

The Missionary Monthly

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

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

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CONTENTS

PAGE		PAGE
433	The First Lady of the Land	
434	Greetings..... <i>Rev. James Endicott, D.D.,</i> <i>Rev. W. H. Sedgewick, D.D.</i>	
435	The White-Throated Sparrow (Poem).. <i>Theodore Harding Rand</i>	
435	Editorial	
439	THE MISSIONARY MONTHLY	
440	The Beginnings of Things	
	.....<i>Mrs. H. M. Kipp</i>	
444	Canada, a Land of Dreams..... <i>Mrs. Joseph M. West</i>	
446	The Citizens of To-morrow	
	.....<i>A. E. Harrison</i>	
448	On the New Trail	
450	Brothers All <i>Helene M. Whitehead</i>	
452	News of Our Missions	
456	Map of W.M.S. Work in Canada.....	
458	Letters from Our Fields	
	Auxiliary Interest:	
	Prayer	460
	Suggestive Programme	460
	Practical Talks..... <i>Ethel M. H. Smith</i>	461
	Y.W.A., Mission Circles and C.G.I.T.:..	
	The League of Youth.....	
	.....<i>Mrs. J. H. Purdy</i>	462
	The Lure of the Out-of-Doors	463
	Mission Bands:	
	Prayer	464
	Suggestive Programme	464
	The Love of Our Country	
	.....<i>Rev. J. R. P. Sclater</i>	465
	<i>The Palm Branch</i>	466
	A Suggested Form of an Auxiliary, Presbyterial and Conference Branch	
	Budget	467
	Personal Notes	468
	News from the Conference Branches ...	469
	New Organizations	472
	Text Books and Study	475

The Missionary Monthly

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The Missionary Monthly

CONTINUING

The Missionary Messenger

The Message

The Monthly Leaflet

The Missionary Outlook

The Monthly Letter

Vol. 2

Toronto, June, 1927

No. 10



THE FIRST LADY OF THE LAND

THE VISCOUNTESS WILLINGDON.

May it please Your Excellency:

The Woman's Missionary Society of The United Church of Canada, through its Executive Board, extends to you the most loyal and affectionate greetings of its membership and bids you welcome to our beloved Dominion of Canada, to share with your distinguished husband the high honor attached to the office as representatives of Their Gracious Majesties the King and Queen.

We have followed with interest your gracious services in other parts of the Empire and the contribution you made to the uplift of India's people. May God's richest blessing be yours in this new land. We trust that the years of your sojourn in Canada may bind our hearts together in sympathy and Christian fellowship for the progress of womanhood and the welfare of childhood, which is the peculiar task of our Society.

I have the honor to be,

Your obedient servant,

JANET T. MACGILLIVRAY, *President.*

Greetings



From the Moderator of The United Church:

The Woman's Missionary Society of the United Church of Canada in its Canada-wide and very diversified and constructive Christian work, is doing a National service of the highest value. The dimensions of the task facing the Church in Canada at the present hour are staggering and all point to such increase of population, growth of our cities and settlement of unoccupied lands as will add enormously to the responsibilities of the Church and will call for greater loyalty and service from all its members. It does not require any long argument to prove that the coming to our shores of tens of thousands of men, women and children seeking new homes, and inevitably suffering often from loneliness when they first arrive in Canada ought to make a strong appeal to Christian women. During the past century the Churches which are now in the United Church have made a truly magnificent contribution to the intellectual, moral, social and religious life of Canada, and full credit is due to the women of the Church for the part they have taken. We are confident that in the coming years, with our larger resources and fuller understanding of all the issues involved, our women will worthily measure up to the finest tradition of a great past.

REV. JAMES ENDICOTT, D.D.

From the Chairman of the Home Mission Board:

To all true men and women, the birthday of a nation must always be a sacred thing. For in our thought the nation is the making place of men. By its fitness to make men must every nation be judged, not by its broad acres, nor by mineral wealth, nor by its miles of railroad, nor by the accumulated wealth stored up in its banks. The human values are always supreme and final.

And in the last analysis, the only true patriots are they who cooperate with the God of nations in the development of moral purpose and the habit of spiritual aspiration in all the people. It is to this high service that the Woman's Missionary Society is devoted. The splendor of its past achievement is, under God, the surest pledge of its future contribution to national stability and greatness. The hopes and prayers of all who wish this Dominion well, go with it in its great task.

REV. W. H. SEDGEWICK, D.D.

The White-Throated Sparrow

O H! PLUMES of the pointed dusky
fir.

Screen of a swelling patriot heart,
The copse is all astir
And echoes thy part! . . .

Now willow reeds tune their silver
flutes

As the noise of the day dies down;
And silence strings her lutes
The Whitethroat to crown. . . .

Shy bird of the silver arrows of song,
That cleave our northern air so clear,
Thy notes prolong, prolong,
I listen, I hear—"I-love-dear-Canada,
Canada, Canada!"

—Theodore Harding Rand.

EDITORIAL

From Sea to Sea

OUR CANADIAN number fittingly begins with the crest of Canada. The familiar emblem, illustrative of our Anglo-Saxon and Gallic stock, and rounded by the branching maple, becomes of crowning significance to us by the words: *A Mari Usque Ad Mare*—From Sea to Sea. It is the vision of this sweep of country, three thousand miles long, that has always kindled the imagination of the Canadian-born man and woman, and prompted the name, happily chosen and spoken of elsewhere in this issue—the Dominion of Canada.

The inscription over the Parliament Buildings at Ottawa reads thus:

"The wholesome sea is at her gates,
Her gates both east and west."

It is that dual outlook and entry combined which is at once Canada's responsibility and privilege. Among the self-governing nations of the Empire, she, above all, has a unique position and her history to a great extent will be determined by her attitude toward those who are flocking to her gates "both east and west."

After all, the history of the world is the story of migrations and settlements

retold thousands of times with the flight of the years. All the great nations are composite and the Mother country is the most composite of all, for fourteen peoples have gone to the making of that type which we call British. But the slow intermingling of races in Europe is as nothing to what has been happening in the North American continent. Here by the inexorable law of past peoples, the blood of sixty-six nations are blending in the national body, each separate stream contributing age-old traditions, prejudices and culture to the common life. Do we realize the tremendous import of this, which has been and is taking place under our eyes—the making of the Canadian of the future?

How is the type created? In a late number of *The Teachers' Monthly* an illuminating little incident tells of one method unknown to the one who helped. Thirty years ago, a thirteen-year-old boy came from the Ukraine to the American continent. As he emerged from the sheds and sauntered down the docks, a forlorn figure in a foreign land, a lady passed by with a basket on her arm. Seeing the boy, she lifted the lid, and with a smile, handed him a bunch of grapes. Years later, at a Conference in Vegreville, Alberta, held a short time ago, a Uk-

rainian pastor addressed a meeting on the subject of *Brotherhood*. And for a text he took the incident, so trifling in itself, which had happened in his own life when he stepped on the shore of a new country. So powerfully, so out of all proportion to the service performed, do first impressions influence the new-comer!

If that is so, what supreme importance is attached to our work at the ports of entry. Here is the first contact for the stranger, here he receives the impact of our civilization, and his first impressions, which may be lasting, of the people with whom his lot shall henceforth be cast. And here are our workers—no matter if the language is strange, the welcoming hand and smile of friendliness need no interpretation! The help is so practical too. Many a little bride made to feel at home, many a sick one helped in the hospital, and families, with all the complications which long travel and not much money involve, assisted to their final destination.

But when they go there we follow in our work. Our task and our appeal is to reach the unreached, and provide along the great frontier which marches to the other sea that physical and spiritual nurture which the people need. In many a town and village, hospitals and centres of community work gather together the Canadian and the foreign born alike in ministrations of healing for body and soul. But we like to think, too, of the little hospitals planted in the wilderness of the north, making motherhood safe by their presence; of village churches and prairie schoolhouses, where, under the kindly protection of the social workers, lonely women and boys and girls gather for all those happy activities which give an outlet to the emotional and creative instinct so fraught with good and evil; of school homes and schools, where under the best care children too remote from educational advantages, receive a worthwhile education. Nor is the original inhabitant of Canada, the Indian, forgotten. For him, too, are schools and homes and hospitals and community centres, and those who know him best are most optimistic of his future.

These are some of the lamps that illumine the long road from sea to sea, some of them lit years ago by pioneer workers of our United Woman's Missionary Society, others but of yesterday. But how inadequate they are after all, and how much is still to be done! Canada has yet over one hundred million acres open for settlement. Gradually these shall be redeemed by the toil of the settler to active communities. Will we be ready to serve them? In many a far station now, work is hampered because of lack of equipment, or building, or workers. Many a community has no touch at all with church or school, some only for a short time in summer. The young people growing up in these unreached vicinities present a tremendous challenge to the Church.

And so our last thought must always be for the future. The phrase, "From Sea to Sea," finds its complete vindication alone in terms of religious significance—the Kingship of Jesus Christ. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth.*

French Canadian Children

A MOST interesting bundle of letters has come to the editorial office. They are written by the children of La Pointe-Aux-Trembles School, near Montreal, Quebec, some in English, others in French, but all giving in their own way their thanks to the Woman's Missionary Society.

All begin with, "Dear Benefactors," but the ages of the writers, which vary considerably, determine the contents. Rosanna, a little Syrian girl, who is only seven, says: "I cannot write a very long letter." But she likes all her teachers and is very happy, she tells us. Peter Kovalchuik, a Roumanian, and twelve years old, writes: "We like to play baseball and hockey." It is he who gives a delightful tribute to the principal. "We are glad with our Principal Brandt. He speaks on the Bible and explains it to us. He talks about the youth." Quite as good is his summing up of conditions at Pointe-aux-Trembles: "He (the principal) is

good to us; we are good to us, and we are good to him!"

Henri Dion says: "I am a French-Canadian. Our principal is like a good father." One of the girls mentions all the teachers, adding that in springtime she plays tennis. Then she writes: "I hope I may have the privilege of coming back for a few more years, for I should like to be a missionary." Another one says: "I intend to be a nurse after leaving here."

Who knows what seed-sowing for the future is being done here? Dr. E. H. Brandt, in sending the letters, mentions that the school was opened last October for the eighty-fifth time, and with two hundred and twenty-six pupils on the roll.

Katherine Scherer Cronk

ALL OVER the continent, those who have been in close contact with missionary work were saddened by the unexpected death of Katherine Scherer Cronk, March 12, 1927. She was so outstanding in her utterances to young and old through the press and platform messages, that even those who did not know her otherwise had a clear vision of a beautiful personality.

Hers was a life full of interest and activity. She was one of the editors of *Everyland*, the world friendship paper for children; a writer of plays, and pageants, and books; an inspiring speaker at conferences and summer schools; and a valued member of some of the most prominent Mission Boards of America.

But those who knew her intimately speak of other gifts; even more valuable, her genuine goodness, wholesome humor and the "rare combination of high mentality and true spirituality." The influence of such a life lives on long after the visible presence is removed.

Mrs. Cronk is survived by her husband, Dr. E. C. Cronk, of the Lutheran Orient Mission, and a son, John E. Cronk.

A Great Canadian

IT IS interesting to record when Canada and things Canadian are of particular moment to us all, that we have on the Executive Board of the Woman's Missionary Society Mrs. J. D. Chipman,

the daughter of one of the leaders of Confederation, Sir Leonard Tilley.

Sir Leonard was a New Brunswick man, and a member of the first government under the responsible system. The struggle in that province was repeated in every other and Sir Leonard contributed to the effort all the intelligence and influence which were his until Canada emerged into nationhood. Later, when the national policy was being prepared, he took the lead in perfecting it and was one of those who drafted the financial part of the Union scheme.

It has been told of him that when the name of the newly organized country was under consideration, Sir Leonard made an historical suggestion. There had been a great deal of discussion regarding the subject, but no decision was reached. But in the evening, at family worship, Sir Leonard read the seventy-second Psalm, and when he came to the eighth verse, he felt that he had found the name he was seeking. The next day the committee endorsed enthusiastically the title, "The Dominion of Canada."

Sir Leonard was a strong temperance advocate, and chief promoter of the only general prohibitory liquor law which up to then had been adopted by an organized British Colony in America.

Summer Schools

ONCE again the time of Summer Schools is drawing near. The value of the work in the past is now so unquestioned that there is no longer any hesitation as to the wisdom of sending delegates, but there are certain considerations to be kept in mind in order to get the very best results from those who return.

We must remember that the schools and the camps are specialized to meet special requirements. The delegates can secure the training which they desire only by going to that centre where their particular work is emphasized. Thus there are varied types of schools, those preparing for leadership with Young People, others for Sunday-school teachers, or for leaders in boys' and girls' work. Some are to train the older groups of boys and girls themselves; while others again, and

in these we are perhaps most interested, are concerned chiefly with the missionary concept.

We must then make sure that the delegate is sent to the right school; but we must also see to it that we send the right delegate! It should not necessarily be the same one who was sent last year—indeed, if she has received an inspiration and uplift, another should have a like opportunity—but it should at least be one who has the capacity to make the opportunity count.

The success of the Summer School is assured, because in no other way has it been found possible to learn so much in such an attractive manner. Here, through unhurried hours, with the quiet influence of nature at work to bring us into tranquility, the most effective methods of leadership are learned and acquaintance made with many men and women representing our churches in Canada and abroad.

The following are some of the dates of coming meetings, three under the Missionary Movement:

(a) Wolfville, N.S., July 19-26.

(b) Knowlton, July 11-18.

(c) Whitby, Ont., July 4-11.

There are also a large number of United Church Conferences where some special missionary studies are given. Information regarding these may be obtained from Rev. Dr. Myers, Wesley Buildings, 299 Queen Street West, Toronto 2.

The Dominion Commission's Report

The following statement has been handed to the Editor by Mrs. J. MacGillivray:

The complete report of the Dominion Commission regarding the division of Church property was issued April 18th, and marks the close of trying months in the settling up of affairs with that part of the Presbyterian Church which willed not to enter the Union. Already our membership has received a report of certain parts of the division in which the W.M.S. East and West is specially concerned, the mission property at home and overseas which has been handed over. We

complete this now with a further statement as to the disposition of funds held by the Society on June 10th, 1925.

The W.M.S. being auxiliary to the Home and Foreign Mission Boards of that Church, the division of property consisting of buildings and funds was included in the general division of Home and Foreign work. These properties referred to in the January and April issues of THE MISSIONARY MONTHLY constitute in the main all that is to be passed over. The Reserve and other funds remain intact. These funds amount in all approximately to \$98,000. Legacies vested in the Presbyterian Church in Canada as of June 10th, 1925, will be divided, sixty-four per cent. to thirty-six per cent., except such as are specially designated for a particular mission. Of interest, too, will be the fact that the Missionary and Deaconess Training Home, 60 Grosvenor St., with its building fund of \$30,000, remains with the United Church.

The cost of maintaining the institutions of the W.M.S. now handed over, from June 10th, 1925, to March 31st, 1927, amounts to \$94,572, of which \$33,000 is for foreign and \$61,572 for home work. The settlement of accounts was made at a meeting of representatives on April 28th, and the W.M.S. has already received notification of the payment of these through the Home and Foreign Mission Boards.

To make possible the Commission's findings there have been of necessity many conferences over the long period since June 10th, 1925. Much time has had to be spent by officers of our Mission Boards in securing the necessary data and figures, all of which had to be vouched for and audited. Especially would we mention the courtesy and help of Dr. Edmison, Secretary for Home Missions, and Dr. A. E. Armstrong, Secretary for Foreign Missions, as well as the friendly spirit of co-operation shown by their Boards towards our Woman's Board throughout all the negotiations. On the finance side we are specially indebted to Dr. Robert Laird, Treasurer of the United Church, and Mrs. J. Erle Jones, Treasurer of the Presbyterian W.M.S. which went into Union. No one but those inti-

mately in touch with the proceedings can fully appreciate the infinite detail that was often required and which was always so willingly and accurately prepared. To them we owe a message of appreciation and gratitude.

