ever busy knitting and piecing quilts for the supply work.

An Executive meeting of this Presbyterial was held on September 16th in Holloway St. Church, Belleville, with twenty members in attendance. Mrs. C. W. Haggerty presided,

and each officer present gave an encouraging report of her work. Contributions amounting to \$4,350.00 has been remitted to the Branch Treasurer; three new Mission Bands and two new Baby Bands were organized. Sympathy was expressed in a bouquet of flowers to Mrs. A. Lewis, Associate Helpers' Secretary, who recently lost her husband. Plans were made whereby women and children in the northern area of the Presbyterial, especially in isolated districts, will be given direct help by way of literature and missionary education. Mrs. W. S. Spafford gave a graphic picture of the School for Leaders recently held at Whitby.

LINDSAY PRESBYTERIAL—This Presbyterial has suffered a severe loss recently in the sudden passing at her home in Fenelon Falls, of Mrs. Charles Walker. As Baby Band Secretary, Mrs. Walker has rendered very efficient and loving service, and will be greatly missed.

THE MISSIONARY MONTHLY

Still Going Up!

In 1934 we had 49,000 subscriptions to THE MISSIONARY MONTHLY.
In 1935 we had 50,000—an increase of 1,000 subscriptions.
In 1936 we have 50,700 subscriptions.

Let there be no going back for 1937. Missionary Monthly Secretaries, we depend on you!

See Editorial on page 482 regarding THE MISSIONARY MONTHLY.

British Columbia

Press Secretary, Miss Grace Fulton, 3206 Dorset St., Westminster, B.C.

Treasurer, Mrs. C. E. Sonley, 1815 Belmont Ave., Victoria, B.C.

Life Membership Secretary, Mrs. J. B. Fur-niss, 425 East 29th Ave., Vancouver, B.C.

Our Literature Depot at 412 Dominion Bank Building, Vancouver, is open on Monday and Thursday afternoons from 2 to 5; and on Wednesday and Saturday mornings from 10 to 12.30, with a full stock of the new study books. Also there is a good variety of children's books suitable for gifts and prizes, as well as other gift books, such as "The Doctor," "More About the Doctor," and "The Doctor Calls Again," by Isabel Cameron, and "In the Steps of the Master," by H. V. Morton, and "The Song of our Syrian Guest." There is a stock of Christmas cards, which includes a missionary Christmas card which will appeal to all our members particularly.

Dr. Florence Murray sailed for Korea in September, and while in Vancouver was entertained by Mrs. J. S. Gordon and also by Mrs. Jas. Ramsay, who is a sister of our missionary, Miss Edna McLellan, of Korea.

The Conference Branch Executive met on September 16th for an all-day session in Chalmers Church, with the President, Mrs. E. Day Washington, in the chair. The meeting was specially privileged in having the opportunity to meet and hear Mrs. Armstrong, Secretary for Korea, and wife of Dr. A. E. Armstrong, Foreign Missionary Secretary of the General Board of the Church. Mrs. Armstrong was in Vancouver visiting her parents, Mr. and Mrs. John McNeely, who have just celebrated their diamond wedding anniversary. A couple of our missionaries were introduced and welcomed, namely: Miss Freethy, the girls' worker at First Church, who has taken Miss Jean Armstrong's place, and Miss Sadler, who is on the Oriental staff now. The impressions and highlights of the Dominion Board as brought by Mrs. E. Day Washington, Mrs. J. S. Muldrew and Mrs. C. E. Sonley, were very helpful and much appreciated by the members. Arrangements

are being made for the celebration of the golden jubilee, since the first missionary society was organized in British Columbia, which will be held at the 1937 Branch meeting.

The name and address of the Corresponding Secretary of British Columbia Conference Branch should read Mrs. W. Stott, 734 Victoria Park East, North Vancouver, B.C. The Temperance Secretary of the Branch has recently changed her address, so that at present it is Mrs. T. H. Wright, 1086 Bute St., Vancouver, B.C. The Secretary for Mission Circles is Mrs. H. H. Hotson, 3837 Quesnelle, Vancouver, and the Library Secretary, Mrs. H. P. Davidson, 257 East 60th Ave., Vancouver. In some way these names were not correctly recorded in the Eleventh Annual Report.

