

The Missionary Monthly

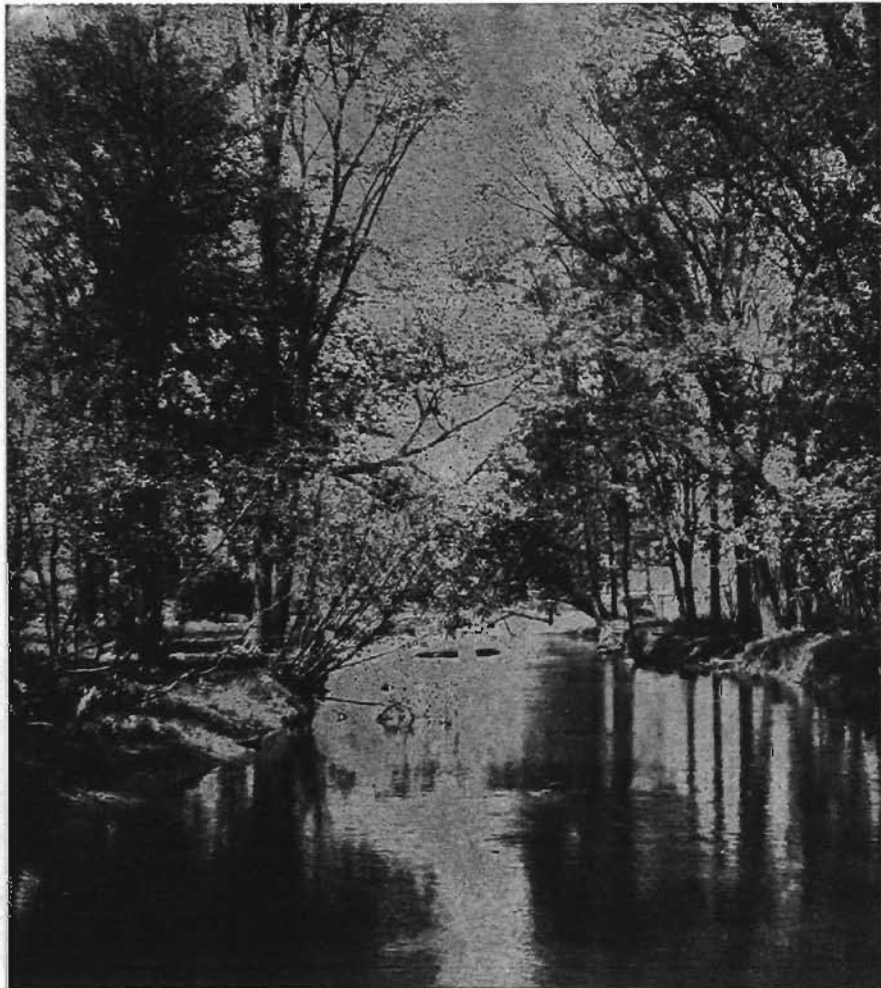


Woman's Missionary Society
of the
United Church of Canada

VOL. I.

JULY-AUGUST, 1926

Nos. 11, 12



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

Officers of the Dominion Board (Interim)

President.....Mrs. H. A. Lavell *3rd Vice-President*.....Mrs. O'Brien
1st Vice-President.....Mrs. J. MacGillivray *4th Vice-President*.....Mrs. W. T. Brown
2nd Vice-President.....Mrs. C. R. Crowe *Treasurer*.....Mrs. J. Erle Jones
General Secretary, Miss Effie A. Jamieson, Room 412, Wesley Bldgs., Toronto.

Contents

	PAGE		PAGE
Poem (Dwell Deep)..... <i>James Buckham</i>	545	The Closed Path..... <i>Annie W. Hill</i>	573
Editorial	545	Through the Windows of the World....	575
Training the Womanhood of the Church..	549	At the Old Crossing.....	
Development of Medical Work in West China	551 <i>Dr. Murdoch MacKinnon</i>	577
What is Extraterritoriality?.....	555	Watch Tower.....	578
A Mother at Ten.....	556	A Suggested Study for Auxiliaries.....	580
One Day in an African Hospital.....		Suggestive Programme.....	580
..... <i>Sibyl G. Hoskin</i>	557	Y.W.A., Mission Circles and C.G.I.T....	581
An Indestructible Church.....	559	Mission Bands.....	583
A Heroine of the North Country.....		News From the Conference Branches....	586
..... <i>Rev. Arthur Barner</i>	560	In Memoriam.....	594
Japanese Girls in Training.....		New Organizations.....	594
..... <i>Isabella S. Blackmore</i>	562	Fifteen Months' Financial Survey (Pres. Section)	595
A School Home Romance.....		New Days in Old India.....	596
..... <i>Eliza MacGregor</i>	564		
Letters From Our Fields.....	566		

The Missionary Monthly

EDITORS—Mrs. J. H. Turnbull, Mrs. K. N. Tait, Miss Effie A. Jamieson, Mrs. G. J. Blewett.

SUBSCRIPTION TERMS—Subscription price: individual mailing, 50 cents; in parcels, 35 cents; single copies, 5 cents. Send all orders and cheques (marked at par) to THE MISSIONARY MONTHLY, 628 Confederation Life Building, Toronto 2. See page 574.

NON-DELIVERY—Please report promptly all cases of non-delivery to Mrs. H. C. Parsons, 628 Confederation Life Building, Toronto 2.

The Missionary Monthly

CONTINUING

The Missionary Messenger

The Message

The Monthly Leaflet

The Missionary Outlook

The Monthly Letter

Vol. I

Toronto, July-August, 1926

Nos. 11, 12

Dwell Deep

DWELL deep! The little things that chafe and fret,
O waste not golden hours to give them heed!
The slight, the thoughtless wrong do thou forget.
Be self forgot in serving others' need.
Thou faith in God through love of man shall keep.
Dwell deep, my soul, dwell deep.

Dwell deep! forego the pleasure if it bring:
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all who weep;
Dwell deep, my soul, dwell deep.

—James Buckham, in *Christian Endeavor World*.

Editorial

THE present number of THE MISSIONARY MONTHLY includes both July and August issues, and our readers are reminded that no separate August number of the magazine will be forthcoming. The programmes for auxiliaries and all other groups which have been necessarily carried on separately by the different sections of the Woman's Missionary Society come to a close in this issue. The new United programmes will appear in the September magazine. We had hoped to be able to present these fully this month, in order to give programme conveners an opportunity to plan for future work, but the study books were not completed in time to allow it. A glance at their contents, however, as indicated on page 596 will give a good idea of the scope and purpose of the programmes on India. The study for Auxiliaries is by Dr. Frank H. Russell, the one for Mission Circles and C.G.I.T., by Dorothy Kilpatrick, and that for Mission Bands, *The Wonderland of India*, by Helen H. Rockey and Harold B. Hunting.

A Pioneer Missionary Gone

THE passing of Miss Sara C. Brackbill removed from our midst a pioneer missionary who will be deeply missed by a very wide circle of friends, both in the homeland and in West China where she had given so many years of splendid service. Though she had retired some years ago from work on the foreign field, her days were filled, as far as her strength would permit, with going about stimulating a deeper interest in those at home in the work that was so dear to her heart. Her inspiring addresses will long be remembered by all who had the privilege of hearing her speak; her cheery optimism and enthusiasm made even a chance meeting with her an event to brighten up a whole day. The funeral service, held in the National Training School, Toronto, was conducted by Mrs. A. O. Rutherford, representing the Woman's Missionary Society of the former Methodist Church, under which Miss Brackbill had labored since 1893. Addresses were

given by Rev. James Endicott, Dr. Retta Gifford and Mrs. James Harrison, all of whom paid high tribute to Miss Brackbill's life of magnificent service, referring especially to her high courage under the trying circumstances of the early days of mission work in West China. A sketch of Miss Brackbill's career will appear in a later issue of THE MISSIONARY MONTHLY.

Such as I Have

AN interesting letter has just been received by the editors from one of our older members, Miss Catherine MacSweyn, life member of McCrimmon Auxiliary, Kirkhill United Church, Dunvegan, Ontario. She noted the item regarding Dr. J. Fraser Smith's fifty years of service on the mission field, and recalls hearing him in Montreal, when he was on his first furlough, speak on India's need of the gospel. With the letter, she sent a copy of *The Presbyterian Record*, June, 1876, in which is told the following incident by Dr. Smith: "After I had entered the pulpit last Sabbath evening the sexton handed me a note which read: 'Rev. Sir, I heard you this morning, and felt sorry I had no change to give for the India Mission. I could think of no way of getting the money, and all at once I thought of an ornament on my watch guard, a dollar I had received from a dear brother as a keepsake.— would I could make it a thousand! but if not, I can pray God to soften the heart of some rich person to give the amount. . . Pray that the Lord will keep my heart in a *giving mood*. Your sister in Christ Jesus.' Enclosed was the dollar. Alas! that those to whom God has entrusted much of His property should be unfaithful to their trust, that souls richer in love, but poor in material things, should feel it necessary to make such sacrifices of feeling. But they shall not ultimately lose by it. *He that findeth his life shall lose it, and he that loseth his life for Christ's sake shall find it.*"

The United Church and the Immigrant

THE United Church has association with a large percentage of the Protestant churches of the world, through the Pan-Presbyterian and Ecumenical Methodist Councils and the Congregational Union. It has 9,000 organized preaching places in Canada with all people's missions at twenty large centres. Devoting their entire time to immigration, it has five chaplains and over a dozen

qualified women at ports and distributing centres. Immigrants are visited on arrival at their destination, by the minister of the church or the Strangers' Secretary of the Woman's Missionary Society, and also when in hospital. Where possible, they are related to the activities of the United Church. With it all, the most important agent is the individual church member in every day life.

Sixty per cent. of the immigration remains east of the Great Lakes, and Ontario presents one of the greatest problems in work among the Anglo-Saxons for the reason that here are sufficient numbers in the social groups to remain outside of Canadian life.

A Missionary Congregation

FROM the Embro congregation in Zorra Township Ontario, there have gone out to active service fifty-two ministers and missionaries. On the wall of the Sunday-school room hang pictures of Dr. R. P. MacKay, Secretary of the Foreign Mission Board, Rev. J. S. MacKay of Neemuch, Central India, George Leslie MacKay, of Formosa, Mrs. Proctor, of Korea, and many others.

The Bible in Demand

THE demand for the Bible has never been as great as it is to-day, declares the Upper Canada Bible Society in its eighty-sixth annual report which has lately come to hand. The Bible is now printed in 580 foreign versions, 204 of which are supplied to the missionary departments of the United Church of Canada. "Never was the need more urgent," says the report. "Never was the opportunity greater. Never were the people more convinced of the usefulness and the spiritual power of the work which the Society does, nor more willing to give of their substance and their prayers for the dissemination of the knowledge of Christ through His Book." It was feared that owing to the adjustment of the Christian work and worship which took place in 1925 in many communities the work and givings of the various branches of the Society might be affected, but the record shows that only in a few instances was this the case, and the income for the last year amounted to \$131,400.65, a sum which has only once been exceeded. Special mention is made of the splendid work carried on by Colporteur Narcisse McLaren, of the Quebec Auxiliary, in his voyages along the

northern shore of the St. Lawrence and part of the Labrador coast, bringing good cheer to the settlements in those lonely and neglected parts. A record such as his is indicative of the work being done by the Bible Society throughout the Dominion and in all parts of the world.

A Criticism

AT a recent meeting of the Tokyo Rotary Club, Mr. Zumoto, a well-known Japanese journalist and English scholar, gave an estimate of the Christian religion which makes one pause and consider. While giving it as his belief that the Rotary motto of "Service above Self" also expressed the spirit of the original teaching of Jesus Christ, he condemned Christianity as practised to-day as a religion of the "masterful, exclusive and imperialistic type." His criticism, he said, was directed, not against Christ's original teaching, but against the creeds and dogmas that now go by the name of Christianity in Europe and America. While admitting that there were many religious people in both these countries who were working hard in the interest of peace and understanding among the nations, he felt that "when Christianity steps out of Christendom and comes into contact with other creeds, the result is not always conducive to peace and harmony." Whence comes it, we may well ask ourselves, that our religion should seem to others so different in theory and in practice? If there is any truth in Mr. Zumoto's contention that Christianity came to Asia in a spirit of "arrogant superiority" then it would seem that the sooner we rethink our religion in terms of Jesus Christ's own teaching the better. We can scarcely hope to convince others of the Christian message unless our own life, individual and national, reflects the spirit of the Master whose ideals we profess to follow, the Master who "came not to be ministered unto but to minister."

A Maritime Jubilee

FIFTY years ago in St. Matthew's Church, Halifax, a little group of women, under the leadership of Mrs. R. F. Burns, and with the assistance of Rev. J. Fraser Campbell, of India, organized the first Women's Foreign Missionary Society of the Presbyterian Church in the Maritime Province, a direct descendant of the *Female Society for the Propagation of the Gospel*, born in 1825 in Prince Edward Island. We look back at fifty years of intensive work by energetic Christian women, fifty years of conspicuous progress in the Home

and Foreign Fields, fifty years of sacrificial giving and consecrated service, and we rejoice that the Jubilee of this society is to be also its inauguration as a part of the new Maritime Conference Branch of the United Woman's Missionary Society. Could the golden year of Jubilee be more fittingly celebrated than by becoming a precious link in the chain of the Woman's Missionary Society of the United Church—a chain stretching from Sydney to Vancouver and binding us all together to win the world for Christ?

Fifty years ago, the society undertook the support of Miss Blackadder, first woman missionary to Trinidad. This year, there are twenty missionaries on its staff, eleven in the Foreign field, and nine in the Home, with two new appointments recently made through the United Society—Miss Helen MacMillan to Korea, and Miss Adele MacPherson to Trinidad.

Fifty years ago, the givings of the society were small. The last report shows that from October 1, 1925, to March 31, 1926, the ten Presbyterials have given \$46,177.64, which, with other funds, brings their total for that period up to \$56,661.27. How God has blessed the effort of these women of fifty years ago! What a vision was theirs! May we, too, have a fresh vision of the world's need and translate that vision into consecrated service for the Master.

Forces at Work in China

LAST July at the national convention of the National Student Union of the Republic of China, resolutions were passed committing the Union to a definite anti-Christian programme. This is a step in advance of those of the year preceding, when the resolutions had to do with the restoration of educational rights to China, and denunciation of education in the hands of foreigners.

There is a change of front too toward the Christian Chinese student. Formerly challenged as anti-national, he has become strikingly national, has entered the union, and is looking toward an indigenous church. But this is evidently not what the Union desires, and if the issue is pressed there may be a division in the national ranks. But the student movement is only a part, after all, of the great tide which is sweeping over the land. Young China Association at their annual conference strongly

condemned Christian education. Other educational conferences demanded that religion be separated from education, and through all, never ceasing, threads the destructive propaganda of the Communists who avail themselves wherever possible of party newspapers in order to press their views.

These things do not, however, tell the whole story of the China of to-day. Constructive forces are at work too, spiritual forces, which are at the same time less noisy than the other, but infinitely more powerful and enduring. There is for example, the Chinese Home Missionary Society, that numbers among its members thirteen thousand Christians, and supports two home mission fields. There are the Christians among the government officials, who stand for the gospel of love and peace. And there are the missionaries, ours among them, all as far as they are able, at their old task of service to humanity. Let us keep on remembering them in our prayers asking too that the Christian Chinese, in his effort toward self-expression, may remain true to the ideal set before him in Christ Jesus, *He that loseth his life for my sake shall find it.*

The African Shipment

THOSE interested in the annual shipment of the bales to Africa will be delighted to know that the shipment reached Chisamba about mid-January in excellent order. It would be regretted that it was a little late for Christmas, but the supplies and gifts were just as welcome even though they arrived two or three weeks too late for the Christmas festival. A Conference was being held at Chisamba and the boxes were saved for this gathering, so that practically all of the Canadian missionaries shared in the joy of opening boxes and parcels, and helping sort and arrange the gifts for the various Stations. We can visualize the happiness occasioned all our staff by the gifts from the homeland, and all join in sending grateful thanks for the supplies for the work itself, as well as for the personal gifts.

From Circle to Mission Field

A VOLUNTEER from our Circle."— For five years this has been the special subject for prayer of the Simpson Avenue Mission Circle, Toronto. In Miss Carrie Field, who is now leaving for the Indian Mission at Nelson House, Manitoba, this oft-repeated, earnest

prayer finds answer. Miss Field is a charter member of the Circle, and not only the Circle, but the whole membership of the church rejoices in the privilege of sending one from their midst to take up work in this important station. Their loving interest in Miss Field's welfare took a very practical form; at a delightful gathering in May they literally "showered" her with gifts—fur coat and gauntlets, travelling rug and woollen blankets, besides innumerable household articles—gifts that will go far towards making for the comfort and efficiency of a missionary in the North. Not less than the material warmth will, we trust, be the warmth and cheer of heart derived from these constant reminders of loving hearts at home

All Obligations Met

The W.M.S. of the former Presbyterian Church (Western Division), in closing its books March 31st, 1926, is able to announce to its former constituency the pleasing fact that it goes into the United Church with all its loans repaid, all obligations met and a credit balance of \$17,000. In addition to this, there are other assets and securities (not including property) amounting to about \$130,000. A fuller statement will be found on another page of the magazine. The Eastern Division also reports a balance of over \$20,000.

Hospital Cot Endowed

AN interesting feature of the Easter thank-offering service in Bridge Street United Church, Belleville, was the endowment of the "Clara Sulman Cot" in the Woman's Hospital, Chengtu, by Mrs. John Pringle, in memory of the late Mrs. Charles Sulman.

W.M.S. Sunday

WOMAN'S M.S. Sunday will be observed in the United Churches in September. This will be an occasion for the presentation of the work and opportunities of the society to the larger constituency of the congregation, and will have a direct effect on the Autumn Thankoffering. Literature is now being prepared, and will be sent to the president of every auxiliary, and she is requested to get in touch with the minister of the congregation to make the necessary arrangements.

Training the Womanhood of the Church

THE National Training School of the former Methodist Church and the Missionary and Deaconess Training Home of the former Presbyterian Church closed the year with a joint convocation on the evening of May 11th, in Deer Park United Church. The service was a very beautiful one, including addresses and presentations of diplomas to graduates of the two schools by Miss Winnifred Thomas and Miss Jean E. Macdonald, heads of the institutions concerned, consecration and commissioning of missionary candidates under appointment by Mrs. H. A. Lavell, and a welcome to deaconess candidates by Dr. R. P. MacKay. Dr. S. D. Chown presided at the meeting, which was opened by reading and prayer by Dr. J. F. MacLaughlin. Mrs. John MacGillivray led in the prayer of consecration, and Dr. Alfred Gandier, of Knox College, gave the address of the evening. He spoke of the contrast between the religion of Jesus and that of the officials of His day, and pointed out that the only effective service is that which ministers in Christ's way among the common people. Without minimizing the service of women in the home, he appealed for a widening of that influence by the service of deaconesses and missionaries to the needy places of the earth.

In the unification of the two institutions a new day dawns of wider work and larger opportunity. We are sure that all that was best in the educational facilities of both will be conserved, and with the support of Knox College and Victoria College along with the resources available in a great educational centre, the new United School should be a force in the preparation of trained womanhood for the varied services of the Church, in all her far-flung activities.

"We might well for a moment glance back over the history of the National Training School," said Miss Thomas. "In 1849 the Methodist Church established on McGill St., Toronto, a centre for the training of deaconesses. Later the scope of the School was enlarged to include the preparation of the candidates of the Woman's Missionary Society and it was moved to the building on Jarvis Street, now known as Barbara House. In 1911 the larger building at 135 St. Clair Ave. W., was opened and it still serves as the Training School.

During these thirty-two years of its history, over five hundred young women have graduated

from the School and many others have spent one or more years of study here. Since it has been the only centre of the Methodist Church for the training of young women its graduates are in every part of Canada and on our mission fields, China and Japan. And they are doing many types of work. They are in schools and colleges, in hospitals and orphanages, in Social Service institutions, missions and city churches.

"There are many factors which contribute to making a year at the National Training School of vital worth to the students. They come from different parts of Canada and Newfoundland and from various kinds of life experiences; they study subjects which deal with the deepest interests of life and they have the privilege of studying under men and women of distinction in scholarship and strength of personality; they live in intimate contact not only with one another but with women who are already in the active work of the Church, for the School serves also as a residence for city deaconesses and missionaries and for missionaries on furlough; and they have a common purpose, a desire to serve in the Church either as volunteer or employed workers.



MISS WINIFRED THOMAS



MISS JEAN E. MACDONALD

"In 1925-26 there were enrolled in the regular courses or in special work, thirty-three students, and there were in residence in addition to the students seven deaconesses on active service in the city and two on leave of absence for study, three city missionaries, and twelve missionaries on furlough, some of whom were here for only a short time and others for several months. One delightful feature of this year has been the welcoming to the School of missionaries from Africa and North China who have brought to the students a deepened interest in those mission fields of the United Church which are not so well known to numbers of the Methodist section of the Church.

"The National Training School offers two main courses, the General Course with Social Service and Religious Education options, which is required of all who enter the Deaconess Order, and the Missionary Course which is open to accepted candidates of the Woman's Missionary Society. Provision is also made for special and part-time students.

"Through the generosity of Chancellor Bowles and the theological department of Victoria College, the students have had the privilege of studying under seven of the Victoria professors. The missionary candidates have taken advantage of the excellent courses provided by the Canadian School of Missions and those specializing in

Social Service have attended lectures at the Social Service Department of the University of Toronto. The School itself has provided such courses as gymnasium, story telling, children's work, girls' work and first aid.

