

The Missionary Monthly



Woman's Missionary Society of the United Church of Canada

Vol. 2

TORONTO, JANUARY, 1927

No. 5

Ring in the New

Ring out, wild bells, to the frosty sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;
Ring happy bells across the snow:
The year is going; let him go;
Ring out the false, ring in the true.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.

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

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The Missionary Monthly

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The Missionary Monthly

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The Missionary Messenger

The Message

The Monthly Leaflet

The Missionary Outlook

The Monthly Letter

Vol. 2

Toronto, January, 1927

No. 5

Changeless

God will not change! The restless years
may bring
Sunlight and shade—the glories of the
spring,
The silent gloom of useless winter hours,
Joy mixed with grief, sharp thorns with
fragrant flowers,
Earth lights may shine awhile and then
grow dim,
But God is true! There is no change in
Him.

Rest in the Lord to-day, and all thy days,
Let His unerring hand direct thy ways,
Through the uncertainty and hope and
fear
That meet thee on the threshold of the
year;
And find while all life's changing scenes
pass by
Thy refuge in the love that cannot die.

—*Edith Hickman Divall.*

Editorial

A Happy New Year

WE would like to repeat to all our readers the old wish, so full of memories, so often expressed thoughtlessly or with deep and fervent meaning—a Happy New Year! We would widen the wish to include the 200,000 women of our great organization in the United Church, the Woman's Missionary Society. And, having come thus far, we instinctively desire a wider reaching out to all the women of the United Church—600,000!

But dare we stop there? In another month we shall meet in large interdenominational groups over the American continent to pray together for the success of the missionary enterprise. On the same day all missionaries on the fields, from east to west, will gather too,

to voice the same longing, and to claim fulfilment of the same promises. Oh, may it be a Happy New Year for them too!

And the time is ripe for new things. The aftermath of the war has been disillusionment, and the Church has lost to some degree her old authority. But there are signs that the strange tidal quality in the inner life of the world, that ebbs and flows in nations and peoples, is again at work to-day upon the lives of men and women in a quickened longing after God.

"The time is coming," says Dr. G. H. Morrison, of Scotland, "and is nearer than we think for, when the Church shall recapture her authority, not by might, nor by power, but by my Spirit, saith the Lord. Sooner than we dream

of, the windows of heaven will be opened and the evangel be with power again. Stressing our unities and not our differences, our oneness in things that really matter, not hindering the times of heaven by antagonisms, but hastening them by the love that thinks no evil, fathers and brethren, earlier than we dream, the places where we assemble will be swept as with the sound of the mighty rushing wind."

Then, indeed, it will be a Happy New Year for all!

Departure of Dr. Anderson and Mrs. Gunn

DR. ALICE ANDERSON and Mrs. W. T. Gunn were the guests of the Foreign Committee of the Woman's Missionary Society in November, before their departure for India.

Dr. Anderson is returning to India as a missionary of the first group going out under the United Society. Dr. Margaret O'Hara, of Dhar, has waited long for just such help as Dr. Anderson is able to give, and it will cheer her heart to know that the work she loves will be carried on so well. Mrs. Patton, secretary for India, presented Dr. Anderson with a Bible from the society.

Mrs. Gunn, in company with her husband, Dr. Gunn, Dr. Endicott, and Dr. W. A. Wilson, veteran missionary of Central India, is visiting some of the foreign fields of our Church, and is carrying greetings from the Woman's Missionary Society to our workers, especially to those in Central India who are celebrating this year the jubilee of the mission.

Miss McMillan's Leavetaking

THE DESIGNATION of Miss Helen J. McMillan for Korea took place in July, at New Mills, N.B. The Church was beautifully decorated for the occasion by members of the mission band, and the service, presided over by Rev. W. W. Nairn, was attended by a large number of people.

Many of the speakers referred to the work of Miss Kate McMillan, and to her death on the field, and all expressed the hope and belief that the niece who was

following in her footsteps, would have as fruitful a period of service in Korea.

Two members of the Korea mission field were present, Rev. L. L. Young, and Miss Jennie Robb, the latter bringing greetings from the Woman's Missionary Society of the United Church. Miss McMillan was presented with a W.M.S. Life-membership certificate by the Young Ladies' Branch, and Mrs. Geo. Millar on behalf of the auxiliaries of New Mills, Charlo, and Jacquet River, gave her a purse of gold.

Mrs. Effie Bruce, Secretary for Korea (E.D.), presented a Bible from the Woman's Missionary Society of the United Church. All the speakers were at their best, and the meeting was worthy of Miss McMillan and the great Church she represents. Our new missionary goes to the Hamheung Girls' School as a teacher.

The Ottawa Chinese Convention

FOR THREE days one hundred and thirty delegates met in Ottawa, in the Thanksgiving season, to look over the past and in the light of that to plan for better work in the future. The delegates came from Ontario and Quebec, from Chinese Sunday schools, missions, and institutes. Forty-five were Chinese. Three were ministers, Messrs. Ma Wou, D. T. Lo, and K. Y. Tang, three were university men, two from Toronto, one from Montreal. Three-fourths of the addresses were given by Chinese, some of these spoken in Chinese interpreted into English. Chinese girls sang at several of the sessions, and Mrs. James Lee, the first Chinese girl born east of the Rockies, sang very acceptably. Mrs. K. H. Chow, the Chinese Consul-General's wife, received an ovation at the banquet. She is the daughter of Mr. Leung Kai Chi'u, one of China's most prominent men to-day upon whom Yale expects to confer the honorary degree of LL.D. at an early date. The Nationalistic League sent three representatives to bring greetings and urge the good offices of the Church in securing more favorable treatment in China and abroad. One was the president, another a secretary of the Ottawa League. This has been the first time that

the League has done the Convention the honor.

The delegates were from Anglican, Baptist, Independent, Presbyterian, and the United Church. Miss Ethel Reid, on furlough from China, spoke of the social and spiritual phases of the work; Dr. Colin Young, on the relation of the Chinese to other non-Anglo Saxon activities; Miss Hugill brought the contribution that the Chinese girls in Canada can make in the life of the Church; the three Chinese pastors brought to both Canadians and Chinese the need of deeper knowledge of Christ and the right interpretation of His principles; and Mr. Chow, the Consul-General, showed the place and importance of Christ in the lives of individuals and nations and in all international relations.

The problems discussed were, "Oriental Immigration," "Chinese Social Life," and "How to Increase Sunday School Attendance." The subject of the Chinese boy was taken up by Mr. Geo. Lee and Wong Lang. Mr. W. B. Djang spoke on the student problem in China to-day, and Mr. Edward Lee, on the problem of Christianity in China. These Chinese students gave the audience very much food for thought and action.

The delegates were unanimous as to the inspiration of the Convention, and look to the future for greater things to come, taking for keywords of 1927 the two words, Love and Service.

A Plea from Korea

READERS of the Presbyterian Church in Korea, through their General Assembly, by unanimous vote have sent a letter of greeting to the General Council of the United Church of Canada, expressing their keen appreciation of the help that has been given that Church in the past and the assistance that is now being rendered by missionaries of the United Church. The document points out that their Church is still too young and too poor in itself, even with its 200,000 believers, to evangelize the Korean nation, which, according to recent census, numbers twenty-four million. They urge that in direct evan-

gelization, in the training of workers and in the carrying on of schools, that the United Church should continue to send missionaries and means for the work.

The same Assembly, having considered the Basis of Union, state with equal unanimity, that they find that its polity is essentially Presbyterian in form, that its statement of doctrine is in substantial harmony with the doctrinal statement of the Presbyterian Church in Korea, and they extend all the courtesy of their courts to Canadian missionaries.

Co-operation Between Presbytery and Presbyterial

THE PRESBYTERY of Toronto East, at a regular meeting held in November, adopted a resolution "extending the courtesy and privileges of a corresponding member to the president of the East Presbyterial Woman's Missionary Society."

The Presbyterial appreciates to the full the spirit of fellowship, evident both in the invitation and its acceptance, and the members believe that all such co-operation will more effectively help on the great work to which we are all committed, the winning the world for Christ.

Listening in at Nelson House

AKIPP mercury super-ten radio, with duplicate parts, has been sent to Miss Carrie Field, Nelson House, Man. It goes from Sherbourne United Church, Miss Field's early church home, in the East Presbyterial, but more especially through the generosity of Mr. John A. Tory, Toronto.

Through this radio, the world is at the door of that most inaccessible Indian station—music, literature, drama, and all the fine influence of the Churches, besides the happenings of daily life.

It is the earnest hope of the givers that in time of depression and loneliness, some voice in song or speech will carry such a sense of companionship to our workers in that far-away field, that new strength and inspiration will be given to all who hear. The value of such a gift is inesti-

mable, and the thanks of the whole East Presbyterian is given to Mr. Tory.

The Annual Report

MEMBERS everywhere will be glad to know that the first annual Report of the Woman's Missionary Society of the United Church is now ready for distribution. It was, in this year of readjustments, naturally a most difficult report to compile. There will be a number of inaccuracies, and it does not contain full information, but we have followed the precedent of our Church, which was to "print the information you have, and correct it as you go." It had been hoped that it would be published by December 1st, but material came in very slowly, and was not all available until November 27.

Each auxiliary president is entitled to a free copy, which will go forward to her through the Presbyterian corresponding secretary. An extra quantity has been printed, which will be for sale, so that any member desiring a copy may secure one by ordering from the Literature Department, 410 Wesley Buildings. Price, 25c., postpaid.

Church Removal System Discussed

THE DEPARTMENT of the Stranger, as developed in Canada, is receiving close attention by the Home Mission Council of North America, and in a minute of the New Americans Committee of that Council, the following interesting fact emerged. Mr. Cole, Dr. Vermilyea, and Dr. Cavert discussed lately "a possible Church removal system similar to the system followed by the Canadian Department of the Stranger, and the Federal Council Administration Committee received the proposition with interest and approval."

Home Mission Council

THE HOME MISSION COUNCIL and Council of Women for Home Missions will hold their annual meeting in Philadelphia, Pa., January 4-7, 1927. The Board of Home Missions of the Reformed Church in the United States has

offered its facilities as headquarters for this meeting. It is proposed to centre the discussions and addresses primarily on the Church and its responsibilities to rural communities.

An Important Resolution

AT THE first annual meeting of the Dominion Board, a resolution was brought forward by Mrs. J. W. Bundy with reference to the League of Nations, endorsing it whole-heartedly. A section dealt with the relation of our society to it and read as follows: "Be it further resolved that the Woman's Missionary Society of the United Church of Canada become a corporate member of the Canadian Society of the League of Nations." This, too, was carried unanimously.

Two New Presbyterials

WE FEEL that the long list of new auxiliaries in this number will be read with much interest by all the members. But we want also to record the birth of two Presbyterials, Cochrane, Ontario, and Grande Prairie, Alberta. Behind these we may be sure there has been a great deal of consecrated preparation, days of real work and united prayer before the first meeting was possible, and we send our best wishes in the old way, "Many happy returns of the day!" List of the new officers will be found in the Branch News.

West China Union University Opens

DEFINITE improvement in the West China situation was noted at the time of going to press, in a cablegram received at the Foreign Mission office from Rev. W. J. Mortimore, Chengtu.

A strike of students and employees was reported some time ago, but a week later the Chinese employees were again at work. West China Union University reopened November 8 with "limited registration," which phrase suggested that perhaps malcontent students were eliminated from the main body.

India—The Year of Jubilee

1876-1926

This month our mission in Central India celebrates its jubilee. The Moderator of the United Church, Dr. James Endicott, Dr. W. T. Gunn and Mrs. Gunn carry to it our greeting. Though seas divide and distance dulls the sound of jubilee, the spirit rises above it all, and hearts at home and hearts abroad mingle in the great hymn of Thanksgiving.

THE MISSIONARY MONTHLY promises its readers in the near future a special India number with a full account of the celebration. The following is the letter sent by the Dominion Board to the missionaries on the field through Mrs. Gunn:

Dear and Honored Missionaries of our
United Church

It is with peculiar joy that we think of you at this time of the celebration of the Jubilee of the Central India Mission.

Days of happy and sacred reminiscence must crowd in upon your thoughts as upon ours in the homeland, as we think back into the long past, when our Missionaries, few in number, entered upon their labors fifty years ago. One of the early actions taken by our Church at that time and which occasioned the founding of our Women's Missionary Society in 1876, then known as The Woman's Foreign Missionary Society of the Presbyterian Church in Canada, was the sending of its first Missionaries to that distant land. From that moment, Central India and its people have grown nearer and dearer to us both in the bond of Empire and of Christian Fellowship.

Many Missionaries, beloved and esteemed, have come and gone to higher ser-

vice since that first day and we believe that unseen cloud of witnesses are rejoicing with you and us at this special time of remembrance. Peculiar feelings of gladness and thanksgiving are ours as we look down the long, long trail until we reach again this greater day with its already established United Church of North India, of which the Central India Field is a worthy part. We recall the early beginnings of the Mission, the prayerful, patient toil of the ones and twos from Canada, the gradual opening of the new centres as opportunity came, laboring at times mid persecution, famine, pestilence, yet God's hand of mercy and of love led you ever forward until to-day, among many of India's villages, the voice of prayer and praise in the name of Jesus is heard and welcomed. The Spirit of the Master spoken through your ministry has brought its response in the many avenues of Christian service opened up in school and hospital and evangelistic centre, laying strong foundations upon which the national Christian Church is building to-day.

With glad thanksgiving we acknowledge the part which Christianity has played in bringing to pass these modern achievements in India's history, and, in this development, Central India has been privileged to share. Brought up under the shadow of our Mission, the Christian Church of Central India has nurtured many worthy representatives of our Master, men and women whose lives are being spent for the uplift of their people and who by their devotion and sacrificial love put to shame those of us in the homeland whose Christian background dates so

many generations past. Nor do we forget how often the cry of our workers has reached us, "Come over and help us," and our response has been feeble and inadequate.

During these long years of our Mission we would acknowledge with gratitude the increasingly friendly fellowship with those in high authority in the empire of India; the practical sympathy so often manifest by the native rulers in whose territory our work is established; the forward steps that have been taken by them for the uplift and enlightenment of their people. In this we believe the leadership and high purpose of our Missionaries, as they have witnessed for Christ in word and deed and by quiet example, has borne rich fruitage of influence.

We further rejoice that at your Jubilee services our Church in Canada is so ably represented in the person of our honored Moderator, Rev. James Endicott, D.D., and by Rev. W. T. Gunn, D.D., whose zeal in the Missionary work of the Church is so evident, and by Mrs. Gunn, an honored member of the Executive of The

Woman's Missionary Society, who bear to you, each one by name, our affectionate greetings.

Upon you Missionaries of our United Church, much beloved; upon you ministers and members, young and old of the United Church of Central India, may the Father's benediction rest abundantly. At this time of mutual rejoicing may our faith be strengthened, our Christian fellowship enriched, as together, you in India and we in Canada, press on to fulfil His purpose and crown our Saviour Lord of all.