The compensation to the Commission is to be divided on the basis of half to each of the negotiating churches. This and the law costs for which the United Church will be liable are not yet known. The W.M.S. share of this expense will be met from funds now available, and which rightfully belonged to the former Presbyterian section prior to March 31st, 1926, after which date the Treasury of the United Society began to function. It is a matter of thankfulness, in particular to this section of the W.M.S., that its financial position on entering the Union is now definitely known and is so strong. With the Church, it benefited, however, at the cost of a large share of College property which went to the other Church. We commend to all loyal members the following paragraphs from the statement issued to the Church on the report of the Dominion Commission, signed by our Chief Executive Officers:

The three commissioners representing the United Church, Mr. Isaac Pitblado, Dr. Walter Murray, and Professor J. W. MacMillan, deserve the thanks of the whole Church for the unusual keenness and sagacity with which they

served on the Commission. It is the judgment of those best informed that the chairman of the Commission, Mr. Justice Duff, has rendered a very fine public service to all parties concerned and to Canada as a whole. His patience, tact, and eminent fairness have been remarked by all commissioners. Mr. Justice Duff served as chairman of the Commission without any honorarium whatever.

It will be noted that the determination of the non-concurring representatives to take so large a part of their equity in college property has left the funds for the building up of missionary enterprises of the Church at home and in foreign lands almost wholly in the United Church of Canada. The loss of two valuable college buildings and more than half a million dollars of endowment at the two important educational centres of Montreal and Toronto will be felt severely by the United Church. However, the essential spiritual elements that form the real life of these seats of learning will not be lost. Their traditions, their ideals in high degree, the magnificent loyalties of the vast majority of their graduates and students, and the entire teaching staff of Knox and all but two in Montreal have already found their true home in the United Church. It remains now for the Church and the departments of work which have gained through their colleges' loss, to compensate those noble institutions which still live within the Church for the sacrifice they have made and to provide them with the equipment and support necessary for their future task.

GEO. C. PIGEON, *Deputy Moderator*,
T. ALBERT MOORE, *Secretary, General Council*,
ROBERT LAIRD, *Treasurer*.

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THE MISSIONARY MONTHLY
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The Beginnings of Things

MRS. H. M. KIPP

ALTHOUGH contrasts and comparisons oftentimes reveal that which is neither gratifying nor satisfying, they do, however, create an urge that leads us to higher levels. In scanning the early activities and achievements in the home lands of the Woman's Missionary Societies of the three uniting Churches, one discovers that the missionary mothers of other days were actuated by the same altruistic spirit. Their ideals harmonized, so did their methods, and their first call to service found the same ready response to the pagan cry of the Indian. But long before there was any regularly organized and recognized Missionary Society among the women of these Churches, records disclose the fact that the Christian pioneer women of a century ago, though in isolated groups and few in number, did form themselves into societies for the extension of Christ's Kingdom.

One of these was organized in June, 1825, over one hundred years ago, at Malpeque, or Princetown, Prince Edward Island, and was known as the "Female Society for Propagating the Gospel and other Religious Purposes," and its chief object was to obtain what ought to be the great object of all, the glorifying of God by doing good. Bibles were purchased and other assistance given to the missionaries, whose arduous tasks in isolated home mission fields made a strong appeal to these women of the Presbyterian Church (Eastern Division) so long ago. The fact that they were isolated heightens all the

more their memorable service and doubly gladdens the hearts of those of us who to-day recall with loving esteem their faith, courage, consecration and high purpose.

All through the early years of this country a lasting foundation was laid by earnest women who prayed and served and sacrificed. No narrative of this character would be complete without reference to the inspiring and enduring influence of Barbara Heck, the outstanding Methodist pioneer missionary woman of a century and a half ago. She and her family emigrated to Canada in 1774. Dr. Abel Stevens says of her: "With glowing zeal this new Deborah arose and went forth to begin the great work of organizing the first Methodist service in the new world. That day there was kindled a fire which has wrapped a continent in its holy flame. Four persons constituted the first congregation. Small as it was it included black and white, bond and free. The name of Barbara Heck is first on the list, but with her was her husband, Paul Heck. Beside him sat his hired man, and by his wife's side an African servant, called Betty. Such let it be ever remembered was the germ and type of the congregations of Methodism which now stud the continent from the Atlantic to the Pacific, from the Mexican Gulf to the almost perpetual snows of the North. They could hardly have had a more fitting prototype." What a contribution she made to the national and religious life of Can-

ada! It goes to show what a tremendous force lies behind a living, active conviction. Were the story of her life studied to-day and her example followed by the young womanhood of our Church there would be no lack of Christian leadership.

We now turn to the yesterdays of some sixty years ago when a group of women (former Presbyterian) organized in Montreal, Quebec, in 1864, to assist with the French mission work carried on in Quebec by the Church of Scotland. It included Home, French and Foreign work. In 1875 it was reorganized and again in 1882, then becoming known as the "Montreal Women's Missionary Society of the Presbyterian Church in Canada." Owing to the preponderance of the French non-Protestant population in the Province of Quebec the work of French evangelization was, and still is, peculiarly difficult and discouraging at times. Nevertheless a great work has been done and is being carried on to-day in many centres with varied activities and a hopeful measure of success, the work at Pointe-aux-Trembles being especially important.

The next in chronological order was the Women's Foreign Missionary Society of the Presbyterian Church in Canada (Western Section), which was called into being in Toronto, on March 21st, 1876; also the W.M.S. (Eastern Division) which was formed in September of the same year, in Halifax. The first contribution of the former to the religious and national life of Canada was a ministry of enlightenment to the children of pagan Indians living on a reserve near Prince Albert, Sask. Miss Lucy Baker, their first teacher, remained loyal to her post for twenty-five years. The Indians, young and old, learned to love her as a mother and from her lips first heard the name of Christ. Up to the time of Confederation the Indians had access to all lands. Later on the Government bought up the titles of their lands, giving in return one hundred and sixty acres for a family of five or more.

It was not until 1910 that the women of the Maritime Provinces (Eastern Division) of the Presbyterian W.M.S. decided to take up Home Missions as a definite part of their Society's work, hav-

ing, heretofore, devoted their missionary effort to the great Foreign Mission cause of the Church. The first mission work was done for the North-West, where many bales of supplies were sent for the use of the missionaries. A great interest was taken in the work of the foreigners, and Auxiliaries and Presbyterials assisted in the education of Galician and Ruthenian students.

Another Mission near to the heart of the Maritime Provinces is that of Labrador. The Manse at Harrington Harbour for the use of the missionary of our Church, was built and furnished by the Women's Missionary Society in 1918. Work has also been carried on wherever an influx of foreigners made it a necessity, especially in the industrial centres of Cape Breton, Pictou and Cumberland. The pioneer workers in this Home Mission cause were Miss Elizabeth MacIvor and Miss Ella Grant. The great need of men for the ministry to cope with the growing work in our country, and the greatly increased cost of a university education led to the establishment of bursaries to assist young men in their college course. The Society has also provided deaconess bursaries to enable young women to take advantage of the course at the Presbyterian Missionary and Deaconess Training Home, in Toronto, from which it reaps a splendid return in the form of trained and consecrated workers for the Home and Foreign mission fields.

In Hamilton, Ont., on November 8, 1881, at the request of the General Conference, the Woman's Missionary Society of the Methodist Church was formally organized. From a small beginning it rapidly increased and soon had auxiliaries spread across Canada. At Port Simpson, British Columbia, some six hundred miles north of Victoria, Mr. and Mrs. Thomas Crosby, in 1882, opened their home and hearts to several young Indian girls who needed shelter, care and guidance. When the W.M.S. of the Methodist Church, through Mrs. Crosby's letters, learned of the immoral condition and dire distress of these poor Indian children they decided to open a Girls' Home and send in a worker. This was done in 1882, the home being called "The Crosby Girls' Home." There

Miss M. Hendrie, who served with faithful devotion from 1882 until 1885, was the first worker.

"On the eastern side of the great Rockies missionary work was being prosecuted with great difficulty because of the roaming habits of the prairie tribes. With the Indians here to-day and gone to-morrow, following the wild game of the prairie or moving from one fishing station to another, either on plain or coast, the Boarding School offered the only feasible plan of dealing with the children.

The ministry of healing is always practical Christianity. The gentle touch of strong loving fingers, the soothing of pain and the combating of disease are compelling forces in softening hearts and breaking down prejudices. Probably no one has had a more romantic setting for her ministry than has Miss Jackson in her work at Nelson House, Manitoba. The inaccessibility of her station and its isolation from the outside world for so many months of the year, her dog team, her ability to meet exigencies, even to building her own house, have aroused great interest in her and her work. Interest is keen in her family also, for, like other of our pioneer missionaries, she has opened her home to little needy girls until accommodation is crowded. The addition of a teacher to the little community has added pleasure and divided burdens. "This servant of the Cross has given twenty years of service, first at Kitamaat, then at Cross Lake, and the last seven years at Nelson House. She has now retired from active service.

We now come to the organization of the Woman's Congregational Missionary

Society of Canada, which was formed on June 10th, 1886, at Ottawa, when four ladies met to discuss with some of their church leaders the matter of assisting the missionary work of the Church at home and abroad. Their principal work in the beginning was in Africa, where an excellent work was established in Chisamba. In the home land the policy was to share in the work of their Home Mission Board, contributing annually quite a grant toward the establishment of home mission churches, also the sending out of the student pastors in the summer months and making contributions to the work among the foreign-born.

The Landis field, now self-supporting; the Cando field with its five or six preaching districts; the Richmond field and also the Carleton Union field were among those which were aided. While Mrs. Richards, one of their pastors' wives, was at Cando she held a clinic one year, bringing in a specialist in ear, nose and throat, with a nurse, and "did up" the whole district so far as the removal of tonsils and adenoids was concerned. This made a profound impression upon the community and certainly the medical and relief work accomplished by Mrs. Richards was a great phase in the service rendered the Cando field. Linked with its early history are the names of such pioneer women as Miss Lyman, Mrs. D. Macallum, Mrs. A. J. Stevens and Janet E. Dougall.

In 1898 when gold was discovered in great quantities in northern British Columbia, then called "The Klondike," thousands of men trekked to that northern field in search of the hidden treasure, and as the shiploads of men left the docks at Vancouver, there stood Dr. James Robertson, the beloved Home Mission Superintendent of Western Canada, who watched with longing eyes the ships leave with their precious burdens. He resolved then and there that he would follow them with the Gospel message and he forthwith issued an appeal for men and means. The appeal was responded to by men of vision who volunteered to undertake this difficult task. They were the Revs. R. M. Dickie, A. S. Grant, John Pringle and J. A. Sinclair, who settled at Skagway, Bennett, Atlin and Dawson. Conditions in-



A HOSPITAL UNIT

cident upon pioneer life soon wrought havoc with the physical side of the men in the camps, and each missionary was obliged to provide accommodation for the sick miners. At Atlin Rev. John Pringle erected a small tent beside his own for a few of the more serious cases of pneumonia and typhoid. As there were twelve hundred men in the Atlin Camp, the sick were sheltered in some strange places. One day he was asked to visit a patient in what was called "The Hospital," and he describes it thus: "I was asked to call at the hospital in Atlin to see a man who was sick with pneumonia. After some enquiry I found the building which served as a home for the sick. It was a long, low building sunk in the hillside overlooking the lake. Its shed roof was made of poles covered with dirt. Its floor was six inches of sawdust, and as I stood within, my head was not more than six inches from the roof poles. Lying on a low cot was the man whom I had come to see, and on pole bunks around were five others injured and diseased. At the door was a rough box with a dead body in it and outside was another, two middle-aged men who had died within a few hours of each other. The only nurse was a so-called abandoned woman, who nursed, cooked and washed for the hospital without reward. God bless her for her work." That scene decided him to ask the Church for two Christian nurses. The appeal was not made in vain. A meeting of Presbyterian ladies was held in St. Andrew's Church, King Street, Toronto, on March 15th, 1898, to consider the work of sending experienced nurses to be associated with the missionaries sent out by the Home Mission Committee. The Atlin Nurses' Committee grew out of that. Six months later two nurses, Miss Elizabeth Mitchell and Miss Helen Bone, were designated in Westminster Church, Toronto, and left for Atlin early in August. Dr. Pringle, writing home that fall, declared that the work of the nurses had done more to make the people believe that the spirit of Christ existed in the Church than could a year's preaching.

In 1900 a new hospital, St. Andrew's, was built, where two nurses, with the assistance of the camp doctor, cared for the



A MODERN HOSPITAL, MATHESON, ONT.

sick and injured. This organization formed a nucleus for the Women's Home Missionary Society of the Presbyterian Church in Canada, which was formally organized on June 9, 1903.

Owing to the rapid filling of the provinces with immigrants from the old lands, both Church and State were confronted with very serious problems. Our prairies were being transformed into foreign colonies by these new settlers. We like to speak of them to-day as our New Canadians. The Women's Home Missionary Society was approached by the Church leaders and urged to continue the type of work started at Atlin by opening hospital work among these new settlers. The reasons were obvious and threefold. First, humanitarian; second, constructive; and third, evangelistic. The young Society undertook the work and opened its first hospital among the New Canadians at Teulon, Manitoba, its first medical missionary being Rev. A. J. Hunter; its first nurse, Miss Elizabeth J. Bell. Both these earnest Christian pioneers are still in the work, after giving over twenty years of valuable service for the Master, for humanity and for their country.

Now a word about immigration, an important if not the most important problem we have to face in Canada to-day. Upon the problem of immigration rests the whole structure of our Home Mission work. We have to have people before we can have our problems. In 1926, the number of immigrants was 135,984, and fifty-one nationalities were represented. This problem of immigration is greatly



THE NEWLY-ACQUIRED BATTLEFORD HOME

helped by the Department of the Stranger, whose workers welcome them at the ocean ports.

The foregoing outline very inadequately represents all the important and interesting events which entered into the formation of the Woman's Missionary enterprise of the three uniting Churches, and as this article deals only with the opening up, growth and development of the work in Canada, the half has not been told.

Each Society ventured forth into new avenues of service, and one of the most striking instances of the psychology of religious thought along practical lines is demonstrated in the fact that their activities nearly all paralleled in character as follows—evangelistic, educational, medical, social service, immigration, All Peoples' Missions, Community Missions, Strangers' Work, Home Mission fields, Benevolent (supplies) Settlement Work,

libraries, and literature. Besides these, substantial grants and gifts were made to the work of the General Board of the Church.

At ocean ports, in busy cities, in lonely outposts, in foreign communities (among New Canadians), in industrial centres, on Indian reserves, in French, Chinese, Italian, Syrian and other European centres, faithful, efficient Woman's Missionary Society workers are to be found at their task of holding up the ideals of the Man of Nazareth, that the Kingdom of God may be brought to the knowledge of his creatures here and everywhere.

Such work is nation building of the highest character, for in the last analysis it aims to mould the soul of our beloved Canada and make of her a nation whose God is the Lord and whose people shall behold the vision of what she is destined to be among the nations of the world.

Canada, a Land of Dreams

MRS. JOSEPH M. WEST

THOSE were days of unrest and change among the nations of the world. The German Empire, the Kingdom of Italy, the Indian Empire were set up. Austria and Hungary came together, the Poles were restless, the serfs under Nicholas of the Russians were free, Leopold, famous for the Congo atrocities,

ruled in Belgium. The Balkans were disrupted by war. It was the day of plague and the cholera ship. Mexico was in tumult. Slavery had just been abolished in the United States. The Orient was an opening book. In Britain the Prince Consort had died and the prolonged court mourning, coupled with the

close of the American Civil War, accentuated industrial depression. Ireland was afflicted by famine and religious and land troubles. Canada became the Mecca of the adventurous but was practically unknown to eastern and central Europe. They were the days of Disraeli, Gladstone, Lincoln, Grant, Bismarck, Garibaldi, Pius IX.

It is early morning and a frail ship glides slowly up the St. Lawrence. In the hold, huddled together, with bundles of clothing and bedding and a few earthly possessions, travel-worn, sick, dirty, is a motley crowd, mostly British. Quebec in the morning sunshine looks down on them while the guns boom forth. It is the birthday of a nation. In the hearts of the new settlers well up varied emotions, "Past and Future merged into Now in the minds' kaleidoscope." They went out not knowing whither they went but they looked for a city whose builder and maker is God.

Before them stretch thousands of miles of unbroken forest and land. Montreal cuddles at the foot of the mountain, Toronto circles around its harbor, Winnipeg is a trading post, the prairie lies practically unbroken, Victoria and Westminster are at the foot of towering mountains looking out to the great sea. There are a few miles of railroad, the Intercolonial is a promise, the Canadian Pacific a dream, and the National unthought of. But the people of the new land are happy, simple-hearted, industrious, God-fearing dreamers, knowing full well that eternal law of sacrifice for one another and the day that is to be.