Hamilton

Press Secretary, Mrs. F. R. Meyers, 16 Beulah Court, Hamilton, Ont.

Treasurer, Miss M. L. Fawcett, 219 Prospect St., Hamilton, Ont.

Life Membership Secretary, Mrs. E. Freure, 7 Arthur St., Guelph, Ont.

HALTON PRESBYTERIAL — Miss Marjorie Gregg, of the Community Mission, Sudbury, has been speaking at several churches and W.M.S. meetings throughout southern Halton. On Sunday, August 23rd, Palermo and Bronte Auxiliaries held their special W.M.S. Sunday morning and evening, with Miss Gregg the special speaker. On September 25th Miss Gregg sailed for Finland, where she will spend some months in study.

On Sunday, August 23rd, Bethel and Ashgrove Auxiliaries on the Hornby Circuit, held a service, the speaker being Mrs. E. R. Hooper, of the Sudan Interior Mission. Mrs. Hooper has lately returned from Ethiopia, where her husband was in charge of a Leper Hospital. She has been an interesting speaker at various places throughout the Presbyterial.

BRANTFORD PRESBYTERIAL — There passed away in Brantford on September 7th, as a result of an accident, Mrs. Susie Miller, a valued member of the Glenmorris Auxiliary. Mrs. Miller held the office of President for

fifteen years, and at the time of her death was Associate Helpers' Secretary and Strangers' Secretary, as well as Vice-President of the Brantford Presbyterial. Her loss will be felt very keenly by her W.M.S. associates.

HALDIMAND - NORFOLK PRESBYTERIAL — A very interesting meeting of Canfield Auxiliary was held in August, when Mrs. J. R. Pond, Presbyterial President, Mrs. N. Topp, District President, and Miss Leona Douglas, a former resident of the community, who has spent five years as a missionary in Japan and who, after a year's furlough, will resume her duties in that country, were present. A handkerchief shower followed by refreshments was given Miss Douglas at the close of the meeting.

London

Press Secretary, Mrs. H. V. Workman, Petrolia, Ont.

Treasurer, Mrs. W. F. Purdy, 44 Jefferson Blvd., Riverside, Ont.

KENT PRESBYTERIAL—Park St. Auxiliary, Chatham, lost a valued member in the death of Mrs. George W. Cowan, a life member and a former President.

ELGIN PRESBYTERIAL—The golden jubilee celebration of fifty years' continuous organization of Union Auxiliary, was held in the church, August 13th. Of the fifteen charter members, seven are still living and three were present; the four who were absent sent greetings. Two former presidents, Mrs. Evans and Mrs. G. Jackson, gave reminiscences, and Mrs. A. J. Langford, Presbyterial Third Vice-President, addressed the gathering on W.M.S. work. Refreshments, which included a birthday-cake bedecked with fifty candles, were

served by young girls dressed in old-time costume.

On the Sunday preceding, the Auxiliary had charge of the morning service, and Mrs. E. L. Sweet, Belmont, was the speaker.

OXFORD PRESBYTERIAL—Mrs. Joseph Garfat, a lifelong member of Sweaburg Auxiliary, passed away on August 14th in her seventieth year. She was former President of the Sweaburg Auxiliary, in which she had taken an active part since its organization.

Manitoba

Press Secretary, Mrs. A. White, 112 Worthington Ave., St. Vital, Man.

Treasurer, Mrs. W. W. Emerson, 235 Elm St., Winnipeg, Man.

Life Membership Secretary, Mrs. J. A. Greenwood, 263 Ainsley St., Sturgeon Creek, Man.

Ideal autumn weather provided a fine background for the fellowship, instruction and inspiration experienced at Manitoba's first School for Leaders, held in Wesley College, Winnipeg, September 8th-11th. The number of registrations surpassed the most sanguine hopes of the committee, headed by Mrs. L. J. Reycraft, which planned for the School. Two hundred and fifty women attended some of the courses offered, or all of them. Fifty of these were from outside of Winnipeg.