The Lord bless thee and keep thee: The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace.

On behalf of the Dominion Board of the Woman's Missionary Society of the United Church of Canada.

Faithfully yours,

JANET T. MACGILLIVRAY, *President.*
BERTHA K. PATTON, *Secretary for India.*
EFFIE A. JAMIESON, *General Secretary.*

May Be Sent at Any Time

Although it is urged that new subscriptions and renewals be sent in November, **they may be sent at any time.** Any one subscribing in March for one year will receive the January and February copies in order that their subscriptions may expire in December. If the previous issues are exhausted when subscriptions are received, the subscriptions will begin with the current number to expire with the December issue, and a refund will be made to cover the price of the magazines not available.

Why not plan to devote a week to canvass for new subscribers to **The Missionary Monthly?**

Our aim for 1927—100,000 Subscribers

African Girls in Conference

Elizabeth Read

We were glad to have the most interesting story, "If I Were a Woman in Africa," in the December number, from the pen of Mrs. Hill, London, formerly a missionary in Africa under the Congregational Board. This article is written by her daughter, born in Africa, and now a missionary of the United Church at Chisamba.

THIS past week has been a very busy one, indeed, for Miss Hosking and I have been planning for a reunion of our Chisamba girls who are graduates of

I have told you before about Mr. and Mrs. Simango, a fine young Christian couple, colored, missionaries of the American Board for Portuguese East



THE NEW MOTHERS OF AFRICA

the Means School. It is a long time since we have visited them, and we are anxious to impress upon them constantly the need of keeping their homes cleaner, and setting an example of personal cleanliness.

I think the programme is pretty good. We certainly have worked hard planning it. Miss Hosking has written several good papers on various health topics, and I have tried to translate her English into simple Umbundu. The titles of some are: "The Responsibility of the Christian Mother," "How Diseases are Spread" (illustrated by the microscope), and "The Care of the Expectant Mother."

Africa. They were sent to Angola to study certain problems before starting their life work, and just now they are spending some time at Chisamba, giving what help they can. Mrs. Simango has written a little sketch of Booker T. Washington, which I, the only one fluent in Umbundu, will translate, and she will then read it herself.

Then we are planning that the girls themselves will take part in many ways. They are all married to Christian teachers and evangelists, and some of them have one or two children. They will arrive on Friday noon, and will remain with us until Monday night. As

this is a very special occasion, we are making them our guests, and are packing these young mothers somewhere in the Girls' Boarding School. And we will serve all meals in the dining-room, sitting properly at table! We often feel discouraged to know that the young Christians, once they go away from the mission station, are tempted to drop back into the old habits, to squat on the floor, and eat with their fingers.

* * *

Our Conference is over. The first time they gathered, I must frankly say that we felt discouraged at their appearance. They had come straight from their native villages, and, in spite of all their good intentions, we could see the downward pull of their heathen surroundings. Neither they nor the babies were clean or tidy. We spoke very frankly to them, asking them to remember that they were our guests. I wish you could have seen them next morning! You would scarcely have recognized them as the same people, and we felt deeply what could be accomplished if we had the time to keep closer to them with counsel and patient, loving reminder. Such a sweet, wholesome group of young mothers they looked, ready and willing to be guided.

We believe that the conference was a real help to them all, both spiritually and in temporal matters. When we missionaries have led these people to a knowledge of Christ, we need to watch their growth in the Christian life, and we must let them see that a change of heart involves a real change of habits and general living, so that anyone who meets a Christian will know it from the outward appearance.

Then again, we feel that our Christian boys need wise guidance to recognize the real position of the wife in the Christian home. We tell them that every man should have a decent kitchen for his young wife, a proper fireplace, which the missionary has taught them how to make very easily, and also a shelf where she can keep her pots and pans off the dusty floor. He should provide also a room for eating and general living, and

a table where they can sit together at meals as a Christian couple should.

The meals were all served on the verandah of the school. There were six tables, set with factory cotton tablecloths and a bottle of flowers on each table. Each person was given a spoon, an enamel bowl for relish, and an enamel plate for mush. We had one special table where the two young women leaders of our village sat, and, on Sunday, we invited five or six of the oldest Christian women we have, themselves now grandmothers, to be the guests of the Conference. To this table, we added knives, forks, and glasses, and we were surprised to see how well some managed who had never used these implements before!

Miss Hosking has been here only a year, but she did fine work, reading her papers very well and helping the girls in such practical ways. Mrs. Simango, though she understood no Umbundu, read her part quite intelligibly and her enthusiasm was clear to all. The Sunday evening service will not easily be forgotten, the first of its kind in Chisamba. We had an open meeting for men, women and children, and Miss Hosking and I, with five young women, sat on the platform to read and lead. The girls looked very sweet and modest in their simple dresses with hair all neatly combed, and it was gratifying to see how well they conducted themselves. Nahuma gave a really fine address on "the tongue" from James 3. The men, young and old, had food for thought when they saw what possibilities their women had for leadership.

We asked the girls at the close to write us expressing what they felt had helped them. Here are a few of the extracts:

"The words that were precious to my heart—that word about the tongues in James; the word about putting utensils on a shelf; about cleaning utensils and the whole house; about keeping our dresses and our bodies clean; about cleaning up the dooryard. Even though these things cannot be reached all at once I, for one, want to be able to do my best. I am in the habit of eating at the table with my husband.

"DORINA CANJUNDU."

"All the words were good, but for me the message about caring for the children and cleaning up our homes helped me very much; for I recognize that a person, if she is truly converted, will clean everything, her person and her belongings too. But my pots on the ground still they are, because as yet we have not our house fixed as it should be."
 "CHIMBOTIA CHAFU."

"The words we heard on these days made me very happy indeed. All those things if we do them will help us greatly. In our house we constantly eat at the table, and there is a little cupboard for the dishes and spoons. In my kitchen there is a fireplace, too, but a shelf for the utensils there is not. Outside round the house I do keep clean, and there are many flowers.

"MAGGIE KUMBA MARTINHO."

(Mrs. Hill appends the following significant little note to this last. "I can see home influence here. The last name is her husband's and tells nothing, for it is just a Portuguese name he has chosen for himself. But this girl even before her marriage had used a surname, her father's—and I am sure she is the daughter of Kumba, the first boy who came to Dr. Currie at Chasamba. He was a Christian young man twenty-eight years ago when I was in Chisamba, and one of the most responsive to outward influences of Christian civilization; later on, he built himself a very nice house and was noted for his interest in his garden, flowers, fruit trees, etc. His little daughter was named for their beloved teacher, Miss Maggie Melville, who last year passed to her reward.")

No Place Like Home

Margaret Drummond

Our Missionary at Kharua, Central India

THE WORD "Home" means so much to every one of us. The very mention of the word and we are no longer in India, but back in the homes of our childhood, with the friends we love, and the surroundings so dear to us.

How different are the homes we visit here in India! How lacking in the happy home life as we remember it! There seems to be nothing to bring the family together. They do not eat together. They do not worship together. Each one has his own work and interests. Many of the children know nothing of school life, nothing of the joy of sitting down in the evenings to play games, or to read. Only a few can read, and they are usually boys who have attended mission schools, or have been encouraged by mission workers to read.

The women usually have field work of some kind to do, picking cotton, cutting juwari, or weeding. They spend very little time with their children. Sometimes the little ones are taken to the fields with them, but more often they are left



LITTLE SISTERS IN THE HOME

shut up in the house. The babies are given opium, and the others left with a little water and bread to eat when they get hungry. Poor little Indian babies! How one's heart aches for them! Their little thin bodies have barely enough dirty rags to cover them. Their sad little faces often haunt us.

Surely these homes can be made brighter and more attractive. Our great hope is in the children, and it was with this in mind that we started the School Home for girls in Kharua. I wish you could see the happy family we have. How the family is growing! In 1924 we began with five little girls, in 1925 we had fifteen, and now we have twenty-one, with four or five more in view. About half the girls are from the villages, children of Christian parents, the others are daughters of catechists living in the out-stations. You will see, by the dress in

the picture, which are the village girls, they wear red mostly, with flowered ornaments (covering for the head). I like their own style of dress much better than the European, but not so the catechists!

One little girl we had for six months only. Poor little Narabdi was the seven or eight-year-old girl-wife who said when we returned from a month's tour in the villages, "I have learned a lot since you went away, I don't bite anyone now!" During the six months she was with us she learned to read quite nicely, and to sing several hymns in Hindi. Her mother, a Hindu still, would not allow her to return after vacation, but some day we hope to see her in a Christian home. She is married to the son of Christian parents, a bright little boy in the Kharua School. Two years, or even one, will help the girls to do their part in making happier and brighter homes.

Making the Rounds in Manchuria

By Stanley H. Martin

Dr. Martin is called by his co-workers "Dr. Luke of Korea"

ONE OF the many mottoes of our station is, "Let the beautiful, unconsciously, grow out of the commonplace," and it is by watching for the beautiful and the bright side of our daily routine, that we get a great deal of joy out of life. I have one man lying like "Toot and come in," in a plaster sarcophagus with a tubercular spine. He was a non-Christian and a difficult case to handle. Now he has become a Christian, and makes a joyful noise unto the Lord during hymn singing at the morning service. He is a case of a case within a case!

As we make rounds and come again into the men's ward, we lean over the top of a five-foot crib to see an empyema baby of five years old that we had operated on that afternoon. To our surprise there was a woman of forty curled up, with her darling son under her wing. We left her there, as I was fearful for the crib and my own nerves, if she should attempt to climb over the rails.

When a patient comes to the hospital he is often accompanied by his immediate family, including "his sisters and his cousins and his aunts," each with her own particular fleas! They camp around his bed with their fish and pickles, and the place soon smells like an Eskimo hut or a Labrador whale factory. Daily we inspect the bedside tables and clean out the fearful food that is brought to comfort the sick!

Once, when calling at midnight, to see a very sick patient, I passed through a ward and saw these cloaked and blanketed figures lying beneath and near the beds like faithful dogs. These poor creatures think they are caring for the sick. Of course we have trained attendants.

I provided a wooden bed for one woman who insisted on caring for her husband, who had been blown up by his gun while trying to kill some wolves. I had heard her baby was sick and asked to see it. She stooped down and pulled out a quilt from underneath the bed, and here

was the rosy son and heir, reclining beneath the shades of his father!

Most of these ward conditions are due to absence of our Canadian nurse at language school and to the leniency of the doctor in charge. It is difficult to be hyper-scientific, and yet love these people—for we really do learn to love them.

Let us look at some of our pathetic cases. Here is a young woman who has been forsaken by her husband, who has taken another wife. She is one of three Korean women we have who have taken lye (caustic soda) to commit suicide. The effect of the caustic is to close up the throat. We operated on one woman

who had gall-stones removed. These are thought by the Korean to be valuable in curing disease. After cheering her up with the most useful of what we know of the Russian language, we pass on to the next case.

In the men's ward we find a Chinaman who has been tortured by bandits with hot irons to obtain money which did not exist. This happened only six miles from this station.

Next is a Buddhist priest who came in on a bed rigged on two poles drawn by a cow, from a village twenty miles away.

In a private ward you will find a Chinese officer who wished to send himself



CROSSING THE TUMAN RIVER, MANCHURIA

twice and cured her; another has been treated and is improving; but after many unsuccessful attempts we must send this woman away, incurable, a starving woman without hope or home, and only twenty-five years old! I felt weak with sadness to let her go, but we have tried every method known to modern surgery.

The old lady in the last bed has been deprived of her closest friend, a tumor weighing twenty-five pounds, that has been her constant companion for twenty-two years. Just after the operation, her friends arrived with a wash-basin of beef and pork to aid in restoring her strength—lots of love, but no judgment!

As we go from bed to bed we see here an unfortunate White Russian woman,

“west” by killing himself. He is now asking if he may eat more than one bowl of vermicelli, now that he is taking hold on life again.

And so on through the wards.

One of my cases returned yesterday. He was an old man whose life had been saved, after being shot by “careless” soldiers in 1921. He has great faith in this hospital, and is continually bringing in cases for treatment. Amongst these was his niece, who had a tubercular ankle. Permission was given immediately to amputate, which surprised us, as it often takes days to get it. Her general condition was not very promising. The man has just come in from two hundred li and says that this woman is going to mar-

ket and coming home with large loads on her head, and she doesn't even limp with her artificial leg, of which she is very proud.

The wolfish dogs are very bad here and people are often bitten. Let us hope they choose the right foot when they attack this woman, as Eskimo dogs once did, when they attacked a friend of mine in

Labrador, who had his game leg splintered.

I will not take more of your valuable space to describe the rest of the patients. I should like to close by suggesting that whether we are at home or abroad, under God's heaven, let us all do all we can to "Help lame dogs over stiles."—*Korean Echoes.*

Courting by Proxy

Alice B. Brethorst

Miss Brethorst is Dean of the Woman's College of West China Union University which is supported by interested bodies in England, the United States, and by the United Church of Canada.



WOMAN'S COLLEGE CAMPUS, WEST CHINA

THE SECOND year of our co-educational work in the university has come to a successful close, and we are very thankful. We have had no sickness; the eight girls of the first class have completed their two years' work, and three of them will graduate from the Junior College next week. Two of the girls have accepted positions, one as a teacher in the Chungking Girls' School, and the other as student secretary in the Y.W.C.A.

When these eight registered in September 8, 1924, on the same terms as the men students, they became the first class of women ever to be admitted to a school of higher learning in all of West China with its population of 75,000,000 people! Custom required that these girls be chaperoned wherever they went, to their classes, to the laboratory, to the library, when they went for walks or attended the religious services at the chapel. They are all fine Christian girls,

and though their liberties had to be very much restricted they helped their dean in every way to make the first year of co-education a success.

We have accepted eight new students and many more are applying, but our dormitory will accommodate only seventeen, so you see we have very serious limitations. Pray that the \$1,500 we want for an additional wing will soon be given, so that we can take in more girls.

The hardest thing I have to do is to court the girls by proxy. I never appreciated how difficult it must be for a man to ask the all-important question until these past two years. The men have made me feel deeply interested in their suits, and I have tried very hard to woo for them, sometimes lying awake a good share of the night trying to think out the best way to get a favorable answer from the girl desired. And when the girls say "No," I have been depressed for days! So far not one girl has become engaged.

I was very much pleased, however, with one of the girls whom a fine young

man had asked, through me, to marry him. She said she had thought deeply on the whole question of marriage, and had decided she would remain single unless she met a man who could fulfil the conditions that she laid down. The first one was, that he must be a good Christian and of strong character and a good healthy body. Then, for the second one, she stipulated that his parents must be Christian too.

I interposed here, telling her that I thought the latter rather a difficult stipulation.

"I know Chinese society," she replied. "If his parents are not Christian, I shall have to worship his ancestral tablet when I go to his home. I have never worshipped anyone but God, and will not bow down to anyone but Him."

It is girls like this who will build up a new social order in this hoary old land, not only establishing model homes, but bringing the men up to a much higher moral standard than they have ever known before.

