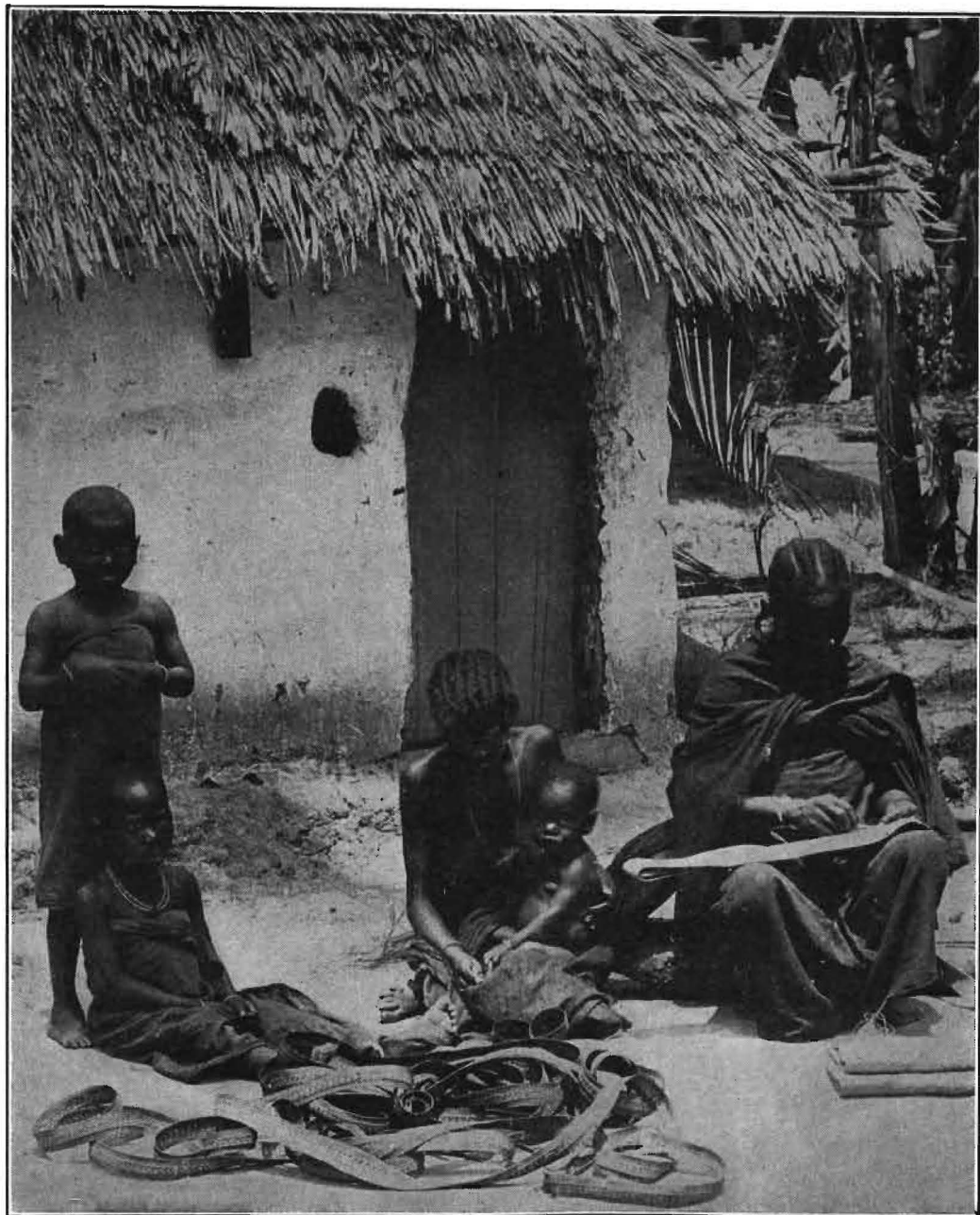


THE MISSIONARY MONTHLY

Vol. V

TORONTO, MAY, 1930

No. 5



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

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

Officers of the Dominion Board

MRS. H. A. LAVELL, *Past President.*

MRS. J. MACGILLIVRAY, *President.*

MRS. G. E. FORBES, *3rd Vice-President.*

MRS. ANNIE O. RUTHERFORD, *1st Vice-President.*

MRS. A. W. BRIGGS, *Treasurer.*

MRS. C. R. CROWE, *2nd Vice-President.*

MISS ETHEL BENNETT, *Assistant Treasurer.*

MRS. ANSON SPOTTON, *Executive Mission Secretary, Room 303, Wesley Buildings.*

MISS EFFIE A. JAMIESON, *General Secretary, Room 411, Wesley Bldgs., Toronto.*

CONTENTS

	PAGE		PAGE
Editorial	193	The Calls for Candidates.....	
What Aggrey Says.....	Winnifred Thomas	219
.....From "Aggrey of Africa"	200	Young People:	
Africa—Then and Now.....		African Girls in Training.....	
.....Helen M. Melville	201Marie E. Crosby	220
Angola, West Africa, Mission.....		Notes	221
.....Our Staff in 1930	205	Programme	221
New Homes for Old in West Africa....		Mission Bands:	
.....Annie W. Hill	206	Prayer	222
Vihemba.....Elizabeth B. Campbell	210	The Children's Hour at Chissamba..	
Among the Portuguese in Bela Vista...	Margaret Melville	222
.....Amelia de Morais Wilson	211	Hymnal for Worship.....	223
A Cup of Cold Water.....		News from the Conference Branches....	223
.....Elizabeth S. MacKenzie	213	World Friends	225
Under the Stars (Poem).....Selected	213	Mostly About People.....	234
The Out-Station School.....		The Bookshelf	235
.....Elizabeth W. Read	214	Entered Into Higher Service.....	236
Sunny Spots in Darkest Africa.....	216	New Organizations	237
Auxiliary Interest:		The Missionary Monthly Page.....	239
Prayer	218	The Literature Department.....	240
Mothers' Day and Mother's Day...			
.....Ethel M. H. Smith	218		
Waiting Mothers (Poem).....			
.....Anne Zuker	218		

THE MISSIONARY MONTHLY

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

MATERIAL FOR PUBLICATION—Send all material for publication to the Editor, 415 Wesley Buildings, Toronto 2.

SUBSCRIPTION TERMS—Subscription price, payable in advance: individual mailing, 50 cents; in parcels, 35 cents; single copies, 5 cents. Make all money orders and cheques payable at par to THE MISSIONARY MONTHLY, 415 Wesley Buildings, Toronto 2. See page 239.

WATCH YOUR LABEL—Subscriptions not renewed are discontinued on expiration.

NON-DELIVERY—THE MISSIONARY MONTHLY is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery please notify Mrs. H. C. Parsons, 415 Wesley Buildings, Toronto 2. Telephone Adelaide 3711.

THE MISSIONARY MONTHLY

CONTINUING

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

Vol. V

Toronto, May, 1930

No. 5

Editorial

I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again. I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work that I have begun. I leave it with you.—David Livingstone at Cambridge, England, 1857.

The Former Years

THE THOUGHTS of all United Church folk will turn naturally to Africa during the month of May. In that great field of mission work, which is the rich heritage of opportunity which we now share with the American Board and the former Congregational Church in Canada, May will usher in the Jubilee of fifty years of service in the Angola Missions. The report of the Jubilee itself, which will be celebrated in early May, will be published in later magazines as it comes from the field. Then we shall see those missionaries in action who are now carrying on their fine ministry, and we are looking forward to Miss Jamieson's account of the ceremonies in which she herself will participate. In this African number, we have used what material we have on hand, dipping into the pages of the past, and looking into the faces of some of the pioneers. It is a glowing story of self-sacrifice and happy service, and we long for a ready pen and unlimited space to tell it all as it should be told.

No one knows definitely when Christianity was first introduced into Africa. We do know, however, that Carthage became a great centre of influence in the first century after Christ, and that, from the school of theology established at Alexandria, came some of the saintliest of the Christian fathers. Dark years followed when the hordes of Islam swept

North Africa with sword and flame, and tried to blot out for ever the work of preceding centuries. Here, as in many parts of Africa, the seed had been sown with heroism and devotion, but that alone did not suffice. Dr. Tucker points out that the neglect of these early Christians to translate the scriptures led to the decay of the cause. Livingstone writes of the ruins at Zumbo: "The chapel, near which lies a broken bell . . . is an utter ruin now, and desolation broods around. The wild birds, disturbed by the unwonted sound of approaching footsteps, rise with a harsh scream. The foul hyena has defiled the sanctuary. Utter desolation in a place where men have met to worship the Supreme Being."

In South Africa, Protestant missions began with the Moravians, many of whose names shine like stars in the galaxy of saints and martyrs. So do also the names of missionaries of the London Missionary Society—Robert Moffatt, the Scottish Congregationalist, and his famous son-in-law, David Livingstone, whose story will be told as long as the history of Africa is remembered.

It is in West Africa, however, that we are immediately interested. Here is Angola, a Penal Colony of Portugal. Its population, according to an estimate in 1926, is 4,119,000. Lobita is the gateway to this mission with its fine harbor, three and a half miles long, and one and a half wide, landlocked and very deep.



MRS. CLARA WILKES CURRIE



MRS. MABEL LAKE TUCKER

From this port a great railway leads to the copper mines of Rhodesia, and the Cape to Cairo railway is linked to it. The formal opening of the line, which has been completed to the Angola boundary, took place this year.

In 1878 the Congregationalists of the United States appointed Mr. John O. Means to make a survey of the country for missionary purposes. The result of this survey was the opening up, in 1880, of the Angola Missions with the arrival of the three pioneers, Rev. W. H. Sanders, Rev. W. W. Bagster and Mr. Samuel Miller, son of a freedman of Virginia. One of these, Mr. Sanders, is still on the field.

The Canadian work began with the organization of the Canada Congregational Foreign Missionary Society, May 13, 1881. It was decided that the Canadian Society should work through the American Board and begin with one station, Chissamba. Already the man was ready to go—a young minister who had worked his way through college without any financial assistance, and whose heart had been stirred by a sense of Africa's need. Walter T. Currie commenced his long journey three weeks after his marriage to Miss Clara Wilkes, Brantford, and they landed at Benguella two months later. Alas! the little wife was just permitted to see the land of her adoption; the trip had been full of hardships, fever

claimed her immediately after arrival, and she passed away in September, the first woman to die for the Angola Missions. She sleeps at Bailundu, and a fine new church is being dedicated to her memory. Mr. Currie went on alone, laying, in loneliness and struggle, the foundations of Chissamba station, which was the beginning of a Christian community. Chissamba lies close to the main caravan road to the interior, over which have traveled thousands of shackled slaves. This, as well as the fact that it was a thickly-populated district, decided the location, and the years have justified the choice.

In 1890 the first missionary of the Woman's Board was accepted in the person of Miss Minnehaha Clarke, of Guelph. The record here is full of pathos. At a farewell meeting before her departure, her father, Rev. W. F. Clarke, said that the path of duty was not clear to him—he had fought the battle with a foreboding heart. Africa was so often the cemetery of missionaries, and his daughter was not strong. However, nothing could quench the spirit and happiness of the girl whose brothers had christened "Laughing Water." She went away to light up, for a brief time, her special corner of the field for Christ. The children flocked around her just to touch her soft brown hair, and the music which she was able



MINNEHAHA A. CLARKE



DIADEM BELL

to draw from the little organ charmed the wild hearts around her—"How well the organ sounds," they cried, "when the Ondona first played with her feet! Then her lips awoke and she began to sing." She died in March, 1893, and, in a quiet corner of the Chissamba station, she was laid to rest.

No sooner had the news of Miss Clarke's passing reached the homeland than two others offered to take her place. These were Miss Helen Melville and Miss Amy Johnstone. The former, daughter of a Congregational minister, early decided to take up some special work for Christ, and when an old school-mate of her mother visited the home one day and told of her own experiences among the African people, Helen set her face to that land. She trained in the Toronto General Hospital and, although after graduation, she was at first refused by the Board, as her health was not altogether satisfactory for service in a tropical country, a reconsideration of her application resulted in her accompanying Miss Johnstone to the field in 1893. There had been some hesitation regarding the sending out of any other missionaries in view of the death of the two first; but, just before sailing from New York, these two telegraphed to the Woman's Board: *The love of Christ constraineth us.*

Miss Johnstone, although born in Ireland, was a true Westerner from experience, for, during six years of her life, she helped her brothers to plough, harrow, and plant potatoes in the Canadian prairies, often hunting for lost cattle in the woods, and driving miles for supplies with one ox. She said afterwards, "One thing that helped me to bear all



MRS. ANNIE W. HILL



MARGARET W. MELVILLE



MRS. AMY JOHNSTONE CURRIE



HELEN J. MELVILLE

this was the thought that it was fitting me for the life of a missionary."

In 1894 Miss Johnstone became the wife of Dr. Currie, and Miss Melville's sister, Margaret, who had already decided to go to the field, came forward to fill the vacant place. She had chosen the profession of teaching and, during her residence at Windsor, Ontario, she had had a number of little colored children in her classes. Her heart was especially drawn to them because of her sister in Africa, and when her own time came to sail, she went with a heart full of love for the children, and a desire to give her life in service to them. The Woman's Board adopted her with gratitude, and she reached Chissamba in October, 1895. After a rich ministry of nearly thirty years she passed away in Toronto, October 17th, 1925.

In 1902 another lady missionary was sent out—Miss Diadem Bell, Milton, Ontario. Her coming was a great relief to the overworked missionaries, and she was spared to give twenty years to the people she loved. Her health was more rugged than that of her predecessors, and her activities were many and varied. To Miss Margaret Melville belongs the honor of opening up the first village school. When the request came from Chief Kanjundu for a school in his village, she prepared a teacher and sent him forth with a primer which she also pre-

pared. To Miss Bell belongs the honor of building up the Out-Station or Village School. In labors abundant she spent herself for Africa, until, while home on furlough, and in the midst of some itinerant work, she was taken suddenly ill, and died at Cobourg, Ontario, June 8th, 1923. Under her careful leadership the



ELIZABETH W. READ

village schools grew from small beginnings until, when she was called to lay down her task, there were surrounding Chissamba at least fifty schools, these again touching many centres lying within the radius of this educational and evangelistic work.

Others in these years laid lasting foundations. When Dr. Currie had at last to retire from active service and go back to Canada with his wife, another successor had been found, Rev. J. T. Tucker, of the Congregational College, Montreal. The work of Dr. Tucker is well known—his fine executive ability and knowledge of the African dialects have made him an outstanding leader in the field. Mrs. Tucker, formerly Miss Mabel Lake, of England, shared difficult years with him, and made her own place in the circle on the field. Deep sorrow, such as comes to mothers and fathers in tropical lands, found its way to the little home. A small daughter, born in 1915, lived only a short time and, in the same year, the first-born son, Kenneth, hailed by the natives as the little "Chief,"



ELIZABETH S. MACKENZIE

died, after a brief illness, of malarial fever. Mrs. Tucker passed away in England in 1921.

We remember at this time, too, Mrs. Thomas Hill, who as Mrs. F. W. Read, went out to Africa under the American Board because the Canadian Society could not undertake more work at the time. Both at Bailundu, and later at Sakinjimba, the Reads labored faithfully until, in 1903, Mr. Read died while on furlough at Montreal. Mrs. Hill, has kept through the ensuing years her fine enthusiasm for the land of her adoption, and her daughter, Elizabeth Read, has taken up the work her parents had to lay down twenty-five years ago. Born at Chissamba, the native people claim her as their own, and call her Ondona Chissamba—Lady Chissamba.

We give, on another page, a condensed statement of our work in West Africa. One can see how broad is the education given—industrial work, domestic, trades, agriculture, etc. One of the buildings is of more than casual interest for United Church people—the Allan and David



ELIZABETH B. CAMPBELL



MRS. G. EVELYN HUNTER

Gunn Memorial School for boys. In 1914, the two young sons of Dr. W. T. and Mrs. Gunn lost their lives in the Georgian Bay near their summer home, and friends of the Congregational churches, wishing to institute some memorial for the two Christian lads, built at Chissamba a much-needed school. At Dondi is the Currie Memorial Institute, a training centre for boys and men, and near-by the Means School for Girls, where fifty-two girls resided last year.

Old Chissamba is no more. Has it paid? When Livingstone came home in 1857, he was received with an enthusiasm which made him uncomfortable. At Cambridge, where he received a degree, he made an address in which the five words at the close, says his biographers, had the effect of a bomb thrown into the midst of the cultured academic audience. The previous part of the speech had been rather haltingly delivered—the speaker had been seventy years in Africa, and had almost forgotten his own language—but at the end, Livingstone suddenly raised his voice and

shouted, "Do you carry on the work which I have begun. I leave it with you," and sat down. There was silence for a few minutes and then came an explosion of cheering never surpassed in the building. "No single utterance has ever had more far-reaching result," says Dr. R. J. Campbell. *I leave it with you!*

The Jubilee Programme

WE SHOULD like to follow in spirit the great events of the Angola Missions' Jubilee, which will so soon be enacted on that field, and one of the best ways to do this is to scan the items on the programme which is already to hand.

The ceremonies begin on the ninth of May. When we turn the pages a veritable feast meets the eye. The missionaries have been doing a very wonderful thing—they have unlocked the gates of song which is always near the lips of the African folk, and all through the countryside groups of young men and women are singing, mostly by heart, the immortal choruses of the master musicians. We remember the article in the March magazine which tells us of the visit made to Chissamba by H.R.H. Prince Arthur of Connaught, Sir Robert and Lady Williams, and the surprise of the distinguished visitors at the singing of the choirs under Rev. J. Arthur Steed. Practising had begun for the Jubilee, and those who will be present in May will hear the Jubilee Chorus of two hundred and fifty voices under this untiring leader.

A historical pageant, entitled "The Three Crosses," will be presented. These will bring in a series of episodes the inception and growth of the Christian work. The titles of the different parts are significant: The Cross of Divination, which represents the spirit of Umbundu; the Cross of Exploration in the coming of the Portuguese, and the Cross of Christ in the lives of men. How fervently the African men, women and little children will throw themselves into this glowing drama of music and picture!

A number of native pastors are taking part in the programme. There will be many speeches by government officials, by pioneer Christians and delegates. Our W.M.S. representative, Miss Effie A. Jamieson, who sailed early in April to participate, will give an address on "The Christ of the Onward Path." The boys and girls of Currie Institute and Means School will bring their gifts of song and drill and pageantry. Nor must we forget the missionaries who will be here, there and everywhere, with many an unforeseen duty mingled with their stated contributions on the programme.

Towards the close is the Day of Remembrance when, after a visit to historic sites, a number of pioneers, North American and African, will bring to remembrance what great things the Lord has done at Angola. How striking the titles of these intimate little talks!—"Ancient Chiefs and their Ways," "The Entrance of Thy Word Bringeth Light," "The Baboon Trail," "Youth in the King's Court," "Babies, Cooks and Girls," "The Days of Ancient Splendor," and many others.

The celebration ends, as we should wish, in the services of the closing Sunday, May 18th. We shall be much in prayer during these days, that all the beauty of song, color and radiant fellowship will reflect to all present the glory of the Lord, whose work it is, and to whom is all the praise for work accomplished.

An International Convention

TORONTO is beginning to be known as a city of conferences. Many such have been held here in the past and the preparations for the monstrous delegation of Mystic Shriners in June has been under way for months. Later in June, however, comes another, less picturesque, it is true, but none the less full of promise and significance. This is the International Convention of Religious Education, which meets in Toronto, June 23-29.

A glance at the programme reveals no cut-and-dried agenda. The mornings are

given over to departmental conferences on different problems of religious education. In the afternoons, large assemblies will hear leaders from North America and Britain, who have, by pen and voice, contributed to the great programme of Christian progress along these lines, and on Sunday, June 29th, a special service will be held at nine a.m., in the Metropolitan Church, for all concerned.

