

# The Missionary Monthly

Vol. III

TORONTO, NOVEMBER, 1928

No. 11

## We Thank Thee, Lord

We thank Thee, Lord,  
For all Thy Golden Silences—  
Silence of moorlands rolling to the skies,  
Heath-purpled, bracken-clad, aflame with gorse;  
Silence of deep woods' mystic cloistered calm;  
Silence of wide seas basking in the sun;  
Silence of white peaks soaring to the blue;  
Silence of dawns, when, their matins sung,  
The little birds do fall asleep again;  
For the deep silence of the golden noons;  
Silence of gloamings and the setting sun;  
Silence of moonlit nights and patterned glades;  
Silence of stars, magnificently still,  
Yet ever chanting their Creator's skill;  
Deep unto deep, within us sound sweet chords  
Of praise beyond the reach of human words;  
In our souls' silence, feeling only Thee—  
We thank Thee, thank Thee,  
Thank Thee, Lord!

—John Oxenham.

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

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MRS. J. H. TURNBULL, *Editor*; MRS. H. C. PARSONS, *Secretary-Treasurer.*

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# The Missionary Monthly

Continuing

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

Vol. III

Toronto, November, 1928

No. 11

## A Pastoral Letter

*To the Members of The United Church of Canada, Greeting:*

The First General Council of The United Church had for its keynote "unity." The second Council was necessarily concerned with "organization." The Third General Council, just held in the city of Winnipeg, while dealing also with the completion of organization, was led by the Spirit of God to turn with happiness to the deep things of the Kingdom and it is sending out to the Church a call for "consecration" and spiritual advance.

Our Boards of Evangelism and Social Service and Religious Education brought before the Council a resolution to issue a call to all members and ministers of the Church to give themselves more than ever to communion with God, to prayer and the reading of the Word, to more heroic practice of the Gospel in everyday life and the endeavor to win to allegiance to Jesus Christ those who have not yet accepted Him as their Lord and Saviour.

Your Moderator, since his election to that office, has had upon his heart the words of our Lord, in His great prayer for His disciples, "For their sakes I sanctify myself." Why our Master felt this, or how it could be possible for Him, I do not know, but I felt my own great need to wholly consecrate myself that I might give of my very best for the Kingdom of God and our great Church.

This same desire was evidently in the minds of the members of the General Council. It was felt that we could not call upon others to do what we would not do ourselves and that this call to consecration came home to us first of all. With deep and earnest feeling and with solemn prayer, the Council, by standing vote, both consecrated themselves and endorsed this call to all members of the Church for greater consecration, more heroic lives, for spiritual advance and greater effort to win others to Jesus.

We cannot organize a revival—but by the grace of God we can begin one. Wherever one earnest heart turns to God for purity of life and power, there a flame is kindled and a revival is begun.

Without waiting for organizations or meetings, will each of the members of our Church, and especially the young people, join with the members of their General Council and their Moderator in new consecration of our lives to the service of our Saviour. Let us go forward with Christ.

WILLIAM T. GUNN,  
*Moderator of The United Church of Canada.*

# Thanks for Peace of Soul

Father,  
We thank Thee that as in the heat and dust of the town  
We may remember the coolness and cleanness,  
The silence and peace of the country,  
Which lieth all around us unseen,  
With its birds and flowers, woods and streams —  
So in the turmoil of our hurrying lives,  
In the midst even of pain and failure,  
We may remember that beyond and all around is Thyself,  
Quiet and cool, trusty, beautiful and brave,  
In whom is our hope and our stay for ever.

—*J. S. Hoyland, in A Book of Prayers.*

## Editorial

### The Peacemakers

THERE are few words more often on the lips of speakers nowadays than the word "peace"; no word more markedly present in every article on modern missions. The phrases, "World Friendship," "International Fellowship," etc., are used over and over again until one wonders if the common usage of these words hides the real meaning of the terms and the manner in which all such can be achieved.

After all, like every moral movement since the world began, peace is a question of individual living. Industrial improvement begins when the employer experiences a change of heart and each co-worker responds. Social service is just an effort to reach that germ of good which lies, often dormant, in every soul, and which, with the right environment and approach, will grow into strength and maturity. So it is with the question of peace. The cause and cure of war lies in the hearts of the men and women of the world and all the fine phrases which we use have to do with our treatment of the next door neighbor.

But right here we must be careful not to emphasize so much our attitude to the *foreigner* that we forget our attitude to those with whom we are associated in other ways. Is it not worth while con-

sidering the peace question as it is interpreted in our board meetings, in committees, and auxiliary gatherings? In the wonderful fifth chapter of St. Matthew are these words: "Blessed are the peacemakers, for they shall be called the children of God." The vision which arises often is that of a struggle between two antagonists and of a third stepping in to separate. We see the uplifted hand; a commanding voice rings out, and the sullen enemies part. But is this peace? I wonder if the peacemaker does not more truly mean the one who creates peace, not by what he does but by what he is. His sweetness of character, his strong purposeful tranquility is shed naturally around him, the atmosphere is impregnated with the spiritual aura of the man. Blessed is that peacemaker! Some people shed restlessness and irritation; they create an atmosphere full of the possibilities of friction. They are always right, others always wrong. That is the spirit of war as truly in individuals as in nations; from that seed has sprung the dragon's teeth in every generation.

The League of Nations is no ephemeral thing brought into being by the efforts of a few leaders. It has its roots deep in the recoil of the hearts of men from war itself and from the spirit which is war's cause. And that spirit is alive to-day in every heart where bitterness is nourished,

in every ugly display of temper, in every envious thought. We men and women by our thoughts and actions, in the home, in the office, in committee work, and in all organized effort are the war-makers and peacemakers of the coming years.

How can we create and preserve the peace spirit in our own lives? It is often difficult. Dr. George Morrison has a fine sermon on *Undeserved Suffering, An Opportunity*, and the text of it is contained in that wonderful challenge of St. Peter to the Christian slaves: "For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us." And Dr. Morrison continues: "It is not difficult to keep on doing good when we move in the atmosphere of commendation. To be appreciated is to be incited. But to keep on in well doing, engirdled by suspicion and mistrust, is one of the heroisms of humanity. How many have to toil like that in public life, always narrowly watched by grudging eyes. Words are wrested, motives misconstrued, services are clothed in baser meanings until the life that ought to move in radiance, because it strives for what is beautiful, is heavy with undeserved suffering. It was that problem, familiar and intense, which confronted Peter in Oriental homes and led him to his magnificent conclusion. These undeserved sufferings were not evils; they were the opportunities of heaven. They lifted men into fellowship with Christ, and gave them their chance to follow in His steps."

### The General Council

THERE was only one opinion regarding the Third General Council of The United Church of Canada, held in Winnipeg in September—the greatest and best ever held. It had a fine beginning in the addresses of Dr. Endicott and Dr. Gunn, ex-Moderator and Moderator; it closed on a high note of unification of

all Christian forces as fittingly set forth at Jerusalem.

The following members of the W.M.S. Board from Toronto were present: Mrs. J. MacGillivray, President; Mrs. Annie O. Rutherford, First Vice-President; Miss Winnifred Thomas, Candidate Secretary; Mrs. Joseph West, Strangers' Secretary; and Mrs. G. E. Forbes, a member of the Executive Board. There were also other representative women from Toronto present. We are grateful to Mrs. Forbes for giving us in this issue her impressions of the meeting and recording items of unusual interest to women. No effort has been made to give a detailed account of the findings of Council—that would require much more space than is available in our magazine and all such has already found adequate expression in the Church's papers.

There were some matters, however, brought forward touching world-wide movements which are of great interest to all of us. One of these was the report of the Sessional Committee on the relationship of the Church to the question of war and peace. It was introduced by Rev. G. G. D. Kilpatrick and moved for adoption by Hon. N. W. Rowell, K.C. The opening sentence reads: "Courts of the Christian Church have often met in days past and have found that their supreme task could be expressed in a single word. At one time that word was *Freedom*; at yet another, *Unity*. But we believe that at this time and at this gathering the chiefest word for us and for the world is *Peace*." The sponsors of the report believe that all adverse conditions just now existing are a call to the Church to embark in a new crusade of enlightenment and education regarding this whole great matter. The United Church again "declares her pride and thankfulness for the gallant company of the dead, their shining courage, their steadfast devotion, their measureless fidelity. We thank God that in the hour of our need there were not lacking men content to labor and suffer and die for our sakes. We believe that in the deepest sense they laid down their lives not alone for the Empire, but that the

world thereafter should be a sweeter and a kinder place. We rejoice greatly for the manifold tokens that this their dream shall not fail, and we do now pledge ourselves so to increase our efforts for peace on earth and good will among men that at the last it shall not be said they died in vain."

Social evils were brought to the attention of the Council in a ringing challenge to all. In the matter of Temperance, although the movement for total abstinence was endorsed, emphasis was laid on a systematic educational programme, and the Council expressed the opinion that prohibition cannot be successful until provincial legislatures are established in jurisdiction over the manufacture of liquor.

Another high note was sounded in the proposals from the Board of Religious Education and those connected with Evangelism and Social Service for deepening the spiritual life, not in old-time revivals, but in intimate groups for prayer and study. "Revival," said one of the speakers, "without intellectual content involves intellectual suicide, and there is still more dynamite in the teaching of Jesus than has yet been realized." Very beautifully this session closed with the Moderator calling on all members to inaugurate revival in their own lives as he himself intended to dedicate his Moderatorship to this aspect of the life of the Church.

### Stepping Ahead

**Y**EAR by year, overwork and the strain of responsibilities, too pressing to hand to another, take toll of our Church leaders. In September The United Church lost two of her most valued men, both of the Home Mission Board. One of them, Dr. Charles E. Manning, died far away from home, while absent on the business of the Church; the other, Dr. J. H. Edmison, rose from a sick bed to essay the trip to the General Council at Winnipeg, but was forced to return home, where he died a few days later.

Both men were great Canadians in the truest sense of the word. They knew their country from first-hand knowledge obtained from extensive travelling, they had a keen interest in all her national problems, and both of them sacrificed themselves for the sake of that high ideal of Canadian life which finds its highest expression in the Home Mission enterprise.

But it is after all what a man is to his friends and to his home which often outlasts his work in wider service. God does not leave Himself without a witness and new leaders arise to take up the tasks of life. But the gap in the home circle is never filled. For these, especially for the one who shared most closely all the joys and sorrows of the past years, the sense of loss persists long after the world has forgotten. But, thank God! there persists also a sense of something imperishable; those who have gone elsewhere are serving with the same energy and devotion which they have shown on earth, but the undying influence remains and becomes part of the character and life of the ones who follow.

Our warm sympathy is with Mrs. Manning and Mrs. Edmison and the families of both.

### The Visit to Honan

**F**URTHER news of the visit of the seven male missionaries to Honan in July is contained in another bulletin from China. The conditions of mission buildings and the desecration of cemeteries makes sad reading and our hearts are sore for our friends in North Honan who returned to find their homes, and schools, and hospitals so wantonly destroyed.

The two missionaries who arrived at Changte were refused admittance to the compound, but were enabled to slip in before leaving. They found the houses in process of being looted; what had not been carried away was scattered about, books torn up, and furniture demolished. No cordiality was shown, and individuals who wished to visit the missionaries had to come at night.

Wuan could not be visited at all, but at Hwaiking Christians gathered in large numbers to greet the missionaries. The Nationalist Committee, however, occupy the W.M.S. premises and the Hood Memorial Chapel is used for the study of the Three Principles. The news item says: "These modernized girls and boys—the girls with bobbed hair—are to go to the towns and villages and conduct similar schools. Meanwhile all Christian schools are closed, and even the country primary schools, conducted by the Christians, may not open." Nevertheless, the Christians are bravely carrying on in face of great opposition.

When Weihwei was visited the compound was full of soldiers, but the Commandant showed friendliness and gave the missionaries the freedom of the place. A tour around told the same story of destruction—windows smashed, walls full of holes, wells filled up with filth, not a scrap of furniture to be seen. The people on the street gazed at the missionaries with amazement, for they had been told that they had all gone back to Canada and would not return.

Taokou has suffered as severely as Changte and Wiehwei, and the compound is full of troops. There seems no evidence yet in these reports of a change for the better. The new era in China is being born with all the fever and struggle attendant upon new movements everywhere and we cannot see the end. Only let us be instant in prayer for that great country, that out of chaos and darkness she may be guided to the best.

### Cleansing the Lepers

**I**N VIEW of the fact that there are 416,000 lepers in the British Empire, 150,000 of whom are in our African possessions, it is of particular interest to us to know of the tremendous advance which has been made in the cure of this terrible disease.

British scientists have almost conquered leprosy. During the last five

years it has decreased enormously, and scientists prophecy that in ten more years it will probably be extinct. The dried fruit of the hydnocarpus tree is the means by which these cures are effected, and an effort is being made to plant a number in suitable countries so that the supply may be adequate to the demand. The doses for an entire year cost only half-a-crown.

### Literature for the Foreign Born

**T**HE JOINT Committee on New Americans in which our Woman's Missionary Society has representation, has been trying for some years to provide a high type of religious literature for foreign-speaking people. It has now set up co-operating foreign language groups of foreign language pastors and leaders among Italians, Hungarians, Czecho-Slovaks and Poles. It is hoped that these men will themselves suggest types of literature to denominational boards, and fill a long-felt want.

A romantic figure in Western missions, Dr. Hugh McKay, passed away September 21, aged eighty-four. He served for forty years as a missionary to the Indians in the Qu'Appelle Valley, and his name will be linked up for all time with that of the Reserve and School Home of Round Lake, Sask. An account of his life will appear in the December issue.

In the September magazine, in the editorial account of Dr. Hunter's service, there is mention made of an inspection of the hospital there and of Miss Baxter in charge. Miss Sarah Baxter is a nurse there, and Miss Hattie West, R.N., is the Lady Superintendent of Teulon Hospital. We are sorry Miss West's name was omitted from the article and gladly draw attention to the position which she fills so adequately and well.



# China Through Chinese Eyes

MARY CARLETON

*From an address given at the Annual Meeting of the Federation of Woman's Boards of Foreign Missions, January, 1928*

A NUMBER of years ago in Foochow there was a young married couple. The young woman, an earnest Christian, was taking a doctor's degree in a mission hospital; the young man was serving in a hospital for the business people in the port.

There was one little girl, and after a short time another child, a girl, was born. In those days girls were not loved quite so much as boys, and the idea about girls was very different from what it is now after Christianity has been in China a longer time. The father said that they would want to give the girl-baby a way. Mothers' hearts are the same the world over, and so this young Christian mother was very sad because she did not want to give her little girl to anyone. The missionary doctor in charge of the hospital noticed

the mother was very sad and asked why it was. When she knew what was the trouble, the missionary doctor said, "I am sure there must be some people in America who would be willing to help you keep your little girl in your home."

Not long after that this doctor became very seriously ill and she had to leave for America. Immediately a new doctor came to take charge of the hospital. She had to work through an interpreter, and I am sure that she was often homesick and felt the great responsibility of this hospital. She became interested in the baby girl and came to love her, and one

day, after some time, she said to the mother, "I would like to have your little girl to be my little girl." After consulting the father the baby girl was legally adopted by this medical missionary, and since that time she has had the privilege of a Christian home, the advantages of Christian education, the opportunity of coming here to your country and of studying in your institutions. To-night

she is glad to be here to tell you what Christianity means to her and that she is very happy to be in Christian work. My father in later years became a local preacher, and all the children grew up as Christians. I go home soon because I feel that China needs every Christian worker that is ready for service.

It would be very easy to talk to you about my own personal work, but to-night I feel

there is something greater than my own work, that I want to bring to you about China. Great things are happening in China to-day. It thrills me and I am sure it must thrill the hearts of those of you who have had a share in advancing the standards of womanhood in China.

There are a few things that I feel are very important and encouraging in our work in China. There is our *revolution*. If we go back into history we find no country where so many revolutions took place simultaneously; political, industrial, educational, economic, social and religious revolutions. The wonder to me

## The Victory of Peace

When navies are forgotten,  
And fleets are useless things,  
When the dove shall warm her bosom  
Beneath the eagle's wings,

When the memory of battles  
At last is strange and old,  
When nations have one banner,  
And creeds have found one fold;

When the Hand that sprinkles mid-  
night,  
With its dust of powdered suns,  
Has hushed this tiny tumult  
Of sects, and swords, and guns,

Then hate's last note of discord  
In all God's world shall cease,  
In the conquest which is service,  
In the victory which is peace.

