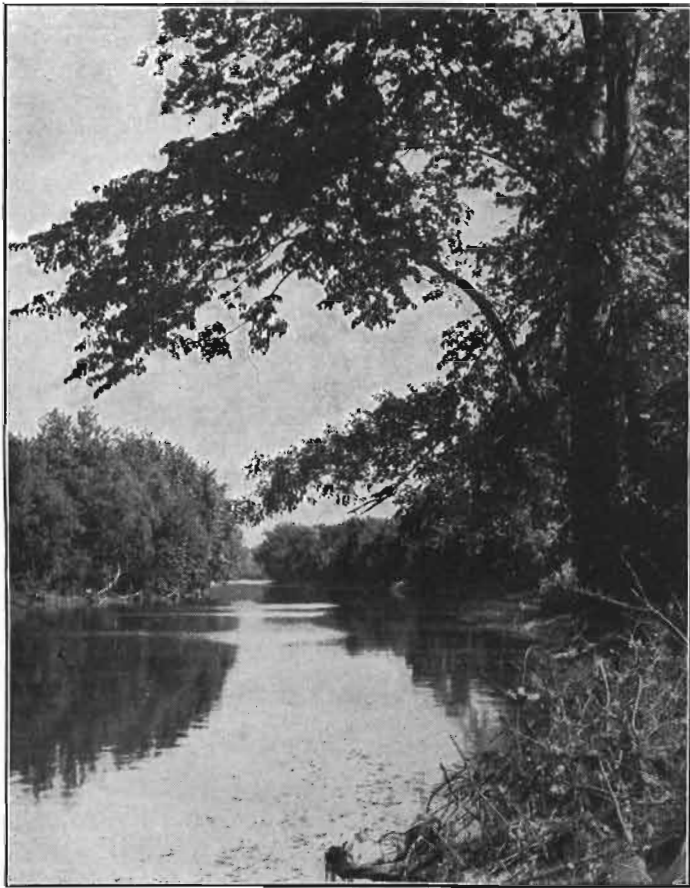


The  
**Missionary Monthly**



What is so rare as a day in June?  
Then if ever come perfect days.—*Lowell.*

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

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## The Missionary Monthly

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

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# The Missionary Monthly

Continuing

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

Vol. III

Toronto, June, 1928

No. 6

## The Fire Tenders

Women through the years have stood  
Watch above a flame,  
Keeping it a glowing thing  
For the ones who came  
Tired, hungry, when the night  
Marked a kitchen's warm, red light.

Nothing lovelier, I think,  
Than a woman's face,  
Calmly bent above a fire,  
As with quiet grace  
She moves, clean, deft hands to make  
Food more wholesome for Love's sake.

Something great and beautiful  
In her simple art—  
Something to delight the mind,  
And make glad the heart:  
Women tending fires that men  
May be strong to work again.

—Grace Noll Crowell.

## Editorial

### Do We Love Our Missionaries?

A FEW WOMEN were gathered together at an informal function, and the talk drifted to the subject of missionaries. Each woman spoke in tender admiration of the work which these do, and the qualities of character necessary for the task. No group of people, so the general opinion seemed to be, were deserving of more love or received a greater share of it.

Mrs. A., one woman in the group, in thinking over the conversation afterwards, missed a note somewhere in the rhapsody of praise. It seemed to her that these women commended the missionaries very much as a class, and very little as individuals. She wondered just what contacts had been formed with individual missionaries, and in what particular manner, beyond interest in their own auxiliary work, the women had shown the love and loyalty which they professed.

Not long afterwards, one of the older missionaries, a friend of Mrs. A., came to bid her good-bye before returning to the field.

"Have you enjoyed furlough?" asked Mrs. A.

A twinkling smile lit up the missionary's face. "On the whole, very much," she said.

"Tell me," her friend continued earnestly, "just what message out of your own experience and that of your colleagues you would give to us for the sake of other missionaries coming on furlough?"