Robert Murray who wrote, "From ocean unto ocean our land shall own thee Lord," is a young man, Father Chiniquy enters the ministry of the Presbyterian Church; French Protestant children are gathered into schools below Montreal. A travelling missionary carries the Gospel into a backwoods schoolhouse. George Macdougall is converted and takes the message to the redskins. James Robertson is in theology. John Black is ministering to the Selkirk settlers at Kildonan, while John Hall and Robert Jamieson are establishing the Church beyond the Rockies. These are but samples of the

thousands of men and women who are remembered to this day in the annals of the village life of Canada. From hamlet to hamlet, and soul to soul, through forests, over mountain and plain, in one spirit, if different in manifestation, they carried the message of the Glory of God in the face of Jesus Christ, and laid foundations deeper than they knew.

The scene is changed, war has swept the whole world, the Orient is awake; the silent workers of Europe have asserted themselves; boundaries are moved; despots have fallen; the world is one neighborhood; there is a rising tide of brotherhood; the forces of Christianity are uniting; women are organized for welfare in church and state; plague is becoming unknown. Another ship steams proudly up the St. Lawrence. Aboard are the young men of every land, clean, intelligent, strong, ready for the tasks ahead, and happy girls who will find here, love, home, motherhood, "in whose arms will rest prophets and singers and saints of the West."

Again the guns boom forth. It is Canada's day of Jubilee, and unconsciously one sees in vision that city which had no need of the sun, neither the moon, to shine in it, for the glory of God did lighten it, and the Lamb (the Lamb slain from the foundation of the world) is the light thereof, and the nations of them which are saved shall walk in the light of it.

Canada, a land of dreams; where on the altar of sacrifice dreams come true!

The Brother's Heart

I honor the land that gave me birth,
I thrill with joy when the flag's unfurled,
But the gift she gives of supremest worth
Is the brother's heart for all the world;

So, come, ye sons of the near and far,
Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are,
Blood of my blood in a world made new!

—Willys Peck Kent.



WHICH OF THESE IS

The Citizens of To-morrow

A. E. HARRISON

HERE we are! What are we? To introduce ourselves as briefly as possible we are Schools, School homes, and Home schools. How complicated, you say? Not at all. Schools provided for the children, but no homes; School homes where the children live going to the town school; and Home schools which provide both home and school.

Assiniboia.
Battleford.
Edmonton.
Ethelbert.
Kolokreeka.
Namur.
Montreal.
New Liskeard.
Prince George
Radway Centre
Sifton.
Teulon.
Tourville.
Valencay.
Wahstao.

We have just one at each place, except in Edmonton. where there are two, and in Montreal, where there are four. The long established French-Protestant Home suffered sadly from the recent outbreak of typhoid. Mrs. Johnstone's assistant was the first patient to be taken to the hospital, and four children followed, one of whom died.

I can think of nothing so inspiring as to enter into and see the daily life and

routine of a Home. "If you do not believe in missions, visit a mission," has been said. Picture, if you cannot go to see, a Home with thirty or forty children, bubbling over with life and enthusiasm, but with industry too and making a real effort to live in the right way. One missionary writes: "They (the foreign born) can beat our children if they have half the chance ours have."

The surroundings are so wholesome. Many a child bereft of a mother's care has realized in the missionary a real mother-love. She has filled as far as she was able that sacred place, helping with their lessons, nursing them through illness, anxious that her children should have the highest and best physical, mental and spiritual development.

But we must remember that gifts for a progressive national life have not been all on one side. The newcomers are making their contribution too, and one might mention first on the list industrious habits without which no success can be attained. Historical and picturesque background, a literature and art culture accompanies many of them and enriches



OF CANADIAN PARENTAGE? (See page 464)

our lives. Others have come out of great tribulation thus awakening our sympathy and Christian love.

In a round of visits to the Home Schools, I gave talks to the children on the many interesting things I had seen on one of my trips. I told them that ripe and green fruit and blossoms were all on the orange tree at the same time. I spoke of the beauty of the ripe orange on the tree and the lovely blossoms. After I had finished, one boy said, "I want to see an apple tree in blossom." and then with an expression of thoughtfulness passing over his eager face, he added, "If I could only see an *apple* tree in blossom I'd be satisfied!" An apple tree in blossom has been more beautiful to me ever

since because of the picture of loveliness which that boy had painted in his imagination.

If the hope of the nation is in the children, then surely this work of our Woman's Missionary Society is the foundation work for the people. And through the children there is established between missionaries and the folk of the neighborhood a real friendship. For the Canadian world is not only new to the foreigner, but the settler from Britain finds himself also in a strange enough community and has many a struggle to carry on. So our homes stand, first for the real enrichment of every child in it, and as a beacon light in every community.

Youth is our glory! Here we stand,
Fearless and strong and free!
Build we now a new to-morrow
For humanity.

Ours the dreams that mould the future;
Ours the doubts and fears.
In our hands we hold the promise
Of the unknown years.

May we keep the strength to labor
And the will to learn!
Women of the past have served us;
We will serve in turn.

—Selected.

On the New Trail

WHAT part is the Red Man going to play in the Canada of the future? Shall he have an appreciable contribution to make to a nation already cosmopolitan with the inrush of European and Asiatic peoples?

No race has been forced so completely and in so short a time to change a whole manner of living as the original inhabitant of our land. Think of his old-time life in the tepee, and the great out-of-doors, the warfare, the hardships, the struggle for the mere necessities of life. Think of the youth of the nation growing up amid such conditions, the resourcefulness engendered, the hardihood, the adoration of the Unknowable!

Then the white man came, and in the growth of civilization all is changed. The Indian becomes the ward of a sympathetic government, who tries to make up to him for all that he has lost. Those who know best whereof they speak, while recognizing the really fine work the government has done, realize that the result has not been conducive to the best in the Indian. He has slumped physically and the present-day treatment seems to be that of endeavoring to make the Indian self-educated and resourceful in a new way.

The Indian's first contact with the white man and the Christian religion which he was supposed to represent, was an unfortunate one. On the fringes of advancing civilization there are always

those adventurers and traders who take advantage of ignorance and superstition, and Canada is no exception to the general rule. But in the history of missions there will be found no more inspiring chapter of heroism and deep devotion to duty, than those relating to the redemption of the Red Man on this continent.

It was while establishing Protestant churches among the white settlers of Ontario, that our Indian work began—a little mission at Port Credit, near Toronto. As the missionaries increased in number and their work widened, centres were established elsewhere in the hope that the Indians would become settlers and take advantage of educational training

for their children. But the nomad habit was too deeply rooted, and our workers realized that only by gathering the children together during the formative years of life would there be any forward movement. And so began these residential schools which have been, and are, such

The Shepherd Psalm

An Indian Translation

The great Father, above a Shepherd Chief is, the same as I am his and with him I want not.

He throws out to me a rope, and the name of the rope is love, and he draws me, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

Sometimes, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between the mountains. It is dark here, but I'll draw back not. I'll be afraid not, for it is in there between those mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love-rope into a whip, but afterwards he gives me a staff to lean upon.

He spreads a table before me with all kinds of food. He puts his hands upon my head and all the tired is gone. My cup he fills until it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life, and afterwards I will go to live in the big Tepee, and sit down with the Shepherd Chief for ever.

potent forces in the life of the youth of the nation. Here the Indian is taught farming, stock-raising, manual training, housekeeping, gardening, sewing, and here is received the initiation into that real community life which co-operates to produce the best. The Dominion Government early recognized the value of this practical education, and its co-operation in suitable buildings and yearly grants of money has been a determining factor in the success of the undertaking. We have eight Boarding Schools, three Day Schools in Western Canada, and about eight hundred boys and girls. Four of the Boarding Schools are government owned, but our Woman's Missionary Society supply the staff.

Civilization with its changed conditions of living played havoc with the Indian's health. Living in closed houses, with little knowledge of care and hygiene in the treatment of disease, many of them became the victims of tuberculosis. The government again came to their assistance and a fine hospital was built at Norway House. Later at the request of missionaries in British Columbia, with money provided by them and Christian Indians, the first medical work among the Indians of our Church was opened—a work now represented by three up-to-date hospitals at Port Simpson, Hazelton and Bella Bella, in which our society is privileged to have a part. When we remember what a Christian Hospital stands for in foreign or home lands, its wonderful demonstration through the missionaries of One whose "touch has still its ancient power," we can readily understand that hundreds of Indians who have come as patients, or relatives of the sick to these houses, have been drawn to a knowledge of a Father's love.

But the challenge to the Church comes as always from the young people of the race. The arts which the boys and girls acquire almost unconsciously from these Christian homes and schools, and on the reserves where our community workers gather them together in groups of happy service, exceed in value all other training, useful though that may be—the art of living harmoniously together, of being courteous, considerate, industrious.

Many have gone out and are going from such surroundings to become teachers, doctors, nurses and ministers to their people; others have entered industrial life, better fitted for unselfish service because of their close contact with the Christian missionary.

Does the Indian "return to his blanket"? Sometimes he does. Alas! our work is still inadequate in following up the young folk when they go back, as many must do, to the tepee. Here they find the older generation talking the old language and living the old life without the urge of necessity to earn a living. The younger is not ready to establish his own home, nor is he well enough educated to make use of what he has in order to secure a livelihood. He has learned many practical things at school and in the homes, but in these primitive houses he finds conditions lacking to put them in practice. And more than all he



THE NEW AND THE OLD

has a deeply rooted respect for his elders in the tribe, which would not allow him to offer criticism. One can easily see that it requires courage and determination to oppose the old, and pull upward.

What is the remedy? More education such as will enable the Indians to give up their treaty rights and the enervating dependence on the government, and earn their own living. Surely that in itself is worth while. It has been estimated that not three per cent. of those completing a high school course ever return to primitive modes of living. By the time the Indian youth has passed the high school grades he is often ready to establish his own home, and that home will be almost invariably a replica of his white brother's.

But more education is not enough. They need above all evangelization. There are probably 15,000 Indians in Canada who still cling to their pagan customs and superstitions, and the young folk in these centres perforce follow their example. Twelve constituent boards of the Home Mission Council and Council of Women for Home Missions have co-operatively placed religious work directors

in several of the leading government schools of the States, in order to work out a unified programme for religious training. Such work includes just such activities as are already part of all our Canadian centres—C.G.I.T., Boy Scouts, Mission Bands, Sunday Schools, Health talks, and a social programme. And in these activities the principal, his wife, the teachers, the community workers all have a share. Nor would we forget the practical part the Auxiliaries have through our Supply Department in providing clothes for the children, thereby preparing them the better to attend school and church; and the bundles of bedding for homes and hospitals sent out from the same hospitable course.

What a worth-while task it is—the lifting of the Indian to a place of citizenship in Canada. And the time shall come when, as Whittier says:

The Ute and the wandering Crow
Shall know as the white men know,
And fare as the white men fare;
The pale and the red shall be brothers,
One's rights shall be as another's,
Home, school and house of prayer.

Brothers All

HELENE M. WHITEHEAD

Worker in the Church of All Nations, United Church Mission, Toronto.

HOW SUGGESTIVE is the name of our mission in Toronto which is carrying on the work formerly done at Scott Institute—Church of All Nations! Here, day after day, little groups of foreign folk gather, drawn by the strong cords of kindness and sympathy, and we are trying to relate all in the neighborhood to the growing life of the Church. And a glance backward at the work of the year will show ample justification for that all-embracing title.

Three days a week I teach English. Fifteen Hungarian men more than eager to make their way in Canada, settle down for a couple of hours to real, earnest study. It is a stupendous undertaking for them, and they are so grateful for the help they receive. After they

go, a number of Swedish boys file in for their lesson; they are of quieter and more placid natures, and their gentleness and deference makes them very attractive. Fortunately in each of these classes, there is one who speaks English fairly well and lends his meagre grasp as interpreter.

On Wednesday afternoons, I have a class of eighteen Finnish girls, and for one and a half hours we have real school discipline. These girls are employed as domestics in homes, and the fact that they give up their one free evening for this work certainly demonstrates their eagerness to become familiar with the language. I feel so strongly about this group, as indeed I do about all: close contacts, more friendship and sympathy are

required if we ever hope to understand these people. Our hope is that at some time very soon we shall be able to serve a cup of tea and cake, on these afternoons, which makes for sociability, but this is impossible now as we lack the necessary funds; but how much better to have them spend the rest of the afternoon with us in a comfortable room. There is something so courageous about their efforts, alone in a strange land with few genuine Canadian friends, and they are so friendly and so willing. In a conversation with one of them, it was learned that the Finns are amazed at the American mode of living. Practically all sweets are tabooed with them, their diet consisting mostly of vegetables with very little meat, wholesome and unrefined foods, a regimen which probably accounts for their health and endurance. While visiting one of our Ukrainians not long ago, I was greeted and ushered into the room by Mary, a girl of sixteen, who made me feel more than welcome. In conversation something prompted her to speak of the Old Land, and there she lost herself, living anew the happenings of 1917, vividly depicting her experiences at the age of seven in the Ukraine during the Revolution. She and her grandmother lived for two months in a cave, or a dugout, enduring all the hardships of such a condition. For a month they lived on scraps of bread given by soldiers passing by and on plums gathered from a near-by orchard. On one occasion the soldier from whom she begged bread was shot by a sniper and she was with him when he died. What a background is here for one of our New Canadian girls!

One of our parties at camp last summer included a group of Bulgarian mothers, and among them a Macedonian woman, who could not speak a word of English. At the beginning she remained exclusively by herself, but seemed to enjoy the beauty of her surroundings and the help which it gave her. Later her daughter told us that the poor woman was always brooding over the loss of a sister whom she had seen massacred in the old land, but before the end of the camp the friendship of those about her broke down something of her reserve, and our con-

tact with her caused her to join the Mothers' meetings when she returned.

On Saturday morning I have charge of the Play Hour for the children of the neighborhood. We also have a Junior and Senior Girls' Club where the attendance has been most gratifying. The development, mentally and spiritually, makes me feel that constant contact with them has been helpful, although at times discouragement seizes me when little incidents reveal natures not tuned to the highest. While the girl of twelve and thirteen is particularly susceptible to lovely and fine ideas concerning life, she often becomes obsessed with the thought that she must be above all things a "good sport" or she will make anything but a glorious entry into the "gang!"

As we continue to work with these people, we appreciate more and more their splendid abilities of heart and mind, and realize what a fine contribution they can make to the best things in our lives. In our schools they prove themselves quite as capable as the best Canadian



NEW HOMEMAKERS
One of our Ukrainian Girls

born. Not very long ago, a Russian girl who had been in this country only three and a half years, and who knew no English when she came, captured the Sir Edmund Walker Scholarship at the University of Toronto! In every department of civic and national life they prove their ability, and in music and art most

of them are far beyond our native Canadians.

And so we go on trying to do our part in the way of friendliness and brotherliness for the strangers amongst us, knowing that by doing so we shall encourage them to add a contribution of their own to our Canadian life.

News of Our Missions

FROM Mrs. S. R. Bews, Secretary of Oriental Work, we receive the encouraging report which follows: 1. Just look at our Chinese kindergarten roll, in Vancouver! Over sixty names, with an average of forty

for the class we have a club meeting twice a month, partly carrying out the C.G.I.T. programme. So we have the games so much desired by the girls.

3. Our Mission Band, with an attendance of



GRADUATION CLASS, JAPANESE KINDERGARTEN, VANCOUVER

and fifty. Steadily growing in numbers, fees and quality of work done, do you wonder we are proud of this institution? Linking up with it is a Mothers' Meeting, not as large as we should wish, but better things are expected for it. Several little children and often a young baby keep the mothers away, but the December meeting was very good. Before each meeting we call at most of the homes of the kindergarten children and specially invite the mothers, and indeed all the Chinese mothers in the district.

2. We have a Sunday School class of teenage girls, "The Helpers." As an extra activity

twenty-four to thirty children, meets once a month. The officers are, for the most part, taken from "The Helpers." Near the end of October each year a big mission band concert is held. Each year the concert grows better and even the money return is larger. This year we took in \$91.25 and after expenses were paid had \$75.05.

4. The W.M.S. each month, fairly attended, has a group of systematic givers. The members hold a Spring Social, and in June there is a Strawberry Garden Party. Between Mission Band and W.M.S. we hope to meet our allocation of two hundred dollars. Before

each meeting we call on Chinese women, whether members or not, with an invitation to attend.

We are very fortunate in having Mrs. Picketts, a former missionary in Canton, China, to address our meetings, for "interpreted talks" cannot be nearly so interesting as direct speech in the mother tongue.