Little Gold

In the book lately published, "The Romance of an Indian Prince," by Dorothy H. Kilpatrick, there is a group of tales from real life, entitled "A Casket of Indian Gems." This is one of the jewels in the collection.

THE OLD missionary strode, as his daily custom was, down the beloved bazaar, his keen eyes missing no detail of the familiar scene. There stood as usual in mid-street the scarlet idol, newly decked with the dewy flowers of the morning offering. Here were the rows of little shops, poor and dingy to the outward eye, though rich, he knew, in hidden stores, their dealers, in fresh morning attire, already busied with the inevitable red-bound account books. Moving slowly down the road came the outgoing tide of the beasts, noisy goats, heavy-footed water-buffaloes, and sacred cows, driven to their scant pasture by old, old men or little atoms of fearless boyhood.

At a corner of the square by the sweetmeat-seller's open stall he paused. What was that moving shadow that lurked in the gloom of the side-street? He went nearer. Surely it was some living thing, a sacred creature perhaps, privileged to roam the street of shops in search of food it fancied?

"Greeting, Sahib," said the sweetmeat seller. "Do ye give an order? Another 'daughter' to be married perchance, and a feast made?"

"Pardon, friend," said the sahib gravely, "I hear ye not, for all my mind is on that little shadow—there by the shop's side. See, it reaches for the sweets. What can it be? Not, oh, surely not, a child that starves!"

"Alas, it is even so," replied the man, in the peculiarly toneless voice of those who acknowledge fate as final. "She's good caste, but her fortune was evil. She was orphaned in her ninth year—just twelve months ago. A rich merchant adopted her—'twas an act of merit—but lately she has developed disease and a devil's temper. What profit to keep her thus? Therefore, she wanders in the bazaar, fed by the merciful, housed as may be."

The little creature had stood throughout the interview, hands clenched, shrewd eyes fixed on the stranger.

"What is thy name, little one?" he asked very gently. The child's face worked. "I am Soni, the Golden."

"A precious name, Soni. Wilt thou come away with me, to live and play with other children, and be a little daughter to the Mem Sahib and me?"

Soni came close and slipped a little hand into his, but immediately withdrew it. "You heard what he said, Sahib Ji? It's true—every word. Diseased—with a temper!"

"Hush, little daughter. Come, 'Mother' will tend thy hair, bath thee, and feed thee with the best."

The sweetmeat-seller shrugged. "Doth she not eat the fruit of some bitter past? Why hinder Death, the Releaser?"

But father and daughter were already out of hearing, the old gentleman erect and strong for his eighty years, the child that clung to him very small and shrunken, slow of foot, weakened with hunger and pain.

At the door of the bungalow stood the Mem Sahib herself, her silky, snowy hair brushed back from a smiling face. The old missionary put the child's hand in hers. "Look, dear, I have brought you Gold from the bazaar."

Hardly waiting for the story, his wife saw to the child's needs. Soni submitted silently, then looked keenly at the pitying face.

"Nani Ji, dear Granny, I have a devil. Do you mind?"

"Not a bit!" said Granny, unmoved. "Devils don't thrive here, you know. They come out at once and flee away."

For answer Soni flung herself on the

little old lady, half strangling her in the passion of a first embrace.

It was at dinner-time that Soni's devil made his first appearance. "Nani Ji" had just seated her little charge in the row of waiting children. A big sister went down the line distributing steaming bread out of a big basket. To begin with each child received one large, flat cake, and supply of curried vegetable. With passionless exactitude, the divider did her work, reaching in mid-course poor little Soni, sitting like a starveling sparrow among plump robins. The child allowed the bread to fall upon her plate, the curry heaped up beside it, then with a sudden shriek of rage she seized the plate in both hands, dashed it to the ground, and flung herself after it, kicking, screaming, swearing.

The matron, being a lady of action rather than words, walked quietly down the row, picked up the offender, and seated her on a mat by herself. "Go on with the meal," she said over her shoulder, "Soni and I are talking."

"Soni, hast thou quite finished?" she asked when another paroxysm had passed. "Now, tell me clearly, why didst thou throw away my good bread, famished as thou art?"

The child, still heaving with passion, cried, "Because it wasn't enough. The others are fat and well, and I'm dying with hunger. I ought to have six to their one. After only one piece, Bua Ji, the hunger pain will be worse than before."

"Poor child, be wise. One at a time thou shalt eat to thy heart's content. Hot in the basket, the cakes await thee. Come!"

Soon, however, it was discovered that Soni's illness was very grave, and that one of its symptoms was an unceasing hunger, especially for the things that were sweet. These she might not have, for they only aggravated the trouble. Daily "the devil" raged against the kindly rule and fought till the child was weak with the struggle.

After a few days she was sent to a hospital, a cool, quiet place, where India's gentle daughters come for rest and healing. As she bade her "good-bye,"

kind Nani put into Soni's arms her first doll. The child spoke no word, but trembled from head to foot in the intensity of a new joy.

Up at Nimgal, the Doctor-Lady took Soni's wasted little hands in hers and looked into the doubting eyes. "Soni, I have a big sister all ready for you. She's ill, too, with the very same pain, but she is going to teach you to read."

Now Soni's one ambition, the heritage of a good caste father, was to read printed books, and to sign her own short name.

"Oh, I'll be good, I'll be good! But"—here her great eyes shadowed—"tell her to be quick, for I have not many days."

So Soni and the big sister, Pyari, "the loving," went together into the valley. To Pyari there was no terror in the gathering gloom; Soni was desperately afraid, but having fought life's brief battle in her own small might, she asked no comfort at its close. Only, in the dark and cold, Pyari's love was about her like warm sunshine. Slowly, curiously, the child changed.

"By the way, Soni," said a junior nurse, "I've not seen your devil for ages. Where is he?"

The child pointed a thin forefinger at Pyari. "She knows—ask *her!* She kicked him out!"

She had been just ten days in "Love's" company, when she sought out the Doctor Lady. It was in the height of the morning's business, but Soni broke

through all barriers. "Miss Sahib Ji, Miss Sahib Ji, I can't wait."

"Well, dear?"

"Please, I had to tell you—I want to be a Christian!"

"Why, Soni?"

"Because—because—I love Pyari's God."

It happened, soon after, that the Doctor-Lady went to be guest at the house of the old missionary.

"Soni, I'm going to Nani Ji's house. What do you send to her?" Now, in the Doctor-Lady's mind was only one thought that the child would send a message of love to the one who had first loved her. To her surprise, Soni jumped up, turned very pale, and then dashed away. In a moment she was back, shaking with emotion and holding out a battered little doll. "Take it quick to Nani Ji—I've got nothing else—and, oh, I love it so!"

"No, no, Soni, dear—" began the doctor, but Pyari stopped her with a little gesture. "The alabaster box is broken, Miss Sahiba—how may the fragrance be recalled?"

So the poor doll, token of Soni's love, went back to her first home. Nani Ji took the shabby toy, and set it in a place of honor, high on a shelf in the big room.

"What a very nice idol," said an Indian visitor months later.

"No idol, sister," said Nani, between laughter and tears, "no idol, but the symbol of a little child who plays now in God's garden."



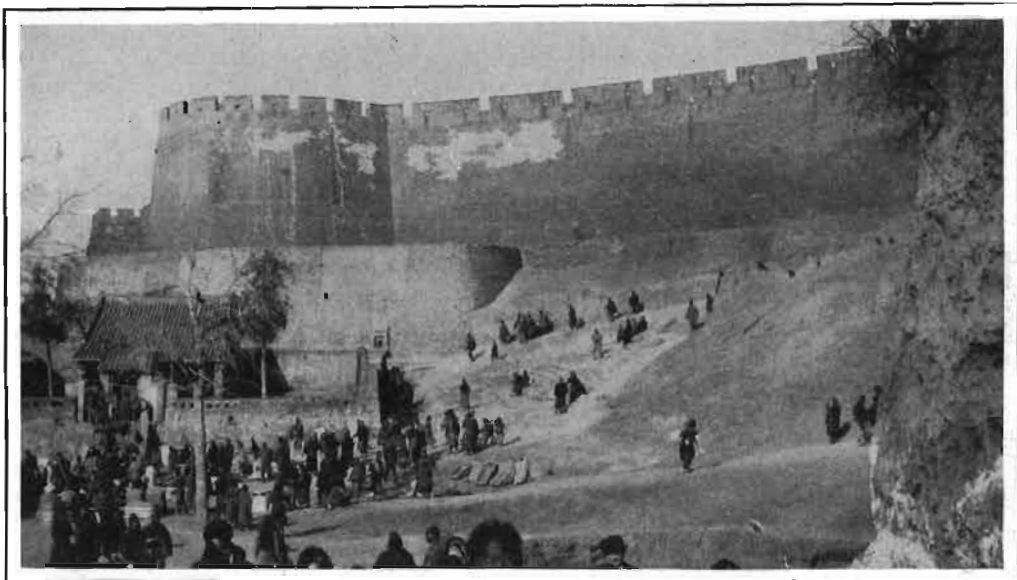
New Year Calls

Mrs. R. A. Mitchell, Honan.

THEY were paying New Year calls. The hostess said to them, "I suppose you were up early this morning?"

"Oh, no, I slept late, and when Mrs. H— came for me to go calling, I had not finished my breakfast! The last night of the old year is different now from what it was before I was a Christian. Then I never slept at all. My mother

had married and had gone to another city to live. After a few years my husband, who was a soldier, was sent south to fight and was never heard of again. A couple of years later my only child, a bright boy, died, and I returned to my old home village to live with an aunt. She was a believer, having heard the Gospel at the chapel in the city. She talked to me, but



ASCENDING A HILL TO WORSHIP, HONAN

was a doer of good works, a leader in the society, a teacher and trainer of other women. Most of the last night of the old year she knelt before the idols in the home. Twice I had to kneel with her, and for days afterwards my knees were sore. She took me with her several times when she went to visit you in your first Chinese home at Weihwei. Being the head of a religious sect, she was interested in what she heard. She learned the five-sentence prayer, and often repeated it though she did not give up the worship of her idols. Sometimes I feel she did believe before she died. It was some time after she had passed away before I heard the Gospel story again. I

I only cried. She prayed with me, but I did not listen; for my heart was very sad, and I still cried. Then she wished me to learn a prayer, and to my astonishment it was the same as had been taught to my mother years before. This aroused my interest; I went with her to the services and in time I believed.

"I do not think I could have lived, alone in the world as I was, without near relatives, had I not found Jesus. When He comes into the heart, life is very different. Though alone this morning I awakened a very thankful woman."

Another caller told about how last year she was with her mother and father, both non-believers. For some little time be-

fore that her mother had wished to remove the idols from the home, but the father was still afraid to do so. She had been praying for them for some time, and a few days before New Year she decided to have another talk with them. She did, and her father consented to her removing the idols, some earthenware, others paper. After getting them all out of the house and destroyed, she returned to the room to have a Scripture reading and prayer with her parents. There was the ancestral tablet on the table and her father prostrate before it, begging his ancestors not to be angry with him for what he had allowed to be done to the idols. When she said the ancestral tablet must go also, her mother united with her father in opposing its removal. Her mother said, "You surely could not throw out the spirit of your grand-

mother, whom you remember well, and who died only a few months ago."

Eventually the tablet also was destroyed, and then she held a little service with her parents and a few neighbors.

"How are your parents this year?" I asked.

"They have not put up new idols, nor a new tablet, but they do not worship God. My mother repeats the little prayer; but after the affairs of last summer my father is afraid to come out on the Lord's side, lest his neighbors should say he is following the foreigners who, they say, are here to injure our country."

How many there are in the same state of mind, needing the Power of the Holy Spirit to give them the courage of their convictions to confess Christ in the face of opposition.—*The Honan Messenger.*

India Awake

In a recent issue we spoke of the high honor which has come to Sarojini Naidu, the Indian poetess and reformer, who has been chosen to succeed Gandhi as President of the All-India National Conference. The following is an account of the meeting of the Congress in Women and Missions, and is written by Mrs. Glenn B. Ogden, who was fortunate enough to secure a press ticket.

A WOMAN chosen to be President of a National Congress! A woman given the highest office in the power of her countrymen to bestow! A woman, as she says, the mouthpiece of a nation in travail; the promise of a nation which shall break from slavery! This is Sarojini Naidu, Madras Brahmani, forty-six years old, gifted poet, reformer; and head of the All-India Congress.

When one meets Mrs. Naidu off the platform she does not seem unusual, just a little matronly figure with tired face and large eyes. The fact that nowhere else has a woman been thus honored does not seem to make her proud. She says that the house of her mother, the motherland, is in sad need of being put in order, and it is her woman's duty and privilege to help to put it to rights. The program she has outlined of constructive effort along various lines will, if carried out,

surely help to clear away the dust which chokes the mental atmosphere of India's children, and remove smoke of the debris in their disordered house.

In her presidential address from the dais in the big pandal (tent), Mrs. Naidu said: "All that we need is fully enshrined in the magnificent gospel of sacrifice enunciated by Mahatma Gandhi, in which he vainly strives to teach us the heroic secret of national self-redemption. But we, so long disinherited from the epic faith of our brave forefathers, were too weak and unworthy to respond for more than a brief period to the demands of that noble and exacting creed."

For the concrete mobilization of present tendencies there must be plans for village organization, and education in self-respect, taking the plough and spinning wheel as texts for the teaching that shall liberate the unhappy peasantry.

There must be investigation and organization among the industrial workers in the cities and a review of the present system of education which Mrs. Naidu, along with many Englishmen of vision, condemns as misdirected and alien to the genius of India.

The problem of Hindu-Moslem relations, now so acute, must be solved by mutual forbearance and sympathy, each faction subordinating its communal interests to the supreme interests of the motherland. . . . To quote once more: "In the battle for liberty fear is the one unforgivable treachery, and despair the one unforgivable sin. I pray that we may be granted, in sufficient measure, an invincible faith and an inflexible courage, and, that He, in whose name we begin our labors to-day, will in the hour of our triumph keep us humble, and, in the words of our ancient invocation:

"Lead us out of the unreal into the real,
Out of darkness into the light,
Out of death into immortality."

The setting of this eloquent address was a huge khaddar (homespun) covered pandal, which accommodated comfortably the 15,000 delegates. Lines of flags

in red, green and white, the nationalist colors, decorated the place. The arrangements and ushering were in the hands of the volunteers, pleasant, khaki-clad youths, who understood and spoke English well and treated every one with unflinching courtesy, controlling the immense crowds most effectively. The sight of a tiny scout carrying a drink of water to one of the speakers was enough to touch any mother's heart. The thin, green matting which screened off one section of the tent for purdah women was a sign of the old Hindustan, but it concealed no more than a good mosquito net, and this diaphanous texture seemed to indicate a lessening of the need for curtains! The sight of Gandhi, eating his simple meal one afternoon, while the president and others near had tea in full view of the crowded pandal, showed that old caste regulations have been crumbling. The chant of white-clad schoolboys, and the perfect English of that first speaker linger with the listener, while the look of the great throng—the men, mostly in homespun, but occasionally adding a fez or donning an English-cut suit; the women volunteers in orange-colored scarfs, and others in various hues—a scene striking and beautiful—stays in the mind's vision.