The kind face grew serious, and it was then that Mrs. A. noted the lines of weariness on brow and cheek. "Will I tell you?" she said at last. "I would like to suggest a little more friendliness and consideration for the individual missionary, especially regarding her transportation to and from the meetings which she addresses."

Mrs. A. was startled. She asked some rapid questions; later she interrogated other missionaries. She put the question point blank to some prominent women in the work, and she discovered, although there were notable exceptions, that the ordinary auxiliary, especially in the city, had shown a lamentable lack of consideration in this regard.

A tea was given not long ago in a church parlor in a large city, at which four missionaries were invited to speak. They came from a district far off from the church. At the close they were warmly thanked for coming, and the president walked out of the door with them.

"It was dear of you to come," she said, and with no word as to their destination, she stepped into her waiting limousine and drove off!

An elderly missionary went to speak in another city church. She came a long distance and was late in arriving, not knowing exactly where the church was. When she finished her address, she also was thanked sincerely for coming, and introduced to many present. One by one, however, they all dispersed homeward, and at last the missionary found her way out, and, after three transfers in crowded street cars, reached home, tired in body and soul.

Who is responsible for the presence of the missionary speaker? What is everybody's business is usually nobody's. Some one should be appointed in every auxiliary, and it should be the business of that one to see that the missionary is properly conveyed to and from the meeting *without expense and without discomfort*. Is it because of the lack of definite business training on our part that so many women bring little systematic efficiency to their religious work? We are assured that no secular club would make such inadequate provision for the presence of a speaker as that shown in the incidents above.

Do we love our missionaries? We do! Then let us not only love them as a class, but be most careful of them as individuals. They are not likely to look after their own interests very well; it is our privilege to see to those when we can. If you have a missionary speaker, make all necessary arrangements some time be-

fore. Have one of the members call for her in a car; if that is not possible, send a car. If there is a social time afterwards, do not let her meet so many people that she is the only one who is not able to sip that hot tea which she sorely requires. And at the close send her away refreshed, not only by kind words, but by a real care for her physical welfare, which will help her to meet to-morrow's needs.

### The Church of All Nations

**F**EW NAMES for a church can so stir the imagination as that chosen for the transformed building in Toronto which was once Queen Street Methodist Church. Strikingly attractive in its new form, it stands close to the street, with little space separating it from the passer-by, a symbol, by its friendly nearness, of its mission in a crowded city.

On Easter Monday, light streamed from the pointed windows and from the hospitable door, which opened and closed on the crowds who sought entrance in order to celebrate the new beginnings of things. As we entered, we found ourselves in a bright and spacious hall facing a fine fireplace where a wood fire crackled cheerily. On either side stairways led upward to the church and chapel, the gymnasium and club rooms, etc., all open to the inspection of many interested friends.

Rev. J. I. Mackay and Mrs. Mackay, and the ministers and their wives associated with the church, received in the hall. The ministers were: Dr. Tigges, Swedish; Mr. Leeman, Finnish; Mr. Athanasoff, Bulgarian; and Mr. Korsakoff, Ukrainian. Later, there were speeches of congratulation from a number of representatives of the various boards of the Church, and songs by members of the congregation. Dr. Ronald MacLeod, Chairman of Toronto Central Presbytery, gave the opening address; he was followed by Dr. C. E. Manning, Dr. J. H. Edmison, and Dr. Colin Young, Home Mission Secretaries; Dr. J. M. Duncan, of the Sunday School Publications, and Dr. T. W. Neal, Secretary of the Church Extension Union.

From the Consul General of Finland, Ottawa, came the following greeting: "As I extend my congratulations and good wishes to the Finnish United Church congregation in Toronto on account of its great good fortune to be able to move into a new, modern church and assembly rooms, I beg to express my appreciation and gratitude to The United Church of Canada for having made this possible. More than 5,000 immigrants leave Finland yearly for Canada, and a great majority settle in Ontario. Toronto is the central city for most of them. It is extremely fortunate that there is a place where church-minded Finns can gather and find understanding and protection. May God bless The United Church that has taken care of the spiritual needs of the Finnish population and assisted our immigrants so effectively." (Signed) Akseli Raunheimo.