Few there are who will not be interested in a convention with such wide possibilities and outlook, the interests of which touch each one of us, whether in the home, the school, the Sunday school, young peoples' societies, our own Society or the mission fields at home and abroad.

Foreign missionaries on furlough are being given free registration and will be entertained in Toronto homes.

* * * * *

MRS. RUTHERFORD, Acting President of our Society, was present in New York, March 17, 18, at a meeting of the Committee of Reference and Council—one of the important committees of the Foreign Missions Conference of North America. One of the evening meetings was given over to Home Base Cultivation, and at a dinner at the National Headquarters of the Y.W.C.A., two delegates from the conference on Pacific Relations, which was held last year at Kyoto, Japan, gave their impressions of that gathering, linking it up with missionary interests.

A cable was received by the Foreign Mission Board, from Dr. Arnup and Mrs. MacGillivray, dated March 7: "Peiping, via Honan—Party has arrived, all well, inform friends." A letter from Mrs. MacGillivray shortly afterwards, tells of her West China visit, and we hope to have some of this for the June magazine.

The Dominion Board of The Woman's Missionary Society will meet at The United Church Training School, 135 St. Clair Avenue West, Toronto, May 28th-June 4th.

What Aggrey Says

From "Aggrey of Africa"

SOME people took to war; we took to love; some people took to hate; we took to song; some people took to anger; we took to laughter; some people took to despair; we took to hope. "Patrol is going to get you; the bloodhounds are going to get you; you can't run as fast as the bloodhounds; what are you going to do, black man?" In the darkest part of the night when everybody else might have despaired, we looked and sang—long before our white brothers thought of an aeroplane—"Swing Low Sweet Chariot, Coming for to Carry Me Home."

Some white people ought to be transformed into negroes for a few days, so as to feel what we feel, and suffer what we suffer.

Laughing is the way to go through life. It is the positive side of Christ's law of non-resistance.

To my people, one "let us do" is worth more than a thousand "you must do's." Africa is a child, but our paternalists fail to observe that this child is growing. They also forget that in many instances it is more important to work *with* than to work *for*.

We often sing Heber's lines, "The heathen in his blindness bows down to wood and stone." In his blindness? No, in his hunger.

At this time in my country's life I am anxious that Africa should be civilized, not westernized, and that the civilization should be Christian. We want a Christian civilization and thus together with the best in our culture we may make a definite contribution to twentieth century civilization.

"Dr. Aggrey, we wonder, after all you have gone through in some parts of Africa and America, that you have not lost faith in God and become a sceptic."

Aggrey laughed.

"To this end was I born," he replied, "that I might bear testimony to the truth that men should be too busy to muse over personal wrongs when they are working for the good of humanity. I left my feelings at home; I am busy working to bring harmony."

I often receive kicks from both white and black. But all that is in the day's work. One need not be surprised.

You can never beat prejudice by a frontal attack, because there is mere emotion at the root of it. Always flank it. You can catch more flies with molasses than you can with vinegar.

Africa needs the choicest missionaries, even stronger men than are sent to China. The load, there out in India and Japan, is not so heavy; the heavier the load, the stronger must be the horse. The load of Africa is so heavy that the very best, the strongest, the most broadly educated missionaries must get under it.

Africa, my Africa, is feverishly waiting! The Commission got there at the psychological moment and, now the way is opened, I pray that Africa, my Africa, may be helped to realize herself, in order that she may soon take her place in the sisterhood of nations, and under wise guidance, stretch forth her hand to God by serving her day and generation.



CHURCH AT BAILUNDU

Africa—Then and Now

HELEN J. MELVILLE

From an address delivered at the last meeting of the Canada Congregational Woman's Board of Missions, Ottawa, June, 1925.

JESUS CHRIST, the same yesterday, today and forever." Then and now, yesterday and today, we have proved the Lord many times and have found Him ever the same, ready to help, to guide and to protect.

At Chissamba we are 300 miles from the coast, at an elevation of 5,000 feet. In the early days we travelled by caravan, all our goods in sixty pound cases carried by men, ourselves carried in a hammock hung on a palm pole, over mountains, through the jungle, through streams, up, up to the highlands, twenty-one days' journey, pitching our tent at night, moving on in the morning.

The rainy season was short, so we could not have the vegetables and fruits for which we longed. There were no places where we could buy food or clothing; all had to be imported from England or America. We sent men to bring up our supplies from the coast, a journey of at least seven weeks. I remember one

Sunday Mrs. Currie (then Miss Johnstone) and I had only sweet potatoes to eat. The girl who was to pound the meal for our corn bread had failed us, she did not realize that we had nothing. Another time no salt; we could not eat our food. Men were sent to the coast; seven weeks was the quickest time for them to return. A man came in to say the caravan of men with supplies would arrive in the morning; we were so happy, we planned our dinner. The call was heard, "The men are coming!" We rushed out to meet them, only to find the agent had made a mistake and had sent up cloth and other goods for trade. We must gather our men, send them to the coast and wait for two months for our good dinner which was still three hundred miles away. We had a case of butter which was our year's supply; the man who was bringing it up met with highway robbers, and we lost our butter. He did not give it up, however, until he had

received three gun shot wounds, and thus he arrived at Bailundo station.

Now what have we? Our own cows with all the milk and butter we need, using a small cream separator. Our system of irrigation has given us vegetables and fruits all the year; some fruit is always in season, wheat and rice grown in the country, stores near at hand where we can buy most things, a railway passing a few miles from us. We are in clover.

Our nearest post office was 300 miles away; we sent our letters three weeks' journey to the coast. One time the agent forgot to take them out of the bag, but put them in the incoming mail and sent them all back! You can imagine how our friends in the homeland wondered at our long silence. Another time the rate of postage had been changed, our letters were all returned to us because they had too much postage! Three months might pass without mail. Now mails are quite frequent and a wireless station within a few miles from which we often hear world news.



ON THE AFRICAN TRAIL

We were delighted then with a school of fifty pupils, no village schools at all, no Christians except those living at the mission stations, inadequate school buildings, classes meeting in the kitchens of the missionaries. Some of the natives did not believe the boys could read. A man obtained the page of a book, so every boy who came near he asked him to read it, and to his surprise they all read the same thing. At first they thought they ought to be paid to come to school. Now they pay school fees, and we have large school houses with tile floors, desks, large blackboards—and note, native teachers, both men and women, doing the teaching—with the missionaries superintending.

An outstation school is a gleam of light in the midst of heathen midnight darkness. You will recognize the village at once; the buildings are better and cleaner, you will find fruit trees and vegetable gardens, you notice the spirit of the place; instead of the carousal of the beer drink and the fetish altars, you will find the schoolhouse filled with people, their voices raised in songs of praise led by the native teacher. Our first outstation began with Chiyuka, with Kubba and Ebanduvelo as teachers. When they were sent out, Miss Margaret Melville realized the need of a primer from which they could teach; so she brought out a method of teaching, reading and adaptation of the phonetic system. This primer was used in the mission until a few years ago, when the Portuguese language only was required to be taught. She also brought out an arithmetic which was used for years and has now been translated by Miss Mackenzie into the Portuguese language. In the outstation schools, many were nervous and afraid; some would not allow their names to be written in the roll book, thinking they were being enslaved. This fear is gone.

These schools used to meet in the palaver house, with a blackboard of one or two square feet. There were no slates; one teacher taught them to read by writing in the sand. Now many of them have beautiful buildings, with fair-sized blackboards and slates for each pupil. These school houses scattered all



SETTING UP CAMP

over the country have been built by the people and most of the teachers are Dondi graduates with government certificates. All teaching is in the Portuguese language, except the Bible, which is always in the vernacular, and a fourth of the time in school is given to this most important subject. Dr. Currie long wished for the time when there would be boarding schools; he never saw that day. The boarding schools have come and have come to stay.

In early days you would find the girls with their hair combed once in two or three months, covered with a mixture of castor oil and red clay; see them now, their hair combed clean and neat, a nice kerchief on their head. They used to take a new cloth and oil it, so that it would wear better and shed the rain, now their clothes are washed and ironed, neat as girls can be. We will never know the good these boarding schools have done.

Many of the girls have been with us for only a short time, returning to their villages, but we feel they can never be just the same after living under the school influence.

Shortly after arriving in Chissamba, Mrs. Currie and I were anxious for some girls to come. Looking out of the window one day we saw several pass, baskets on their heads. We said to each other, "That looks like some girls coming." It was—girls from Kapitango, seven of them. We cleared out what had been a workshop and gave it to them, the beginning of our work among the girls. Some are still with us, wives of outstation leaders, grandmothers; some have gone to their reward, two of them returned to village life.

When the Clara Wilkes Currie Memorial School House was built, even some of the missionaries laughed and asked Dr. Currie if he ever expected to fill that



STAFF AT CHISSAMBA HOSPITAL
Dr. and Mrs. Strangway, Edith Brown, R.N., and Assistants

building. It was filled, and filled to overflowing! On behalf of our pupils, I take this opportunity of thanking the home friends for the support given our schools. You are making it possible for the youth of Africa to receive a training as the future Christian leaders and teachers of Angola. We want to so flood the country with Christian leaders that every one, every boy, every girl, may have the chance to hear the Gospel of our Lord Jesus Christ. They are crying for help; let us give it to them!

In May, 1894, Mr. Fay, with a council of elders appointed by the Camundongo Church, came over to Chissamba. Eleven young men received baptism and with Ngulu Abraham, of Bailundu, who had come to Chissamba with Dr. Currie, formed the Church at Chissamba. New members were received almost every Communion. In 1901 Chief Kanjundu, Kayeka and Mingele were received. Chief Kanjundu, that wonderful man of faith, who became such an outstanding Christian in the country, who suffered so much for the cause of Christ, see him as he sat that morning; the Chief of royal blood and royal bearing; next to him,

Kayeka, a slave who had been stolen from his home, a strong Christian man, returned to his own people as a herald of the gospel. Now a beautiful church has been built by the native Christians with tiled floor; it is filled on Sunday morning and a native organist leads in the new song. Often on the platform is a native preacher, Sekulu Lumbo, who has for these many years acted as pastor, always ready to spend and be spent for the Church and the Master, and Sekulu Chipilika, a senior deacon, who has given hours and days and years of service for the Master.

Medical work began in a small way; yet no work has brought as many to hear the gospel call; they come from far and near, and while under treatment hear of the love of the Lord Jesus Christ. Sometimes the dispensary was a small building, other times a grass hut, but always the missionary carried healing to the body and to the souls of men and women and little children. The present Chissamba hospital is on a beautiful new site with large buildings, beds with mattresses filled with dried banana leaves, bed linen, quilts clean and comfortable. Last year 28,000 were treated in hospital and dispensary.

In the beginning a little windowless mud house with one room, where the smoke from the fire found its way out as best it could through the thatched roof; here Dr. Currie lived. Later, three-roomed houses, new buildings of burnt brick, tiled roof, doors and windows, all the work of the industrial department. Gardens filled with fruit trees, flowers and vegetables. The homes of the Christian natives, either at the station or out-stations are adobe brick houses, two, three or four rooms with windows, fire places, cupboards, bookshelves, bedsteads, tables and chairs, in some cases stoves, with gardens filled with fruit trees, bananas, vegetables, large Spanish onions, wheat and rice fields. A few years ago they would not plant a foreign seed because of an old superstition which said that they would die before the seed should bear fruit.

We have received from the natives from the first day until now, so much love and devotion. I shall never forget one time when we were having serious trouble with some of the lads, a letter was received from Chief Kanjundu, that wonderful Christian friend of ours, a letter so full of sympathy and love, "God is with you; you are not to fear; the difficulty will come to naught." When our house was burned the whole countryside,

Christian and non-Christian, came forward to express their love and sympathy. I can see the Chief of Chissamba the day after the fire, sitting on the edge of the verandah with his counsellors around him; behind were the blackened walls of the house—just desolation. He was not a Christian, but he made his speech of sympathy, then turned to his men and said, "It is our work to help those in their time of trouble who have come to help our country; we will go to the woods and cut timber for their new roof; the rains will soon be on us, so let us away at once and bring in the timbers." They brought them in.

Another old man took all the money he had and bought a knife, tin fork and spoon for us to use until we could get some ourselves. He had never used a knife or fork in his life, but he thought we must have them; so he would give his all to supply our need. Oh, the love of it all!

We thank you for making it possible to spend these years in Angola. They have been happy years. There are great possibilities before those who are going out. We have prayed and you have prayed for open doors. The Lord has answered our prayers; the doors are wide, wide open. The harvest is great. The people are calling. Send them the light.

Angola, West Africa, Mission

OUR STAFF IN 1930

CHISSAMBA STATION—Catobola, Bie, Angola, Africa: Rev. J. A. Steed and Mrs. Steed; Mr. W. E. Strangway, M.B., and Mrs. Strangway; Miss Helen J. Melville; Miss Elizabeth B. Campbell; Miss Elizabeth W. Read; Miss Annie E. Bradley; Miss Edith A. Brown, R.N.; and Miss Margaret Halliday.

DONDI STATION—Bela Vista, Angola, Africa: Rev. J. T. Tucker, D.D., and Mrs. Tucker; Rev. R. B. Harrison and Mrs. Harrison; Rev. Kenneth H. Prior and Mrs. Prior; Mr. Ralph Wilson and Mrs. Wilson; Mr. Jayme Raposo and Mrs. Raposo; Miss Edith M. Clark; and Miss Kate M. Rutherford.

CAMUNDONGO STATION—Vila Silva Porto, Bie, Angola, Africa: Rev. S. R. Collins, B.A., and Mrs. Collins, M.A.; Miss Elizabeth S. Mackenzie; Miss Millicent Howse; Mrs. Evelyn Hunter; Miss Marjory Millar; and Miss Jessie R. McGhie, R.N.

LANGUAGE STUDENTS: Mr. W. Sidney Gilchrist, M.D., and Mrs. Gilchrist; Mr. R. E. Oldfield, B.S.A., and Mrs. Oldfield; and Miss Annie G. Mulley (under appointment to Dondi Station).



THE BEGINNING OF A NEW HOME

New Homes for Old in West Africa

ANNIE W. HILL

WHEN the prosperous pioneers of our own land had the mortgage paid off and things a bit forehanded, the good wife was the one who "ding-donged" for a new, a bigger, and a more convenient house. Yet it was she, most of all, who winced when it came to leaving the dear old log-house where she and her stalwart young husband had first set up their family altar, where the blessed babies had arrived one after another, where life and death had come so close together, where grandfather had come for those last few years till his saintly soul took its flight above, yes, and from whose door the tiny, white, cloth-covered box had been carried out to its resting-place under the big maple tree on the hill by grandad—with a bit of mother's heart inside. All this and more belongs to our thought of the old home.

Not so in Africa. There, in the old heathen days when I first went to the

Angola mission field, there was no home at all as we know it—just a house, and that a thing of a few sticks, some mud, a few bundles of grass, the whole thing put up sometimes in one day with a big village "bee." It would be discarded without a thought of regret if the village headman and his councillors decided to remove to another site, as was often done if an unwelcome trader settled too close, or if the women said that their fields were worn out and said it hard enough and long enough.

"Yes, this is my house, my kitchen, where I live most of the time," says Napuka, as she returns from her long day in the corn field, a couple of miles away, just as the missionary lady comes for a little visit. Pulling round her huge key from where it had hung down her back on a stout chain, Napuka unlocks her door, and, passing in, lifts down the heavy basket from her head. As she

takes off the firewood from the top, you see it is full of green leaves to make the relish for the evening meal. Round the side are tucked roasting ears of corn—tid-bits for the children who will soon come clamoring from their play by the brook, "to see if mother's home."

"Will you sit down?" she says to her visitor, "I have no stool, but here is a stick of firewood to sit on, if you can curl your feet up and keep those long cloths of yours out of the dirt." The African woman wore a knee length loin cloth, while her Canadian sister was still encumbered with the long, full skirts of those days.

"Oh, he has stools, of course, but they are locked in his house. Yes, indeed, his other wives have their own kitchens, just like this, and their pots and everything." Her eyes flashed. "One woman, one kitchen is best." Before the evening meal could be started, there was water to be fetched from the brook, so, taking a large water gourd, she set off, the baby still asleep on her back.

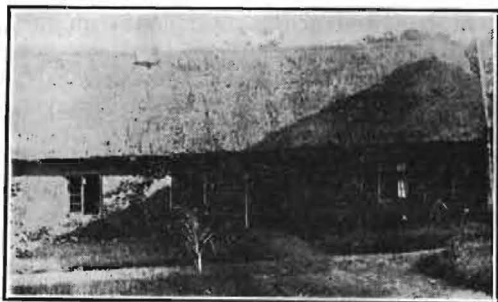
Take a look around the dark, twelve foot square hut. No windows, no chimney; the grass and sticks of the peaked roof are black with smoke and pitch from the constant fires. No wonder that eye trouble is common. The children squat cheerfully on the bare floor. Not a table, not a shelf, not a hook, not a line; a couple of reed mats rolled up and standing in the corner constitute the sleeping outfit for mother, baby, and likely two or three small children. Father has a blanket, of course—two, maybe—but they are locked in his house across the yard, also of one room. Around the wall is a motley collection of household gear. There are large water gourds, smaller ones with narrow necks to store the yellow palm oil, brought from a distant part of the country, another, perhaps, will contain crude castor oil, extracted from beans grown in her own field and used as a sort of body cream, as the palm oil is used for hair-dressing. There are black clay pots of all sizes, every one of them made with her own hands—hours of hard toil they represent. That huge beer pot will easily hold four pails of water and

must be lifted gently and placed on the three stones in the centre of the floor that form the fire-place. There it must be filled from smaller pots as it could never be lifted on and off if full. Smaller pots serve for mush, beans, or any relish, and some are no larger than a soup bowl. By the field basket is her two-handled hoe—precious implement, indeed, for it provides the food for her household. Last year's hoe, worn down to a couple of inches, will do for little Kutala to start her life work with. Such an array of baskets! Field baskets of coarse root fibre, food baskets of several sizes, made of fine river grass, all of a similar conical shape, with a small stand at the base for carrying on the head. These, too, she made in her spare time. Her husband made that big wooden mortar and heavy hardwood pestle with which she must pound her corn into meal for the daily mush. Is that a broom? Yes, it is, though it seems to be merely a bundle of fine, dry grass, about fifteen inches long, cut off square at both ends and tied round the centre with a piece of grimy cloth. It is a double purpose broom, for the dark end is used to sweep up the refuse from the earth floor of the hut, where children, chickens and an occasional pig make an indescribable mixture, while the white end of the broom is reserved for sweeping the meal from the mortar, for scrubbing father's



IGNORANT MOTHERHOOD

The mother is poking half cooked mush down the baby's throat with her finger



ONE OF THE NEW HOMES

mush basket, or for pouring his beer through, to strain out sticks and other less desirable particles.

Here comes Napuka back from the brook, her gourd of water gracefully poised on her head, her hands swinging free by her sides. With deft hands she uncovers the live coals in what seemed a pile of cold ashes. A few splinters of wood, bits of bark, skilful use of the magnificent pair of bellows with which nature has endowed her, and quickly the fire is blazing and the pots of water on to heat. It is amusing to see her clean the greens. She uses no water, but lifts a handful, strikes them with the other hand, letting the dust fall back on the rest in the basket. I must confess that an astonishing lot of refuse gets to the bottom of the basket eventually, so the process must be effective—for them.

"O, yes, my meal is all ready," says Napuka, "I was up and pounded that large basketful before the first rooster crowed. Disturb the children? Why should it? Weren't they sound asleep on the floor with their heads tightly covered with their loin cloths and their toes to the fire? Besides, aren't they used to it?"