"The graduating class included Miss Louise Mollenhauer, of Newmarket, Ont., and Miss Pearl Spencer, of Shallow Lake, Ont., who graduated as deaconesses; Miss Emma Winsor, of Wesleyville, Newfoundland, who completed the General Course; and the following candidates of the Woman's Missionary Society who completed the Missionary Course: Miss Grace Bishop, Burin, Nfld.; Miss Madeleine Bock, Landis, Sask.; Miss Viola Claughton, Uxbridge, Ont.; Miss Phoebe Collins, Toronto, Ont.; Miss Annie Futter, Ipilsby, England; Miss Cora Kilborn, B.A., China; Miss Jessie McGhie, Oak Lake, Man.; and Miss Annie Pond, Durham Bridge, N.S.

"Dr. Oldham is reported to have said that if he could make but one inquiry regarding a candidate for Church work, he would ask, 'Has she a capacity for growth?' Our graduates have completed their course of study successfully and they are ready to make a real contribution to the work of the Church wherever they are sent, but above all it is our hope that their time of training has given them that inspiration and insight which will lead them into ever-widening fields of study, and an ever-deepening fellowship with God."

Miss Macdonald's address was as follows: "Thirty years ago, The Women's Missionary Society of the Presbyterian Church with the Foreign Mission Board realized the necessity for a Missionary Training Home. In the autumn of 1897 they opened a school, naming it after the late honored President of the Society, the Ewart Missionary Training Home. Its first domicile was at Church Street, whence it passed to Charles Street East. By 1908, at least thirty of its students were in the mission fields of the Church. Then the General Assembly, with the consent of all concerned, enlarged its scope, and made it a school, not for missionaries only, but also for the preparation of deaconesses for work in Canada. With extension of function came the need for enlarged premises and the property at 60 Grosvenor Street was bought. This location, adjacent to the colleges and work centres, has

been a great asset to the student body, and the number of University students in residence has increased in consequence of the change.

"But the place of residence is not the all important thing. What counts is the spirit. Women in all the mission fields, Korea, and Formosa, Honan and South China, India, Trinidad, and British Guiana, and deaconesses all across Canada, turn with affectionate regard to the old school and the home, whose spirit and tradition grows with the years whether the habitation be Church Street, Charles Street, or "dear old 60 Grosvenor." Friendship and class spirit and real gratitude to the great teachers at whose feet they have sat and in whose homes they have known gracious hospitality, these are the memories and emotions that stir Training Home students from 1897 down to the newest graduates of a month ago.

"We have much pleasure in introducing the members of the 1926 graduating class of the

Training Home: Freda Allen, Mountain, Ont.; E. Jane Fullerton, Pugwash, N.S.; Mildred E. Goldie, London, Ont.; Helen J. MacMillan, M.A., Jacquet River, N.B.

"The following are in the Junior year, taking the general course (with missionary options): Miss Janet Alp, who is already at work in Montreal; Florence S. Capsey, Mary Gammans, Vera M. Macpherson, and Margaret J. Mustard.

"The following are university student volunteers in residence, or candidates for foreign service: *Medical*—Catherine L. Whittier, Halifax, N.S.; Grace A. Campbell, Chatham, Ont.; Ilo M. Fraser, Hawkesbury, Ont.; Mary H. Grant, Honan, China; Margaret Smith, Vars, Ont.; Stella P. Abidh, Trinidad, B.W.I.; C. Helen Craw, Fergus, Ont. *Arts*—Frances E. Bonwick, Seoul, Korea; *Household Science*—Marjorie McKay, Kongmoon, South China. *College of Education*—Margaret J. Taylor, B.A., Indore, India."

Development of Medical Work in West China

Dr. Retta G. Kilborn

THE long-drawn, never-ending cry of physical suffering rising from the millions of hopeless women and perishing children of West China reached the ear and aroused the sympathies of the women of the Methodist Church of Canada thirty-four years ago, and made them ask, "What can we do?"

"Not what we get, but what we give
Is the right measure of how we live.
Not what we say, but what we do
Is the test that tells if life's coin rings true."

The women of the church rang true to the call, and in February, 1893, the first medical missionary sent by the Woman's Missionary Society sailed for China. She was accompanied by one other worker, a teacher.

These two workers went forth not knowing what lay before. They were Miss Brackbill and the writer. We arrived in Shanghai on February 28, 1893. As the tender brought us from the ship to the city it was with mingled feel-

ings that we drew near to the low, brown shore of Sinim, that land of legend, of mystery, and left behind the steamer, the last link that bound us to the old homeland.

No party was going to the interior that winter or spring, and with no knowledge of the language it was impossible to proceed alone. We decided to settle down and study until such time as the way opened for us to proceed into the interior. It was difficult to secure a Chinese teacher who spoke the Szechwan dialect. This difficulty was overcome, and, between study and visiting hospitals in Shanghai and talking over methods of work with missionaries of experience, the time passed quickly and profitably.

In September the westward march began once more. The trip up the river was very slow. Headwinds day after day delayed the progress of our clumsy house boat. Above Chungking we were wrecked, and spent a week on the shore salvaging our goods, while the boatman repaired our boat. While this was

being done, the Chinese from far and near came to see these curious foreigners and their belongings. The party were always thankful when night came, and the uninvited guests took their departure.

On February 20th, 1894, we reached our destination, Chengtu, the capital of Szechwan, the fairest province of China, just one year and ten days from the date of departure from Canada. The missionaries of the General Board, who had preceded us to China by a year and a half, gave us a warm welcome. Only those who are far away from home and kindred can understand the thrill which the hearty hand clasp of a fellow-countryman gives. As soon as goods could be unpacked and rooms arranged, the study of the language continued. Property had to be secured, but property was of no use until a working knowledge of the language made it possible to communicate with the people among whom work was to be done.

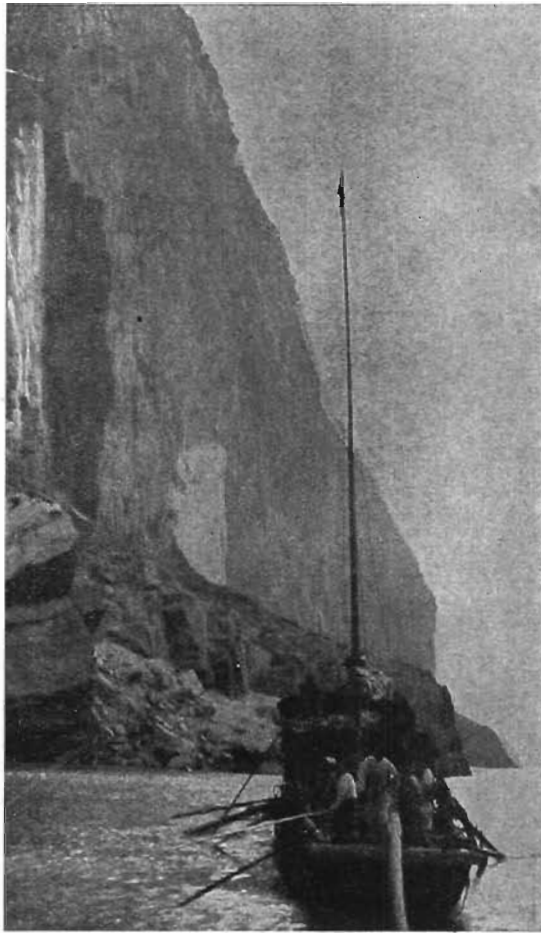
In the spring of 1895, plans were being made to buy property and begin work, when, like a bolt from the blue, came the riots. The General Board had already bought two plots of land on which either buildings had been erected, or native buildings repaired and made fit for use. In the riots, all mission property in the city was destroyed, and the missionaries compelled to seek refuge in the residence of the city magistrate. Two other Protestant missionary societies and the Roman

Catholics had work in the city. Everything was absolutely destroyed, but God in His providence saw fit to spare the lives of the workers. After ten days spent in the magistrate's yamen, all went to the coast, and were away ten months.

Just before the riots another medical worker had been sent to China, a nurse, Miss Jennie Ford. Soon after the workers returned to Chengtu, property was secured, the native

buildings renovated and transformed into a hospital and dispensary or out-patient department. The doctor had to manage carpenters, masons and other workmen, and supervise the reconstruction of these native buildings. A missionary never knows what kind of work she may be called on to do.

In November, 1896, the hospital was opened. This was the first hospital for women in West China. Patients did not rush to the hospital at first; prejudice had to be overcome, and confidence inspired. They had to learn that the foreign doctor could help them and could give them relief in times of suffering. My first patient was a little slave



UP THE YANGTSE

girl who had been beaten and scalded with hot tea by her heartless owner. Poor child! I can see her yet—the look of fear and of hopeless suffering on her young face.

From this small beginning the work slowly grew. I was seriously handicapped because of having no trained helpers. Miss Ford had to spend most of her time on language study, but gave all the time she could spare to helping in

the hospital. In April, 1897, our work received a sad blow in the death of Miss Ford. She developed cerebro-spinal meningitis, and after two weeks of intense suffering was taken from us. All that was mortal was laid to rest in our little "God's acre," about five miles from the city. By her death the Woman's Missionary Society lost one of the most consecrated, devoted workers who ever answered the call to service in West China.

A short time before Miss Ford's death another doctor and nurse had joined us in West China. They were Dr. Maud Killam and Miss Mary Foster. Month by month and year by year the work continued to grow. Calls to the homes became more frequent. Most of the visits were to humble homes, but quite early in our work we were also invited to treat some of the women and children of official families. Sickness comes to high and low alike, and the message of healing which the medical missionary takes is one which the most ignorant and the most prejudiced can understand at once, even though no word is spoken. It is the Gospel of love—"love in action."

The medical work continued without interruption until the eventful year of 1900, when mission work all over the interior of China came to a standstill because of the Boxer outbreak. In West China we were compelled to close our work and go to the coast. We left in August, and were not permitted to return to Chengtu until September of the following year. It was hard to close down the work and go away. No one wanted to leave, but orders from our Consul had to be obeyed and so we left. We did not know of the terrible sufferings which our fellow-missionaries in North China were enduring until we reached the coast. As I look back, I realize more and more how good God was to us. Surely we were spared for a purpose.

When we returned again to Chengtu, we found that the officials had protected our buildings and equipment. Of course there were dust and cobwebs everywhere. As soon as we could, everything was put into running order and work was resumed. The work outgrew the old native building; a fine new property was purchased, and plans made and work begun on the erection of a new, up-to-date hospital.

Again our work was interrupted by the revolution of 1911. This was not an anti-foreign uprising. The workers remained at their posts until ordered out by our British authorities. Before we left, the soldiers had

mutinied and were looting all the rich shops and attempting to burn the city. The night before we left, sleep was impossible because of the constant discharge of rifles and the shouts of the soldiers on the streets. I counted fifteen large fires burning at one time. Threats had been made to loot the foreign premises, and the Consul feared for our safety should this be done. We left Chengtu in December, 1911, and returned in the fall of the following year.

Soon after the return of the medical workers, building operations were resumed on the new hospital, and medical work reopened in the old building. The new out-patient building was the first to be completed, and the out-patient work was opened in the new premises in October, 1913. The prayerful efforts of many years at last saw their fulfilment on September 16th and 17th, 1915, when the beautiful new hospital was publicly opened and dedicated to service for our suffering sisters in Szechwan. This hospital is a memorial to the self-sacrifice, the thought and prayer of many hundreds of women in Canada.

The hospital is a four-story, brick building and has accommodation for eighty patients. There is plenty of light and air. The fresh-air ward is a boon to the pain wracked sufferers from tuberculosis, that disease which is so often called "the white man's plague." Truly it is also the yellow man's plague.

In the early days of our work, untrained middle-aged women were employed to care for the patients. These were not at all satisfactory. The next step was to engage younger women who would train into nurses; but it was not until after the new hospital was opened that a proper "Training School for Nurses" was organized. Our nurses are all Christians, and are living illustrations to the patients of the Master's words; "I came not to be ministered unto but to minister."

Since our hospital first opened in 1896, wonderful changes have come to old China, much of the old prejudice against, and distrust of Western medicine have gone. Two graduates from our schools are just completing their medical course in North China. In the West we had no Medical College to which they could go at the time they were ready. Now the West China University is open to women and a number of young Chinese women are looking forward to the medical profession in order to fit themselves to care for their own suffering ones.

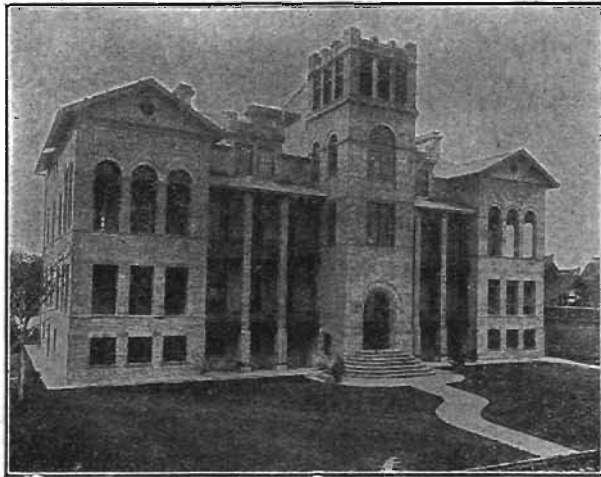
As I have gone in and out in our out-patient department, as I have looked at the blind eyes, the pain-twisted limbs, the pinched, sallow face of the opium habitué, as I have seen the ragged and filthy outcasts, the respectable, the wealthy—many from the highest ranks in the city—all coming with the one desire to be healed, many of whom have "suffered many things of many physicians," I have realized as never before something of the wonderful compassion of the Great Physician and longed for His power to heal by word or a touch. It has been, "Such as I have give I thee," and, so inspired, I have done my best to follow in the Master's footsteps.

The opportunities afforded in the dispensary, in the waiting-room and in the hospital ward

her Chinese sisters "the way." The spoken word, the printed page, the ministry of song are all used. It is "line upon line," and again, "line upon line." She is ably assisted in her tasks by Miss Hsü, a member of the first class of nurses to graduate from our "Training School for Nurses."

Are spiritual results being seen? Yes. Had I the space, I could tell of many who have been led to say, "Once I was blind, now I can see." They have received a vision of the Lord Jesus who gave His life for them. The "Women's Gospel Hospital" has been true to its name. Would that we had a Women's Gospel Hospital in each of our largest centres.

Our hospital is also a teaching hospital in connection with the West China Union Uni-



THE WOMEN'S HOSPITAL, CHENG TU

for the direct teaching of the Gospel are of great value, but follow-up work must be done to get the best results. The patients are always ready to invite us to their homes, but, short-staffed as we have always been, we were unable to take much advantage of this wonderful opportunity until a few years ago. Dr. Anna Henry, who had gone to China just before the Boxer outbreak and had given long years of faithful service, had to give up medical work because of failing health. Her heart was in her work, she had faithfully witnessed to the power of the Gospel through the ministry of healing, and, unable now to endure the nervous strain of medical work, she took up the torch and carried it to the homes of the patients. In the wards, day after day she patiently teaches

iversity. Here you may see twice or three times a week, at the bedside, or in the lecture room, earnest, keen young men who are studying Western medicine and who must be trained in the diseases of women and children. The doctors of the Women's Hospital are doing their share of teaching in the Medical College and in teaching the student nurses. During ten months of the year 1924-1925 there were treated in the wards of the hospital 955 patients, and in the out-patient department, 5,110. I give you these figures to show how, through the medical work, thousands of lives are being touched year after year.

The death rate in China is exceedingly high. The infant mortality exceeds fifty per cent. It is estimated that seventy-five per cent. of the

deaths in China are from preventable diseases such as smallpox, cholera, malaria, tuberculosis, etc. Over 1,000,000 die annually of tuberculosis. The time has come to specialize in preparing the Chinese to carry on this work, and in order to do this we must send out doctors and nurses whose qualifications fit them for this task. The changing conditions in this period of transition in China are fraught with danger, and the medical work is one of the most important agencies for training the "new woman" to meet and avert the perils which this freedom has brought.

The new era has not given happiness to this young Republic.

Oh, China, thou cravest a better day;
Thou must learn of the love of Christ,
Which alone can set men free.
I mourn that thou art not as thou mightest be,
But the love of God would do all for thee.

In closing I would like to name those who have labored in the Women's Hospital and now rest, and whose names are inscribed in the Book of Life. They are: Miss Jennie Ford, Miss May Foster, Dr. Maud Killam Neave, Dr. Mary Austen, Miss Mary Totten Smith, Miss Myrtle Wheeler and Miss Florence Campbell. Let us who are left push on and through the ministry of healing hasten the day when China will be won for Christ.

What is Extraterritoriality?

THE future of missionary work in China is so bound up with the questions of treaty revision and extraterritoriality that it is important to have a clear idea of the issues involved in these terms. In response to a request for information, Dr. J. L. Stewart, at home on furlough from the West China Union University, has explained the situation as follows:

"We as foreigners living in China are legally protected in general in three ways:

"(1) *International Law*. This gives, of course, the right to any nation to see to a certain extent that its nationals are properly protected while living in any other nation.

"(2) *Toleration Clauses* in certain treaties made between China and foreign nations, which give, especially to missionaries, religious freedom to propagate the gospel in China and to have protection for their persons and property while doing so. Here is the chief clause in the American Treaty of 1858:

"Article XXIX—The Principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good and to do to others as they would that others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested."

"By the 'favored' nations clause, all nations get similar privileges. It is these Toleration Clauses that chiefly concern Christian work, and as China has of herself granted religious liberty in her constitution there seems little against them, save that some in China say they have the stigma of being obtained by force.

"(3) *Extraterritoriality*, which is thus defined by Judge Lobinger, of the United States Court in Shanghai:

"'Extraterritoriality, or, more properly, extraterritorial jurisdiction, is a system under which

Brotherhood

THE crest and crowning of all good, life's final star is brotherhood;

For it will bring again to Earth her long-lost Poesy and Mirth;
Will send new light on every face, a Kingly Power upon the race,
And till it come, we men are slaves,
and travel downward to dust of graves.

Come, clear the way, then, clear the way;
blind creeds and kings have had their day.

Break the dead branches from the path;
our hope is in the aftermath.
Our hope is in heroic men, star-led
to build the world again.

To this event the ages ran; make way
for Brotherhood—make way for man.

—Edwin Markham.

a sovereign Power retains full control of its nationals in territory outside its own. This necessarily excludes the exercise of control over the same national by the sovereign Power of the territory in which he is located. In other words the national remains under his own laws and institutions instead of becoming amenable to those of the locality.'

"Briefly extraterritoriality means that if I wish to sue a Chinese I must do it in a Chinese court, but if he wishes to bring any action against me he must do it in a British court where I will, therefore, be judged according to British laws, procedure and judge.

"It is very rarely that a missionary is brought into court for either civil or criminal cases, so comparatively little concerns us. On the contrary it is of much concern to our commercial men where contracts are being frequently adjudged, whether his law, procedure,

and judge is to be Chinese or his own country's."

At the Shanghai Conference of Christian workers in January, where both Chinese and foreigners were equally represented, the delegates were unanimous in their conviction that "extraterritoriality and the tolerance clauses are in many important ways now prejudicial to the progress of the Christian Movement in China," and that both should be removed. "The Chinese were a unit all through the discussion," says *The Chinese Recorder*. "Some Chinese expressed doubt as to the propriety of Christians seeking 'safeguards' for Christianity. They were willing to be Christians and to worship God, no matter what the condition in China. They wanted no protection. They had caught the adventurous enthusiasm of those Christians who in days past have gone forth fearing nothing and daring all to live like Christ."

A Mother at Ten

THE photograph of this child-mother and her baby was published in *The Times of India Illustrated Weekly* a short time ago, and the following account was sent by Mr. A. A.



A MOTHER AT TEN

Scott, Indore, Central India. The little face in the picture, already old in knowledge and suffering, is a terrible indictment against a custom which still has many supporters among the people of India. Mr. Scott writes: "A short time ago, in a paper which I receive from Canada, I noticed a statement to the effect that the record for early grandmotherhood was held by an English lady who achieved that status at the age of twenty-seven. As I read, I could not help thinking that this could scarcely be a *world's* record for there are many women in India who are grandmothers considerably earlier than that.

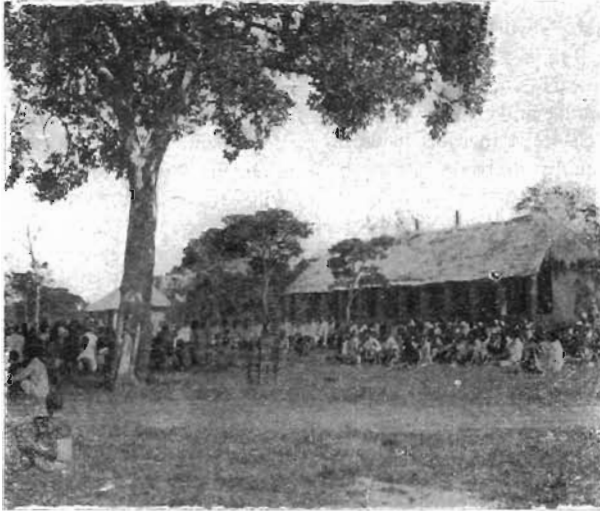
"The same evening I happened to pick up the *Illustrated Weekly*, and there saw this picture of a little girl, who at the age of ten became the mother of twins! Both children died. Before she was eleven she bore another child, the one in the picture, which still survives. If it marries and becomes a parent as early as the mother, she may find herself a grandmother at twenty! Is it any wonder that the women of India age rapidly, so that while they are still at an age which in Western lands would be called young, they look elderly—even old.

"Early marriage has been one of the curses of India. To it may be traced many of the ills, both physical and moral, which have af-

flicted the people. To-day there are many reformers among the educated few who are well aware of the evil of the custom, and who are doing their utmost to relegate to oblivion a practice which has never had anything to commend it. Progress is being made, and slowly but surely, a public opinion is being created which is strongly opposed to child-marriage. But the progress is certainly slow, and the forces of conservatism strong, and every time any advance is made there are plenty to cry, 'The religion of our fathers is

in danger!' The Christian message has had a notable part in bringing about what change there is, and although many of the most active social reformers are non-Christians, yet it was representatives of the Christian Church who led the way in this and many other similar movements.