The songs were sung in the languages of those contributing. Mr. and Miss Lamberti gave theirs in Italian; Mr. Popoff, in Bulgarian; Mrs. Tigges, in Swedish, and Miss Rinne, Finnish. A delightfully informal closing of the programme was the singing of the Swedish and Finnish national anthems. As we stood for these and for the final one, "God Save the King," we could not escape a lifting of the heart at the thought of the meaning of it all and at the significance of such a house of prayer in the midst of a crowded Canadian city.

### Back to Work in China

WE ARE stirred by the thought of the door once more opening into the interior of China. Consular restrictions are relaxing regarding the residence of women and children inland, and hope and expectancy are in the air. Our missionaries, Dr. Retta Kilborn, and the Misses Mary Lamb, Edith Loree and Martha Swann left for the interior early in April, and we are eagerly looking forward to some record of their experiences in travel and the welcome they received at the end of the journey. That it will be a real joyous welcome from the Christians there is no room for doubt. The students of West China University,

Chengtu, have written the following letter to the missionary teachers:

"We students are very sorry that you had to leave us last January because of the political situation at the time. We miss you very much and hope that you will plan to return very soon, for it is quiet here now and many foreigners are returning. At our last student association meeting a resolution was passed to welcome you back to our university. We would like to have you live with us and help us as you did before. We hope you will plan to come back very soon. Yours sincerely, D. S. Lo, Secretary of Student Association of West China University."

In the West China Mission Council which met recently in Chengtu, a resolution was passed recording gratitude to God for protection and blessing during the year, the continued support of the home Church and for the loyalty of the Chinese Christians.

### Thank You!

MRS. TZEN, who has been for the last year such a familiar figure to many of us in Toronto, returned to China in April. Her fellow travellers were two Chinese from Chengtu, who had been taking post-graduate work in the University, Mr. W. R. Shiao, a graduate in Arts of Chengtu University, and Dr. T. C. Whang, who is the first graduate in Dentistry in China.

Mrs. Tzen came to Canada in March, 1927, impelled by a strong desire to tell the women of this land what the Gospel of Christ has done for her and for other women in her own land. She could speak practically no English, but, in spite of this handicap, two factors contributed to her success as a speaker at many meetings. One of these was the vivid and telling interpretation given by her West China friends, Miss Hambley and Miss Virgo; the other was her own personality. Her flashing smile, her lively interest which never flagged, her warm handclasp—all have endeared her to those who have come to know this Chinese sister. With a wave of the hands, she made a phrase alive. At the close of the story of her life which we are glad to publish in this number,

she says, "When we all get to Heaven, I will bring along the Chinese Christians for you to see." Who of us can forget the gesture accompanying that promise with which she seemed to gather together all the women of her nation and draw them forward?

Her only English words were "Thank you!" They epitomize her whole attitude to Canada and the Church. They were spoken at the close of all her addresses; they were the last words she said in farewell. We can only repeat them to her, thanking this gracious woman for her revelation to us of the power of Christ in the life of His servant.

### The Child in the Midst

**C**HILD Welfare workers from all over the province to the number of one hundred gathered in conference in Toronto during the third week of April. There were many interesting speeches, among them one by Professor E. D. McPhee of the University of Toronto, Department of Psychology, on "Preparing the Child for Citizenship."

Conferences are essential points of contact with workers, but they have also become in the last few years much more than that. They are now starting points so that all the knowledge and research, which is painstakingly gathered for one, is increased and enriched for the next. No subject has been more in the minds of thinking people than that of the rights of the child, and there has been a rapid advance along this particular branch of social welfare.

But there are still many wrongs to be righted, and many inadequate measures to be improved. Hearty support of the work of our own society with its splendid ministry for the well-being of women and little children at home and abroad is surely one of the best and most direct methods of remediation in this great work.