This was the fortieth assembly of the Indian National Council. These forty years have seen much painful growth, much progress toward the realization of the national spirit. Nevertheless, the groups are separated by such abysmal gulfs in ideals and social traditions, religious beliefs, and practices, that discontent with British rule is hardly enough to bind them together. Mrs. Naidu's opening words were true in a sense she perhaps, did not intend. India is coming into freedom, not so much a political change as a breaking from the bonds of illiteracy, superstition and fear which long have held her. The unity she hopes for will be hers as her people give themselves in full allegiance to that One who is the true Master of men's hearts.

In a hurried interview I asked Mrs. Naidu what she thought of Jesus Christ. She turned with a strange look and exclaimed, "What can I say about Jesus

A Thought for the Year

I resolve:—

"To see the big things and forget
The little nagging ones that fret—
The tiny things, which added up
Can fill with bitterness life's cup.

"To see beyond the present pain
To where the sun will shine again;
To live in God's own better way
In walk, in talk, in act, each day.

"When others frown, to wear the
smile
That separates the things worth
while
From lesser things—God help me
see
The blessed path He marks for
me!"

—Ohio Messenger.

Christ?" Just then we were interrupted. I was glad that I had in her report of Gandhi's trial some inkling of her thought on that subject. She wrote there:

"The strange trial proceeded, and as I listened to the immortal words that flowed with prophetic fervor from the lips of my beloved master, my thought sped across the centuries to a different land and a different age, when a similar drama was enacted and another divine and gentle teacher was crucified for spreading a kindred gospel with kindred courage. I realized now that the lowly Jesus of Nazareth, cradled in a manger,

furnished the only true parallel in history to this sweet, invincible apostle of Indian liberty who loved humanity with surpassing compassion and, to use his own beautiful phrase, 'approached the poor with the mind of the poor.'"

In a later conversation Mrs. Naidu said: "Tell the women of America to study Indian history and Indian problems. Then they will be able to help."

"There is a new day dawning in India. The old order changeth, yielding place to new,
And God fulfils Himself in many ways."

Personal Notes

Miss Lily McCargar, who has given five years of efficient service in the Chinese work in Vancouver, is having her furlough, and is visiting friends in Toronto and vicinity. Before leaving Vancouver, the Chinese mothers presented her with a beautiful white gold wrist watch, and read an address, in which they expressed the hope that the hands of the watch would point the time for her to return to them.

Mrs. Butler, who spent some years in India as a missionary, is returning to that country to work in a Christian hospital. It will be of interest to the many friends of Dr. Mina MacKenzie, to know that she is on the same staff of that hospital.

Miss J. G. Whitelaw, Lungchinstun, Korea, now on furlough, is taking a course in public health nursing at Toronto, preparing to go to Hoiryung, Korea, to take charge of the medical work at a station where there is no hospital, doctor or nurse.

Dr. and Mrs. Grierson, Korea, are in Toronto for the winter. Dr. Grierson is taking post-graduate work in Toronto General Hospital, and Mrs. Grierson, who before her mar-

riage was Miss Mary Fingland, of the Hamheung Girls' School, is taking a course at the School of Missions.

Both Mrs. Grierson and Mrs. Barker, also of Korea, who is home on extended furlough, have been speaking most acceptably on behalf of their adopted country on many occasions.

Our warm sympathy is with Miss Baxendale in her serious illness which has necessitated her return home. She is one of the more recent missionaries appointed to West Africa, and was in Portugal, taking her language study, when a breakdown occurred, and it was thought best to send her to England for a rest. But her condition had not improved, and she was forced to return.

A very happy incident was the presentation lately of an honorary life membership from Rev. and Mrs. D. J. Scott, Rideau Ferry, to Mrs. W. L. Smyth, Pembroke, president of Renfrew Presbyterial. Rev. D. J. Scott holds a life membership himself in the Woman's Missionary Society.

Mrs. Smyth recently made a tour in aid of thank-offering services, covering a circuit of over 300 miles, and speaking eight times in a period of eight days.

Here and There

What did you do to our daughter?" asked a Moslem woman, whose child had died at sixteen years of age.

"We did nothing," answered the missionary.

"Oh! yes, you did," persisted the mother. "She died smiling. Our people do not die like that."

The girl had found Christ a few months previously.

"Cast out the woman!" cried another Moslem—an angry mother-in-law—to her son. "She has been married two years and has borne you no son."

But the man, who knew Christ, put his arm around the shamed and trembling girl wife. "Do not cry," he said, "if God never gives us

a child, you will always be my wife. I am a Christian."

Do you wonder that that girl sought and found his Saviour, or that God gave them children?—*Woman's Missionary Friend*.

A boastful traveller on an African liner, after retailing many stories of his wonderful adventures, turned in a patronizing way to a fellow-passenger—a quiet, gentle-mannered little woman missionary.

"And how many times have you crossed the equator?" asked the braggart.

"I'm afraid I don't know," was the reply; "you see, I work at a Congo missionary station, and I have to cross the equator every time I walk from my dining-room to my kitchen."

Through the Windows of the World

Osaka's Need

THE following, written by Toraji Makino in a paper published in Japan, gives some significant facts about the city of Osaka.

"The biggest commercial centre in Japan, with a population of 2,100,000, has no university except one medical college and a private school. And yet the city is noted for its first class theatre, opera and popular arts. Many amusement centres and popular resorts for pleasure seekers abound. The total number of prostitutes exceeds that of the girls in school; the number of poor young girls who are engaged in this shameful business, is so numerous here, that the proportion of them to the general working woman is about one to six. With more than 500,000 factory employees, two thirds of whom are women, and with nearly 25,000 prostitutes,

the citizens of Osaka are facing the most difficult problem of urban life."

Moslem Women in a Christian College

THERE are forty Hindu and Mohammedan students in *Isabella Thorburn College* this year. "We are not sure," says *The Indian Witness*, "that 'non-Christian' can fairly be applied to all of them, for some of them have been mightily influenced by Christ and He has become a very potent factor in their thought and spiritual life. A few years ago there were only three or four Hindu and Mohammedan students. The forty this year affords evidence of a remarkable change taking place in the attitude of educated members of these communities toward the rights and privileges of the young women in their homes."

What is the Average in Your Auxiliary

We should like to thank our Presbyterial and Auxiliary Missionary Monthly Secretaries for the effort they have made to send the subscriptions to this office by the 15th of November. The saving, due to their co-operation, in both time and money, has been most satisfactory.

Our aim for 1927 is 100,000 subscribers. To reach this, each auxiliary should have an average of one subscription for every two members. What is the average for your auxiliary?



JAPANESE SILK FACTORY

Industrialism in China

THE following is an advertisement which Miss Margaret Burton reports from a Chinese newspaper. One of the causes of the reaction of the Chinese students against Christianity is based upon the belief that it brings just such conditions as are ascribed below:

"The profits of the factory again surpass \$1,000,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2,500 and the following is the wage table for the day.

Men.....	15 to 25 cents.
Women.....	10 to 15 cents.
Girls (about 15)	5 to 10 cents.
Boys (about 15).....	10 to 15 cents.
Small boys (about 10) ..	5 to 10 cents.
Small girls (about 10) ..	3½ to 5 cents.

"The working hours are from 5.30 a.m. to 5.30 p.m., and from 5.30 p.m. to 5.30 a.m. No meals are supplied by the factory. It will be seen that the company is in an exceptionally favorable position, with an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe."

Can one wonder that India prefers old-time hand work rather than new time factory pro-

duction. Here we see the "law of supply and demand" in vicious operation with human labor dealt with as a commodity.—*The Missionary Review of the World*.

Christian Union in Japan

JAPAN has grown into what we may call Christian Church families, *The Japan Christian Quarterly* points out. These are of course denominational groups and it has taken years for the missionaries to secure these. "The further union in a National Christian Council is a matter of satisfaction to many, but practical union has not yet gone as far as it ought. . . . I remember discussions when our most advanced Japanese co-workers would not listen to a union with other groups of the same denomination. I do not know of a case in which the missionary or his home constituency has really prevented union, whereas if there is on record a union of Japanese religious groups into a permanent religious organization, whether Christian or non-Christian, I have not been able to find it.

"With a little more determined advance along this line, might not this people, who are leading the Orient in mission devolution, set a noble example to all the nations in this matter of union,

of increased spiritual power and economic saving? For example, and in this the missionary is in some degree to blame, the constant loss to the Christian movement in this empire, by the failure to have established one great Christian University, equal to any in the land, is *tremendous*. That university would exist today, if Japanese Christians had really sought it."

The Temperance Movement in Japan

WHATEVER a man's views on morals, or personal freedom," says Rev. D. S. Spencer, D.D., of Japan, "if he cares for the economic, the social, or the domestic good of Japan, he must surely wish to see the *sake* traffic brought under control, the suffering arising from drink removed. How encouraging the temperance movement which is now sweeping the land, awakening a new interest where nothing formerly seemed to move the people to reform! Intelligent Japanese are joining in the effort to stem the tide of evil, without reference to their religious views or their political affiliations. Steady encouragement, sympathetic aid in the way of education, loyalty to the idea of human brotherhood, and the trained youth of the coming generation will deal adequately with the drink problem in Japan. . . .

"All honor to the National Temperance League of Japan! But do they not still constantly request and need the aid and encouragement of the missionary?"

India Women in Law

THERE is talk of removing disqualifications of women to become members of Legislative Councils. *The Indian Witness* says: "India has already produced a number of women members of municipal boards, also a few magistrates and lawyers. There are in the country many women who could render distinguished service as legislative councillors. We hope that the voters of Madras and Bombay Presidencies will soon be given and will quickly accept the opportunity to show the world that Indian women, when freed from the cursed Purdah system, are as capable of rendering public service in legislative halls as are the women of any other country."

On War

THIS I do see clearly: that war is the most colossal and ruinous sin that afflicts mankind to-day; that it is utterly and irremediably unchristian; that the war system means everything which Jesus did not mean and means nothing that He did mean; that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth could ever devise. What I do see is that quarrels between fundamentalists and liberals, high church men and low church men, are tithing mint, anise and cummin, if the Church does not deal with this supreme moral issue of our time, Christ against war."—*Dr. H. E. Fosdick*.

News of Our Missions

IT IS something to be able to awaken a real desire for knowledge in the heart of young people, and that, among other things, is what the Maritime Home for Girls has done for so many of the inmates. A striking illustration of this hunger is furnished by one girl who reached her twenty-first birthday last April. After being at the Home over two years she succeeded in writing her high-school examinations. But that did not satisfy her. She was placed as a general maid in the country, and managed at her work to save one hundred and five dollars. Then she moved to a place where she was given the liberty of attending school and working for her board outside school hours. In this way she has achieved her ambition of entering a hospital to

train as a nurse, and there she is now proving a success.

Quite frequently when taking the position as general maid, a girl, in order that she may continue her studies by herself, makes the request to take her school books with her. One young girl, for whom Miss Strothard was unable to secure the privilege of school attendance, was inconsolable until assured that help with her studies would be provided her in the house where she was to work.

THERE are twenty-five girls now in the Ruthenian School Home for girls, at Edmonton. They are all of teen-age except one little girl of ten, some in high school,

others in public school, one in the business college, and still another is working. Ten of them have, of their own accord, joined the Church, and it is most encouraging to the teachers to have the girls preparing their devotional tasks, and striving to live up to their code. Mrs. Dever would have loved this interesting and promising group, for she and the others have often longed for the day that seems to have come.

Nancy, who has been such a help in all the musical evenings held, and a comfort in many ways, has passed the intermediate vocal examination this summer with first-class honors, also primary theory, and is looking forward to being the proud possessor of an A.T.C.M. degree.

Recently some 150 members of the Italian community gathered in Kew Gardens to celebrate the birthday anniversary of their new country. Arrangements for the gathering were made by the pastors of the mission, Rev. M. Scarlata and Rev. D. R. Gaultieri. Races were run by the children and the prizes distributed by the W.M.S. missionaries, Mrs. Day, Miss Wovil and Miss Collins. After tea Rev. Mr. Gaultieri gave an address in which he urged every Italian to become acquainted with the history of Canada, to take pride in its fine record of heroism and progress, and to be loyal to the Church.

The Italians have great respect for the Bible. At Claremont Street Mission the Bibles have been in use for more than seven years, and in none of them is there one pencil mark. In being passed they are never dropped or thrown. One little girl remarked, "I must not drop my Bible on the floor for it is God's Word."

Many lessons are taught from lantern slides. Recently after one set showing the effects of alcohol on the different organs of the body had been finished a thirteen-year-old boy said, "Do you suppose that my stomach looks like that now, because we drink wine at all our meals?" Being assured that it would, if he kept on, he exclaimed, "I am glad I can be saved from such a fate," and from that day his brother and he renounced wine. The Italian mother thinks her boys will never be strong without wine, so much courage is needed to take a decided stand and refuse it.

The parents do not believe in systematic giving, but the missionaries are training the chil-

dren to give regularly. An older boy, who had fallen behind in his payments through lack of work, is making an effort to pay up now that he has work. This is no easy matter for Italian parents require a boy to hand over his wages to them, retaining only a small amount for spending money each week. This boy gives every cent of his allowance and has almost cleared off his debt to missions. Another boy, out of work in winter, later worked overtime and received one dollar. Fifteen cents he paid for his lunch and gave the eighty-five cents to missions.

The children have good memories. At a concert given during the winter one little six-year-old girl repeated the names of the Books of the Bible, pronouncing them clearly and distinctly. One of the beginners, five years old, told the story of *The Wise Men* just as it is in the Bible.

These missions are the brightest spots in the lives of the Italians in Toronto. If we are to keep up with the progress of civilization we must give up the idea of small things, and give these boys and girls under our Christian influence the soundest and the best.

A very interesting piece of news comes from Smoky Lake respecting the organization of a Woman's Missionary Society. Mrs. Davies (née Miss Yarwood), president of St. Paul's Presbyterian, presented the matter first, and following this meeting, an enthusiastic response resulted in the formation of an auxiliary. Women from Warspite, eight miles away from Smoky Lake, have resolved to join, and Mrs. Larvis, the decidedly missionary-inclined-wife of the George McDougall Hospital doctor, has become the first president. One woman thought that the Smoky Lake ladies needed something more along a recreational line, but she has consented to sing at the first meeting with her mother, who is visiting her and all the members are hoping great things from the auxiliary in the lives of all the women.

The annual meeting of the West African Mission was held at Galangue recently. Galangue is like a clearing in the middle of the great forest. It is the newest station of the mission, is well laid out, and wonders have

been done with it in the three and a half short years since it was started.