The gratitude of all was expressed to the Dominion Board for making possible the attendance at the School of Miss Winnifred Thomas and Miss Isabel Griffiths. The latter gave, out of her wide experience, much help to the groups specially interested in Mission Circle, C.G.I.T. and Mission Band work. These groups spent an hour each morning and

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another each evening session, facing their particular problems and considering in detail the study material suggested for this year. Auxiliary work must have benefited greatly from the masterly way in which Miss Thomas faced it and challenged her students to put into it more thought, imagination, initiative and enthusiasm. Her presentation of "Men and Women of Far Horizons" made the book live, and her suggestions for study were so practical and so varied that there should be no dull Auxiliary meetings this season.

A short worship period, arranged by Mrs. G. L. Lennox, and Bible study, led by Principal John MacKay, opened each day's sessions, and after the hour given to conference on missionary education methods, Miss Mildred McMurray, legal supervisor of the Manitoba Department of Public Welfare, gave a stimulating address on "Christianizing the Social Order." The open forum, which followed these addresses, led by Miss Thomas, served to clarify and emphasize many points in their practical application.

The presence at the School of Miss Kathleen Caswell, of India, and Miss Pearl Chiang, of the Union Normal School, Chengtu, meant much to those attending, by way of intimate and personal contact and the gracious and businesslike methods of the Dean, Mrs. E. E. Bayne, kept everything moving smoothly and in an atmosphere conducive to real study. To all who were privileged to attend the School, it was a fine and invigorating experience.

The semi-annual meeting of the full Executive of the Conference Branch was held in Wesley College, Winnipeg, on the afternoons

of September 8th and 9th, with Mrs. E. E. Bayne presiding, and all the Presbyterials being represented by their presidents or vice-presidents.

BRANDON PRESBYTERIAL—Miss Myrtle McArthur, of Pine River, spoke at a meeting of Reston Auxiliary held on September 3rd, at the home of Mrs. McArthur, her mother, and Mrs. Lewis, of Fort Chipewyan, addressed the gathering on life in the north. During the afternoon Miss McArthur was made the recipient of a handkerchief shower. Refreshments were served, after which the ladies wished Miss McArthur "bon voyage" as she sailed for England to pursue her studies.

DAUPHIN PRESBYTERIAL—Mrs. G. D. McLaughlin (née Gladys Windser) passed away at Minitonas, on July 28th. The late Mrs. McLaughlin was a charter member of the Auxiliary, and had filled every office on the executive. At the time of her death she was Secretary-Treasurer.

Maritime

Press Secretary, Mrs. K. N. Tait, 31 Avon St., Truro, Nova Scotia.

Treasurer, Mrs. E. H. Langille, Tatamagouche, Nova Scotia.

SYDNEY PRESBYTERIAL—A joint meeting of the Cape North, Dingwall and Sugar Loaf Auxiliaries was held on August 20th to hear an address given by Miss Margaret MacDonald, a new missionary to West Africa. She urged the young people present to take up the burdens which the older ones would soon lay down. Mrs. Alice Maloney, who is in her eighty-fifth year, was present. She is quite deaf, but still has a great interest in missionary work. Refreshments were served at the close.

CUMBERLAND PRESBYTERIAL—The summer rally of the North Colchester-Malagash Auxiliaries was held at Bayhead on July 3rd. Miss Annetta Rose, missionary from Korea, gave an interesting outline of her work, and Miss E. Jane Fullerton, President of the Presbyterial, spoke briefly on W.M.S. work. Tea was served at the close.

ST. STEPHEN PRESBYTERIAL—Lynnfield Auxiliary has a small but active membership. A

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quilt, "The Ship of Dreams," which was made by this Auxiliary and quilted by the Oak Hill Auxiliary was presented to Mrs. (Rev.) W. I. Green upon her departure to the Wawaig Circuit. The Associate Helpers are knitting and making quilt blocks.

YARMOUTH PRESBYTERIAL — The summer rally of this Presbyterial was held in Yarmouth on August 25th. The reports of the secretaries were very encouraging, and receipts for the half-year amounted to \$743.55. Mrs. Percy Hood, Corresponding Secretary, gave a report of the Branch meeting, and Mrs. A. P. Hayes told of some of her impressions of the Dominion Board meeting held in Toronto. Mrs. Arthur Long, Branch Strangers' Secretary, gave a most interesting and inspiring talk on her work among strangers, sick and shut-ins.