### Soldiers and the League

**W**HAT ARE the soldiers saying about the League of Nations? What is their attitude towards peace? The Canadian Legion of the British Empire Service League, Toronto and Dis-

trict Company, at a late meeting passed unanimously that the members go on record as being in full sympathy with the League of Nations and ready to give it their hearty support. The motion also included the proposal that they become corporate members of the Society.

The soldiers of France, to the number of 300,000, pronounced themselves in favor of the League, saying that they did not want their children to suffer as they did. That fine soldier, Earl Haig, challenged his comrades in these words, "I urge you to a crusade having for its object the freeing of the whole world from the scourge of war."

"Civilization," says another soldier, Sir William Robertson, Field Marshal, and Chief of the Imperial forces for three years during the war, "is now facing its greatest work, that of averting war. The first step towards this must be the reduction of armaments, calmly agreed upon and loyally executed. This will not be brought about except through hard work by every sanely thinking man and woman."

### Our Future Missionaries

**I** GREW UP in a home where the mother stressed two things, education and religion . . ." "I do not remember the time when I first began to think of mission work . . ." "My home was a parsonage, and I often had to do things just because I was born in one, but I see now the meaning of the training . . ." "I often had a desire to do some mission work, but I made no decision until I went to a Summer school."

These are some of the significant phrases uttered by the newly-appointed candidates of The Woman's Missionary Society at a recent meeting when they were presented to the Executive Board. Miss Winnifred Thomas introduced them one by one, speaking of the general qualifications of the candidates for the great task ahead. A social hour followed the introduction when there was an opportunity for more intimate fellowship especially between the secretaries and the

young women with whom they will have in the future a close relationship.

The following are the names of the candidates and the conference branches from which they come: Maritime, Eleanor Jost, to Japan, and Beryl Morson, to India; Bay of Quinte, Bertha Clark, to Trinidad; Toronto, Gwendolyn Suttee, B.A., to Japan, Henrietta Campbell, to Timmins, Ont., Ruby McCarrel, R.N., to India, Margaret Halliday, to Africa; Hamilton, Olive Brand, to Battleford School Home, Sask., Jean Alexander, R.N., St. Paul's Hospital, Hearst, Ont., Marjory Millar, to Africa, and Rachel Isaac, R.N., South China; London, Margaret Mustard, R.N., Ethelbert Hospital, Man.; Saskatchewan, Margaret Laurie, Robertson House, Winnipeg, Man.

Miss Ide, the first scholarship girl of The Woman's Missionary Society from Japan, was one of the interesting company and spoke a few words of farewell. She has finished her two years' course in the Training School, and sails soon for her native land.

### Is Prohibition Worth While?

MRS. BAEDOR, a leader of the Temperance movement in the United States, said at a recent meeting in Toronto, "We have made more progress this past year than we have made since we have had prohibition. We had 34,000 less deaths from drinking liquor in the United States in the past year than we had the year before."

"One impressive way," adds *The White Ribbon Tidings*, "to apprehend what it means to save 34,000 people in one year from all sorts of nameless death horrors is to use the imagination, to collect that number into one city and live through a year of such deaths, then walk through its desolated streets."

Is prohibition worth while?

### Special Fund for the Hamheung School

DR FLORENCE MURRAY, of Korea, has completed a three weeks' tour of Ontario, giving in that time twenty-five addresses on the Korean work. It is earnestly hoped by the special committee in charge of this fund that the interest created by Dr. Murray's presentation of the needs of the Hamheung School for girls will bear fruit in more special gifts for its new building.

While the committee is most anxious that the whole amount shall be raised in the first six months of the year, a promise for payment during the last six months will be as valuable as the money now, as long as the written promise is sent in.