5. We have a large number of special programmes for bringing the little folk and the grown-ups together in happy gatherings—at Christmas, kindergarten tree and closing, Sunday School concert and tree; at Easter programme and social of some kind, a "Birthday Party" for the kindergarten in February, a kindergarten alumni picnic in June, kindergarten graduation exercises, all these in addition to those mentioned before.

6. At Albert Street, New Chinatown it is called, we hold a Woman's Bible Class once a month.

7. We visit the hospital regularly one Sunday evening a month, besides other odd hospital calls.

8. We have tried to relate our Chinese women to the Vancouver Women's Building as one share in it was bought by them. At the Annual Banquet one of our W.M.S. women spoke in their behalf and was well received.

Work in our medical missions, reports Mrs. H. M. Kipp, Secretary of this work, is manifold and includes not only the usual routine of hospital life, often under pioneer circumstances, but many helpful ministries to all within the hospital area. Our Supply Department is a great factor here with clothing for old and young; making it possible for children to go to school properly clothed, and contributing to the bedding of the poorer families. The cherished idea of having an evangelistic worker with its medical centre has been realized only so far by one unit where the deaconess organizes Mothers' Clubs, Sunday schools, Young People's activities, and prayer meetings at the homes.

The nurse at one of these small hospitals of the north is often called upon to make long trips into the country, often alone, or at other times accompanied by a stranger—usually foreign—who has come to take her to visit some member of his family. And when the night is dark, and the weather is zero, and there is no comfortable fire to welcome her when she reaches her destination, at the little

mud shack, she just has to set to work, improvise things to work with and clean up the place. It is the exception rather than the rule to find a clean towel or bedding in the house, so she always brings a supply with her.

In several of the hospitals under the General Board to which the Woman's Missionary Society contributes annual grants, there are splendid training schools for nurses where young women of foreign parentage and others train for that profession. Among them we find Japanese, Swedish, Indian and Ukrainian. Some of these are looking forward to life service at home or abroad. As there is no regular training schools in the hospitals under the Woman's Missionary Society, this form of educational work is incidental, as for instance, at two, where four young Indian girls are taking a course which will fit them for practical nursing. One of those who have been thus training at Ethelbert, has decided to return to the class-room and fit herself to enter any nurses' training school in the West. She is a granddaughter of an Indian chief, and a fine Christian girl. What a long way Esther has come!

The medical missionaries supported by the W.M.S. are very worthy of mention. Each one of them has given heroic service and woven into the fabric of our national life a fine spirit of Christian patriotism. These are Dr. A. J. Hunter, Teulon, Man., Dr. R. G. Scott, D.D., Wakaw, Sask., and Dr. Samuel Eshoo, Ethelbert, Man. No less noble has been the service of our nurses to the nation. When we consider the circumstances under which they carry on oftentimes, we wonder at their endurance. Few conveniences, inadequate equipment, lonely districts far removed from the heart of things. The opportunities of such service as they give in the foreign settlements are almost illimitable. Just now when Canada needs and desires loyalty among these foreigners more than ever, it is imperative that we further this particular branch of our work.

How worth while it is! "A woman, poor, weary of the lonely life, came to us once," writes a nurse, "but the doctor could find no physical ailment. Only mental worry, poverty, many children and the need of rest and change. Here she found the comfort of the gospel message, and the cheer of happy Christians. And after two weeks, she left us feeling and looking a different woman."



COMMUNITY HALL AND MISSIONARIES' COTTAGE
Natal and Michel

The following interesting items relate to the work of Community Missions of the West under the charge of the Secretary, Mrs. R. P. Stouffer: A girl from a communistic home, after only one year in our Sunday School and C.G.I.T. group in Settlement House, Regina, went out to teach school in a rural community where no religious services of any kind were held. At once she started a C.G.I.T. and one Sunday had all her pupils meet at the school from which they all together set out to the nearest church, six miles away, where they led the singing.

The minister, a summer supply, was so pleased he promised to hold services thereafter in their school. Remarkable, is it not, for a girl, who until she came to our Sunday School, used to tell the girls who came here that there is no God?

Fifteen years ago work was opened in the mining towns of Fernie, Michel and Natal, where the population was seventy per cent. non-Anglo-Saxon. From 1918 onwards the full time of the missionaries has been given to Michel and Natal, and the new buildings are situated so as best to serve the needs of both towns. The communities and the mission stand in the shadows of massive mountains in south-eastern British Columbia.

Miss Paul, who served the people so faithfully for twelve years, retired in 1914 and her work was carried on temporarily by Mrs. McKenzie. On Miss Armstrong's appointment, the old club house was renovated and the activities flourished under the encouragement of a new building. Miss Harrison, who was assisting in the work, had to retire because of ill health, and Miss Pond succeeded her.

The buildings here pictured will serve in the community as a memorial to many interested friends. The George Street United Church, Peterborough, Ont., gave a donation in memory of Mrs. Elizabeth Hendry. A memorial gift from Odessa, Ont., will recall Mrs. Snider. Mr. W. R. Wilson, president of the Crow's Nest Pass Coal Co., also donated toward the work and Mr. H. P. Wilson has been most generous with his time and thought in planning and carrying out the buildings as they now stand. It was with grateful hearts that the missionaries and community opened these buildings to the work for Christ on Easter Sunday.

The girls' work of the Robertson Memorial Mission, which had an enrolment of sixty last year, has passed the hundred mark. The girls in the C.G.I.T. department represent many nationalities and "it is a joy to see them

all working together in good comradeship," says a close observer.

In a community which at one time was completely English-speaking, but at the present time is fifty per cent. non-Anglo-Saxon, the Point Douglas United Church, Winnipeg, is the only institution doing any intensive community work. The deaconess, Miss Smith, finds that visiting the homes of the people does more to establish friendly relationships, to win the confidence of the people and make Christ real to them than any other approach.

Mrs. Jessie Munro Johnston, the Secretary of Community Missions of the East, contributes the following report of the work: From the coal mining centres of the Maritime provinces across Canada to the Pacific Coast, stretches a chain which is helping to hold Canada for Christ. Our Community Missions, the links in this chain, are to be found in about forty centres, where over fifty of our W.M.S. workers, trained in Social Service and religious work, reach forth hands of friendship and help to many groups and individuals both British and foreign born.

Many of these Community Missions are located in industrial centres and in districts thickly populated with non-Anglo-Saxons. Among the groups which appeal strongly to us are the wives and children of the coal miners of the Maritimes. These have long been ministered to by the W.M.S. of the Eastern provinces, and during times of industrial depression much additional relief-work has been done.

Some of our Missions are busy with Italian women and children, the children being gathered into kindergartens and the women into clubs. One club conducted by young Italian women is named *Olympia Morata*. An interesting story is attached to this name. In Italy, long years ago, a young woman, cultured and gifted, lived in the court of the Duke of Ferrara. Under the influence of the Reformation she became a Protestant, and, deprived of her riches and position, she was driven from the court. She married a German theologian and busied herself in writing books; but owing to the persecutions she had suffered, the life of *Olympia Morata* was early cut off. Rev. Mr. Gaultieri, the Italian pastor, named the club after this lady.

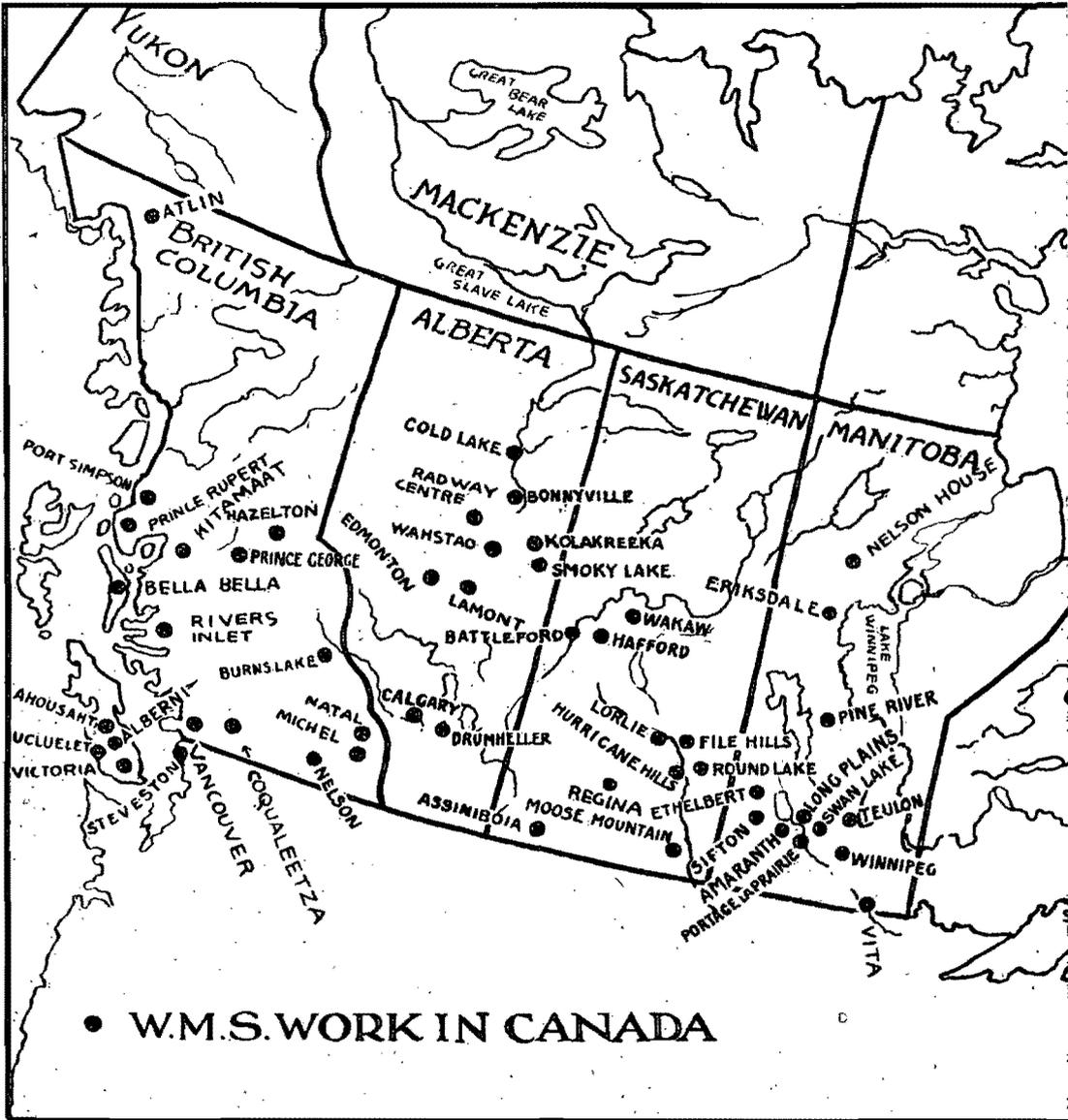
At a Mission in Northern Ontario, the teenage Italian girls who are unable to go beyond public school classes, because of lack of continuation or high school privileges, eagerly assist the missionary with the children's activities. When these girls do get an opportunity to attend high school they do well, as a few who have gone to Sudbury prove by their work. Another interesting branch of our work is that carried on among Ukrainian women and children at another mission.

The W.M.S. has missions in some of our Eastern cities: Sydney, Capé Breton; St. John, New Brunswick; Montreal, Ottawa, Toronto, Hamilton, Welland, Windsor, and Border Cities; and in Sault Ste. Marie and Timmins, in Northern Ontario. Some of these workers assist in All Peoples' Missions carried on by the United Church Board of Home Missions; others are hospital visitors and a few are attached to mission churches. Several are missionaries-at-large, working under the direction of Presbytery in Cochrane and Temiscaming Presbyteries in Northern Ontario, and in Kenogami, Arvida, Port Alfred, in Northern Quebec; and in Hamilton and Toronto.

In brief, the scope of a W.M.S. missionary is as wide as her opportunity, her initiative, her talents and her consecration. Reports give a faint idea of the range of her activities. "In home and hospital an ever welcome visitor, a leader in Mothers' meetings, night classes, girls' clubs, summer camps, daily vacation Bible schools, itinerating in sparsely settled districts, holding Sunday services, and organizing Sunday Schools. In mining towns and new industrial centres she is the Church's right hand in breaking down prejudice. In this difficult mining town where we fight communism with its repudiation of God and all that religion stands for and every known evil, her services are invaluable."

A minister was in the habit of praying at length for the people in India, China and in the uttermost parts of the earth. One Sunday morning while he was bringing all the foreign nations before the Throne of Grace, his little daughter, who was weary of the long prayer, thinking that her father had prayed for nearly everybody in the world, piped out from the minister's pew, "Daddy, you have forgotten to pray for wee Davy at home."

Our W.M.S. is not forgetting "wee Davie" at home, for much of her Community work is among the little ones in our homeland.



• W.M.S. WORK IN CANADA

ORIENTALS

Montreal	Que.
Steveston	B.C.
Toronto	Ont.
Vancouver	B.C.
Victoria	B.C.

STRANGERS

Calgary	Alta.
Edmonton	Alta.
Montreal	Que.
Quebec	Que.
St. John	N.B.
Toronto	Ont.
Vancouver	B.C.
Winnipeg	Man.

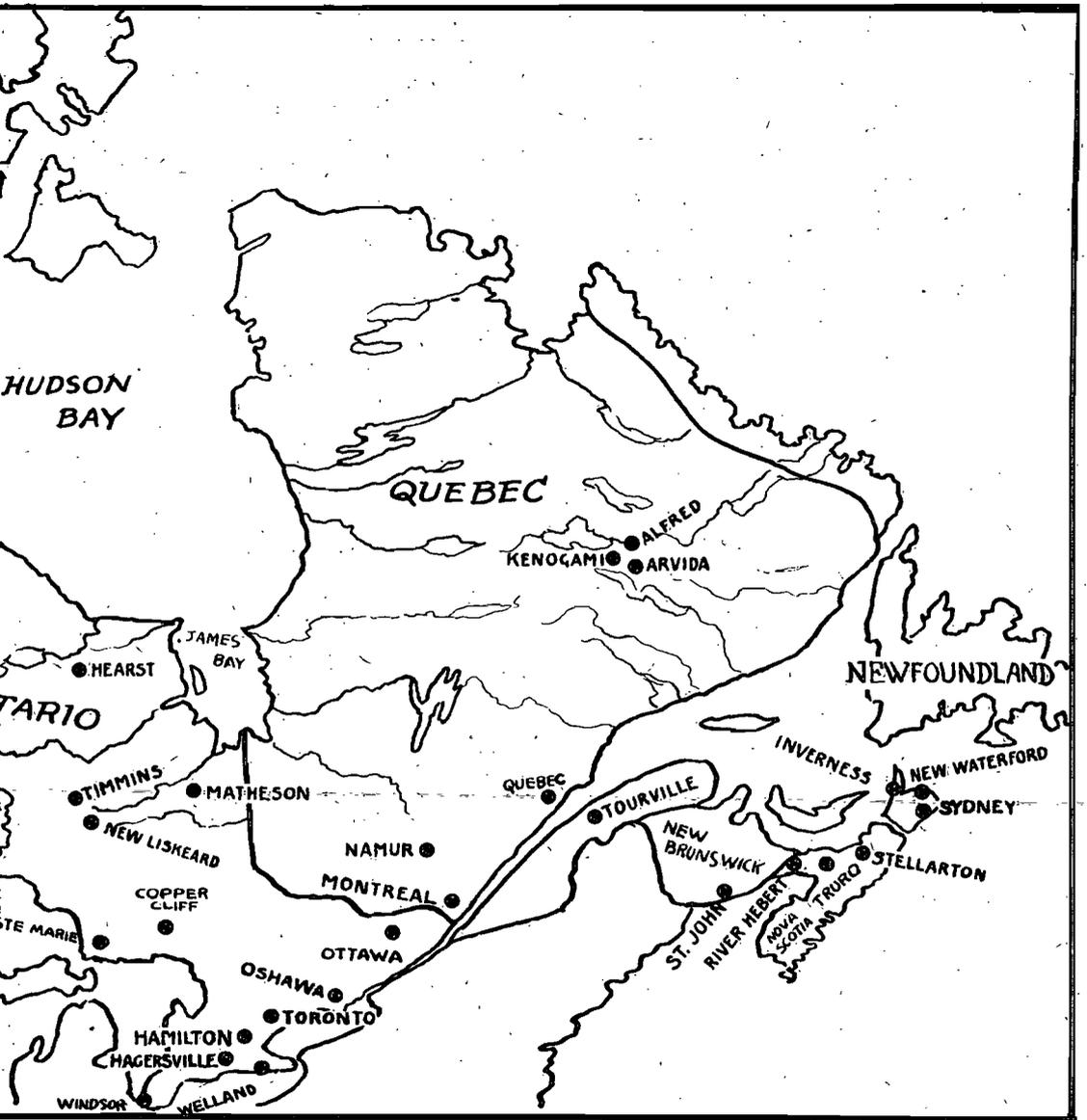
COMMUNITY MISSIONS

Alfred	Que.
Arvida	Que.
Copper Cliff	Ont.
Drumheller	Alta.
Edmonton	Alta.
Hagersville	Ont.
Hamilton	Ont.
Inverness	N.S.
Kenogami	Que.
Lorlie	Sask.
Michel	B.C.
Montreal	Que.
Natal	B.C.
Nelson	B.C.
New Waterford	N.S.
Oshawa	Ont.