—Frederick Lawrence Knowles.

is not that China is confused and that there is unrest there—the wonder is that it is not far worse. There is a story of two men who climbed the Pyrenees; one had been there before and the other had not. The one who had not been there before woke up the next morning startled by a terrific windstorm. He called his companion, and said, "Wake up, I am sure the world is coming to an end!" "Oh, no," said his friend, "that is just dawn on the Pyrenees." That is the way it seems to me about China; all these things that are sweeping through China to-day are the forerunners of the wonderful day that is coming to China. Many people reading the papers are thinking the Chinese people are anti-Christian and anti-foreign, and yet you who have a great love for America, who know what it is to go through a revolution for liberty, can understand that I feel China is not so much anti-foreign or anti-Christian as it is pro-Chinese. Everything is for China to-day and it seems to me a very wonderful thing that China has at last come to have a national consciousness. China is awakening, and what a wonderful awakening it is going to be! I wonder how we are going to help China meet that awakening. We shall have many problems.

Then in spite of the unrest, of wars, in spite of the suffering of our people, last year the Bible Society reports that more Bibles were sold in China than in any other previous year. That means more people are studying the Bible, are interested in Christianity, than ever before. If we can help our young people and all our people to understand that the Bible and Christianity are for the Chinese as well as for the whole world; that the Bible and Christianity can solve our problems and meet our needs, then we need have no fear of China not accepting Christianity or of becoming anti-Christian.

It is a wonderful thing that many of our educated men and thinking people are interested in Christianity and their criticisms are very constructive. A gentleman, not a Christian, said to a missionary, "You are discouraged; you think Christianity is spreading very slowly.

Give it ten years and Christianity will spread over China like wildfire." I would not have the faith to say that in ten years Christianity would have spread over China. I would say that in twenty-five years it might. But here is a non-Christian saying to a Christian that in ten years this thing would happen.

There are three things that I would suggest as necessary if we are to look forward to this:

1. Christians must not live in Christian compounds; they must stay in their homes and live their Christian lives among their own people.

2. Christians must talk more about the teachings; must not compromise, but tell people about it.

3. Christians must support the Christian church as though they really did believe in Christianity.

We have a great deal to be thankful for that our people are in a sense open-minded. This gives promise of development. Are we ready to meet these developments?

Another great thing is our indigenous church in China. It has taken perhaps a very long time to strike roots, but I feel it has struck roots in Chinese soil and we have a real Chinese church. There are sixteen denominations in China that have united as the Church of Christian China, but there are a great many problems that we shall have to meet in our church, and we need your help and prayers.

Christianity has been in China not quite 130 years. A great many people here say, "Missionaries have been working in China so long, why not let them all go home and let Chinese Christians carry on their own work?" I wonder if they realize that there are at most only 400,000 Christians in China—and not all these are leaders—and there are 400,000,000 people in China. You will realize when you think of those figures how much we need as a young church and why we are not able to meet alone the needs of the present day.

Many things are happening in China which are hard for us to understand. Many Christians are being tested, many

have lost material things, and yet it is a very wonderful thing that out of all this has come a strong leadership in the Chinese Church. It seems to me nothing else would have brought forward the leadership in the church in China as the events of the past few years. God has used these things for His glory and when things are quieter in China the missionaries will be very welcome. There isn't a Christian in China who will not welcome them. We need leadership. When they come back to us again, it will be a new day for the Church and for the missionaries and Christian workers, because we shall all be working together.

The missionaries that we need in the coming years will be those who can overcome any barrier of nationality or race. They will be missionaries who will feel the love of Jesus Christ so that they will try to understand our people and bring to them the things Christ Himself would want to bring to us. And so it seems to me we have a great deal to be thankful for in the things that are going on in China. We need your help and prayers and co-operation more than we ever have before. I hope you will all have a very great sympathy for China at this time; that you will not be discouraged as China awakens and finds herself.

In the fifteenth century when the second emperor of the Ming dynasty moved from Nanking to Peking, he ordered that a bell be cast of gold and silver and bronze. He gave the task to a particular man and that man put all the metals together and tried to cast the bell, but the metals would not blend. The man tried a second time, and again did not succeed. He had a daughter. When she saw that her father was not succeeding, she was grieved and she feared if he did not succeed the third time his life might be in danger. So she went to ask of a fortune-teller what the trouble was, and the fortune-teller said there was needed the blood of a maiden to cause the metals to blend. This girl persuaded her father to try again, and when the gold and silver and bronze were put into the furnace, she leaped in, and the metals blended and the bell was cast, and the legend relates that the tones of the bell were very beautiful.

God needs not only gold and silver and bronze, but the sacrifices of our lives to be used wherever He wants us to be. If we realize that by our sacrifice the Gospel message is going to reverberate not only throughout the land of China but throughout the world, surely there is no sacrifice too great for us to make.



HOUSE-BOAT ON THE YANGTSE

# The Third General Council

JEAN GORDON FORBES

## Impressions from the Gallery

MUCH has been written of the Third General Council of The United Church of Canada by the many eminent gentlemen who sat at the round tables under the Moderator's desk, and scratched off signed and unsigned articles to the dismay or delight of the reading public. But there were no reporters' tables in the galleries. Thither non-commissioners, male and female, were banished when the Council was constituted, and the impressions which came across to them of this great deliberative assemblage were recorded only on the mind-tablets to be passed on after many days.

And that first indescribable thing which reached gallery and auditorium alike, is called the "atmosphere" of the meeting. It has nothing to do with the glorious sunshine of that delightful fortnight of Manitoba weather with which the General Council was favored. It has nothing to do with the thermometer-recorded temperature of the fine church in which we met. It has *everything* to do with the spirit of the men and women who comprised that Council, and especially those who were its leaders. It was a beautiful spirit, and it created a remarkable atmosphere of brotherly love and friendliness; no one sought to dominate, but all wished to make the decisions which should be for the greatest good of the whole Church. Perchance the air waves of this fine

atmosphere started vibrating when the retiring Moderator announced the subject of his moderatorial sermon, "The Lordship of Christ." "Jesus Christ is Lord—without Him, without the sense of His right, without the exaltation of Christ—no revival and no life-giving power. . . . The world will never be right until Christ rules."



REV. W. T. GUNN, D.D.  
Moderator of The United Church

What could have been a finer start for this great gathering, and how better could this spirit have been stressed than by the gracious words of the newly elected Moderator, Dr. Gunn, to whom the members of The Woman's Missionary Society do homage, not only for his own sake, but for the sake of his gentle wife, a capable and faithful member of our Board. His message emphasized the spiritual note and called for a new consecration of lives to the service of the Saviour.

In this atmosphere how easy to transact business and solve problems! How significant of the atmosphere that from such a gathering should go forth a clarion call to our whole Church—"Give me thine heart"; "Follow me"; "Work in my vineyard"—the clarion call of consecration and service for young and old. May it be given a ready response in heart and life all over our great Dominion.

That the evening meetings were worthwhile and that Winnipeg people are still churchgoers were fully demonstrated evening by evening as the Council

church was packed to the doors with hundreds of interested listeners.

On Foreign Mission night, from Trinidad to Japan, through India and China, came the cry that only Christ was adequate to satisfy the soul hunger of men and women. Came the challenge, too, that our exposition and practice of Christianity was not as ideal as it should be, if we were to attempt to show others the Jesus way of life. Came the record, too, of men and women of many races and colors in many lands standing loyal and faithful to the banner of our Lord Jesus Christ.

Home Mission night was stimulating, although the shadow of death hung over its beloved leadership. Our great Dominion—its possibilities for Christian leadership; our great Church—its responsibilities for giving such leadership; our fine achievements—in the mass of leadership already developed, how cheering and inspiring! How appalling the need! What visions the future holds for us! How tremendous our tasks!

What more can be said of Peace night, with its powerful addresses and its significant findings, of the Evangelism meeting with its high ideals and lofty purposes, of Religious Education and its various concomitants? All were fine and uplifting.

Impressions from the gallery gave one a thought of woman's place in the Council. Eight women were constituent members of this Council, appointed by the presbyteries of which they are regular members. One of these was our own dignified First Vice-President, Mrs. Rutherford. Other corresponding women members of the Council, privileged to sit with the Commissioners and take part in debate without vote, were the foreign missionaries who were present. Four women's voices were heard during the sessions, and in the presentation of their several causes they quite equalled any of the speakers in conciseness, in clarity of expression, and in eloquence.

Our beloved President, Mrs. MacGillivray, referred to by Dr. Keith as

"The First Lady of the Land," presided at a pre-Council missionary meeting, held in Westminster Church on Tuesday afternoon, when she, Mrs. Ratcliffe, of Honan (now of Teulon Boys' School), and Mrs. J. S. Mackay, of India, each gave strong and impressive addresses. This meeting must surely be productive of much inspiration to the auxiliaries of Winnipeg, which were largely represented there.

At the Council proper, when Mrs. MacGillivray was called upon to speak of The Woman's Missionary Society, she ably and eloquently presented the aims and ideals of our Society in its policy and its hopes for future enlarged service. Several commissioners spoke in glowing terms of the work and influence of The Woman's Missionary Society throughout the Church, and expressed their desire for even closer co-operation.

Again on Foreign Mission night Mrs. Jean Sinclair Mackay, of India, in powerful words gave a picture of India's need and of how that need was being met in some measure by our missionaries.

That the Church appreciates the pioneer work which Miss Thomas is doing for the Committee on Employed Women of our Church was evidenced by the reception accorded her as she rose to speak to her report. It was a trying moment on the Council. The report on the ordination of women had just been given, and restlessness prevailed. Miss Thomas carried her hearers with her as she presented the large field of service still open to women in the Church, and the fine type of work which they are already carrying on.

It is not fancy to say that the debatable question of the ordination of women created an interest which was unique as well as remarkable, because of such a diversity of opinion among the women as well as among the men. Mrs. Nellie McClung, the brilliant writer, parliamentarian, and preacher of the West, championed the cause on several occasions apart from the Council, speaking at a woman's luncheon one day and

preaching on the subject on Conference Sunday in Grace United Church. She was also appointed Secretary of the Sessional Committee dealing with the subject.

The right of women to enter every profession, the need of the service she could give in isolated districts, her sympathetic touch with the suffering and needy, were a few of the points considered by those in favor, while those opposed thought of the tremendous influence now exerted by women in the home and in the various branches of church work already open to her without the necessity of ordination. Can she not continue to do a finer service for the Kingdom in a happy spontaneous way without official recognition? Is the need great enough to warrant such a step?

These and many more opinions were considered by the committee, which met

long and often before bringing in its report harmoniously and unanimously:

1. That the General Council take no action in the matter of the ordination of women to the ministry; but puts itself on record as holding that there is no bar in religion or reason to such ordination.
2. That the General Council do not create a diaconate ordained to the Word and one Sacrament.
3. That the General Council remit to the Committee on Law the question of the ordination of women to the eldership.
  - (a) To determine whether by a declaration of Council the word "men" in 2B, 9A of the Basis of Union may not legally be held to include women, or
  - (b) To devise a means whereby, under the Barrier Act, the necessary change may be secured.

In its entirety the Council struck a high note which must sound a responsive chord throughout the whole Church.

## The Stranger

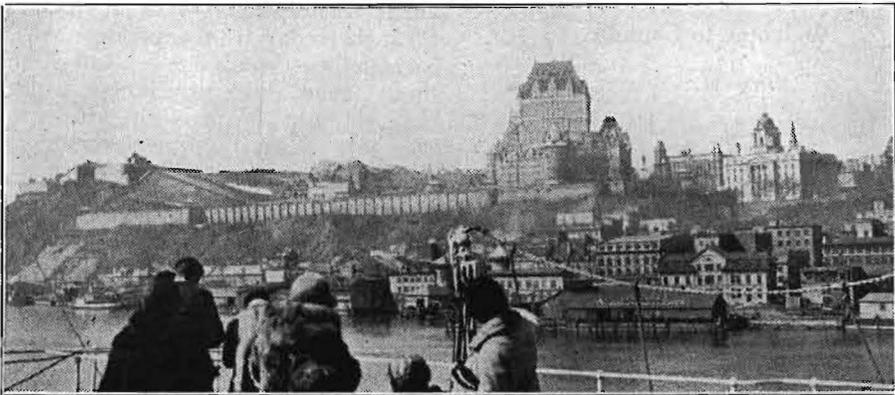
### Comfort Ye My People

*Minnie Shipley*

THE AFTERNOON sun is shining in the little white houses clustered along the north shore of the harbor, and from our windows in the Douglas wing of the Y.W.C.A. they reflect the sun's light in a glistening ray. Behind them all are the Laurentian Hills, and alto-

gether the scene makes part of fascinating Quebec.

We are just returned from another lonely little funeral. This time the death was that of an infant child of one of the seamen on the C.P.R. S.S. *Metagami*, which arrived here last Saturday. The little one died at the Immigration Hospital, and the C.P.R. asked Dr. Farquharson to conduct a service at the grave.



QUEBEC, FROM THE ST. LAWRENCE

It is the third such funeral of little children this summer, and not one of the child's own people was able to be present. In one corner of Mount Herson Cemetery is a group of such graves. Although not able to be present at the funeral, the mother of one of these little ones was at last well enough to be discharged from the hospital and to proceed to her husband in Alberta.

On the morning of her departure Dr. Farquharson made plans whereby it was possible to take her to see the little grave before she left it far behind. She was a sweet, fair Danish woman and spoke almost no English. The nurse who had been caring for her at the hospital was very kind and helped her to understand what we tried to tell her of the funeral, at which she could not be present. The child's name was Ellen Jensen, a pretty name. The three words, Ellen, Heaven, Jesus, gathered into their compass the comfort and hope of the Christian faith.

The Bible Society sent a Danish New Testament for the mother; passages were marked, and she herself turned to Mark 10: 14, "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven." She kept the corner of this leaf turned down, and would draw it from the foot of her perambulator in which another little one was sitting, when they spent the afternoon on the hospital balcony. Here they were often to be found on sunny days while they both gathered strength for the trip to Alberta.

### Welcome to Canada

*Alice M. Clay*

"THE ANGEL of His Presence." This phrase, with a change of pronoun, very quickly came to my mind and stayed there as the only satisfying expression of an experience in the light of which I could better appreciate the feelings of Paul and Silas on their sudden

release from bonds. The bonds in this case were represented by, not exactly a fear of all that was to be done between disembarking from the boat and boarding the westbound train, but a kind of resigned determination to grin and bear till all was through.

Instead of which, there appeared at my side, as suddenly and voicelessly as if veritably an angel, a gentle-voiced, sweet-faced lady, not in uniform, nor with the professional pleasantness sometimes associated therewith, but appearing in dress and manner and true friendliness so like the friends left behind that I heard with a faint shock the new name.

The light touch and gentle pressure of hand guided me along corridors and past officials like a silken thread, soft but strong, leading the way out of a labyrinth. Her presence melted away the suspicions of a customs official at sight of my packing case, trunk, valise, cabin trunk, suitcase, etc., all to proceed with the one ticket; whilst to rescue a gramophone, left endless corridors distant, she led me past otherwise challenging officials. Nothing could bar that gentle progress, nor cared to apparently.

And how restful to be helped along with the smaller packages, and to be invited to leave them in the office, with freedom to wander untrammelled!

With perfect knowledge born of experience and yet with a finesse of courtesy that allowed of yes or no, she next led me to the Government Canteen, where for a dollar thirty-five I was provided with exactly what I should need for a three-day train journey. When the package was complete I knew that I should need and enjoy it, but would not have thought of providing it, if I had been left to my own resources.

Truly here was WARM WELCOME TO CANADA writ large. (*Miss Clay, a stranger to Canada, was met on arrival by Miss Minnie Shipley, our representative in Strangers' work in Quebec.*)

# The Snow People

*The title is the English translation of Kitamaat.*

MRS. S. RUNACRES

WHEN one reads the past history of Kitamaat, as told by the Rev. Thomas Crosby, D.D., in his book, *Up and Down the North Pacific Coast*, one



AN INDIAN BRIDE AND HER ATTENDANTS

cannot help realizing what a wonderful change has taken place since the days when he went through the little villages throwing out his arms and calling, "Come to church! Come to church!"

Now, we have a fine little church in the centre of the village, and every Sunday, three times a day, the bell rings out inviting the people to worship the God whom they have learned to know and love. The village is built in a clearing of the forest at the foot of, and part way up, the mountainside, and it stretches along the water-front. The mission property consists of the Elizabeth Long Memorial Home, which stands well up on the mountainside. Just below is the day school; a little lower the nurses' residence and dispensary, while across from these is the minister's house. All are enclosed within a high picket fence, which marks it off from the rest of the village. The fence and buildings are

painted white. A sidewalk leads straight from the home to the village, branching off to the other buildings described.