In goes the fine white cornmeal, and, skilfully wielding her wooden mush stick, she crushes out the lumps and keeps the mass from burning. When too thick to stir with one hand, off comes the pot to the ground between her bare brown feet. With calloused soles, she steadies the hot pot, stirring and blending well with both hands. Then, taking a mush basket from against the wall, where the friendly cockroaches have over-night removed all food particles, she rinses it with a drop of

water, gives it a scrub with the clean end of the broom, and fills it with steaming mush, dipping her big wooden spoon into water to smooth and pat it into a shapely mass. The relish of greens is soon seasoned; a little^e is poured into the same dish—a broken pot maybe—for herself and the children, and the rest, with the mush, is set before her liege lord, on the floor of the palaver house. There he always eats with the other men and big boys, while wife and little ones eat "any old way," squatting on the earth floor of the kitchen.

"Is it all changed now?" you ask. By no means. There are countless kitchens in countless villages, where the same old sordid life goes on, but that is where the Gospel light has not yet penetrated. There are changes, though, marvelous changes. There are real homes now in the midst of pagan Africa—homes where the love and light of God in the hearts finds one of its expressions in vastly different external conditions.

Look at the young people in the illustration. Do they fit into the picture of the old life that I have tried to sketch? They certainly do not. They belong to a new day—a new day that you, dear reader, if you are a giver to our Society or to our Maintenance and Extension Fund, have helped to bring in. That bride and groom are most likely the children of Christian parents, who in their early married life went through all the struggles of readjustment to higher conditions—of falling back to old habits and of starting anew, but in the end they attained a great measure of victory. Probably this bride and groom, as children, bowed their heads round a rough home-made table where the father asked a blessing and the mother served the food. In pagan life, in this tribe at all events, it was a shame and a disgrace for a woman to eat in the presence of a man. In this new home a neat table, a plain unbleached cotton cloth hemmed by the wife herself, enamel plates and basins, spoons and other conveniences will be the natural way from the outset. There will be a flower or two on the table in an empty pickle bottle, for at the missionaries' houses where the bride has been

both friend and helper during her long school course, do they ever "eat without flowers?"

Grace before meal, too, and family worship and singing—these will be looked on as belonging to every Christian home. This bride will no longer wear merely two pieces of dark blue cloth, just as they are torn from the piece by the trader—one serving as skirt, the other as waist tied round under the arm-pits. In the Means Girls' Training School, she has learned to make her own dresses, of the simplest possible pattern and the simplest material, unbleached cotton, easily bought from any trader. If some extra work and pretty stitches were put on her wedding dress or head square as her nimble fingers flew with the task and her heart dreamed dreams as any girl might, will any one say her nay? The groom may have made his own coat from the same ever handy unbleached cotton, or one of his Currie Institute friends behind him—of the tailoring department—may have made it for him in exchange for some friendly service or some welcome coin. This young husband has been taught that a man's job is to make things comfortable for the home, for it is a home now, not just a house. The house he has built for his bride has three rooms, at least, each with a window, and one with a proper fireplace and a real chimney. The progressive young man has learned to make a built-in stove of sun-dried brick, with an oven in which his wife can sometimes bake a coarse johnny cake of her own pounded meal sweetened with wild honey. There will be shelves and hooks in his kitchen, you may be sure, and in the sleeping room a home-made bedstead with comfortable mattress and pillows of sack-ing stuffed with banana leaves, and neat blankets—yes, and nails or lines for extra clothing that will be washed, starched and ironed as needed. The living-room will have chairs, a table, and a shelf for books. There will be pictures on the walls, too. What matter about frame or glass? It is the picture that counts, and the mission-

aries have grown used to saving every available picture that is suitable, so that when a bashful boy comes in, looks up at the ceiling and asks for some pictures, they will be ready to meet his need. This wife will still have her field and work in it, taking pride in a good crop, but her husband will give her help during the busiest season as no heathen husband would dream of doing. The man will have a little garden fenced in near the house where he will grow onions, tomatoes and some few vegetables with which they are slowly learning to vary their diet. He can always find ready sale for all surplus among the Portuguese traders. The same is true of fruit, and many Christian men now have fine trees—oranges, limes, lemons, guavas, that they have grown from seed, though in the case of the oranges, at least, it was a ten years' wait for the first fruit.

When the little one comes, it will be neatly clothed and bathed daily, for father will provide an enamel basin for the purpose, though the young mother will proudly show her heathen neighbors that, even without a basin, they can bathe their babies in the fine close grass baskets that every woman makes. Baby will have nature's food only and lots of boiled water, instead of having corn-meal mush, a sip of beer, even greens or beans literally poked down its wee throat before it has cut a tooth. This is what a young heathen mother would do, prompted by love to give her darling what she likes herself, never dreaming that, when her baby dies in convulsions, there is aught to blame but torturing evil spirits.

Yes, indeed, there are new homes in Africa. Thank God for them. They mean a constant struggle and pull against the downward pull of surrounding heathenism, but they are the outcome of a new life in the hearts of the home-builders, and that is surely the safest foundation for any home. "Except the Lord build the house they labour in vain who build it."

Vihemba

I Have Redeemed Thee

ELIZABETH B. CAMPBELL

WHEN she was baptized and received into Church fellowship Vihemba was about fourteen, but smaller than most girls of her age. She has good features, with deep expression of quiet satisfaction in her large, luminous eyes. A few years ago she did not wear this shining face. She was a sad-looking child, her body thin and her feet crippled with jiggers and the long marches. She is a rescued slave, but a great happiness has come into her life.



A DONDI
GIRL

She says she can remember one spring morning in the corn field how some men came and caught her and took her with them on a long journey with others, far from their village and relations. That was in the Ngangela country, in the interior, and the men were taking them to Cilenge near the coast to sell them for cattle.

They avoided the main traveled roads lest the slave party be recognized; but one night they camped near an outstation of Sachikela, the school of Kulivela. Some Christian boys of Sachikela, coming home from Dondi for the Christmas holidays, were also spending the night there. Sekulu Kulivela and the Christian boys became suspicious about this party of four girls, three boys and some women with babies, and they asked: "Who are these?"

"They are our children," the man answered.

But the truth came out from one of the guard. There was a struggle and the man fled. Kulivela took the party and sent them to Sachikela. The missionary appealed to the nearest Government Post, and the captives were declared free to return to their villages. Some of the women found their way to their homes,

but of the others and the children it could not be found from where they had been taken. They entered the school.

Vihemba was taken into the girls' boarding-school. Gradually she came to feel at home among the girls and learned the Umbundu language. At first she was ill almost unto death because of the condition of her feet. Manjolo, one of the older boys of this far interior camp, came one day to the missionary saying: "I see how lame Vihemba is, how ill she is. I can remove the poison from her feet." So he prepared a mixture of salt, petroleum, pepper, onions, soot, palm oil, rubbing this into her toes. Then he took a thatching needle, and removed the poisonous jiggers and their sacs of eggs from the poor toes.

She became quite well and strong, developing into a bright, capable little girl. See her with her basket and little hoe off to the fields with the girls as they work together with a laugh and song; in the afternoon in school as the wonders of reading and writing are revealed to her; in the evening watching the other girls at play and sometimes joining in the songs and games. The Gospel message reached her heart and one day she confessed Christ as her Saviour.

Later she spent some time in the home of a Christian family in the station. Cingawove needed a little girl to help with the children, so Vihemba found a home with Ngonga and Cingawove, to whom she has become as one of their own children. She is very fond of the two little girls, as they are of her. When school time came she entered Means, the central school for girls at Dondi. Her outfit, two working suits of dark calico, and one light colored dress for Sunday, has been prepared by her foster father and mother.

Will the girls of Canada not pray for this girl in her school life that she may keep close to her Saviour and grow in the things of the new life?



LISBON, PORTUGAL

Among the Portuguese in Bela Vista

AMELIA DE MORAIS WILSON

Mrs. Wilson is Portuguese, and worked under the American Board prior to her marriage with Mr. Ralph Wilson, our Canadian missionary at Currie Institute.

VERY few Christians in America realize that in far-away Africa there are white people who are in as much darkness as the heathen native, pitifully bound by the chains of sin, ignorance and superstition. There are hundreds of little white children who never go to church, and as many women who have never heard the Word of God. Still they call themselves Christians, and some people think they are. If being a Christian means to be taken to church while a baby to be baptized, and never again receive any instruction about the Gospel of Christ, then they are Christians. But with what eagerness have I seen them listen to the good news of salvation! How thirsty they are for the Water of Life, and how hungry for the Bread of Heaven! It has been my privilege to have led a little group of these thirsty souls into the truth of the Gospel of Christ.

In July, 1928, right after Mrs. Currie left for Canada, Mrs. Tucker asked me to take charge of a little Bible class of Portuguese children which dear Mrs. Currie used to teach. I was glad of this opportunity of service among my own people. Six of these children were all of one family who lived near Dondi,

and as there was no other school near, they attended the day school of the mission for the natives of the boarding school. The first Sunday I had the class, these children had invited others to attend, and two women came. As soon as the class was dismissed, I went to talk with these women, and they told me how happy they were to have heard the message—the Gospel message; that their hearts had been filled with joy as they listened. They said that when they went to mass, they came out as they went in—unsatisfied, because they could not understand the words of the priests given in Latin.

The following Sunday twelve new children came, and the next Sunday some of them brought their parents. After that, more and more came, until now the average attendance is about fifty. As all the rooms in the various buildings of the mission were occupied by native classes, there was no room for this growing class of white children and adults, so each Sunday we met on Dr. Tucker's porch. Most of these people, including many small children, came on foot from a distance of five or six miles. One little boy, who, up to the present time, has not missed a Sunday, went to

Dr. Tucker and asked if it would not be possible to have a small building near Bela Vista for their class, so they would not have to miss Sunday school during the rainy season. Through the generosity of some of the missionaries, the request of this little lad was granted, and a small adobe building, with a grass roof, was erected. The first service in this building was held on the twenty-first of October, 1928.

On the following Christmas eve over a hundred gathered together in this little house of worship, and that service will long be remembered by all who attended. As far as we know, this was the first evangelical Christmas service that was ever held in Angola among the Portuguese people. Some of the children recited Bible verses relating to the birth of Christ, and slides were shown, illustrating each passage. Both the congregation and a group of children sang very heartily several Christmas hymns which they had learned beforehand. Two or three young girls recited some Christmas pieces. At the close of the programme, the little ones had the great pleasure of seeing Santa Claus for the first time in their lives, and little gifts were received from his hands that had been contributed by some of the missionaries.

As we came out of the little building after the service, we saw a very impressive picture. The people from far away had come in ox-wagons. These are long carts with four heavy wheels, and each cart is drawn by about twenty oxen. There were seven of these wagons, and they were formed in two rows on either side of the road. The yokes had been removed from the necks of the oxen, and they were all lying down, peacefully resting, while the story was being told of the Babe who was born in a manger so many hundreds of years ago. The picture was made even more vivid by the brightness of the tropical moonlight.

Our next special service was held at Easter time. A group of children, with Miss Bradley's help, had learned two Easter hymns. A little organ was borrowed for the occasion from the Institute, with which Miss Bradley accom-

panied them as they sang. A quartette of boys from the Institute also sang the Portuguese hymn, "Alleluia, Christ is Risen."

Because of the great distance that many of the people have to go—and they are all working people—there are no midweek services, but three on Sundays—the catechumen class from nine to ten, the regular worship service from ten to eleven, and Sunday school from eleven to twelve. Lately the little lad mentioned above has taken the class of catechism for children, and a girl of thirteen is teaching a class of little girls, and they are both doing fine work. Many Bibles and hymn books have been sold to these people. The majority of the adults are not able to read, but these Bibles are read to them by their children, and in many of the homes family worship is conducted. As the only religious experience these people had in the past was in the Roman Catholic faith, they had no idea of what spontaneous praying was. After listening to our prayers in the services, they asked us to give them a copy of those prayers, as they wished to learn to pray. We told them that we did not learn and recite our prayers, but that we learned from Him to whom the disciples of old went, saying, "Lord, teach us to pray." Now several of them are able to audibly lift up their hearts to the Lord in praise and petition, never forgetting to thank Him for the light they have received.

Truly the Lord is blessing the effort to spread the Gospel message among these white people of Angola. As a result of the work carried on among them for the last year and a half, several have recently arisen and requested baptism, confessing their faith in the Lord Jesus Christ as their Saviour. The Lord willing, these believers will be baptized by Dr. Tucker the last Sunday in February. As we are leaving for furlough the following Saturday, this will also be a farewell service for us. While we are home on furlough, the work will be in charge of three young men from this group of Portuguese people. When we

hear them thanking God for the light and peace which they are now enjoying, we cannot but praise Him who has used us for such a blessing.

May those who read these words open their hearts to the need of these women and children, and see the great opportunity for helping a great work.

A Cup of Cold Water

ELIZABETH S. MACKENZIE

A TINY grass hut. A sleeping mat and a stool or two. The inevitable African woman's head basket and clay pot. Two or three soiled portions of the New Testament. Truly not much in the way of worldly possessions!

Almost fingerless hands. Swollen, throbbing feet. A heart wounded by neglect. Truly not much in the way of physical comfort! Death in life!

A regenerated spirit. A glimpse of things unseen and eternal. Grace sufficient for an unremoved thorn. A living Christ within. Life in death! Life more abundant!

* * * * *

Somewhat removed from the sprinkling of grass wigwams which form the private wards of the Camundongo hospital stands the little home of Na Yeremia. She is a leper. Some days she ventures out to the field with her basket and her hoe. Some days she toils painfully down to the stream for water. Some days she can only sit or lie in her hut and endure the torturing pain.

In lonely hours of thought she often goes back to times when she was well and strong, when she loved to go to neighboring villages to talk to her sister women of the Way of Life, when she grew the corn and pounded and cooked it for the husband who cares for her no more.

Brighter thoughts, too, are hers. They carry her back to the days when a Loving Form moved among the sick and sorrowing on this very same earth. She loves to think of what He did and what He said. They carry her forward to the many mansions of which He Himself spoke. Faith makes one her own.

One day we gave her a new cloth—just a straight piece of printed goods which she can fold round herself in native fashion. What a light in her eyes! What a wealth of gratitude expressed! Oh, Lord of Love, can such a trifling thing mean so much to one of Thy little ones? Precious unmerited reward! It almost brings the tears to our phlegmatic eyes. Why have we given so few cups of cold water in Thy name? Oh, why?

Under the Stars

Under the stars and under the sun,
Under the scanty rain,
These graves of sand in a desert land
Wait till He comes again.

Some have a cross of wood at the head,
Painted and set awry,
But the rest are bare of mark or care,
And patiently watch the sky.

Into a land He never knew,
Lo, how His words have spread!
For they who bowed to the fire and cloud
Sleep with a cross at their head.

—Selected.

The Out-Station School

ELIZABETH W. READ

Condensed from the report from the West African field, 1929.

WE ARE greatly encouraged by the work at the station schools this year. Many of these boys and girls have no kindly parent to back them up or show an interest in their daily or monthly progress. Not a few have heathen parents who have no desire whatever to have their children become true happy Christians. Even the Christian parents, although they can write and read Umbundu well, have had no Portuguese whatever, and are unable to follow their children's progress intelligently.



The first year at a station school is a trial to the boys and girls as they come under supervision and discipline, so foreign to their free easy life in the villages. One always expects a few, after a month or so, to go back to father and mother who are very kind to them but indulge them far too much and seldom punish them.

Our African teachers have shown a fine spirit of hearty co-operation with the missionary teachers and their pupils. We try to keep uppermost in the minds of our teachers the spiritual side of the work—the winning of their pupils for Christ by their loving interest in them; their prayers for them, and their own deportment before the children.

The out-station schools are closely linked with the station school life, for they form the nucleus of the higher

grades in our station school. Some are self-supporting; these are the older schools which have been mothered by us since the beginning. Others are half-supporting. Some groups can give only a little support, as they include all newer villages where people are anxious for the Words, but not sufficiently interested to support the teacher. Again there are a number altogether non-supporting. In this group are all heathen capital villages, also all the schools in the Va Luimbi area. These are the strong centres of heathendom, great superstition and belief in the witch doctors. Though the chiefs are not all hostile and allow us to send in a Christian to build on the outskirts of the village, they bother very little about it. It is indeed a missionary spirit of love and service the African teacher must have to live amidst such surroundings.

In a recent trip to the villages we stayed at a heathen capital two days. The village was a Luimbi one and they had not been very kindly disposed to intruders—as they considered us. However, as the



AN OUT-STATION SCHOOL

chief had made no open objection to us establishing a school, we had sent there, as a teacher, a fine Christian lad, and he lived in a small hut outside the village. His small home-made blackboard was hung up on a tree close to his hut, and here he tried to win some one to come and learn the A.B.C. He frequently visited the chief and his elders in the "elombe" or king's court yard; enquired at the doorways of the little hovels how the people were; spoke kindly to them; sympathized with them in sickness, and supplied medicines for common ailments, seeking, by these ways, to win the confidence of the people.

At the end of three months his little services were occasionally attended by some of the men, who listened to his words but still showed an indifferent attitude. By the close of the term he had won the love of five dear little children, one, a little girl about ten. Finally he had to bid them good-bye and leave them unshepherded, but the Lord looked after the little flock amidst the fears and superstitions of their village life. The next year the same teacher went back and how gladly they welcomed him! The seed he had sown had begun to grow. He found even the elders and chief less indifferent to him. His wee pupils and a few new ones rallied around him with an earnest desire to help. They began to clear a decent spot for a small, two-roomed mud and wattle house; dig the earth; mix the mud; fetch water and grass and all the necessary things. How happy they were!

The chief's heart began to soften and he gave permission to a small nephew of his to attend the little primitive school under the blue sky. The chief was hindered from being over enthusiastic by a very tyrannical witch doctor, who was his own private doctor and that of the village as well. He terrorized the children by telling them that he would make them drink a horrible concoction out of a human skull, dug up from a grave, if they went to school. In spite of these threats, the little lads were very faithful to their teacher and rallied about him. No harm came to them, for the Great



VA LUIMBI GIRLS

Keeper had charge of His little ones. During our visit there, the witch doctor kept in the near background, laughing and jeering, while our group of about twenty — mostly children — gathered around the evening fires to sing praises to God.

This year a permanent teacher has been sent there. At first he was treated very indifferently, especially by the witch doctor. Then the latter's child fell ill with a terrible fever, and all the many doses and weird incantations of the father proved of no avail. He came in distraction to the teacher and said, "Perhaps you have something that will save my child; we have divined and divined and called other witch doctors, but none can drive out the evil spirit of this fever." The teacher gave the child heavy doses of quinine and visited the house morning, noon and night, till finally the fever abated and the lad recovered. The teacher rejoiced inwardly and gave thanks for the demonstration of the inefficacy of divination, for he wondered if it would not be the turning point in the witch doctor's life.

The next day the man appeared on the fringe of the little evening meeting and continued attending the services.

"What made you willing to come?" asked the teacher.

"We tried everything to save our child, and the spirits would not help us, but when you gave your medicine he recovered. I know our medicines and incantations are lies, and I am going to listen to the Words."

He goes around to the huts now and tells the people to come out and listen to the "Jesus-Word." Truly the seed, planted in faith and hope, does, in God's good time, bring forth to Him honor and glory.

Sunny Spots in Darkest Africa



THIS is a picture of Stewart of Lovedale, South Africa, who ranks with Laws of Livingstonia and Mary Slessor. It is written by a member of a missionary's family who was a child at the time: "One evening about

forty years ago, there was a hurried knocking at our hall door, and, upon opening, we found a recent acquaintance whose husband, Major G—, was absent for a short time, standing with her little boy in her arms.

"Oh," she cried, "R— has been bitten by a snake!"