Contributions should be sent to any one of the following members of the committee: Mrs. C. R. Crowe, 284 Woolwich Street, Guelph, Ont.; Mrs. G. E. Forbes, 32 William St., Weston, Ont.; Mrs. Hugh McKenzie, 16 Earl St., Toronto; Mrs. A. E. Armstrong, 464 Oriole Parkway, Toronto, Ont.; Mrs. G. D. Atkinson, 35 Admiral Road, Toronto, Ont.; Mrs. A. N. Burns, 64 Playter Crescent, Toronto.

### My Garden

A garden is a lovesome thing, God wot!  
 Rose plot,  
 Fringed pool.  
 Ferned grot—  
 The veriest school  
 Of peace; and yet the fool  
 Contends that God is not—  
 Not God? In gardens? When the eve  
 is cool?  
 Nay, but I have a sign;  
 'Tis very sure God walks in mine.

—Thomas Edward Brown.

## The Story of Mrs. Tzen

*As told on the platform by herself and translated by Miss L. H. Hambley and Miss E. M. Virgo.*

IT HAS been a very happy experience for me to meet all my sisters of the Church in Canada, but it is a great pity I cannot speak English. When I thought I was coming to Canada I felt that I had so much to say to the friends here, but I find myself deaf and dumb. I am glad to say, however, that I can always find someone to be mouthpiece for me, so I use other people's lips.

Let me thank you first of all for sending the Gospel to China. China has been taken as a sick man with many ailments and no physician could be found to cure him. One of the greatest of the evils in China has been the attitude toward women. A woman was always looked down on and no man would be caught talking to a woman. "She is only a woman, ignorant and useless; I would not belittle myself to talk to her."

When the little girl is five years of age her feet begin to be bound. Bandages are wound round her feet, daily, tighter and tighter. The blood cannot circulate. The pain and fever is so great she cannot cover them at night with the bedclothes. By and by, the bones are broken. The child may scream and cry, but the mother has a stick near to beat her. As the girl grows up she is not out of the house at all. Many women have never been half a mile away from home in their lives.

People think the small feet beautiful, and, when the girl is betrothed, the middleman—likely a woman—takes the shoe to

show the young man's family and let them know how beautiful she is. At the age of sixteen or seventeen, when she is taken to her mother-in-law's home in a flowered sedan chair, her face is all covered by a heavy veil over the head. If the families are well-to-do there are multitudes of guests invited, and, as the bride approaches, all must crowd around to see the first little foot appear as she steps out of

the sedan chair. No one sees her face, but if they see a tiny foot she is considered beautiful. If a large foot appears, many are the exclamations of disgust and scorn!

Foot binding is the cause of many evils in China. Women cannot go out of the home, and have no chance to see anything. Their lives are so joyless and, with no education, the face takes on a permanent blank look of absolute hopelessness. Only Christianity can change that. Now that you dear friends in Canada



MRS. TZEN

have sent the Gospel to China, and girls can go to school, there are many, many young women who will rise up and call you blessed because you have liberated them from this awful curse. Through the Christian schools the girls can now go out and teach school to earn a living, and a new day is coming for the women of China.

Perhaps you are wondering why my feet are not bound? How fortunate that they were not for I could never have come to Canada! Fancy catching a street car with these small feet!



I was born in the country and my father died when I was three. My mother had two girls, and a third was born soon after my father's death. The relations immediately set to work to get the property away from my mother. They wanted to get rid of her. Many a young widow, in order to make it possible to remarry, throws away her girls. No one wants to marry a woman with girls. In fact the foot binding, in order to secure a wealthy husband, is such a weight of responsibility for the mothers that many deliberately kill their baby girls. I knew one woman who had eight girls and she killed seven of them. (We missionaries would use the phrase "do away with them," i.e., not allow them to live, or not save the little life when it comes, but Mrs. Tzen used the word "to kill by striking;" that could not rightly be interpreted any other way.) My mother was not willing to throw away her girls so she had to work very, very hard on the little scrap of land left her in order that we might all be fed. She had no time to bind our feet.

"You'll never have pretty feet," she said to me, "so you will never get a rich husband, or even be able to go into the towns. You will have to go over on the mountain sides and gather heavy loads of fuel on your back."