Up this sidewalk our village friends come every day. As I write the sun has just gone behind the mountains, but the afterglow is still lingering in the sky, showing up every peak. In front, the cedars, hemlocks, and balsams stand against the clear sky and, among the top-most branches amidst the new growth, wood-pigeons are resting for the night. In among the taller trees are poplars and elder trees, these latter providing berries for the wood-pigeons. In every nook and cranny ferns of various kinds are growing, some reaching a height of eight feet, and up the columns of our verandah the honeysuckle is climbing, delighting both us and the humming-birds, who hover over it all day long. Above all this hangs the new moon, and I cease to write for a few minutes to take all the beauty in and add one more picture to memory.



MINNIE, GRADUATE OF KITAMAAT

For several weeks during the summer the village is deserted. About the middle of June everyone, from the youngest to the oldest, is ready to start for the salmon fishing and there is much excitement. Pots and pans, bedclothes and

gramophones, and even an occasional sewing machine, are all ready to go aboard. The men fish while the women and girls work in the canneries. Very soon now they will be returning to their homes and the children to school. Some of the Indians have very nice homes, the best I have seen. I am sure if some of the pioneer missionaries could come back and see them, their hearts would rejoice!

One of the older Indians came to see me lately and, standing in front of a picture of Miss Lawrence, who was the first white missionary at Kitamaat, he said:

languages of His children, knows what their petitions are, and loves them all.

Early in June one of the young men, a chief, died, and while the body lay at his home, the boys belonging to the Kitamaat Indian Band went to the house each evening and softly played, "Nearer My God to Thee," "Abide With Me," and "God Be With You Till We Meet Again." The house was on the hillside close to the home, and as the strains of these beautiful hymns came floating over to us I could not help thinking what a change to what would have happened



A KITAMAAT INDIAN HOME  
This is one of the best houses in the district

"She taught me the Gospel for two years and then I go with her to Killope. We preach the Gospel and I interpret for her." Another told a similar story. The son of one of these men is coming to the home this winter to give the boys lessons in music, to teach them to play the violin and guitar. The other, having no daughters, has adopted a little girl in his old age and is sending her to the home this autumn for training.

While the minister was away at Conference during May, five of the church elders met at the home one Saturday evening to arrange for church services. After we had made arrangements and talked awhile, we all knelt down and each of these Indian men offered prayer in his own tongue. I did not understand their Kitamaat, but God understands all the

years ago, and was thankful that the sorrowful friends could have the comfort of the Gospel in these songs.

Our children, who come chiefly from Kitamaat village, enter at seven. The boys at twelve go to Coqualeetza to finish their education. The girls remain with us till they are eighteen. These last are taught domestic science, and when they leave us they are able to do everything necessary for a home. When Rev. Arthur Barner visited us in February, he addressed the mission band in the evening and told the children, "We learn by doing." That is just how the girls learn domestic science. They take their turn in kitchen, sewing-room, and laundry, and each of the teachers in the different departments speaks of their brightness.

We have a W.M.S. auxiliary among the women of the village, and a mission band in connection with the home. This year, to our great delight, the Na-Na-Kwa Mission Band won the banner given to the band in British Columbia with the

highest average givings. The meaning of the Indian name is, "The Dawn," or "Coming of the Light," and we pray God that the Light may grow brighter and brighter in the lives of the Kitamaat people as the years go by.

## The Chapel and the Hearth

EVELYN MITCHELL

RECENTLY we have so often become reminiscent of Canada's history that it might be of interest to some to hear a little of the history of St. Andrew's Church, South Burton, Kent County.

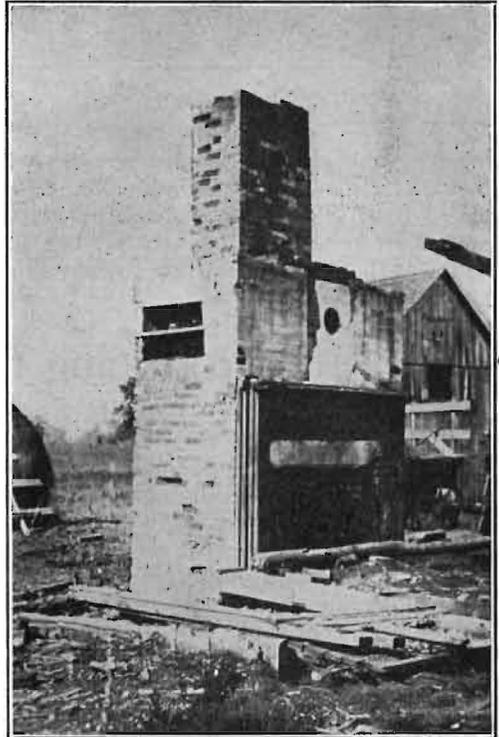
It was in 1844 that the Rev. William King commenced a unique work. Having fallen heir to an estate in the Southern States, upon which fifteen slaves lived, he determined to release them, and brought them with him to what was then a forest of oak, elm, and pine. This was merely the nucleus of the much larger work of emancipation. They hewed down timbers from which they built homes, a school, and a church.

Many were the hardships, and many times would they have given up in despair had it not been for the encouragement and help of their benefactor, who went in and out among them, not only ministering to their bodily needs, but pointing them to the Great Emancipator of their souls. His door was ever open to them, his chief aim being to lead them to a knowledge of Christ. It was most evident that he was successful in this work, as he had gathered around him a splendid congregation of responsive people.

After clearing the land he made it possible through the sympathetic interest of Lord Elgin and other philanthropic men to purchase for them small farms on which homes similar to those they had in the South were built. All that could be done to beautify by planting trees, shrubs, and flowers was done. His own house was built upon the same plan, with a huge fireplace. Only the ruins of

the old chimney and fireplace of that house remain to-day.

Into Mr. King's home as a frequent visitor came the noted authoress of *Uncle Tom's Cabin*. Rumor says that



RUINS OF THE KING HOMESTEAD

many of her characters were gathered when she was on her visit to this colony.

From Pittsburg came a bell weighing five hundred pounds, which was hung in Mr. King's garden. At six o'clock in the



THE OLD CHURCH

morning and at sunset each day it pealed forth its clear tones, reminding the people of their liberty, and their heads were bowed in reverent prayer to God, who had sent them this liberator. To-day this

bell hangs high in the steeple of the church, still pealing forth its tones in a call to worship the Great Liberator.

Travelling was both difficult and dangerous in those days, and many anxious hours were spent by Mr. King's friends when he made journeys to the town twelve miles away, passing through a swamp, which at times threatened to engulf both him and his horse. When riding now over paved highways one finds it hard to realize what existed fifty years ago.

After many years of hard and faithful service this venerable servant retired, and his remains now lie in Maple Leaf Cemetery, Chatham.

After the final emancipation of slaves in the South, many of the settlers returned to their native home. Those who remained moved to North Buxton, where many of their descendants still reside.

As the tobacco plantations are increasing in this locality, and both mules and negroes are being brought in to assist in the work, it looks as if history were repeating itself, but surely under different conditions and with different motives.

## Introducing the Senior Club

LAURETTA A. DIBBLE

**W**ILL you be kind enough to step into our cosy living-room this evening? The Senior Club is meeting with us, and I am sure the girls would be happy to have you attend their meeting. We shall clear the big table and move it out into the centre of the room and place the lamp in the middle. The girls will gather the chairs from the various rooms when they come. They really would not wish us to get them. Then they will all sit around the light and sew. They are working on unbleached muslin table cloths and napkins for their future homes. Nearly all the girls are engaged and several will be married as soon as school closes. The pretty lunch cloths sent by the Glen Ellyn Church furnished

the inspiration for these. Some of them are really doing beautiful work. Many of them had never attempted anything in the way of embroidery before, either. They have come a long way in their fancy-work; only a few years ago they had never handled anything as fine as a needle. Even their basketry was done with an iron stiletto several sizes larger than the largest darning needles you ever saw.

Did you hear that burst of laughter outside? I am sure Namalinya has said something funny in her inimitable way. For four years now when there has been a sudden burst of laughter we could be fairly sure that Namalinya was in the group and had said or done something

exceedingly funny. Namalinya's parents were not Christians and when Luinga, a Christian woman from Dondi, at that time temporarily at Sachikela for medical treatment, visited the village in which Namalinya lived, her parents turned deaf ears to the message, but their little daughter listened most eagerly. When she heard that she could go to school at Sachikela Mission Station she did not hesitate to seek further knowledge of the Good News. Every year she visited her parents, but though they put no difficulties in the way of her progress in the Christian life, they refused to embrace it.

The girl at your right is Napilika, Yes, she is really beautiful. Her skin is like lustrous satin and her hair is lovely. That style of bob suits her well, too. She has been very ill, but she was wonderfully plucky through it all. She is not very strong yet, but never complains. We were talking about my mother one day, and she said a bit wistfully, "I wish that I could remember my mother." She died when Napilika was just a tiny little girl. She had become a Christian only a short time before her death. Napilika's father was not and still is not a Christian. When her mother died her father gave his children to various relatives to bring up. It was Napilika's good fortune to be sent to her only Christian relatives. That rather light girl across the table is her cousin, Kanmimb. The two girls are like sisters, for ever since they can remember they have lived together. Both are graduating this year. Both are engaged to be married to out-station teachers and will be assuming positions of leadership immediately upon their marriage. They will make good leaders I am sure, and will be loved by those among whom they work.

The girl next to Dorina is Madalina. She is also a Chissamba girl, and shows, too, that she is one of the second generation of Christians. Yes, most of our guests have noticed her poise and gracious manner. She is of royal birth. Her father was the renowned Chief Kanjundy; so she is really a princess. Her brother now reigns at Chiyuka. She takes her turn in all the work required of students here at Means School. She is

too proud to permit any one to do any of her duties, though some of the younger girls would gladly do them.

Lucia is the daughter of Samesele, the elder of one of the Bailundo out-stations, Kaputul. She graduated several years ago and has done excellent work among the girls and children in her home village ever since. We needed two more assistant teachers here at Means this second semester, so she and Teresa were called here to help us, much to the regret of the villages which they had been serving. Both are to be married this dry season. Teresa is engaged to Jesse, who has been wonderfully successful in his evangelistic work at Lobito, our port of entry. Teresa will be of great assistance in the work of her husband.

That bright-faced girl at the end of the table? Oh, that is Nasiete. She is one of last year's graduates and this year one of our assistants. She is my right hand! I do not know how I could get along without her. To-day she told me she had decided to stay for another year at least. Bless her! She is the most popular girl in the school. Everyone loves her; they cannot help it.

Vihemba sits next to Teresa. She was caught by native slave traders when she was a tiny little girl, and was being carried in company with scores of others down to the Va Selles to be sold into slavery there. The caravan stopped for the night at a Christian out-station of Sachikela. The elder of the village refused to give up the four little children in the morning and the caravan was obliged to go on without them. The elder, after consultation with the mission station, brought them to the station where they grew up. Vihemba knows nothing of the country from which she came or of her parents. She is very sensitive about it, and the girls are careful not to say anything that would hurt her.

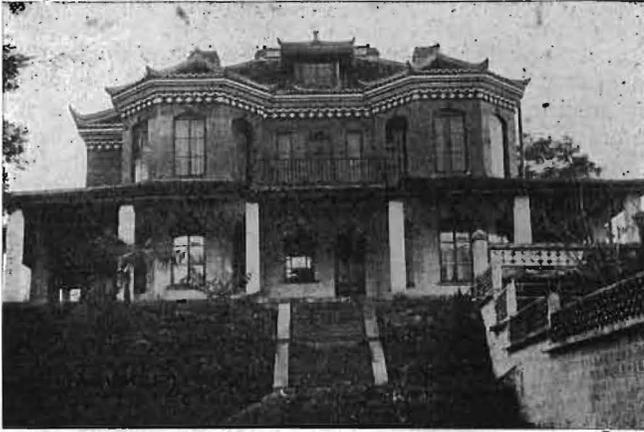
They are telling you that it has been a great pleasure to have you here to-night. They wish you might stay. "We need help here in our country very much indeed, and we fear that our beloved teachers have far too much to do. Will you not help them and us?" Shall I interpret your answer to them?

# Wonderful Days in China

MARTHA M. SWANN

**A**FTER twelve days in chairs and six more interviewing, talking, consulting, counselling, and teaching, we are back in Chengtu. What a welcome we

good to renew old friendships and realize that, although thirteen years had passed since I had lived and worked there, they had not forgotten.



HOME OF THE MISSIONARIES, KIATING, CHINA

received everywhere! Everyone seemed so delighted to see us.

The day was remarkably cool for June, when we started on our visitation of the stations. Fortunately the first day's journey was by boat, for the poor chair-bearers had just returned from an eight-day trip and were very weary. That they benefited by the rest was shown by the way they hustled over hills and through valleys with only short rests, and before the evening shadows began to lengthen we were safely landed on the verandah of our home at Jenshow. A grand thing to arrive early, for the dust of almost two years had to be cleared away before a clean spot could be found for the night, but the old coolies turned to with a will, and soon had the greater part of the house clean. Supper was prepared and we were able to seek rest at a reasonable hour.

The next morning began with morning prayer in the school, then conferences with the teachers, a call on the pastor, then a steady stream of callers. It was

The Sunday services had a fairly good representation of women and girls, and it would have delighted you to see one of our young women teachers leading the singing, while another presided at the organ. We had dinner with the oldest member of the church. He has opened up a large inn and tea shop, but that it is succeeding is largely due to his energetic wife. She not only looks after her large family, five girls and four boys, but also, with the help of two servants, caters to the inn guests. The eldest girl is

teaching in one of our day schools and helps but little in the home, but even the smallest child is neat and clean. Our host assured us that there was not a single soul in Jenshow who would not welcome us back. Our schoolgirls and teachers besought us to remain with them, and the old coolie who has charge of the place said, "Do stay! I have great courage when you are here, but I am afraid when alone." Only a promise to return in the autumn would satisfy them.

Two long days of travelling by chair brought us to Junghsien. Here the girl teachers were at the gate to welcome us, and declared they had watched for us all the afternoon. A fresher, brighter, happier group of teachers could scarcely be found anywhere! They have had their problems, but they have overcome difficulties and are stronger and better for them. I was particularly struck with the courage and determination of the teachers here and at Jenshow. If a teacher dropped out then another had to

be found and in nearly every case they had made a wise choice.

We had only one day for Tseliutsing—that vast district. Even the beggars thought to welcome us. After an explosion of squibs before the front chair one dropped back to tell me the wonderful blessings that would descend upon me. I asked him how that could be when my chair had received none of the piping. Oh, he had more! Rather than endure the deafening racket he would have produced, I gave him the tip which he expected.

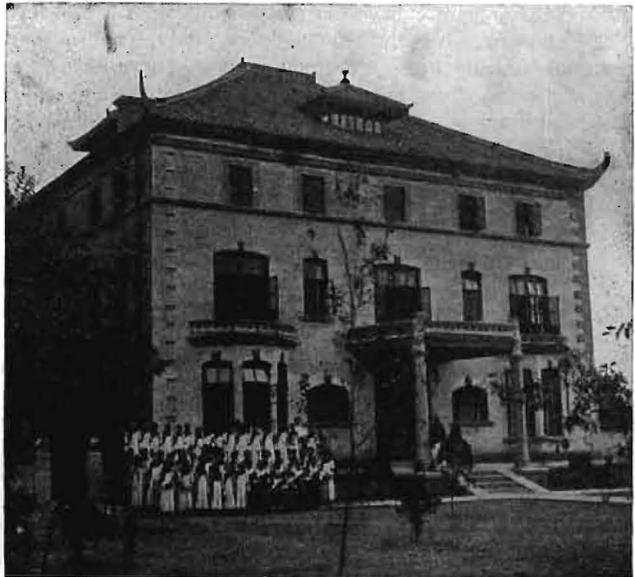
Troops and mounted officers, pack-horses with ammunition, were being forwarded to the battle front only some two days' journey distant. The school examinations were being hurried that the school might be closed; the people were anxious and we were in danger of losing our carriers, as men were being pressed into service. A disturbed, unsettled feeling was in the air and it seemed wise not to tarry.

But although the time was short we could not complain of our reception. Mrs. Tzen's daughter could not do enough for us, she was so grateful to the kindness shown her mother when in Canada. She prepared most of the meals when we were there, and they certainly tasted good. Miss Tzen is a bright, capable girl who expects to enter the university this autumn and study medicine. We were sorry to miss seeing her mother, but all were eagerly awaiting her arrival from Canada.

Our coming to Tzeliutsing was fortunate in that a day school had collapsed that morning, and the doctor was able to give first aid. As the school was not in session only one little girl was injured.