"He was a dear little fellow about four years of age. He had been bitten in several places as Mrs. G— in her fright had fallen with him, and forehead, leg and hands all bore marks of the snake's malice. My father was away. What was to be done? We sent for Dr. Stewart. He came and stayed all night. I can see them now—Mrs. G— on her knees by the bedside and dear Dr. Stewart. He sucked every one of those wounds. . . . For the passing stranger, whose mother heart was crying so sorely, 'Let this cup pass,' for the wee unknown laddie, whose little life as compared with his was as naught, he took the poison and saved the child."—*The Missionary Heroes of Africa.*

* * * * *

A Bulu once brought Jean Kenyon Mackenzie a little song he had made in his own tongue about some one who had gone among the Bantu tribes as missionary:

If God finds a straight man
And sends him to a far country,
He will return with a strange knowledge
Of hills and fivers and forests and garden.

"Be at peace!
You must stay with the work you do,
We see the work you do,
Be at peace!"

—*African Idylls.*

In a chapter called *Vignettes* in "African Idylls," we read of one of God's saints among the old African women.

"You see her often sitting so still and grave and then the smile passes over her face like a quiet breath of wind rippling the water of a quiet lake. I suppose God has been whispering to her.

"After her warm greeting she lifted up her hand to Heaven and blessed me, 'Here comes the teacher of the Lord of Hosts; clothe him with power!'

"I am afraid you are ill, Gran,' I said.

"Of course I am. See how thin I am! But sickness does not separate me from the love of God.' . . .

"We shall all be sorry you won't be able to come to Communion. Might I send my rickshaw for you?"

"No, no! don't send the rickshaw. I'll hirple along."

"And she *hirpled* along for four miles on her staff."

* * * * *

Mr. Victor Murray in his "School in the Bush" points out that the thing that sets the tone of native education is the life of the European community. The hope of the future lies in the African teacher, and when we realize this, surely our hearts will be stirred, says Mr. Murray, by the "astonishing adventure" of the men and women who are interpreting, in hundreds of little huts, the Africa of today.

* * * * *

Here is a summary of the point of view of Dr. Aggrey with regard to African women.

"In his early school days at Cape Coast Castle he saw the missionary start one sunny day across the courtyard without a hat. The missionary's wife saw it too, and called her husband back in gentle, insistent tones. He hesitated, yielded and returned for his hat. The boy who saw the significance of the action and

the relationship which underlay it, said to himself, 'When I have a wife, I will treat her like that.' He kept his word."—*Sons of Africa*.

* * * * *

"I wish you hadn't said *Dear Madame*," said Mary Slessor to a lady at home, "I'm just an insignificant, wee, auld wifie that you would never address in that way if you knew me. I'll put the *Madame* aside, and drag up my chair close to you and the girls you write for, and we'll have a chat at the firsid. . . ."

"Don't grow up a nervous, old maid! Gird yourself for battle outside somewhere, and keep your heart young. Give up your whole being to create music everywhere, in the light places and the dark places, and your life will make melody. I'm a witness to the perfect joy of a single life—with a tail of human tag-rag hanging on. It is rare! It is as exhilarating as an aeroplane or a dirigible that is always trying to get up and is always coming down! . . ."

"Mine has been a joyous service. God has been good to me, letting me serve Him in this humble way. I cannot thank Him enough for the honor He conferred upon me when He sent me to the Dark Continent."

—*Mary Slessor of Calabar*.

* * * * *

Ere Dr. Laws left Bandawa in 1891 the foundations of a Christian church were firmly laid there, and in the following year his successor began to reap an abundant harvest of his years of patient sowing. At a Livingstone Centenary meeting held at Bandawa, Vyamba, a venerable tribesman told how Dr. Laws at first had said, "Yes, war is thick about you, but it will not last for ever. You pray to God about it and see what happens."

"The white man lies," said we.

"No," said the Doctor, 'it is not lies.'

"And now," concluded the speaker with a thrill that went through the audience, "look here today. My heart warms. Jesus has been the life of us."—*Missionary Heroes of Africa*.

* * * * *

Mackay of Uganda was the son of a Free Church minister. He had a passion for mechanics and along with that a sense of the romance of missions. On the long Sunday evenings, when his father was preaching in a remote part of the parish, he never wearied of hearing

his mother reading of Carey, and Martyn, Moffatt and Livingstone. When the masons were building the Free Church at Rhynie, they asked him one day. "Weel, laddie, gaen to gie's a sermon the day?"

"Please give me a trowel," answered the boy, "I can preach and build at the same time."

—*Missionary Heroes of Africa*.

* * * * *

Sekomi said to Livingstone, "I wish you would change my heart. Give me medicine to change it, for it is proud, proud and angry, angry always." The messenger of Jesus Christ would fain have proceeded at once with the revelation of Him who has proved Himself able to remake sinful human nature . . . but the chief interrupted, saying, "Nay, I wish to have it changed by medicine, to drink and have it changed at once, for it is always very proud and very uneasy and continually angry with some one."—*Livingstone—A New Biography—R. J. Campbell*.

* * * * *

From Livingstone's Journal: "Evening—felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked in the head by savages tomorrow. But I read that Jesus said, 'All power is given unto me in heaven and earth, go ye therefore and teach all nations . . . and lo, I am with you alway even unto the end of the world.' It is the word of a gentleman of most sacred and strictest honor, and there's an end on't. I will not cross furtively at night as I had intended. It would appear as flight, and should such a man as I flee! Nay, verily, I will take observations for latitude and longitude tonight, though they may be the last."

* * * * *

Writing to his aged mother after many years of service in Africa Robert Moffatt said: "Mother, dear mother, your many prayers have been heard. The first dawn of reflection respecting my soul, commenced with hearing you pray." To keep the boys out of mischief at night Mrs. Moffatt gathered them about the fire and read such missionary news as was then to be had, especially the heroic stories of the labors and sufferings of the Moravians in Greenland and among the plantation slaves of the East Indies.—*Missionary Heroes of Africa*.

Auxiliary Interest

O JESUS, OUR MASTER, who didst show the love of God by healing all manner of sickness and disease, grant this same love to all the doctors and nurses who are serving Thee in mission hospitals and dispensaries, and to all those who are still preparing for this service. Raise up, O Lord, we pray Thee, men and women, patient, single-minded and wise, to teach in mission schools and colleges throughout the world. Give them insight into the needs of those whom they teach, humility to learn from their traditions, and wisdom to combine the old and the new. . . . Grant that all who go out to be witnesses to Christ in non-Christian lands may reflect His spirit of self-sacrifice and humble service, and that the churches of these lands may grow up to a fuller stature by the glad acceptance of their help and fellowship; so that East and West, made one in Christ, may together labor for the bringing in of Thy Kingdom; through the same Jesus Christ, our Lord. Amen.—*Adapted from A Book of Prayers for Students.*

Mothers' Day and Mother's Day

BY ETHEL M. H. SMITH

IT IS Mothers' Day. To mention it, to even think of it, sends a warm glow about the heart. Could the festival but remain thus enshrined in wholesome remembrance how glad we should be. If, however, we cannot have the best, let us make the best of what we have. Let us close our eyes to the glaring enticement of the shopkeeper, and our ears to the cheap sentiment wafted on the waves of ether, and then let us think of this first and best friend, surrounding her with that atmosphere of love and loyalty and laughter which to most of us spells Home.

We cannot think of mother without thinking of the things that mother did, the opinions she held and the causes she loved. Suddenly we realize that of these last—causes—there were not so many in her day, seeking to enlist her sympathy and support. There the mind plays us a trick, bringing to us a new vision. This is a vision of Mother's Day but what a different picture from the one painted by this much advertised second

Sunday in May! In this picture the W.M.S. woman must surely feel that she has a very real part—since it was in Mother's Day that the women of our churches heard that cry of the women and children in distant lands and in the distant parts of our own. They heard and answered, and our mothers stood in the forefront.

Their day was different from ours. It was so new a thing for women to organize for work outside the home, so new a thing for them to

stand before audiences and let their voices be heard or dare to differ in opinion from vested authority. Nevertheless, these gentle, quiet, home loving mothers of ours did these things. Why? Because they realized that they and their children had so much that others had not, and because they knew that all they had came to them out of a Heavenly Father's great love and bounty. *They too, must share.* Follow the picture.

In Mother's Day, little handfuls of women here and there; in ours a great world-wide movement. Then a few scattered missions, now a world group. Then conferences ex-

Waiting Mothers

All over the world
Mothers wait for their children
To come home—
Their children who have gone away
Into the world.
If those children walk in sorrow,
Or if they walk in sin,
Even though they walk in forgetfulness
Of the loving heart,
They are to their mothers
Only as little children
Wandering in the dark.

Some mothers sit with folded hands
And wait . . . and wait . . .
Others knit with skilful fingers
Or work with busy preoccupation—
But in the evening
When lamps are lighted,
Mothers all over the world
Go to their doors
And peer anxiously
Into the darkness.

All over the world
There are mothers waiting. . . .
Waiting for their children
To come home.

—Anne Zuker.

pressing opinion with diffidence and now doing so with decision. Then with a three figure budget and today one with six. Such growth! Such expansion! Those beloved mothers in the Choir Invisible, do they look upon us with pride and in amazement? I wonder! There were problems then. There are problems now. It was difficult to organize then, because "it was not done." It is difficult to organize now, because "there are so many other interests." The attendance, the contribution, the interest confronted them and they confront us, but surely with lesser reason. Even the magazine, then a tiny thing, a treasured thing, and carefully passed around. Today, it is one of the finest to be had and so often it is left unread and even unopened in the pew.

Have we not reason to stop and consider? As we pause, let us wander in memory's garden and gather there a dear, old-fashioned nosegay for mother, a rosebud of love for its centre, and around it put the forget-me-nots, the violets, the mignonette and the pansies, each bearing its own sweet significance. Let the fragrance of it all, and the message that it brings, sink deep into our hearts and bring forth within us a fresh courage and determination

"To hold high the torch,
We did not light its glow,
'Twas given us from other hands we know,
'Tis only ours to keep it burning bright
And then pass on."

We watched our mothers carry it this way.

The Calls for Candidates

WINNIFRED THOMAS

FROM the foreign fields and the home field have come to the Candidate Committee many requests for new workers. Since Union, the Dominion Board has not had enough new candidates to fill the vacancies created by resignation and retirement of missionaries, much less those needed for new work. This spring six candidates, for example, are ready for appointment to the foreign fields, and there are nine vacancies in Japan alone. Surely if all the young women of the Church knew of the needs, we should soon come to the time when the Society would be challenged to increase its giving in order to send out all the candidates who were ready for appointment.

The calls for 1931 are given below. As all candidates except doctors are required to spend the winter months at the United Church Training School, gaining a final preparation for missionary service, those who are to be appointed in the spring of 1931 should offer for service now. Every reader of THE MISSIONARY MONTHLY can help by making known these opportunities for service in Canada and other lands.

FROM THE FOREIGN FIELDS

For Medical Work.

Four doctors.—Two West China, one Honan, one India.

One dentist.—West China.

One pharmacist.—West China.

Six nurses.—One Africa, one South China, one West China, one Honan, one India, one Korea.

For Educational Work in Schools and Colleges.

Two household science teachers.—One for Vocational School in West Africa. One for Household Science Department of West China Union University.

Two kindergarten specialists.—One West China, one Japan.

Five teachers (particularly High School teachers).—One Africa, one India, one Japan, one Korea, one Trinidad.

For General Evangelistic Work.

One Africa, two Honan, one India, one South China, one Trinidad.

Three Japan, one with music, and one with Social Service training.

There is great need for evangelistic workers who are specialists in religious education.

FROM THE HOME FIELD

For Oriental Missions.—One.

For Outpost Hospitals.—Five nurses.

For School Homes (residences for Public and High School students).—Three.

For Indian Schools.—One.

For Department of the Stranger.—One.

For Community Missions and New Canadian Institutes.—Four.

Young People

African Girls in Training

MARIE E. CROSBY

THE DONDI branch of the African Girls in Training came into existence when Dr. Endicott visited us. A large crowd gathered to welcome him, among it many girls, and at

who reported, three of the leaders were not able to read and eighteen did not own bibles. We felt then that the first thing to do would be to have a campaign to try to put bibles in the hands of at least all the leaders. Some friends in Toronto gave me a little start, so I shall have the girls who want a bible make a big work basket. I shall buy them and give the baskets to the girls' boarding-school. This will help the girls to help themselves which is really what we want anyway. After the sectional meetings last year as we were leaving the village, one of the leaders of the girls came up to me with a rooster and some money. She said they also wanted to give me some eggs, but as there were none, they gave money. I told her I thought the chicken a wonderful gift and not to bother about the eggs.

Memory work has begun on its own accord because, where girls cannot read, memory fills a great need. Mariana Kumbundu, one outstanding leader, began gathering

her girls around the fire every evening and taught them various psalms. Memory lessons are now sent every month. But the girls must be taught to read! So far we have been doing all we can to encourage them to go to the local school or boarding-school. We offered a bible for a chicken or a tin of peanuts and are in



ORIGINAL AFRICAN GIRLS IN TRAINING GROUP
Easter Day

the Sunday afternoon meeting in the Institute about 500 girls were present. The time seemed ripe to present the plan, and previously prepared outlines of what the proposed class would mean were distributed and the idea presented by the missionary and native leader. Only ten groups at that time were willing to try the experiment, but this was a start and we were well pleased.

We have now organized throughout the Dondi area fifty classes with an approximate membership of 500. They meet every Sunday in their own villages for prayer and Bible study. We want to work out something that will resemble, as far as possible, the C.G.I.T. programme at home, though, of course, there are many things that we are quite unable to do. But we do believe in the fourfold ideal and know that it can be developed.

Last year we sent out a questionnaire to see where to start. We found that in the thirty-two groups



A CONFERENCE OF AFRICAN GIRLS IN TRAINING

hopes that the next questionnaire will show an improvement in the number of bibles owned.

You can see that the outline of the C.G.I.T. programme has hardly been touched. What work there is before us! Our village leaders are, however, our great problem. They have no training at all, yet even so they are ahead of the other girls in their group. To quote a favorite saying of Dr. Tucker, "In a country of blind men, a one-eyed man is king." So it is among our girls. The leaders are the key to effective village work and so special courses for the leaders are worth while.

One important outcome of the work has been our fellowship in prayer. The boarding-school girls and the village girls pray for each other, and in this way the whole work is linked up together. And so the work goes on. The harvest is ripe. The girls are eager to get along. May we be given the vision of their needs and the grace from our Heavenly Father to carry on this work and accomplish something worth while with the girls.

Young People

Notes

THE Young Woman's Auxiliary of the Neepawa United Church has closed a very splendid year's work. This is their first year. Under the capable President, Mrs. Cleave, they have started an autograph quilt, which so far has yielded them \$20; given a tea which brought them \$46, and had a play in November when a large audience were delighted with their fine presentation. From this they realized \$135. Mrs. Cleave was again elected president.

In Western United Church, Ottawa, on January 21, 1930, there was celebrated the fifteenth anniversary of the Edith Towsley Y.W. Auxiliary, which had started as a circle. Supper was served to delegates who brought greetings from the various Y.W. Auxiliaries of Ottawa, members of the Jessie McNeil Mission Circle and of the Woman's Missionary Society.

The hall was tastefully decorated in yellow and white, making the tables very attractive. A birthday cake with fifteen candles graced the head table, seated at which were the speakers of the evening, among whom were Mrs. W. B. Bradley, through whose influence the auxiliary was formed; Mrs. Thomas Brown, pastor's

wife and Secretary of the W.M.S. Auxiliary fifteen years ago; Mrs. C. F. Towsley, the first Honorary President and Mrs. W. H. Henderson, who had organized the Mission Circle. Mrs. Henderson gave the address of the evening. It was an inspiring one and, in her own beautiful and poetic way, she led on from height to height.

Rev. E. R. Kelley, Mrs. D. Carson, Secretary of the Y. W. Auxiliaries for the Ottawa Presbyterial, and Miss Edna Clarke, Strangers' Secretary, all spoke briefly. At the close Mrs. Towsley, after whom the auxiliary was named, was presented with a beautifully etched crystal lemonade set.

Suggestive Programme

For Auxiliaries, Young Woman's
Auxiliaries and Mission Circles

JUNE, 1930

Study—"From Jerusalem to Jerusalem," Chapter VI.

"And when the day of Pentecost was fully come, they were all with one accord in one place...."

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Hymn—"Come, Holy Spirit, Heavenly Dove."

Lord's Prayer in Unison.

Minutes and Business.

Watch Tower—Brief news from four fields by four heralds.

Hymn—"O Spirit of the Living God."

***Devotional Reading**—"Evangelistic Work."

Hymn—"O Thou Who Camest From Above" (2 verses).

†**Study**—"From Jerusalem to Jerusalem," Chapter VI.

Prayer—For a renewal of the Spiritual life of the Church, bringing with it a spirit of prayer, of unity, of sacrifice, of service and the earnest desire that Jesus, the Saviour of the world, be made known to all mankind.

Hymn—"Breathe on Me, Breath of God."

Benediction.

*Price 3 cents. †Price 5 cents.

Order from

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

Mission Bands

HEAVENLY FATHER, hear our prayer. Give us the will to do our tasks well in school and at home. Keep us true and honest and industrious. Be our defence within our hearts, that temptation may not lead us astray. Make us peaceable toward one another, that we may do our part to bring peace to the world. Let the law of kindness be in our tongues and a quiet spirit in all our lives. Have pity on all who do not know Thee, and bless all missionaries who hasten to tell the old story of Jesus and His love. For His sake. Amen.—*Selected.*

The Children's Hour at Chissamba

MARGARET MELVILLE

Missionary, Teacher, Servant of God, who died October 17, 1925

IT COMES on Sunday afternoon, when the fathers have gone to the villages to preach and the mothers and the big sisters and brothers are in their afternoon meetings in the church and school house. But we, you and I, will go up to chapel, not now used for that purpose but for a Preparatory School. This is Sunday, however, so that will not interfere.

Let us stand at the door and look down the street. It seems to be alive with people going in all directions, but soon the little ones come nearer and we can distinguish some of them. The first to arrive are five little village lads who have been up at Dr. Cammack's looking at their monkey. They were invited to go with us to meeting, but were not sure that they wanted to until asked to carry the teacher's books. This is quite an inducement and considered a great honor, so the largest two proudly carry each a book. They take a front seat and await the others. Here comes Yonesi with Fano, one of the younger twins, on her back. She is a sweet little girl of eight or nine and almost from their birth has carried one of these babies, but now they can run all over, so it is only when in a hurry to get to school she puts him on her back.

Running alongside, come Andreu and Petulu, the other twins of seven. Each carries a hymn book or piece of one, though they are yet only learning to read on the blackboard. They look so cute dressed in little white coat and trousers made of unbleached cotton.

After a while the others arrive, and the girls sit on one side and the boys on the other. Their bright faces look up at us on the platform ready for the first hymn. Today it is that fine one "Come, Thou Fount of every Blessing." The children love it and so do we, for it was one of our mother's favorites and often sung to us as children when she rocked us to sleep. We sing another hymn chosen by the children, then we all clasp our hands and sing:

Father, we thank Thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the day so fair.

A nice little reading has been prepared and the children are hearty in their responses.

After another hymn, we ask them what verse was to be remembered from last Sunday? Up jumps Feka and repeats without difficulty "Be ye kind one to another." He is a bright boy and always knows the verse on Sundays, but he is often naughty on week days! Several others rise and repeat all together. Questions on that lesson from the fine pictures so kindly given to us from dear friends, lead the children to the new lesson. If you could only see little three-year-old Tavita sing that next hymn, "Jesus Loves Me." You ask, "Does she know the words?" If you could see her you would not ask. She opens her mouth so wide, and her



I'M COMING!

voice is so loud that there is no chance of mistaking if she knows the words or not!