Ottawa	Ont.
Prince Rupert	B.C.
Regina	Sask.
River Hebert	N.S.
St. John	N.B.
Sault Ste. Marie	Ont.
Stellarton	N.S.
Sydney	N.S.
Timmins	Ont.
Toronto	Ont.
Welland	Ont.
Windsor and Border Cities	Ont.
Winnipeg	Man.

HOSPITALS

Amaranth	Man.
Atlin	B.C.



Bella Bella	.....	B.C.
Bonnyville	.....	Alta.
Burns Lake	.....	B.C.
Cold Lake	.....	Alta.
Eriksdale	.....	Man.
Ethelbert	.....	Man.
Hafford	.....	Sask.
Hazelton	.....	B.C.
Hearst	.....	Ont.
Lamont	.....	Alta.
Matheson	.....	Ont.
Pine River	.....	Man.
Port Simpson	.....	B.C.
River's Inlet	.....	B.C.
Smoky Lake	.....	Alta.
Teulon	.....	Man.
Vita	.....	Man.
Wakaw	.....	Sask.

NORTH-WEST INDIANS

Ahousaht	.....	B.C.
Alberni	.....	B.C.
File Hills	.....	Sask.
Hurricane Hills	.....	Sask.
Kitamaat	.....	B.C.
Long Plains	.....	Man.
Moose Mountain	.....	Sask.
Nelson House	.....	Man.
Portage la Prairie	.....	Man.
Port Simpson	.....	B.C.
Round Lake	.....	Sask.
Swan Lake	.....	Man.
Ucleulet	.....	B.C.

SCHOOLS, SCHOOL HOMES

Assiniboia	.....	Sask.
Battleford	.....	Sask.
Edmonton, 2	.....	Alta.
Ethelbert	.....	Man.
Kolokreeka	.....	Alta.
Montreal, 4	.....	Que.
French, Syrian, Italian, French Institute	.....
Namur	.....	Que.
New Liskeard	.....	Ont.
Prince George	.....	B.C.
Radway Centre	.....	Alta.
Sifton	.....	Man.
Teulon	.....	Man.
Tourville	.....	Que.
Valencay	.....	Que.
Wahstao	.....	Alta.

Letters from Our Fields

CANADA

Atlin, B.C.

We have had an unusually busy time since the New Year. A good many Christmas letters are still unanswered. It took some time to acknowledge all the parcels sent in from different parts of British Columbia, and one came from as far as Shawinigan Falls, Que. The children were all remembered and I enjoyed doing up the parcels for them.

We had in 1926 nearly twice as many patients as two years ago or even as last year. In November we had three serious cases which ended fatally within two weeks. Two days after Christmas we had a bad case of appendicitis brought in and operated upon immediately. The patient, a boy of eighteen, was very ill the first week, but got along nicely and has gone home some time ago.

I have just returned from a dogsleigh ride to Como Lake, between three or four miles from here. I was gone less than two hours. It was a perfect afternoon, the sky so blue, and the sun shining on the distant mountains made it all look so beautiful. I have not walked so much this winter, for I seemed to be on my feet so much in the hospital that I did not feel like walking far. The dogs enjoy a run, and I certainly feel better from being in the fresh air.

We have kept Sunday School up all winter and have from twelve to twenty children. Sunday-school papers are sent in regularly from Vancouver and the children like them so much. They have little religious training, but love Bible stories and lessons. During the tourist season, we have a service every Sunday, although the young man who was to have come for the summer changed his plans and we had to carry on alone. Quite a few tourists attend—we had as many as one hundred tourists here last summer, many of them interested.—*Alberta F. Gould.*

Vanada, B.C., February, 1927.

I am writing this letter in your magazine that all may know how grateful I am for all the kindnesses shown me since I took charge of this field since 1920. In this "Sky Pilot" mission among the logging camps and lonely settlers in isolated places along the tide water on the

Pacific coast, I have often had to look for assistance to the Woman's Missionary Society. Auxiliaries, Mission Bands, and individually, the members of that Society have been most generous and untiring in giving me their aid, and I have had always an enthusiastic response to my many requests for help. A constant supply of literature has been available, scores of parcels have been sent at Christmas and other times to up-coast families, lonely people and needy; homes have been found in Vancouver for girls from my field, ambitious enough to want high school training; hospital cases from this district have been visited and befriended, and in many instances fitting aid has been given in peculiarly difficult circumstances where real sacrifice was required in solving the problem of Christian service.

Where all have been so good I hesitate to make mention of any one, but I owe such a debt of gratitude to your deaconess, Miss Adelaide Sutherland, resident in Vancouver, that I must speak of her in particular. To visit all those of my people, logger, settler, man, woman or child, who are taken down to Vancouver hospitals, she considers a trifling service. Every time I have had to face a situation requiring tactful handling in reference to the women, children or the home, where help had to come from Vancouver, I have turned to Miss Sutherland and she has worked miracles. I have submitted to her seemingly hopeless tangles of sorrow, loneliness and sin and suffering which were too difficult for me to unravel, and, writing carefully, I affirm that never once has she failed through wise, devoted efforts in Christ's name to bring comfort, hope and courage, to those needing these blessings along the common way of life.

Through these seven years Miss Jessie Robertson, of Vancouver City Library, has rendered me invaluable service in developing and establishing my (now) sixty free lending libraries; Miss Jean Sheepy, and, after her death, Miss Mary E. McBeath, have carried on the "Sunday School by Post" with wonderful efficiency; and two Vanada friends, Mrs. Borroughs and Mrs. McKimmie, have handled a very exacting and extensive Cradle Roll task with faithfulness.

This letter will help me to convey to all my

friends among the women of the Church, far and near, from Montreal to Victoria, from Toronto to Powell River, a message of deep appreciation and gratitude for the many ways and countless times they have helped the missionary and his people.—(Rev.) Geo. C. Pringle.

*Ruthenian School Home, Edmonton, Alta.,
January 10, 1927.*

We had a very pleasant time at Christmas. The girls took part in the McDougall Sunday-school concert, and we had our own Christmas on Thursday, chiefly for the outside girls. Those in residence gave a pageant, "The World's Redeemer." Miss Rogers spent the day with a sister at Vermilion, so, as I was alone with the seventeen girls, I planned to make the actual work light. Two girls ushered us to the schoolroom at eight o'clock Christmas morning for our gifts, and two others managed the breakfast in cafeteria style.

At eleven we all went to church and then to the Y.W.C.A. for dinner. Oh, what a dinner! The girls talk of it yet. There we sang carols which the assembled guests greatly enjoyed. In the afternoon we went for a sleigh drive. We visited Mrs. Ash's home, intending to give her a salute, but as she had fallen and broken her ankle the day before, we all went in and sang our carols again. Then we went to the hospital to see one of the girls who had had her tonsils removed the day before.

Home again, and after a light supper Nancy read us Dicken's *Christmas Carol* before the grate fire. One girl said, "I never had such a nice Christmas before!" There was such a happy spirit that I thoroughly enjoyed it too.

Miss Allen, the deaconess at McDougall Church, has charge of the C.G.I.T. work and is a fine help and inspiration to the girls. She keeps the spiritual tone uppermost in her work. I have wondered if we should consider enlarging our home. There is space above the kitchen and girls' sitting-room for two stories of bedrooms which would give us accommodation for six or eight more, but our dining-room and schoolroom are full now, and any additional children would make us quite crowded.

We sent two little girls to Kolokreeka; then another came to us a few days ago and the work seemed so urgent that we took her in temporarily, thinking we might find a home for her, but she is too young, only eleven. Miss

Hawken came in over the week-end and this morning she took her out to Wahstao with her, as they have lately lost two of their girls. This shows how our work spreads.—*Fannie S. Gray.*

Montreal.

Often discouraging, sometimes amusing and pathetic are the things we meet in our visits to the Chinese women in Montreal. There was one old lady who spoke some English and lived in the dustiest basement one could find in a day's tramp. The room into which she showed us appeared to be a storeroom for furniture and boxes, although we could hardly tell one object from another because of the gloom and the old newspapers spread over everything, English and Chinese, brown with layers of dust, overlapping one another, and at the little window, high up on the wall, a curtain, browner and dustier still.

We sat on two chairs, side by side, in the centre of the small space near the stove, and after slipping a fresh dress over the one she had, the old lady came and sat beside us. Picking her way carefully over the carpet of newspapers came a friendly cat, who rubbed our chairs by way of welcome and then sat on its mistress' lap. A companionable cat, grey and white, it cheered a lonely woman through the long hours of the day. We listened to a tale of loneliness.

"Too lonesome. My man always out. Come in, stay maybe one minute, two minute, go out. All same clazy. Too lonesome!" This she repeated over and over.

This woman is one of the most faithful attendants at church and club. The other day we saw her there, dressed in an outfit fearful and wonderful to behold. A black hat with an ostrich feather on one side and some bright flowers on the other, a black silk coat of forgotten vintage (carefully kept in a box when not in use, as could be told by the wrinkles), a row of lace at sleeves and neck, light blue scarf, a long string of ivory beads and a pearl choker! The ring finger of the right hand bore four rings—opals, rubies, diamonds—and the corresponding finger of the left hand bore five.

However the gala costume did not distract the wearer's attention from the lessons brought by the president and the speakers. She listened carefully, now and then nodding her head in argument. It was a nice meeting. The women

learned a new hymn and sang it with fervor. A visiting missionary won her way to the hearts of her hearers in a short talk and prayer. Afterwards, tea and cake were served at which there was a catastrophe. Our friend of the silk coat spilled her tea! Our attention was called to the mishap by hearing a lady say, "Too bad! Too bad!" The writer assumed

a solemn expression and held it, a difficult thing to do under the circumstances with the Chinese lady at the right nudging her and rocking back and forth with merriment—behind the old lady's back, of course. I am afraid the coat was sadly spotted in spite of everybody's efforts to save it.—*Bessie M. Cairns.*

Auxiliary Interest

Prayer

O God our Father, Thou hope of the ends of the earth, forgive the sins of which we have been guilty as a nation and a people. We have neglected our opportunities, we have forgotten thee and thy word, and we have failed in many ways to carry out thy great purposes for us. But in this year of rejoicing, we desire to consecrate ourselves in a new and vital manner to the service of our country, that we may help to bring in that reign of righteousness which shall make Canada thy dominion. Break down all that hinders the fullest life of the nation, and deepen the root of our own spiritual life in thee. O thou who didst accept the ministrations of women when thou wert here on earth, be present with us now as we minister through many workers to women and children abroad and at home, that into sad and lonely hearts everywhere there may come the glorious light of the real presence of Christ. And for his sake we ask it. Amen.

Suggestive Programme

For Auxiliaries, Young Woman's Auxiliaries and Mission Circles

JULY AND AUGUST, 1927

A Canadian Jubilee Programme is being sent out to all above organizations.

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|---|--|
| <p>1.—Opening Exercises.
Hymn—"I am Thine, O Lord."
Prayer—</p> <p>2.—Minutes and Business.</p> <p>3.—Hymn—"Jesus, Saviour, Pilot Me."</p> <p>4.—Devotional Period.
July—Scripture—John 6: 16-21.
*Leaflet—"Faith and Moods."
Prayer.
Report of Conference Branch Meeting by Delegates.</p> | <p>5.—August—Scripture—Acts 9: 36-43.
†Leaflet—"The Fellowship of Faith."
Prayer.
Study of Field Reports—See Annual Report of W.M.S., 1925-26, also Leaflet, <i>Our W.M.S. in brief.</i></p> <p>6.—Offering.</p> <p>7.—Watch Tower—Facts from the Fields.</p> <p>8.—Hymn.</p> <p>9.—Benediction.</p> |
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*Price 3 cents.

†Price 3 cents.

Order from Mrs. A. M. Phillips, Room 410, Wesley Buildings, Toronto 2.

Practical Talks

ETHEL M. H. SMITH

No. 6. Applied Patriotism

THE DAYS of Jubilee are with us. The sounding trumpet and waving banners have flung wide the gate of conscious interest. Strains of music and floods of eloquence are marshalling within us those dormant forces that at times demand expression.

We are Canadians and our young nation is finding herself. She is assuming her proper dignity, because of sixty years' development along lines that have been, in the main, just, honest and true.

It may be that her very name has proved something of a guiding star through the years. Let those who will, question. We like to believe that our country bears its name Dominion—His Dominion—at the suggestion of a Father of Confederation, who, seeing life as a whole, carried the inspired thought of his family worship into the deliberations of the Nation's Council.

If the Dominion of Canada is to-day a goodly land, a land to love and proudly acclaim as *home*, we believe it to be due, in large measure, to the fact that her early settlers, men and women of great faith and wondrous courage, delayed not the establishment of a family altar, though still in the midst of great hardship and discouragement. Other things might wait; the acknowledgment of God could not.

Looking back along the sixty years, we see our land developing in world value. It has supplied food and fuel to the nations. It has offered to them new homes and new freedom.

Looking back for more than sixty years, we see the Woman's Missionary Society, an ever-growing moral force, keeping pace with the nation in all its development. A Christian Canada has been her aim, and as an organization she has not failed. As the handmaiden of the Church, she has gone into all the new and hard parts, healing, teaching, comforting, pointing the *way of life* in precept and practice. For long has she been the trusted teacher and nurse of the native Red man. The New Canadian finds in her a true friend and guide. In days of national peril she gave bravely of her all. In the matter of all moral questions she has stood strong and fearless. She knows no compromise with liquor traffic and its attendant evils.

But—a great organization is made up of many

smaller ones. One must delve deep to find great souls. It may be that the soul of the Woman's Missionary Society is to be found in the local Auxiliary, whereof the individual members are high priestesses. If such be the case, how clear must burn the fire of love for Christ and Canada within the heart of the Auxiliary member!

The attitude of a great organization on questions of right and wrong, temperance resolutions, organized strangers' work, hospitals, school homes, hostels, community work, are all fine and good, but not enough.

Real patriotism means that the individual member is not indifferent to things in her own community. It means that principle comes before party.

It means that she has a responsibility to discharge toward the youth about her. Her home may be a stronghold in the community and so in the land. New citizens, new to Canada and to Canadian ways, are a challenge to her patriotism. When these new citizens are individual cases, such as perhaps one woman from far-off China, lonely and alone, surely then it is a God-given opportunity for the women of the local Auxiliary!

As a big Society, we face grave problems to-day. We tremble often for the safety of our Canadian women in far-away lands. These are big things, and we realize them as a part of our big Society, but there are the little things, that only the Auxiliary and the individual can perform, and they, very often, spell heartbreak or happiness. The question comes with an incessant asking:

"May not these small things, these local things, be the big things? May they not rank highest in the making of Canada Christian?"

Where there is no vision the people perish, but he that keepeth the law, happy is he.—*Prov. 29: 18.*

Righteousness exalteth a nation, but sin is a reproach to any people.—*Prov. 13: 24.*

Thou shalt bless the Lord thy God for the good land which he hath given thee.—*Deut. 8: 10.*

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

THE LEAGUE OF YOUTH

Mrs. J. H. Purdy

It has been said that this epoch belongs to youth. Certainly youth never before had so much privilege, so much freedom, so great an opportunity for leadership in national and world affairs as they have in this age of rapid changes, social, economic and political.