TRURO PRESBYTERIAL — The second annual meeting of the Auxiliaries and Mission Bands of the Belmont-Onslow charge was held in Belmont on August 27th. The different societies were well represented, and each had a special part on the programme. Onslow Mission Band gave a demonstration of their work, telling of the study book and singing, "God's Children Live in Many Lands." A friendship box was packed by this active group. Lower Onslow Mission Band gave an appropriate dialogue. Miss Emily Putnam, missionary in St. John, gave a stirring address on her work in that city.

HALIFAX PRESBYTERIAL — On September 1st, at the home of Miss Margaret Grant, Halifax, President of the Presbyterial, a presentation was made to Mrs. Norman MacKenzie, who is leaving Halifax to reside in Truro. The gifts were a gold wrist-watch and a purse from the Executive of the Presbyterial and Auxiliary of St. Andrew's Church. Mrs. MacKenzie was Past President of the Presbyterial and also of St. Andrew's Auxiliary. She has had the deep sympathy of her friends in the recent tragic loss of her husband, the late Deputy Minister of Mines.

BERMUDA PRESBYTERIAL — Mrs. Frith gave a most enthusiastic and inspiring account of the Branch meeting at a well-attended public gathering in Wesley Church, Bermuda, on August 11th.

Montreal-Ottawa

*Press Secretary, Miss L. E. Maude Reynolds,
64 Flora St., Ottawa, Ont.*

*Treasurer, Mrs. F. A. Johnston, Ayer's Cliff,
Quebec.*

At the Adult Life Congress held in Ottawa, September 21st-23rd, the Woman's Missionary Society was well represented. In addition to Mrs. L. F. Stephens and Miss Winnifred Thomas of the Dominion Board, Mrs. W. H. Sutherland, President of the Conference Branch, with some of her Executive, Mrs. D. R. Carson, President of the Ottawa Presbyterial, with a number of her Executive and a few other members from various places were present. Among the missionaries present were Miss Grace Beattie, Trinidad; Miss Jane M. Kinney, Japan; Miss Clark, a former missionary to Japan, and Mrs. George Bryce, of India; Miss Ida McKenzie and Miss Olive Brand from the Church of All Nations, Montreal.

It is of interest that a very beautiful contribution to the worship services was made by Mrs. D. C. MacDougall, of Maxville, whose picture appeared in the August MISSIONARY MONTHLY in the group who conducted a pioneer worship service at the Glengarry Presbyterial.

Dr. R. C. Wallace, Principal of Queen's University, in his address on Adult Education, insisted on the necessity of group discussions with a competent leader who sees that suitable information is supplied, and that individual expressions are offered by all, and finally sums up the discussion before giving his own ideas. Mrs. Stephens and Miss

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Thomas called a group meeting to discuss the findings of the commissions in relation to our own work.

It was very gratifying to hear frequent references in the commissions to the well-organized work already being done by the Woman's Missionary Society in Adult Education.

OTTAWA PRESBYTERIAL—Campbell's Bay Auxiliary lost a very old member when Miss Caroline Campbell passed away recently, for although an invalid for some time, she retained her interest in the work, keeping up her contributions to it. The celebration in June of her one-hundredth birthday was a real fete. The Auxiliary presented this life member with a beautiful bouquet. The town council met in a body headed by the Mayor, E. C. Lawn, M.L.A., to honor her. The address was read by the town Secretary, L. S. McNally, whose little daughter, in Highland costume, presented talisman roses, for Miss Campbell was the last surviving member of the family of the late Donald Campbell and his wife Catherine McKelland, natives of Argyleshire, Scotland.

Saskatchewan

*Press Secretary, Mrs. A. Pollard, Osage, Sask.
Treasurer, Mrs. J. H. Laird, 153 Ominica W.,
Moose Jaw, Sask.*

*Life Membership Secretary, Mrs. D. J. Mc-
Intyre, Lydden, Sask.*

PRINCE ALBERT PRESBYTERIAL—First the boys and then the girls meet each year for a week of camping at Woco-Moco Camp, Lac Vert. The site has been purchased by a combined effort on the part of neighboring charges

in the Prince Albert Presbytery, and is now owned by The United Church of Canada. A large dining-room and kitchen have been erected, and the annual camps are becoming an important feature of the C.S.E.T. and C.G.I.T. work in the district. This year forty-nine girls met under seven leaders and thirty-five boys with four leaders.