Now we can sit down, for the time has come for those who have verses to read or to repeat. First Abraham, with his sweet dimpled face all smiling, reads his verse from his book. It has been chosen and learned by himself for the occasion. Then the twins, another pair, Njamba and Ngeve, who are just able to read on the blackboard, but at this time must be dignified and bring a book, stand up one after another and repeat their verses. The girls are not far behind, and we often think that the prayer-meeting at home would not lag so much if these dear children were in the midst.

We close our eyes again and it would do your heart good to hear the simple childish prayers that rise from these little African lips. One after the other, four or six of them, pour out their hearts in sincere requests and thanks for the Father's care. We close with the hymn "Jesus, Tender Shepherd."

At a tap of the bell, the children face the door and the girls pass out first, followed by the boys. Most of them follow Mrs. Tucker to her house where every Sunday she plays for them to sing for half an hour. By and by they run down the hill for their mush and beans, feeling very happy for they have a meeting all their own.

Hymnal for Worship. Augustine Smith, \$1.00.

Among these are the following: "Fairest Lord Jesus," "Father, Lead Me Day by Day," "Fling Out the Banner," "I Would be True," "Marching With the Heroes," "O Jesus, Prince of Life and Truth," "Tell Me the Stories of Jesus," "Saviour, Teach Me Day by Day," "This is My Father's World," "Ye Fair Green Hills of Galilee," "In Christ There is no East and West." Slides of these can be secured from The United Church Slide Department, Wesley Buildings, Toronto 2, Ont.

News from the Conference Branches

Alberta

Press Secretary, Mrs. T. H. Lonsdale, Banff, Alberta.

Treasurer, Mrs. J. E. White, 1626 Thirteenth Street, Lethbridge, Alta.

CALGARY PRESBYTERIAL.—On February 5-6 the fifth annual meeting of this presbyterial was held in Scarboro Avenue Church, Calgary. Mrs. A. A. Lytle, President, presided and a representative number of delegates from all auxiliaries were present. The morning session opened by devotional exercises conducted by the Scarboro Avenue Auxiliary. Reports were given and progress and interest were evident in each department. The sum of \$10,585 has been forwarded from the presbyterial to the conference branch treasurer. More than \$1,000 worth of supplies have been sent to schools and hospitals. The afternoon session opened with devotional exercises by Wesley Auxiliary. Mrs. J. Farquharson spoke on the "Price of Leadership." She contended that no leader with vision thinks of the price. Mrs. A. G. Austin gave practical suggestions for making a programme attractive for missionary meetings. Miss P. L. Pue spoke on temperance, which was very convincing.

Mrs. Lonsdale, Banff, led a short discussion on temperance. Co-operation of the C.G.I.T. and missionary enterprises of the Church were outlined by Mrs. J. Knox Clark. Mission band methods were discussed by Mrs. E. O. Elson, and the place of the mission circle was told by Mrs. W. S. McDonald.

A solo by Miss Gladys Walker, and a reading by little Miss Isabelle Greig, were very much enjoyed. A conference hour followed the afternoon meeting and the delegates and the clergy of the city were entertained to supper in the church basement. Mrs. M. Ross Wallace gave the address of welcome, and greetings were brought from the presbytery by Rev. George Dixon. Rev. John Garden presided at the evening session. A missionary pageant was provided by the senior C.G.I.T., and musical numbers were given by Mrs. N. McLaughlin, Mrs. W. E. Grey and Madame Thom. Professor A. E. Ottowell, Registrar, Alberta University, gave an address on the "Social Aspect of Missions." Knox United Auxiliary led the devotions at the next meeting. Mrs. T. T. Faichney, Wesley United Church, gave an address on "Peace" and Mrs. A. F. Turner on "Christian Stewardship." Mrs. L. Elsley presented the allocation which was followed by

reports of committees and election of officers. The session was brought to a close by a very impressive ceremony conducted by Mrs. A. M. Scott, when the newly elected officers were installed.

The following officers were elected for the coming year: President, Mrs. A. A. Lytle; Corresponding Secretary, Mrs. J. W. Keith; Treasurer, Mrs. W. W. Cumming.

ST. PAUL PRESBYTERIAL.—The annual meeting of this presbyterial was held at Bellis, March 13th. The devotional period which opened the meeting was conducted by Rev. D. M. Ponich. Reports from auxiliaries were very encouraging, Radway Centre leading in MISSIONARY MONTHLY subscriptions, while excellent literature reports came from both Smoky Lake and Radway Centre. The associate societies at Ashmont and Vilna show extreme interest in the missionary work. One cheerful report was that the allocation had been met and that this presbyterial ranked third in the conference branch in the giving per member. After lunch Rev. W. H. Day brought greetings from the presbytery. In his discussion following he deplored the scarcity of workers in this district of New Canadians where consequently the need is so great. The co-operation of this presbyterial was highly praised. Letters from missionaries on home and foreign fields were read by members.

The evening programme was an enjoyable climax to the day's business. After the new officers were formally installed by Rev. W. H. Day and two resolutions were adopted, Mrs. Alexander, a missionary from Japan, gave an address on life in that land. Her simple and interesting style of delivery was appreciated by children and adults alike, and the entire audience was spellbound. Miss Maxine, Smoky Lake, sang several sacred songs and hymns. The benediction was pronounced by Miss Rogers, Ashmont.

Bay of Quinte

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

Treasurer, Mrs. Wm. Campbell, 78 Clergy St. W., Kingston, Ont.

OSHAWA PRESBYTERIAL.—There died suddenly at Newcastle, on February 20, Sarah Wilkinson, widow of Dr. J. W. McLaughlin,

Bowmanville, former Liberal member for West Durham. Mrs. McLaughlin was born in Clarke township, and for some years before her marriage was a much-loved school teacher. She was a devoted member of our Society, having served as president, vice-president and, at the time of her death, honorary-president. Her life was eloquent of her faith, and the auxiliary in Newcastle was enriched by her service. We give God thanks for her deep consecration of heart and soul to God. She was laid to rest in Bowmanville cemetery, Rev. W. P. Rogers conducting the funeral service.—*Mrs. H. Hancock.*

LINDSAY PRESBYTERIAL.—There was a large gathering of officers and delegates present in Woodville United Church for the annual meeting held on January 16. Miss E. Dunoon, Lindsay, President of the Presbyterial, occupied the chair. Mrs. Stephens and Mrs. Edwards, representing Cannington Auxiliary, took charge of the opening exercises. Miss N. Brown, Lindsay, was appointed Recording Secretary *pro tem*, and gave reports of the last annual meeting and the executive meetings. Mrs. W. Newman, Lorneville, extended to the visitors a very cordial welcome from the Lorneville and Woodville societies.

Mrs. H. Morrison, Corresponding Secretary, stressed the need of earnest consecrated prayer. She reported sixty organizations with total membership of 1,769. Thirty-four auxiliaries with a membership of 1,182 contributed \$7,467.00; one Y.W.A. with thirty-eight members gave \$700.00; six circles with 115 members remitted \$776.00; two C.G.I.T. groups gave \$13.00; seventeen mission bands with 404 members gave \$675.00, and one baby band gave \$1.20. During the year there were nineteen life members. Twenty-one organizations met their allocations, one, that of Fenelon Falls, having \$167.00 to the good. "Systematic giving by envelope," said she, "is the ideal way of meeting the allocation."

Mrs. H. B. Feir, speaking for Christian Stewardship and Finance, said, "Christian Stewardship brings a sense of personal responsibility of what we owe to our Heavenly Father, and if we have this we will plan so that no single part of our work falls below its appointed level." The Treasurer, Mrs. W. G. Dunoon, also stressed the importance of systematic giving. "The third part of the year,"

she said, "is where we fail to measure up. Can we not plan for this?" A total of \$9,676.56 had been received. The roll call showed a very fine representation of the various auxiliaries. Mrs. Chambers, Strangers' Secretary, gave an interesting account of work done during the year. The report of Miss V. Coon, Associate Helpers' Secretary, showed a wide field of work for this department in trying to interest the women of the church who are not already W.M.S. members. Mrs. W. J. MacPherson, MISSIONARY MONTHLY Secretary, said lack of missionary knowledge lies at the root of failure just as much as does lack of funds, or lack of interest. This knowledge is provided for us in the pages of THE MISSIONARY MONTHLY, and we should avail ourselves of it. Mrs.

Golden's report as Supply Secretary gave a wonderful story of the work of this department. Bales to the value of \$1,527.35 had been sent out, and one hundred children had been kept in school through the means of these supplies. The work has practically doubled during the past year.

The Literature Secretary, Mrs. Sloan, testified to the good use made of the books and leaflets provided by this department. The Circulation Library provides the best kind of reading for young and old. Donations of books for this library will be gratefully received. Miss R. Windrim, Press Secretary, asked for the co-operation of all organizations in appointing press secretaries so that all interesting information on missionary work may be

The Fifth Day of the Fifth Month

JAPAN has a very old and happy custom of setting apart the fifth of May each year as a festival day for the boys. On that day a tall bamboo pole is put up outside every home, and from the pole flutter great paper carp—one for every boy in the house.



In the May number of *World Friends* the story of the Boys' Festival is told, and why the carp is chosen as its symbol. Other interesting features for boys are a group of Boy Scouts from five different countries, the story of Enrico of Italy, and the tale of a great British hero whom every boy will admire.

There will also be an account of what some American boys are doing to promote world friendship, and a picture of these boys bringing lithographed Treasure Chests packed full of gifts to be sent to other schoolboys in a group of islands thousands of miles across the sea.

A six-months subscription to *World Friends* should be a most acceptable gift for your boy or for his chum. We are making a special offer, March 1, 1930, to August 31, 1930, individual subscription price 15 cents; in parcels of ten or more, 10 cents each.

The suggestion has been made that Mission Band Leaders plan a *World Friends* party or meeting in June, when renewals and subscriptions to the magazine for the following year could be secured. See the May issue of *World Friends* for details of this plan.

brought before the public. Mrs. Ward, Temperance Secretary, deplored the increase of the terrible evil of intemperance, especially among our boys and girls. Increased manufacture means increased drinking. The Mission Band and Baby Band Secretary, Mrs. C. C. Washington, stressed the importance of this training of our children who will be our future missionary workers. She suggested that a secretary be appointed for baby bands also, as one secretary cannot properly look after the work of both mission bands and baby bands.

Mrs. Stephens, Secretary of Work for Young Women and C.G.I.T. Groups, gave a glowing account of this work. The reports of the vice-presidents of Cannington and Oakwood districts showed good work being done in the different sections. The "group system" and its advantages were very ably set forth by Mrs. W. G. Prouse, Lindsay. Miss Ruth White, presbyterial representative to Whitby Summer School, gave a splendid report of this course. A delegate will be sent from Cannington district this year. Mr. Wm. Newman, M.P.P., Lorneville, acted as chairman during the evening and welcomed the visiting delegates, congratulating them on the work done, and wishing them greater success in the future. Rev. J. J. David, Lindsay, on behalf of the Ministerial Association, presented greetings.

The President, Miss Dunoon, presented a new banner, given by the Presbyterial, to the Queen St. Mission Band, Lindsay, which holds the highest marks. Miss Dunoon brought a message, as President of the Presbyterial, speaking from the words of Nehemiah, "And send portions unto them for whom nothing is prepared." The speaker of the evening was Mrs. Langley, West China, who brought to the women a wonderful message from far-off Western China where women had no Saviour before the Gospel tidings were brought to them by Christian missionaries. A letter from the Branch President, Mrs. W. L. Smyth, B.A., Pembroke, brought expression of interest and hopes for success. A fitting tribute was paid to the memory of Mrs. John Bradburn, Janetville, a Vice-President, and a loved and respected worker. An invitation to meet at Oakwood for the next annual meeting was accepted.

The following officers were elected for the coming year: President, Miss E. Dunoon, Lindsay; Corresponding Secretary, Miss Nell

Brown, Lindsay; Treasurer, Mrs. W. G. Dunoon, Lindsay.

British Columbia

*Press Secretary Mrs. J. A. Fairley, 2875
Twenty-ninth Ave. W., Vancouver, B.C.*

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

KOOTENAY PRESBYTERIAL.—The fifth annual meeting of this presbyterial was held in Trinity Church, Nelson, February 5, 6. The first session was presided over by Mrs. McFarlane, Cranbrook, and the devotional period conducted by the Trail and Rossland Auxiliaries. Mrs. McFarlane voiced the regret of the presbyterial at the absence, through removal, of the President, Mrs. R. Armstrong, and the absence, through illness, of the first Vice-President, Mrs. B. L. Oaten, Trail. Mrs. T. E. Higginbotham in a short, bright address welcomed the delegates to Nelson. An invitation from the Cranbrook Auxiliary to hold the next annual meeting in Cranbrook was accepted.

The report of the Supply Committee, read by Mrs. R. D. Kerr, Midway, showed that supplies to the value of \$445.00 were sent to hospitals, Indian schools and community centres in British Columbia. Special mention was made of the good work done by the Olive Whyte Mission Band, Wardner. Mrs. T. E. Higginbotham presented the report of the Literature Secretary. Sunday-school papers and good magazines were sent to pioneer families in districts where no church services are held. The report of Christian Stewardship and Finance Committee, by Mrs. W. C. MacKenzie, Trail, showed that out of eleven auxiliaries, eight had reached their allocation and three had exceeded; that there was general use of the monthly-offering envelope, and the Autumn and Easter thank-offering meetings were stressed as an opportunity for each woman in the congregation to contribute to the work of the Society.

The afternoon session was presided over by Mrs. R. N. Matheson, Kimberley, and the devotional period conducted by Mrs. Robinson, Creston, and Mrs. Parker, Cranbrook. The report of the acting Corresponding-Secretary, Mrs. G. E. Sparkes, showed that the past year had been one of advance in interest and contributions. Special mention was

made of the excellent work done in the two new auxiliaries, Rossland and Kimberley. Mrs. F. R. G. Dredge, Treasurer, reported that in this presbyterial there are eleven auxiliaries, nine mission bands and twenty-four affiliated C.G.I.T. groups, and the total contributions were \$2,546.40; \$2,400.00 was sent to the conference branch treasurer. An informing paper on Christian Stewardship was read by Mrs. W. C. McKenzie, Trail, urging the stewardship of personality, time and talents as well as possessions. Mrs. Whittington, Cranbrook, gave a paper on Temperance. The world situation as regards alcohol was given, and many grave conclusions were drawn.

Secretary of Mission Bands, Mrs. E. G. Holtby, gave a paper on "Our Mission Bands," and urged the training of boys and girls in world friendship and service. Rev. F. R. G. Dredge presided at the evening session. He gave a short address dealing with the enthusiasm of the missionary. Mrs. Pound, Moyie, spoke briefly of her experiences during her six years of missionary work in West China, and of another six years in home missionary work. A sermon story in recitation, "A Father's Love," was given in a most appealing way by Mrs. Gordon Allen. The speaker of the evening was Dr. F. M. Auld, late of Honan, China. He took for his subject "Consider Jesus."

The Thursday morning session was presided over by Mrs. W. M. Gowans, Grand Forks, and the devotional period was taken by Mrs. R. N. Matheson, Kimberley, and Mrs. Broley, Fernie. Mrs. N. C. Stibbs presented a very comprehensive report of mission bands. Two new bands at Kimberley and Chapman's Siding received great praise for the work they had done in a few months.

The following officers were elected for the coming year: President, Mrs. B. Wallace, Cranbrook; Corresponding Secretary, Miss M. Brock, Cranbrook.

Hamilton

Press Secretary, Mrs. S. E. Marshall, 321 Hunter St. E., Hamilton, Ont.

Treasurer, Mrs. C. J. Davey, 17 Paisley Ave. S., Hamilton, Ont.

The annual meeting of this conference branch was held in Colborne St. United Church, Brantford, March 11-13, with a good atten-

dance of officers and delegates from each presbyterial. Owing to a change in presbytery boundaries there is a reduction of from nine to seven presbyterials. The president, Mrs. H. S. Arnott, said in her opening address "most of our members are thinking now in terms of United Church only." The reports of the various departmental secretaries were, as were also the reports of presbyterial presidents, gratifying. Miss H. Little, Candidate Secretary, told of four young women in the conference branch who are now in training for the work. Mrs. H. H. Pirie, Corresponding Secretary, in her annual report said the branch now consisted of 255 auxiliaries, seven associate societies, thirty-eight young women's auxiliaries, sixty-five circles, sixty-nine C.G.I.T. groups, 191 bands and 154 associate helpers' groups.

Miss Helen Crow has completed her training but will work under a new name as the wife of one of our missionaries in China. Miss Bishop has changed both her state and station and is now mistress of the manse at Hearst, Ont. Miss Collins' future work will also be in a manse, and her place at Welland will be taken by Miss Tait, formerly of Japan. More auxiliaries are specially observing W.M.S. Sunday and the sectional rallies are bringing increased interest and enthusiasm. Special mention was made of THE MISSIONARY MONTHLY being a splendid medium for increasing the knowledge and interest. There is steady growth in systematic giving and it is hoped the day is coming when all our women will give systematically by envelope. The Treasurer, Mrs. C. J. Davey, reported having sent \$101,500 to the Dominion Board. Dr. J. C. Cochrane, Superintendent of Missions for Northern Ontario, in his intensely interesting address paid tribute to the brave women who shared their husband's work and privations in many lonely places. He also told of several baptisms administered under trying circumstances, which so touched the hearts of the delegates that they later presented him with a silver baptismal bowl.

Miss Anna McLeod, missionary on furlough from Japan, gave a most illuminating address on our work in that interesting country. Mrs. J. H. Rush, Tillsonburg, spoke at the young people's meeting on "A Mind to Work." Many hearty tributes were paid the retiring President, Mrs. H. S. Arnott, for her most capable leadership during a strenuous three years and she was presented with a beautiful basket of

spring flowers and a life membership pin by the members of the executive. She is succeeded by Miss Sadie M. Bowes, Hamilton. Mrs. W. H. Harvey, conducted a most impressive service in the installation of officers. A cordial invitation to meet in Centenary Church, Hamilton, next year, was heartily accepted. The delegates were guests of the Brantford Auxiliaries at a reception tea. The devotional periods, the Communion service, the Quiet Half Hour conducted by Mrs. C. R. Crowe, Guelph, representing the Dominion Board, and the closing words of the meeting by Miss H. Box, Ridgeway, were all uplifting and inspirational.

HAMILTON PRESBYTERIAL.—In the passing of of Mrs. Isabella McDonald Gayfer, our Society has lost one of the charter members of The Woman's Missionary Society of the former Methodist Church. Mrs. Gayfer was also a charter member of the First Church Auxiliary, Hamilton, where she served as President until called upon to become Corresponding Secretary of the Hamilton Conference Branch. Her talents were many and were used in various departments of Church work and even while raising her family Mrs. Gayfer found much time and talent to devote to the women and children of our own and other lands. One by one the pioneers of our work are answering the call to higher service and we are left to build on the foundations they so well and truly laid. God help us to prove worthy of the mantle they have thrown on our shoulders. One soweth and another reapeth, but truly we shall all rejoice together in the harvest.—Mrs. S. E. Marshall.

London

Press Secretary, Mrs. N. M. Leckie, R.R. No. 8 St. Mary's Ont.

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

Annual Meeting

London Conference Branch, North Street Church, Goderich, May 13-15, 1930.