"May the day soon come when all the little girls of India may have a chance to have a happy care-free childhood, and be able to develop the strong bodies which will be the promise of healthy generations to come."



OPENING OF THE NEW HOSPITAL AT CHISAMBA

One Day in an African Hospital

Sibyl G. Hosking.

DURING the second week in January I returned to Chisamba and began steady work in the hospital with Dr. Hall. I have enjoyed very much indeed all the time spent in working with him and it is certainly good to be back in my own field of duty again, although I find things in Africa so different from conditions existing at home.

Dr. Hall is certainly to be congratulated on the splendid buildings which he has erected, while still carrying on his large practice. In Africa one meets with very many difficulties and disappointments and he has certainly had his share. But because of his keen interest in his medical work, he has very unselfishly overcome his many trials and hardships, and now

has a splendid place in which to perform his daily duties. I am anxiously looking forward to the time when he will return to us again. He is also hoping to carry out in the second term some of his plans which he has not been able to do this term, because his time has been spent on building and other duties.

It seems to me that in Africa it is absolutely essential for a doctor to give his whole time to medical work if he is to do it at all satisfactorily. Dr. Hall has tried very hard to do this, but, because of lack of men, he has had to do other things. We surely need more missionaries soon. Every missionary is overworked now, which means that many things in each department are neglected.

For about one month we had the pleasure of having Dr. Cushman from Ochileso with us. She brought over some patients who were in need of operations, and together she and Dr. Hall were able to perform seven operations, which have been successful. Later Dr. Hollenbeck came from Kamundongo for another very serious operation which the doctors were anxious to do before Dr. Hall should go on furlough.

It certainly makes me happy to be able to help in relieving some pain and suffering, and I enjoyed being of assistance to the doctors. It is difficult to do everything alone. Perhaps I could tell you of one day's work. I have opened my diary at January 19th.

(In Africa we rise early about 5.30 a.m. having our morning reading, prayers and breakfast over before seven o'clock. I then set aside my first hour for Umbundu study.)

At 8 a.m. Dr. Cushman and I went to the hospital where we found Dr. Hall already dispensing medicines. A large number of people are gathered outside the door. It is very pathetic to see the old men and women, the young mothers with their little sick children on their backs or in their arms, all of whom are waiting for the relief which they have learned can be obtained from the medicines of the missionary doctor.

Now come with me over to the building—on our left where Paulu or Kanjongo, the doctor's assistants, are doing the dressings for patients who are non-residents, but who come every day to have their sores given attention. Here we find many bad sores and these people bear pain so bravely, never murmuring. They help by removing their own dressing and applying the outer bandage themselves after the dressing is finished. We will not stay here long to-day, because I am in a hurry to get the operating room in readiness for the two operations which the doctors are going to do. Yesterday afternoon I had all the linen etc., sterilized. This morning

I have just to prepare the instruments and arrange the necessary things. After Dr. Hall completed his work at the dispensary, he had only four teeth to extract this morning, both patients being young women; they did not complain at all of the acute pain, no cocaine being used. Afterwards they bravely went off to their fields for their day's work. I am ashamed when I remember the way I used to shudder at the thought of the dentist's chair, when I knew precaution would be used to prevent pain.

Now all is in readiness in the operating room and the patient, a young lad of about 19 years, is brought in who has had a persistent sore on his right leg for many months. Dr. Hall will do skin grafting, using the "Button Method." He works beautifully and we are all filled with admiration as his long, nimble fingers, move so deftly and skilfully. At last 41 little pieces of skin, the size of small buttons, have been carefully transferred from the left leg to the raw surface on the right. After eight days we examined the sore and found to our great delight that the little grafts were alive and soon all will be well. You can hardly imagine the joy which the patient expressed, and the many "twa pandulas" (thank-you's) which we heard.

Our first case is over in the operating room; now some quick moves and all is cleaned up and fresh things are brought out, in preparation for the removal of a "Sipoma" which is a large fatty growth which has annoyed this man for a long time. This was also successfully done and the patient is very happy when he awakes. In the afternoon we cleaned our instruments and sterilized the linen for tomorrow's operations.

I might say here that we had two good assistants in Sapunga—one is Dr. Cushman's helper and had assisted her before in operating, and as an anæsthesist, and Paula, both of whom Dr. Hall has trained so that they are reliable young men, entrusted with considerable responsibility.

UNTIL a lump of salt is dissolved it cannot salt a single grain of pulse, and till the sun's heat has melted the snow of the mountains, it cannot flow down and irrigate the sun-dried and thirsty plain. Until the snow is melted it cannot be drawn as water vapor to form clouds from which it can come down as rain to make the parched and thirsty land green and fruitful. If we are not melted by the rays of the Sun of Righteousness and by the fire of the Holy Spirit, we can neither quench the thirst of any famished soul nor bring him to the Fountain of Life, where he will be satisfied and alive for ever."



BANGKAH CHURCH, FORMOSA

1. The second church destroyed. 2. Pastor Tan. 3. Church of to-day

An Indestructible Church

A STORMY history is that of the congregation of Bangkah, Formosa, and closely linked with that of its intrepid founder, George Leslie MacKay. The story of it was told in *The History of the North Formosan Presbytery*, published in 1923, and through the kindness of Miss Claizie, we print the following partial translation:

"Bangkah congregation was first organized in a rented house in 1876. The day of the opening, thirty-four Christian friends gathered from various places, and, in addition, there were many non-Christian onlookers. Before many days, the Chinese officials plotted to stop the services, saying that the people could not have a church in that place as it was government land. Six times the matter was brought

before the British consul, but when the officials found they could not hinder in that way, they arrested the owner of the house and put him in prison. Dr. MacKay, feeling sorry for the man, went to the Mandarin, saying, 'If you let the man free, I shall remove and rent in another place.' The man accordingly was released, and a different house rented.

"About that time, some of the leaders and literary men of Bangkah assembled, saying, 'If you do not at once leave Bangkah, we will tear down your church.' And one day in April, 1877, they gathered together over a thousand men and tore the church to the ground.

"Dr. MacKay was out visiting some other congregations, but on hearing the news, he hurried to Bangkah. As soon as the people saw

him, they began shouting, 'Here comes the foreign pastor!' Some suggested beating him to force him to go away; others cried, 'Seize him!' some, 'Kill him!' while others picked up stones to stone him. Dr. MacKay stood amongst them showing no fear.

"Before long a great crowd gathered, among them the English merchants with their servants wishing to protect Dr. MacKay, also the British Consul and Chinese officials. The latter told the Consul to advise Dr. MacKay to get away as it was getting dark, and they feared the mob would increase, and it would be difficult to protect him. Dr. MacKay would not leave at first, but the English people said they would not go without him, and to the great relief of the Chinese officials he at last went away. Later, three of the mob were punished.

"In 1879, a piece of land was bought and a church built. At the opening, Dr. MacKay said to the onlookers, 'If you tear down this church I will build another higher than your temples.' The church, however, was just outside the city, and there was less interference. But later, when the French invaded Formosa, the mob again assembled and the church was torn down.

"When Dr. MacKay interviewed the governor about it, he was told that as the country was in

such confusion it was impossible to protect property, but he apologized, and told Dr. MacKay that when he rebuilt the church he would return the value of the old. This was done, and once more a Bangkah church was built.

"That day a large crowd gathered, both Christian and non-Christian, eight people received baptism, and the sacrament of the Lord's Supper was dispensed. Dr. MacKay told the people, 'The old church was small and built of mud-brick. The new one is large, and built of stone, and it is higher than your temples. If you tear this down, I'll build again of iron.'

"The people were impressed by the height of the tower and active opposition ceased, some of those who were bitter becoming believers and others showing themselves friendly. From that time the congregation has grown, and in 1906 it became self-supporting, calling as its first pastor, Mr. Tan, son-in-law of Dr. MacKay. He is still pastor there. As the years passed, the building became too small, and the present church was built in 1923. It is of brick, stone and iron, and will seat four or five hundred. There is a basement for Sunday School services and for kindergarten classes during the week."

A Heroine of the North Country

Rev. Arthur Barner

WHEN I think of Miss Jackson of Nelson House, there comes involuntarily to my mind Mary Slessor of Calabar. Of the latter I have only read, but Miss Jackson I have seen right in the midst of her beloved task. I think of the two as having many points of resemblance—a vision of duty, great determination which made material the vision and a quiet capability which impressed the natives among whom they lived and moved and for whom they labored. Yes, I think

that in many ways they are alike. They both left home and kindred, they both went into the wilds, they both hewed out paths for themselves in their work. Originality, initiative and ingenuity were distinguishing marks of their activities. It may be that these gifts led them to lonely places.

I will touch only the past thirteen years of Miss Jackson's life. It was in the fall of 1913 that she went to Nelson House, Manitoba, as Field Matron among the Cree In-

My heart is full of joy to-day, the air hath music in it;
Once more I roam the wild-wood way, and prize each passing minute.
The balms of heaven are on my face, my feet in meadow mazes.
Let me alone and I will speak my blessings on the daisies.

—Selected.



FOOTPRINT LAKE

1. Church and Mission House. 2. W.M.S. House and Dispensary

dians. The long journey to that distant post has caused more than one to turn away from the proposition of succeeding her in the work which she faced without fear. The railway journey took her 137 miles up the now famous Hudson's Bay Railway; the remaining distance of one hundred miles she covered successfully by canoe and portage westward from the railway to the shores of beautiful Footprint Lake. Here she has since made her home, with the exception of one year when she took a much-needed furlough.

The north country is cold in the winter, and comfortable buildings are an absolute necessity. Miss Jackson has done much manual labor in connection with her home, which to-day is one of the creditable residences of the Nelson House district. One of the evidences of her ingenuity which caught my eye the first time I entered her home, was the side-board which was made out of an ordinary parlor organ. The works, which were worn out, had been removed and neat shelves fitted in. That was the summer when she was away on furlough, the property being left in the care of Rev. W. E. W. Hutty, B.A., the efficient missionary there under the General Board.

Visiting there upon a subsequent occasion, I found Miss Jackson in the midst of making improvements on the property by the aid of a grant which had been passed by the Board of the Woman's Missionary Society. I am not afraid to say that the task of raising and voting the money was very small compared with the task of expending it wisely. It is necessary for certain material to be taken out on the winter trails. Although Miss Jackson had carefully ordered everything which

was needed, some vital parts had not been sent out; consequently I found Miss Jackson living in the kitchen for the summer. The work had progressed to a certain point, but could not be completed until winter, when the dog-teams would again be able to travel. Patience and fortitude must be part of the stock-in-trade of workers in the north.

Transportation is by canoe in summer; in winter, by snow-shoes or dog-train. Miss Jackson secured a canoe with a small stern engine which was good for the open water, but that necessitated a boat house on the lake shore with a good foundation of rocks to prevent washing by the waves. Much of this heavy work was done by her own hands; the rest by the missionary and the Indians. For years in the winter, she kept her own dog train.

When Miss Jackson took her furlough in 1919 her health was so poor that her friends tried to persuade her not to return. When, however, at the close of the year there was no volunteer in sight for Nelson House, nothing could keep her from returning north. The call of the wilds and the known need of the people constituted orders. In the winter of 1924-25, the doctor ordered her out for three months' change, but just as she was preparing to leave, a serious epidemic of measles broke out among the children and she felt she must stand at her post. It proved to be a dreadful winter; whooping-cough and "flu" followed the earlier epidemic and in spite of all that could be done eighty deaths took place. Every child two years old and under among the natives, also many adults, passed away.

Three years ago the birth of a daughter to Rev. Mr. and Mrs. Hutty brought great hap-



MISS JACKSON AND BABY ELIZABETH

piness to the mission station at Nelson House. Little Elizabeth May, the only white baby in the district, has been to all a treasure beyond words to describe. Which will prove to be the more difficult for Miss Jackson, to leave her beloved work or to part with Elizabeth May, only time will tell. I am sure that neither will be easy.

As the canoe silently moves away from the shores of Footprint Lake, with its hallowed memories, may the journey out be for Miss Jackson the beginning of a happy and long period of fellowship in retirement with her loved ones.

Japanese Girls in Training

Isabella S. Blackmore

"Of the women who are effectively active in every form of helpful, uplifting work the overwhelming majority are the product of Mission Girls' Schools."

THE average Mission Girls' School in Japan to-day has perhaps 500 pupils in some 15 classes, between 30 and 40 in each, and a strong earnest Christian teacher appointed to the special charge of each class. This arrangement does much to overcome the difficulty of large schools. It is impossible for any one teacher to know even 500 girls well—to know the special abilities and handicaps of each, to know their hopes and aspirations, and the home conditions that so often withhold a child from her own bent and produce an apparently inconsistent and vacillating course of conduct. But each teacher in charge of a class may know her 30 or 40 girls well enough to be understandingly sympathetic and helpful to each.

Each teacher has five or ten minutes in the classroom with her girls when they gather for roll-call in the morning, and this gives opportunity for a few words of advice, caution, or encouragement, to help them start the day right. Then all gather in the Assembly Hall for morning prayers. As the Bible is an authorized textbook in high school and post graduate classes, every girl brings her own Bible to this service, and joins in the responsive reading. Even in the primary department it is rare to see a girl of the fifth or sixth grade without her Bible, and many of the third and fourth years come so equipped, their own teachers making sure at morning roll-call that all know how to find the place for the morning reading. A carefully

selected and arranged course of readings brings up in a cycle of five or seven years all the most suitable and essential passages in both the Old and New Testaments, while such portions as the Christmas and Easter record recur yearly or oftener. This daily use of the whole Bible is a valuable aid in familiarizing every student with the place of each book. Even parts little read are not entirely unknown. As for the use of hymn-books, even a Primary child enjoys having her own at morning prayers.

Then the daily Bible lessons give to each student a detailed course in Old Testament History, the prophets, the life of Christ, and the life and letters of Paul. This much at least is carefully taught, while the memorization of the Commandments, gem verses and passages, and a few whole chapters, can scarcely fail to be of value to the great majority.

Attendance at Sunday School and Church on Sunday mornings helps to form in all right ideas and habits in regard to Sabbath observance. The regular singing lessons in the school include sufficient drill in hymn singing to enable all to enter with the pleasure born of ease and understanding into the musical parts of the church service.

Perhaps no form of Christian activity is so wide-spread and so well-sustained by the students of Mission Girls' Schools in Japan as that of the work in neighborhood Sunday Schools. A training class (usually under the



W.M.S. GIRLS' SCHOOL, AZABU, TOKIO

leadership of a missionary) for the older Christian girls who wish to help, prepares all, each week, for the teaching of a lesson which on the following Sunday they go out by twos or threes to teach to groups of children gathered from the streets, mainly in the poorer sections of the vicinity. The influence of this work is immeasurable. A moderate estimate would be that the average Mission Girls' School in this way reaches at least 500 children each Sunday. Moreover, the young teachers are gaining valuable experience in sympathetically and clearly telling the "glad tidings of great joy."

Literary and musical societies too, aim to put before their audiences at each meeting something really worth while. In story and in song, in pageant and in play, the principles and methods of Him "who went about doing good" are set forth attractively and impressively.

Again, the influence of the library and reading room in a Mission Girls' School must not be overlooked. Well stocked with the best to be had in the way of books and periodicals in both English and Japanese, these rooms stand open to all, and many students shy of seeking special help from others find here helpful and inspiring friends.

Surrounding and pervading all this organized effort, and giving it its value and its vitality is

the quiet hourly influence of Christian teachers and Christian fellow-students. The school Bible teacher gives to her class her very best, striving to set before her girls Christ's high standard for daily living. Then she goes out from the classroom to live hour by hour and day by day in the presence of those she has been teaching. In school life there is an unavoidable pressure on all to meet the demands of each hour. Teachers and pupils face the rough places and hard bits of life together, and sometimes jostle each other as each strives to do her part. Bright eyes are watching to see how the lessons in patience, in unselfishness, in helpfulness are lived out, and the effect of the lessons is heightened or marred, as they note her kindness, her courtesy, her justice, or her failure in any point. Of small value is the most carefully prepared and impressively given lesson, when the daily life of the teacher fails to be in harmony with her teaching. God's grace be with the school Bible teacher, that she may be brave and earnest and true, for a great trust is hers.

There are cases constantly coming to light, of children whose non-Christian parents recognize that their child's life has been so changed by the power of Christianity that they do not hesitate to say "My child is a Christian,"

though no teacher had known her to be especially influenced. Not long ago, a Primary School child carried home so much of what she heard at school that the father felt uncomfortable that a little child should know much more than he of things that seemed worth knowing. He sought out the nearest church, attended it, and in due time was received into membership. He is to-day a man whose life proves the sincerity of his faith. His child is just one in her class giving no indication of being more deeply influenced than others. A few weeks ago, another pupil, who had been received into a Mission School in mid-term, could not write on the assigned subject for her class, as she had not been in the school at the time when the event to be described took place. Her teacher told her she might write on "My Impressions on Entering this School." Here is one paragraph: "I have felt it strange that our teachers here, and the pupils, too, are so interested and know so much about all kinds of people who need help—

the lepers in Meguro and in Kusatsu, the neglected canal-boat children of East Tokyo, day nurseries for children whose mothers work all day in factories, and all things of that kind. I never heard anything of the sort in school before. It seemed strange that our teachers should talk to us of these things—strange, yet beautiful too. I think it is good to know about them, and I am glad that even I can help a little to make these people happier and better, but I never thought about it before I came here."

If any young woman is wondering where to find a bit of hopeful soil for her evangelistic planting, let me recommend a Mission Girls' School in Japan. That the results are lasting is proved in even a casual review of the Japanese women who are to-day laboring to make Japan a better and a cleaner country. Of the women who are effectively active in the Church and in every form of helpful, uplifting work, the overwhelming majority are the product of Mission Girls' Schools.

A School Home Romance

Eliza MacGregor

ABOUT fourteen years ago, as I was traveling through the West, I spent a few days at one of our School Homes. It was a cold winter day, the thermometer registering many degrees below zero, and the wind drifting the snow across the prairie trail. As we were enjoying a few minutes' leisure before lighting the lamps, the door opened and a woman entered leading in a little boy of about eight. Kind hands drew them to the warm stove, and tried to ascertain why they were abroad in such weather, but the woman knew little English beyond two poignant words which she repeated over and over again, "No good! No good!" Whether she referred to the weather, or the roads or the country could not be determined, but possibly to all three and many more things besides!

A few moments later, the door opened again, and the husband appeared. He gave a little grunt of recognition as he nodded, then seating himself beside the fire he buried his head in his hands in an attitude of the deepest misery and despondency. The matron spoke kindly to him, asking him to tell her his trouble.

"My horses," he said, in a hopeless way, "they soon die, two die this year already. Now these die, no money, no horses, no place to sleep."

"Where are your horses?" asked the matron. With a motion of his head in the direction of the door, he said, "Put them in the stable or they die. Just a little money—pay for horses. No more money—no place to sleep." His head dropped again in his hands, while his wife wiped the tears away from her eyes.

Now a School Home is not a stopping place for travellers, and there was not a spare bed in the house. But the nurse suggested that a bed be made up in the little waiting-room adjoining the dispensary, and here, after a good supper, they were made snug for the night.

Early next morning, the man was about, eager to see his horses, and after a visit to them he came back looking much happier. Rest and a good meal had worked wonders for horses and family, hope was reborn in the man's heart, and after a substantial breakfast they were all once again on the trail.

A year later the man appeared leading the boy by the hand.

"He sick—no work," was all he said, but the nurse, noting the miserable little body which had never from birth been properly nourished, suggested that the child be left at the School Home. After a certain amount of hesitation, the man consented as he had a bigger boy at home more able to do the work, and little Peter began his new life. He was shy and lonely at first, but gradually with the accession of physical strength he proved a bright and industrious student, and became a general favorite in the school. He was particularly kind to those younger than himself, and the School Home baby, Olga, was his especial pet and protégée.

It was quite to be expected that the father would assert himself to regain a son who was no longer a burden but an asset, and Peter had finally to return home. But the boy was a student at heart, and the work at the farm was hateful to him. In vain did the father storm and beat him. Peter was "wedded to his idols," and when he should have been busy in the fields he would be found at his school books. So in despair he was sent back to the Home.

Year by year he made great progress—passed the entrance, then his junior-leaving examina-

tions, and later, by means of work in between, secured his senior matriculation and Normal training. After teaching a couple of years, he took a year at the university, and is looking forward to teaching among his own people as his life work, a fine type of Christian manhood.

And what of the family? The years have been good to them also. They have a good farm now, and a comfortable house. The eldest boy married, a few years ago, a bright, New-Canadian girl, one of the pupils from our School Home.

He, like Peter, is influencing his whole family and neighborhood along Christian lines.

And what of Olga? Well, we can only surmise as to her future. She is teaching too, and when her father tried to arrange a marriage for her lately her objections were so decided that the idea was abandoned. Was this just the new spirit of independence which characterizes the modern girl? Or are we right in suspecting that Peter's influence had a large share in her decision?

Is this an unusual case? Not at all! It might be duplicated with a few minor changes from any one of our School Homes which are so surely helping to lay a firm foundation of Christian citizenship among our New Canadians.



GIRLS OF SIX NATIONALITIES, CANORA SCHOOL HOME



AN AFRICAN SCHOOLHOUSE

Letters from Our Fields

AFRICA

The festive season has come and gone once more and we are well into the work of the New Year, these days reflecting the happiness of Christmas time. The day was perfect here, the sunshine over all. Before dawn, the solemn stillness was broken by the sweet strains of "Holy Night, Silent Night" in Umbundu. It roused us to glad joyous thanks to God for the gift of His Son. I peeped out of the window and saw the group of boys with lanterns turn to go away to other doorsteps with their song.

At ten o'clock there was a service in the church, the Bible readings were on the prophecies of the Messiah's coming and of the fulfilment. "Come all ye faithful" was sung, and other Christmas hymns.