The Day Nursery proved most interesting. It is a three-roomed house, living-room, sleeping-room and kitchen. The little ones go to it at 8 a.m., and stay until 4 p.m. In the kitchen there is a bath, a pot for hot water,

relish. I have sweet potatoes, cabbage, tomatoes and onions growing now as our irrigating ditches have been completed. I hope soon to have two goats for milk, they are more healthy generally than cows; we need so much milk.

"In the hospital I have arranged a very



"GOD BLESS NURSE"

a tin for cold water, and towels. Then the children have some soup at noon, and when they are sleepy they are put to bed. There are twenty-four children in the nursery.

Berete, a graduate of Means School, Dondi, is in charge, and she has two girls assisting her. The women of Africa work in the fields with their babies strapped to their backs, adding greatly to the burden of the day. What a happiness is the day nursery where the little ones, able to walk, who used to follow the mother to the field and had also to be taken care of, can be left in such good surroundings and early taught to walk a new path!

Hospital work at Chisamba. "We have had several of the Dondi boys at the hospital ill with pneumonia, but I am glad to say all have recovered. One boy has had it three times. My two native assistants are Cinolo and Kanjongo, the former a great help, Kanjongo also working well.

The garden belonging to the hospital is doing well, the wheat looks fine, and we are planting other things all the time, keeping the patients at the hospital well supplied with

simple maternity ward, I am hoping that some of the younger women will come to me. One has promised and I do hope none of the older women will succeed in persuading her to change her mind.

"We still have the Sunday afternoon services at the hospital, Cinolo is responsible for them. Every evening, when having his own reading and worship, he invites the up-patients to read with him and on Sunday brings all who are able to come with him to church. He has a good influence amongst the people here."

Miss Sybil R. Courtice writes regarding our new girls' school building at Shizuoka: "Our high-school building is attracting a great deal of attention. The Vories Company have planned for us a very strong and what surely seems to be an earthquake-proof building. Being stucco on a frame foundation it is only sub-fireproof, but as some of our Japanese friends have said it seems almost unnecessarily well barred and bolted. But after the experience of three years ago one can think nothing too-strongly built."

See Page Two Hundred and Forty

Letters From Our Fields

CANADA

We spent a delightful time this summer at Knowlton. The children look forward to Knowlton just when Christmas is over, and they are never so happy as when they start packing, each one bringing his little bundle of treasures. We were not many days there when the strawberries were ripe, so we made 150 pounds of jam, which cost us only the sugar. Then the raspberries and blackberries were ready, so we all got busy and our winter supply of jam is made, 400 pounds. The children love to go picking the wild fruit, and we often go gathering firewood, old trees etc. Sometimes we go picnicking.

We started a Sunday School this year and had a very happy time. Some of the children cannot speak English, but they are not long in the Home until they do very well, and it is good to hear the childish voices singing the hymns while they do their work. They are very fond of singing and are never so happy as when I say I am going to have a little meeting with singing.

We all returned to the city feeling stronger and better for our holiday. All our children were promoted in school and are doing well.—*B. Johnston, French Protestant Home, Montreal.*

INDIA

On my way back from my last furlough, a lady on board ship asked me if life were not very monotonous in India. She was soon convinced that it was anything but that. Sometimes one would be tempted to welcome a little monotony for the exciting, unexpected, and often undesirable events that crowd many of the days.

The great joy of last year was the gift-giving and entertainment at Christmas at our two schools. Each school had a programme given by the pupils, after which the gifts were distributed. These were dolls, bags, wash cloths, soap, mouth organs, and other nice things sent out by Mrs. Smellie, Russell, Man., and Mrs. Adams, London, Ont. The latter were from the *Marian Keith* Mission Band, and I wish these dear girls and the kind ladies mentioned could have seen the shining faces of those who were fortunate enough to get a Canadian doll! A parcel of scarves and caps, sent by Mrs. Kilpatrick, Toronto, rejoiced the hearts of the Bible women, teachers and several others, and grateful thanks are sent to everybody.—*E. E. Menzies, Mhow, Central India.*



AT PLAY—FRENCH PROTESTANT HOME, MONTREAL

Auxiliary Interest

A Prayer

Being in doubt, I say,
 Lord, make it plain!
 Which is the true, safe way?
 Which would be in vain?

I am not wise to know,
 Not sure of foot to go,
 My blind eyes cannot see
 What is so clear to Thee;
 Lord, make it clear to me.

Being perplexed, I say,
 Lord, make it right!
 Night is as day to Thee,
 Darkness as light.

I am afraid to touch
 Things that involve so much;
 My trembling hand may shake,
 My skillless hand may break—
 Thine can make no mistake.

—Found in a book of Eleanor Chestnut, martyred in China.

PRACTICAL TALKS

No. 1. The Opportunity of the New Year

God gives the fresh beginning. A New Year! What a wonderful thing in this work-a-day world! This world is so full of big things, little things, wonderful things, commonplace things, things that please and things that annoy, that one becomes bewildered and either gives up or sinks into a rut. That is, unless one can stop short and begin over again.

The rut is the refuge of the soul that lacks courage, but let no one forget that a rut is only a grave without ends, and a grave is a place for dead things. How depressing! Yes, it is, and would be more so, if the only alternative of the soul was a sudden death or a slow one. For this reason we thank God for the New Year. It gives us a chance to sweep away the old days "soiled with sorrow and sinning," turn the key upon the failures and mistakes of yesteryear, take courage and start again.

The writer considers that the most satisfying New Year's Day is the one that finds her desk cleared of the impedimenta of the old year, the letters answered, the clippings sorted, the ribbons and seals packed away, and, best of all, the waste basket filled to overflowing, heaped up and running over. With that done, she can hope and plan for other and better things. That is the chance of the New Year for one individual. We believe the idea holds good in the case of others.

But, you say, it is of Auxiliaries that we are to talk, not of individuals. Granted, but do you not think them much the same? Unless it be that in the group there is more opportunity for shirking responsibility.

The soul of the auxiliary, like the soul of the individual, ever so often, faces sudden death in discouragement or slow death in a rut. When such times come, the members, if it be a case of "sudden death," look hopelessly about and capitulate, or if it be that "slow death" has marked that organization for its own, the membership sleeps contentedly on in a never-ending rut. For both of these, let the bells of the glad New Year ring out upon the frosty air! Let them sing hope to the discouraged, for now comes the opportunity to wipe the slate clean and begin afresh. Let these bells ring so long and so loud that the complacent sleep of the sleepers is disturbed and they are forced into action.

Of course, we know that there are many Auxiliaries wide-awake, pulsing with life. This is not for them, and yet, possibly even they could take no harm from an annual over-looker. To the discouraged, to the dwellers in the rut, let us say, "Now is the New Year, the time of the fresh beginning." In this New Revolution let us eliminate the dead wood and rebuild with solid timber.

We hear some one say, "How shall we tell the good from the bad, the things of value from those of out-lived usefulness?"

Certainly it requires business method, and drastic measure. It means getting outside ourselves and criticising ourselves. As an

Auxiliary, we must "just stand aside and watch *ourselves* go by." Think of ourselves as *they* instead of *we*. Note closely the defects as in others we would note. Pick flaws, find fault, forget *they* are *we*. Try to make our estimates ring true. Confront ourselves and look us in the eye. Just stand aside, and watch *ourselves* go by."

Are we brave enough to do it? It will be difficult, without doubt, but if we are determined to be honest, to take no offence and to have on hand an ever-ready sense of humor, we shall weather through and set out in 1927 upon a new tour of resolution and adventure.

We must make plans definitely, prayerfully and carry them through.

"Make no *little* plans. They have in them no magic to stir the Lord." Single-track Auxiliaries with a few meagre formulas will not meet to-day's need. Ask great things, expect great things of God. Ask too, expect too, great things of the Auxiliary.

Each Auxiliary has its own problem, its own weakness, God will give the strength to meet them. It means individual responsibility for the individual member.

Meet the challenge! It will mean for you the very best kind of a *Happy New Year*.

—Ethel McL. Smith

The Missionary and his Message

(a) To the Masses

"After the interruption of furlough, we are back again for a time to the district work,

which in earlier years filled up such a large part of our life in India. This is the real India. Fully eighty per cent. of her teeming population is found outside the cities. Our tour has been in a district, which so far as mission work is concerned, is about as neglected a portion as we have in our whole field. In an area of probably 1,600 square miles and approximately 350 villages, there are not more than one or two even nominal Christians; and apart from the hurried tours which the Hat Piplia and Indore missionaries have been able to make during the past three or four years, it is quite unreached by the Gospel."—*The Central India Torch*.

(b) To the Students.

"In a class of Hindu and Mussulman students at the Ashram at ———, one of the students spoke up suddenly and said, 'Sir, would you mind telling us what has made your life what it is?' It rather shocked me for a moment. It was a bolt out of the blue, as there was nothing that had led up to this. It was so absolutely spontaneous and real that I could but stop and quietly and prayerfully tell how Christ had taken an unworthy, broken life, and had made it whole again, and had sent my happy soul singing its way down these twenty years. When I had finished, one of them spoke up and said, 'Now, sir, we are happy. That is what we wanted to hear.'" —*The Christ of the Indian Road*.

Suggestive Programme

For Auxiliaries, Young Woman's Auxiliaries and Mission Circles

FEBRUARY 1927

Study Book: *New Days in Old India*

1.—Opening Exercises.

Hymn.
Prayer.

2.—Minutes and Business.

3.—Hymn.

4.—Devotional Period—Faith and Forgiveness. Luke 5: 12-26.

Scripture Reading.

*Leaflet—Faith and Forgiveness.

Prayer.

*Price 3 cents.

5.—Offering.

6.—Watch Tower—Facts from the Fields.

7.—Mission Study.

†Leaflet—Publishing Good Tidings.

Chap. V.

†The Missionary and His Message.

(a) To the Masses.

(b) To the Student.

8.—Benediction.

†Price 5 cents.

†See page 219.

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

Climbing

The figures below, giving the renewals and new subscriptions to THE MISSIONARY MONTHLY for 1927, will surely bring a glow of enthusiasm to each member of the The Woman's Missionary Society and to each interested reader of the magazine. The results of the efforts made during "Missionary Monthly Week" are coming in—let us all watch the returns together, always bearing in mind that the necessity of getting new subscribers is still urgent. Our objective, 100,000 subscribers, is still before us; you will share in its achievement by sending one or more subscriptions.

Renewals and New Subscriptions for 1927			
Nov. 1	Nov. 10	Nov. 20	Nov. 30
678	4,449	17,511	26,780
Objective, 100,000			

Subscriptions to THE MISSIONARY MONTHLY run from January to January. For the sake of economy in office management a uniform date of expiration is desired.

Although it is urged that new subscriptions and renewals be sent in November, they may be sent at any time. Any one subscribing in March for one year will receive the January and February copies in order that their subscriptions may expire in December. If the previous issues are exhausted when subscriptions are received, the subscriptions will begin with the current number to expire with the December issue, and a refund will be made to cover the price of the magazines not available.

The question of the minimum number of magazines coming under the parcel rate is perplexing. The ideal, "to keep the price of the magazine within the reach of the majority," can only be realized through the general use of the parcel form of delivery, and if possible only *one* parcel to each Auxiliary.

New subscriptions may be added to a parcel at any time, but copies for the current issue will be mailed under separate cover; they cannot be enclosed with the previous order until the following month, as it takes two weeks to make changes on the printed lists.

Special postage rates are allowed THE MISSIONARY MONTHLY and under the arrangement the issues of two months cannot be enclosed in one parcel—any one subscribing in March will receive a parcel for each month, January, February, etc.

Changes of address should be sent by the ninth of each month, as it takes two weeks to make corrections.

The Missionary Monthly, 415 Wesley Bldgs., Toronto 2

Lighting Candles That Will Not Go Out

AT PRINCETON, in September, there was held a small gathering forming one of the projects of the Continuation Committee of the Evanston Conference. The delegates consisted of thirty-eight Orientals and thirty-five Americans. There were also present twenty-one others interested in the work. The programme was built about such themes as Oriental Cultures, Foreign Missions, Foreign Students in America, and was conspicuous for its unity of purpose and spirit.

One of the most remarkable of the sessions was one conducted by Prof. Cornelius of India, at which the national groups suggested that mission agencies should find a way of uniting forces for the presentation of the Gospel. "The

luxury of denominationalism might be all right at home, but to force these differences due to temperament and history upon new Christians is unfair to them and their desire for a united Church."

A beautiful ceremony closed the Conference. After communion, at which the elements were passed by a student from each nation represented there, two by two Americans paired with Oriental, the students marched out in the dusk of the evening on the campus. A circle was formed, and Scripture read by one who held aloft a tall candle. Each person lit a small candle from the central light until every face reflected the glow. Sometimes the soft wind blew a candle out, but it was immediately relighted at the nearest flame by a representative of another nation!

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

Girls for Girls

THE SECRETARY of Young Woman's Work on the Dominion Board, Mrs. J. H. Purdy, has suggested as a watchword for the year, "Girls for Girls." We all know how full of interest and enthusiasm a meeting can be when the speaker has a definite object in view and wants to stress a special project. We are hoping in this new year to present to our young women and girls of Mission Circles and C.G.I.T. groups, some worth while undertakings—something to work for, to give for, and to pray for. And we are beginning with the Hamheung School in Korea.

Some years ago, the girls of the school wrote a letter to our Woman's Missionary Society, telling of their prayers for a new building and asking for the help of the Society. In answer to this request, \$8,000 was sent, and no picture which we have published created a greater interest than the one on the cover of the magazine for February—the turning of the sod for this new building. The rows and rows of bright expectant girls—450 of them—who had been for a long period crowded into a poor school built for 100, were looking on at the accomplishment of something they had dreamed of for years.

In March, 1926, the new dormitory was

opened, and the popularity of the event among the people of the city amazed the missionaries. One of them writes: "Toronto Exhibition on its most successful day was tame in comparison! All Hamheung seemed to have turned out to see our new building."

But do not forget that a suitable building for the Hamheung Girls' School is still the crying need of our Korean mission. The new dormitory has simply had to do duty for a school, and as it is much too small, 150 of the pupils are forced to study in the old building which has been braced with steel trusses to prevent collapse. Nor is that all. As the dormitory cannot be used as a dormitory until a school is built, the girls are being housed in the little buildings around, so poor that many of them find rooms elsewhere in the city, sometimes in places where the good influences of the school are counteracted. Take a look at the poor huts in the picture, girls, and remember that it was in one of these huts that typhus broke out years ago, and the beloved missionary, Miss Kate McMillan, gave her life nursing her girls back to health.

Here is the translation of a letter received a short time ago from one of the girls of the school:

"This is offered up to the high and lofty members of the Mission Board of the United Church of Canada.

"At this time when the weather grows warmer and warmer and the birds on the green hills sing their songs of joy, and the city is hidden among the green trees, we trust that you are living in peace and finding pleasure in your work.

"Through your prayers, the pupils of the Hamheung Girls' School together with our teachers are all enjoying good health and are able to carry on our work happily. To you, our loving friends, we would offer up our thanks. Since we find it difficult to express our innermost thoughts, please bear with us and read this letter to the end.