Another day in the chair and we were

back in Junghsien. The teachers had a hot bath and a good supper awaiting us. A night's rest, then Sunday School and church service with the people, dinner with Dr. Liu, callers and conferences with our people far into the night. Next day we were on our way to Kiating. It was an eventful journey delayed by troops, horses, and men, both loaded with ammunition and driven along without mercy. At one time our chairs had to be placed by the road, while thousands of troops passed. It was rather a trying time, as some of the soldiers were very abusive, and after calling out, "Kill the foreign dogs!" one of them struck my chairman over the head. Not the slightest sound was made till all were out of hearing, and then some of the men expressed the hope that they would be



GIRLS' BOARDING SCHOOL, CHENG TU, CHINA

killed in battle. We failed to make our stage, but were glad to find a gospel hall, where not only ourselves but the men found shelter for the night.

We were late next day in reaching Kiating. What a change in the city! Nothing looked the same—new buildings, wide streets all paved. Surely this could not be the city where I had spent most of

my time in China? Were we welcomed? If fire crackers and feasting mean anything we were! In the midst of examinations the school girls had to stop for *Whan yin hwei*—a welcoming reception. We could tarry only one day and had to hasten to Chengtu, as the students were waiting their appointments to teach in the autumn.

In one block in Chengtu we have had more names called after us than we heard in all the rest of our journey, with the exception of those called by the soldiers. Away in the country and in the smaller cities you find the thoughtful, friendly, kind, approachable people of the past. It is good to know that these really want us back again.

## Letters from Our Fields

### A Restful Interlude

*Miss Alice O. Strothard writes from Karuizawa, Japan:* Here we are in the mountains for our summer holidays. I came July 20th, and since that time we have only had three or four days of fine weather. There has been a great deal of cold rain this year and since Sunday we have been in the midst of a typhoon, with steady downpour, only sometimes a little heavier than at others. It has not dampened our ardor, however, and we have been going out twice a day to the meet-

ings of the Federated Missions Council, which this year have been exceptionally good. The reports have all been on the Jerusalem Conference and their relation to our work here in Japan. Then we have had some very fruitful papers and discussions on the place of the missionary in Japan, and our relation to the Japanese workers and the people in general, all of which has renewed our determination to return to the great task which confronts us with fresh consecration, and do our part in winning this wonderful people for the Lord.

In connection with the Council we have been privileged to listen to addresses by Dr. Hodgkin, Chairman of the National Christian Council of China, which have been most inspiring. He is a big man in stature and in every other way, and has a wonderful power in leading our thoughts in prayer. From this morning there began a three days' conference for the deepening of the spiritual life under the leadership of Dr. Hodgkin and Dr. Mackinnon. After the months of giving out it is a blessed privilege to receive for a few days here.

This summer we are specially privileged in those who are ministering to us. Dr. Clarence Mackinnon was brought out by the Church Committee as the summer pastor for this community, and his messages are truly wonderful. He is gripping the whole community in a marvellous way, and we are proud that he is a Canadian. His address last week had for its topic, "Santa Teresa and the Modern Woman," and was such that it will not be easily forgotten. His word pictures are simply wonderful, and he is deeply spiritual. He never wearies one but keeps the interest at all times. I shall never forget his description of St. Teresa in all her attractiveness and sorrow. Then he does not deem the flapper the type of the



THANKSGIVING TIME AT KAMIEDO, TOKYO

modern woman, but rather claims that the woman of service in the various fields open to her in this present age truly represents the modern woman.

Miss Allen and the rest of the Building Committee have been endeavoring to get the plans in shape that we may let the contract for the new community centre building for social service in Tokyo, which the Board granted this year. Miss Allen has spent hours and hours on these plans in an endeavor

We were greatly surprised and disappointed to learn by the last mail that Miss Keagey was not in fit condition to return. We are very sorry for her and it is very hard for the work here as we are seriously undermanned. Miss Courtice is doing Miss Robertson's work and superintending the evangelistic work at Shizuoka, making occasional visits to the work there. Kanazawa has two workers instead of four. The Kofu School has two where there should be three at least, and Miss



GROUP OF BIBLE STUDENTS, SOUTH FORMOSA

Miss Elliot, our W.M.S. nurse, at back with fan in her hand; Miss Adair, our W.M.S. evangelist, fourth from right in front row.

to get all the points needed for her work planned in the best way and within the limits of the funds granted. I believe she will have a fine building when finished.

But we do not spend our whole vacation in business and attending meetings. Once a week there is a concert at which appear some of the members of the summer community, and as our community is a large and varied one we have many excellent artists. It is not only foreigners who take part in these concerts, for there are some of the Japanese who have real talent and are willing to share it with us. And with reading, writing, and sewing, the days pass all too quickly.

Veazey is living all alone at Hamamatsu. I do not know what provision we shall be able to make for the work at Kofu. It is certain that Miss Simpson must not be left to live alone, but from where to take a worker is a puzzle. The Executive met the other day and talked the matter over, but did not come to any decision, so we are just waiting for an inspiration.

### Earnest Students

*Miss Lily Adair, South Formosa, writes:* I think that I wrote in my last letter that we were having a Bible Institute for Shoka Dis-

trict. It proved to be a very happy time, and we pray that all who attended were helped, and will in turn help others. From eighteen outside churches forty came, a few of these did not stay long, but others were waiting to fill their places as the dormitory held only thirty-one, and that meant very close quarters. Two came from a little church far off in the hills. They came a few days and were lonesome. No persuading had effect. "Oh, Koneu, you do not know how far we have come," one said. Having come much farther ourselves, we understood and sympathized.

The day pupils from Shoka numbered forty. There were more who did not attend very long. We were delighted with the attendance, and they were eager to study, even after the bell rang for rest period. The greater number, in fact all but half-dozen or so, were young women. Among the day pupils there were several non-Christian girls. These learned to read and write Romanized Chinese. They heard the Gospel every morning, studied hymns, memorized some Bible verses and catechism. Although they have not yet made a profession, we believe the seed sown has fallen unto good ground. They invited us to their homes, and were so happy to have me go. Two of them, who knew the day that I was leaving Shoka, came to the station to see me off, although I urged them not to the day before. They have written letters since I left, showing their interest and gratitude.

We had not expected non-Christians to attend, as it was primarily a Bible School. The Christian girls, who could, read the Bible before they came each day, studied Life of Christ, Old Testament, Acts, and Sunday School methods. Three lessons a week in singing and writing, and special periods were given to home-making, hygiene, missionary studies, lives of missionaries and study of a few countries. Public speaking was practised at these last studies and at reviews. We tried to have a time of spiritual refreshment and quickening for them and for ourselves, and kept before them their privilege and opportunity to help others on their return home. As they were young girls, Sunday School and their homes would probably be their only opportunity to help others, but these are great.

The social side was not forgotten. Mrs. Landsborough invited the whole class for sports, followed by tea and cakes. There were so many of us that we sat on mats spread on

the verandah. We invited them in two groups to our house and showed them all over the house. We had games, too, and tea and cakes. The class invited us to tea at the church. They had their company manners and in formal speeches, one from the dormitory and one from the Shoka, students welcomed and thanked us, and all took turns passing refreshments. Another afternoon a group of the church women invited us to tea at the church.

The Bible School was to be for two months, but they requested that it be carried on longer, so it was for three more weeks. Some had to return, but still it was well worth-while to carry on.

We are thankful for this opportunity and we are praying that all received a blessing. We had personal talks with many, and learned that not a few of them had only heard the Gospel a few years, and so much of the study of the Word was new to them.

### Grains of Wheat

*Another little story from Dr. Mina McKenzie, one of our missionaries in a hospital in Central India:* One Sabbath evening little Srilal was brought to the mission hospital by his father and uncle. His mother had died from cholera, which was claiming many in Indore at that time. Srilal had great wistful, brown eyes set in a large head. He was six months old and he soon learned to know us. When we spoke to him, a sweet smile that changed his whole appearance crept into the wistful eyes.

A week later several of the women members of his family came to see him, including Pujari, the uncle's wife. She was looking forward to motherhood, and when she saw the care little Srilal was having and his happy, radiant smile, she wanted to come to us.

Pujari told us about the feast for two hundred Brahmins that her husband had to share with his brother to speed the departing soul on its way in the spirit world. The feast would cost two hundred rupees, and would last two days. She added, "It will do his wife no good and even two or three rupees would help me so much at this time to provide the things that I need, but I must go without them."

On the Sabbath, a week later, while the feast was going on, Pujari was stricken with cholera. Her hour of trial had come in double



JOLLY PICNICKERS<sup>22</sup>  
Indian Girls at the Edmonton School Home

form, yet there was no one who could be spared from that religious feast to take her to the hospital except an old blind woman whose life did not matter. Such is the kindness of those without Christ! Pujari came in her pain and death weariness, and found shelter and loving care. The dread foe was beaten back, and before the evening shadows fell, a fine baby boy was in her arms. Pride and joy took the place of death and pain. She always contended that the baby was ours and only loaned to her. She insisted that the doctor name him. She called the boy Hiralal, which means diamond. May this be one of His precious jewels. The daily teaching of the Word found ready soil in Pujari's heart, and she learned to love the Friend of the Friendless and taught little Hiralal to love Him too.

### Bright Stars

*Here is a delightful letter from Miss Rose C. Mackenzie, Residential Indian School, Edmonton, Alta.:* I am enclosing a snapshot of our Indian girls taken on May 14th of this year. These girls are organized into a sort of mission band under the leadership of Miss McDonald, matron of our school, and myself.

I am one of the teachers in the classroom. The girls, fifty-two of them, of all ages from eight years to twenty, chose the name of "The Bright Stars" for their band. Our meetings are held one night in the week, and the programme consists of a period of singing, a Bible lesson, prayer, mission study, business, and a sing-song.

One evening each month is called our birthday meeting. The girls whose birthdays come in the month contribute one cent for each year of their ages to missions, and hand this in at the birthday meeting. Each girl earns her contribution by doing some extra work for a member of the staff, and I am glad to be able to say that this has always been very cheerfully done. This evening we have a few games and a cup of cocoa as a treat. The girls look forward to this with great pleasure.

Some evenings during the spring we held our meetings on the lawn or on the hill overlooking a ravine that runs through the school farm. The girls always enjoyed these out-of-door meetings very much. These pictures were taken one birthday evening when we took our suppers to a stream at the bottom of the farm, and had a very fine picnic before holding our meeting.

# General Secretary's Department

EFFIE A. JAMIESON

## Objective—5 per cent. Increase in Membership

**D**URING the meeting of the Dominion Board an Open Forum was held one evening to discuss Board problems, and at this meeting it was suggested that we fix as our objective for the coming year a five per cent. increase in membership. It is appreciated that the conference branch presidents and representatives carried home this message and are at work upon the project, but it seemed to the Home Organization Committee that it might help if it were stressed, too, from headquarters.

The reason for making this decision was that we might have something tangible to work toward. We have as our aim, "An Auxiliary in Every Church and Every Woman a Member," but that is very idealistic and it seemed that to have some simple objective would aid us all. You will please observe the very small percentage named, and the reason for this was that we all wished to avoid anything which seemed in the nature of a spectacular "membership drive," which results only in the adding of a large number of members at fifty cents each to our membership rolls, but does not add at all in real service and strength. The thought is rather that this five per cent. increase in membership shall be gained by the building and growing processes, which are staple ones. Every member won should be impressed with the responsibilities for membership, and it should be pointed out to her that the Constitution provides that in paying this fifty-cents fee she signifies her "acceptance of

the aim and object of the Society and responsibility for membership." In order to give those seeking new members a tangible expression for responsibility of membership there might be pointed out again the five principles which the Home Organization Department enunciated a few months since: An Active Member should (1) Pay the annual fee of fifty cents; (2) Contribute to the work of the Society; (3) Attend the meetings as regularly as possible; (4) Subscribe for *THE MISSIONARY MONTHLY*; (5) Pray for the work and workers. Quiet and effective work along these lines in all our organizations would bring a very fine new working force into our Woman's Missionary Society.

## Hour of Prayer

At the meeting of the Dominion Board a memorial was received through the Toronto Conference Branch from the Presbyterian of Dufferin and Peel, requesting that a definite hour for prayer be fixed when our whole Society could unite on behalf of our great work at home and abroad, thus girdling the continent simultaneously by prayer. This was referred to the Executive for careful consideration as to the most suitable hour. It was considered at the meeting in June, given consideration throughout the summer months, and at the September meeting of the Executive it was resolved that we accept the noon hour as the time of prayer for our Woman's Missionary Society as a broad principle, not attempting to define the details minutely.

Some members might wish to observe this as a quiet hour, others might be in the midst of activity in their homes, but all could take a moment even in the midst of work to lift the heart and mind and thought in prayer. None of the other hours suggested seemed to give the same uniformity as just the hour between twelve and one o'clock each day. So we send forward the great Call to Prayer to the women everywhere, to each day at some period during the noon hour, to remember the work of our Society, to join with the host of members in prayer for God's blessing upon work and workers, to ask for the gifts to carry it forward, and to seek increasingly the deepening

## Silence

I need not shout my faith. Thrice  
eloquent  
Are quiet trees and the green listen-  
ing sod;  
Hushed are the stars, whose power is  
never spent;  
The hills are mute, and yet they  
speak of God!

—Charles Hanson Towne.

of the spiritual life of our membership in ever-growing allegiance to Jesus, the central figure of our faith.

### Friday Morning Prayer Meeting

The decision for the daily Hour of Prayer does not at all weaken the special hour set apart each Friday morning, when friends gather in Toronto, at ten o'clock, in the special meeting for prayer, which has continued through long years, and which to-day is a source of unending strength to those who

share in its service. We know that many members across the continent also remember this hour of definite prayer, and we hope they will continue to do so. To those in Toronto, and its vicinity, we would draw special attention to the Friday morning meeting held now in St. James' Church, Gerrard Street, and ask that as often as possible you be present at this meeting to share in its fellowship of prayer. The great call which goes out from the Jerusalem Conference is for prayer and a realization "that only as fresh spiritual powers are released can waiting tasks be fulfilled."

## News of Our Missions

### Korea

THE COUNCIL in Korea had the great joy of welcoming to their sessions Rev. Clarence McKinnon, D.D., and his wife. Dr. McKinnon spoke at a Wednesday evening meeting in Hamheung, at which over 1,000 men, women and children were present, and when he was leaving the city, 800 school children and many church members lined the streets to bid him farewell. Dr. McKinnon's presence was a source of great spiritual uplift to all, as well as delighted fellowship; and although Mrs. McKinnon refused to allow her voice to be heard at any of the gatherings, her gracious personality made an impression that shall remain upon all.

At the Council three new members were welcomed, baby girls and prospective missionaries! These were: Mary Elizabeth Martin, Margaret MacIntosh Black, and Margaret Elizabeth Burbridge.

Dr. O. R. Avison, of the Seoul Union Hospital, Korea, was present and announced that the Dean of Chosen Christian College and the heads of all departments are Koreans. They are meeting the demands for devolution for Koreans very rapidly.

Beginning in August there was a Daily Vocational Bible School in Sungjin, conducted by the young people, many of them on vacation. The superintendent is a young woman who started in a high school in Japan at twenty-nine years of age, preparatory to studying medicine. She is Dr. Murray's protégé. About twenty-five young men and women take part in the school, each giving one hour for five days or more if they can. In order to hold

the interest of the hundred or so children who come for the ten days' session things must be "snappy" and go like clockwork.

Mrs. Barker, widow of the Rev. A. H. Barker, of Korea, who died December, 1927, has been appointed by the Board to return to Korea and engage in evangelistic or educational work as the Korean Council may direct. She arrived in Toronto in September to take a course in the School of Missions before returning to the field. Mrs. Barker founded the Girls' School at Yongyung, now Lungchingsun, the principal of which is now Miss Gertrude Cass, and the Council hopes that when Miss Cass' furlough is due Mrs. Barker will carry on the work.

Miss Maud J. MacKinnon, Nova Scotia, is also taking a course of study at the School of Missions, before returning to Korea. Miss MacKinnon was a nurse in one of the hospitals there, but was forced to resign owing to ill-health. Her health is restored and last year was spent in Y.W.C.A. work in South Africa, where she was so successful that the Council recommends her taking up the same phase of work so greatly needed in Korea.