We were to have had colored pictures in the evening, but on account of bad roads, this had to be postponed. So we had the pictures, "The Life of David," the next night. Then on Sunday we had another set of pictures shown on the screen, "The Life of Christ." These were also shown over at the out-station of Chiyuka.

We closed school for the Christmas holidays on the 23rd of December and some of the boarders went to their villages, thirty-four of the girls remained and forty boys. The

girls had the Carter-Lee Hall prettily decorated and invited three of the girl teachers and five women to have dinner with them. The girl teachers helped in sewing little dresses to send to needy children at Chiyuka.

We began school work again on January 5th for all the senior classes, the kindergarten and primary children are not back yet.

We expect both Miss Read and Miss Hosking back home at Chisamba in the near future.
—*Elizabeth B. Campbell.*

NORTH HONAN

The privilege of the year was our stay in Chu Wang. We remember that name because Chu Wang was the first home of the missionaries to Honan, and from there many made their escape in 1900. Since then no work has been done owing to open opposition to any preaching, but this year the Chinese Christians planned a week's evangelistic teaching with the help of a large tent. I was with them for that week, and for the follow-up work afterwards, and many older women came asking for the missionaries they used to know years ago, calling them by name. Miss M. I. McIntosh, one of those early workers to enter Chu Wang, was with us for a few days, her first visit after twenty-five years, and it was a time of joy to her to hear the message of the Gospel pro-

claimed there once more. It was a joy to us to have her with us, and besides the older women many of the younger ones came from curiosity to see the foreigner of whom they had heard so much. Among them we found some earnest enquirers.

The Phonetic script we have been emphasizing seems now to have entered a new era. More interest in it is being shown than ever, and wherever we go we find those who have learned something of it, and are waiting an opportunity to study. A great responsibility just now rests on all of us, that those who have made open profession of their faith should have a knowledge of their Bible. And we hope the script may be the means of bringing this knowledge within the possibility of each member of the Church.—*Grace A. Sykes, Changte-ho.*

* * * *

During the year 1925, new patients numbering 1,726 were treated in the Women's Hospital, with 10,067 return treatments, the lowest number treated in one year since the famine. The fact that the hospital was closed for three months during the summer, and the disturbed condition in the country, making it difficult for women to travel or come for treatment, are contributing factors to account for the low number.

The regular routine of daily preaching in the hospital-chapel and teaching in the wards, has been carried on, and this year, two of the women medical assistants were freed from hospital duties for a period covering six weeks, to accompany the evangelistic band on their preaching tour. During their absence, these women met several ex-patients, and it was gratifying to hear of the progress that some had made in their Christian life after going home.

The hospital yard has again been a place of refuge for women and children of our immediate neighborhood, seeking protection from soldiers and bandits. Five rooms in our south yard were filled to overflowing, every foot of space on brick-bed and floor being occupied. We were glad to show our friendship for them by welcoming them to such accommodation as we had to offer.

The long-contemplated move to the new hospital will probably take place the end of February, after the Chinese New Year, when the

out-patient clinic rooms will be ready for occupancy. The opening of the wards in the main building will be left until Dr. Dow's return in the fall, when we hope to have a formal opening. We would earnestly entreat the prayers of friends at home, that the building and friends in it may contribute more effective service in advancing the Master's cause in China.—*Isabelle McTavish, M.D., Changte-ho.*

* * * *

Disturbed conditions did not seriously affect the evangelistic work for women in Changte city, indeed the very fact of our going in and out day by day seemed to have a quieting effect on the people. When the missionaries left for their summer holidays, rumors were spread about that we had all gone home to our own country, so it was to the surprise of many that we returned at the usual time. Visiting was kept up continuously, and entrance gained into several new homes. The day school was closed only a few days earlier than usual, and the attendance at Sunday School has not suffered by conditions of unrest. About half the girls are from non-Christian homes, but we hope that many of them will give their hearts to the Saviour, and be the means of carrying the evangel to their relatives.

One old lady of sixty-nine years has been very faithful in coming to prayer meeting. On the last day of the year, just after family worship, with the first line of the hymn, "Trusting in the Lord," on her lips, suddenly the call came, and she passed into the presence of the Master whom she had learned to love and serve.—*Margaret I. McIntosh, Changte-ho.*



NEW HOME FOR NURSES AND DOCTORS,
CHANGTE-HO, NORTH HONAN.

WEST CHINA

On returning from furlough many changes meet the eye. The cities are changed in appearance, especially Chengtu, which we entered by a new, broad road. Wide roads and new buildings bring in their wake rickshas and bicycles and new business. The vivid blue motor-bus, which is still a novelty, crowds pedestrians and wheelbarrows to one side as it dashes down the street, just as the youth of China are trying to push aside old customs. But the warm welcome of former friends and pupils made the return seem like a home-coming, and in every way it is good to be back.

During our two weeks' stay in Chungking, while waiting for the Luchow steamer, we were impressed by the staunch loyalty and helpfulness of the Chinese girls who are teaching in the school. The city certainly gave us a warm reception, for while we were there two fires occurred close to our Woman's Missionary Society School. In the second one the fine brick day-school was completely gutted, and it was only through the splendid efforts of workers and the local fire brigade—which went valiantly to work with bugle to sound the orders, a flag to assist in directing operations, and a hand-hose—that the boarding school was saved. How thankful we were for the large cistern of rain-water in our own property, for it would have been impossible to carry water from the river up those steep hills in the middle of the night.

Little by little we are adding to our building equipment out here. At Junghsien we saw the foundation of the new Woman's School and had a vision of the completed building bring-

ing helpfulness to the women of the "Glory City," as Junghsien is called. The work with the women is slow but will repay a hundred-fold.

Here in Chengtu we look forward to the change in our Normal School. At last some of the old buildings are to be replaced by new ones. "A new Normal School and a new dormitory! Why, we would like to come back again next year!" exclaimed one of our Normal students. But in between now and the realization of our dreams there will be months of building and patient supervising of masons and carpenters. Mr. Small is our good friend in our Woman's Missionary Society building operations here in Chengtu; and because he is so willing to help us, we attempt a great deal. A new and better building will mean much to us in our Normal School work.—*Constance Ward, Normal School, Chengtu.*

JAPAN

Two of our newer missionaries from the Azabu School, twelve miles or so distant across the city, took advantage of a break in their language-school work to spend a few days here, at the "Aisei Kwan," and in calling their attention to the various lines of work centring in our modest little Settlement, I realized afresh the strong undertone of good influences that must be at work in the community.

A concrete instance faces one on entering the gate, on either side of which hang bulletin boards, framed in glass, announcing to all interested that a kindergarten is conducted here in the mornings, clubs for school children in the afternoons, English and Bible classes for older ones at night, and a Sunday school for all



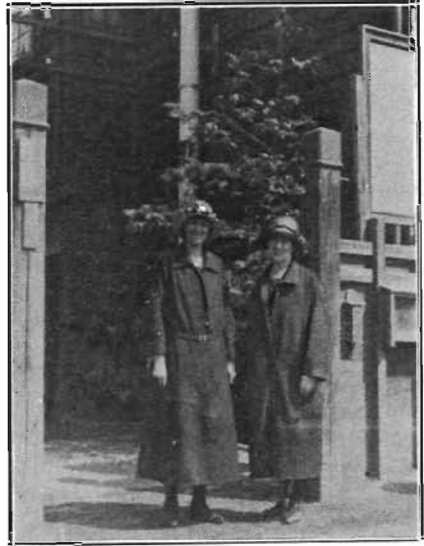
CANAL IN FRONT OF THE "AISEI KWAN"

Furthermore, that a limited number of working girls will find here a hostel with comfortable accommodation at reasonable rates. By the side of these notices hangs an attractive picture-poster placed fresh each month by our wide-awake L.T.L. Band, preaching its silent sermon on the evils of intemperance; while a large poster above gives a short Bible text written large in both English and Japanese characters so that even he who runs may read. This seems to be particularly attractive to students who pass, the boys especially being always eager to test their powers of translating English.

Below this last poster is a little glassed-in bookshelf with compartments for free leaflets and for Gospels and religious booklets, priced from ten to twenty-five sen, a locked box at the end, with a slit for coins, inviting payment for those selected. Some weeks this box yields a good harvest for reinvestment, occasionally a would-be purchaser even coming to the door to have his larger coin exchanged so as to make the required deposit. On the other hand, some ignore the appeal for upright dealing and quietly slip the desired booklet into sleeve or pocket and walk off. An interesting outcome of one such appropriation was a letter received later at the "Aisei Kwan" with 25 sen enclosed from a student who said that he had been attracted by the title, "A Guide to Heaven," and had taken the brightly-covered book without payment, but on reading it had realized that he had done wrong and wished to set it right.

Perhaps the most popular of all the frames at the gate is the double one containing the two sheets of an excellent Japanese magazine, *The Christian News*, published monthly in newspaper form and contributed to by some of the best-known Christian writers. These frames are placed low on the fence and attract many readers. Students, workmen, errand-boys halting on their bicycles, business men, soldiers and even dignified policemen have been noted among the readers, and several times some one has come to the door to leave his address and 60 sen for a year's subscription.

Standing at my window directly above this poster section I am often an interested though unseen spectator of the moving picture thus staged on the narrow street below, between our fence and the busy canal, and have sometimes wished it were possible to have concealed there some sort of magic measuring rod that



MISS LACKNER AND MISS VEAZEY IN THE
"AISEI KWAN" GATEWAY

would register the degree of influence exerted on the passers-by as they pause so frequently to read or to puzzle out the "why" of the display.

One other notice, a modest little one tacked on to the end of the others, must not be overlooked, for it is perhaps the most meaningful of all—that of the "Jinji Sodan" worker. Fancy advertising on one's gatepost that one is "*At home to Trouble*" seven days in the week throughout the year! That is really what the Jinji Sodan notice implies, a "sodan" having been aptly defined as "the cube of a consultation," while the adjective, "Jinji," makes it personal and all-inclusive. The responses to this invitation average two or three a week; occasionally that many may have to be met in one day. If anyone needs "a heart at leisure from itself to soothe and sympathize" it is surely our "Jinji Sodan" worker.—*Myra A. Veazey, "Aisei Kwan," Tokyo.*

BRITISH GUIANA

There has been a long drought here, the worst since 1912. Many cattle are dying, and the crops are at a standstill. Many people have to carry water long distances, and it is quite a scene to see a number carrying their buckets on their heads. This town fortunately has a safe supply of water from the creek, but Georgetown is badly off, and many

workers on the estates drink from stagnant pools and trenches.

Last Saturday, I went on a real hike with the school girls. Some were rather afraid of the walk, for it is not the fashion here to go on a hike. However, fifteen arrived, all with enough "eats" for two meals, and butterfly nets. We went down to Back Dam to the end, then on to the pasture field. Here we put down our loads, and leaving Miss B. with the stuff, we went off adventuring. We picked some monkey apples, and a few flowers, and returned very hungry for a breakfast of salmon, rice, etc. Afterwards we set off for the water works, more than a mile away. The manager showed us about, took us up a spiral stairway, and the girls were helped to jamoons and mangoes, which they enjoyed.

Our Young People's Society is running very well. Last meeting we had a debate, "Resolved that homemade amusements are better than commercialized ones." We always have some games at the close of the programme. The people are starting a fund for a new church building, but it will be a long, long time before it will be built. The school-room is dull, with dark boards and no paint inside. The little organ has grown very weak, and it is a job to keep it going. The old one in the school is past working and we are looking forward to the day when we shall have a new one.—*Minnie Anthony, New Amsterdam, British Guiana.*

CANADA

Last year the Japanese pastor in Steveston came with an urgent request from the Christian people that we open a kindergarten there. After making inquiries as to how much the Japanese themselves would do, we presented the need to our Board and received permission to open up work in September. The Japanese promised to provide a suitable building and guaranteed forty children, or the equivalent of their fees. We did not expect to get the forty children just at once, but we thought that this number could be secured before the end of the year.

The building provided was an attractive one with two rooms, the larger of which seemed quite adequate to our needs. We were fortunate in having as teacher Miss James, a graduate of the Toronto Kindergarten Normal. At last everything was in readiness and we eagerly looked forward to the opening.

On arriving at Steveston on the morning of September 8th, we were delighted to find a large number of children, parents, and friends awaiting us. Forty-one children were enrolled during the morning, and before a week had passed we had forty-five in attendance.

These little ones were for the most part the children of the fishermen living amongst the various canneries of the village. They had had no contact with Canadian people and knew no English. Fearing that they would be frightened at the unaccustomed conditions, the Japanese friends asked permission to place one of their own women, who speaks English, as an assistant to Miss James for a few weeks. This proved to be a good plan. Mrs. Tashima, with her sympathetic understanding of Canadians and her enthusiastic interpretation of kindergarten methods, was a great asset to the work at this early stage. In a very short time the children began to feel at home and to respond to Miss James' leadership. Their first attempts at handwork brought great joy to the mothers' hearts, and again and again, on visiting the homes, we found that the children's kindergarten work was being carefully preserved by the interested parents, some to be sent overseas to the grandparents in Japan.

Our next effort was for the mothers. We sent out invitations to a mothers' meeting to be held in the kindergarten building on the first Wednesday of October. Thirty mothers accepted, and when they found that their children could sing a few simple little songs in English and could play a number of kindergarten games they were greatly pleased. They readily agreed to organize a Parent-Teachers' Association to meet in the kindergarten building once a month, and decided to bear all expenses connected with these meetings.

Early in the year the principal of the Public school and the members of the Board of trustees recommended the parents to send their children to the kindergarten as a preliminary preparation in English. The secretary of the Canadian-Japanese Society came to ask us if we could make provision for these additional pupils. We felt that we had reached a crisis in our kindergarten work. After much thought we decided to hold two sessions, the one in the morning for the younger children, the one in the afternoon for the older ones. By the end of February over one hundred children

had enrolled, and we have had ninety-nine in actual attendance.

It is not only by attendance at meetings that the Japanese show their interest in our work, but also in their welcome to us when we visit them in their homes. A short time ago the pastor told me that the whole attitude of the people towards Christianity had changed and that instead of the former indifference or opposition shown in many quarters, there is now interest manifested, and he is welcomed wherever he goes.—*Florence M. Bird, Oriental Mission, Vancouver.*

FRENCH CANADIAN

It is with pleasure that I am writing you about our work in St. John's Hall. We finished the year in good shape, and our boys and girls did well at the June examinations. Twenty-four boys and nineteen girls passed through the Hall. Two girls, who went to Macdonald College for their teaching diplomas, are teaching now. One of the boys went to Queen's University last year. Two others wanted to go, but had not the money. They are working in the shanties, one in the Metapedia Valley, and the other in the Laurentides. The latter is a smart and big fellow, and the manager gave him a good place as foreman over one hundred lumberjacks. Last Christmas, he came to see us, and said: "The best place in the world is St. John's Hall. I wish I were back again."

Another boy came first in high school and received two scholarships. He also carried off the medal from the Lieutenant-Governor, and another medal from the Superintendent of Education. Still another boy got a gold medal for French, and another for athletics from the Lieutenant-Governor. So you see our students are working and bringing credit to themselves and the Hall. Their knowledge of the Bible is increasing, too, and although some of the boys were wild when they came a few years ago, they have grown big and serious, and we are quite proud of them.—*(Mrs.) Louis Abraham, St. John's Hall, Quebec.*

INDIA

Miss McLeod and I arrived at Bombay early in the morning of November 21, and although it was only 7 a.m. Dr. Nugent and Miss Drummond were on the dock to meet us. When we got to Olive Lodge, Mrs. Bishop's rest house for missionaries, there was Mrs. Nugent and, later in the evening, Misses Thomson and Scheifele came over from the Y.W.C.A. They were attending a Nurses' Conference. As it was Saturday, we had to spend the weekend in Bombay, and we found it very hot. On Monday Miss Drummond, Miss McLeod and I started for Central India. At Rutlam, many of the missionaries were at the station to welcome home Miss MacLeod whom we left there, and then at the next junction, which we



INDORE HOSPITAL, INDIA

reached about 7.30 a.m., Miss Drummond and I found the entire Kharua staff, babies and all, with a generous breakfast which they had transported twelve miles. As it was an hour before my train left, we were all able to do full justice to the good things provided. Wasn't it thoughtful of them to take so much trouble so early in the morning?

Miss Drummond went home with the Kharua people, while I went on the short distance to Ujjain. Here I found Mr. and Mrs. Smillie, the hospital staff, a number of Christian women, and some merchants from the bazaar, all with beautiful garlands which they hung around my neck. When we reached the house, here was another crowd and the school children waiting to say *Salaam!* And then by the side of the house, stood a nice new Ford touring car, ordered from headquarters at home for my use in reaching the scattered Christians! I knew there was some such proposal suggested, but somehow I never thought it would ever become an accomplished fact. I do thank the Woman's Missionary Society most heartily for allowing me this, and my desire and aim will be to make it a real help, a swift messenger in bringing light and healing to many in Central India.—*Miss Jessie Grier, Ujjain.*



TWO GIRLS FROM THE HILLS, FORMOSA

FORMOSA

All things come to those who wait, and so say the Christians in North Formosa. The MacKay Memorial Hospital was reopened in January, 1925, and it has been a great joy all through the year, and a great blessing as well. Our nurses are all Christian, and many are the opportunities to witness for their Master. They are also keen students, and have made fine progress in the work. The course covers three years. For the first two years they receive seven dollars (gold) per month, and for the third year eight. From this they buy their own uniforms, and their food, but not medical books. They employ their own cook and do their catering. This has been the plan among the students of our mission schools, and we decided, as it was so satisfactory, to adopt the same for the nurses. Their uniform is of Korean cloth, blue and white, made in Chinese style, but with a turned-down white collar. The apron is white and semi-fitting, fastened with straps across the back. The cap resembles that of the Toronto General Hospital nurses.

More and more, the girls of the East are coming to their own, and the future is bright for the young women of Formosa. Many Formosan doctors, graduates of Japanese Medical Colleges, are now opening small private hospitals, and the need is growing for graduate nurses to help in such, so we feel that those of our graduates whom we will not require, will readily find employment as general duty nurses. Our own immediate need is for a wing for the nurses' home to accommodate the new applicants and a resident Bible-woman.—*Isabel Elliott, R.N., Taihoku, Formosa.*

KOREA

The last time I was in Korea, I doctored up a sprained ankle. The little girl comes from a heathen family, and was returning from Sunday school when she fell. She cried two nights with the pain, but after the ankle was banded, she got relief. The whole family was deeply affected by her complete recovery, and I would not be surprised if they became Christian because of this. Colds were prevalent among children and although not a professional nurse, it was a pleasure to help them, too.—*Christine Currie, Hamheung, Korea.*

The Closed Path

Annie W. Hill.

OF all the lessons I learned from African life and customs during the ten years I spent in Angola, none has been more valuable to me than the lesson of the closed path.

As we would travel from village to village along the narrow trails that form a veritable net work all over the country, it would often happen that two roads met, each to diverge again into two more paths, making four paths to choose from for the on-coming caravan of fifty or more people. I was often struck with the speed with which, lacking any guide posts that I could see, my hammock men would choose and follow one certain path without any doubt or hesitancy. When I had been there long enough to be able to talk freely with my men and also to "think black" at least a little, I made up my mind to find out how they decided, for I had already ascertained the fact that as often as not, none of the men present had ever been that way before.

"How did you know which road to take?" I asked once of Sanuku, a Christian lad who often went with me on these trips. Surprised that such an enquiry was needed, he promptly answered: "There was no question as to which we should take. The other three were all closed; we had to take this one."

"I saw no bars," said I, "though I looked carefully; besides, the other roads were more trodden than this and looked far easier. What do you mean by saying they were closed?"

"Oh! Ondona! You lay in your hammock and you didn't see what we saw. In two paths, right in the middle of the hard-beaten clay, we saw a bunch of fresh-picked green leaves; in the third, where a thick branch hung out over the road, one twig was broken and sharply bent down. To us, that closed each of those roads and we knew this was the right one for us."

"But who closed the three roads as you say?"

"The head man of the caravan did that," said my boy. "He is chosen as head just because he does know the way from first to last, and each day he sets out from camp ahead of us, stopping at each fork to throw down leaves or to bend a twig that will close all paths but one. When we see the closed path we know that it is not for us, and we pass to the open road, knowing that our head man has chosen wisely,

and that it will lead us where we want to go."

How often in the years that have passed have I stayed my soul on my African boy's sermon, for sermon it was for me, and for text, *The Closed Path*. The course of action which seems so alluring, so practical, so wise in our eyes, surely it must be the right path? It is then we need to trust our Headman, and to say like the African, "We have no need for doubt or question. He has closed our path. It is not for us. His wisdom is leading us by the open way, over many difficulties no doubt, but He will stand by and see us safely into the camp at the end of the journey."

A Little Letter

DEAR soul,—
If it should seem to you a sin
That wistful hands like yours
should toil and spin,

And if you deem it waste of time, to
use

Life's precious moments cleaning
knives and shoes,

Just tending babies, making things go
right,

And tidying up from morning till
night,

Consider this, my dear:

It would be worse to waste Eternity
Just simply learning how to be.

That would be foolish, when 'tis clear
We're meant to learn such things

down here.

How to be patient, tactful, kind;

To face ills with unruffled mind;

To hope when certain hope is gone;

And how to keep on keeping on!

Life is a school. Then let us see

We use our school days properly.

Or, in the land of By and By,

When you and I

Shall reach the sunny land of Never-
Die,

'Twill grieve us somewhat, and dis-
hearten

To find ourselves still in the kinder-
garten.

This message comes with friendly
love to you,

From

One who is at school and struggles
too.

—Fay Inchfawn

Missionary Monthly Secretaries

One of the strongest principles upon which the W.M.S. has built up an organization is that of voluntary service of officers, from the Auxiliary to the Dominion Board. May we impress upon our Secretaries the value of Stewardship of time and talent in the service of Him for whose cause the society was begun.

The office of **Missionary Monthly Secretary** is one of supreme importance. We are indebted to hundreds of these women who are helping to make possible the diffusing of information about our work in Canada and overseas.