"You have sent missionaries to us bringing us new life and lifting us through the Gospel out of our former condition. We were wicked, proud, ignorant, and without knowledge of Christ. We bowed to graven images and were very fond of our own way. The missionaries have taught us to know God and the Truth as it is in Jesus Christ. How can we with our small tongues express all our gratitude to you for what you have done to us?

"The missionaries not only have been unsparing in their efforts to help us, but with perspiration dropping from their brows, and with tears falling from their eyes, have endured great hardship in bringing light to the Hamheung city and particularly in assisting our Hamheung Girls' School. While they have been struggling with difficult problems on the field, you, who remain in Canada, have been gathering one penny, two pennies together to help us. We are deeply grateful indeed for the \$8,000 which you sent to erect a new dormitory, and also for the privilege of crawling out of our little huts and studying in this fine new building. We offer up gratitude firstly to God, and secondly to the missionaries and their home Church.

"We rather hesitate to approach you further regarding our needs, but we hope that you will forgive our forwardness and listen to our plea. As we think of our young sisters we would bespeak for them a new school. They are still studying in the old, unsafe building which is really not much better than the little huts out of which we came. We are praying that our young sisters may have a fine new school in which to study, and we hope that

through the boundless grace of God you may continue to spread the Gospel throughout the world.

"Written in behalf of the Hamheung Girls' School.

"KYUNG SOON KIM."

A Check Book or a Mite Box

I thought of it once as I sat by myself,
And I looked at boxes that stood on the shelf,
One so large, one so small, with a contrast so
grim,
A bandbox for me and a mite-box for Him.

I paid for my hat and I paid for my gown,
And I paid for the furs that I purchased
downtown;
And when I returned it was plain as could be,
A mite-box for Him and a bandbox for me.

I tossed in a dime but it didn't seem right;
I couldn't be proud of that curious sight;
So I took out my checkbook and tried to be
square,
For I wanted my giving to look like my
prayer.

—*Woman's Missionary Friend.*

A Motto for the Year

This is the month in which we extend New Year greetings to our friends, so I appreciate this opportunity of wishing all workers connected with the Y.W.A., Circles, and C.G.I.T. groups, a *Happy New Year*, realizing that this wish implies a willingness to help make the year a pleasant and happy one. It will be happy surely, for we are all united in this desire, to seek truth, know God, and serve others. It is a *new year* in a double sense. 1927 is brand new—we never had it before—and it is a new year or beginning in the United Church of Canada.

The whole organization is in good working order, the wheels have been oiled by prayer and consecration, and every girl has a part to play and a definite work to do in the new Church. What is it? you ask. "Girls for Girls," is the reply.

The W.M.S. spent the past few months making for itself a new constitution, new by-laws, new plans for carrying on its work, and appointing new officers to operate the machinery, and this undertaking has had a stirring effect in every department.



THE NEW AND OLD BUILDINGS IN HAMHEUNG

Young People's leaders are assuming their responsibilities of office with increased earnestness, and are seeking for new ways and methods to interest girls. They are anxiously inquiring for a new programme for girls, and definite work for them, and this thought has suggested itself—If the slogan of the W.M.S. is "The women and children of all lands," why not at this new beginning have the C.G.I.T. missionary slogan, "Girls for girls"? A similar one might be, "Boys for boys." In this way, how easily the work of the United Church might be accomplished.

There are many girls in Canada who can never receive an education unless they secure the privileges of our School Homes and Boarding Schools. Six hundred girls in Korea are longing for an education and are calling loudly for help to build a school, since their former one has fallen into disuse. Listen! Girls calling to girls. Shall they not heed?

Our school homes, hospitals, and missionaries abroad can make wonderful use of the articles girls can make. Truly a great work awaits the girls of Canada! The W.M.S. and the Church have an inestimable asset in the boys and girls, but few ever rise to greater heights than is expected of them. We must set the example and lead the way.

Many new leaders, alert and qualified, are over-anxious lest they fail in the high office entrusted to them. They are over-anxious

about organization, membership, and the annual report. This year's success is assured because of the newness and fresh zeal in the work. The years following will be the challenge. Many Christmas toys that positively thrilled the recipient have long since lost their charm. Leaders! we must steady ourselves during this readjustment period, conscious that all we behold in vision will materialize only bit by bit upon the firm foundation we are now slowly but surely laying down.

Heaven is not reached by a single bound,
We build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And mount to its summit round by round.

Do not think of your work in comparison with that of another leader. Each has a different problem. Cherish the thought "that just in so far as God's imprint is stamped upon the individual child has your leadership been a success." All methods, no matter how antiquated, will appeal to the average girl if backed up by your own individuality. Have an aim and purpose for every gathering and arrange your programme to carry it out. A small group, deeply in earnest, is better than a multitude without a vision. Robert Moffatt's name was the only one added to the Church roll in a period of a whole year and his

pastor was disheartened and discouraged because success was reckoned by the number of members, but God proved through Moffatt the value of one consecrated man. Service is God's conception of greatness.

Many are asking for answers to the following questions and here is my opportunity:

1. What is required of a C.G.I.T. group to become affiliated with the W.M.S.?

It is requested that twenty-five per cent of their meetings be devoted to missionary education and that they contribute in some way to the work of the W.M.S.

2. Are there affiliation forms and where can they be obtained?

Yes. Apply to W.M.S. Literature Department, or the National Girls' Work Board, Wesley Buildings, Queen Street Toronto 2.

3. Are there initiation, installation and graduation exercises or programmes?

These are being prepared and will be sent down as soon as possible.

4. Where can helps be secured for C.G.I.T. leaders?

Address, W.M.S., Literature Department, or National Girls' Work Board, Wesley Buildings, Queen Street, Toronto 2.

Leaflets to assist Presbyterial Conference Branch officers in their work will be prepared shortly. The organization committee is hard at work, but the wheels of progress move slowly, for everything must be well thought out.

Don't forget the study books! *New Days in Old India*, for Y.W.A. and Circles, and *India and Her People*, for C.G.I.T. And why not this year secure as your very own a copy of Dorothy Kilpatrick's *Romance of Prince Rama*, with its beautiful illustrations?

—Mrs. J. H. Purdy.

Suggestions for our C.G.I.T.

It is good to have suggestions regarding what our girls want in their own pages, and when these come from one of their leaders, then we know that she is voicing a real desire. Miss Olive J. Whyte, deaconess, Nelson, B.C., writes as follows: "It would seem to me a splendid idea to have a list of the names and stations of the missionaries, a different country each month, chiefly that our girls might be able in a concise way to get the names of our workers at home and abroad who are supported by the Woman's Missionary Society. I feel that we do not know their names as we should. Then my idea was, if we could get the names and stations listed we could work up a sort of spelling match in Mission Bands and C.G.I.T. What would you think of this?"

"I enclose a copy of a little poem for the C.G.I.T. groups which I like to use. I try to emphasize to them that 'each girl' means the girls in India; China, Korea, Japan, etc., as well as in Canada."

THE FOUR-LEAF CLOVER

'Tis a shy little four-leaved clover,
But a message triumphant it spells,
'Tis a message of love to our girls;
Here's the part that each little leaf tells:

One leaf is for health, fine and splendid,
One leaf for an intellect trained,
One leaf, happy living for others,
One leaf, high ideals attained.

May each girl, as the Master craves for her,
Have a chance to accord with God's plan,
May she grow well in wisdom and stature,
And in favor with God and with man.

The Palm Branch

ENLARGED Christmas and New Year numbers of The Palm Branch, our missionary paper for all younger groups, younger Circles, Junior C.G.I.T. groups, Bands, are still available. We invite all readers of The Missionary Monthly to become acquainted with it and to introduce it to others.

All leaders of younger groups need a full supply for members and for those they wish to become such. It will work for and with you. Subscription price: Single copies, 25 cents a year; for clubs of ten or more to one address, 15 cents a year. Send all correspondence, remittances, etc., to the Editor, Miss E. B. Lathern, Box 149, Yarmouth North, N.S.

Mission Bands

Prayer

Creator of the sun, the plants, the birds and men, Thou art all light and love and good, all truth and perfection. Make me a good child, obedient to my father who toils night and day to support me, and honors me with his name. Make me my mother's joy, and help me to be loving to all my fellows, and not cause them displeasure, nor oppress nor envy them, nor give them cause for anger. Make me sweet to servants; charitable to the poor; helpful to those who are ill; respectful to the old. Put truth upon my lips. And thus, blessed by God, without fretfulness or rancor, my days shall be joyful, and peaceful shall be my nights. Amen.—*Prayer taught to his children, by Guillermo Prieto, Minister of Finance, Mexico, 1859.*

Learning to Play the Game

The Boys

MISSIONARY teachers have introduced into India football, field hockey, and cricket, because many splendid lessons are more readily learned through athletic games than in any other way. At first the Hindu boys refused to play.

"What," they said, "get all hot doing coolie work and chasing a ball around!"

And would not the leather ball "defile" them since it was made from the skin of a dead cow?

Gradually, however, the lads in the mission schools have got over these prejudices and have learned to play games as skilfully as any boys in the world. They have learned not to cheat, but to play fair, to be plucky in the face of defeat, and most of all to co-operate with each other as good team-workers should.

The first troop of Boy Scouts in India was organized a little over five years ago. To-day there are over twenty thousand Scouts in that country. Troop number one, of Dehra Dun, went on a camping trip a few summers ago. They started out carrying their own blankets and duffel bags, although some of them were high-caste boys who, a few months before, would have considered it beneath their dignity to carry anything. They would have called it "coolie work." When they reached the camp, there was the same noise and fun as there would be anywhere in Canada. But when the time came for *eats*, a difference was noticed.

Some of the boys were Hindus and some Mohammedans, and they cooked and ate their food separately.

The Scout master wondered how long this would last.

"To-morrow morning there will be flapjacks for breakfast," he said to himself, "suppose the call goes up for 'seconds on the flapjacks,' and there are extra plates full on one table and none on the other. What will happen?"

As a matter of fact, on this particular trip, before the two weeks were over, all the boys were eating together at one table!

The Girls

The students in the few colleges and schools for girls in India have wonderfully good times. They learned, for example, to play basketball. At first they could not grasp the idea. When the centre was knocked down in a scrimmage, she flew into a rage! After the game, the losing team cried like babies! But gradually they learned to take hard knocks and laugh at them and play fair. They find dramatics great fun. The Hindu people seem to have a natural talent for acting. They love to turn Bible stories and old Hindu tales into plays and act them out. Besides their study, and their play, these girls learn not to cheat, to be loyal to their school and always to be kind.

The oldest and most famous woman's college in India was established by a brave American



RIDING IN STATE IN INDIA

woman, Isabella M. Thoburn, who went to India to find out if it were really true that you could get no Indian girls into a school room. Right among the shops of the Lucknow bazaar she opened a little school in a tiny mud house. By-and-bye, the school moved to a beautiful new residence, and to-day, this college is part of a great university. There is a splendid Girl Guide company there, and the girls are learning a new spirit of helpfulness and strength to carry back to their home villages. —Adapted from *The Wonderland of India*.

THE NEW YEAR BOOK

The New Year book is clean and white,
 Its leaves are smooth and bare;
 Be very careful how you write
 Upon those pages fair!

Each word that's written in the book
 So many eyes will scan,
 Do make the little volume look
 As lovely as you can!

Peach Blow's Victory

TWINKLE and sparkle as hard as you can," said the Christmas Tree to herself. And twinkle and sparkle were very inadequate to express what that Christmas Tree actually did. To begin with she was a most extraordinary, well-chosen tree—shapely, with thickly covered branches. Added to that she

was laden with delights of all kinds, string upon string of silvery tinsel, glowing electric lights, delicately beautiful ornaments, of all shapes and sizes, gifts to make little hearts beat high and go out in longing, while hovering over all was a Kewpie angel. The missionaries' kind home friends had provided the tinsel and ornaments; but the Christmas Kewpie was the gift of the missionaries' younger daughter, into which had gone all her Christmas savings, and the beauty and consequent brightness more than repaid her for her self-sacrifice. So the Christmas Tree stood up straighter, and twinkled and sparkled and glowed.

Outside the winds blew their wintry blasts, and rattled and banged and scolded; but the Christmas Tree smiled, and the missionary smiled, and Santa Claus (who was the missionaries' elder daughter) smiled, and the more the wind raged without the more everybody and everything smiled and glowed within. In the missionaries' living-room the brightest things next to the Christmas Tree were the eyes of all the little Korean boys and girls. And the brightest of all the bright eyes were those of little "Peach Blow." Not even the Kewpie angel could keep her mind away from one thing, and that was a beautiful set of tiny play dishes that hung on that wonderful tree eyes and cheeks ablaze.

One step! Another! Pit-a-pat went the

and were right within the range of Peach Blow's brightest of all bright eyes.

Oh! Oh! Oh! Oh! If only Santa would give her those, she believed, yes, she really believed she would go up and bow to him and take them herself if he would hand them to her, though she thought she would die of fright if that funny old man so much as glanced her way. She watched with envy one after another of the children run up boldly, receive from Santa's gloved hands some lovely gift, wondering how one could be so brave and live.

O dear! Now he was taking down those entrancing dishes, she should never see them again. Oh! Oh! Oh!

"Kim Peach Blow."

Had she really heard her name or was she dreaming? No, for again it came.

"Kim Peach Blow."

Peach Blow stood up and sat down again. Tree and Kewpie and Santa and dishes all whirled in chaos. Dare she go so near that old man Santa? Would he seize and carry her off? Then the thought of those charming dishes came,—and the little Peach Blow fought the first Waterloo of her short life. Slowly she arose. A lovelier picture would be hard to imagine, like a veritable jewel she stood, little heart, for she was right near, oh, so

near that queer man Santa! Would *he* grasp *her* or *she* the dishes? She shut her eyes, bowed low before him, put out her hands trembling in every limb, and waited.

It was over, the dishes were hers, the battle was fought. Like a wild deer she turned and leaped madly back to her mother. The incredible had been accomplished. She was back safely, and the dishes, those beautiful red and blue dishes, were clasped to her breast.

And the Christmas Tree glowed and sparkled and twinkled, and everything and everybody smiled.

"Ah!" philosophized the missionary, "why do we not all fight and conquer like Peach Blow, for life is full of prizes and joys for those of us who conquer ourselves and rule our own spirits? Peach Blow, beaming and sparkling with the bliss of her treasure won at such a cost to her little heart of fear, is no happier than I can be if I thus overcome. "Not by Might nor by Power, but by my Spirit," said the Lord of Hosts."