Some of us rejoice that this is true—that these young people with their generous outlook, their confidence in themselves and others, their lack of prejudices, their enthusiasm and fearless optimism, will have the opportunity of interjecting their ideas into human relationships, thereby bringing more amicability and justice into the dealings of men with men, whether national or international.

Through the wonderful scientific inventions and discoveries of recent times, this little planet of ours has been resolving itself into one great family of nations. Knowledge drives out prejudices, so this coming together of the various races of men has produced a more tolerant spirit, especially among the young. We have come to see that if one nation suffers, all are affected thereby. As no individual can live unto himself alone, so no nation can live aloof from all other nations.

"For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flush of right or wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or shame;
In the gain or loss of one race all the rest have equal claim."

Are the youth of our land measuring up to this great heritage of opportunity? Are they able to wear worthily this mantle of leadership which has fallen upon them?

First of all, let us see what are the requisites for leadership. Confining our thought to the English-speaking peoples, perhaps the most outstanding examples of extraordinary leadership in civil affairs are William Ewart Gladstone and Abraham Lincoln, both born in the same year—1809. Probably no English minister, in

the long list of distinguished English statesmen, has left behind him so successful a record of practical legislation as did Gladstone; and certainly no American statesman has won the hearts of that people as did Abraham Lincoln.

At first blush these two great leaders seem very different. Gladstone—cultured, distinguished, college-bred, endowed by nature with extraordinary ability, and favored by fortune. Lincoln—self-made, modest, handicapped by poverty and the difficulties that adhere thereto. A close study of these characters, however, will reveal the fact that they possessed many characteristics in common. They were both men of large sympathies, anxiously concerned for the welfare of the masses of the people. They were both unselfish, willing to sacrifice themselves for the sake of others. They were equally industrious, broad-visioned and faithful to their purpose. They were both men of deep religious conviction—all great leaders are.

Now the qualities possessed in common by these men are undoubtedly the essential qualifications of leadership. Are our young people willing to make personal sacrifice for the sake of a cause? Nothing that is worth having is obtained easily. We have to pay the price if we would be worthy to rank with the great men and women of the past. The requisites of success are healthy bodies, pure minds, noble purpose, intelligent grasp of affairs, and the inspiration and spiritual power which is found in Christ alone. We make or mar our own lives, and the industry and self-discipline exercised by each boy and girl before the age of twenty-one largely determines the type of man or woman each will make.

"To each is given a bag of tools,
A shapeless mass and a book of rules;
And each will make ere life is flown,
A stumbling-block or a stepping-stone."

There are some sincere critics who see serious shortcomings in the youth of our day. These tell us that young people are overstepping the bounds of rectitude; that they disregard the ancient precepts and maxims of human wisdom which our forefathers laid down as indispensable in human relationships. Furthermore, they accuse many of our young people of lack of

sincerity, of frivolity, self-indulgence and a serious want of self-discipline.

The Great War with its degradation of human life; the futility of the unspeakable sufferings it entailed, its young lives, broken physically and morally, shook youth's confidence in the wisdom and judgment of their elders. They started out to blaze paths of their own.

James M. Barrie, in an address before the students of St. Andrew's University, shortly after the close of the Great War, exhorted his hearers to form an international league of youth for the prevention of war. But a league of youth that is not actuated by the Spirit of our Lord, not enlightened by His vision, will fail of achievement.

This year we shall celebrate the Diamond Jubilee of our Canadian Confederation, which was consummated in 1867, through the foresighted effort of men of vision. Without that federation, Canada's voice would not have been heard in the great gatherings of the League of Nations, nor would she hold so important a position in this far-flung Empire of ours. We honor the men who served her so nobly.

If our splendid young people of vision, destined as they are to be the future leaders of this Dominion, would form themselves into a League of Youth for nobler manhood and womanhood in this eventful year in which Canada not only celebrates her Confederation, but takes her place as a full-grown, independent nation in the world of nations, no anxiety would need to be felt for the prosperity of our land. Show me a church whose young people are active in the service of Christ, and I will show you a church whose bright light chases away the works of darkness from the community in which it stands. Similarly, show me a nation whose young people are banded together for truth and righteousness under the banner of our Lord, and I will show you a nation which holds a worthy place among the nations of the world.

THE LURE OF THE OUT-OF-DOORS

Now that summer is really here most of us are looking forward eagerly to spending at least some of the long beautiful days in the open. Those of us who have known in the past the joys of living such days at a C.G.I.T. camp are anxious to share that experience with many others in Canada. We are hoping that you will be interested in the list of provincial

camp dates given below. The list grows longer each year, thus bringing camp within the reach of more girls and leaders. Read it over carefully and select the one nearest you; write your Provincial Secretary for all necessary information and then plan money and holidays so carefully that you will know for yourself the happiness and inspiration that have come to thousands of our church girls through attendance at these camps during the past eight years.

DATES FOR SUMMER CAMPS, 1927

Maritime Provinces

Wallace, N.S., (senior).....	June 28-July 8
Wallace (Intermediate).....	July 22-Aug. 1
Pinehurst, N.S.....	July 18-28
Charlotte County, N.B.....	July 22-Aug. 1
Chipman, N.B.....	July 11-22
North Shore, N.B.....	July 13-23
Canoe Cove, P.E.I.....	July 20-30
Cape Breton.....	July 25-Aug. 4
Maritime Leadership, Wallace, N.S.	Aug. 2-11

Quebec

Leaders' Camp.....	July 1-11
Intermediate Girls' Camp.....	July 18-25
General (15-18)	Aug. 10-19
Senior (16-19)	Aug. 19-29

Ontario

Beausoleil Is., Leaders' Camp..	Aug. 3-13
Beausoleil Island, Girls' Camp..	Aug. 15-25
White House	Aug. 22-Sept. 1
Beau Rivage	July 4-14
Vail's Point	Aug. 8-18
Terrace Beach	July 18-28
Normandale, first.....	July 18-28
Normandale, second.....	July 29-Aug. 8
Normandale, third.....	Aug. 8-18
Normandale, older girls.....	Aug. 19-29.

Manitoba

Boundary Park, Leadership Camp	July 2-12
Boundary Park, Intermediate Girls' Camp	July
Boundary Park, Senior Girls' Camp	July
Brandon	July
Wawanesa	July
Fort William	July
Clear Lake	July
(Dates to be set in May)	

Saskatchewan

Carlyle Summer School (Girl Leadership)	July 9-18
Lumsden Beach, Girls' and Leadership	July 2-11
Carlyle Lake	July 18-25
Fort Qu'Appelle	July 2-9

Lake Edward.....	July 11-18
Wakaw Lake.....	July 20-28
Senlac.....	July 4-11
York Lake.....	July 11-18
Eastend.....	July 9-16
Woodrow.....	July 2-9
Swift Current.....	(not decided)

Alberta

Senior Girls', Sylvan Lake....	July 11-21
Leadership Section of R.E. School, Sylvan Lake.....	July 25-Aug. 4
Fallis Camp.....	Early in July

British Columbia

Ocean Park, Intermediate.....	July 4-13
Ocean Park, Senior Provincial..	July 25-Aug. 3

North Okanagan.....	July 5-13
South Okanagan, Camp Sorec..	Aug. 5-15
West Kootenay, Kokanee.....	Aug. 8-18
East Kootenay.....	Aug. first week
Victoria, Beaver Lake.....	Aug. first week

Answer to Question on page 446

Left to Right—Bessie Ewasiuk—Parents, Austrian; Rose Sherstanka—Parents, Austrian; Gladys Franklin—Parents, Canadian; Julius Thomashevsky—Parents, Ruthenian. All spent years at Vegreville School home and are now at Camrose Normal School.

Mission Bands

Prayer

O God our Father, bless our Canadian land. When strangers come from overseas, may we greet them with kindness. Black, yellow, brown or white are all alike thy children, and our brothers and sisters. Help us to remember always the golden rule that we may do to others as we should like them to do to us. Bless our missionaries, nurses, doctors and community workers, who are scattered all over our land, healing, and teaching and bringing blessing to Canadian and foreigner alike. We thank thee for our little share in this great work. May we give more of our pennies, more of our time, and may we pray every day that Christ shall be King of the Dominion of Canada.—Amen.

Suggestive Programme

JULY-AUGUST, 1927

An Outdoor Meeting

- 1.—Opening Hymn—"Sowing in the Morning, Sowing Seeds of Kindness" or "O Canada"—three stanzas.
- 2.—Scripture Lesson—Psalm 121 or Psalm 23.
- 3.—Prayer.
- 4.—Minutes and Business.
- 5.—Hymn—"God Sees the Little Sparrow Fall."
- 6.—*Roll Call—Each member responds by answering a question which the leader has given him at a previous meeting.
- 7.—Hymn—"When He Cometh."
- 8.—(a) The Story of our Canadian Jubilee— for material see this number of THE MISSIONARY MONTHLY.
(b) A Ten-minute Talk on Temperance.
- 9.—Hymn—"I Love to Tell the Story" or "God Save the King"—three stanzas.
- 10.—Closing Prayer.

A picnic tea or light refreshments of some sort may follow the meeting.

Questions such as the following may be used:

- 1.—Do you read your *Palm Branch*? What part do you like best?
- 2.—How are you trying to fill your Mite Box?
- 3.—If you put five cents in every week, how much would you have at the end of the year.
- 4.—What are the Mission Band colors?
- 5.—What do the white, yellow and green mean?
- 6.—What is a Vacation school?
- 7.—What is a fresh air camp?
- 8.—What do the Indians in British Columbia do in summer?
- 9.—Where is Dondi?
- 10.—Where is Chengtu?
- 11.—Where is Indore?
- 12.—What is "firewater"?



HOW THE NURSES VISIT AT OUR MOST NORTHERN HOSPITAL, ATLIN, B.C.

The Love of Our Country

REV. J. R. P. SCLATER, D.D.

A GREAT writer of our own race has reminded us that if we do not feel a thrill when we think of our own country he would find it difficult to believe that our souls are alive. There seem to be some funny people in the world who think it a poor thing to put their own land first; but I do not believe there are many of them in Canada, for Canadians are sane. A Greek teacher of long ago showed us that it is only when we learn to love the things that are nearest to us and that are our own, that we can love the many things that are far away: and that, thus, he who loves his own people best is the man who will love everybody best, in the long run. One of the fine things about children is that they naturally do this. The sensible child regards his own father and mother as the nicest, bravest and best-looking people that ever were; his own home and his own family are the most satisfactory in the world; his own church and his own school are second to none. A little girl I once knew came in crying to her mother one day, who asked her who had hurt her. "Johnny," she sobbed: "he said something very nasty to me; he said our church was a rotten church." "And what did you say?" "Say!" replied the daughter, "I didn't say nuffin. I *hit* him." And while that was not perhaps

the best way of expressing her feelings, her feelings themselves were all right.

That our love of country is a great thing is proved beyond all doubt by one fact—that men and women are willing to die for it: and you must love a great deal to be ready to do that, for greater love hath no man than this, to lay down his life for the thing that he loves. When we think of all the splendid Canadian youth that lies sleeping in the fields of Flanders, where the poppies grow, we have witness how loving a thing is patriotism in our own days; and we shall be poor specimens indeed of the breed of our defenders unless we love our land greatly, and to the end. And first we must love Canada, and acknowledge the debt we owe to those who have made it such a splendid place for us to live in; for part of our love to our land is pride in the doings of those who built it up and gratitude for all the gifts which they have handed down to us. The early settlers in this country must have been a very splendid set of people. I was standing not long ago at the door of the little church at Kildonan near Winnipeg; and when I thought of all that the men and women of that community had done more than a hundred years ago to make the beginnings of Manitoba, I felt that there was almost nothing in

service which they could not claim from us for the country in which they were pioneers. When we come out to Canada nowadays we travel down to Glasgow or Liverpool in a very comfortable train, and then get on board an up-to-date hotel, in which we rest and sleep and play games (unless it is very rough, when we do other less pleasant things) for eight days and then step ashore peacefully into the promised land, to find all the comforts which we had at home. But when the Selkirk settlers looked westward from Scotland, they set out on a little, rough sailing ship in June and arrived in Hudson's Bay in September, to find a bare, uninhabited land, with long marches and portages before them, until at last they came to the solitary place which they, with their strong right arms, had, in the beautiful words of Scripture, "to make glad for them." And we owe a debt which it will take all our lives to pay to these men and women—splendid adventurers, all of them—who made the desert place to blossom as a rose for us. In the churchyard of that same Kildonan there is a grave-stone to a man, who did such noble things for Canada that, as Earl Grey once said, many a man has been buried in Westminster Abbey for less. Westward and westward still went James Roberson, toiling and enduring that the future Canada might possess the gift of God. We must love and be proud of a land that has produced such men.

And then from Canada our love must go out to the great company of free nations of which we are a part, especially those little

islands that are the centre and heart of them all. Be proud to be Canadian: be proud to be British. With all our faults and shortcomings the British are the strongest race in the world, yet. And what a history is ours—so full of romance and courage and great work! When we hear any one making little of our story, or suggesting that it does not matter whether we stay one of the British people or not, it ought to make us feel physically sick. For it is what our fathers brought from the old islands that have given Canada its noblest chances in the world. Our fathers' love of justice, their power to play the game fair and their faith in God—these ought to hold us ever together. The most touching part of the story of the Selkirk settlers tells us how they kept alive their religion. For forty years they tried to get a minister but could not: but in their own homes they worshipped God after the manner of their fathers. The strongest thing they brought with them was their fear of the Lord; and we must never forget that it was what God did in the homeland, long ago, that brought the knowledge of Christ into the new Canada. Wherefore, if we forget thee, O Britain, may our right hands forget their cunning!

And we shall make up our minds to show our love for Canada and the Empire by promising so to live that we shall be God's best instrument for good in all the world; and in this way we shall love everybody, and, in His own time, God's kingdom shall come in all the earth.—*Playmate*.

The Palm Branch

THE PALM BRANCH issues a Confederation Number in answer to a request from our Board Executive, and in line with *The Missionary Monthly*. We have chosen for this the July Number, planning to have it reach its farthest destination at an earlier date in June than usual.

The true adventures of "Jim," who reaches Canada from the "Old Country" in Confederation year and meets Missionary celebrities and others of that time, is being specially written for us. As it will be a double number every one will want it.

Again let us urge that every member of your Society have "The Palm Branch." Note that the series of "Mother and Mary" stories are dedicated to Affiliated C.G.I.T. Groups, but readable for all ages.

Send all correspondence, money orders, etc., to the Editor, Miss E. B. Lathern, Box 149, Yarmouth North, N.S. Price, single copies 25 cents a year; clubs of ten or more to one address, 15 cents a year.

A Suggested Form of an Auxiliary, Presbyterian and Conference Branch Budget

Auxiliary Budget

ESTIMATED RECEIPTS		ESTIMATED DISBURSEMENTS	
Annual Membership Fees.....	\$.....	Allocation from Presbyterian.....	\$.....
Life Memberships.....	.....	Envelopes.....	.....
Giving by Envelope.....	.....	Programmes.....	.....
Thank-offerings (Easter and Autumn)	.....	Officers' Books.....	.....
W.M.S. Sunday Collections.....	.....	Postage and Stationery.....	.....
Other Sources.....	.....	Deposit on Literature.....	.....
		Supply Work.....	.....
		Delegates (3), Expenses to Presbyterian	.....
	
Total		Total	

Presbyterial Budget

ESTIMATED RECEIPTS		ESTIMATED DISBURSEMENTS	
Auxiliary Returns.....	\$.....	Allocation from Conference Branch \$.....	.....
Y.W.A. Returns.....	.....	Thank-offering Envelopes.....	.....
C.G.I.T. Returns.....	.....	Printing, Postage and Stationery.....	.....
Associate Societies.....	.....	Books for Officers.....	.....
Mission Circles.....	.....	Supply Work.....	.....
Bands.....	.....	Expenses of Presbyterial Officers to Executive and Annual Meetings..	.....
Collections from Presbyterial Meetings	.....	Expenses of Annual Meetings.....	.....
Bank Interest.....	.....	
Total		Total	

Conference Branch Budget

ESTIMATED RECEIPTS		ESTIMATED DISBURSEMENTS	
Presbyterial Returns.....	\$.....	Allocation from Dominion Budget.. \$.....	.....
Collections from Branch Meetings..	.....	Postage and Stationery.....	.....
Bank Interest.....	.....	Books for Officers.....	.....
		Printing.....	.....
		Deputation Work.....	.....
		Delegates' Expenses from Presbyterials to Executive and Annual Meetings of Branch.....	.....
		Expenses of Annual Meeting.....	.....
Total		Total	

Points to be Emphasized in the Auxiliary

(a) If money is raised in some special way for an *Expense Fund* it should show in the Auxiliary budget as a *Receipt* and go through the Treasurer's books as such.