☞ **Appoint a Missionary Monthly Secretary in each auxiliary**, and if possible place all orders with her. Your kindly co-operation in having her forward all subscriptions is greatly desired, as it saves both time and money in office arrangement.

☞ Each member is urged to become a subscriber to the official organ of the Woman's Missionary Society of the United Church, and to use it in **some way** at **every** meeting.

☞ Subscriptions to **THE MISSIONARY MONTHLY** will be received at **any time** to expire with the **December issue**. Please remit as follows for the balance of the current year:

		Parcel	Individual
July-August (double number) December inclusive		.15	.20
September	" "	.12	.16
October	" "	.09	.12

☞ For those who wish a complete file for this year, back numbers will be supplied, so that the subscriptions may begin with January and end with December, 1926.

☞ Single copies may be ordered at any time for five cents each.

☞ Sample copies will be sent on request.

☞ Please report **promptly** non-delivery of magazines.

☞ A poster and a free leaflet in the interests of **THE MISSIONARY MONTHLY** have been prepared, and will be sent free on request to any auxiliary.

The Missionary Monthly, 628 Confederation Life Bldg., Toronto 2

Through the Windows of the World

These Need a Special Physician

IN Japan it is estimated that 85,000 people die every year of consumption. There are ten times that many suffering from it. Many of these need help. Mr. Matsuda, the head of the Consumptives' Hospital run by the Salvation Army, reckons that there are nearly ten thousand people in Tokyo alone who need free treatment. To plan for the salvation of the victims of this fell disease is one of the great tasks confronting the Christian Church in Japan. It cannot be done by ordinary doctors; we need to cultivate the special physician with the evangelistic spirit, who will give himself for these people."

The Bible in Dobu

NEWs comes to hand from Papua of the joy with which the Dobu people have received the revised New Testament in their own tongue," says *The Bible in the World*. When the cases arrived at Salamo, the headquarters of the Methodist Mission, they were eagerly opened. The men who did the work sang the Doxology in praise and thankfulness. We are told of one widow who, on obtaining the Gospel of St. John, sat down to read it, and did not move until she had read it right through. Then she exclaimed: "*Dibidibi! Dibidibi!*" (Sweet! Sweet!)

India Demanding Prohibition

THE Prohibition League of India was organized at a conference held in Delhi last January. At this conference, which represented "all religious communities and all shades of religious thought," the following resolutions were passed:

"This Convention is of opinion that prohibition of alcoholic liquor is not only in consonance with the sentiments of the people of India, but also imperative for their social well-being and for the promotion of their economic efficiency. The Convention, therefore, urges the Government of India and the local governments to accept the total prohibition of alcoholic liquor as the goal of their excise policy. . . . The introduction of local option laws is in the opinion of this Convention the best means of ascertaining the wishes of the people in this matter. . . . This Convention

calls on the leaders of the various communities to take immediate steps for an effective organization of public opinion throughout the country in support of the prohibition of liquor."

The Word is Sown in Isolated Communities

SPLENDID work is done by the British and Foreign Bible Society among the widely-scattered settlers in Australia. Major C. M. Rixon, of the Salvation Army, writes: "They are not only remote from cities and towns, but are also far removed from their nearest neighbors. In order to reach them with the Book of books, the Society employs its own colporteurs, and supplies the Scriptures to other organizations, who send out other colporteurs of their own, equipped with caravans, horse-drawn and motor-driven, according to the country. These colporteurs are ardent Christian workers. The navvies' camp, the mining-field, the shearing-shed, the solitary boundary-rider, road-mender, or swagman, the colporteurs visit them all." Thus the seed of the Word is sown!

Education for Peace

JAPAN is apparently the only country with a children's department in its Association of the League of Peace. It has just brought out peace stamps, one picturing a boy marching along under an umbrella, with these words above, *Join us for Peace*. Another has a girl surrounded by doves with this motto, *Love one another*.

Visiting the Land of their Parents

APARTY of young men and women, born of Japanese parentage, but all full-fledged Americans, recently visited for the first time the land from which their parents emigrated to America. The party was organized by the *New World*, a Japanese newspaper in San Francisco, having for its object the combined purpose of pleasure and study. Commenting on their arrival in Japan, the *Osaka Mainichi* says: "Industrious, intelligent, and persevering, the Japanese immigrants and their Americanized sons and daughters have been contributing much toward the progress and prosperity of their adopted country. Arriving as they do from the land of plenty to this country of their fathers, where

the population is crowded, what will be their impressions? We should do our utmost to afford them the best chance to observe and study this land of their parents, in order that they may carry home such observations and impressions as will prove mutually beneficial."

Hindrances to Christianity in China

IN a thoughtful article in *The Missionary Review of the World*, Dr. J. L. Stewart, of West China University, United Church missionary, presents the recent recoil of the Chinese from the churches in a new and startling light. He divides Chinese society into four classes, Bees, Drones, Bears, and Buzzards, and it is men of the last type, who, in his own phrase, and to the detriment of the Christian Church, have taken the Kingdom of Heaven by violence. They have deceived the missionary himself, coming in scores into the churches; but when he was absent, using the churches as gambling-dens and a place to hide their loot. Many of these men, Dr. Stewart says, are not now attached in this way to the church, while others again have become active evangelists, but the influence of this underworld on the churches has been appalling.

A Livingstone Memorial Planned

IT is said that the house in Blantyre, Scotland, in which David Livingstone spent his early years, is in danger of being demolished. Standing in the midst of a slum district, it has been condemned, and as soon as accommodation can be arranged for the present occupants, it will be razed to the ground, unless steps are taken to preserve it. "Scotchmen are too proud of Livingstone to let this happen," says the *L.M.S. Chronicle*, "hence a movement has been started which aims at purchasing and restoring the property, and establishing, either in the building or near it, a museum in which it is hoped to gather the Livingstone relics."

Western Dress for Japanese Girls

A GRADUAL adoption of western style of clothes has been decided upon for the students of the Kojimachi Girls' High School, beginning this spring," says the *Japan Advertiser*. "When the new term starts, May 1, the 130 freshmen who will enter the school, will be dressed in light brown blouses and skirts. The upper classes will continue to wear

the kimono, but each new class will wear western dresses, so that in four years the whole student body will be uniformly equipped.

"In explanation of the decision to change the styles, Miss Kaneko Okura, instructor of domestic science in the high school, said: "Community life in Japan is constantly changing, growing more and more complex each day. The Japanese girl must be trained to meet the requirements of the future, and new obligations arising from this change. We believe that a strong physique and health is one of the essential requisites. Consequently we are emphasizing and are glad to find that physical exercises among the girl students are becoming popular. This is going to mean much to the Japanese woman of the future. Unfortunately the kimono is utterly inconvenient, and we think such restrictions to physical freedom and exercise may be overcome by the adoption of western dress. Moreover, economy is one of the mottoes of our school, and we believe that the uniform which is to be adopted will prove more economical than the kimono."

Making His Money Work

SOME years ago a student volunteer applied to the English Baptist Missionary Society to be sent out as a missionary to the Congo. He was rejected for health reasons, so he resolved to enter business, and to prove the sincerity of his missionary interest by devoting all his profits, over and above his immediate personal needs, to foreign missions. At the time of his refusal by the examining physician of his Board, he was twenty-five years of age. Upon being refused appointment, he said, "I have £75 in loose money at the present moment; I will give it. As I cannot work myself, the money shall work for me." Though he began in business without any capital, the next year he gave £480, the third year £1,000, the sixth year £4,908. In all, during the last ten years, he has donated £25,000.

A Century of Temperance Reform

THE American Temperance Society has just celebrated its centennial, and *The Christian Century* makes some interesting statements regarding the progress of temperance during the last hundred years. "A hundred years ago, the drinking of alcoholic liquors

was as common as the drinking of tea and coffee is to-day. This society thought only of curbing excesses and for fifty years temperance reform went no farther than personal teetotalism. . . . At the end of the century, the saloon is banished from American soil, and no one expects it ever to come back."

Even more striking, however, is the progress which temperance is making at the present time in many parts of the world. India has had a temperance movement for a number of years, but this year a Prohibition League was formed at Delhi. Although some English-speaking people are among the officers, the president and

the greater number are Indians. And the *Indian Witness* adds, "We can look now for a great intensification of prohibition activities." From Czechoslovakia comes the same note. President Masaryk writes to the temperance leaders of his country, "I am with you in your campaign to make Czechoslovakia free from alcohol. Nations and states which have overcome this habit have resumed leadership of cultural aims and spiritual culture. . . . As we desire to be among the first nations of the world, we must change our way of living and become sober and moderate. Without the moral issue of our life we cannot make any progress."

At the Old Crossing

The following true little incident written by the Rev. Murdoch MacKinnon, formerly of Regina, but now of Toronto, appeared lately in *The Missionary Review of the World*. It happened about twenty-five years ago, when the former Presbyterian Church was endeavoring to raise the sum—tremendous in those days—of one million dollars.

THERE is a farmer living sixteen miles north of here, a good friend of mine and devoted to the Church, but he has had a hard time of it with crop failures and other disappointments, and I question if he can do anything to justify our going so far."

Carmichael knew every settler for miles around and looked in on them whenever he could, but he did not want to waste his time or that of the Moderator of the General Assembly in a vain quest for subscriptions. The Moderator had been assigned the herculean task of raising a million dollars as a Century Fund. He, too, wanted to save time, but his heart turned in the direction of the farmer, who was at once a friend of the minister and of the church.

"Carmichael, we'll go out and see them anyway. The trail is good and your ponies are in fine fettle."

Dr. Robert Campbell was a big man physically, and big in human sympathy and in his vision of the opportunities of the Church. When the agent of the Century Fund arrived at the farmhouse, Mr. Tate was out in the field, but his wife was at home and invited them to dinner. The greeting she gave "our own Car-

michael" as she called him, and her welcome to the Moderator, was in itself sufficient reward for the two-hour trip. The modest house had been built when lumber was scarce and money scarcer. Twenty-five years ago the Western farmers had not learned the art of raising bountiful harvests on dry farming principles, for the secret of the conservation of moisture still lay hidden in Nature's recesses. All this and more was evident from the appearance of the Tate farm.

When Mr. Tate arrived his welcome was no less cordial than that of his wife. "I wanted to tell you about the Century Fund and the endowments," said Dr. Campbell. "What is it for?" Mr. Tate interjected. "Oh, it's for our mission work, for our colleges where we train our ministry, for our benevolent funds, and other worthy objects."

"I'll have to talk it over with mother," replied the farmer, as Dr. Campbell threatened to expound the mysteries of endowments and the possibilities and prospects of the Century Fund.

The afternoon was precious to the farmer, for every day meant an opportunity of cheating the early autumn frost of its spoil. But it was not a matter of time with William Tate this day. To the kitchen he went to talk over the matter of "The Century Fund," in their own direct way.

"Let me see the subscription paper," he ventured, as he returned to the sitting room.

"Oh, Mr. Tate, we must leave that until after dinner when I can explain fully to you this

great movement. I want to tell you about the great importance of our home mission work and the doors that are beginning to open in heathen lands."

"Yes, but mother and I have talked this over and I would like to see the paper."

He took the subscription paper and wrote:

Name	Address	Amount
William Tate	Hungry Hollow	\$500.00

The Rev. John Carmichael, who knew the circumstances, could not believe his eyes. Dr. Campbell was thunderstruck. The whole place, farm, buildings and stock, did not look to be worth five hundred dollars. The agent of the Century Fund spoke:

"You must tell me the story of this subscription. I had no thought of so magnificent a gift."

"We'll tell you," Mr. Tate acquiesced, with a slight touch of pathos, mingled with an unconscious sense of triumph in what they had been able to do.

"It was like this," he began. "We came here eighteen years ago last August, with the first C.P.R. passenger train. We took up land on the banks of the Wascana Creek. The trees and water, what there is of them, we liked because the place reminded us of home. We had no neighbors for miles around; times were hard and away from our old friends we were very lonely at first. But when our little

daughter came we were a happy pair. She was great company for us both and we loved her so. When she was six years old, she took ill one day, and we sat up with her for a few nights. That was eight years ago on the 10th of April. Late one night a knock came to the door. It was the missionary who had seen the light in the window and came to inquire how we were. Finding we had sickness he remained all week, helping to nurse our little girl. He brought the water, cut the wood, and kept the fire going. He looked after the barn and helped mother about the kitchen. He did not leave us until Sunday morning about two o'clock when he started for his seventy-nine-mile drive to keep his three preaching appointments. At four o'clock on Monday morning he was back again and stayed all that week until she died. There was a little lumber in the building out there and he took charge and did everything."

Straightening himself with an effort the father looked wistfully out of the window. "Do you see that little cross out in the field there? She is buried there. He made that cross with his own hands. After that he came to see us every week. Five hundred dollars! Five thousand if we had it, for it was the missionary who came to us in our hour of need. But for him God only knows what would have become of us!"

Watch Tower

Short Notes from Our Home and Foreign Fields

Japan

IN Azabu (Toyko) we opened with a full school the first week in April," writes Miss Robertson, the principal of the school. "I wish those at home, interested in the work, could have seen that assembly of fine girls, ranging all the way from six years old to sixteen, besides the kindergarten little ones and the young ladies of the Kindergarten Training School. The latter department is more than full, and Miss Drake has refused entrance to a large number desiring training. As one lady said to me, 'We know this Training School is the best there is.' In our music department we have 140 students to provide for, and a long waiting list."

Korea

MISS ETHEL McEACHERN, principal of Hamheung Girls' School, Korea, writes, "We are now studying in the new dormitory, and find it ever so much easier to work in. My work is still heavy, but not nearly so wearing. I am very proud of the building, and think it is the finest-looking one in Hamheung. It is, of course, small and cramped for the school proper with 450 girls in it, but it is wonderful work for the money we put into it. The Koreans thought the contractor must lose on it, but he came out all right, and so did we! However, we lack many things yet that should go with the school, and it is like a

woman with a beautiful new dress, still wearing her old shoes, hat and gloves."

Indian

DURING the year the Indians at Kitamaat have continued to build new modern houses which means greater comfort and cleanliness in the homes," writes one of our missionaries. "They have put two weeks' work in repairs to their wharf, which is now in good shape. Their social manners are improving, and their apparel and hats are up to date. The boys returning from Coqualeetza Institute add their quota to the general intelligence. Three of the young men are taking a correspondence course, one in music, and the others in engineering. Six men have subscribed to Vancouver newspapers, and a copy of *The National Geographic* is subscribed for by the young men's club. The people are paying more attention to growing flowers and making gardens."

Ruthenian

THE Presbyterian in which Radway Centre is situated held its meetings on Good Friday in the Mission Home, and was a real inspiration to all who were present. Great satisfaction is felt in the keen interest which the women of the mission are taking in the auxiliary. Their Easter offering amounted to over \$16. A flourishing Auxiliary and Mission Band are reported too from Wahstao and Bellis. "It is hoped," writes one of the secretaries, "that it will not be long before every station will report an auxiliary or band, or both."

Italian

WE are indeed encouraged with our work here," writes Mrs. Day, of the Elm St. Mission, Toronto. "We do not count so much by numbers, although they have been larger than for some years, but by the interest taken. One family—father and mother and four small children—come from the extreme west of the city every Sunday evening without fail. A few months ago, the Mission Circle of Danforth Avenue Church gave us money to buy gingham for our sewing-class, and just now each girl is busy making herself a gingham dress. The girls in the fancy-work class are working hard to finish their pieces before the summer holidays. Our little Sunday School is full every Sunday, with from sixty to seventy scholars, and we have noticed a marked improvement in many of them; particularly the girls."

Oriental

THE Japanese students in British Columbia have organized, this year, a Canadian-Japanese Students' Association. Its membership consists of university students and pupils of the various city high schools. In March they held a debate on the subject "Resolved that Japanese culture and Japanese language schools are needed in Canada." The negative won by a very large majority. A spirit of loyalty to the land of their adoption was shown by this group of about one hundred Japanese young people and their older friends."

Montreal

THE French Protestant Home continues to shelter from twenty to thirty children each year. The three workers, Miss Johnston, Miss Jones and Miss Hall, are kept busy looking after the children committed to their care. The Home is all that can be desired with its large, airy rooms—an inviting dining-room with low tables, covered with spotless white oilcloth, and little chairs, an ideal playroom with all kinds of toys, and dormitories with each little bed as white as snow; the atmosphere of a real home pervading the whole place. No wonder the little ones are happy and contented. There is kindergarten for the youngest ones; the older girls attend the public school, while a few pass on to the French Protestant Institute. All are taught household arts according to their capacity.

West China

OUR representatives in West China joyfully report increasing ability and willingness to accept responsibility on the part of Christian Chinese girls. In the Chengtu Middle School the students have been active in bringing the Christian message to younger girls and children. The missionaries have been observing how they enjoy teaching in Sunday School and leading on the playground with the day-school children. For several years these high-school girls have been trying to get invited to hold meetings in a baby orphanage, and have at last succeeded. So each Sunday afternoon they hold a service, and as often as possible give talks on hygiene, for they say the place is so dirty they wonder the babies survive. Credit for such advance is given by the missionaries to two Chinese Christian teachers in the middle school.

A Suggested Study for Auxiliaries

JULY-AUGUST

A Meditation for the Individual Member, by Ethel M. H. Smith.

Sentence Prayer—

"Help us, O God, to open our hearts this day to the good that Thou art sending us."

"Now is the high tide of the year,
And whatever of life hath ebbed away,
Comes flooding back with a ripply cheer,
Into every bare inlet and creek and bay.
Now the heart is so full that a drop overfills
it;

We are happy now because God wills it;
No matter how barren the past may have been,
'Tis enough to know that the leaves are
green."—*James Russell Lowell.*

THE glory of summer days is upon us, and whether this glorious time of the year brings to us added work or well-earned leisure, may we not, as members of this great family, keep together in a continuity of thought, at least, that our chain of study may be unbroken. We should like to pass on to our membership the Spirit and message of the quiet hour at noon day, which was expressed lately at one of the official gatherings of the United Society. The strain and stress of the tense day was replaced by the beauty of God's peace, which seemed to overshadow us all as we waited for the message.

It was from the old familiar story of Esther ever applicable to the individual or the group, applicable alike when the feet touch the mountain top and when they tread the valley of dejection. Especially applicable now when each of us might say, "Who knoweth whether we are come to the kingdom for such a time as this?" It is the old, ever stirring challenge to do, for to no other body of women will it be given to do just the thing that is given to us. It is the time to do and to do at any cost. There is, however, another challenge, and one which precedes. It is the challenge of thoughtful preparation. As Esther was given to prayer and fasting so must we be given to prayer and meditation.

Summer days with beauty all about us, speak of God's love and care. How deeply would we drink of Nature's freshness, and revel in the beauty of gardens! But as we do this may we not liken to it the *invisible* garden of

the spirit, for God's method of growth is the same in both. We cannot hurry the bloom, we cannot hurry character. Both must have time to grow and we must tend and water and weed, while God in His turn will give the strength and beauty. How we all love old-fashioned gardens! Will we not grow an invisible one within us and by meditation on the beautiful things, see them grow strong and beautiful.

My mind to me a garden seems,

Where I can walk at will,
In Arcady, the land of dreams,

Where all the world is still;
Where purple clematis hangs low,
Around a rose-wreathed portico,

And on the hedge of golden-glow,
The light from cloudland streams.

—*Marie Hemstreet.*

SUGGESTIVE PROGRAMME FOR AUXILIARIES AND MISSION CIRCLES

AUGUST, 1926

A Temperance Meeting

- I—Hymn—Christian, Dost Thou See Them?
- II—Scripture Lesson—Prov. 23: 29-32.
- III—Prayer.
- IV—Hymn—Soldiers of Christ, Arise.
- V—Minutes and Business.
- VI—Watch Tower—Four heralds (2 minutes each).
- *VII—Devotional Leaflet—The genuineness of prayer. Matt. 6: 5-8.
- VIII—Prayer.
- IX—Hymn—O Safe to the Rock.
- †X—Leaflet on Temperance.
- XI—The temperance herald will tell of the proposed campaign to overthrow the liquor traffic and urge the co-operation of every member.
- XII—Closing.

*Price 3 cents.

†Price 5 cents.

Order from

MRS. A. M. PHILLIPS

Room 410, Wesley Buildings, Toronto 2.



OCEAN PARK SUMMER SCHOOL

Y.W.A., Mission Circles and C.G.I.T.

The Little Job

IN one of the well-known American colleges, not many years ago, there was a girl who, even in her freshman year, was pointed out as a leader. Most of the people who very glibly called her that could not have told you why, perhaps nobody could have said why, they only knew that she was. She knew it herself and gradually it came to be the piece of information that she knew best. It was not exactly her fault, because it was told to her in so many ways. Being busy with the rights and privileges of leadership, she almost forgot the responsibilities, thereby very nearly making shipwreck of her share in Christ's work.

It came about in this way: In the same class with this girl there entered a girl from China, one of the very first girls from her province to come to America to study. Wai Chan brought with her much from the East, and one of these things was faith in American girls. And because she was so prominent, this "leader" got more than her share of the faith and loyalty of a girl, who was ready to give with all the prodigality of the Orient.

It was in Wai Chan's junior year that the plan, first thought of twenty-five years before, for a Christian college for Chinese women, was to become tangible in the form of bricks and mortar. Public sentiment had grown

strong enough to make it worth while, and girls, almost ready to enter it, were struggling over college entrance requirements. The one thing needful was a woman to serve as its principal, a Chinese woman, with foreign training and Chinese background and outlook. Wai Chan seemed the one person ready for the position that would be open at the end of her senior year. As soon as she received the letter, she hurried to her American friend. The girl read the letter through to the end, and then, with a look of genuine astonishment, said: "But you don't want to do *that*, do you? Why, it is such a little school, only six girls ready for college work year after next. Mercy me! it isn't worth crossing the Pacific for, especially when you could do such a lot of things over here. You owe it to yourself. You know Miss Armstrong thinks you write awfully well, and you've got all that wonderful Oriental background and Chinese local color. And there is lecturing. You could do loads for China that way. You could help so many here to understand China. You know you make a tremendous hit whenever you just get up and talk. Couldn't you make more use of your western training here? Do you really want to go over there and be buried in such a little job?"