And the tree glowed and twinkled, and Bright Eyes danced; but no yule-log ever shone brighter than the fire rekindled in that missionary's heart by the little innocent Peach Blow.—*Edith MacRae, in Korean Echoes*

Suggestive Programme

For Mission Bands

FEBRUARY, 1927

Study Books: *The Wonderland of India*, or *Two Young Arabs*

- 1.—Opening Hymn—"Dare to be a Daniel," or "Who is on the Lord's Side?"
 - 2.—Scripture Lesson—Daniel, chapter 6.
 - 3.—Prayer—Sentence Prayers. Lord's Prayer—all.
 - 4.—Minutes and Business.
 - 5.—Hymn—"Just as I am, Thine own to be, Friend of the young, Who lovest me."
 - 6.—Report from four Heralds. (News from four mission fields.)
 - 7.—Study—*The Wonderland of India*. Chapter 5.
 - (a) Native and Christian schools.
 - (b) Girls' schools. Pundita Ramabai.
- or
- Two Young Arabs*
 - (a) Yembo to Delhi.
 - (b) Some famous places in India.
 - 8.—"What a Friend we have in Jesus."
 - 9.—Closing Prayer.

Christian Stewardship and Finance

In Relation to our 1926-1927 Budget

Christian Stewardship, implying as it does the consecration of our whole lives to the Master's use, has many responsibilities. Christian Stewardship in relation to finance emphasizes the consecration of our means, our worldly possessions, our money, to the use of the Master.

At this point in the history of our United Woman's Missionary Society we take it for granted that Christian Stewardship and Finance Committees are formed in all our Conference Branches, and possibly in all our Presbyterials. When we come, however, to our Auxiliaries, the most important unit of all from the standpoint of giving, past experience leads us to believe that there must be considerable ground to cover. Let us emphasize, then, that there be no delay in making provision for this necessary equipment which is so essential to the financial success of our work as a whole. In every auxiliary intensive work should be done. Meeting the allocations should not be the responsibility of the Executive but of a Special Committee appointed for the purpose, known as *The Christian Stewardship and Finance Committee*.

Such a committee should be representative but not unwieldy, five being a suggested number for an average sized auxiliary. The members comprising it should be women of vision, undaunted faith and optimism—practical women with executive organizing ability. In fact, so responsible and important is their task, so sacred is the trust committed to their care, one almost feels their appointment should be followed by a special dedication. Upon the united efforts of all our Christian Stewardship and Finance Committees, (Executive Board, Conference Branch, Presbyterial and Auxiliary) from coast to coast depend largely the raising of our 1926-7 budget of over a million dollars. What then should be considered the duty of an Auxiliary Christian Stewardship and Finance Committee?

Duties of Auxiliary Christian Stewardship and Finance Committees.

1. To raise the whole question of finance out of the realm of dollars and cents to the highest plane of Christian Stewardship. Study what Christian Stewardship implies: its responsibilities particularly in relation to the giving of our means. Emphasize systematic and proportionate giving. Emphasize the important place that prayer occupies in the raising of our funds, and, as a help for solving the Special Object question, suggest that special missionaries be adopted by the Auxiliary for special prayer.

2. To assume the responsibility of the allocation assigned by the Presbyterial, ever bearing

in mind the important relationship of this allocation to the budget of the whole Society.

3. To make out a budget of estimated receipts and disbursements for the Auxiliary. This is of great importance because of the fact that it will include the legitimate expenses of the Auxiliary, thus making a special expense fund unnecessary. Figure the cost of administration, bearing in mind that the estimated cost for administration of the whole Society is between two and three per cent.

4. Encourage the envelope system, weekly or monthly: (1) by the active membership; (2) by the associate membership.

5. Plan to make the Autumn and Easter Thank Offerings of special significance as an appropriate time for Life Memberships, Junior Memberships, "In Memoriam," and Retirement Fund Gifts, etc.

6. Make quarterly financial surveys, showing at the end of each quarter the actual financial situation as to what has been accomplished and what remains to be accomplished if the allocation is to be reached. The closest co-operation should exist between the Secretary of Christian Stewardship and the Treasurer.

7. Be an inspirational and stimulating force in the life of the auxiliary.

8. Encourage as an educative means allocations to Bands and Circles where local conditions will permit.

Duties of Presbyterial Christian Stewardship and Finance Committees.

1. To assume the responsibility of the allocation assigned by the Conference Branch Finance Committee.

2. To allocate in turn the said amount to the auxiliaries within the Presbyterial, basing the allocation as far as possible on membership, former givings, ability to give, location, advantages, etc. This is a real responsibility and should be decided upon after very careful advice and consideration.

3. To urge the formation of Christian Stewardship and Finance Committees in each Auxiliary, the duties of which have already been suggested.

4. To keep in close touch with these committees when formed, encouraging and stimulating them to greater efforts.

5. To arrange financial conferences at each Presbyterial meeting where the voice of the Auxiliaries may be heard. This has proven to be of great benefit.

6. To make out quarterly surveys based upon information received from each Auxiliary Finance Committee, along the following lines:

- (a) Have you adopted a course of study on the responsibilities of Christian Stewardship?

(b) Have you adopted systematic giving by envelope?

(c) Have you adopted a missionary in special prayer?

(d) What is your membership?

(e) What special plans are being made for the autumn and Easter Thank Offering?

(f) To what extent have you reached your allocation?

(g) What are the encouraging features of your work?

(h) Have you co-operation with Circles and Bands?

Duties of Conference Branch Christian Stewardship and Finance Committees.

The same as Presbyterials, substituting in each case the word "Presbyterial" for "Auxiliary," and in the first instance, "Executive Board" for "Conference Branch."

(Mrs. J. W.) HENRIETTA BUNDY,

Sec. C. S. and Finance.

New Organizations

Alberta Branch

Hanna-Alberta P.S.—Drumheller Auxiliary.

Bay of Quinte Conference Branch

Cobourg P.S.—Colborne M.B. Leader, Mrs. Vandervoort; Pres., Reta Grant; Sec., Helen Bellamy; Treas., Mabel Warren. Port Perry, M.C., Pres., Edna Sweet; Sec., Frances Christy; Treas., Sadie Hortop.

British Columbia

Westminster P.S.—East Chilliwack Aux.; Y.W.A., Chilliwack.

Hamilton Branch

Guelph P.S.—Mt. Pleasant Aux.; Norval, M.C., Supt., Mrs. M. G. Wilson; Terra Cotta Aux.

London Branch

Lambton P.S.—Oil City Aux.; Ebenezer Aux.

Oxford P.S.—Stephenson, Richwood M.B., Pres., Miss Grace Scott; Sec., Ella Summerhayes; Treas., Harold Kennedy. Salford M.B., Pres., Mrs. P. S. Banes; Sec., Laurel Nancekivell; Treas., Lloyd Hooper.

Montreal-Ottawa Branch

Quebec-Sherbrooke P.S.—Ulverton Aux., Pres., Mrs. W. H. Rick; Cor. Sec., Mrs. J. A. Wadleigh; Rec. Sec., Mrs. R. M. Graham; Treas., Mrs. E. Johnston.

Saskatchewan Branch

Assiniboia P.S.—Shaunavon (Centre St.), Aux. Readlyn C.G.I.T., Evaline Knudson; Mary Mazourak; Vera Harker. Woodrow C.G.I.T., Mrs. Thomas Franks, Leader; Beryl Finnell; Evelyn Rondeau; Jennie Filson.

Arcola P.S.—Heward Aux.

Kindersley P.S.—Jellicoe (Dodslan) Aux.; Red Rock (Brock) Aux.; D'Arcy Aux.; Etonia Aux.; Loverna Aux.; Madison Aux.

Regina P.S.—Chamberlain Aux.

Saskatoon P.S.—Rosthern (St. Andrew's) Aux.; Kinley Aux.; Zelma Aux.; Sutherland (St. Paul's) Aux.; Sutherland M.B., Mrs. Keene; Delia M.B.; Allen M.B.; Mayfair C.G.I.T., two groups.

Wilkie P.S.—Handel Aux.; Landis Aux.; Phippen Aux.; Rockhaven Aux.; Salvador Aux.

Moose Jaw P.S.—Baildon Aux.

Estevan P.S.—Carnduff (Wheatlands) Aux.; Arthur (Associate Society).

To Strangers' Secretaries and Presidents

The new literature on the Department of the Stranger and the Directory of the Woman's Missionary Society is now in the hands of all the auxiliaries. The instructions for forwarding the names of removals are new to everybody.

Study the leaflets, fall into line, follow instructions, thus avoiding needless delay and expense.

(Mrs. Joseph M.) Ethel West,

Strangers' Secretary, Executive Board.

News from the Conference Branches

Bay of Quinte Conference Branch

Press Sec., Mrs. S. E. Revelle, College street, Kingston.

Treas., Mrs. H. Irvine, 50 Bond St., Lindsay.

The Executive of the Bay of Quinte Conference Branch met in John Street Church, Belleville, on Wednesday, November 10, 1926, the president, Mrs. J. T. Daley, of Port Hope, occupying the chair.

Reports were received from the different secretaries, showing earnestness and enthusiasm in each department of the new united society, while the reports from each Presbyterial told of the work being done in each district. Some very successful rallies and sectional meetings are being held in outlying districts.

Owing to the removal of Mrs. Bremner, former Strangers' Secretary, Mrs. Jull, of Brooklin, Cobourg Presbyterial, was appointed to this office. Nominations were received for Literature Secretary, and Mrs. John Turner, of Almonte, Renfrew Presbyterial, received the appointment.

As a means of increasing the givings, contribution by envelope was strongly recommended, and it was thought it should be universally adopted.

A delicious luncheon was served by the ladies of the Belleville Auxiliary.

KINGSTON P.S.—A very successful rally was held by the women of Kingston Presbyterial, at Glenburnie, in October. Each auxiliary was well represented and much encouragement and inspiration was received by those present.

Mrs. R. O. Jolliffe, president of the Presbyterial, occupied the chair. The scripture lesson was taken by Mrs. Laird, the subject being, "Prayer and Its Power in the Christian Life." Reports from the various Auxiliaries, Circles, and Bands showed an increase in membership and in devotion to the work, while the givings for the last quarter were more than eighty per cent. in advance of the previous three months.

Mrs. F. A. Larke, of Brockville, addressed the women, urging them to uphold the standard of Christ which is being raised all over the world by hosts of women. The Woman's Missionary Society is the greatest of all women's

organizations. Let us make it the greatest thing in life. There are two classes of people in the world, those who *lift* and those who *lean*. Let the women of the churches be on the list of those who *lift*. Let each make her own personality count, and not depend on the leaders to do all. Only in this way can the greatest things be accomplished."

Conference Branch of British Columbia

Press Sec., Mrs. J. A. Fairley, 2875-92nd Ave. W., Vancouver, B.C.

Treas., Mrs. J. F. Higginbotham, 1356 Comox Street, Vancouver, B.C.

KOOTENAY P.S.—Nelson.—Trinity auxiliary held a very successful Missionary Fair on October 19th. There were several booths presided over by ladies dressed in costume, representing the people among whom the W.M.S. is doing work. Afternoon tea and a cafeteria supper were served. After this a pageant, "Lightened to Lighten," was presented, describing the missionary work in various countries and the different phases of work in our own land. The proceeds amounted to over \$100.00.

At St. Paul's auxiliary thank-offering meeting, Miss Mary Ledingham, of Kaslo, who spent the early years of her life in India, spoke of the habits and customs of the Hindu. She referred to the ascetic, who by inflicting great suffering on his body, hoped to win peace. Any Hindu, no matter of what caste, would listen willingly to the gospel if the preacher could make peace the centre of his message, she said. All their religious customs, which seemed to the Western mind absurd and crude, were in reality an expression of groping and seeking for God, a God of peace. Thus, all he did that was called idolatry was seeking after God. She asserted that to-day the teaching of Christ had permeated the minds of the Hindu people to such an extent that He was their ideal.

Rev. R. G. Dredge, pastor of St. Paul's Church, delivered a strong tribute to the activities of the W.M.S. of the United Church, at the morning service, October 31st.

Mr. Dredge told his audience that as loyal Canadians every one of them must consider the problems of the country. The government

was doing much for the country but it left to the churches the work of Christianizing and building up Canadian ideals among its people. Often it seems as if the churches were not accomplishing much, but a consideration of the statistics of the work done at home and abroad reveals the splendid work that is being accomplished. He gave reasons for the existence of the W.M.S., showing that it accomplished work that could be done by no other organization.

The W.M.S. supports 400 workers, 225 in Canada and 175 in foreign countries. At home, besides work amongst the Indians, eleven school homes are operated for new Canadian boys and girls, and fifteen hospitals are also supported by this organization. In this way, is moulded in part the future of this great country. Port chaplains and deaconesses meet newly-arrived immigrants and give the newcomer his first impression of his future home. The United Church of Canada is working through its missionaries in every country in the world and this great work truly merits the support of every Christian citizen.

NAKUSP.—The deaconess, Miss O. Whyte, spent ten days visiting Nakusp, Brouse and Glenbank, where she held church services, made calls, getting new subscribers to *THE MISSIONARY MONTHLY* and distributing seventy-one mite-boxes. She organized a junior C.G.I.T. at Nakusp, and also addressed the W.M.S.

Hamilton Conference Branch

Sec., Mrs. VanNorman, Hamilton.

Treas., Mrs. J. G. Gauld, Waterdown.

NIAGARA P.S.—The district rally of the Woman's Missionary Society, held in Welland Avenue Church, in November, was an enthusiastic gathering of women. Following devotional exercises by Mrs. Bowman, Mrs. Damude spoke of the work of the Strangers' secretary. She pointed out the type and scope of the work, the need of words of welcome to strangers, the shut-ins, and all those who find themselves in new surroundings.

A cordial address of welcome was given by Mrs. W. R. Young, of Welland Avenue Church. Miss Mitchell, *THE MISSIONARY MONTHLY* secretary, spoke of the value of an intelligent attitude towards other countries which can be obtained only through reading missionary literature.

Sister Irwin, of MacLean Malpas mission,

and Mrs. Schofield, conducted devotional exercises, and a solo was sung by Mrs. Thompson.

The speaker of the day was Mrs. Robert Grierson, of Korea, who gave a most enlightening talk on the manners and customs of the Koreans.

A motion presented to the gathering deploring Premier Ferguson's policy of Government Control (so-called) was carried unanimously.

London Branch

Sec., Mrs. J. R. Macdonald, Stratford.

Treas., Mrs. Harry White, 5 Douglas Street, Stratford.

HURON P.S.—The north section of Huron Presbyterial W.M.S. held a very successful sectional meeting in Wingham United Church, on October 14, Mrs. Willis, leader of the section, presiding. In this section are sixteen Auxiliaries, two Mission Circles, two C.G.I.T. groups and five Mission Bands, from all of whom encouraging reports were received. One banner auxiliary, Molesworth, was reported. Interesting and helpful talks were given by Mrs. Scobie, of Belgrave, on Circle work; Mrs. Wearing, of Wroxeter, on Bands, and Mrs. (Rev.) Bennett, of Wingham, on the organization of the W.M.S. under the United Church. Miss Anna Martin, of Victoria, B.C., was the special speaker and gave interesting talks about the work among the Orientals in the Oriental Home and School in Victoria. In the evening two very attractive pageants were presented, one by the Wingham Band, the other by the Wingham Mission Circle.