ELGIN PRESBYTERIAL.—The fourth annual gathering of this presbyterial was held in Central Church, St. Thomas, January 28th, and attended by a good representation from all districts. Mrs. J. N. Gould, President of the Presbyterial, presided at the day sessions. The

roll call of auxiliaries was responded to by one-minute talks on "the part worship takes in our meetings." Replies showed that the spirit of worship permeated all the meetings, and many helpful suggestions were brought out. Reports of departments showed progress in better organization and understanding of the work. Societies were urged to have their organizations complete with baby band, mission band and mission circle at every station. Dr. Macdonald, Chairman of Presbytery, expressed unbounded good will and admiration for the work of The Woman's Missionary Society. Mrs. R. S. Heard conducted the memorial service. Twenty-one auxiliary members and one baby band member had passed away during the year. The Treasurer reported \$7,190.00 raised during the year. Six auxiliaries reached or exceeded their allocations: McBride, Port Stanley, Richmond, Rodney, Shedden, St. Thomas. Bales were sent to Berens River, Island Lake, Radway Centre in June, and in September an emergency call after fire was responded to by a second supply to Berens River. Eleven hundred and ninety pounds, valued at \$826.00, was the total amount. McBride also sent a bale to Purl River, and a box of books to Rev. J. W. Niddrie, Berens River, Man. The Maple Leaf Mission Band sent a bale to Hearst.

The following resolutions were accepted:

1. Until the full womanhood of our Church be enlisted in service of our W.M.S., recognizing that each has a special talent and a direct contribution to make, we must make it a matter of special and earnest consideration that efforts be directed to bring this about.

2. Resolved, That we urge the women of our homes to make it a matter of serious consideration that the members of their families attend the Sunday preaching service as well as Sunday school and Young People's service.

3. Resolved, That we urge all our women to continue instant in prayer for the present naval disarmament conference, and that those who have the matter in hand be given great wisdom. We recommend all women to identify themselves with the League of Nations and so seek to educate themselves along these lines that their influence in promoting world peace will be more effective.

4. Resolved, That we advise the auxiliary temperance secretaries to lose no opportunity

to promote temperance education amongst the young, and that we put ourselves on record as commending the action of Premier King in introducing legislation to curtail rum-running to United States ports.

A motion was carried, that a letter of commendation be sent to Premier King. A solo was rendered in the afternoon by Mrs. House, and in the evening by Mrs. Lapp.

Miss Evelyn Mitchell, Field Secretary, brought vivid word pictures of conditions and work in the West, where she recently visited mission stations, schools, hospitals, presbyterials, etc., also of work in Newfoundland. All these were an incentive to more earnest endeavor here.

The evening session was devoted to Young People's work in charge of Miss Margaret Carroll, Southwold, C.G.I.T. Secretary, and Mrs. A. J. Nicholas, Secretary of Work for Young Women, under whose direction the circle girls of Port Stanley put on an exercise, "Hanging a sign," and a pantomime, "The Great Guest Comes." Mrs. J. H. Rush, Tillsonburg, gave a very inspiring address on "Life, the Great Adventure."

The following officer was elected for the coming year: President, Mrs. E. A. Horton, St. Thomas.

Manitoba

Press Secretary, Mrs. A. C. Osborne, Killarney, Man.

Treasurer, Mrs. E. E. Bayne, 84 Chestnut St., Winnipeg, Man.

WINNIPEG PRESBYTERIAL.—Record attendance was only one of the many indications of the growing enthusiasm evident throughout the five sessions of the fifth annual meeting of this presbyterial held in Young United Church, Winnipeg, January 28, 29. The President, Mrs. J. T. Haig, presided at all the sessions. Greetings from the presbytery were brought by Dr. W. A. McLean, Riverview United Church, who also voiced a deep appreciation of the work and the efficiency of the Society. Mrs. L. Ker brought some general impressions of Manchuria gleaned from personal contacts with the encouraging and the sordid sides of Chinese life. Miss E. Dolmage, also a returned missionary, made a wonderful appeal to the C.G.I.T. girls present to think of their future vocation in the light of a new interpretation of their badge, "Christ Gives Infinite Triumph," illus-

trating this with stories of Chinese school life. Rev. W. O. Fryer, formerly of Japan, gave a very stirring address on the "Creative Forces in Japan," stating that missionaries have become sympathetic interpreters of international problems since their lives are so intimately affected by the forces. Prof. Cragg, Wesley College, took as the basis of his remarks "He hath set the World on our Hearts." Mrs. L. J. Reycraft conducted a conference on "Missionary Attitudes Towards Society, Industry and Peace," which was one of the outstanding features of the programme.

The devotional exercises were conducted by Young and Maryland Auxiliaries. Rev. F. E. Mallott, D.D., occupied the chair for the evening session. Mrs. J. Dolmage led the In Memoriam Service. Reports indicated increased membership and givings, with all departments in a thriving condition. Associate Helpers have an increased membership of 264, and a wide-spreading interest developing. Strangers' Department reported 14,019 calls made, an increase of 992, while the young people's departments have had a year of steady and encouraging progress. Mrs. G. L. Lennox, Literature Secretary, after reporting twenty-three organized study groups which showed an increase of seventy per cent., conducted a model study group composed of two members from each of three study groups now carrying on.

Much interest was shown when two little tots, Miss Mary Ker and Master Stewart Snider, appeared in native Japanese and Chinese costumes. The presbyterial feels very gratified that nearly ninety-eight per cent. of the allocation was realized and the same optimistic spirit, which has previously been shown, was assumed. Following the financial reports Mrs. D. A. Anderson led in the dedicatory prayer. Mrs. J. T. Haig, in her president's address, spoke on Prayer. Mrs. C. W. Gordon, Branch President, made a strong appeal for volunteers to the mission field.

Mrs. J. T. Haig, was re-elected president for the coming year.

DAUPHIN PRESBYTERIAL.—A meeting of the executive of this presbyterial was held in Dauphin United Church, on February 7. The President, Mrs. Peach, Swan River, occupied the chair. The meeting opened with the devotional exercises taken by Mrs. Struthers and Mrs. D. D. MacDonald. Reports were then read from the various auxiliaries which

showed that, although in some cases the objective was not reached, the failure to do so was not due to lack of enthusiasm in the efforts put forth by the willing workers. It was decided to hold the next presbyterial meeting on May 15, 16 at Swan River, which had previously been chosen as the place of meeting for this year. Mrs. Mitchell was chosen as the delegate from the presbyterial to the Conference Branch meeting in Winnipeg. Reports showed a marked increase in the number of subscribers to THE MISSIONARY MONTHLY. The quarterly system of raising the required allocation was discussed. The importance of the Round Table Conference was mentioned.

Mrs. Curran, Roblin, spoke of the fact that money was often raised to help the needy in outlying districts, and no one thought of reporting it as missionary work. Mrs. Struthers, Secretary of Stewardship and Finance, gave encouraging features gleaned from the different reports.

Maritime

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

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

LUNENBURG AND QUEEN'S PRESBYTERIAL.—The executives of this presbyterial met at the home of Mrs. G. W. Zwicker, Bridgewater, on Tuesday, January 28. Mrs. Phalen, Brooklyn, President, presided. The meeting opened with devotional exercises conducted by Mrs. Ada L. Powers, Lunenburg. Mrs. McLarren, Port Mouton, gave a brief report of the branch executive meeting held at Truro, October 16. Reports of secretaries of all departments were received and showed progress along most lines. Wherever possible meetings had been held regularly during the year, the book for study had been used, allocations met, in some instances exceeded, and general interest sustained. At the close of the meeting the Finance Committee met, and the allocation of \$3,363.00 was accepted.

ANNAPOLIS PRESBYTERIAL.—The fifth annual meeting of this presbyterial was held in Gordon Providence Memorial Church, Bridgetown, on January 21, 22, with Mrs. R. A. Jamieson, St. John, President of Maritime Conference

Branch, and Miss Margaret Grant, Branch C.G.I.T. Secretary, as guests of honor. An executive meeting was followed by Communion Service conducted by Rev. B. J. Warr, and assisting him was Rev. P. Walker, Middleton. The first part of the afternoon was spent in receiving reports from the various officers, all of which showed an increase over last year with one exception, namely THE MISSIONARY MONTHLY Secretary's, which showed a decrease of seventeen subscriptions. Thirteen auxiliaries were represented, thirty-four officers and delegates were present as well as four mission bands and two C.G.I.T. leaders. The speaker for the afternoon was Miss M. Grant, Halifax, whose theme was C.G.I.T. Work. She urged the ladies of the Society to help in holding together and providing leaders for the teen-age girls, and taking care of them when they graduate from the C.G.I.T. group. During the supper hour Miss Grant met the senior group of the C.G.I.T. girls. Rev. B. J. Warr brought greetings from the presbytery. Response was made by Mrs. Jamieson and Mrs. Ward.

Devotional exercises at the evening meeting were conducted by Mrs. F. R. Elliott and Mrs. W. R. Turner, Middleton Auxiliary, with Prayer as the topic. A solo, "Beautiful Garden of Prayer," was sung by the choir leader, Mr. Chas. Wheeler. Scripture, recitation and song by members of the mission band, an exercise by senior C.G.I.T. girls and two fine anthems were followed by an inspiring address by Mrs. R. A. Jamieson on "The Meaning of W.M.S." The treasurer of the presbyterial has forwarded \$1,959.45 to conference branch treasurer during the year. Mrs. J. B. Hall conducted a helpful Round Table talk.

The following officers were elected for the coming year: President, Mrs. J. B. Hall, Lawrenceton; Corresponding Secretary, Mrs. M. Wentzell, Bridgetown; Treasurer, Mrs. E. W. Forbes, Digby.

CUMBERLAND PRESBYTERIAL.—The fourth annual meeting of this presbyterial met in Trinity United Church, Parrsboro, January 21, 22. Mrs. J. W. McConnell, Amherst, presided. Fifty-four delegates registered and one visitor, Mrs. J. L. MacDonald, Truro, was present. Mrs. E. Spicer, President of Marie Fullerton Auxiliary, welcomed the guests, and Mrs. C. A. Lusby, Amherst, and Mrs. J. R. Miller, Springhill, responded. The first evening ses-

sion was devoted entirely to young people's work. The Superintendent of Young People's Work, Mrs. B. D. Earle and Mrs. G. L. Gesner gave addresses. The prayers of the presbyterial will follow Mrs. Gesner in her new field of labor. A mission band exercise, "Color Blind," under the leadership of Miss Marie Fullerton, was significant and beautiful. Exercises and readings by the circle and C.G.I.T. girls were enjoyed. Mrs. V. B. Fullerton rendered a pleasing solo, "The Beautiful Garden of Prayer."

The last evening session Rev. E. A. Kirker, resident pastor, conducted devotional exercises and brought greetings from the presbytery. Mrs. C. A. Lusby responded. Dr. J. W. McConnell, Superintendent of Maritime Missions, was the special speaker. He spoke on "Canada's Problems," the material advancement, and urged an equivalent growth in grace. Special musical numbers were enjoyed. A violin solo by Mrs. W. J. Dean, Amherst, an anthem, "Hark, Hark, My Soul," by the choir, and male quartette, "God Is Love." The quiet half-hour devotions were led by Mrs. W. J. Dean, Amherst, Mrs. Patterson, Pugwash, and Mrs. R. C. Thompson, Springhill. Mrs. C. A. Lusby, Amherst, conducted a memorial service and paid tribute to our dear departed. Miss Marie Fullerton led a consecration service.

The president's address expressed the desire to go on to greater things. Mrs. J. R. Miller, in well-chosen words, expressed the appreciation of the presbyterial for Mrs. McConnell's untiring services while in office. This presbyterial has now fifty-five auxiliaries, two, Point de Bute and Jolicure, being transferred from Moncton Presbyterial due to change in circuit boundary. Every branch of the work showed concentrated effort and a remarkable measure of success, and was an incentive to greater things. A round-table talk on the Blue Book was most instructive and entertaining, Mrs. R. B. Beharrel showed much originality in preparing this talk. Reports of the sectional groups were given by the leaders, and new leaders appointed. Three strong resolutions were passed on temperance.

The following officers were elected for the coming year: President, Mrs. C. A. Lusby, Amherst; Corresponding Secretary, Mrs. W. H. Whidden, Tatamagouche; Treasurer, Mrs. E. H. Langille, Tatamagouche.

Montreal-Ottawa

Press Secretary, Mrs. J. R. Binks, 211 Holmwood Ave., Ottawa, Ont.

Treasurer, Miss Lillian Connell, Spencerville, Ont.

Annual Meeting

Montreal-Ottawa Conference Branch, Winchester United Church, Winchester, Ont., May 13-15. The Billeting Secretary will be Miss R. J. Perry, Winchester, Ont., Box 206. All names to be sent not later than April 30.

DUNDAS - GRENVILLE PRESBYTERIAL. — The home of Mr. and Mrs. B. S. Wickware, Morrisburg, Ont., was the scene of a very happy and unique event on February 17th, it being the occasion of the diamond anniversary of their marriage which took place on February 17, 1870, in Cardinal, Ont., then Edwardsburg, the officiating clergyman being the late Rev. J. W. Totten of the Wesleyan Methodist Church. The only surviving witness of that ceremony is a niece, Mrs. (Rev.) John Harte, St. Mary's, Ont., then but a small child.

On this occasion the W.M.S. of The United Church met at the home, to do honor to one who had, for many years, been an active member and who now holds the office of Honorary President of the auxiliary. After the regular programme an address was read to Mrs. Wickware by Miss Jane Smith, a daughter of one of the pioneers of the church here. In the address was expressed appreciation of Mrs. Wickware's fine and inspiring example of service in the many departments of social and church activities. As Mrs. Wickware had for many years been a life member of the society, a United Church life membership pin was presented to her as a token of esteem. Mr. Wickware also received a tribute as builder of the fine United Church over fifty years ago. Mr. and Mrs. Wickware were the recipients of many substantial tokens of love from the family, while flowers, cards and letters of congratulations and telegrams poured in from far and near.

The descendants of this union are numerous and prominent throughout Canada in affairs of both church and state, there being six surviving children, twenty-two grandchildren and two great grandchildren. The only break in the family was the passing of the youngest, Millar, in 1910, in Portage la Prairie, Sask., Mrs. N. L. Massey, Wadena, Sask., so widely known

in missionary circles, is the eldest of the family and Mrs. (Rev.) Smith Windsor, Cupar, Sask., a former missionary to China, is a granddaughter.

QUEBEC-SHERBROOKE PRESBYTERIAL.—A meeting of the executive of this presbyterial was held on February 7th at the home of Mrs. R. I. Dean, Lennoxville. A majority of the members were present. Mrs. F. A. Johnston, Presbyterial President, was in the chair and conducted devotional exercises prior to the business meeting. The Corresponding Secretary, Mrs. Dean, gave her annual report, showing that thirty-nine auxiliaries were in operation in this presbyterial with a membership of 637, 238 of whom are life members. Mrs. Angus MacRae, Richmond, Treasurer, reported \$7,750.00 had been raised, a considerable increase over last year. Mrs. Simpson, Quebec, Secretary of Christian Stewardship and Finance, reported for the department, advocating the envelope system as a means of raising funds. The allocation for the presbyterial of \$10,500.00 was announced and accepted by the executive. Annual reports of the year's work were submitted by the other secretaries of the different departments, all of which were very encouraging. The vice-presidents reported good work being done in the auxiliaries under their supervision, also that the different sectional meetings held during the fall months, and for the first time in this presbyterial, were well attended and helpful discussions held, every one falling into line and doing their part in making these meetings successful. An invitation was received to hold the annual presbyterial meeting in Richmond and cordially accepted. The date to be announced later.

Saskatchewan

Press Secretary, Mrs. A. Pollard, Raymore, Sask.

Treasurer, Mrs. W. H. Gundry, 2070 Lorne St., Regina, Sask.

From the opening of the devotional exercises by Mrs. C. H. Dixon, Regina (later elected Branch President), who spoke on the topic "Jerusalem's Pentecost, Our Evangelistic Work," to the closing remarks of Mrs. J. C. Mackechnie, Past President of the Conference Branch, a spiritual note that was at once a guide and a challenge, pervaded the sessions of the fifth annual meeting of the Conference Branch

held in Knox United Church, Saskatoon, March 11-14, 1930. The series of devotional topics dealing with Pentecost had been arranged by Mrs. James Smith, Regina, so that "into the very fabric of our devotions," as expressed by Mrs. N. L. Massey, Wadena, "were woven the various phases and work and aims of this Society." "Jerusalem's Temple, Our Educational Work" was the next devotional topic taken by Mrs. J. K. Kerster, Ogema.

Miss L. E. Gruchy, B.A., Wakaw, led the morning devotions under the topic "From Jerusalem to Jericho, Our Medical Work." Other devotional topics taken were "Jerusalem's Comfort, Strangers and Supply," by Mrs. N. L. Massey, Wadena, and "The New Jerusalem, Our Hope and Aim" by Mrs. James Smith, Regina. Mrs. J. H. Laird, Moose Jaw, President, presided at all daytime sessions of the convention, Rev. E. A. Chester and Rev. Dr. Charles Endicott being in the chair for the evening sessions, respectively.

Mrs. G. H. Bennee, Balcarres, Secretary of Christian Stewardship and Finance, saw a distinct relation between systematic praying and systematic giving, stating that systematic praying produces systematic giving. This conference branch has raised ninety-one per cent. of its allocation in spite of having a forty per cent. crop. The amount sent to Toronto by this branch was \$55,250.00, according to the report of Mrs. W. H. Gundry, Treasurer, a full copy of which was placed in the hands of each delegate. Mrs. J. H. Laird, retiring President of the branch, gave a most comprehensive report. Passing over the years since Union briefly, Mrs. Laird stated that the foundation is now well laid, and we are ready to build upon the structure. "Loyalty to our conference branch," concluded Mrs. Laird, "is loyalty to our Master."

Rev. Dr. Lorne McTavish, pastor of Grace United Church, Saskatoon, and President of conference, brought the greetings from the conference. He stated that good cheer leaders in every congregation were needed to strengthen the morale in this time of economic depression. Several addresses from outstanding workers among New Canadians in our own province were given. Rev. Frank Hoffman, D.D., who serves four presbyteries, Saskatoon, Regina, North Battleford and Prince Albert, with sixteen different preaching places, spoke on "Among Hungarians in Saskatchewan." Among other

things he stated that the matter of Roman Catholic or Protestant is a matter of education. Miss L. E. Gruchy, B.A., our woman preacher at Wakaw, told of her work there and also among the Doukhobors, telling of their willingness to sacrifice property rather than principle. Mrs. Boyce, matron of the Wakaw hospital, spoke briefly. Miss K. M. Anderson, missionary at File Hills Indian Reserve, formerly on the Chinese mission staff, and Rev. W. McWhinney for twenty-seven years in Indian work at Kamsack, were also interesting speakers at the meeting.

Strangers' Secretary work was stressed, and a discussion regarding young people going away from home and how we can help them, proved helpful. It was suggested that auxiliaries might very well give to each mission band a copy of "The Children's Guide to Health," a temperance catechism by Rev. Dr. McIvor, General Secretary of Saskatchewan Prohibition League, Regina. Splendid reports in other departments were ably presented. The banquet to the delegates in Third Ave. Church was attended by three hundred. The convention was so stirred by the reading of the open letter to our membership from the Executive of the Dominion Board, which stressed the prayer, "O Lord, Revive Thy Church, Beginning With Me," that sufficient copies were provided for all delegates, that the challenge to greater consecration might reach even the remotest member.

Toronto

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

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

DUFFERIN-PEEL PRESBYTERIAL.—The fifth annual meeting of this presbyterial was held in Inglewood United Church, on February 5th. Mrs. Robert Crawford, Brampton, presided. Mrs. W. J. Jamieson, President of the Inglewood Auxiliary, delivered the address of welcome. The committee was rewarded by an exceptionally large attendance of delegates. The large church auditorium was filled, and of the thirty-five auxiliaries of the presbyterial the roll call was answered by representatives of thirty-one. The opening exercises at the morning session were taken by Mrs. R. Little, Mayfield, and Mrs. W. W. Wilkinson, Cheltenham. Reports of the sectional meetings were given by

the four vice-presidents: Mrs. A. H. Saul, Orangeville; Mrs. S. G. Steele, Caledon; Mrs. A. Grigg, Orangeville; Mrs. R. Wanless, Inglewood. All stated that these meetings had exerted a great influence on the attitude of the different branches of the work. Then followed a series of reports of the year's activities. Each officer present gave a resumé of the work accomplished in her department and threw out many helpful suggestions which all pointed to the fact that much time, thought, faithfulness and devotion to the cause is being given by each worker. Mrs. J. D. McMillan, Orangeville, Treasurer, announced that the total amount raised was \$9,657.31 which is \$429.97 more than last year. There are 946 members in the thirty-five auxiliaries, 125 letters were sent out during the year and 3,500 thank-offering envelopes.