(b) It should be the aim of the Auxiliary Finance Committee to make the budget *balance*—in other words, to devise ways and means of working up the revenue to the point where it will take care of the allocation plus the legitimate expenses of the Auxiliary.

(c) In this nine-month period in the interests of Christian Stewardship, may we suggest that no time be lost by the Secretary of Christian Stewardship and Finance in presenting on the blackboard such a budget that each Auxiliary member may realize her individual responsibility thereto. What an opportunity this would be to emphasize Christian Stewardship and forward *Systematic Giving by Envelope*, and get it really and truly established!

(d) Reports show that in the majority of cases where Committees on Christian Stewardship and Finance have been appointed and where systematic giving has been established, the Auxiliary's allocation has been met.

(MRS. J. W.) HENRIETTA BUNDY,
Secretary, Christian Stewardship Finance.

Personal Notes

MR. RUNACRES, matron of the Round Lake Indian Boarding School, Saskatchewan, has been transferred to the Kitamaat School, B.C. Before leaving Vancouver for her new home, she was presented with a life membership in the Woman's Missionary Society, the presentation being made by Mrs. J. S. Gordon, President of British Columbia Conference Branch.

It is with deep regret we announce the resignation of Miss Lily Rogers, nurse at St. Paul's Hospital, Hearst, Ont. Her valuable and kindly services will be greatly missed.

Miss Kathleen Mullin has been appointed her successor, with Miss Etta Carnegie, formerly of the Rosedale War Memorial Hospital, Matheson, Ontario, as assistant nurse.

Missionaries due furlough from Japan are the following: Misses Isabel Govenlock, London, Ont., M. D. Keagey, Dundas, Ont., Blanche McGaffin, Virden, Man.

It is deeply regretted that Mrs. Christie has found it necessary to resign from Assiniboia Home, in order to rest after two most successful years as matron. We shall look forward to her return to the activities of the W.M.S.

Miss E. C. Chace, of Wahstao, has been given leave of absence after twenty years in Alberta, where no one is better known and loved. She wanted to feel free for a long visit with her mother.

Miss Pamela Follett has been transferred to All Peoples' Mission, Sault Ste. Marie; and Miss Alp, Community House, Montreal, and Miss Jessie Oliver are going to the Italian Mission, Copper Cliff, in her place.

Miss Adelaide Harrison, a missionary and kindergarten teacher in West China, of which mission she was secretary-treasurer, is going to take up work in Community House, Montreal.

While on duty in Burns Lake Hospital, Miss Edna Haines, our faithful and efficient nurse, suffered an infection, necessitating the amputation of the index finger of her right

hand. She will thus be compelled to take a complete rest.

Miss Emma J. Murphy, formerly of the mission at Minto, N.B., is now at Stellarton Mission, supplying during the illness of Mrs. Littlewood, who has been on sick leave for some months. It is expected she will resume her work about June 1st.

Miss Carrie M. Treffry, superintendent of the Elizabeth M. Crowe Hospital, Eriksdale, Manitoba, after rendering valuable services in the organization necessary for the opening of this hospital last year, has resigned. We regret losing Miss Treffry's services and hope she may at some future time enter the medical work in some of our Church Hospitals.

Mrs. L. Kennedy, formerly one of our missionaries at the Scott Institute, Toronto, and later, under the United Church of All Nations, Queen St. W., Toronto, resigned from our work at the end of April to assume the duties of superintendent of the Industrial Refuge for Girls, Toronto. Our good wishes go with her in this very important work.

Mrs. Sarah Morton, wife of our first missionary to Trinidad, is quietly passing away at time of writing. Even her closing years have been spent in Trinidad, the country to which she has given a lifetime of beautiful ministry. Surely there will be "light at eventide" for this servant of God.

Dr. Florence Murray, Miss Christine Currie, and Miss Annie Rose, all of Korea, are expected home on furlough this year. Miss E. Viola Cardwell, whose furlough is also due, has resigned in order to take her part in an important event in the near future. We wish her all happiness!

Miss Agnes Staples of All Peoples' Mission, Sault Ste. Marie, has been transferred to Church Extension work at Silverthorn and Harwood Missions, Toronto, where we are sorry to report that Miss Mary Blain, our deaconess, has been very ill owing to an accident sustained while on duty. Leave of absence has been granted till she is able to resume her work.

News from the Conference Branches

Bay of Quinte

Press Secretary, Mrs. S. E. Revelle, College St., Kingston, Ont.

Treasurer, Mrs. H. Irvine, 50 Bond St., Lindsay, Ont.

COBOURG PRESBYTERIAL.—St. Andrew's Auxiliary, Oshawa, celebrated a jubilee in February, and Miss Jessie Panton read a paper at the meeting giving the history of the Society from the beginning. Miss Panton's sister is perhaps the only living charter member, and she has held her membership continually for fifty years, and Miss Jessie herself has been outstanding in mission work, not only in the Auxiliary, but in the wider circles of W.M.S. activities.

LINDSAY PRESBYTERIAL.—The annual meeting of the Mission Circle of the First United Church, Lindsay, was held at the home of Mrs. Corneil, Colbourne Street, on March 14th. The following officers were elected: Pres., Miss M. Graham; Cor. Sec., Miss M. Allely; Treas., Miss A. Christian.

Rev. Mr. Holling gave an interesting talk on "The Ivory Coast." Mrs. Hamm rendered a vocal number and Miss Taylor an instrumental. Refreshments were served at the close. A very satisfactory announcement was made, viz., the Circle had reached its allocation of one thousand dollars.

British Columbia

Press Secretary, Mrs. J. A. Fairley, 2875 29th Ave. W., Vancouver, B.C.

Treasurer, Mrs. J. F. Higgenbotham, 136 Comox St., Vancouver, B.C.

VANCOUVER PRESBYTERIAL.—The Excelsior Circle of Mountain View United Church has the honor of being the first Circle in this Presbyterial to graduate into a Y.W.A. The girls had been for many years an organized Circle with a member of the Women's Auxiliary as superintendent. The graduation exercise was a very beautiful and impressive service. After the election of officers Mrs. E. Graves, Presbyterial President, conducted a formal installation service. The new organization retained its old name, becoming the Excelsior Y.W.A. The former superintendent was elected Honorary President. After the service refreshments were served and a social half-hour enjoyed.

KOOTENAY PRESBYTERIAL.—The W.M.S. of St. Paul's Church, Nelson, has completed the best year in its history. The Society exceeded their allocation and have increased their membership from twenty-eight to forty. It was decided to change the method of preparing the programme. Instead of appointing a programme secretary, several committees were appointed. A feature of the annual meeting was the presentation of four life membership certificates to Mrs. J. Armstrong, Mrs. J. A. Forin, Mrs. Hector MacKenzie and Mrs. J. Stobo, by Mrs. William Simpson on behalf of the Auxiliary.

An excellent programme included a talk on *Associate Helpers and Their Value to an Auxiliary*, two papers, one on *Christian Stewardship* and another on *India*, and a reading by Miss Ida Graham.

Maritime

Press Secretary, Mrs. K. N. Tait, Box 723, Truro, N.S.

Treasurer, Mrs. H. C. Studd, 36 Carleton St., Halifax, N.S.

INVERNESS AND GUYSBORO PRESBYTERIAL.—The Executive of the Presbyterial met in Point Tupper, April 6th, the President, Mrs. Fraser, in the chair. Six other officers were present. The programme for the Presbyterial to be held at Mabou, May 25th, was discussed and partially arranged.

The thank-offering of Mabou Auxiliary, N.S., amounted to \$139, and the Easter thank-offering to \$25.

YARMOUTH PRESBYTERIAL.—The following officers for the coming year have been elected in Central United W.M.S., Yarmouth, N.S.: Pres., Mrs. A. P. Stoneman; Cor.-Sec., Mrs. W. C. Harris; Treas., Mrs. H. C. McNeil.

Montreal-Ottawa

Press Secretary, Mrs. W. E. Wright, Cardinal, Ont.

Treasurer, Mrs. Ruth C. Antliff, 111 Blenheim Place, Westmount, Que.

QUEBEC-SHERBROOKE PRESBYTERIAL.—The W.M.S. of Lennoxville United Church held its annual meeting in Douglas Hall, April 5th. Miss Clementina Johnston was presented with

a life membership certificate. The following officers were elected: Pres., Mrs. F. R. Matthews; Cor. Sec., Mrs. C. G. Green; Treas., Mrs. J. N. Munroe. Mrs. Willard and Mrs. J. A. Seale were appointed delegates to attend the Quebec-Sherbrooke Presbyterial at Cookshire.

Gould Station W.M.S. has a scattered membership, but a lively interest is manifested in the study books. Each member takes a part in the meeting by giving an account of some work done in Home or Foreign fields, gleaned from THE MISSIONARY MONTHLY. Much financial help has come by way of socials held in the homes with a free-will offering.

The Stanbridge East Auxiliary held a very interesting service on March 20. Miss Lucy Titlemore, who went to China as a missionary twenty years ago, remaining eight years, gave a talk on *Some Customs in China*. Afterwards three Sunday School scholars sang, "Jesus Loves Me" in Chinese. The collection went to the Society.

The Magog Auxiliary during the winter months has been having some very interesting functions. A measuring social in January was well attended, a pleasant evening enjoyed and some financial aid given to the funds. On March 4, a Prayer service was observed by Anglican, Adventist, and United Church congregations, meeting in St. Paul's Church. Rev. Mr. Jones and Rev. Mr. Walden conducted a very interesting programme, and prayers were offered for the various departments of Mission work. A Food and Mystery Sale is also being held to augment the funds, and with the Easter offering to be received, it is hoped that the allocation may be reached.

At a recent meeting of the Auxiliary, a letter was read from Miss Ada Sandell, our missionary in China, narrating her experiences going up the Yangtse River and on her enforced return journey. She is at present safe in Shanghai. Snap-shots sent by her were also on exhibit.

OTTAWA PRESBYTERIAL.—A well-attended and enthusiastic rally of Mission Circle and C.G.I.T. girls was held in St. James' United Church, Ottawa, on March 30th. Three Mission Circles were supper hostesses. Delightful greetings and encouragement were brought by the Branch President, Mrs. W. H. Henderson, and

the Presbyterial Secretary for Young People, Miss E. Johnston. The address of Mrs. J. H. Purdy, Dominion Secretary for Young People's Work, will not soon be forgotten. After pointing out that modern conditions were not really created by the youth of to-day, but rather were a gift from the older generation, she urged that youth use all their privileges first to extend the Kingdom of God on earth by high standards of living for themselves and service for others.

The Mission Band of Kinburn were invited as guests of the W.M.S. at their annual meeting, and life memberships were presented to two of the members, a suitable address being read in each case.

The Easter thank-offering of St. Paul's Eastern Auxiliary, Ottawa, was held on March 23rd. The Mission Band gave a very interesting exercise, entitled *The Challenge of India*, and Miss Garland, President of Chalmers' W.M.S., gave an inspiring address on *India*. Eleven new life memberships were given.

Rockland Auxiliary has a unique way of raising money by means of Sunshine Bags into which a copper or a dime is dropped for every day the sun shines. The Home Helpers brought in quite a sum realized from fancy work, fowl, flowers, etc.

A meeting of special interest was held at Manotick, April 7th, when Mrs. W. A. Morrison, the pastor's wife, was presented with a life-membership certificate and pin. The address was read by Mrs. John Wilson, the presentation made by Mrs. M. H. Gordon. The financial report showed that the Auxiliary had reached its allocation.

DUNDAS PRESBYTERIAL.—At the annual Easter thank-offering meeting of St. Paul's United Church Mrs. W. S. Merrill, President of Dundas Presbyterial, gave a most interesting and telling address on *Individual Effort*, based on Exodus 4: 2. *What is in thine hand?* There is something in your hand that God will require. Our work after all depends on the individual member of our Auxiliary and Presbyterial. First give yourself.

Mountain Auxiliary, though few in number, has had a successful year, both financially and spiritually. For five years the Society has supported a Bible-woman in China and will still continue the work.

MONTRÉAL PRESBYTERIAL.—Encouraging reports were received at the annual meeting of

Howick Auxiliary, and a life-membership certificate was presented to Mrs. D. MacLeod, the pastor's wife. The allocation was met.

Rosemount First United Church Auxiliary, Montreal, assisted by the Canadian Girls in Training, held a very successful birthday social on February 2nd in honor of the eighth anniversary of the Auxiliary. A splendid musical programme was provided and "The Pageant of the Seasons" was well presented by the C.G.I.T. The contributions amounted to \$36.

On Associate Members' night Mrs. Muir was presented with a life-membership certificate. The Auxiliary took charge of the evening service Sunday, March 6th, Mrs. Albert Butler, President, Mrs. J. S. Muir, Vice-President, and Miss Elva Pyle, of Verdun Baptist Church, officiating.

Miss Pyle, who is leaving the homeland for Northern Nigeria, Africa, to begin her life of service under the Sudan Interior Mission Board, told in a vivid and fascinating manner the story of her call to service. After the service, a reception was held in the church gymnasium where a large number gathered to bid her "Godspeed."

The Auxiliary of Trinity United Church has had its banner year, exceeding the allocation by one-third.

In the death of Mrs. (Rev.) J. H. MacConnell, the Society has lost one who was always deeply interested in missions. Those who had the privilege of co-operating with her can never forget her interest and enthusiasm in the cause that lay so near her heart.

A very interesting meeting was held at Lachute, Quebec, February 17th, when six life memberships were presented, four by the Auxiliary and two by friends. During the year the Auxiliary lost by death one of its oldest Methodist members, Mrs. William Miller.

Athelstan, Quebec.—A very profitable meeting was held March 4th, when the Suggested Programme for the day was closely followed. The Auxiliary has decided to place THE MISSIONARY MONTHLY in every home in the congregation where it is not already a welcome visitor, hoping in this way to arouse a greater interest in missions.

Emmanuel, Montreal, presented encouraging reports on programme activities and finances at the thirty-fifth annual meeting. Eight new life members were enrolled.

In Fairmount Avenue, Montreal, a study

class using the book *New Days in Old India* met weekly for six weeks and found their study both interesting and profitable.

This Society presented life memberships to the Mission Circle President and the Band Leader. Two quilts were made and donated to the French Protestant Home. Each member paid fifty cents for the privilege of embroidering a block.

Saskatchewan

Press Secretary, Mrs. E. G. Sanders, Grenfell, Sask.

Treasurer, Mrs. Stewart, 2260 Scarth St., Regina, Sask.

QU'APPELLE PRESBYTERIAL.—The Broadview Auxiliary was organized in 1909 by Mrs. Davis, of Grenfell, and has carried on faithfully ever since, though the Methodist Church was closed for a number of years. At the Branch we were referred to as the givers of the highest sum per capita in the Conference, perhaps the fact that for many years every member was a life member is some explanation. The greatest harmony and good will has prevailed and the work goes on refreshed and enlarged in the United Church. Our new President, Mrs. Black, has an enthusiastic genius for service, and we hope to gain new members to increase our strength and stability.

SHAUNAVON PRESBYTERIAL.—The annual meeting of W.M.S. was held in Centre Street Church, Shaunavon, on March 23rd, with a good attendance. The Easter thank-offering was very gratifying and the reports of the various officers most encouraging. Rev. Mr. F. Coop presided at the election of officers, when the following were elected by acclamation: Pres., Mrs. Coop; Cor.-Sec., Mrs. H. Bott; Treas., Mrs. G. Watson.

On March 26th the annual thank-offering of the Mission Band of the same congregation was held, a goodly number being present. The presence of many mothers was appreciated by the Band workers. The following are the new officers: Leader, Mrs. A. Barclay; Pres., Eva Hipfner; Sec., Dorothy McPherson; Treas., Maxime Neese.

SWIFT CURRENT PRESBYTERIAL.—The report of the annual meeting at hand, showing a full programme of addresses, reports of departments and music. Outstanding items appear to

have been addresses by Rev. R. J. Russell, pastor of Knox Church, on *Woman's Share in the Task of Making Canada Christian*, and by Mrs. (Rev.) Jas. Smith, Branch Secretary of Mission Bands, on *The Possibilities of Mission Work by Children for Children*, large subjects helpfully handled. Notable prominence was given to reports and discussions of work among the children and young girls of the various organizations.