KAMSACK PRESBYTERIAL—The eleventh annual meeting of this Presbyterial was held at Quill Lake on May 8th and 9th with twenty delegates present. All branches of the work showed encouraging results, and in some departments ten per cent. increase was realized; \$420.64 was sent to the Branch Treasurer. Miss Mabel Faust, R.N., who went to Africa last year is a girl from this Presbyterial, and a letter was read from her by the President. Mrs. Jordan, Saskatoon, was the guest speaker of the evening service.

The following officers were elected: President, Mrs. Brigham; Corresponding Secretary, Mrs. Brooks.

Toronto

Press Secretary, Mrs. R. McDougall, 28 Erdale Ave., Toronto, Ont.

*Treasurer, Miss Edith Rea, 16 Barton Ave.,
Toronto, Ont.*

*Life Membership Secretary, Mrs. D. F. Baird,
18 Dawlish Ave., Toronto, Ont.*

TORONTO WEST PRESBYTERIAL—Miss Martha Cartmell, for whom the High Park Auxiliary was named, was guest of honor at the annual luncheon and expressed gratitude for Divine guidance in her long and busy life. Mrs. R. S. Longley, who leaves shortly for West China, was introduced by Mrs. T. S. Kendrick, who referred to her having kept the inner spring of power well conditioned, otherwise she could not have accomplished so much. Missionary work was likened by Mrs. R. McAlpine to a scaffold which, when removed, left, in new lands, strong native churches. Mrs. D. McLeod, who sailed for the foreign field on the same steamer with Mrs. Longley thirty years ago, told of that voyage. Beautiful autumn flowers, contributed by Mrs. R. R. Lamb, decorated the luncheon tables. Two hundred guests were present. A solo by Miss E. Andrews was a feature of the programme.—*Mrs. Benson.*

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New Organizations

(Concluded from October issue)

Mission Bands

SASKATCHEWAN CONFERENCE BRANCH

ELROSE PRESBYTERIAL — Miss Alice Lee,
Eatonia P.O.

TORONTO CONFERENCE BRANCH

DUFFERIN-PEEL PRESBYTERIAL—Mrs. Harold
Lyons, Norval. TORONTO CENTRE PRESBYTERIAL
—Mrs. F. Locke, Edgeley; TORONTO EAST
PRESBYTERIAL—Miss Kathleen Rawnsley, 71
Glenmore Rd., Toronto.

Baby Bands

BAY OF QUINTE CONFERENCE BRANCH

LINDSAY PRESBYTERIAL—Mrs. W. J. Mac-
Pherson, Woodville.

HAMILTON CONFERENCE BRANCH

HAMILTON PRESBYTERIAL — Mrs. R. B.
Stuart, 511 Maple Ave., Hamilton.

LONDON CONFERENCE BRANCH

HURON PRESBYTERIAL—Mrs. Laird Nickle,
Hensall; Miss Maud MacGregor, Bayfield;
Mrs. Ed. Chappel, Cromarty. ELGIN PRESBY-
TERIAL—Mrs. T. H. Nixon, 62 Centre St., St.
Thomas. LAMBTON PRESBYTERIAL—Mrs. Rus-
sell Shea, R.R. 3, Watford.

SASKATCHEWAN CONFERENCE BRANCH

KINDERLEY PRESBYTERIAL — Mrs. W. E.
Taylor, Pinkham. KINISTINO PRESBYTERIAL—
Mrs. C. H. Piercy, Kinistino.

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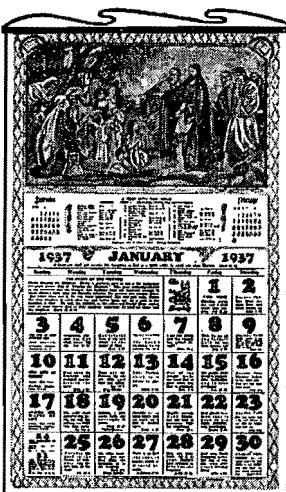
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