PERTH P.S.—At an executive meeting of this Presbyterial, held in November, in St. John's United Church, Mrs. J. Hart, St. Mary's, spoke with much feeling of the part women should take in the elections, and a strong resolution was indorsed of thorough sympathy with the retention of the O.T.A., and its rigid enforcement.

Mrs. W. G. Greenwood, Mitchell, was in the chair. The secretaries of the different depart-

**Supply Secretary of the Dominion
Board**

MRS. M. E. BRODDY

Box 683, Brampton, Ont.

Phone, 306N.

ments spoke of their work and interesting discussions followed. A hearty vote of thanks was tendered to the Bethany Mission Circle of St. John's Church for the bountiful dinner served to those present.

The women of the Presbyterial recognize the inestimable value of THE MISSIONARY MONTHLY and the corresponding secretary was asked to write a letter of appreciation from the executive to Mrs. J. H. Turnbull, the editor, and to those who are associated with her, in giving to the members such a splendid magazine full of inspiration and information.

The meeting closed with earnest prayer for our missionary work.

PERTH, P.S.—Stratford.—The Bethany Mission Circle of St. John's United Church met at the home of Mrs. George Pollard, 114 Strachan Street, Monday evening, with about thirty members present. Mrs. E. Taylor gave a very interesting talk on hospital work in Formosa. Mrs. Allan Joyce gave a reading and a quartette was contributed by Misses Phyllis Campbell, Greta Smith, Isabel Hislop and Gladys Timms. The main business discussed was the bazaar to be held in St. John's United Church basement in November. At the close of the meeting the hostess served refreshments.

There was a service of a unique nature in Erskine United Church, Blenheim, the whole hour being under the direction of the Woman's Missionary Society. Twelve ladies of the congregation, who used to lead the singing years ago, comprised the choir, also rendering an anthem, and the address was given by Mrs. Robert Howie, wife of Rev. Robert Howie, minister at Bethel and the Ridge, Harwich.

Mrs. Howie gave an exceedingly able address, dealing with the work of the Woman's Missionary Society of the United Church, stressing the fact that missionary work is carried on as under orders from the Master, and that instead of counting how much our givings amount to for the furtherance of the Church's enterprise, we should inquire of ourselves as to how much we have left.

Montreal—Ottawa Conference Branch

Sec., Mrs. W. E. Wright, Cardinal, Ont.

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

DUNDAS, P.S.—The first Woman's Missionary Society Presbyterial of the United Church

of Dundas Presbytery, held in South Mountain, on Thursday, October 21st, 1926, was a marked success, over 700 being in attendance. Mrs. Merrill, president of the Presbytery, presided throughout.

After routine business, Mrs. H. Cleland and Rev. P. Pollett, of South Mountain, extended a cordial welcome, which was ably responded to by Mrs. E. Lawson, of Morrisburg.

The Presbytery is divided into four sections, with a vice-president in charge of each section. These vice-presidents, Mrs. Hyndman, Mrs. Hilliard, Mrs. Anderson and Mrs. Murray, each gave a survey of her section. Then followed reports from the secretaries of departments, all of which were very encouraging.

A most impressive memorial service was conducted by Mrs. J. H. Murray, during which Mrs. McKendry sang a beautiful solo.

After lunch the Y.W.A., Mission Band and Circle girls retired to the parsonage to conduct their conference, which was in charge of Miss Smith and Mrs. J. Murdock.

Mrs. A. McDougall, of Jasper, gave an inspiring paper on "Why a Woman's Missionary Society?"

Making plans to solve problems was dealt with under three headings, namely: 1. Prayer—Mrs. W. J. Cass, Winchester. 2. Possessions—Mrs. R. P. Stafford, Morewood. 3. Personality—Mrs. I. Cross, Chesterville.

A very instructive paper on, "Our Land and Its Missionary Opportunities," was given by Mrs. I. Hall, of Iroquois.

After roll call, Mrs. Wm. Wright, of Cardinal, conducted a Round Table Conference, when many timely questions were asked and answered. The Quiet Moments were conducted by Mrs. Russell, of Williamsburg.

Mrs. W. H. Henderson, Branch president, who was present at the evening session, brought greetings. Greetings from the Presbytery were extended by Rev. J. H. Miller, of Kemptville.

Miss J. B. Robb, of Korea, the speaker of the evening, gave a splendid address, the appeal of which touched each heart. Music was furnished by a quartette from Kemptville.

The report of the Courtesy Committee was given by Mrs. Ennis and that on resolutions by Mrs. Cass. A very strong resolution was passed, recording our determination to uphold the continuance and strict enforcement of the O.T.A.

The Y.W.A. girls, of Hallville, presented a Japanese playlet.

The benediction, pronounced by Rev. R. Newman, closed a very successful Presbyterial. The key-note of the whole session was prayer. A spirit of optimism permeated the whole day's proceedings, not a looking backward on what has been accomplished, but a looking forward to the greater things yet to come.

QUEBEC-SHERBROOKE P.S.—The executive of this Presbyterial met at Plymouth Church Hall, Sherbrooke, November 3, with Mrs. James, first vice-president, in the chair, and twelve of the executive present.

Some necessary changes of officers were made. Mrs. James became president in place of Mrs. McLeod, who had moved away; Mrs. Whitmore, first vice-president; and Mrs. Gilchrist, second vice-president.

The secretary of the Y.W. work, Mrs. Mick, having moved away from the vicinity, Mrs. Stokes, of Bury, was appointed in her place. Miss Edwards, of Sherbrooke, took Miss Kelly's place as secretary of Finance. Mrs. W. G. Brown, of Cowansville, is Literature secretary.

After interesting reports of work well done, the president led in a helpful discussion, and offered some useful suggestions. Arrangements were made to hold the next meeting in Cookshire in May.

Newfoundland Branch

*Sec., Mrs. Joseph Peters, 177 Gower Street,
St. John's.*

*Treas., Mrs. A. E. Parkins, 111 Gower Street,
St. John's.*

NORTHERN P.S.—The first Presbyterial of the Northern District, Newfoundland Branch, convened in the United Church of Lewisporte, October 21st, with Mrs. D. P. Osmond, Presbyterial president, presiding. After some cheery introductory remarks the president introduced the much-loved Branch president, Mrs. Lindsay, and Branch secretary, Mrs. Peters, the latter having just arrived from the Board meeting in Toronto.

Eleven delegates responded to the roll call, representing four Auxiliaries, two Bands, and one circle. Appointment of committees being made and greetings presented, Mrs. Wilkinson, on behalf of Lewisporte Auxiliary, extended, to the visiting delegates, a very hearty welcome, in which she expressed great joy at having the privilege of entertaining the first gathering of this kind ever held in the Northern District.

After an uplifting devotional period led by Mrs. Lindsay, Mrs. Peters gave a report of the Board meeting, expressing a keen sense of regret at the retirement of Mrs. Lavell, who has been such a faithful and devoted worker, but expressing confidence that in Mrs. MacGillivray, her successor, we have a leader of women, efficient and thoroughly devoted to the cause.

During the sessions which followed, addresses were given by Mesdames Osmond, Bugden, Freaque, Wilkinson and Rev. J. Berry, of Campbellton, and various messages, through the medium of song, were rendered by members of the Presbyterial.

A noteworthy item was the banquet at which all became acquainted, quickening the fraternal affection, which was very evident throughout the remaining sessions. Presentations of beautiful bouquets were made to the Branch and Presbyterial presidents.

The public meetings at night were well attended. The closing session was addressed by Mrs. Lindsay, who in her usual charming and forceful way reviewed the work of the organization, and urged the necessity of embracing every opportunity to infuse into the minds of the young, the great missionary spirit.

An address on "The Divine Commission" by Rev. J. A. Wilkinson brought to a close a red-letter event in the history of Lewisporte. We feel that all who attended went to their homes inspired and united by the duty of a common service and the assurance of final victory.

The following officers were elected for the ensuing year: President, Mrs. D. P. Osmond; vice-president, Mrs. (Rev.) Bugden; secretary-treasurer, Mrs. (Rev.) Wilkinson; MISSIONARY MONTHLY Secretary, Mrs. Arnold.

Saskatchewan Conference

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

*Treasurer, Mrs. Stewart, 2260 Scarth Street,
Regina, Sask.*

MOOSE JAW PRESBYTERIAL reports three rallies held during the month of October, one at Briercrest, one at Caron, and one at Tuxford. Mrs. Lasby, the president, presided on each occasion, the secretaries of the various departments explained their work, and the meetings were well attended and full of interest and helpfulness to all.

From KINDERSLEY PRESBYTERIAL comes the encouraging report of a year of faithful and earnest effort on the part of all their women, resulting naturally in stimulus to the work in every way. Increases in both membership and funds have been attained, and following an itinerary of Miss McGregor, our Field Secretary, who was able to visit ten districts, there have been eight new auxiliaries organized. "Not less than our best to this, our Master's work, must be our motto," writes the corresponding secretary, Mrs. C. B. Oakley, and with such a motto the work must continue to go forward.

Saskatchewan Conference Branch

SASKATOON P.S.—From this Presbyterial comes the encouraging report of four new auxiliaries, one at each of the following: Kinley, Rosthern, Sutherland and Zelma. Two new affiliated C.G.I.T. groups have been formed at Mayfair United Church, Saskatoon, and there is a new Mission Band at Allen and one at Sutherland.

—Mrs. J. A. Donnell, Presbyterial president, has presided over three Presbyterial executive meetings held since inauguration, and arrangements have been made to hold these regularly every quarter.

Woman's Missionary Society Sunday was generally and profitably observed among the auxiliaries.

Toronto Branch

Press Secretary, Miss Mary Russell, 112 Evelyn Crescent, Toronto.

Treas., Mrs. James Litster, 10 Selby Street Toronto.

A New Presbyterial

On November 3rd, at the United Church, Timmins, the Cochrane Presbyterial was organized, Mrs. McKeracher, of Haileybury, being present for the occasion. Delegates were present from Connaught, Kapuskasing, Matheson, Schumacher, and Timmins. Dinner was served in the church basement on the arrival of the train Wednesday evening. Rev. J. D. Parks presided over the evening meeting. Mrs. McKeracher gave a splendid talk full of inspiration and information regarding the W.M.S. The following are the officers: President, Mrs. J. D. Parks; vice-presidents, Mrs. C. S. Jones and Miss E. M. Quick; secretary, Mrs. W. G. Leck; treasurer, Mrs. W. Farmer, Connought; Y.W. secretary, Miss Simpson, Matheson; Mission Band secretary, Miss Charbonneau, Timmins; Associate Helpers, Mrs. Farmer, Jr., Connaught; THE MISSIONARY MONTHLY, Mrs. Fibbs, Porquis Junction; Supply Secretary, Mrs. L. E. Dorway, Timmins.

In Memoriam

Bay of Quinte Branch.—Mallorytown Auxiliary, October 2, Mrs. Eugene Hagerman, much loved corresponding member. Sharon Auxiliary, Mrs. Lydia Farrow, October 24.

Hamilton Branch.—Trinity United Church, Burlington, September 1, 1926, Mrs. John Wallace, formerly of Oakville; Mrs. H. F. Graham, March, 1926; Mrs. F. D. Ghent, September 6, 1926; Mrs. S. A. Dearing, past president and treasurer for many years, September 16. Charlton Auxiliary, Hamilton, Mrs. (Dr.) Mullin, Secretary of Christian Stewardship and Finance. Arthur United Church, Mrs. M. M. Ridd, August 10, in her eighty-second year.

London Branch.—Gorrie United Church Auxiliary, Mrs. John Sparling, May, 1926. Calvary United Church Auxiliary, London, Mrs. Lawrence Hanson, oldest and best loved member, in her eighty-fifth year. Her home was the birthplace of the Calvary United

Church. Wellington Street United Church Auxiliary, Mrs. R. Wonnacott and Mrs. W. Jeffrey, both beloved life members. Constance Auxiliary, Mrs. Thomas Livingstone, life member, and Mrs. James Mann.

Maritime Branch.—Milford Auxiliary, Hants County, N.S., Mrs. Ellen McNeffy, aged ninety-two, a charter and a life member. New Aberdeen, C.B., Warden United Church, Mrs. John McLean and Mrs. Margaret McLean. St. Peter's Bay, P.E.I., Mrs. Margaret McLaine, July 17, 1926. Montrose Auxiliary, P.E.I., October 1, 1926, Mrs. John Bowness.

Montreal-Ottawa Branch.—Cardinal Auxiliary, Mrs. Mary Bradley, October 3, 1926.

Toronto Branch.—Thornton Auxiliary, Mrs. James A. Lennox. Trinity United Church, Thornton Auxiliary, Mrs. Barlow, aged fifty-one.

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REV. S. D. CHOWN, D.D., for sixteen years the General Superintendent of the former Methodist Church, though a busy man, has taken time to dip into this book and writes:

"One cannot but be entranced by the brilliant literary style of 'The Romance of Prince Rama,' written by Miss Dorothy Kilpatrick, whose devotion has carried her back to India once more, much to the loss of Canada, her home. The style is marked by a charming lilt and rhythm which appears to have been inspired by absorbing the very soul of the old Ethnic poem, 'Ramayan,' which has fed the springs of Indian life for millenniums.

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REV. TREVOR H. DAVIES, D.D., pastor of Timothy Eaton Memorial Church, pays his tribute in the following words:

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CHANCELLOR BOWLES, of Victoria College, Toronto, another busy man, has taken time to scan the pages of this volume and writes as follows:

"Miss Dorothy Kilpatrick's book, 'The Romance of Prince Rama, and Other Indian Stories,' is written, as all who know Miss Kil-

patrick would expect, in vivacious and charming style. I have read the stories with interest, and value them very highly for the first-hand information they bring. These little sketches of a missionary's life in the villages of India are just such as would prove highly valuable to all who seek real knowledge of the missionary's work in India. I hope the little book will be widely read."

Rev. D. G. COCK, of India, says:

"'The Canadian Girl' has given us some delightful peeps into the life of India, and we confidently recommend this book to both the old and young. The stories which charmed the University girls of Canada (and the boys, also), during the furlough of the 'Canadian Girl' will be welcomed in all the homes of Canada."

REV. R. P. MACKAY, D.D., who for thirty-five years served as Secretary of the Foreign Mission Board of the former Presbyterian Church, expresses his appreciation as follows:

"I have read 'The Romance of Prince Rama and Other Indian Stories' with avidity, and will probably read it again and again. It is certainly a 'Casket of Jewels.'"

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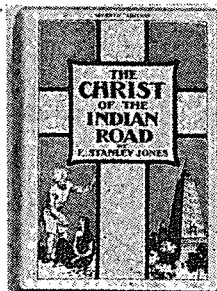
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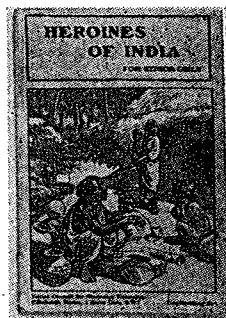
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