One of the missionaries hearing of her return writes: "I must express our joy at the reappointment of Miss MacKinnon. To those who know her, the thought of her return is like the promise of hearing again one's favorite music, and we believe the experience gained in South Africa will be a means of great blessing. The probable appointment of Mrs. Barker is also good news, and we pray that she may speedily return to us."—*Mrs. Hugh MacKenzie, Secretary of Korea, 16 Earl Street, Toronto.*

# Auxiliary Interest

ALMIGHTY GOD, Creator and Ruler of all kindreds and peoples, whose sovereign will controls, whose everlasting mercy upholds the order of the universe, we give Thee all praise and honor for Thy goodness unto our nation. We thank Thee for our goodly heritage, for the solemn beauty of the mountains, the mystery of the plains, the wealth of the waters, the riches in mine and forest, and the manifold gifts of men. We praise Thee for pioneers who fought the wilderness and solitude that their children might be established in a sure place; for faithful men who preached the Gospel and strove mightily to build the nation on strong foundations, Jesus Christ Himself being the chief corner-stone; for the Fathers of Confederation, who toiled for liberty and peace and have left us heirs of the opportunity they created; for every man and woman whose wisdom and valor have made their names melodious in our ears. Grant, O Merciful Father, that we, rejoicing in our heritage, may so wisely use it that our children may rise up and call us blessed; and this we pray through Jesus Christ, our Lord. Amen.—*The National Committee in Ottawa.*

## God's Possessions

MRS. W. H. GRAHAM

FOR IN Him was created the universe, of things in heaven and on earth, things seen and things unseen, thrones, dominions, prince-doms, powers—all were created and exist through and for Him. And He is before all things, and in and through Him the universe is a harmonious whole. Col. 1:16, 17.

The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Psalms 24:1.

A short time ago the newspapers carried an item which was of interest to some people. It noted the purchasing of Raphael's "Madonna and Child," by a titled gentleman, for many thousands of dollars. The price was quoted with, no doubt, the idea of bringing to the attention of the readers, the willingness of connoisseurs to pay almost any price for a bit of genuine art. But here is another fact that the item carries—that no matter who owns the picture it will always be Raphael's. The picture possibly has passed through many hands, it has graced the walls of many a celebrated gallery, fortunes have been transferred over it, but the picture of the mother and child will always be Raphael's "Madonna and Child." It is his creation, only his name will be given to it.

Neither can we take from God, His name of Creator. We may change the face of the earth, and call some of it our own—but it is God's earth, for He made it; the silver may be mine to-day and yours to-morrow—but it really is God's silver, for He made it. Our

race may pass away—but it will have left behind God's earth and God's silver and the things which He created. I call my child *my* child—but he really is God's child, for God gave him life, and when he passes from this life he returns to God.

The old poet of old pictures God as asking, "Where wast thou when I laid the foundations of the earth? Whereupon are the foundations thereof fastened or who laid the corner-stone thereof?" In the face of these questions another writer answers, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him? for thou hast made him a little lower than the angels and hast crowned him with glory and honor."

Moreover, the records are all in the present tense—"the silver is mine," "the earth is the Lord's," "all souls are mine." God is not only the Creator but the owner of what He has created, for all time to come. We have the use of what we need, but God's tenure is for all time. And through all the ages, man as he has come, has found, to his hand, all his necessities. For God is the creator not only of things, but of the great laws of nature which operate for the benefit of His creatures. "The simple prayer, 'Give us this day our daily bread,' requires for its physical fulfilment that our tables be supplied with the productions from the mineral, vegetable and animal kingdoms, gathered from every clime, and in the

production and transportation of which have been utilized the operation of every law of life, every principle of chemistry and physics, every form of mechanical device, the stored energy of unnumbered ages, the constructive thought, experimentation and co-operation of thousands of men." (F. F. Goucher.) In our thought of God as the Creator and consequent owner of all things, we must not lose sight of the fact that all was created for the benefit of man, who was made in His own image.

As we are discussing this subject from a *Christian* standpoint, we find it easy to accept God's ownership not only of all things, but also of ourselves. "Ye are not your own," said Paul. We have voluntarily surrendered ourselves to our Lord Jesus Christ, and He belonged to God. "Ye are Christ's and Christ is God's," covers all that inheres in life or belongs to it. To too many folk this is a bit of theory to which they give a non-committal assent. Far too many fail to give the subject even a thought. Should not every Christian recognize the supreme ownership of God?

*(This is the first of a series of devotional leaflets for use in the monthly meetings. These can be secured from the Literature Department, Room 410, Wesley Buildings, Toronto.)*

### Supply Department

This fascinating department, which has been worthily named the "glad," has no more enthusiastic exponent than Miss Minnie M. Bell, Secretary of Supplies of the Maritime Conference Branch.

This branch has as its field of operation its own mission stations, the two homes to which The Woman's Missionary Society contributes, Labrador and Trinidad. From Labrador and the outposts of Newfoundland come urgent letters and the branch only waits the opening of navigation before sending a practical reply. Then the barrels arrive and one has only to read some of the replies to know how they are received. "The little warm vests are splendid. The flannelette garments for the kiddies are lovely. . . ." We thought of the widows and orphans first, as we unpacked, for we felt they had a prior claim, and our hearts were made glad when we could say, "Here's a coat or

dress for Widow So-and-so. . . ." "You are lightening many a heavy load, the details of which, in this world, you will never know."

If one wishes to know just what the bales are doing in Trinidad, one should turn to the article, "More About Trinidad," by Mrs. G. E. Forbes, in the May *MISSIONARY MONTHLY*, and see the satisfaction on the faces of the children on the picture which accompanies it.

In the words of Miss Bell, who has a flare for real alliteration: "Continue, please, skilful Sister Susies, to sew shirts; continue, dear dependable Dorcases, to devise dresses, for both wear out and there is a large family in Trinidad to provide for! Perhaps," she adds, with a sly dig for an obvious want, "patient persuasion will produce pants patterns!"

## Suggestive Programme

For Auxiliaries, Young Woman's  
Auxiliaries and Mission Circles  
December, 1928

Christ's Natal Day.

**Subject for Study**—Bubbling Springs in Bié. Chapter IV. "Drums in the Darkness."

**Subject for Prayer**—For understanding hearts to appreciate the African and to assist the missionaries by our prayers, gifts and intelligent interest in giving him the Gospel.

**Hymn**—"It Came Upon the Midnight Clear."

**Old Testament Lesson**—Isa. 9: 6.

**New Testament Lesson**—Luke 2: 10, 11.

**Prayer**—Thanks for the Unspeakable Gift.

**Hymn**—"Silent Night, Holy Night."

**\*Devotional Study**—Life as a Stewardship.

**Hymn**—"O Jesus, I have Promised."

†**Study**—"Bubbling Springs in Bié."

**Minutes and Business**—Including Election of Officers.

**Closing.**

\*Price 3 cents. †Price 5 cents.

Order from

Mrs. A. M. Phillips,  
Room 410, Wesley Bldgs., Toronto 2.

# Young People

## My Magic Carpet of Friendship

LOUISE BOOTHE

*Who would true valor see,  
Let him come hither;  
One here will constant be,  
Come wind, come weather;*

*There's no discouragement,  
Shall make him once relent  
His first avowed intent  
To be a pilgrim.*

IF YOU are a Canadian Girl In Training, and if you spent ten magic days at camp, I think the pilgrim song will bring many memories, "Of bird song at morning and starshine at night," or a shore breakfast with bacon dangling from the end of a stick, and blackened toast like unto which ever after toast either *is* toast or *isn't* toast, of the worship or vesper service around a campfire where God was very real to us, of sleeping out under the stars close beside another pilgrim. One girl who had never been to camp before said, "Camp has given me—something big inside. I can't talk about it, but it's there." And as she turned her face away from me her eyes told me another secret. "I want, oh, so much, to keep that bigness always, always." Yes, it was such fun camping with you Canadian Girl Pilgrims. I am starting out on a new adventure, and because we are all make-believe people I am calling it my magic carpet of friendship.

Have you ever had a friend from another land, whose life has been utterly different from yours, come to you, link her arm in your arm and talk to you about some common interest? Have you looked into her eyes and seen back of them real love for you, and your country which has befriended her? If you have, then I feel, you have experienced one of the richest moments in friendship, in living. My magic carpet, if you will join me, will help us to be ready for just such a mountaintop experience, and I am hoping that it will help us keep at least a little of that bigness that camp gave to us.

Step into my carpet and it will take us lands

away. Here is *My Lady of the Chinese Courtyard*, by Elizabeth Cooper.

Kwei-li is a Chinese woman clinging with almost desperate tenacity to the traditions and customs of her race. Her children, educated in England and America, are of a new and strange age. Their ideas and habits of life are shattering the walls of the quiet Chinese courtyard. The little mother, loved and respected by her household, is much distressed by the passing of the old-fashioned customs, "that make for simplicity of heart, grace of manner; that give obedience and respect to older people."

This quaint and delightful little lady of the courtyard tells her story in the form of letters written from Shanghai, her new home, to the mother of her husband in an older part of China, which as yet is not disturbed by all the foreign innovations which are gradually changing the face of the East.

"My daughter is not ugly, she is most beautiful; yet she says she will not marry. I tell her that when, once her eyes are opened to the loved one, they will be closed to all the world beside, and this desire to enter the great world of turmoil and strife will flee like dewdrops before the summer dawn."

Wan-li, the daughter and subject of the above extract, has just announced her wish to become a doctor.

"There is a garden within our walls, but not a garden of winding pathways and tiny bridges leading over lotus ponds, nor are there hillocks of rockery with here and there a tiny god or temple peeping from some hidden grotto. All is flat with long bare stretches of green grass over which are nets, by which my children play a game called tennis. This game is foolish in my eyes and consists of much jumping and useless waste of strength, but the English play it, and, of course, the modern Chinese boy must imitate them. I have made one rule, my daughters shall not play the game. It seems to me most shameful to see a woman run madly with great boorish

strides, in front of men and boys. My daughters pout and say it is played by all the girls at school, and that it makes them strong and well, but I am firm, I have conceded many things, but this to me is vulgar and unseemly."

"Honorable Grandmother," said Etsu-bo, pointing to a colored map of the world. "I am much troubled. I have just learned that our beloved land is only a few islands in the great world."

The grandmother adjusted her big horn spectacles and for a few minutes carefully studied the map, then with slow dignity she closed the book.

"It is quite natural, Etsu-bo, for them to make Japan look small on this map," she said. "It was made by the people of the black ships. Japan is made larger on Japanese maps of the world."

"Who are the people of the black ships?" asked the little girl.

"They are the red barbarians who came uninvited to our sacred land. They came in big, black ships that moved without sails."

"But, Grandmother, the honorable teacher said that ships bring lands nearer to each other."

"Little Granddaughter, unless the red barbarians and the children of the Gods learn each other's hearts the ships may sail and sail, but the two lands will never be nearer."

*A Daughter of the Samurai* is a book which will help us, the red barbarians, to learn the heart of Japan. It is written by Mrs. Etsu Inagaki Sugimoto, a Japanese lady of an old and honorable family. Soon after girlhood Etsu found herself in the New Japan. Then came the journey on the black ships and marriage with a Japanese youth in America. But you will want to make her acquaintance and that of her delightful little daughter, Hanano, for yourself.

"Please God, give me a little sister like Susan's," whispered Hanano, one night after her usual prayer.

"How did you happen to ask God for a little sister, Hanano?"

"That's how Susan got her sister," she replied.

When at last a little sister was born, Hanano gazed with wide-open astonished eyes upon the black-haired little Chiyo.

"I didn't pray for that," she told her grand-

mother. "I wanted a baby with yellow hair like Susan's little sister."

My magic carpet of friendship is hesitating over a land far to the north. I know we passed over a large section of Europe and I thought we were going to drop down in Switzerland, for we have some friends there, but no, on and on. Indeed we came, Peter Pan fashion, straight into the nursery of a farm in Sweden.

"The nursery at Marbacka was a light, warm, spacious room, the best room in the whole house." With Selma Lagerlof in *Marbacka* we breath the fragrance and are made a part of a delightful Scandinavian home.

Britta Lambert, the cow-girl at Marbacka, was very fond of cats. She loved them even better than the cows which were her special charge. She believed that cats had some supernatural power to protect her and the cattle. When anyone stepped inside the dark cow-



#### REUNION OF TRAINING SCHOOL GIRLS

*Standing from left to right:* Misses Winnifred Harris, China; Cora Wovil, Toronto; Ruth Nelson, Kolokreeka School Home; Mrs. Lillian Keller, North Africa; and Lola Clarke, Japan; *Seated:* Mrs. J. W. Myers, formerly in Indian Work; and Miss Marjorie Thomason, formerly of Norway House.

house, he was met on all sides by the uncanny gleam of green cats' eyes.

Lieutenant Lageroff, master of Marbacka, was a great lover of animals, but to house and

feed seventeen cats that, he thought, was a bit too much. So rather than distress Britta and the other womenfolk he concocted a plan with an old stableman by which a few of the cats should gradually disappear. The mysterious disappearance soon alarmed Britta.

"This'll never do, Master," she said to the Lieutenant every time he came into the barn. "You don't know how worried I am. The cats are leaving me."

"I don't see but they're running in front of my feet the same as usual."

"If there be thirteen left 'tis all, and no more," wailed the cow-girl.

In the meantime the Lieutenant had been endeavoring to put through a community service which meant the drainage of a river flowing through his property, which would enhance the value of his land.

One morning, coming to get into the "carriole" to drive to meeting of the interested parties, right in the middle of the seat sat a red barn cat. Between the stable and the road he had to pass three gates, on each of the gate posts sat a red barn cat. Of course the plan for the drainage did not materialize.

Seeking out his stableman, the Lieutenant lowered his voice, "There aren't so many cats in the barn now, eh? Perhaps we'd better let Britta keep what's left of them."

"Just as you wish, Lieutenant."

The Lieutenant lowered his voice a bit more, as if fearful lest the walls of the old manservant's room might hear what he said.

"Where did you drown them?"

"I took 'em down to the river. I was afraid they'd come floating up and be seen, if I drowned them here in the duck pond."

"H'm, in the river—I thought so!"

"I heard a distant rumbling like the noise of many feet,

Where the mind is led forward by Thee, into  
ever-widening thought and action,

Into that haven of Freedom, my Father, let  
my country awake."

It was the teeming populace of India that reached our ears as our carpet invisible brought us close beside this people, so that we could blend our voice with that of Tagore in his prayer for his country, thus making his prayer universal.

Our India of Kim; if you have gone this far on your pilgrimage of life without making the

acquaintance of Kim, please stop and live with him awhile.

Dhan Gopal Mukerji, a Hindu, for many years living in America, returns to India in order to study some aspects of the changing political and economic conditions. *My Brother's Face* is India as he finds her. If for no other reason I hope you will read this book for the picturesque expressions found in the language of a cultured Hindu. Here, I shall just give you a tiny peep inside each cover, of his arrival in that land and his farewell to his brother.

"The next thing I remember is my brother's face. I gazed into his eyes and read there, not a man, but a continent India, India, India—I took the dust from his feet . . . no words can describe my meeting with him after all these years of exile. After we had bathed and dined, our talk flowed hour after hour till suddenly the white bird of Dawn spread its wings and tore the throat of Darkness with its burning silver talons, the night bled in floods of crimson for a moment and was gone. As if a curtain had been lifted from before us, people and faces were suddenly revealed moving about as they do on a stage. Such is the effect of daybreak in India."

Turning to the end—but what a wealth of beauty there is between those two covers. "I bade good-bye to my brother, his face is with me now. Next to the Holy One his is most sacred to me. As for the last time I took the dust from his feet and put it on my own head, he said simply: 'Finish thy quest. Remember the warning of the Holy One. Criticize no more! Buddha blessed the world, and in blessing gave new life. There the miracle; farewell. But come back again and bring to us in our turn the face of blessing and benediction from the West.'"

(To be continued)

## Dramatics and Pageantry

*Lettie Allan Rush*

WHAT opportunities for missionary education are still lying dormant in these two great and attractive forces! We have just touched the fringe of their possibilities for creating and developing missionary interest. Can we not learn to use these tools to better advantage?

I wonder if we are sure of the meaning of

these terms, *dramatics* and *pageantry*. How often they are confused and misused!

*Dramatics* is a term chiefly applied to amateur performances. There are two distinct types—the simple dramatization, when we act impromptu for the benefit of our group, paying little or no attention to costumes or stage setting, and the more elaborate form, when we have rehearsals, make extensive preparations, and act a play for the benefit of the public.

*Pageantry* stands for something more spectacular. Striking costumes, brilliant and subdued lighting effects, attractive stage settings, marching and appropriate music, all have their place in a big pageant. There must be some display in even the simplest pageant, if it be worthy of the name.

In *pageantry*, the appeal to the eye is usually greater than the appeal to the ear, while in *dramatics* we find the reverse.

I heard a teacher of expression say, not long ago, that dramatization is simply living a story, not acting a play. If this be true, what a field we have for developing dramatic ability among our girls, with our missionary and Bible stories, which lend themselves so readily to dramatization.