A memorial service was held for members who have passed to their reward during the year and Mrs. Robt. Wanless and Mrs. W. S. Irwin were in charge.

The afternoon session opened with the devotional period taken by Mrs. T. W. Duggan, Brampton. Her remarks were centred on the text, "We are ambassadors for Christ." The special addresses were given by Miss Nellie Forman, Regina, on home mission work in the West and especially among the New Canadians in Regina and by Miss Isabel McIntosh, Honan, China, who gave an illuminating insight into the character of the people of that field. Musical numbers were given during the session by Mrs. Harry Spratt, Inglewood, and members of the Mayfield and Cheltenham Auxiliaries. A question drawer was conducted by Mrs. A. Grigg, Orangeville, when splendid suggestions were made for the season's work. Mrs. Robert Crawford, Brampton, President of the Presbyterial since Union, handed in her resignation. A very hearty vote of appreciation was passed to Mrs. Crawford for her work. Arrangements were made to hold the next annual meeting in St. Paul's Church, Brampton. Rev. J. H. McVicar, D.D., presided over the installation of officers.

SUDBURY PRESBYTERIAL.—Worthy activity and commendable progress has marked the past year in this presbyterial. The President, Mrs. A. J. Lapine, has been abundant in labors and the work has been extended throughout the constituency. A new auxiliary was organized at Creighton Mine, mission bands at Minde-moya and Coniston and a young woman's

auxiliary at Mindemoya. It is worthy of note that through the interest of Mrs. H. C. Harvey a mission band has been organized at Falconbridge, although the town is only a year old.

At the time of the summer school under the O.R.E.C., held in August, a union meeting of the four auxiliaries on the Manitoulin Island was held. The big tent used by the school was placed at the disposal of the women. An educational and inspirational meeting was held with Mr. S. J. Proctor as the special speaker.

Sustained effort has marked the year. Easter and autumn thank-offerings were received and the amount of allocation was exceeded. The W.M.S. day was observed in several of the churches. In St. Andrew's Church, Sudbury, the evening service was devoted to the work of the Society and a splendid address was given by Mrs. A. W. Banfield. The executive is taking up the work of the new year with renewed vigor and deeper satisfaction in this area which itself is largely home mission territory.

Copper Cliff Mission Band recently lost one of its most active members in the death of Samuel G. Barnes, son of Mr. and Mrs. R. C. Barnes. Samuel was a life member and one of the most earnest members of the band. After his death his parents placed in the bank a fifty dollar bond, the interest of which will go into the mission band fund in memory of their young son whom they so deeply mourn.

SIMCOE PRESBYTERIAL.—Late in January this presbyterial held its fourth annual meeting at St. Paul's Church, Midland. As the delegates listened to the Dominion-wide, soul-stirring stories related by Miss Evelyn Mitchell, Traveling Secretary; to the practical talk from Mrs. Staples, Toronto; to the Y.W.A.'s and circles; to the very capable President, Mrs. McEwen, Churchill, as she delivered a powerful address on Foreign Missions, they felt that this presbyterial was indeed giving them the needed zeal and inspiration to carry back home to their auxiliaries. Everything was on a high plane. Even the reports by the secretaries spoke of increasing spirituality. At the President's request a member from Thornton related that at their October meeting they were \$55 short of their allocation. Their Secretary of Christian Stewardship pledged every woman to pray ten minutes each day for missions. Nothing

more was said about finances but on January 3rd they were \$40 over the top. A solemn In Memoriam service for twenty-one deceased members was conducted by Mrs. McEwen.

Mrs. McL. Smith, Penetanguishene, in giving the closing words said, "If in your work you come up against a stone wall and if the wall is so thick, so high, or so broad that you cannot see around it, then, look up, for God is yours."

Mostly About People

Dr. Caroline Macdonald, on her arrival in Vancouver *en route* to Tokyo, was the guest of honor at a reception and tea at the home of Mrs. D. M. Stewart. In an interesting informal talk, Dr. Macdonald spoke of the friendly attitude of Japanese prison officials and Buddhist priests, who act as chaplains, toward her work. A dream which she hopes to see materialize is to have a farm near the city limits of Tokyo, where prisoners can be given at least temporary work and thus be reinstated in society more quickly.

Our sincere sympathy is with the following who have been bereaved: Miss Adelaide Harrison, formerly of West China, now of All Peoples' Mission, Hamilton, in the loss of her mother; Miss Gertu Staples, Toronto, who has suffered a similar loss, and Miss Leah Dinwoody, India, who has lost her father. Miss Janette Donaldson, Hearst Hospital, mourns the passing of a dear brother. We have had much in our thoughts also Rev. A. C. Hoffman, far away from his family at a time when they and he need one another sorely. Mrs. A. C. Hoffman passed away at the beginning of the year, in Toronto, after a long illness.

Two of our foreign fields have again been bereaved of workers. Rev. C. W. Service, B.A., M.D., missionary in West China for nearly thirty years, died very suddenly March 10th. He had just returned to China last summer, leaving Mrs. Service and family home in Canada. Dr. Service was an outstanding example of the finest type of medical missionary, combining a strong Christian faith with expert scientific knowledge.

On March 11th, one of the founders of the Korean mission, Rev. W. P. Foote, died at his home at Wolfeville, N.S. This faithful servant of God had come home a year ago in failing health. To the families of both we offer deep sympathy.



The Bookshelf

The Leopard Hunts Alone. Conway T. Whar-
ton. Fleming H. Revell. \$1.25.

This is a story of the Congo, the life and ways of the savages there and the coming of Christianity to them with its transforming power. The Bakuba people are brought to our notice—one of the most interesting people in Africa, with a civilization which makes one marvel. The dark side of the picture concerns their superstitions and the practice of human sacrifices.

The story centres around the king who had haughtily refused all help from the missionaries even in an epidemic of sickness. But at the last he dies alone, having called too late for help, and his successor sends for the missionaries to stay in his country, with the cryptic words: *The leopard hunts alone*—meaning himself.

Sons of Africa. Georgina A. Gollock. Friend-
ship Press, New York. \$1.50.

Here is a captivating American edition of this popular book, gotten up with illustrations by Aaron Douglass. Mrs. Gollock is a widely known English woman, member of the staff of *International Review of Missions* from the beginning and, later, joint editor with Mr. J. H. Oldham. The book is a series of biographies of Africa's famous sons, including the outstanding one of recent years—Jame K. Aggrey, to whom the book is dedicated. Among the *Men of Affairs*, we find a sketch of Kanjundu, Chief near Bihe, in our own Angola Mission.

Missionary Heroes of Africa. Rev. J. H. Morrison. George H. Doran, New York. \$1.00.

Here is a companion volume to the above—a series of fine stories dedicated to the unnamed heroes who have given their lives for the redemption of Africa. Dr. Morrison, who is a minister in Aberdeen, Scotland, has traveled

far and wide in Africa, and makes very real to us such folk as Moffatt, Livingstone, Laws of Livingstonia, Stewart of Lovedale, and many others. A marked map makes more interesting and vivid the places where these leaders labored.

Mary Slessor of Calabar. Pioneer Missionary.
W. P. Livingstone. Hodder and Stoughton.
London. \$1.25.

We feel that we must again stress this delightful book so that it appears in the African number—a book unique in the annals of missionary story. There is only one Mary Slessor—a character full of contrasts, yet strong always in deep devotion and childlike faith. She is indeed worthy to be placed among the great folk of the world, although she herself would have shrunk from such prominence. We wish every home had this book as one to read aloud at night to every member of the family, for it is one of the most thrilling missionary romances ever penned.

African Idylls. Donald Fraser, D.D. With an introduction by Jean Mackenzie. Fleming H. Revell. \$1.50.

Dr. Fraser stands pre-eminent among the missionaries of Great Britain and outstanding in any gathering of missionary leaders. He is concerned with problems relating to international fellowship everywhere, but he can also write out of rich experience on matters such as is contained in this book—the little homes of Africa, the primitive people, their joys and sorrows and their infinite need of God.

The late Rev. Geo. H. Morrison wrote: "Thousands will rise from the reading of this book with a wholly new conception of what is being done in the heart of Africa."

The idylls introduce us to real folk; some of the tales are brimming over with humor; others we read with wet eyes.

Order from *The Literature Department, Room 410, Wesley Buildings, Toronto 2*

Entered Into Higher Service

- Mrs. D. T. Allen, Orono, Ont., January 1, 1930.
 Mrs. Richard Armstrong, aged 80, Manitou, Man., March 3, 1930.
 Mrs. Thos. Blair, Truro, N.S., March 2, 1930.
 Mrs. W. N. Blanchard, Lower Debert, Colchester County, N.S., February 21, 1930.
 Mrs. A. B. Bompas, Wolsley, Sask., February 7, 1930.
 Mrs. Jessie Brownell, Vancouver, B.C., February 7, 1930.
 Mrs. Mary Burnside, Quispamsis, King's County, N.B., February 15, 1930.
 Mrs. Lydia Byers, West New Annan, N.S., February 12, 1930.
 Mrs. Wm. Cullis, Pickering, Ont., February 18, 1930.
 Mrs. Charlotte Dennis, Waterford, Ont., March 23, 1930.
 Mrs. Harriett Dickson, Woodstock, Ont., March 21, 1930.
 Miss Mary Dorrance, Toronto, Ont., November 4, 1929.
 Mrs. (Dr.) A. T. Emmerson, Goderich, Ont., February 27, 1930.
 Mrs. Mary Ferguson, Woodstock, N.B., March 12, 1930.
 Mrs. J. T. Foster, Elmvale, Ont., January 28, 1930.
 Mrs. R. N. Fowler, aged 78, Dundalk, Ont., February 19, 1930.
 Mrs. Geo. Fraser, St. Catharines, Ont., March 3, 1930.
 Mrs. Geo. Goble, Springfield, Ont., December 18, 1929.
 Mrs. James Gordon, Hoath, Sask., February 10, 1930.
 Mrs. Phillip Goyne, Oshawa, Ont., March 23, 1930.
 Mrs. Sarah Greer, aged 74, Winnipeg, Man., February 6, 1930.
 Mrs. Chas. A. Hall, Windsor, Ont., March 4, 1930.
 Mrs. John M. Hall, Plattsville, Ont., February 18, 1930.
 Mrs. J. Wilfrid Hattie, Caledonia, N.S., January 30, 1930.
 Mrs. L. Horton, Fonthill, Ont., February 6, 1930.
 Mrs. Clara Forsythe Hossack, Quebec, Que., February 15, 1930.
 Mrs. J. W. Johnston, Lena, Man., February 20, 1930.
 Mrs. J. M. Kenny, Whitby, Ont., March 9, 1930.
 Miss Mary Elizabeth Knox, Norwood, Ont., February 25, 1930.
 Mrs. Aylmer Lane, Fonthill, Ont., February 14, 1930.
 Mrs. Charles L. Lewis, Banff, Alta., March 13, 1930.
 Mrs. Thomas Lloyd, Prescott, Ont., December 29, 1929.
 Mrs. W. H. Lobb, Clinton, Ont., February 6, 1930.
 Mrs. H. B. Lyons, Springfield, Ont., December 2, 1929.
 Mrs. T. E. MacDonald, Ottawa, Ont., March 13, 1930.
 Miss Edna MacKay, Braeside, Ont., February 16, 1930.
 Mrs. A. R. MacMurdo, Kelvin, P.E.I., February 14, 1930.
 Mrs. Mark Matthews, Warton, Ont., February 27, 1930.
 Mrs. W. C. W. McCullough, Lefroy, Ont., March 2, 1930.
 Mrs. S. McLaughlin, Newcastle, Ont., February 20, 1930.
 Mrs. William McLean, West Branch, Pictou, N.S., February 27, 1930.
 Mrs. Gordon Michael, Sault Ste. Marie, Ont., February 23, 1930.
 Mrs. Allan Miller, Campbellton, N.B., March 15, 1930.
 Mrs. George Mills, Moncton, N.B., December 16, 1929.
 Mrs. D. Misner, Waterford, Ont., January 15, 1930.
 Mrs. J. H. Morris, Orono, Ont., February 22, 1930.
 Mrs. Malcolm D. Morrison, Barrie, Ont., January 24, 1930.
 Mrs. James Moulton, Ingersoll, Ont., January 21, 1930.
 Miss A. E. Oliphant, Port Credit, Ont., March 17, 1930.
 Mrs. L. O'Neill, Toronto, Ont., February 8, 1930.
 Mrs. Annie O'Trady, Ottawa, Ont., January 25, 1930.
 Mrs. Wm. Penna, Moncton, N.B., December 27, 1929.
 Mrs. J. Perney, Waterford, Ont., November 11, 1929.

Mrs. Jas. Simpson, Thornton, Ont., March 13, 1930.

Mrs. Daniel Stewart, Woodstock, N.B., January 11, 1930.

Mrs. Norman Stewart, Upper Musquodoboit, N.S., February 28, 1930.

Mrs. William Thompson, Ingersoll, Ont., March 2, 1930.

Mrs. J. M. Walsh, Brockville, Ont., March 7, 1930.

Mrs. Jas. Watt, Lanark, Ont., January 5, 1930.

Miss Jennie Watts, Simcoe, Ont., March 1, 1930.

Mrs. Everett W. Webster, Marie, P.E.I., March 1, 1930.

Mrs. Alex. Weir, Saltcoats, Sask., March 1, 1930.

Mrs. Eliza Arnott Williams, Lachute, Que., February 20, 1930.

Auxiliary press secretaries please notice: All names for this column to be sent direct to the editor and as promptly as possible.

New Organizations

Auxiliaries

BAY OF QUINTE CONFERENCE BRANCH

KINGSTON PRESBYTERIAL.—Greenbush, Mrs. B. W. Loverin, Rockspring.

LONDON CONFERENCE BRANCH

ESSEX PRESBYTERIAL.—1. East Windsor, Mrs. N. B. Barnes, 1451 George Ave. E., Windsor; 2. Tecumseh, Mrs. N. B. Barnes, 1451 George Ave. E., Windsor.

MARITIME CONFERENCE BRANCH

BERMUDA PRESBYTERIAL.—Hamilton, Mrs. Lightbourne; CUMBERLAND PRESBYTERIAL.—Springhill Junction, N.S., St. Andrew's, Mrs. Brayley.

MONTREAL-OTTAWA CONFERENCE BRANCH

MONTREAL PRESBYTERIAL.—Valois, Mrs. R. Malkin, 21 Sources Road, Strathmore, Que.

SASKATCHEWAN CONFERENCE BRANCH

KINDERSLEY PRESBYTERIAL.—Stranraer, Mrs. Wm. Sherck.

Young Women's Auxiliaries

HAMILTON CONFERENCE BRANCH

BRUCE PRESBYTERIAL.—Warton, St. John's, Mrs. Brough.

MARITIME CONFERENCE BRANCH

HALIFAX PRESBYTERIAL.—Upper Musquodoboit, St. James Church, Mrs. Wm. MacDonald.

MONTREAL-OTTAWA CONFERENCE BRANCH

MONTREAL PRESBYTERIAL.—Outremont, Montreal, Fairmount-St. Giles, Miss Isabella Tarlton, 5682 Mance Street.

SASKATCHEWAN CONFERENCE BRANCH

SASKATOON PRESBYTERIAL.—Saskatoon, St. Thomas, Mrs. S. A. Ellis, 708 Walmer Road.

Mission Circles

HAMILTON CONFERENCE BRANCH

HAMILTON PRESBYTERIAL.—Hamilton, Mt. Hamilton, Miss Helen Webster, 718 Concession Street.

LONDON CONFERENCE BRANCH

ELGIN PRESBYTERIAL.—St. Thomas, Miss Helen Aonson, R.R. 3; ESSEX PRESBYTERIAL.—Gesto, Miss Gladys Wedge, R.R. 2, Essex, Ont.

MARITIME CONFERENCE BRANCH

HALIFAX PRESBYTERIAL.—Halifax, Miss Margaret Ryan, 90 Willow Street. MONCTON PRESBYTERIAL.—1. Moncton, St. John's, Miss Helen Hutton, 42 Railway Avenue; 2. Salisbury, N.B., Mrs. Ernest Berryman.

MONTREAL-OTTAWA CONFERENCE BRANCH

MONTREAL PRESBYTERIAL.—1. Montreal, Fairmount-St. Giles, Mrs. E. J. Vivian, 5608 Esplanade Avenue; 2. Outremont, Fairmount-St. Giles, Miss Dorothy Flower, 5299 Park Avenue; OTTAWA PRESBYTERIAL.—1. Ottawa, Bell Street, Miss Mary Kerr, 35 Ella Street; 2. Ottawa, Calvin, Miss Dorothy Barclay, 108 Grove Avenue.

TORONTO CONFERENCE BRANCH

TEMISKAMING PRESBYTERIAL.—Thornloe, Miss Amy Kirkby.

Mission Bands

ALBERTA CONFERENCE BRANCH

CALGARY PRESBYTERIAL.—1. Airdrie, Mrs. F. Forster; 2. Elnora, Mrs. C. B. Oakley; EDMONTON PRESBYTERIAL.—Ardrossan, Mrs. F. Reynolds; WAINWRIGHT PRESBYTERIAL.—Ryley, Mrs. Geo. McVittie.

BAY OF QUINTE CONFERENCE BRANCH

BELLEVILLE PRESBYTERIAL.—Eldorado, Band of Hope, Miss Annie Holmes; KINGSTON PRESBYTERIAL.—Greenbush, Mrs. L. N. Kendrick, R.R. 1, Bellamy.

BRITISH COLUMBIA CONFERENCE BRANCH

KOOTENAY PRESBYTERIAL.—Creston, Trinity, Mrs. Frank Bunt; VANCOUVER PRESBYTERIAL.—East Delta, St. Stephen's, Willing Workers, Mrs. H. N. Benson, R.R., New Westminster; WESTMINSTER PRESBYTERIAL.—New Westminster, Jubilee, Burnaby, Golden Hour, Mrs. H. A. Allison, 3620 Kingsway.

HAMILTON CONFERENCE BRANCH

GUELPH PRESBYTERIAL.—Conn, Mrs. Lizzie Clark.

LONDON CONFERENCE BRANCH

HURON PRESBYTERIAL.—Clinton, Mrs. A. E. Doan.

MANITOBA CONFERENCE BRANCH

PORTAGE LA PRAIRIE PRESBYTERIAL.—Rosedale, Miss S. Armstrong; ROCK LAKE PRESBYTERIAL.—Snowflake, Mrs. V. T. Nixon.

MARITIME CONFERENCE BRANCH

BERMUDA PRESBYTERIAL.—1. Devonshire, Mrs. Jos. Talbot; 2. Harris Bay, Mrs. Elmer Smith; 3. St. George's, Mrs. Jost; CUMBERLAND PRESBYTERIAL.—Springhill Jct., N.S., Mrs. A. McPherson; PICTOU PRESBYTERIAL.—Sherbrooke, N.S., Mrs. A. S. Morrell.

MONTREAL-OTTAWA CONFERENCE BRANCH

QUEBEC-SHERBROOKE PRESBYTERIAL.—Knowlton, Miss M. McFarlane.

SASKATCHEWAN CONFERENCE BRANCH.