A pleasant feature was the presentation of a life membership and pin to Mrs. J. L. Ferrier.

A delightful clause in the report reads, "The allocation of the Presbyterian has now been fully met."

The following are some of the officers elected: Pres., Mrs. H. R. Sinclair, Gull Lake; Cor.-Sec., Mrs. C. E. Bray, Swift Current; Treas. Mrs. J. F. Whiting, Swift Current.

Toronto

*Press Secretary, Miss Florence Robertson,
438 Delaware Ave., Toronto, Ont.
Treasurer, Mrs. James Litster, 10 Selby St.,
Toronto, Ont.*

TORONTO CENTRE PRESBYTERIAL.—The St. Clair Avenue Mission Circle wish to report a most successful year. They have secured their allocation and that without taking the Easter offering prior to March 31st. In the future this group of workers have decided that they shall be known as the Young Woman's Auxiliary of St. Clair Avenue Church.

TORONTO, EAST PRESBYTERIAL.—Markham elected the following officers on March 31st: Pres., Mrs. D. E. Jones; Cor.-Sec., Mrs. Law; Treas., Mrs. Fred Reesor.

The Woman's Auxiliary of Trinity United Church, Newmarket, held their Easter thank-offering meeting on Wednesday, March 30th, and it proved to be so inspirational in character that the work for the opening year begins under favorable conditions. Mrs. Earle, of Toronto, late of China, was present and gave a very thoughtful and helpful address on the importance of prayer in the Christian life, she also gave a brief but interesting account of her work in China.

The offering for the day amounting to \$86 was augmented by the gift of three life memberships, these being presented to Mrs. J. R. Y. Broughton, Mrs. S. Bootha and Mrs. E. Buckle. A social hour happily spent brought to a close the year's activities.

The first annual meeting of the Toronto Centre Presbyterial was held April 21st and 22nd in College Street United Church, when very representative gatherings showed keen interest in the work of the year. Mrs. E. Ryerson Young, Newtonbrook, presided in the absence of Mrs. Frank Rae, who was unable to be present on account of illness. The President's address was a call to the members to gather in the 400,000 women of the Church who have not allied themselves with the Missionary Society. She urged the use of THE MISSIONARY MONTHLY, the W.M.S. Sunday and the increased effectiveness of the Auxiliary meeting, as mediums to be used in interesting these women in the great task of the Society. Mrs. J. C. Robertson, reporting for the Executive, stated: "The work of the year has been strenuous—new methods, new surroundings, new workers—struggling with estimates, wrestling with by-laws, trying to forget, trying to begin anew; but through it all a spirit of true Christian co-operation and good will has been manifest."

Speakers at the various sessions included Mrs. B. M. Johnston, who brought greetings from Toronto Conference Branch, Mrs. H. M. Kipp, who guided the audience in a rapid survey trip to the mission hospitals in Canada, Dr. J. T. Tucker, who in the regretted absence of his wife, gave a most interesting and instructive illustrated lecture on Africa, specially stressing the improved mode of living enjoyed by the natives after contact with the missionaries. Dr. A. E. Armstrong and Mrs. Gunn told of the Central India Jubilee, giving many interesting experiences, and inspiring the audience with the enthusiasm gained by personal contact with such a momentous event. Mrs. J. H. Purdy, of the General Board, spoke of the work as a *Venture in Faith*. A splendid address was given by our missionary, Miss Marion Coon, of West China. Mrs. Frank Stanley addressed the gathering on Christian Stewardship, and compared givings of various countries for material things and offerings for the evangelizing of the world. A most interesting guest was Mrs. Tsen, a Bible-woman of Tzeliutsing, China, who spoke in her mother tongue, but whose radiant face and happy voice conveyed a message of joy for a Saviour found.

Appreciation of the splendid leadership of the retiring President, and regret that her health made it impossible to carry on, was conveyed

in the presentation of a basket of roses to Mrs. Frank Rae, presented by Mrs. M. Smith, with an address read by Mrs. C. T. Cocking.

The list of officers for the coming year are as follows: Pres., Mrs. E. Ryerson Young; Cor.-Sec., Mrs. J. A. Walton; Treas., Miss Edith Rae.

A very warm vote of thanks was extended to the ladies of College Street Church, who spared no effort in the entertainment of the delegates and guests.

DUFFERIN-PEEL PRESBYTERIAL.—This Presbyterial convened at Grace Church, Brampton, for the annual meeting, April 20 and 21, when a most representative gathering of delegates from every Society in the Presbyterial attended. At an open meeting held on the evening of April 20th Mrs. Ira Pierce, President of Toronto Conference Branch, spoke of girls' work in India, China, Africa, and at home, and Miss Marie Staples spoke of her work among the kindergarten children of Japan. The allocation of \$7,650 was accepted and the convention was quite optimistic regarding its realization. A patriotic pageant, entitled "Canadians All," was presented by the Mission Band of Grace United Church. The following is the list of officers elected: Pres., Mrs. R.

Crawford, Brampton; Cor.-Sec., Mrs. A. G. Neelands; Treas., Mrs. J. D. MacMillan, Orangeville.

TORONTO WEST PRESBYTERIAL.—The Woman's Missionary Auxiliary of Carman United Church held the Easter meeting on Tuesday evening, March 29th, Mrs. M. E. Rutledge presiding. One special feature of the evening was the presentation of a life membership certificate to Mrs. W. Henderson. Vocal solos were rendered by Miss Dorothy Vick and Mrs. W. Henderson. The Easter programme was followed by a most impressive service when the C.G.I.T. group affiliated with the W.M.S. Mrs. J. H. Forester addressed the group, outlining the work of the W.M.S. from 1881 to the present time, and welcoming the group on behalf of the Toronto West Presbyterial. The social committee served refreshments at the close of the meeting when a very happy hour was spent by those present.

Correction

In the article "Facing the World Task," by Jean Gordon Forbes, in the April number, there was a misprint in one word. *Changing China Needs Our Changing Christ* should read *Our Changeless Christ*.

New Organizations

Auxiliaries

British Columbia Conference Branch

Victoria Presbyterial.—Alberni.

Westminster Presbyterial.—Coquitlam.

London Conference Branch

Kent Presbyterial.—Kent Bridge.

Lambton Presbyterial.—1. London Road (West); 2. Point Edward.

Oxford Presbyterial.—Salford.

Maritime Conference Branch

Inverness Presbyterial.—Port Mulgrave.

Montreal-Ottawa Conference Branch

Glenarry Presbyterial.—Osnabruck Centre.

Saskatchewan Conference Branch

Yorktown Presbyterial.—Spy Hill.

Young Woman's Auxiliaries

British Columbia Conference Branch

Vancouver Presbyterial.—1. Steveston; 2. Lulu Island and South Arm.

Maritime Conference Branch

St. John Presbyterial.—St. John, N.B., (Queen Square) "Minnie Robertson."

Mission Circles

Bay of Quinte Conference Branch

Belleville Presbyterial.—Elmbrook.

Saskatchewan Conference Branch

Yorkton Presbyterial.—1. Saltcoats; 2. Wynward.

Mission Bands

Alberta Conference Branch

Edmonton Presbyterial.—1. McQueen Institute; 2. Westlock; 3. Garneau.

Hanna Presbyterial.—Spring Valley.

Lethbridge Presbyterial.—1. Cardston; 2. Colden Keys Band, Coleman.

Vermilion Presbyterial.—Lloydminster.

Bay of Quinte Conference Branch

Cobourg Presbyterial.—Dunbarton.

British Columbia Conference Branch

Kamloops-Okanagan Presbyterian.—Keremeos "Willing Workers."

Victoria Presbyterian.—Ahousaht Indian Boarding School.

Westminster Presbyterian.—1. Agassiz; 2. Port Coquitlam (Trinity); 3. West Burnaby.

Hamilton Conference Branch

Brant Presbyterian.—1. Brantford (Zion). "Loyal Helpers"; 2. Brantford (Pilgrim).

Guelph Presbyterian.—1. Fergus (Melville) Mission Club; 2. Fergus "Bright Star."

Norfolk Presbyterian.—Salem.

Waterloo Presbyterian.—1. Sheffield; 2. Preston.

Baby Bands**Bay of Quinte Conference Branch**

Bellefleur Presbyterian.—Gilead.

Cobourg Presbyterian.—1. Gore's Landing; 2. Grafton.

Kingston Presbyterian.—Elgin.

Hamilton Conference Branch

Brant Presbyterian.—1. St. George; 2. Oakland.

Hamilton Presbyterian.—Rockton.

Affiliated C.G.I.T.**Alberta Conference Branch**

Edmonton Presbyterian.—1. "Wohelo," Westlock; 2. "Northern Lights," Westlock.

Hanna Presbyterian.—"The Queens of Service," Sunnynook.

Lethbridge Presbyterian.—"The Excelsior," Taber.

Bay of Quinte Conference Branch

Kingston Presbyterian.—1. "Wofalo," Gananoque (Grace); 2. "Bluebird," Gananoque (Grace).

British Columbia Conference Branch

Vancouver Presbyterian.—Vancouver, 1. St. Giles, "Swastika"; 2. Dunbar Heights, "Felix";

3. Collingwood, "Happy Thoughts"; 4. Chown, "The Pollyanna"; 5. Chown, "Silver S"; 6. Marpole "Laurel"; 7. Crosby "Lamplighters"; 8. Crosby "The Climbers"; 9. Crosby, "Wah-gwan-nee"; 10. Crosby "Wohelo"; 11. Crosby "Crosby Cherrie Clums"; 12. Crosby "Swangata-ha"; 13. Ryerson "Inphydeso"; 14. Ryerson "Cygnes"; 15. Ryerson "Trulohesi"; 16. Ryerson "Excelsior"; 17. Ryerson "Superlative."

Maritime Conference Branch

Miramichi Presbyterian.—1. Chatham, N.B., "Live Wires Group"; 2. Chatham, N.B., "Wohelo."

St. John Presbyterian.—Milltown, N.B., 1. "Peppy Pals"; 2. "Cheerful Helpers"; 3. "Willing-to-do"; 4. "Happy Seven Group"; 5. "Sunshine Group"; 6. "The Ambitious Ten Junior Group"; 7. St. Andrews, N.B., "T.S.T.G." (Wesley); 8. St. John, N.B., (Centenary) "Bluebird"; 9. (Portland) "Portland"; 10. (Queen Square) "Wo-he-lo"; 11. "Chibiabos"; 12. "Winnebagos"; 13. (St. David's Church) "Three L's"; 14. "Triple H."; 15. "The Loyal Canadians"; 16. St. Stephen, N.B., (Kirk) "King's Daughters Sr."; 17. (McColl) "The Pursuers"; 18. "Excelsior"; 19. "The Perseverance Group"; 20. Sussex, N.B., "Young Mariners."

Windsor Presbyterian.—1. Kentville, "The Intermediate and Senior"; 2. St. Croix, "The Resolute"; 3. Windsor (St. John's), "King's Daughters."

Yarmouth Presbyterian.—1. Clyde River (St. Matthew's), "Wenonah"; 2. Yarmouth (Wesley), "Laugh a Lot."

Montreal-Ottawa Conference Branch

Dundas Presbyterian.—St. Andrew's, Heckston.

Glengarry Presbyterian.—Maxville, "Womponia."

Sackatchewan Conference Branch

Abernethy Presbyterian.—1. Abernethy, "Excelsior"; 2. Cupar, "Texas"; 3. Earl Grey, "Joy Group"; 4. Strasbourg, "The Originals"; 5. Strasbourg, "Gleaners."

Yorkton Presbyterian.—1. Bredenbury, Jr.; 2. Mcville, Jr.

Toronto Conference Branch

North Bay Presbyterian.—1. Parry Sound, "The Wide Awake Group"; 2. "Wohelo."

Temiskaming Presbyterian.—Cobalt "Sky-scrapers."

Notices of Annual Meetings

**Maritime Conference Branch,
Trinity Church, Charlottetown,
P.E.I., June 14-16.**

Cumberland Presbyterian, Springhill, N.S., June 1-2.

1927

Text Books and Study

OF

The Woman's Missionary Society

1928

For Auxiliaries, Young Woman's Auxiliaries and Senior Mission Circles

AS 1927 is the Jubilee Year of Confederation, a study of Canada will be made in June and September. Special literature will be prepared by the Literature Committee, and the Canada edition of *THE MISSIONARY MONTHLY* is recommended for further help.

Beginning with October, the text book will be **New Paths for Old Purposes.** World Challenges to Christianity in our Generation." By Margaret Burton.

This book shows the essentially missionary character of Christianity and emphasizes the duty to apply the missionary spirit to establish just conditions in industry, race relations, internationalism and all other relations of life. It brings out the necessity of co-operation between East and West in the development of the Christian Church of the future.

The Chapter headings are:

1. New Occasions.
2. A New Frontier of Christian Missions.
3. Christian Missions and Modern Industry.
4. Christian Missions and America's Racial Attitude.
5. Christian Missions and America's International Attitudes.
6. Give and Take.

As one glances over the following sub-headings: The Task of our Generation, To-day's Challenge, The Changeless Need, A Call to Heroic Effort, The Cotton Mills in China, Youth Pays the Price, The Babies, etc., both heart and head prompt an early opportunity to secure a copy.

For Junior Mission Circles and Affiliated C.G.I.T. Groups

The text book will be **Heroes of Our Home Lands.** By Percy R. Hayward. Paper 50c. Boards 65c.

The purpose of this book is: 1. To give Canadian boys and girls, through the life of some

heroic character, a picture of the great qualities that appear in each of the many races that make up our Canadian population, thus leading to a larger appreciation of these races. 2. To reveal what it is that made these men and women the outstanding people that they are. 3. To challenge our boys and girls with the necessity of meeting, in their own day, the needs and problems of their own country, Canada, in the same spirit in which the men and women whose lives they study, met the needs and problems of their lands.

In this small volume are found life sketches of prominent characters who have helped to build the nations from which many of our New Canadians have come. As one reads of Garibaldi, a hero who put his country first; Carmen Sylva, a queen who mothered her people; Jenny Lind, a singer who inspired many; John Huss, a preacher whose conviction cost him his life, and Mary Slessor, a factory girl with a world vision, thought is carried afar to the home lands of these noted personages, and side by side stand many others of world renown, such as a Dante, Michael Angelo, Galileo, St. Patrick, etc.

The stories are told in an attractive manner, and will prove of interest to the young people in their study.

For Mission Bands

The bands will make a study of Canada in September and October, using the **Palm Branch** and the Canada edition of *THE MISSIONARY MONTHLY* as helps. Beginning with November the text book is **Please Stand By.** By Margaret Applegarth. This is said to be her best. Price, Paper 50c., Cloth 80c.

The introduction contains a full description of radio terms and gives a better understanding of the chapter headings: 1. Mr. Atlas Listens In. 2. S.O.S. 3. Please Stand By. 4. Broadcasting it. 5. Static Spoils the Bedtime Stories. 6. Signing Off.

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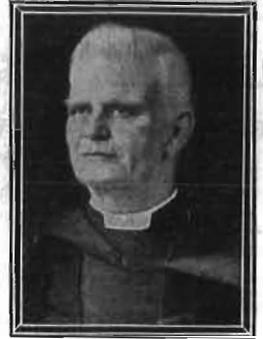
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REV. S. D. CHOWN, D.D.

Dr. McDougall's Life, by the Rev. John Maclean, Ph.D., D.D., LL.D., of Winnipeg, is on the press and will be ready for sale June first. The book is timely. It will help us to intelligently and enthusiastically celebrate Canada's Diamond Jubilee.

Dr. McDougall's name will always be associated with the history and early progress of our Canadian West. As Missionary, Encourager of Immigration, Commissioner to the Doukhobours and Commissioner to the Indians, he had many thrilling experiences and left a mighty impression upon the West.

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Dr. Tucker has spent fifteen busy years in Africa. He knows Africa and writes clearly, definitely and comprehensively. His many friends from coast to coast will be glad to know that his new book, **Drums in the Darkness**, a thrilling story of the United Church Mission in Africa, is being published simultaneously in Toronto and New York.

Space will not permit a description of **Drums in the Darkness**. We shall be glad to give a copy of a review of the book together with a map of Africa, also a map of our mission and a copy of a very interesting article by Dr. Tucker on "**Drums in Africa**," to all who ask for them. Call at Room Number 508, Wesley Building, or write to the undersigned.

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