Here is a method to use in your own C.G.I.T. group, Mission Circle or Y.W.A. Tell a story several times. Talk it over with your girls till they are familiar with it. Have them use whatever is available for costumes and stage arrangements and then dramatize the story. Their first efforts may seem crude, but there will be some pleasant surprises for you in the talent displayed by the girls after a few attempts.

You can often prepare a simple dramatization or pageant from a portion of the study book, making the study hour more attractive. Do not wait for someone else to hand you bright ideas. *Be creative as well as receptive.*

May I offer a few suggestions for the presentation of plays or pageants, that your efforts may achieve the desired results?

1. Be sure that the central theme of play or pageant runs, like a golden thread, through the whole, so that when you have finished, the idea upon which the demonstration was built will be clear-cut in the minds of your hearers and not shrouded in mystery.

2. In presenting other people's productions, it is often necessary to use some originality. You may need to alter the staging or the per-

## The Palm Branch

### About Our Stories

Our continued story, "A Legend of Ancient Arabia," is completed in the November number of "The Palm Branch." The result of the Contest for its meaning appears in that issue, and G. Dolen, the writer, gives his design in writing it.

"Jim" story will continue, but from now on those wanting help for the Bible period will discover it in this story. Sometimes we think, if we do think, that small events just happen. Do not believe a word if it! All works into a plan. Trace the acorn. ("Jim" story.)

Special Announcement. Now for a welcome announcement! A new story, in two chapters, is being written by G. Dolen, to begin in December "Palm Branch." It is called,

### The Mite Box Mystery

It is for everyone who ever had a Mite Box and especially for those who have not! No home is properly furnished without one! Send your subscription now and you will be sure of the story.

Subscriptions may begin any month and continue for a year from that month. Price in Clubs of ten or more to one address, 15 cents a year. Send all correspondence, subscriptions, money orders to the Editor, Miss E. B. Lathern, Box 149, Yarmouth North, N.S.

sonnel. You may also have to change the phrasing to suit local conditions. No person can write a play or pageant that will suit every organization in every particular. So, make the production your own for the time being. Adapt it to suit your needs.

3. It is well to recognize your limitations and not attempt what is beyond your possibilities. If you are not able or willing to pay the price in effort or in money that is required to present an elaborate play or pageant, leave it to others. A simple production well rendered makes a far greater appeal than one beyond the capabilities of the players, ill-prepared and poorly presented.

4. Have the proper costumes for members of your caste, when you give a public entertainment. For instance, do not use an ordinary bedroom kimono to represent the artistic dress of the Japanese. There is nothing so ludicrous to a critical audience as nondescript costuming. Rent what costumes you can from mission rooms and make the others as true to type as possible. *The National Geographic Magazine*, with its beautifully-colored prints of the peoples of the world in national dress, is a great help in planning costumes.

5. Give prayerful thought to choosing your caste. See that every girl is suited to and satisfied with her role. If possible, avoid using

a fair-haired girl as an Oriental. But if you must, cover her head with a national head-piece and you may darken her face by using cocoa or brown grease paint with discretion.

6. Please do not laugh in the wrong place. "In season grave, in season gay," is a good motto for pageant players. The effect of a whole presentation may be ruined by someone smiling at a moment when the utmost seriousness is required.

7. I want to give you a little gem that I added to my collection while on vacation: "Give what you have to give with your whole life." Truly "the gift without the giver is bare." So if you have a part to play, whether it be a major or a minor one, offer a little prayer that the real you may go along with your gift, and success will surely crown your effort.

I feel that this article on the great theme of dramatics and pageantry is simply introductory to what may be written on the subject in the future by some master pen. Perhaps, if you girls would ask some questions, more definite information regarding available plays and pageants and also books on dramatization might be given. Would you like to try it and see what will happen? Remember, the page is yours.

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## Mission Bands

OUR FATHER, who hast given us all good things, accept our thanks at this Thanksgiving season for all Thy wonderful gifts. For home, for parents, for friends and teachers, for food and clothing, for good books and good games, we praise Thee. For the lovely days of autumn, for the great harvest safely gathered in, for golden grain and rosy fruit, we praise Thee. But most of all for Jesus Christ, who loves little children and called us all to come to Him, we praise Thee. Help us to follow in His footsteps, to be brave as He was, loving and obedient to father and mother and kind to everybody. Forgive us the faults which hinder us in our work and give us the strength to overcome them, for the sake of our Lord, Jesus Christ. Amen.

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## More Helps for Leaders

JESSIE C. BINNIE

THERE is nothing dearer to the heart of the Master than the progress of His Kingdom, and there is nothing more worth while for His followers than the leadership of girls and boys who are seeking to learn about

the growth of the Kingdom, and to establish friendships with other boys and girls all over the world.

In addition to the book prescribed for study there are many helps which may be used to add

variety to the programme and increase interest. Here are some of them.

1. A statement or purpose which may be repeated in unison at the beginning of each meeting. For example, "We are the Golden Rule Mission Band of \_\_\_\_\_ Church. Our motto is, *Do unto others as you would like them to do unto you.* Our aim is to share the Bible with other boys and girls all over the world, and to practise friendship with them, so that they and we together may live as Jesus lived."

2. Learning new songs and hymns. Squares or oblongs of cardboard—a different color for each song—may be used. The first day have only one verse and chorus written or typed on each card. Add a new verse each day until the whole song is learned. Very soon it can be sung from memory. A monitor will quickly distribute the cards, gather them up again, put an elastic band around them, and return them to the table. Great care should be taken in choosing the songs to be learned. Many song books have been published, but each leader must make her own selection from any source available. Juniors are fond of descriptive songs, such as, *Beautiful Japan, The Wide, Wide World, In Countries Far, Far, Far Away.* Girls and boys love to sing something new and different. The active interest taken in the colored cards, which they feel belong to themselves, is the reward for any labor involved.

3. The study of Africa will be a delightful one. The new book, *In the African Bush*, is most interesting and full of good things. The supplementary helps are so many that one is rather embarrassed in making a choice. There is a fine outline map for twenty cents. A large picture map may also be obtained for fifty cents. With this there are little sketches which may be colored and pasted on in the places indicated. This map has an Honor Roll, too, for the names of those who in the judgment of the group have done the most for Africa.

A game, *Across Africa with Livingstone*, price sixty cents, is suitable for a group; and a delightful little story and game, *An African Picture Game*, price twenty-five cents, would rejoice the hearts of the smaller children. *Africa Picture Stories*, price fifty cents, is a booklet containing five stories, and with this there are five very good pictures, nine by eleven inches.

## Suggestive Programme

For Mission Bands  
December, 1928

**Study Book**—In the African Bush.

**Call to Worship**—The Angel Song—Glory to God in the Highest, and on earth peace, good will to men.

**Hymn**—"Hark, the Herald Angels Sing."

**Scripture**—Psalm 19; Luke 2: 8-20.

**Prayer**—The Lord's Prayer, in concert.

**Hymn**—"Once in Royal David's City."

**Prayer**—Psalm 134, followed by a prayer of thanksgiving for the gift of the Christ child.

**Memory Verse**—And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them. Luke 2: 20.

**Minutes and Business**—Election of Officers. Opening of Mite Boxes.

**Hymn**—"O Little Town of Bethlehem."

**Prayer for the Children of the World**—Five sentence prayers.

**Study Period**—Camping—The Story of Mone Ze and Edima. (See pages 66, 67, 68 and 69, "In the African Bush.")

**Hymn**—"Brightly Gleams Our Banner."

**NOTE**—In this programme there is material for two meetings.

*Kembo, a Little Girl of Africa*, price fifty cents; *The Gold Coast Twins*, price fifteen cents, and *The Call Drum*, price fifty cents, the latter by Mary Entwistle, are all good, and would make suitable Christmas gifts or rewards for perfect attendance.

Start a loose-leaf scrap-book, reserving one section for pictures of our own work in Angola. Have pictures of Moffat and Livingstone, MacKay of Uganda, and many others. There is a small picture of Mary Slessor in the *September Record*. There are many pictures of call drums which are most interesting.

There need be no dull or uninteresting mission band with so much wonderful material at hand. Books and pictures spoken of can be secured from the Literature Department, 410 Wesley Buildings, Toronto, Ont.

# News from the Conference Branches

## British Columbia

*Press Secretary, Miss Jean Forin, 3651 Granville St., Vancouver, B.C.*

*Treasurer, Mrs. J. F. Higginbotham, 1356 Comox St., Vancouver, B.C.*

A farewell meeting was held in St. Andrew's Church for a large party of missionaries who sailed for the Orient on the *Empress of Canada*, Thursday, September 6th. This party included, Rev. A. B. Bridgman, Mrs. Bridgman and family; Dr. L. J. Kilborn and Mrs. Kilborn; Dr. A. W. Lindsay and Mrs. Lindsay; Miss Geraldine Hartwell; Rev. J. MacDonald, Mrs. MacDonald and family; Rev. A. McMullen, Mrs. McMullen and family; and Rev. Chester Sutherland, who are going out under the direction of the General Board of Missions of The United Church.

Mrs. J. S. Gordon introduced a number of workers sent out under the auspices of The Woman's Missionary Society of The United Church. They were: Miss Florence Jack, principal of the girls' school at Chungking, Szechwan, Miss Uberta Steele, Miss Laura Hambley and Miss Constance Ward, who go to West China; Miss McLennan and Miss Brodie, who go to Honan; Dr. Florence Murray, Miss

Mary Thomas and Miss A. M. Rose, who go to Korea; Miss Gwendolyn Suttie and Miss Evelyn Jost, who will take up educational work in Japan; and Miss Rachael Isaacs, who will assist Dr. Victoria Chung in South China.

Most of this party are veteran missionaries who returned to this country during the disturbances in China or on regular furlough, and are now returning at the request of the Oriental churches to which they are attached.

Addresses were given by Dr. Florence Murray on the work in Korea, and by Dr. L. J. Kilborn on the character of missionary operations in Oriental lands.

A report of the Dominion Board meeting of The Woman's Missionary Society held in Toronto was given at the Conference Branch executive meeting by Mrs. G. O. Fallis and Miss Mary Asson, who, with Mrs. W. G. Wilson, of Victoria, were British Columbia's representatives to the board. They gave a survey of the work of the meeting and finances required. The objective of the British Columbia Branch is \$43,000. Advance work in British Columbia receiving special attention this year was the new Chinese Mission building, \$10,000; and to the hospital at Burns Lake, \$4,000, with an additional \$1,500 for furnishings.

Mrs. D. G. McDonald reported on the Y.W.'s summer school, where Mrs. Archibald and Mrs. W. L. McRae were the special speakers.

## The Hamheung School

The special committee appointed in October, 1927, to raise \$22,500 for a Girls' High School at Hamheung, Korea, submits this brief report which will be amplified in the December issue.

The school is being built. The fund has been sent in up to the last \$3,000.

The method adopted by the committee was to tell the people of the need and ask God for the money.

They ask now that every W.M.S. member be urgent, earnest, and compelling in prayer for the fulfilment of God's promises and the completion of this fund.

Edith Crowe, Convener.

## Hamilton

*Press Secretary, Mrs. R. W. Craw, Lucknow, Ontario.*

*Treasurer, Mrs. C. J. Davey, 132 Market St., Hamilton, Ont.*

On Friday, August 3rd, there passed away at Bala, Ont., at the summer home of Rev. Dr. Fallis, Mrs. Janet Jackson, a woman of charming personality and rare ability as a Christian leader. She was greatly beloved by a host of friends who came under her influence during the many years of active service for Christ. As the wife of a clergyman she was very active in the local work of the churches which they served, but is better known as a mis-

sionary leader. She was the first president of Hamilton Conference Branch of the Woman's Missionary Society in the former Methodist Church, and served in this capacity for fourteen years. She has been associated with the work ever since as honorary president; her fellow-workers delighted to honor her. She was a woman of prayer and was so filled with the Holy Spirit that her appealing messages went straight to the hearts of her hearers and inspired them to greater sacrifice and service. She was a great spiritual force in the work to which she was called and to which she called others. She lives in the hearts of officers and members with whom she worked. She was not, for God took her.

### London

*Press Secretary, Mrs. Norman Anderson,  
R.R. 2, Wilton Grove, Ont.*

*Treasurer, Mrs. J. I. Dixon, 1609 Bruce Ave.,  
Windsor, Ont.*

**HURON PRESBYTERIAL.**—At the appointed hour, Thursday morning, August 30th, Mrs. Mollard, Vice-President of South Section of W.M.S. Convention of Huron Presbyterian Society of The United Church, presided at the opening session in Main Street United Church, Exeter. Much joy and thanksgiving was expressed because of Mrs. Mollard's presence.

The delegates were warmly welcomed, the people, the minister, and all surroundings seemed to be glad that The Woman's Missionary Society had convened. The church was filled with interested, earnest enthusiastic workers.

Words of welcome were given by Mrs. Moorehouse, and was ably responded to by Mrs. Amos Brinsley.

Mrs. Naftel told of the many interesting books she had on exhibition and hoped that all would visit her in her library. Many came, saw and bought.

In memoriam service was conducted by Mrs. Thomas Gunning, of Whalen Auxiliary, after which Mrs. Robert Kydd, of Thames Road, sang so feelingly, "One Sweetly Solemn Thought."

"Dollars and Diana," a pageant presented by the young women of Zion Auxiliary; reading given by Miss Jacques, of Exeter, and the

exercises by the Mission Band of Main Street Church, were certainly inspiring and let all present have some good thoughts to carry home.

Miss Chase, the speaker of the day, gave a very interesting illustrated talk on the work in Western Canada. The Ukrainian people now number about one-half a million and are the third largest group of people in Canada. They are eager to learn, very hospitable, honest, and above all capable of infinite development. Marvellous has been the change in the past twenty years.

They now have a member in Parliament. The W.M.S. have a privilege in helping to keep this Western Canada truly Canadian and to save them for Christ.

### Manitoba

*Press Secretary, Mrs. J. F. Kilgour, 298  
Kingsway, Winnipeg, Man.*

*Treasurer, Mrs. Wm. Russell, 1212 Wellington  
Crescent, Winnipeg, Man.*

**WINNIPEG PRESBYTERIAL.**—While many of our W.M.S. members were interested in attending meetings of the General Council, the sessions that held most interest were the three meetings held in Westminster Church before the General Council opened. Dr. H. J. Keith arranged the series and the attendance was large. At the first session, "Sunrise in the East," we rejoiced to welcome our beloved President, Mrs. J. MacGillivray, and heard her words with great interest. Nearly forty of our foreign workers were present, and the addresses brought before us the progress and the problems of India, China, Trinidad and Japan. Dr. A. E. Armstrong presided at the evening session, when Dr. G. W. Sparling spoke on China, and Rev. Duncan Macleod told of the significance of the Jerusalem Conference. At the morning session each of the foreign fields had a representative who gave a short address on conditions in each field, and then questions were asked and answered. Some of the questions discussed were: How long will China need men and money? In view of the anti-Christian movement does China want Christianity? Must the Chinese Church have Western aid? What is the attitude of the Indian rulers to our work? Is the Church in India, Western or Indian?

What are the greatest hindrances to Christianity? Is the influence of Buddhism diminishing? Among those who gave addresses or took part were: Rev. W. Coates, Wm. McKenzie and Miss McLachlan, from Japan; from China, Dr. Wallace, Rev. W. J. Mortimer, and Dr. Andrew Thompson; Trinidad, Mr. McDonald; from India, Dr. J. S. and Mrs. MacKay, Miss Caswell, Miss Clearihue, and Prof. A. A. Scott. All seemed to give emphasis to the need of the missionary to give spiritual leadership to the people to maintain close personal touch with them, but to be ready to stand back and see them take hold. Other points were the great need of more education for women, particularly in India, the difficulty of the Christians wanting the privileges, but not the responsibilities of their position in the Church; the great menace the movies, as shown in the East, are to the work of our missionaries; the spread of Bolshevism and the new nationalist feeling in all our fields. A splendid spirit was shown in all the addresses, an attitude of sympathy toward all the problems of those they would help, a desire to see their point of view, a humility that would interpret the life of the Master, who served, and a great confidence in the Leader, Christ, whom they served.

CARMAN PRESBYTERIAL.—Over a hundred members from Elgin, Minto, Margaret, Ninette and Belmont attended a rally at Margaret. Christian Stewardship was the subject which Mrs. Proutt, Minto, chose, and addresses were given by Mrs. Brown, Roland, the Presbyterial President, and Miss Graham, China. The members find these gatherings profitable and enjoyable, and another was held at Cypress River, also addressed by Miss Graham. A question drawer explained many difficult points, and Mrs. Fulton Ross presided.