ASSINIBOIA PRESBYTERIAL.—1. Eastend, Mrs. W. M. Thompson; 2. Hazenmore, Mrs. T. G. Williams; 3. Limerick, Trinity, Mrs. Sceviar; SASKATOON PRESBYTERIAL.—1. Allan, Mrs. Mabel Barker; 2. Young, Mrs. Geo. Marshall.

TORONTO CONFERENCE BRANCH

COCHRANE PRESBYTERIAL.—1. Ansonville, Miss Margaret Edmonston; 2. Monteith, Mrs. J. McCortney; GREY PRESBYTERIAL.—1. Bethel, Mrs. Stanley Acheson, R.R. 1, Dundalk; 2. Maxwell, Mrs. A. Bamford; 3. Proton Station, Miss Maud Acheson; 4. Sydenham, Mrs. G. F. MacDonald, R.R. 6, Owen Sound; SIMCOE PRESBYTERIAL.—Stayner, Mrs. Clemence; SUDBURY PRESBYTERIAL.—1. Falconbridge Mine, Garson, Little Lights, Mrs. H. C. Harvey; 2. Mindemoya, Mrs. L. E. Atkinson; TORONTO EAST PRESBYTERIAL.—Toronto, Wanstead, Mrs. Jos. Dudgeon, 74 Robinson Avenue; TORONTO WEST PRESBYTERIAL.—Cooksville, Miss Eloris McKee.

Baby Bands

MANITOBA CONFERENCE BRANCH

ROCK LAKE PRESBYTERIAL.—Crystal City, Rosebud, Mrs. J. Armstrong.

SASKATCHEWAN CONFERENCE BRANCH

ABERNETHY PRESBYTERIAL.—Strasbourg, Mrs. B. Carey.

TORONTO CONFERENCE BRANCH

MUSKOKA PRESBYTERIAL.—1. Gravenhurst, Mrs. L. C. Topp; 2. Huntsville, Trinity, Mrs. A. C. Bernath; TORONTO CENTRE PRESBYTERIAL.—Toronto, Epworth, Miss Toms, 480 Clinton Street.

Affiliated C.G.I.T. Groups

ALBERTA CONFERENCE BRANCH

CALGARY PRESBYTERIAL.—1. Calgary, Hillhurst Church, Miss Iris Smith, 227-15th Street, N.W.; 2. Miss M. Insley, 41511A Street, N.W.; 3. Miss Merle Campbell, 1430 8th Avenue, N.W.; 1 Knox Church, Mrs. E. M. Lawrence, 235 9th Avenue, N.E.; 2. Miss Mary Hoskin, 308 12th Street, N.W.; 3. Miss Janet H. Anderson, 1531 26th Avenue, S.W.; 4. Miss Helen Proctor, 527 18th Avenue, W.; 5. Mrs. J. Knox Clark, 1016 14th Avenue, W.; 1. Scarborough Church, Miss Jean Rutherford, 1709 13th Avenue, W.; 2. Miss Jean Rannie, 222 Scarborough Avenue; 3. Miss Nancy James, 2112 18A Street, S.W.; 4. Miss Laura Wallace, 222 Scarborough Avenue; 1. St. Paul's Church, Miss Edna Freize, 2415 1A Street, East; 2. Miss Marjorie Stephens, 335 11th Avenue, W.; Trinity

Church, Miss M. Bruce, 1216 8th Avenue, E.; Langdon, Mrs. J. J. Colwell, Langdon; Calgary, Hillhurst Church, Miss Bessie Ramsay, 0910 Boulevard, N.W.

EDMONTON PRESBYTERIAL.—Beverly, All Peoples' Mission, Mrs. F. A. Kinghorn, 9562 103A Avenue, Edmonton; Edmonton, All Peoples' Mission, Mrs. F. A. Kinghorn, 9562 103A Avenue; Erkskine Church, Miss Eleanor J. Crux, 11215 93rd Street; Garneau Church, St. Stephen's College, Miss Maimie S. Simpson, 11122 88th Avenue; Metropolitan, 1. Miss Joy Tonstad, 10737 71st Avenue; 2. Miss E. Wilson, 9932 80th Avenue; Elnora, Miss Laura Beckwith.

MARITIME CONFERENCE BRANCH

CUMBERLAND PRESBYTERIAL.—1. Amherst, Immanuel Church, Miss Beatrice Babcock, Cornwall Street; 2. Miss Evelyn Curry, 12 Ratchford Street; St. Stephen's Church, Miss Sadie Hogan, 62 Willow Street; 1 Trinity, Mrs. Rachael M. Swetnam, 47 Spring Street; 2. Miss Gladys Bryeton, 42 Clarence Street.

MIRAMICHI PRESBYTERIAL.—Bathurst, St. Lukes Church, Mrs. Douglas Shirley; Blackville, St. Andrews Church, Miss Laura Walk; Oxford, Trinity Church, Miss Evelyn R. Gilray, Box 35.

SASKATCHEWAN CONFERENCE BRANCH

ASSINIBOIA PRESBYTERIAL.—Little Woody, Miss Alda Madill, Constance; MOOSE JAW PRESBYTERIAL.—West Plains; Mrs. J. H. Dickson, West Plains P.O.; REGINA PRESBYTERIAL.—Craik, Miss W. Lewis, Craik; Regina, Metropolitan Church, Miss Irma Hunter, 2305 Toronto Street; 1. St. Andrew's Church, Mrs. Wm. Moffat, 1538 Rae Street; 2. Miss Alice More, 870 Retallack Street; 3. Miss D. Hemingway, 2055 Smith Street; 1. Westminster Church, Miss Jean I. McIntosh, 2168 McIntyre Street; 2. Mrs. L. A. Kennedy, 1 Elgin Apartments; Sherwood, Mrs. Maitland Ryan, Regina General Delivery; SASKATOON PRESBYTERIAL.—Cadillac, Miss Bessie Macpherson.

Re-Affiliated C.G.I.T. Groups

ALBERTA CONFERENCE BRANCH

CALGARY PRESBYTERIAL.—7; EDMONTON PRESBYTERIAL.—3; HIGH RIVER PRESBYTERIAL.—1.

SASKATCHEWAN CONFERENCE BRANCH

ASSINIBOIA PRESBYTERIAL.—8; KAMSACK PRESBYTERIAL.—1; MOOSE JAW PRESBYTERIAL.—5; REGINA PRESBYTERIAL.—13.

MARITIME CONFERENCE BRANCH

HALIFAX PRESBYTERIAL.—2.

The 1930 Subscription List Still Grows!

December 30 41,172	January 30 57,500	February 28 60,664
March 10 61,401	March 20 61,895	March 30 62,237

Special Six-Months Subscription Offer

July 1st, 1930, to December 31st, 1930, in parcels, 20c.; individual mailing, 25c. Sample copies will be sent on request.

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

The Literature Department

THE TORCH ADVENTURE LIBRARY—Contains 20 stories at 10 cents each; \$2.00 the set.

THIS is a new series of thrilling stories of other lands for youth and all young at heart. All the stories are true to conditions of life, and many are founded on fact. One boys' worker declares that they are most fascinating tales of daring, loyalty and heroism, and his group of boys clamor for them.

Mrs. E. F. McL. Smith writes: "The Torch Adventure Library' is a series of small books, containing one hero story each, with varied authorship. You pick one up and you are quickly transported to a far-off land. Then another, and in a twinkling you are living with other boys in another part of the world.

"The color of the boys' faces in the tales differ, as do the tongues with which they speak, but the hearts are boys' hearts, true and willing and ready to do their bit, when

given opportunity, and shown the way.

"The Boy Scout lives in Eastern countries, even as in Canada and the British Isles, and the dark-skinned scout is just as true and as worthy as his fair-faced brother.

"We find boys with Christian training measuring up to standard, and we find the Anglo-Saxon lad, of fine breeding and finer heart, stretching forth the hand of comradeship. It is World Friendship at its best. The seed is sown, and the flowers bloom in fragrance and beauty in these young lives. Altogether the twenty tales are very much worth while, and no leader of boys in Mission Band or Trail Ranger Camp, can well be without them."

Outline Missionary Talks and Stories

By *Emily E. Entwistle*
(60 cents).

Each of the twelve chapters tells the story in brief form of some missionary who blazed the trail, and pioneered work among the people of twelve distinctive countries. Mention is made of Carey of India, Morrison of China, Gilmour of Mongolia, Eggede of Greenland, and in the closing chapter is a story taken from "By Canoe and Dog Train," by our own Rev. Egerton Ryerson Young.

Hero Stories

A Book of Christ's Followers
(30 cents).

This book is further supplemental material for Mission Band leaders. It contains twelve stories of missionary heroes of many lands and times; stories that will appeal especially to junior boys and girls from eight to eleven years of age.

The stories show some of the ways in which brave men and women have followed the example of our Lord, and the subjects chosen may be related to the seasons of the Christian year such as Christmas, Lent, Easter, Harvest, etc.

The Book of Missionary Heroes

By *Basil Mathews*. \$1.50.

These stories will appeal to the boys who love adventure and thrill and courage of the real sort. The author has a keen eye for the dramatic and daring in the lives of men, and he has no difficulty in finding the facts that will catch and hold the interest of all classes of readers. These are true stories, but that does not take away their fascination. From the Prologue, with its Relay Race, to the twenty-eighth story, "The Friend of the Arab," there is no point for easy stopping. The gift of story-telling is here vividly exemplified.

Few writers have begun with Paul, but as the first of the pioneers, Mr. Mathews finds in Paul, "The Hero of the Long Trail," and makes him live anew. Then there are "The Island Adventurers," ten in number, in Book II; "The Pathfinders of Africa" in Book III; and "Heroines and Heroes of Plateau and Desert" in Book IV. All of the characters will bring a living witness to the wonderful things that can be done when the human strength is supplemented by the divine

Leaflets

OWING to numerous inquiries from newly-elected officers for literature to help in their work, the following leaflets are recommended as suggestive in strengthening their effort.

A Plea for the Twelve (2 cents). It is just what the title indicates—a plea to every woman in the church to attend the monthly Auxiliary meeting. This is a specially good leaflet to hand to the woman who is inclined to forget the date of the regular meeting.

A Previous Engagement (3 cents). Another attendance reminder. The woman who considers the day of her Auxiliary meeting a previous engagement to any other event will never be absent, and will be a great strength to her Auxiliary.

No Missionary Meeting Can Be Dull (2 cents). Why should there be a dull meeting? There is so much material available that a dull meeting is inexcusable. The five suggestions offered have been **Tried and Proved** to be a good recipe for a successful meeting.

Missionary Ruts: How to Get Out of Them (3 cents). Better by far not to get into them. Keep the wheels of the machinery out of first sight of one. Once in, it is so hard to get out. Try the plans recommended for gulding the affairs of your Auxiliary, and avoid ruts.

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

Or from Depots:

MRS. W. T. CREIGHTON, 445 Somerset Block, Winnipeg, Man.
MRS. H. W. WOOLATT, 3015 13th Ave., Regina, Sask.
MRS. T. W. RAMSAY, 10180 119th Street, Edmonton, Alta.
MRS. G. J. WONDER, 410 Dominion Bank Bldg., Vancouver, B.C.



Guaranteed Trust Certificates

YIELDING - 5¼%

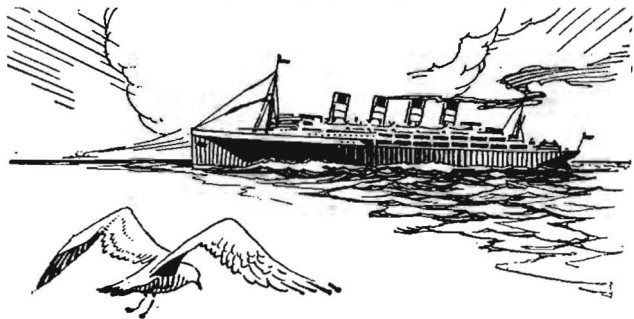
Write for further information

THE STERLING TRUSTS CORPORATION

Toronto - - - Regina

President - - - - - W. H. Wardrop
 Vice-President - - - - Norman Sommerville
 Vice-President - - - - A. W. Briggs
 Vice-President and Managing-Director - Chas. Bauckham

Save
for Travel



Let your Savings enable
you to travel. Small
regular sums will do it.
Start a Savings Account
today.

THE BANK OF TORONTO

HARVEY B. HENWOOD

General Manager

FOURTH REASON

Why I always drink Salada

"They don't bother their heads about premiums but they make certain they are giving you the very finest quality you can buy in tea."

—Everywoman

"SALADA" TEA

'Fresh from the gardens'

\$ 1.50 is Langley's New Price
For Cleaning Men's Suits and Coats!

The finest dry-cleaning on the continent—Valeteria pressing—minor repairs free—24-hour service—and now, a reduced price, made possible by big volume and operating economies, brings Langley service within the pocket of every man. Formerly \$2.00—now \$1.50. May we call for your suit or coat?

Phone Hillcrest 8000

MAIL ORDERS

—City prices,
return charges
paid by us.

Langley's
L I M I T E D
CLEANERS AND DYERS

Hamilton

TORONTO

Kitchener



THE HWAIKING SHOPS

LIMITED

88 Bloor Street West, Toronto

Expressive of the Colorful Glory of Spring

The many lovely accessories at the Hwaiking Shops will entrance the fashionable woman—charming Lingerie and Trousseau Sets—Slips of exquisite daintiness—and among the distinctive array of Jewelry you will find beautiful combinations of Jade and Crystal to match your new Spring Gown. Also Scarves.

Our usual lovely assortment of hand embroidered linen Tea and Lunch Sets, also Handkerchiefs.

Auxiliaries and Clubs are invited to have teas at the Shops.

25% of the sales taken in are given to the Auxiliaries, and these teas have proved quite an asset as a means of raising funds for societies.

Out-of-town auxiliaries can help allocations by sale of Hwaiking Goods.

Apply to Mrs. Jamison, 12 Stibbard Ave.

Head Office and Store: 1622 ST. CATHERINE STREET WEST, MONTREAL
(Store at Mount Royal Hotel)

Branches at MONTREAL, OTTAWA, QUEBEC, ST. JOHN, N.B., HALIFAX, N.S.

Two Splendid New Books

ON MISSIONARY THEMES

IN THE LAND OF THE SANTALS

By *Mathew A. Pederson*

This is a series of stories covering the day's work of a jungle missionary in "The elbow of the Ganges." They give an enormous amount of information in a most readable way of the manners, customs, characteristics, every-day life, traditions, native worship and Christian activities in that section of India. 180 pages, cloth, \$1.25.

TRAINING FOR WORLD FRIENDSHIP

By *Ina Corinne Browne*

This new manual in missionary education for leaders of young folk deals in the first part with the theoretical side of the topic and then goes on to discuss such themes as "The Making of a Missionary Church"; "Training Young People to Give"; "Projects and Service"; "Activities for Young People." An extensive biography will also be useful. 205 pages, cloth, \$1.00.

PRICES QUOTED COVER POSTAGE

THE UNITED CHURCH PUBLISHING HOUSE

QUEEN AND JOHN STREETS

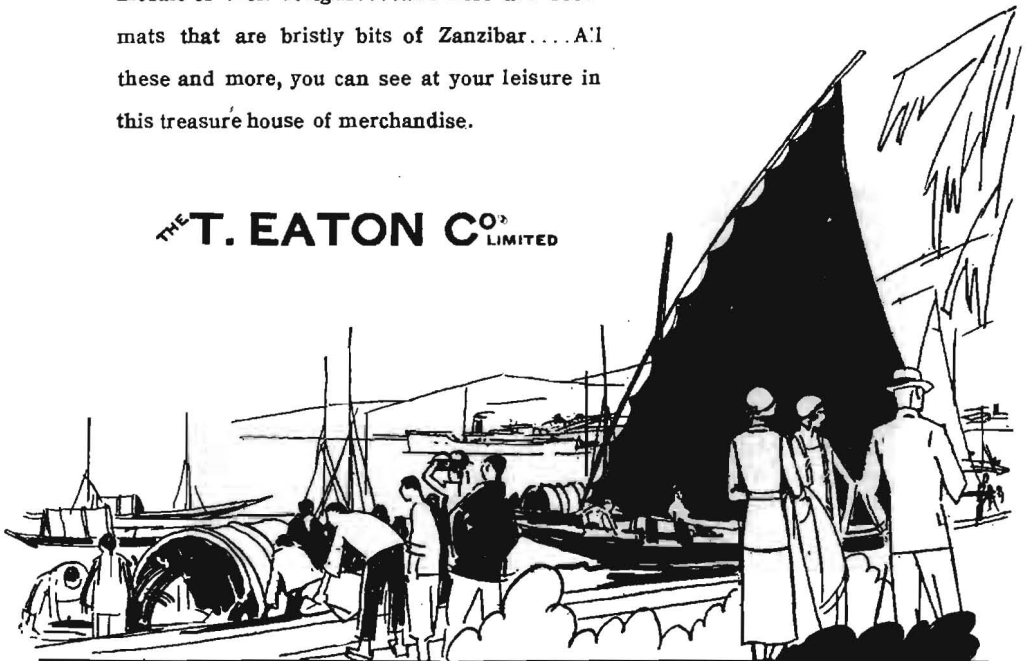
TORONTO 2

If you can't go round the world—

VISIT EATON'S

For ambassadors from all the world are here!
...England sends twinkling brasses, quaint
chintzes, sturdy, rugged tweeds... while Ireland
greet you with the finest of linens...
France with lovely gowns—perfectly detailed
accessories—exquisite lingerie... Austria has
leather work of incomparable workmanship and
quality... and India sends gorgeous spreads
in rich oriental colorings... Persia—rugs with
the romance of centuries woven into the rich
mosaic of their designs... and here are door-
mats that are bristly bits of Zanzibar... All
these and more, you can see at your leisure in
this treasure house of merchandise.

THE T. EATON CO^Y LIMITED



Please mention THE MISSIONARY MONTHLY when answering advertisements

Handwriting is on the wane

WE shirk it whenever possible and the other fellow balks at reading it.

¶ That's why this *personal* Underwood is received with joy by every member of the family. It does all the writing for the home.

¶ The cost is very moderate—less than half the cost of the office Underwood.

¶ For full particulars use the handy coupon.



Use this handy coupon

UNITED TYPEWRITER CO., LTD.
135 Victoria St., Toronto 2, Ont.

TELL me all about the *Personal* Underwood, and how I can buy it for a few dollars a month.

Name.....

Address..... M.M.



Instalments

HOMES—clothing—education—
even pleasures and luxuries—
are bought on the instalment plan;
but few people realize that money—
the force behind all buying—can
itself be bought by instalments. By
making payments of \$4.52 a week
you can buy \$1,000 in four years.
Ask our Manager about it.

The Royal Bank of Canada

You will like banking at The Royal

Buy Bonds By Mail

It is easy to purchase securities by mail. It is only necessary to make a selection from our List and advise us. We shall then forward the bonds to you with draft attached through your local bank or, if you prefer, we shall mail statement to you so that you may forward cheque, upon receipt of which the securities will be delivered by registered mail insured.

Our several offices are thoroughly equipped to give prompt and complete attention to mail orders, as well as to mail and telephone enquiries. Clients are invited to avail themselves of this service.

Copy of current list will be forwarded upon request.

36 King Street West
Toronto, Ont.
Telephone: Elgin 4321

Wood, Gundy & Co.
Limited

You are Worthy of our Best

This Bank we call ours is really *yours*. We say *yours* because it was built for your use—a safe and profitable place in which to deposit your money—a thoroughly dependable and efficient establishment in which to transact all your banking business.

You can enter this Bank with assurance. It is conducted on the basis of personal service, and of mutual confidence, understanding and co-operation.

We seek not only new accounts, but the opportunity to prove that this institution has a genuine interest in every customer, whether he be the most famous capitalist, or a wage earner with a few dollars to deposit.

The Canadian Bank of Commerce

800 branches in Canada and abroad