"I could make it bigger," Wai Chan began, then stopped, trying to think things out. After a moment she said, thinking as she talked: "Perhaps it is different with you American girls; there are so many of you, and there is not so much to do, and you don't seem to have to make sacrifices for your people. And yet there are plenty of things to do, even here. I was so surprised when I studied about them in sociology. When I first came to America I thought I would be willing to die for my country; but here," she said, almost in a whisper, "it seems silly to talk that way. American girls—" she stopped, finding no words for what she wanted to say that would not sound impolite.

"American girls—what? you needn't be afraid to say it. I don't care if it isn't Orientally polite," insisted the American girl.

"Perhaps it is all right for them to do what they want—"

"You are trying to say 'maybe it is all right for the American girls to be selfish.' I do seem to be laboring under that delusion," she added,

with a queer little laugh. "I think I'll be going over to play rehearsal."

But she did not go to rehearsal until she had had a private séance with herself, the gist of which might be summed up in the words that she said aloud to herself as she got up to go:

"Well, what do you think of that! It looks as if we are contaminating these Chinese girls!"

On her way across the campus, she stopped and struck a note into Wai Chan's mirror:

"I hope you are going to take that college president job of yours. I do honestly, And, Wai Chan, don't you think you might need an assistant?"—*Jean Payson in Bargains.*

A Summer Camp in Bulgaria

THE Bulgarian Y.W.C.A. provides a happy meeting-ground for girls of all classes. The democratic spirit prevails throughout the camp, and it is not unusual to find the same room shared by school teachers, shop girls, society girls and sometimes peasant girls in national costume.

The camp is held at Zemen, a beautiful mountain site, in the grounds of an old monastery no longer inhabited by monks. The buildings still remain and are used as a school in the winter. The monastery church dates back to the fourteenth century and stands as a witness of all the trials that the Bulgarian nation and the Bulgarian Church have undergone through the centuries. It survived through the five hundred years during which Bulgaria was under Turkish dominion and still contains some beautiful old frescoes. The Turks used it at one time as a stable (an old man in the village once told me), and there was a time when the weeds and the shrubs grew so thick around it that the Turks did not notice it. To-day all the villagers around the Zemen district come to worship there, and it can be seen from a distance as one climbs the hill.

Among beautiful, natural surroundings, and with a background of national and church history, the Bulgarian Y.W.C.A. tries to combine a happy holiday together with some useful instruction for all the girls who come to camp. An attempt is made to plan the programme on regular Y.W.C.A. lines; but it is by no means easy to keep to it, for the girls differ in age from fourteen to thirty, and have most varied occupations. Last summer we had several opera stars, chorus girls, a ballet dan-

Only One

ONE stitch dropped, as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow,
As if the fairies had working been—
One small stitch which could scarce be seen;
But one stitch pulled the next one out,
And a weak spot grew in the fabric stout;
And the perfect plan was marred for aye
By the one small stitch that was dropped that day.

One small life, in God's great plan,
How futile it seems, as the ages roll;
Do what it may, or strive how, it can
To alter the sweep of the infinite whole!

A single stitch in the endless web—
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed—
And each life that fails of its true intent
Mars the perfect plan that the Master meant.

—Selected.

cer, a manicure girl, a university lecturer, and a number of shop and factory girls. The programme has to be very elastic indeed! Practically all the girls come on very short notice or no notice at all. And they all have to be fitted into the programme, and made to feel at home. They can be seen at their best some evening when by the moonlight they dance and sing round the camp-fire to the tune played by a gipsy on a primitive instrument.

Every morning at prayers the girls sing their own beautiful Orthodox prayers and chants without any accompaniment. The singing means a great deal to them, for nearly all the service in the Orthodox Church takes the form of singing and chanting. There is something in these old chants which appeals to their nature very strongly and creates the right atmosphere for worship. After the singing there is a short reading from the Bible and an address with a direct Christian message. And here comes the real difficulty.

To many of them the Bible is a closed book. They never had a chance to read it, or, rather, they have never been given a chance to get interested in it. It is true that there is an awakening among the younger generation in Bulgaria, thanks to some of its younger and more enlightened clergy. Church fellowships are formed, and Bible study groups and classes have been organized in connection with different churches. The opinion that to read the Bible means to be old-fashioned and unprogressive is gradually dying away, and a new and more vigorous movement has sprung in its place which is eager to study and find out all the truth contained in the Bible. But the

fact remains that there is still a number of young people who are absolutely ignorant of the Bible and all it might mean for their lives, and it is towards them that the Bulgarian Y.W.C.A. feels a great responsibility.

In a group of six or seven young girls, not long ago, there was not a single one who had ever heard of the thirteenth chapter of I Corinthians. They were all well-educated girls, each one spoke at least two languages and some knew more, and two of them had been to the University. One morning at prayers, the leader asked how many were familiar with St. Paul's letter to the Philippians, and out of a group of about thirty, only one had heard of it and had read it. They listen eagerly with wide-open eyes and keen interest, but they will not be satisfied with platitudes or superficial explanations. They ask searching questions; they want to get to the bottom of things.

In a summer camp where the girls do not stay more than three weeks, or four at the most, one cannot do more than simply awaken their interest and give them a vision of what it may all mean for their lives. And as they disperse from camp and come back to town, each one to her own home and job, and to entirely different surroundings, one often wonders whether any of the seed sown will ever bear fruit. It does. Perhaps not so often or not so much as the leaders would like to see, but the fruit is there all the same. The results manifest themselves in very many different ways.—*Vasilka Dimitrieff*, one of the Secretaries of the world Y.W.C.A., in *The Bible in the World*.

Mission Bands

Programme for July

HYMN 723—"Birds are singing."

SCRIPTURE READING—Psalm 95.

PRAYER—

HYMN 746—"Jesus loves me, this I know."

MINUTES—

ROLL CALL AND OFFERING—

LESSON—China.

MEMORY TEXT—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights."—James 1: 17.

HYMN 592—"I love to tell the story."

Programme for August

HYMN 798—"We have heard a joyful sound."

SCRIPTURE READING—Psalm 96.

PRAYER—

HYMN 386—"The morning light is breaking."

MINUTES—

ROLL CALL AND OFFERING—

MEMORY TEXT—"We preach not ourselves, but Christ Jesus, the Lord."—2 Cor. 4: 5.

HYMN 794—"When He cometh."

CLOSING PRAYER—



CHINESE CHILDREN AT PLAY

China

THE study beginning September is on India. This month let us visit China.

You know that great, big country is in a terribly disturbed state—civil war going on all the time, with the fighting often very close to our missionaries. They are working for Jesus in circumstances of great danger. Now, don't you think, that while we are enjoying the beautiful bright days, safe in our own dear home land, we should think specially about them, and pray specially for them?

Canadian boys and girls often refer to the Chinese as "Chinks," (which is very rude), and think of them as a race inferior to ourselves. But, if a long pedigree confers dignity upon the possessor, then the Chinese have much more to be proud of than we have; their written history goes back to between two and three thousand years before Christ. Your history books will tell you that their civilization and culture are many centuries old, and your geography will inform you that China is the largest and most populous country in the world. Its population is about 400,000,000, or four-fifths that of the whole British Empire.

The Chinese had a knowledge of the mariner's compass, and of many of the arts and manufactures at a very early date; but China is not a Christian country. The rich and influential members of the race have oppressed

the poor, and kept them ignorant, and for hundreds of years no progress was made.

During the past seventy-five, and particularly the last twenty-five years, China has been brought into contact with Western nations, and while the remote portions of the country are still largely unchanged, the great cities have nearly all our modern improvements. Our missionaries are doing noble work there; but, sad to say, there are in China many members of the Western, and so-called Christian nations, whose dealings with the Chinese are anything but Christian. This makes the Chinese think that Christianity is a poor kind of religion, and keeps them from coming to Jesus.

Then you know there are a good many Chinese here in Canada. They know that Canada is called a Christian country, and that Christianity is the religion taught in our churches. So, if we are rude and unkind in our treatment of them, if we do not give them a fair chance, if we do nothing to help them, will we not, too, make them think that it is a poor kind of religion we have? Nearly half the Chinese, who come here to live, go home sooner or later. Is it not very sad to think that, because we are not being truly Christian in our treatment of these poor strangers, we are keeping not only them, but their relatives and friends in China, from learning to know and love Jesus, and are adding to the hard-

ships and difficulties of our missionaries? Let us all pray that we may be kept from misrepresenting Christ.

A Bright Boy

YUNG SHAN, which means "Everlasting Mountains," lived near the chapel though he did not attend the mission school. He went to the Government day school during the week, but on Sunday afternoon, along with some acquaintances who belonged to Christian families, he went to the Sunday School in the chapel. His father, who was a business man, was away from home most of the time; while the mother never took the trouble to ask where the boy spent his Sunday afternoons.

Towards the end of the year the father came home, and he happened to arrive on the Sunday afternoon. The first thing he did was to inquire for his son. They told him he was out with the other boys, but they did not know just where they had gone.

The father was rather vexed at this, and when the boy came in an hour later, his joy at seeing his father was somewhat clouded by being asked sharply where he had been. Yung Shan knew that his father was opposed to the new religion that the Canadian missionaries had introduced, but still he answered truthfully that he had been at the chapel Sunday School.

"And what were you doing there?"

The boy answered that he had been learning the teachings of the Christian religion, and that he had decided to become the follower of Christ.

"Learning what teaching? Become His follower! You are too young to know what it means to be a Christian. What has Christ to do with such a child as you are? He doesn't want to save you! Wait till you become a man before you begin to think of such things."

The father then produced all the arguments he knew against Christianity, hoping he might persuade his son to forget what he had learned.

But it was all of no avail. Of course, the boy was too well-mannered to "strike a difference" with his father, for in this country respect for parents is esteemed one of the highest virtues. But still he felt that his father was wrong; he knew that he already loved Jesus, or, as the Chinese put it, that Jesus was already in his heart. But he loved his father, too, and it made him sad to think that he was displeasing him.

One day, the father took his boy out to see

how the wheat was looking. The field had been sown with fall wheat which was now five or six inches high, covering the ground like a carpet.

As they walked around the field the sun disappeared behind the hill and it began to get dark. Suddenly they heard a cry, which seemed to come from far up the hillside. They stopped and listened; they gazed in the direction from which the sound came, and there beside a protruding rock they could make out a small white form. It was a little white lamb, which had been left behind when the flock was driven home for the night.

The man called to his son.

"Run up the hill and pick up the little lamb; we shall carry it back with us."

Yung Shan hesitated.

"Not worth while," he replied.

"But it will perish with the cold if it is left out all night, or perhaps a wolf may get it."

"That wouldn't matter," said the boy. "It is only a little bit of a lamb, anyway, not worth saving. If it was a full grown sheep, why then, it would be worth while."

"But a lamb is worth saving, too; it will soon grow to be a sheep."

"Father," said Yung Shan quietly, but with great earnestness, "you are anxious to save this little lamb, and yet you think that Jesus would not be willing to save a little boy like me."

The father looked at his boy for a moment in silence.

"My son," he said, "you are right. Now run and pick up the little lamb."

Next Sunday Yung Shan went to Sunday School as usual, and he took his father with him.—*Rev. J. G. G. Bompas, Changte, Honan.*

Nothing To Do

I know a little girl
About as big as you,
Who sighs ten times a day:
"I don't know what to do."

She has new toys and games,
A baby brother, too,
And yet she still complains:
"I don't know what to do."

That baby likes to romp,
And mother's busy, too;
Now, can't you think of something
That this small girl could do?

—*Rebecca Deming Moore, in Sunbeam.*

News from the Conference Branches

Reports of Branch and Presbyterial inaugural meetings should be sent at close of sessions to THE MISSIONARY MONTHLY for insertion. Interim secretaries or other secretaries who have not yet reported these interesting meetings, please do so. Secretaries sending notices of new organizations, In Memoriam or other news should report them under the name of their new Branches.

Inauguration of British Columbia Branch

Wesley Church, Vancouver, was filled to the doors on the evening of April 28, for the Inaugural Service of the Conference Branch of the W.M.S. of the United Church of Canada. Rev. A. M. Sanford, D.D., President of the British Columbia Conference, presided, and while the opening hymn was sung officers and delegates of the three sections, two hundred and ten women in all, took their places, the officers on the platform and the delegates in seats reserved for them. It was a most impressive sight as the three streams met and mingled as one large gathering. Mrs. Thomas Scouler, Honorary President of the Presbyterian section, read the scripture lesson. The words of dedication were read by the three presidents, Mrs. W. J. Sipprell, for the former Methodist section, Mrs. J. S. Gordon, for the former Presbyterians, and Mrs. H. C. Woodcock, for the Congregational section. Rev. J. S. Henderson, D.D., gave the Communion address, emphasizing our need of a vision of Christ. The Prayer of Consecration was offered by Rev. A. K. Minn of Victoria. Rev. C. A. Williams, pastor of the church, assisted by other ministers, conducted Communion.

The following morning, the first session of the Conference Branch opened with a devotional service. Mrs. W. J. Sipprell presided.

During the afternoon session seventeen of our workers in British Columbia and ten of our former missionaries to Trinidad, India, and China, took their places in the choir seats. Mrs. J. S. Gordon, who was presiding, introduced each speaker, naming her field and giving her years of service. These women gave us glimpses of the task we have in our own province amongst the native Indians, the Orientals, and new Canadians in our coast cities, inland mining towns and the sparsely settled districts, also of our task overseas.

One British Columbia worker told of how the work in a Kindergarten of Japanese children had, through the children, opened every home to the Japanese pastor. Another told of her work in mining towns with their unattractive surroundings. All brought stories of the work which stirred our hearts and challenged us to go forward to ever greater effort.

In the evening the delegates of the Conference Branch, about three hundred in number, were the guests of the Auxiliary of St. John's Church at a delightful banquet. Greetings were brought by representatives of sister churches. There was a happy mingling which afforded an opportunity to get acquainted with each other. During the meeting which followed, a pageant, "Lighted to Lighten," was given by the young women. In the pageant they visualized for us our work at home and abroad.

On Friday morning the Resolutions Committee brought in resolutions relative to (1) the Liquor situation; (2) Sabbath observance; (3) Bible reading in our schools; (4) that the tenure of office in the Conference Branch be not longer than three years; (5) that we have Library, Literature and Press Departments; (6) that an Advisory Committee be appointed.

The Finance Committee in their report suggested a budget equal to the givings of the uniting societies, \$39,560. This was raised to \$40,000, which was accepted.

The Nominating Committee presented their report. The names of our well-loved presidents were presented for the office of President of the Conference Branch. In the most gracious manner and with words of loving appreciation of the work of Mrs. J. S. Gordon, Mrs. W. J. Sipprell withdrew her name, and Mrs. Gordon was elected as the first president. This was but the indication of the beautiful spirit of love and harmony which prevailed throughout all the sessions and was felt by every woman present. The closing words were given by Mrs. Coverdale Watson, followed by prayer by Mrs. A. N. Millar. The following were elected to the chief offices: President, Mrs. J. S. Gordon; Corresponding Secretary, Mrs. C. A. Wickens; Recording Secretary, Mrs. G. O. Fallis; Treasurer, Mrs. H. F. Higginbotham.

British Columbia Branch

WESTMINSTER P.S. The twelfth annual meeting of the Westminster P.S. took place in St. John's Church, Vancouver, on April 27, with a delegation of one hundred from all parts of the province. The treasurer, Mrs. J. F. Higginbotham, reported the total income for 1925 to be \$17,508.12, slightly above our allocation. Including supplies our income was about \$20,000. The interim report for the first three months of the year was received with thanksgiving as the amount raised was above our allocation by \$2,422.42.

There were two addresses in the afternoon. Rev. P. T. Pilkey's subject was, "The New Task," and Rev. Richmond Craig gave a stirring talk on the Liquor situation in British Columbia.

At the evening session, Mrs. Maharg, Mission Band secretary, gave a demonstration of two illustrated talks for Mission Bands. The bands total sixty in number, and the givings, \$1,099.30. Some of the Bands exceeded any previous record, one in particular, in Kootenay Presbyterial, having done remarkable work. The givings of the Bands for the first three months of the year amounted to forty-six per cent. of their total givings for 1925.

The president, Mrs. J. S. Gordon, in her address took her audience an imaginary journey through our own province, visiting our workers here and their fields. In presenting to Mrs. Gordon a basket of beautiful roses, the Provincial Board expressed to her their love and appreciation of her work.

KOOTENAY P.S. The inaugural service of the Kootenay Presbyterial of the Woman's Missionary Society of the United Church took place on May 5 and 6, and was most impressive. Reports were given by Mrs. F. Oakley and Mrs. Jas. Brodie, both of whom attended the Conference Branch at Vancouver. Mrs. F. M. Auld, wife of Dr. Auld, of our hospital at Wei Hwei, Honan, spoke on conditions in China, and Miss Olive White, deaconess of the United Church, gave her annual report of work done in the Kootenay district. Mrs. T. E. Higginbotham surveyed the work of the former Methodist society, and Mrs. Brodie that of the Presbyterian. Mrs. G. D. Carlyle spoke on Mission Band work, and Mrs. R. D. Kerr on supplies. The former as president of

the Mission Band at Cranbrook, was presented with the Provincial and District Mission Band banners. List of officers:—President, Mrs. T. E. Higginbotham, Nelson; Recording Secretary, Mrs. A. G. Lambert, Nelson; Treasurer, Mrs. R. A. MacMulan, Trail.

VICTORIA P.S. The inaugural meeting of Victoria Presbyterial of the United Church of Canada, was held in Metropolitan Church, Victoria, on May 3rd.

Greetings were sent by Mrs. J. S. Gordon, President of the Conference Branch. The meetings were marked by a spirit of great harmony. A budget of seven thousand five hundred dollars was accepted as Victoria Presbyterial's share of the budget of \$40,000 accepted by the Conference Branch.

The following officers were elected: President, Mrs. J. P. Westman; Corresponding Secretary, Mrs. John Hall, Victoria; Recording Secretary, Mrs. L. A. Young, Victoria; Treasurer, Mrs. G. B. Christie, Victoria.

WESTMINSTER P.S. The first meeting of the Westminster Presbyterial of the United Church met in Queen's Avenue Church, May 13th, Mrs. A. Lamb, of the Interim Committee, presiding. The delegates assembled, the inaugural service was read, and all realized that now we are one in organization spirit.

The roll call was answered by delegates from twenty Auxiliaries, two Young Women's Auxiliaries, five Circles and ten Bands. All reports showed good work had been done in the past and plans for better work in the future. The group system had been used in several Auxiliaries and found very successful. The delegates were welcomed by Rev. A. E. Chester to this the oldest Methodist Church on the mainland of British Columbia. Mrs. D. N. Morrisson replied for the ladies, especially for those from the smaller settlements to whom these meetings were a holiday as well as an inspiration, and congratulated us on this our first meeting as a United Missionary Society.

At the afternoon session the suggested constitution and amendments adopted by the Conference Branch were endorsed and a motion passed that Life Membership in Band or Circle with additional fee to complete the twenty-five dollars, should constitute Life Membership in the auxiliary. In an inspirational address Mr. McDairmid drew our attention to the requisites for the coming year,

great sympathy, great vision, great devotion. Ten minute surveys of the work of the three uniting societies gave all an insight into the work and responsibility that is ours.

The election of officers terminated the business of the afternoon. A vote of thanks was given to all who had contributed to the programme. Due to the untiring work and careful planning and prayerful thought of the Interim Committee, a beautiful spirit of harmony, unity and love prevailed through the entire convention and all went away with renewed enthusiasm and loyalty for the united work during the coming year. The next meeting is to be held at Jubilee Church. A meeting of the new executive was held the same evening to acquaint the new officers with their work. It was decided to hold an executive meeting once in three months.

List of officers: President, Mrs. A. Lamb, Cloverdale; Corresponding Secretary, Mrs. Geo. Robertson, New Westminster; Recording Secretary, Mrs. E. H. Pearson, Chilliwack; Treasurer, Mrs. F. C. McDonald, New Westminster.

KAMLOOPS-OKANAGAN P.S. The inaugural meeting of the Kamloops-Okanagan Presbyterial of the United Church met in St. Andrew's and Central Churches, Vernon, May 11 and 12, Mrs. J. W. Jones, presiding.

A very comprehensive survey of all our mission fields was given by Miss Janet Sinclair. The election of officers was harmonious and the slate as brought in by the nominating committee was accepted: President, Mrs. J. W. Jones, Kelowna; Recording Secretary, Mrs. I. Oakley, Kamloops; Treasurer, Mrs. E. O. MacGinnis, Kelowna.

Hamilton Branch

NORTH WELLINGTON, P.S.—The inaugural meeting of this Presbyterial was held on Thursday, April 22, in Palmerston United Church. The morning session was taken up with the closing of business of the Palmerston Methodist District and the Saugeen Presbytery. In the afternoon, Mrs. John MacGillivray, First Vice-President of the Board and former President of the Executive of the Woman's Missionary Society of the Presbyterian Church, conducted the inaugural service, the women entering the Church singing the processional hymn. Rev. Mr. Facey, of Mount Forest, brought greetings from the Presbytery, after

which the communion was dispensed by Rev. James Semple, of Palmerston, assisted by Rev. J. S. Small, of Harriston. Mrs. J. F. Lemon, of Clifford, opened the new Presbyterial, and the roll was called with twelve Auxiliaries responding. Mrs. MacGillivray gave the address of the afternoon, and took charge of the installation of officers. She also discussed the new constitution and by-laws, giving most interesting information on the work of the organization. A hearty vote of thanks was extended to the Palmerston ladies, and to all who helped to make the meeting such a success.