### Maritime

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

*Treasurer, Mrs. W. G. Watson, 40 Francklyn St., Halifax, N.S.*

Another young missionary of The United Church of Canada, Miss Annetta Rose, left her home in Urbania, Hants County, Thursday morning, to return to her work in Korea, after a year of furlough in Canada.

Miss Rose's holiday had not been an idle one, for she has spent her time continuously and unsparingly addressing numberless meetings of Mission Bands, Young People's Societies, and Woman's Missionary Societies, as well as speaking in various churches, delighting to tell the story of Korea, to emphasize the importance of the work there and to press its claims upon the Church at home.

Her messages were always delivered with such freshness, vigor, and enthusiasm that those who heard her caught her spirit, and felt deeper interest aroused within them.

Some of us were privileged to hear her lead a "quiet hour" service at the annual meeting of the Conference Branch held in St. John last May, and there we learned the secret of her success as a missionary; for in loving service for her Master she has learned the joy of blessed intercourse and communion with Him.

Her bright face was full of happy anticipation as she talked with a little group of friends at the railway station in Truro, who had gathered to bid her farewell. She said she realized she was parting from many dear friends, but was rejoicing over the thought of reunion with those other friends in far-off Korea whom she had been able by God's blessing to lead out of heathen darkness into truth and light.

The prayers and love of her home friends will surely follow her as she goes back to her devoted service in and among the people she so dearly loves.

The above was written by Mrs. F. G. Clarkson, President of Truro Presbyterial. Your secretary had the privilege of being one of the little group of friends at the station. There were travelling companions somewhere ahead, including Dr. Florence Murray, with whom Miss Rose sailed from Vancouver, September 6th. No band played on this quiet sultry August morning, nor was there anything unusual about the unassuming traveller to indicate that an event of tremendous importance was taking place, a girl going halfway round the world to carry the Gospel to the East from whence it had been brought centuries ago by the Apostle Paul.

Miss Rose received a box of candy and a bouquet of sweet peas from the tiny hands of two scions of missionaries; Patricia Annand, a descendant of Rev. Joseph Annand, of New Hebrides fame, and related to the Misses Mc-

Cully, Korea; and Donald Forbes, a son of Rev. J. E. Forbes, formerly of Trinidad.

**YARMOUTH PRESBYTERIAL.**—Of a much less formal nature than the annual presbyterial meeting, but of great benefit to the auxiliaries, was the presbyterial picnic, held at Clyde River, Shelburne County, on the afternoon of August 23rd.

The weather man had befriended us with a fine day, and sixty-five ladies gathered in the church for the meeting scheduled for 2.30 p.m. Mrs. A. P. Stoneman, Presbyterial President, presided at this meeting, and was assisted in the devotional exercises by Mrs. W. J. Swaine and Mrs. A. S. Chute.

After these exercises, a splendid report of the last Maritime Conference Branch, at St. John, N.B., was given by Mrs. H. D. Kelley. Following this, Miss E. B. Lathern, Editor of the *Palm Branch*, in the short time at her disposal, introduced us to the many phases of work being done by the Dominion Board. Then for an hour was an informal discussion, the different secretaries answering questions asked, and explaining difficulties in their individual departments.

At 5.30 p.m. supper was served on the manse lawn, in true picnic style, and we were glad to have added to our numbers some of the ministers of Yarmouth Presbytery.

One of the auxiliary presidents in a letter to a member of the Executive, in reference to this gathering says, "We feel that the spirit of friendliness and unity which prevailed was delightful, and we trust all returned to their homes with renewed interest in missions, and a wish in their hearts that the gathering of August 23rd may be a forerunner of others of the same kind in days to come."

**PRINCE EDWARD ISLAND PRESBYTERIAL.**—Not in any previous year has the report of the Maritime Conference Branch been so thoroughly broadcast among the seventy-eight auxiliaries in the Prince Edward Island Presbyterial as during the present summer. From all over the Island, splendid reports come in of the visits of the delegates to the auxiliaries in their nearby sections, and it is believed it will be the means of giving renewed interest in and more earnest endeavor towards attaining or exceeding the allocation.

**WINDSOR PRESBYTERIAL.**—The following account of the missionary conference at Wolfville, N.S., was written by Miss Clara Mc-

Leod, who attended as a representative of the Young People's Society of First United Church, Truro.

"The Summer School met at Wolfville from August 7th to 15th, inclusive, its purpose being to provide a programme of worship, study and recreation for the highest development of Christian character. Each morning was taken up with worship and study, the afternoon given to recreation, and then in the evening the spirit of fellowship was again emphasized.

"Two courses of study were provided; a general course consisting of the study of the Old Testament under the instruction of Dr. Watson, professor of Old Testament study at Pine Hill; Missionary Education given by Mr. Gibson, General Secretary of Religious Education, and the matter of Church Vocation Schools by Rev. W. C. Machum, the Dean of the Summer School.

"The Special courses included Beginner's Work, under the leadership of Mrs. W. P. Grant; Primary Work, led by Miss Alice Harrison, former Secretary of Children's Work of the M.R.E.C.; Junior programmes, with Mr. Gibson as leader; C.G.I.T. lessons, by Miss Jessie Rippey; and Young People's Work, by Mr. Machum. Each student chose one general and one special course on his or her programme of study.

"Our recreation consisted of sport and social activities. One afternoon was spent at Grand Pre, where places of interest were visited, and a second day was spent at Blomidon, where we had a wonderful view of one of the most beautiful spots of our 'peerless Nova Scotia.'

"Two of the evenings we were given a lecture and lantern views of the country of Palestine, by Dr. Watson, and another evening we were fortunate in having with us Mr. Glendenning, a missionary from India. He gave us an interesting account of his work in that land, and the problems with which the missionaries have to deal.

"The last evening we were together was spent in a service of consecration, and we felt much as the disciples did on the Mount of Transfiguration, 'It is good for us to be here.'

"The next day we 'came down from the mountain' with a greater zeal for Christian service, through our fellowship with one another and with God."

**TRURO PRESBYTERIAL.**—On August 19th, W.M.S. Sunday was observed in the United

Church, South Maitland. Two auxiliaries were represented, Urbania and South Maitland, and on the platform with Miss Nettie Rose, chairman of the meeting, were the two presidents of the local societies, Mrs. Will Rose, and Mrs. John Anderson.

The W.M.S members occupied the front middle pews, and twelve ladies read papers on different branches of Woman's Missionary Society work.

Miss Rose made a particularly able chairman, and to her must be given the credit of planning and arranging this very stimulating service.

Miss Rose, whose furlough is now at an end, leaves on Thursday of this week for her long journey back to Korea. During her year at home Miss Rose has been most untiring in her efforts to promote missionary interest in the home land, addressing in all about one hundred and ten meetings, besides taking a course in Bible Study at Pine Hill during the winter months.

Miss Rose goes back to Korea followed by the prayers and good wishes of a large number of friends, old and new. No one could hear her speak of her work without being impressed with her fine Christian character and utter devotion to her work.

After the chairman's address papers were read on the following: Community Work, Indian Work, School Homes, Medical Work, Oriental Work, Japan, West China, Korea, Africa, India, Trinidad, North Honan and South China.

### Saskatchewan

*Press Secretary, Mrs. W. F. Cameron, Davidson, Sask.*

*Treasurer, Mrs. J. W. Stewart, 3730 Dewdney Ave., Regina, Sask.*

MOOSE JAW PRESBYTERIAL.—This presbyterial reports a most successful rally held on August 15th, at Avonlea, Sask., when representatives were present from Moose Jaw, Mortlarch, Tuxford, Rouleau, Briercree, Hearne, and Avonlea. Mrs. L. L. Garratt, President of the Presbyterial, presided at both morning and afternoon sessions, when the devotional periods were taken by the ladies of Hearne and Briercree Auxiliaries. Mrs. S. Spicer, Supply Secretary, in reporting her department, read letters of appreciation

from needy families who had received assistance. The presbyterial is endeavoring to procure a set of costumes representing the different nationalities, to be loaned to auxiliaries, circles, and bands for pageants. Mrs. R. Rohead, who has charge of this, requested each auxiliary represented to supply a costume. Mrs. J. J. Oman gave a splendid outline of the new study book, *Drums in the Darkness*. The meeting was privileged in having present Mrs. J. H. Laird, President of the Saskatchewan Conference Branch, who gave a very inspiring address on the Jerusalem Conference, and also Miss Marion Coon, matron of the school home at Assiniboia, Sask., who in a very interesting and instructive manner, told of her work in the school home, and later as a missionary in China, where she was previous to her forced return to Canada.

A special item on the programme was the affiliation of two groups of Canadian Girls In Training from Avonlea. Mrs. Laird on behalf of The Woman's Missionary Society welcomed these girls into this larger field of opportunity. A very pleasing solo was rendered by Mrs. R. S. McCrae, of Avonlea.

Mrs. E. G. Sanders, Grenfell, Recording Secretary for the Saskatchewan Branch, describes how Grenfell Auxiliary is concentrating this summer on Associate Helpers' work. In groups the members are taking services at country points and in schoolhouses where no regular service is held, and the workers have found that these services are not only of intrinsic value to the work of The Woman's Missionary Society but also are an inspiration to themselves as workers, so faithful and enthusiastic are the little groups of women in isolated districts, Mrs. Sanders has personally addressed meetings at various points in Qu'Appelle Presbyterial, including a visit to the Circle Girls at Wolseley.

A large congregation gathered in the United Church, Prince Albert, on Sunday evening, August 19th, to witness the commissioning of Miss Margaret Laurie, accepted missionary under The Woman's Missionary Society, and the first candidate to be commissioned in the Saskatchewan Conference. After teaching for some time in the province, Miss Laurie spent last year in special study at the United Church Training School in Toronto. As Rev. J. A. MacKeigan, Moose Jaw, President of Conference, was in the east, it was arranged

that Miss Laurie's home church should be privileged to commission their young missionary. Rev. Archibald Young, her pastor, preached a very appropriate sermon, after which the beautiful designation service was conducted by him, assisted by Rev. W. A. Macdonell, Chairman of Presbytery, and by Mrs. J. H. Laird, Moose Jaw, who presented the candidate to Conference, and gave her the Bible, the gift of the Dominion Board.

On Monday evening a farewell service for Miss Laurie was held in the church, Mrs. Ralph Miller, President of Presbyterial, presided. Several presbyterial officers and two branch officers, Mrs. J. H. Laird and Mrs.

W. A. Macdonell, took part in the service, Mrs. Laird giving the charge to the missionary. An instructive address on India was given by Dr. Waters. Mrs. G. C. McDonald had the honor of presenting Miss Laurie on behalf of the Session and The Woman's Missionary Society with a life-membership certificate and pin. Miss Laurie responded in a short address, in which she thanked all for their interest in her work, and asked that this interest be continued in prayer. A social time at the close of the service gave everyone an opportunity to meet Miss Laurie before she leaves to take up her work of teaching among the New Canadians of Wahstao, Alberta.

## A Six Months' Financial Survey

January 1st to June 30th, 1928

A SIX months' financial survey shows that the first quarter's givings amounted to \$123,759.00, and the second quarter's to \$185,373.32, making a total of \$309,132.32. This is very encouraging. The fact that the second quarter's returns for 1928 almost equalled that of the first six months of 1927 shows that we are making a marked advance. The fact remains, however, that of our million dollar figure for 1928 we have \$690,967.68 to raise in the remaining six months.

It has been said that there will be a falling down in the third quarter, July, August and September, the holiday season. Why should there be? If systematic giving is adhered to, envelopes will receive the same attention in spite of the fact that meetings are not held.

### Comparative Statement of Branch Returns

For the First Six Months of 1926, 1927 and 1928, January 1st to June 30th.

	1926	1927	1928
Alberta .....	\$5,900 00	\$8,800 00	\$14,100 00
Bay of Quinte .....	14,829 08	16,898 72	26,747 97
British Columbia .....	7,900 60	10,100 00	15,800 00
Hamilton .....	14,869 47	24,079 96	36,227 48
London .....	19,857 27	29,724 72	42,129 87
Manitoba .....	15,114 40	18,736 03	30,715 00
Maritime .....	16,489 50	21,784 00	33,000 00
Montreal-Ottawa .....	13,500 00	16,800 00	33,800 00
Newfoundland .....			900 00
Saskatchewan .....	10,112 15	11,994 00	20,710 00
Toronto .....	20,194 90	30,000 00	55,000 00
	\$138,767 37	\$188,918 19	\$309,132 32

Note the gradual increase year by year. By comparison it shows an increase of \$120,214.13 (or 63.7 per cent.) over 1927, and \$170,364.95 (or 134.2 per cent.) over 1926.

### Allocations to Conference Branches for 1929

(Recommended by the Finance Committee and Ratified by the Dominion Board.)

Toronto .....	\$170,000.00	Manitoba .....	82,000.00
London .....	149,000.00	Saskatchewan .....	61,000.00
Hamilton .....	120,000.00	British Columbia .....	43,000.00
Maritime .....	113,000.00	Alberta .....	38,000.00
Montreal-Ottawa .....	115,000.00	Newfoundland .....	9,000.00
Bay of Quinte.....	100,000.00		
			\$1,000,000.00

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

### Personal Notes

Mrs. Hugh MacKenzie, Secretary of Korea, summered at Pictou Landing, N.S., and also visited her native Truro, delighting the women of her former church home, St. Andrews, by giving them an address in her own eloquent fashion.

Miss Ethel Sرتون, Korea, is home on furlough and expects to take a course in the School of Missions. Miss Edna McLennan has also returned on furlough and is at her home in Nova Scotia.

On Wednesday, September 26, in Union Church, Tientsin, Miss Violet Baty, one of our missionaries formerly in the Honan Mission, was united in marriage to Mr. Norman Knight, business manager of one of the Honan Mission Hospitals. Rev. Thos. Richards performed the ceremony, assisted by Rev. W. H. Grant, D.D.

Miss Elizabeth MacCulley, Wonsan, Korea, who was seriously ill in the spring, has quite recovered and is back at work.

Mrs. Freeland, Girls' School Home, Teulon, Man., and Miss Bell, her sister, so long associated with the hospital, are absent for a much-needed rest. Two of our Honan missionaries, Mrs. Jeanette Ratcliffe, R.N., and

Miss Leah Dinwoody, are now in charge of the two homes in Teulon.

Miss Emily Latimer, of File Hills Reserve, is now on furlough, and Miss Kathleen Anderson, of Honan, is taking her place.

Another Honan missionary, Miss Christine MacDougall, is doing community work among Finnish and Italians in Cobalt.

### Sailings for the Field

To *Africa*, August 3, Miss Margaret Halliday; August 15, Misses Marjorie Millar and Kate Rutherford.

To *Japan*, September 6, Misses Gwendolyn Suttee, E. Jost, Cho Ide.

To *West China*, July 12, Miss Edith Sparling; October 11, Miss Caroline Wellwood, R.N.

To *Korea*, September 6, the Misses A. M. Rose, Mary Thomas, and Dr. Florence Murray.

To *Honan*, September 6, the Misses Coral Brodie and Margaret H. Brown; October 11, Miss Jean Somerville.

To *South China*, September 6, Miss R. M. Isaacs.

To *Trinidad*, August 15, Miss E. Irene Thompson.

## The Book Shelf

*In Great Waters: the Story of the United Church Marine Missions.* Geo. C. F. Pringle, B.A.

*Up to the Light: the Story of French Protestantism in Canada.* Paul Villard, M.A., M.D., D.D.

We are in need of much more Home Mission literature than is now available to us, and regret was voiced at a recent meeting of the Home Missions Committee of the Church concerning this most important part of the work. But two books were issued this year, which serve to bring to our notice in most readable form the service which the Church is rendering up and down the Atlantic and Pacific coasts and among the French-Canadians in Quebec.

The former, *In Great Waters*, is written by Rev. Geo. Pringle, who, like his brother, Dr. John Pringle, ministered in the strenuous days

of the Yukon gold rush, and it is written out of his own experience and that of the other marine missionaries. It makes good reading, the story of the two former Presbyterian boats and the Methodist three which have for long toured the rugged Pacific coasts, bringing cheery messages of good will wherever they go. The maps in the book give some idea of the immense stretch of coast-line and the field which these men try to cover—the wonderland of the Pacific coast. The folk ministered to are a mixture of races not found in other mission fields, East Indian, Ukrainian, Indian, Japanese, Chinese, Danes, Swedes, Norwegians and hundreds of others from the smaller states of Europe. Many, too, are isolated from any contact with other people, men and women in little homes built on the edge of the impenetrable forests, and maintained under a pressure of tremendous physical strain.

These, say the marine missionaries, are our people. In this book they try to tell in their own way stories of the grit, the humor, the heroism of the folk in their far-flung parish. It will do us good to know them.