BRUCE P.S. The inaugural meeting of the Bruce Presbyterial of the United Church was held in St. Paul's Church, Walkerton, May 13. Over 400 women from all parts of Bruce County and the Peninsula gathered together to catch a wider vision in this great missionary work. The morning session was opened by Mrs. McKinnon, of Chesley, and Miss Watts, of Walkerton. The two groups then separated to wind up their business before amalgamation. At one o'clock the inaugural service took place, long to be remembered by all. It was led by Rev. T. H. Bole, of Walkerton, Rev. W. A. Bradley, of Teeswater, Mrs. McKinnon, of Chesley, Miss Rolston, of Walkerton, and Mrs. Wetheral, of Southampton. Mrs. Parke, Colpoys Bay, Mrs. Bole and Mrs. P. W. Rider also took part in the service. Rev. T. McGowan, of Mildmay, brought greetings from Presbytery. The impressive Communion service followed.

The speaker of the afternoon was Mrs. B. M. Johnston, Vice-President of the Toronto West Presbyterial, and her words were an inspiration to all. Mrs. McKeeman, of Glamis, closed the meeting with prayer. The following are the chief officers: President, Mrs. Davey, Chesley; Corresponding Secretary, Mrs. McKinnon, Chesley; Recording Secretary, Mrs. W. B. Halliday; Treasurer, F. A. Gibson, Paisley.

WATERLOO P.S. Bright sunshine favored the inaugural service of the Waterloo Presbyterial W.M.S. on April 9th in Preston.

A roll call of all organizations comprising the new Presbyterial and a splendid discussion on the Constitution led by Mrs. Crowe, of Guelph, and inspiring devotional half hour led by Miss Taylor, of Galt, characterized the morning session. After a picnic lunch in the

beautifully decorated dining hall of Preston United Church, the representatives of the uniting societies marched into the church singing the Processional Hymn, and the "Inaugural Service," with Rev. G. B. McLennan, of Kitchener, Moderator of Presbytery, presiding, was solemnized.

Manitoba Branch

DAUPHIN P.S. The inaugural meeting of the Dauphin Presbyterial Woman's Missionary Society of the United Church of Canada was held in Grace Church, Tuesday, April 20th. There was a large number of delegates present from outside points, including The Pas, Swan River, Minitonas, Lidstone, Roaring River, Kenville, Pine River, Ethelbert, Benito, Roblin, Tummel, Grandview, Gilbert Plains and Dauphin Plains.

On Tuesday afternoon at two o'clock a united prayer service was held, Mrs. George Findlater, of Gilbert Plains, presiding. The two uniting societies then met separately to hear reports and close their books.

At six o'clock all joined in fellowship and partook of a banquet served in the basement of St. James Church by the ladies of the Woman's Missionary Societies of the two churches.

Following the banquet at eight o'clock in Grace Church, the impressive inaugural service was conducted by Mrs. C. W. Gordon, of Winnipeg; Rev. F. C. Middleton pronounced the invocation and Rev. P. Duncan conveyed the greetings and congratulations from the Presbytery. The tributes of loyalty and devotion were given by Mrs. Findlater, the Presbyterian representative, and Mrs. Peach, the Methodist representative. Rev. John T. Flemming, M.A., a former Dauphin boy, now a missionary to Honan, China, who is home on furlough, gave an intensely interesting address on China.

The first United Presbyterial of Dauphin met in Grace Church, Wednesday, with Mrs. Peach, of Swan River, in the chair. The morning session was spent in a discussion of the proposed constitution and by-laws. This was ably led by Mrs. Gordon, who fully explained all clauses.

In the afternoon Mrs. McDermott, of Grandview, presided. The address of the afternoon was made by Rev. F. C. Middleton, who took as his topic "The Faith of the Heathen—a Challenge to Greater Missionary Work."

Presbyterial officers elected: Honorary Presi-

dent, Mrs. McKillop, Sr., Dauphin Plains; President, Mrs. D. D. McDonald, Dauphin; Recording Secretary, Mrs. Chas. A. Goffin; Corresponding Secretary, Mrs. L. Beer.

WINNIPEG P.S. The first meeting of the Winnipeg Presbyterial was held in Augustine Church, Tuesday, April 13th, Mrs. A. M. Campbell presiding. There was a splendid attendance at all sessions.

The inaugural service was conducted by Mrs. C. W. Gordon, and the presidents of the three uniting Boards presented their tributes of loyalty and devotion.

Mrs. Luther Lennox by use of a map presented a very comprehensive outline of the work now undertaken and the yet unoccupied districts in the Presbyterial.

Mrs. Jabez Miller presided over the afternoon session. The newly elected president, Mrs. Reycraft, addressed the convention on "The Missionary Color Scheme." Mrs. McCullough presented a temperance resolution which was heartily endorsed. Prof. Kerr gave a fine address, and then missionaries on furlough brought us greetings from their fields; Mrs. Wannop, South China; Miss McArthur, Japan; Miss Thexton, West China; Miss Robertson, India; Miss Beveridge, Teulon; Miss Campion, Winnipeg.

Supper was served by the Augustine ladies, the Young Men's Service Club proving most capable and courteous waiters; they also acted as ushers for the evening service and in the heartiest manner welcomed us to the church.

In the absence of Dr. Christie, Dr. Hugh Robertson conducted the inaugural service, welcoming the Presbyterial to the privileges and work of the Presbytery; and to the greater task of winning this world for Christ. Dr. Aikins in his address, "The Dawn of a New Day," thrilled us as he "dipped into the future," and showed us a vision of the Christ, and the world that is to be.

CARMAN P.S. The inaugural service of Carman Presbyterial was held in Treherne, April 29 and 30. A full meeting of the old Presbyterial had been held in the afternoon, and excellent reports received of the past months. Rev. R. Smalley, Treherne, presided in the evening; Mrs. Carefoot, Rathwell, spoke for the former Presbyterians, and Mrs. Wm. Brown, Roland, for the former Methodists. Rev. J. Allison, Roland, brought greetings

from Presbytery, and Rev. H. M. Lyons, Carman, gave the address. At the session of the following day, Mrs. D. A. Anderson represented the General Board, and explained the proposed constitution. Resolutions were passed regarding the preservation of the Sabbath, the importance of family worship, and temperance education in the schools. Four of the officers elected were as follows: President, Mrs. Carefoot, Rothwell; Corresponding Secretary, Mrs. R. Swyers, Carman; Recording secretary, Mrs. J. J. Castell, Belmont; Treasurer, Miss Henselwood, Treherne.

Maritime Branch

In closing up the work of the former Presbyterian Board of the W.M.S., their treasurer, Mrs. W. H. Studd, sends the following encouraging financial report for the six months, October, 1925, to March, 1926:

Givings by Presbyterials: Pictou, \$7,668.95; Prince Edward Island, \$5,534.52; Halifax, \$6,164.42; St. John, \$4,343.22; Miramichi, \$4,738.83; Truro, \$4,862.26; Sydney \$5,150.64; Wallace, \$3,381.40; Inverness, \$2,748.18; Lunenburg and Yarmouth, \$1,296.11; Total \$46,177.46 for Home and Foreign Missions. Other funds, \$10,483.81, making a grand total of \$56,661.27. Of this amount, \$3,039.75 was the final payment for the *Janet Blackwood Memorial Building*, Hamheung Girls' School, Korea.

It is most gratifying that our Maritime Provincial should close its fiftieth year with such a fine financial standing, all the work for which it was responsible well undertaken, a good heritage of sacrifice and devotion to carry into the United Society.

FREDERICTON P.S. The inaugural meeting of the Fredericton Presbyterial was held in Wilmot Church, Fredericton, May 18-19. Mrs. N. Squires presided at the afternoon session, and also at the inaugural service in the evening. Mrs. J. R. Armstrong took the chair on the morning of the 19th. About sixteen delegates were in attendance. Mrs. C. F. Sanford, of St. John, was the speaker at the evening meeting, and gave an inspiring address.

HALIFAX P.S. The inaugural service of the Halifax P.S. was held on Thursday, May 20th, at Middle Musquodoboit.

The sessions opened at 10 a.m. in the United Church with Mrs. J. A. Clark presiding. Seventy-seven delegates representing Auxili-

aries, Circles, Bands and C.G.I.T. groups of the district, were present.

Mrs. Harry Burns conducted the devotional half-hour at the beginning of the session, followed by the appointment of nominating and other committees. A very hearty welcome to Middle Musquodoboit was extended to the delegates by Mrs. W. K. Read, the wife of the pastor of the church. This was responded to by Mrs. Gordon Ryan and Mrs. R. W. Ross, of Halifax. The roll call of the former Methodist Societies was read by Mrs. Gronlund, the Superintendent of the Halifax District, and that of the former Presbyterian Presbyterial by Mrs. W. P. Morrison, the delegates rising as their names were called.

A report of the former Methodist Halifax District was given by Mrs. Gronlund. She showed that the boundaries of this District did not coincide with the boundaries of the Presbyterian Halifax District, being much smaller in extent. Twenty-two Methodist societies enter into this new union; eight Auxiliaries, six Circles, eight Bands, having a total membership of 661, and having during the last year contributed \$2,839.53 to the Missionary funds of the W.M.S.

Mrs. W. P. Morrison, the Secretary of the former Halifax Presbyterial, reported that they had had forty Auxiliaries with a membership of 890. Fort Massey, Halifax, leads with the largest membership on the roll. Sixteen Mission Bands reported 502 members, and two Y.P.M.S. reported a membership of thirty. The money raised for all purposes by the Halifax Presbyterial was \$6,221.82; for Home Missions, \$1,695.29; for Foreign Missions, \$3,928.28; the Janet P. Blackwood Memorial Fund, \$536.85. The Home Mission Secretary reported twenty-eight boxes and bales sent to Mission stations. In the C.G.I.T. work groups are reported from eleven churches, 272 members in all being enrolled.

The last hour of the morning session was devoted to the consideration of the suggested Constitution and By-laws of the W.M.S. of the United Church of Canada. This part of the programme was conducted by Miss M. Bell. By a helpful and informing method she cleared away many of the difficulties, and explained points hard to be understood. A free discussion followed Miss Bell's splendid address.

The Presbyterian representative, Mrs. J. A. Clark, and the Methodist representative, Mrs. Gronlund, each read the offering of her

Church. As no Congregational representative was present, Mrs. Harold Studd read the tribute from the Congregational section of the uniting societies.

Following the inaugural service, the congregation partook of the Holy Communion, Dr. J. A. Clark conducting the service, assisted by the elders of the church.

Among the officers elected were: President, Mrs. R. W. Ross; Recording Secretary, Mrs. Gordon Ryan; Corresponding Secretary, Mrs. W. P. Morrison; Treasurer, Mrs. W. H. Stevens.

The evening session was devoted to the consideration of the missionary work carried on by the W.M.S. of the three uniting churches. Devotional exercises were conducted by Miss Potts, of Halifax,, and a very fine paper on Congregational Missions, prepared by Mrs. Flewelling, of St. John, was read by Mrs. McCurdy, of Middle Musquodoboit.

The Methodist mission work was outlined by Mrs. A. L. Melvin in which she presented a bird's eye view of the missions among the Indians, the non-English-speaking people in Canada, and the work of the Woman's Missionary Society in China and Japan. Miss E. Wallis gave a comprehensive survey of the work of the former Presbyterian Woman's Missionary Society of the Eastern Division.

An inspirational address was delivered by the Rev. W. K. Read, the pastor of the United Church, and he also presented to the newly-formed Presbyterian the greetings of the Halifax Presbytery. Mrs. McNally, of Halifax, sang very effectively the solo, "Teach me to Pray," and the assistance of the choir with the music added much to the interest of the programme. The Committee on Resolutions and Courtesies brought in their report at the close of the session. Too much could not be said of the cordial welcome and hospitality extended to the visiting delegates by the church, pastor and people. A resolution was also brought in that a telegram be sent from this presbytery to the President of the Dominion Board, Mrs. Lavell, assuring her of our loyalty and support.

A pleasing feature of the morning session was the presentation of silver cups, donated by Mrs. R. W. Ross, to the bands having highest average attendance. One cup was won by "Helping Hands" Band of Middle Musquodoboit, and the other by the Band at Musquodoboit Harbor, and presented to the

winner by Mrs. R. F. Grant, Secretary of Young People's Work. The morning session closed with prayer led by Mrs. Dennis.

The devotional exercises in the afternoon were conducted by Mrs. Neil Hall; Miss Clara Dennis reading the Scripture lesson. Then followed the impressive Inaugural Service, presided over by Rev. W. K. Read, of Middle Musquodoboit, assisted by the Rev. J. A. Clark, D.D. A solemn part of the service was the hallowing of the union as all stood with bowed heads and took part in the consecration of the Woman's Missionary Society of the Church.

Montreal and Ottawa Conference Branch

Four churches united for the Day of Prayer in Richmond, Que. A large number were present and a helpful meeting held. On March 10, Chalmers Church Auxiliary held an Easter thankoffering which amounted to \$88, the Auxiliary reaching its allocation for the three months ending March 31. The Mission Band of this church is being looked after by the auxiliary members, one appointed for each meeting with one of the Mission Band girls as President. After the regular programme the boys and girls make scrapbooks, play games, and have a social half hour with refreshments. The Band enjoys every meeting, and the children count the days till next meeting.

QUEBEC-SHERBROOKE P.S. The first Quebec-Sherbrooke Presbyterian was held in Plymouth Church, Sherbrooke, on April 8th, with an attendance of eight-five delegates and a number of visitors. The morning session was presided over by Mrs. J. C. MacLeod, the afternoon by Mrs. E. C. James, in place of Mrs. M. T. Stokes, who was unable to be present because of illness, and the evening by Mrs. A. M. Sangster.

The inaugural service was led by Mrs. MacLeod, Miss Kelly, Mrs. F. A. Johnston, Mrs. H. A. Carson, Mrs. H. Spencer and Mrs. James. Dr. H. Mick, of Stanstead, brought greetings from the Presbytery. The Communion Service, conducted by Dr. G. E. Read and Dr. W. S. Lennon, was a time of great solemnity.

Mrs. Spencer gave the address of welcome, to which Mrs. Allan, of Lemesurier, responded. Mrs. MacDonald, of South China, gave a very interesting account of the work done in Kong Moon and vicinity. The suggested Constitu-

tion was ably dealt with by Mrs. S. S. Burns, of Verdun.

Rev. Mr. Steed, missionary on furlough from Africa, gave a most interesting address on the work carried on in Africa by the former Congregational Church.

The closing moments of the different sessions were conducted by Mrs. Whitmore, Miss Gillespie and Dr. Lennon. The soloist was Miss Annie Baldwin.

Presbyterial officers elected: President, Mrs. J. C. MacLeod, Richmond; Corresponding Secretary, Mrs. P. Pergau, Lennoxville; Recording Secretary, Mrs. R. I. Dean, Sherbrooke; Treasurer, Mrs. F. A. Johnston, Ayer's Cliff.

Saskatchewan Branch

BATTLEFORD P.S. The inaugural meeting of the Battleford Presbyterial of the United Church, was held in North Battleford on April 15th. Mrs. Sutherland, of Battleford, presided over the afternoon session, and Mrs. MacDonald and Mrs. Young led in a discussion of the suggested constitution. The election of officers and routine business rounded out the afternoon.

The banquet in the evening was attended by all delegates and members of local auxiliaries, Mrs. Wilkins welcoming all visitors, and Mrs. Snyder, of Radisson, responding. The inaugural service following was most impressive. The chair was occupied by Rev. Dr. Nicol, and greetings from Presbytery presented by Rev. J. W. Pratt. Mr. Sutherland, of the Battleford School Home, gave the address.

Inauguration of Toronto Branch

On May 19, 20 and 21, in Eglinton United Church, took place the inauguration of Toronto Branch. Mrs. A. O. Rutherford was in the chair, and on the opening night, Dr. S. D. Chown, Dr. R. P. MacKay, Rev. W. B. Caswell, and Dr. W. G. Back, all took part in the inauguration. Three representatives of the former sections of the W.M.S., Mrs. B. M. Johnstone, Mrs. E. B. Lancely, and Mrs. W. T. Gunn, pledged the loyalties of their respective societies to the great United cause.

After the Communion service, Miss Preston, one of our missionaries, and her one-time pupil, Miss Koto Yamada, brought a wonderful message to all.

On the following day, Mrs. E. E. Marshall and Miss Evelyn Mitchell gave interesting surveys of their work to the new comers in Toronto and in the Northern districts. Mrs. John MacGillivray made clear many knotty points in the constitution, and gave helpful suggestions as to the future. Mrs. J. Erle Jones made her hearers thrill to the privilege of doing big things, and with that spirit strong within it, the conference accepted its allocation of \$166,625. Mrs. Purdy followed by a talk to girls, and Mrs. J. M. West made an earnest plea for the stranger. Mrs. A. M. Phillips and Mrs. Young brought the power of the printed page before the meeting.

In the evening, Miss MacKenzie brought before us again her beloved Africa, and Miss Yamada told of the new woman of Japan and her need. The installation of officers was conducted by Mrs. H. A. Lavell, and Mrs. W. H. Graham brought the story of Esther and its application for to-day to the gathering. The one touch of sadness throughout the meetings was the absence of Mrs. J. D. Walker and Mrs. Frank Rae because of illness. In the case of Mrs. Walker, considerable anxiety is felt. A well-balanced slate of officers is the result of the elections, and the love and admiration of the entire Branch goes out to the new President, Mrs. Ira D. Pierce. Other officers are, Recording Secretary, Miss M. Russell; Corresponding Secretary, Mrs. E. E. Marshall; Treasurer, Mrs. James Litster.

Toronto Branch

TEMISKAMING P.A. The Woman's Missionary Society of the United Church of Canada held its inaugural meeting in the United Church, New Liskeard. Mrs. D. A. MacKeracher, of Haileybury, was chosen to be the first president of the new society. Rev. Norman Rawson, of Cobalt, conducted the communion service and Rev. M. M. Omond, of New Liskeard, brought the greetings of Presbytery. Mrs. Forbes, of Weston, gave a most inspiring address and also assisted in completing the new organization. Delegates were chosen to attend the Conference Branch.

The following officers were elected: Mrs. D. A. MacKeracher, Haileybury; Recording Secretary, Mrs. Norman Rawson, Cobalt; Corresponding Secretary, Mrs. F. W. Hutt, Haileybury; Treasurer, Mrs. H. A. McEwen, New Liskeard.

Communion service followed, then a brief survey of the past history of the uniting societies was given by their representatives. An encouraging, inspiring as well as challenging address, was given by Mrs. C. E. Forbes, of Weston. After the dedicatory prayer by Rev. Mr. Barraclough, Mrs. (Rev.) D. A. McKeracher, of Haileybury, gave the closing words, beautifully and appropriately linking the past with its tender memories to the present with its splendid achievement and to the future so full of bright possibility.

Presbyterial officers elected: President, Mrs. John Taylor, Jr.; Recording Secretary, Mrs. C. E. A. Dowler; Corresponding Secretary, Miss Margaret P. McKenzie; Treasurer, Mrs. S. Bricker. The meeting was closed with the benediction.

NORFOLK P.S. The inaugural service of the Norfolk Presbytery was held in the United Church, Delhi, April 29. The hallowing of Union was led by Mrs. E. M. Kitchen, Waterford; tributes of loyalty and devotion were brought by Mrs. Davidson, of Simcoe, and Mrs. Gandier, Vittoria. Greetings from the Presbytery were extended by Rev. Mr. Stokes, Old Windham. Then followed the Communion service conducted by Rev. W. L. Davidson, of Simcoe, assisted by the other pastors of the community. Mrs. Barnard, of Delhi, gave the address of welcome to which Mrs. Springer, Dover, responded.

In the afternoon, Miss Elsie Little spoke on "The Greatest Need of the World To-day," and Mrs. S. B. Bews, Milton, gave a review of the suggested constitution. Mr. Hockey, lately returned from China, gave an address on that great country, telling of conditions in the sweat shops and factories, and appealed for more volunteers. Mrs. Beemer reported twenty-two Societies, seven Mission Bands, one Young Women's Auxiliary, and two Baby Bands. The following were elected: President, Mrs. E. M. Kitchen, Waterford; Recording Secretary, Miss Price, Simcoe; Corresponding Secretary, Mrs. Beemer, Old Windham; Treasurer, Mrs. John Francis, Simcoe.

News from the Field Secretaries (former Pres.)

Miss E. Mitchell reports that during 1925, she visited 190 auxiliaries, was present at 56 Sabbath services, and addressed many C.G.I.T. groups and Y.W. auxiliaries. The largest of these gatherings were: a Y. W. banquet at Kitchener,

a mother and daughter banquet at Hamilton, where over 200 attended, and Whitby Ladies' College. At each of these and to numerous smaller groups appeals were made for service. Surely some volunteers will come forward to fill the waiting gaps.

The question is sometimes asked, "Does it pay to train children in Mission Bands?" Two adjacent towns were recently visited. In the first there had never been missionary teaching in Sunday School or Mission Band. The minister's stipend was never fully paid nor the budget ever raised. In the other town a faithful mother, forty years ago, had organized a mission band and given systematic instruction in the Sunday school. The auxiliary went beyond their allocation, the congregation exceeded their allotment in the Maintenance Fund, the minister's stipend is always paid and better still the church has its representative in the foreign field and from it have gone forth many fine Christian leaders.

Miss E. MacGregor, who has almost completed her 15th year as Field Secretary and her 23rd in mission work, spent 1925 in British Columbia, Alberta and Saskatchewan, where she visited 18 Presbyterials, organized 15 auxiliaries, and three mission bands besides affiliating many C.G.I.T. groups. The work has proved exceptionally encouraging, the attendance has been good and the interest in missions active. Many outlying places, without service for months, were visited. It is never difficult to get these neglected places to realize the *need* of the work.

The first three months of 1926 were spent in British Columbia, January, in Vancouver, February, in Westminster Presbyterial, and March between Kamloops and Kootenay. During the quarter 61 addresses were delivered to auxiliaries and congregations. Miss MacGregor writes, "It has been a great pleasure to me to be able to visit and address some of our former Methodist auxiliaries and congregations. A couple of days spent in Chilliwack, the guest of Mrs. Stacey, District President for the Methodist W.M.S., and then a visit to Coqualeetza Indian School, where I was the guest of Mrs. Raley, wife of the principal, were most enjoyable and helpful. At Coqualeetza there were 200 children in the school, and I was much impressed with the neatness, orderliness and good behavior of this great company, and could not but think of the valuable contribution

a school of this kind is making to the morality and progress of our country."

NEW ORGANIZATIONS

Maritime Branch

Halifax P.S.—Elmsdale N.S.—Pres., Mrs. H. Dowell; Vice-Pres., Mrs. W. Wilbur, Mrs. H. McDonald; Sec., Mrs. C. Mills; Treas., Mrs. R. Campbell.

St. John P.S.—St. Paul's N.B., Golden Grove—Pres., Mrs. Geo. Johnson; Vice-Pres., Mrs. Jack MacFate; Sec., Mrs. Albert MacFate; Treas., Jean Stephenson.

Rothsay, N.B.—Pres., Miss Stodart; Vice-Pres., Mrs. J. R. Robertson, Mrs. Cameron; Sec.-Treas., Miss Grace Pierce.

Quispamsis, N.B.—Pres., Mrs. C. A. M. Earl; Vice-Pres., Mrs. Northrup; Sec.-Treas., Mrs. Andrew MacIntosh. All of the above belong to the congregation of Rothsay and Hammond River.

Saskatchewan Branch

Kamsack P.S.—Pelly Auxiliary.

Moose Jaw P.S.—Baldon Auxiliary.

Estevan P.S.—Wheatlands Auxiliary.

Toronto Branch

North Bay P.S. Mattawa Auxiliary.

IN MEMORIAM

Hamilton Branch

North Wellington P.S.—Drayton, Mrs. W. F. Perkins, mother of Miss Gladys Perkins, of Chungking, West China.

Wentworth and South Halton P.S.—Nelson United Church, Freeman, Mrs. Freeman Gunby, May 11. Stoney Creek, Mrs. Chittick, Mrs. George Pickering.

Niagara P.S.—Niagara Falls South, Mrs. Z. B. Lewis, aged ninety, charter member, Mrs. Kent. Ridgeway Memorial United, Mrs. Elmer Teale.

Haldimand P.S.—Dunnville, Mrs. J. F. Vanderburg, Mrs. Charles Bilger, Mrs. P. Sibert, Mrs. E. Lymburner, Attercliffe, Mrs. W. G. Paule.

Waterloo P.S.—Galt, Lincoln Ave., Mrs. J. Kitchen.

Brant P.S.—Brantford, Miss Julia Grace, charter member; Mrs. W. A. Simpson, Mrs. McNelles, Colborne Street.

London Branch

London Branch.—Bethel, Miss Melissa Huston. Chatham, Victoria St., Mrs. Buchanan, a charter and life member, much beloved. Exeter, Main St., Mrs. (Rev.) Yeland, aged eighty-one; "she was always willing to help." Fingal, Miss E. E. Smith, Secretary of the Auxiliary and leader of Mission Band; also Mrs. Rachel White. Port Stanley, Mrs. Mary P. Payne, a charter member. Zion, Mrs. George Linard, a life member. London, Wesley United Church, Mrs. John Williams, a life member, and Mrs. Northcote, an annual member. Centralia, Mrs. (Rev.) Kiteley on June 18, 1925.

Middlesex P.S.—Kinloss, Mrs. J. H. Winterstein, President of Auxiliary, London; Metropolitan, Rev. John Kennar, Mrs. Murray, Mrs. Munnoch.

Maritime Provinces Branch

Woodstock, N.B., P.S.—Mrs. Susan Stokes, aged eighty-five.

Cumberland P.S.—River John, N.S., Mrs. H. H. Redmond, aged seventy-one, April 25, 1926.

Toronto Branch

Yarmouth P.S.—Clyde River Auxiliary, Miss Margaret McKay, aged seventy-eight.

Toronto Branch

Toronto Centre P.S.—Thornhill United Church Auxiliary, Miss Mary Harris in her ninety-first year.

* * * *

Supplies Wanted

THE two following special requests for supplies have been received:

From the *Port Simpson Hospital, B.C.*, for blankets, sheets, quilts, towels and pillow-slips.

From the new *Residential School* at Mosley, Alberta, for quilts to supply seventy-five single beds; size, two and a quarter by one and seven-eighth yards.

Will those who wish to respond to these requests kindly communicate, for shipping instructions, with the convenor of the Supply Committee, Mrs. M. E. Broddy, Box 683, Brampton, Ont.

Also, the Deaconess Home, 135 St. Clair Avenue West, can always use clothing for boys and girls for their Fresh Air Camp.

Fifteen Months' Financial Survey

(Presbyterian Section, W.D.)

JANUARY 1st, 1925 to MARCH 31st, 1926

As we review the work of the past fifteen months in the department of Finance, each period seems to reveal to us something of fresh interest, something encouraging even under trying circumstances and something unprecedented. Looking over the whole field of financial endeavor in our W.M.S. can we not truly say that never before in our history have we had such cause for rejoicing and devout thankfulness to God as in 1926, when, at the end of the first quarter, March 31st, we are able to announce the pleasing fact that financially we go into the United Church with all loans repaid, all obligations met and a credit balance of over \$17,000. In addition to this there are other Assets and Securities (not including property) amounting to over \$130,000.

Before analyzing in a general way the Auditors' fifteen months' Financial Statement presented by our Treasurer, let me dwell for a short time on the first quarter of 1926, one of the most remarkable and outstanding periods from the standpoint of *increased giving* in the history of our Society. What do we find? In 1925 the Provincial givings in the first quarter amounted to less than \$9,000.00. In 1926 in the same period of time they amounted to over \$116,000, an increase of over \$107,000.

The three months' Allocation to the Provinces of \$96,000 was exceeded by over \$20,000. All the Provinces except one reached their allocation—four having exceeded it as the following statement shows.

	Allocation	Amount Raised
Alberta.....	\$3,075.00	\$4,545.15
British Columbia...	4,100.00	6,000.00
Manitoba.....	11,300.00	11,300.00
Ontario.....	63,300.00	80,294.07
Quebec.....	6,125.00	5,600.00
Saskatchewan.....	8,100.00	8,899.03
	\$96,000.00	\$116,638.25

In addition to the total amount of \$116,638.25 from the Provinces we received as special revenue \$5,570, making our total receipts for the first quarter about \$25,000 more than the Budget of \$98,000 called for.

From the Treasurer's Statement for fifteen months we would draw attention to the following:

- We began the year 1925 with a credit balance of \$40,052.68. We closed the year and three months with a credit balance of \$17,009.76.
- The Provincial givings amounted to \$406,034.44. This shows an increase of some \$20,000 over the previous fifteen months.
- The Special Revenue from specially designated subscriptions, refunds, rents, interest, etc., amounted to approximately \$24,000. This exceeds the figure allowed for in the Budget by \$8,000.
- The total Receipts from all sources including \$102,234. (Dept. of Indian Affairs) and \$9,300 (Forward Movement for Building), amounted to \$581,199.72.
- The total Disbursements amounted to \$564,189.96.
- \$197,000, approximately, was spent on work in Canada (not including Chinese) and \$225,500 on Foreign work, including Exchange and new missionaries.
- The cost of administration was \$12,123.70—less than 2 1/4%—the lowest in our history.
- In interest we paid on overdraft at Church Office \$2,586.68, some \$350 less than in the twelve-

month period of 1924. We received in interest from the Bank and Legacies Fund, \$2,673.15.

- To finance the first six months we borrowed from the Legacies and Helen MacDonald Funds \$40,000. This amount has been all repaid, as is also our Church Office overdraft.

How do we account for our gratifying financial situation in so strenuous a fifteen months' period?

- United prayer and with it united organized effort. Every Auxiliary Finance Committee leaving no stone unturned to not only reach the allocation but go beyond.
- Increased givings with emphasis on the first quarter of 1926.
- An increased special revenue.
- The adoption of an Easter Thank-offering in addition to the Autumn Thank-offering.
- Life Membership Campaign as well as Junior Memberships and "In Memoriam" gifts.
- Underspent Estimates.
- An Economical Administration.
- Favorable Exchange.
- Beginning the year with a credit balance of \$10,052.

In response to the Life Membership Campaign we have had in the past fifteen months—12 Hon. Memberships; 1,747 Life Memberships; 849 Junior Memberships; and 178 In Memoriam.

In revenue this represents \$53,675, with one Province still to hear from for the first quarter, 1926.

Turning to our financial organization, the following policy is now recognized by our constituency at large as being most helpful and important:

- The Budget plan.
- The allocation plan to Provincial, Presbyterian and Auxiliary.
- The formation of Finance Committees to work out the allocation.
- Systematic giving (envelope system).
- Proportionate giving and a realization of Christian Stewardship.
- Financial Conferences at Provincial and Presbyterian meetings.
- Financial surveys at the end of three, six, nine and twelve months—the Auxiliary checking up periodically where they stand in relation to their allocation.
- The discouraging of Special Objects. As a solution to this problem, advocating the *adoption of certain missionaries* in prayer. The response to this has been wonderful. Already some 200 W.M.S. missionaries are being remembered.

Regarding Finance Committees we have had for some time a Provincial Finance Committee in each Province.

British Columbia, Manitoba, Ontario and Quebec have Presbyterian Finance Committees in each Presbyterian. Alberta and Saskatchewan will soon follow suit.

The Auxiliary Finance Committees are steadily increasing. The actual number is not yet available.

All of the Provinces and nearly all the Presbyterials have adopted the *Allocation plan*.

The *Envelope* system is steadily growing in favor.

Provincial and Presbyterian meetings report most enthusiastic *financial conferences*.

Conveners or Secretaries of Finance with few exceptions have adopted the plan of making periodical Surveys.

MRS. J. WESLEY BUNDY, *Secretary of Finance*

New Days in Old India

By REV. FRANK RUSSELL, D.D.

**Text Book chosen for Auxiliaries and Mission Circles
1926-1927**

Prices: Paper, 60 cents; Cloth, 85 cents.

We wish to call special attention to the *Book on India* that will be used by our Auxiliaries and Circles this season. It has been written by Rev. Frank Russell, D.D., who has been connected with the Central India Mission since 1893. His long missionary experience, his close study of the India situation at first hand and his well-balanced judgment on missionary questions, qualify him in an exceptional degree for writing this book. Dr. Russell has had, moreover, the advantage of having served on the National Christian Council of India, which gives him the larger outlook on the many vital problems that mark missionary life in that land to-day.

Taking as the background the general situation in India, Dr. Russell shows the contribution that the Central India Mission has made towards meeting the challenging needs, and discusses some of the crucial questions that in India to-day, as never before, are demanding a solution.

In the opening chapter, under the title of "Yesterday and To-day in India," the author reviews the changes that have taken place and after giving a bird's-eye view of Central India, contrasts the conditions and attitudes that marked the work of the Mission at its beginning with the situation to-day.

The chapters that follow discuss the opportunities and problems that face us in relation to the various lines of service through which the Mission is seeking to hasten the day when, throughout India, in every department of her life, Christ shall be supreme. The titles of these chapters indicate the line of discussion. They are as follows: Facing India's Social Problems; Opening Gateways of Knowledge; In the Steps of the Great Physician; Publishing Good Tidings; Establishing the Indian Church; The Development of the Christian Community.

Throughout the entire book the author evidences his deep sympathy with the ideal of a Christian Church for India that shall be not

Western, but shall give expression to the thought and Christian experience of the Indian people. He recognizes, as was so well said recently by the Moderator of the United Church of Canada in another connection: "each nation has its own peculiar genius, and all that is distinctive must find expression in its religion if it is to appeal to the hearts and to meet the needs of its own people. The Spirit of God interprets Himself to a nation in the terms of its own life and experience, and He can bring it to a realization of its possibilities in no other way."

Special attention attaches to the book in view of the fact that this year marks the Jubilee of the Central India Mission. It also affords an excellent opportunity for the Boards that are not familiar with that field of effort to become acquainted with it.

The Wonderland of India, chosen for Mission Band study, is now in stock. The price of this book is fifty cents in paper binding, and eighty cents cloth binding. Accompanying this text book is, "How to Use the Wonderland of India" (fifteen cents). With the following chapter headings: "Our Indian Cousins;" "A Land of Many Races;" "Everyday India;" "King Jesus is Come;" "Schooldays;" "Feeding the Hungry;" "Adventurers in Healing," etc., etc., what Band leader would not be eager to purchase a copy and begin at once to plan a programme of intense interest. No better idea of the contents of this book could be given than that which is expressed in the Foreword: "The stories in this book will show you that in some ways the people of India are different from us in America, and that in other ways we and they are very much alike. The differences help to make them interesting. But we hope you will agree with us that the likenesses are much more numerous and important. They are our brothers and sisters, and God is the common Father of us all."

Order from MRS. A. M. PHILLIPS, Room 410 Wesley Buildings, Toronto 2



Safety in Investment

No single judgment prevails in the investment of trust funds by this Corporation. Every such transaction has the benefit of the judgment of an experienced Investment Committee as well as of our Board of Directors. Safe investment of Funds is the most important service this Corporation has to offer.

We Invite Your Business

The TORONTO GENERAL TRUSTS CORPORATION

Established 1882

W. G. WATSON, GENERAL MANAGER

H. M. FORBES, ASS'T GENERAL MANAGER

TORONTO OTTAWA

WINNIPEG

SASKATOON

VANCOUVER

THE HOUNDS OF SPRING

By Sylvia Thompson, \$2.00

"Sometimes, popularity seems to be in inverse ratio to a novel's worth, but that which has greeted 'The Hounds of Spring' is entirely deserved."—W. A. Deacon, *Saturday Night*.

THE RELUCTANT IMPOSTOR

By Muriel Hine

\$2.00

The story tells of the shifts, anxieties, and embarrassments of the reluctant impostor. This is a decidedly well written story that is refreshingly different from the ordinary order.

THE GREAT VALLEY

By Mary Johnston

\$2.00

"This is distinctly a book that will provide satisfying entertainment to the reader, for it is illuminative as well as adventurous, and its backgrounds are not the least interesting of the good things it holds." S. Morgan Powell, *Montreal Star*.

Watch For: BEAU SABREUR, another French Foreign Legion Story by Major P. C. Wren, author of "Beau Geste."

LONGMANS, GREEN & CO.

210 Victoria Street

Toronto 2

Knox College, Toronto

has for 82 years trained men for the ministry of Christ's Church in Canada and on our Foreign mission fields. It has passed into successive Presbyterian Unions, growing in strength and widening its service as the fellowship widened. On June the 10th, 1926, it passed into the United Church of Canada, with further widening of its influence and efficiency, each department of Theological study and Practical training being strengthened by the co-operation of Knox and Victoria professors:

Knox offers good residential accommodation for students in Arts and Theology preparing for the ministry of the United Church. Application for rooms should be made at once to:

PRINCIPAL GANDIER,
Knox College, Toronto



The Hwaiking Shops of Canada

were organized by a group of friends, who are interested in Mission Industrial Schools. The shop desires to help the Industrial Schools of the United Church of Canada.

KIMONOS - LINENS - BEADS - IVORIES - BRASSES



TORONTO 88 Bloor Street West.
MONTREAL Mount Royal Hotel
QUEBEC 32 1/2 St. Lewis St.
OTTAWA 66A Bank St.

ST. JOHN, N.B.
Admiral Beatty Hotel

Going Away This Summer?

Before you go may we suggest you check over the following Langley services that may be welcome to you:

(1) Store your fur coat in our Cold Storage Vault where it is insured against moths, dampness, fire and theft. Our charge is only 2½ per cent of your own fair valuation.

(2) Use this Cold Storage Vault also to protect your valuable curtains, drapes, carpets, etc.

(3) Have your carpets and rugs shampooed—your drapes cleaned, or re-dyed—and held by us for delivery at a later date.

(4) Your summer dresses, party frocks, light overcoat, sport togs, sweaters, etc., should be sent to us for cleaning in ample time so that they will be ready at packing time.

(5) Whilst you are away, use our *Mail Order Service* for articles that need quick cleaning. We pay the return shipping charges and send dresses, etc., in a patented container that prevents creasing.

Langley's
L I M I T E D
CLEANERS AND DYERS
241-253 Spadina Rd., Toronto

Victoria College

in the

University of Toronto

Founded by Royal Charter in 1836 "for the general education of youth in all its branches of Literature and Science on Christian Principles."

Victoria is one of the federated colleges in the Faculty of Arts of the University of Toronto.

In Theology, Victoria exercises the full powers of a University, and in co-operation with Knox College lectures are given by combined staffs of twenty members.

The Annesley Hall and Wymilwood Women's Residences and Burwash Hall and the Residence provide accommodation for 152 women students and 151 men students.

REV. R. P. BOWLES, M.A., LL.D.,
President

PROF. C. E. AUGER, B.A.,
Registrar

Branksome Hall

10 Elm Ave., Rosedale, Toronto

A Residential and Day School for Girls

Principal: Miss EDITH M. READ, M.A.

Pass and Honour Matriculation, French, House, Art, Music, Domestic Science. Large Playgrounds, Primary School for Day Pupils. Large Modern Swimming Pool being installed this Summer. *Autumn Term begins: Resident Pupils, September 15; Day Pupils, September 16. For prospectus apply to the Principal, MISS EDITH M. READ, M.A.*

THE TAYLOR STATTEN CAMPS

ALGONGUIN PARK, ONTARIO

CAMP AHMEK
FOR BOYS

SEPTEMBER CAMP
FOR ADULTS

CAMP WAPOMEO
FOR GIRLS

For beautiful illustrated booklet, address

TAYLOR STATTEN, 428 RUSSELL HILL ROAD, TORONTO 5



Moulton College

A Christian School for Girls. Staff of qualified specialists in each department. Matriculation, Music, and English Courses. Senior and Junior Departments. Sewing, Art, Physical Training. Residential and Day School.

Honour Matriculation now added to the list of studies.

ERNESTINE R. WHITESIDE, B.A., *Principal*

34 BLOOR STREET EAST

TORONTO

OCEAN

and

Fresh Water Service by all Lines

**Tickets to all parts of the World. Baggage Insurance
Foreign Exchange Bought and Sold**

If you anticipate travelling this summer, or fall, or early in 1927, and would like appropriate literature, sailings and rates, kindly put a cross opposite the trip or cruise you are interested in, cut out, and mail to us, and we will forward you the required information.

Name.....

Address.....

1000 Islands.....	North African Cruise.....	Bermuda.....
Montreal.....	Panama.....	Jamaica.....
Saguenay River.....	South America.....	California (by water).....
Gaspe.....	England.....	Australia.....
Newfoundland.....	Scotland.....	New Zealand.....
Great Lake Cruises.....	Ireland.....	Honolulu.....
Around the World.....	France.....	China.....
Mediterranean Cruises.....	Italy.....	Japan.....
West Indies Cruises.....	College Tours.....	India.....

S. J. SHARP & SON

General Steamship Agents

Phones Ad. 6237-8 86 Yonge St., Toronto, Can.

You Can Try

"SALADA"

GREEN TEA

T70

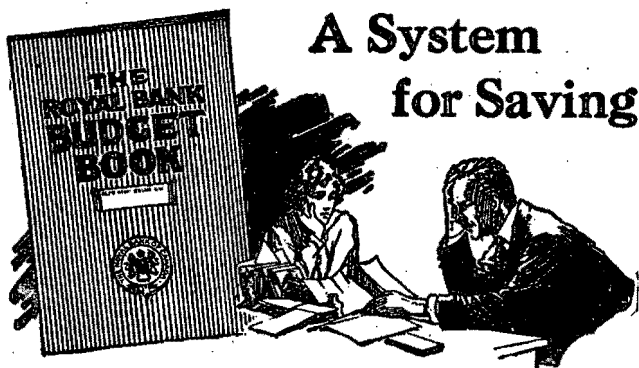
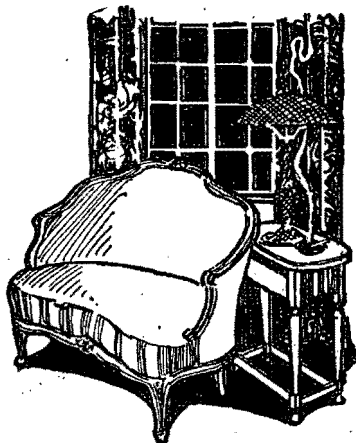
Write 'Salada', Toronto, for free sample.

ANTIQUE ENGLISH *and* FRENCH FURNITURE OF ALL PERIODS

Fine Reproductions in Oak, Walnut
and Mahogany. Exclusive Importations
of Printed Linens and Chintzes.
Brocades, Wallpapers, Carpets.

*Specialists in Church Decoration and
Ecclesiastical Furnishings.*

THE
THORNTON-SMITH
COMPANY, LIMITED
INTERIOR DECORATORS, FURNISHERS
342 YONGE ST. - TORONTO



A System for Saving

URGING you to save is one
thing—helping you to save
is another.

Ask for a copy of our Budget
Book. It has a savings plan to
suit your income.

S501m

The Royal Bank of Canada

Our New Bond List— a guide for investors

This list describes a wide selection of Government, Municipal and Corporation Bonds. It should be of assistance to those who plan to invest now or in the near future.

*Copy gladly furnished
upon request*

36 King Street West
Toronto

Wood, Gundy & Company
Limited

A Matter of Good Business



A splendid training for the officers and members of the junior societies, and a matter of good business for every church organization, is a Bank Account.

We are especially glad to welcome the younger people, whether they come with the accounts of their society or on their personal business.

THE STANDARD BANK OF CANADA

ESTABLISHED 1873

Head Office 15 King Street W. Toronto.