The other book, *Up to the Light*, is the story of the first little band of missionaries who laid the foundation of French Protestantism in Quebec and bore the brunt of the struggle which is the inevitable portion of the pioneer. It is not written in a controversial spirit, and it makes plain that the aim of the present-day missionaries is not proselytism, but "to bring the people to the entrance gates of a new life and to show them the dawning of a new day." The missionaries have no easy task; the Protestant groups have diminished until it is difficult, because of lack of numbers and the distance from the main body of the Church, to preserve a strong and growing interest.

Dr. Villard has brought to the task many scholarly attainments, and the book is written with literary taste as well as a real and intimate knowledge of the people.

*Youth and the New America.* G. Bromley Oxnham. (Missionary Education Movement: 150 Fifth Avenue, New York.) Cloth, \$1.00; paper, 60 cents.

A quotation from Zangwill's great play, "The Melting Pot," introduces this book by Rev. G. Bromley Oxnham, a former pastor of the Church of All Nations, Los Angeles. Because we, too, are of the North American continent and part of the New America of which he writes, the book is full of interest and significance to us.

Those of us who have read the play spoken of at the beginning of the book will recall David's words that seem so applicable to Canada: "East and West, North and South, the palm and the pine, and the equator, the crescent and the cross—how the great Alchemist fuses them with His purging flame! Here shall they all unite to build the republic of man and the Kingdom of God. What is the glory of Rome and Jerusalem where all races and nations came to worship and look back compared to the glory of America where all races and nations come to labor and look forward?"

Mr. Oxnham touches on many questions of vital interest to young people of to-day. There is the social question. What is the attitude of men and women on that great matter? There is the subject of war—so prominent and claiming an answer. There is that old but new demand of the workers for a fair and equal chance in industrial life. And most involved of all there is the racial question—our attitude to those who come to our shores, and their response to our treatment of them.

This is a good book to read on the fine art of living together.

*Under the North Star.* Katherine E. Gladfelter. (Missionary Education Movement, 150 Fifth Avenue, New York.) Cloth, 75c. Although the study this year in our mission bands is Africa, there are many days when the story of another country and the children of it will have a place. Here is a book on Alaska by one who has had close contact with it. The tales are live and entertaining, giving an intimate idea of the daily life of the Alaskan, and one can imagine what good bedtime stories they would make for many a child who would in this way become acquainted with a little-known people. There is no better way than this to stimulate interest in the children of another nation which, after all, is our hope of world friendship in the coming years.

*Roads to the City of God.* Basil Mathews. (Missionary Education Movement, 150 Fifth Avenue, New York.) 50c. It was a difficult undertaking to gather the contributions of the meeting held at Jerusalem, April, 1928, into an articulate whole, but no one better than Basil Mathews could be chosen. He does not attempt a statistical report, but he interprets to us the spirit of the conference, bringing to the great task all those gifts which have made his former books so acceptable and inspiring. Few of us were able to be present at the conference, few will be able to read the detailed account of its findings, but in this little book we can sense the greatness of the work ahead and acquiesce in the prophecy of that which is to come.

*These books can be secured through the Literature Department, Room 410, Wesley Buildings, Toronto.*

# New Organizations

## Auxiliaries

### BAY OF QUINTE CONFERENCE BRANCH

BELLEVILLE PRESBYTERIAL.—Bath Auxiliary.  
RENFREW PRESBYTERIAL.—Calabogie, Mrs. A.  
H. Box, Calabogie, Ont.

### MANITOBA CONFERENCE BRANCH

BRANDON, PRESBYTERIAL.—1. Forrest, Mrs.  
H. H. Leybourne, Forrest; 2. Purple Hill, Mrs.  
Frank Burrnett, Napinka.

### SASKATCHEWAN CONFERENCE BRANCH

ASSINIBOIA PRESBYTERIAL.—Harptree, Mrs.  
M. Hodges, Harptree, Sask.

## Mission Circles

### BAY OF QUINTE CONFERENCE BRANCH

COBOURG PRESBYTERIAL.—Baltimore, Miss  
Muriel Noble, Baltimore, Ont.

### HAMILTON CONFERENCE BRANCH

NORFOLK PRESBYTERIAL.—Little Lake, Mrs.  
Fred Hoggard, Norwich, Ont.

## Affiliated C.G.I.T. Groups

### LONDON CONFERENCE BRANCH

ESSEX PRESBYTERIAL.—1. Windsor, Giles  
Blvd., Tillicum Group, Miss Elsie Simpson,  
1001 Hall Avenue. 2. Dayspring Group, Miss  
Jennie Duncan, 262 Argyle Road.

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## Entered into Higher Service

- Mrs. Andrew Adams, Maple Green, N.B.,  
August 27, 1928.  
Mrs. Jessie Austen, Whycocomagh, N.S., July  
5, 1928.  
Mrs. John Brown, Baltimore, Ont., September  
10, 1928.  
Mrs. Richard Carroll, Thornbury, Ont.,  
September 5, 1928.  
Mrs. Charles H. Church, Moose Jaw, Sask.,  
June 30, 1928.  
Mrs. Kenneth Crisp, Swansea, Ont., August  
23, 1928.  
Mrs. Eliza Cummings, R.R. 1, York, Ont.,  
August 4, 1928.  
Mrs. Herbert Davey, Baltimore, Ont., May 2,  
1928.  
Mrs. Robert Dobbie, Cushing, Que., August 11,  
1928.  
Mrs. L. W. Dowlin, Sherbrooke, Que., August  
31, 1928.  
Mrs. J. D. Embury, Thomasburg, Ont., May 9,  
1928.  
Mrs. O. L. Gardiner, Lyn, Ont., August 28,  
1928.  
Mrs. Robert Hall, Nanticoke, Ont., July 18,  
1928.  
Mrs. N. Johnson, Springwater, Sask., August  
6, 1928.  
Mrs. Thomas Kirton, Edmonton, Alta., August  
7, 1928.  
Mrs. Fred Litster, Baltimore, Ont., July 29,  
1928.  
Mrs. John D. Livingstone, Little Sands, P.E.I.,  
August 27, 1928.  
Mrs. Mary Martin, Orangedale, N.S., August  
27, 1928.  
Mrs. John Mathieson, Langley Prairie, B.C.,  
August 11, 1928.  
Mrs. Andrew McKittrich, Thornbury, Ont.,  
July 22, 1928.  
Mrs. James McLauchlan, Heathcote, Ont., May  
4, 1928.  
Mrs. E. Meng, Napanee, Ont., March 26, 1928.  
Mrs. Mary Ann Moon, Londesboro, Ont.,  
April 21, 1928.  
Mrs. Jane Pippy, Springhill, N.S., April 4,  
1928.  
Mrs. Donald Ramsay, Alberton, P.E.I.,  
August 18, 1928.  
Mrs. Mary Roe, Edmonton, Alta., July 10,  
1928.  
Mrs. M. Schwanz, Goderich, Ont., July, 1928.  
Mrs. S. J. Staples, Carman, Man., March 30,  
1928.  
Mrs. Alex. Taylor, Regent, Man., June 22,  
1928.  
Mrs. T. H. Whitelaw, Edmonton, Alta., August  
12, 1928.

# The Gift that Keeps On Giving

THE USUAL Christmas gift arrives but once, and brings its meed of pleasure only for a day—a week—a month. But *your* gift will bring pleasure all the year if you remember your friends with subscriptions to THE MISSIONARY MONTHLY. It is the ideal solution of the problem, "What to give?" Month after month it carries into the home the best and latest news of world-wide interest, missionary stories for little folk and grown-ups, suggestions for programme making, and other items of concern to W.M.S. members.

## To Every W.M.S. Member

Subscriptions to THE MISSIONARY MONTHLY run from January 1st to December 31st, because it has been found that the work of the magazine can be handled more economically where there is a uniform date of expiration. If the label on the wrapper of your MISSIONARY MONTHLY reads "Dec. 28" and you have not renewed for 1929, please do so at once.

Whose business is it to get new subscribers to THE MISSIONARY MONTHLY, to see that the old ones renew? Only that of the Auxiliary Missionary Monthly Secretary? Well, by the time she has seen those whose renewals are due, three or four times, and has been told, "Oh, I meant to bring that money to-day, but I forgot it," she has not much time for looking up new subscribers. This is your magazine in a very special sense, for it tells of your plans, hopes and achievements in the missionary enterprise. Appoint yourselves canvassers and give all subscriptions secured to your Auxiliary Secretary.

Every member is urged to read the official organ of The Woman's Missionary Society of The United Church of Canada, and to use it in some way at every meeting. Is there a copy of THE MISSIONARY MONTHLY in your Sunday School, your Hospital, your doctor's office, your Public Library?

All subscriptions received before January 1st save both time and money. Please help by giving your 1929 subscription for THE MISSIONARY MONTHLY to your Missionary Monthly Secretary, as soon as possible.

Will the Secretaries who have not already planned for Missionary Monthly Week refer to the September and October magazines for suggestions. An intensive campaign brings the best and quickest results. On request free copies of the magazine will be sent from the office.

Address, THE MISSIONARY MONTHLY, 415 Wesley Bldgs., Toronto 2.

# The Annual Report

ALL INTERESTED members of The Woman's Missionary Society will welcome the announcement that the Third Annual Report is now ready for distribution.

This volume is frequently called the "Blue Book," not because its contents have a depressing influence upon the reader, but simply because the cover color is blue, and with some of our members it is quite as valuable to them in their W.M.S. activities as the Government Blue Book is to its readers.

On opening the covers we find Contents on page 2. What a convenience! The names of the Officers of the Dominion Board and its Standing Committees for 1928-29, appear on the next six pages, and this announcement is followed by the condensed Minutes of the 1927 Board Meeting. Of deep concern to every branch of the organization is the next item, as it states the amount that will be required to carry on the work of the Society from January 1st to December 31st, 1929. To meet this accepted obligation much depends upon the local organizations. Each Auxiliary, Circle and Band is a link in the chain of financial endeavor, and the strength of each link determines the strength of the whole. The Assistant Treasurer's Financial Report on pages 70-80 gives the total amount received from all sources from June 1st to December 31st, 1927, and the total amount expended during the same period.

## Depositors in the Treasure Chest

The tabulation of names and figures on pages 260-277, and the Summary in the next three pages may seem to be unimportant, but what a picture it would be if one could see the procession of contributors who make the work of this Society possible. There would be the little children of whom the Master said: "Of such is the Kingdom of Heaven," who with baby fingers make their first offering; or the older ones, who have learned at mother's knee to pray for, and give their pennies for the other children who have not heard of Christ; the Band members who are actively engaged in missionary effort, because they have heard of

and sympathized with the world's unprivileged children; the older girls, who in the vigor of their young womanhood have caught the vision of their possibilities in this endeavor; the older women giving of their little and of their much, but all passing by the treasure chest and giving, many through mite boxes, others through envelopes, a large number in thank-offerings, others in life-membership fees, some to the support of a special object, others in memory of some loved one—but all *giving*. Then when this great company of 200,000 and more have passed by and made their contributions, the year has closed, and in summing it all up the full amount gathered is found on page 71.

It is made very plain in this encyclopædia that your dollars and your prayers are maintaining 300 missionaries (pp. 572-578), in the various fields to which they have been assigned in Africa, China, India, Japan, Korea and in our own homeland. The amount of money gathered for their support may seem of minor importance, but in reading pages 172-259, of how these missionaries have transmuted the dollars into Homes, Hospitals, Schools, Evangelistic and Industrial centres, with the various activities connected with them, one is convinced that the purpose of missions is not simply to carry the Gospel to the rim of the earth, but to put it at the centre of human life.

Unfortunately this page is not elastic, and while we have only opened the covers of this interesting volume it is hoped that it will be to all our readers more than a paper-covered book, bound in blue, with a lot of figures. Try to visualize these cold totals into human flesh and blood; to realize the missionary effort, sacrifice and heartaches; the thousands of lives brightened and blest by a faith and hope that make life worth living. Then, and only then, can we in any measure realize what our dollars have done.

*The selling price* of this annual publication is 25 cents. This is much below cost, and in order to reduce the expense, it has been decided that the Annual Report will be for sale at *The Literature Department, Room 410, Wesley Buildings, Toronto 2, only, and cash must accompany all orders.*

## The Cost of Trust Company Services

The cost of a Trust Company's services as Executor is very reasonable. The Law has given to the Court, granting probate of the Will, the power to fix the charges for this work. The Court makes no distinction between executors whether corporate or individual. Consequently, the fees allowed have come to be standardized and at a low rate.

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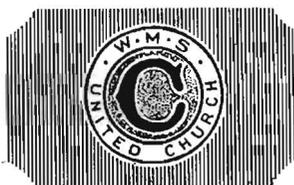
### The Woman's Missionary Society of The United Church of Canada

Here are illustrated the official Life Membership pins chosen by The Woman's Missionary Society for the Auxiliary and the Mission Circle. We are proud of the fact that this firm was commissioned to design and make up these pins. And the women of The United Church can be assured that we shall guard their trust by seeing that every pin measures up to our standard of high quality and good workmanship.

These pins are not sold by us direct, but may be obtained by sending your order and remittance to Mrs. A. M. Phillips, Room 410, Wesley Bldgs., Toronto 2.



The official Auxiliary Life-Membership pin of the W.M.S. is exceedingly attractive, and is made of 14K gold, with safety clasp. The lettering is outlined in gold on dark blue enamel. Order direct from Mrs. Phillips. Price \$2.50.

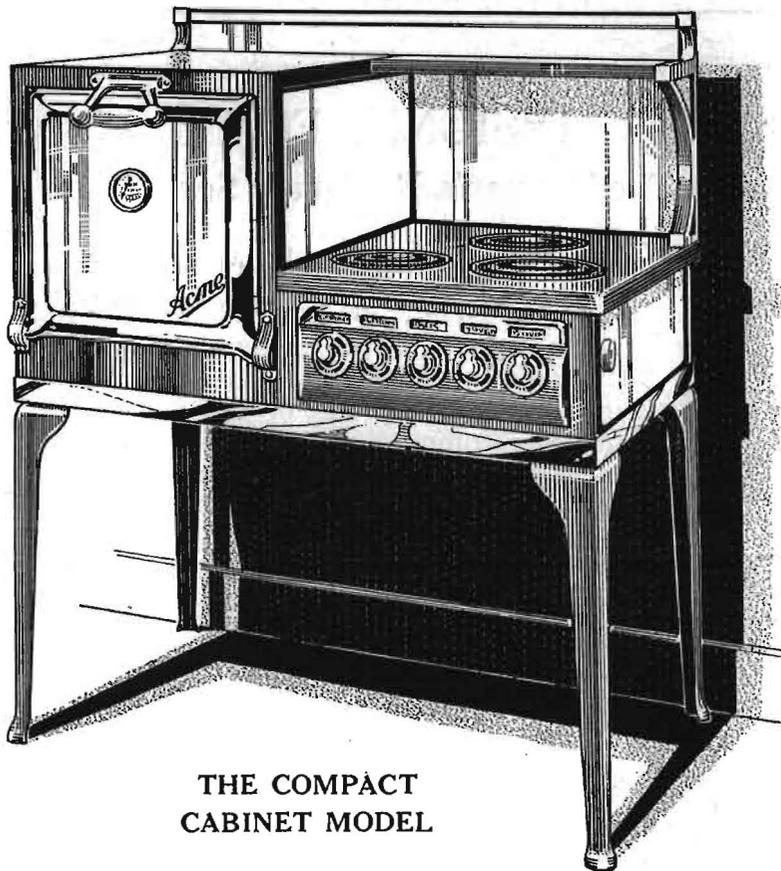


The official Life Membership pin of the Mission Circle is made of sterling silver, with a circle of dark blue enamel and a large "C" in the centre. The price is \$1.00 and orders must be sent direct to Mrs. Phillips.

Illustrations are about  $\frac{1}{8}$  larger than actual size.

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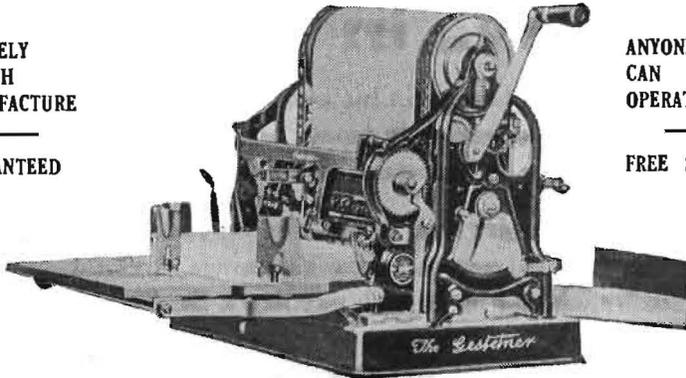
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