"All right," I replied, "I'll take the risk. I'll bring in the loads of fuel."

I thank God that the man I married was a good Christian, and did not care about my feet. Mr. Tzen was always so good to me, and never forced me to do things as most of the men do. He left me to do as I pleased. The result was that, like all women in comfortable, well-off homes, I spent my time visiting and idling around with friends as idle as I, whose only occupation was cards, gambling, drinking, and taking opium. I could not gamble, and did not drink, but I took opium. Mr. Tzen said there would be no opium in Heaven and I had better get ready here. I replied that I did not know one thing about Heaven nor did I care.

Mr. Tzen was superintendent in the Jungshien Sunday School for over ten years. He would teach me to pray, but I did not want it. He said that God spoke to him in prayer, and had promised him

that he would be able to keep on in active service till the end, and not be laid up useless for years. I could not understand.

One Sunday he was reviewing the lesson in Sunday School. It was about Abram and Lot dividing the land. He said, "You must beware Lot's choice. He chose the best land but a very dangerous situation. Abram, with two hands, was holding on to God. And I, like Abram, am with my two hands holding on to Christ."

These were the last words he spoke. Mrs. Meuser, then Miss Speers, was sitting beside me, and she said, "He is ill!"

"No," I answered, "it is just a way he has when talking." But Dr. Cox, who was in the audience, soon saw that he was really ill. He got him seated and went on with the service. But it was soon seen that Mr. Tzen was seriously ill, and Dr. Cox got a stretcher and took him home. He died before night.

Now the time had come for me to do some thinking. He had said that God spoke to him and I had not believed it. Now I knew it was true. God could and did talk to people, and I began to feel that God could talk to me. The next year was a difficult one. Mr. Tzen's brothers succeeded in getting almost all the property away from me, although it had been left to me. A widow has no right in a law court, and I was helpless. At the end of the year, Mrs. R. A. Jolliffe, on her way home from the hills, persuaded me to go with her to Tzeliutsing. She said I would be better in a woman's school. Miss Ellwood, then the W.M.S. worker in the



MISS VIRGO AND MRS. TZEN

school, wanted me to help her to get a school going. I told her I knew nothing about schools and would visit a bit and then go back home.

All this time I was taking opium, and now Miss Ellwood and Mrs. Wilford beguiled me over to the house of the latter with the hope that I might break off the habit. (N.B. Let me add that when a person is taking opium all moral sense soon goes and the person can lie and even steal readily. Mrs. Tzen still insisted to Dr. Wilford that she was not taking any, so he said it would not hurt her to stay with them upstairs for a few days. He would not give her the usual drugs to break off the habit, as she had denied taking any, and she was crazy with pain and misery for days.) Miss Ellwood was so good to me and stayed day and night at my side till I was well enough to go home. Now that she had done so much for me, I was willing to help her with the school. I now knew that God had spoken to me and I must bear witness for Him.

At this time I was thirty years of age and could neither read nor write. I had little inclination to begin, and when Miss Ellwood insisted on study I got away into some other room. Then Miss Hambley persuaded me that I could do it easily if I only tried a bit. She put me in a large class of small girls and made me believe I could do it. One day my drawing was considered good enough to be put up in the hall as a sample, and I was proud as a child over it. At the end of two years I finished the four years' course of the Lower Primary and I and my little adopted child got our diplomas together.

A few years later, Miss Virgo came to work in the Woman's School, and she persuaded me to study for the Higher Primary. She was to give me five dollars as a reward if I took honors. I won the five dollars! Then I took the Bible work required for the Middle School finals and passed that. So now I have three diplomas although I never started to study until I was nearly thirty-five!

For years I had wanted to come to Canada, but had no hope of ever being

able to go, because I could not speak English. Three years ago, Dr. Lin Chi Ruh returned home from a trip round the world, and he knew no more English than I did. So I prayed every night on my knees that God would let me go to Canada and witness for Him. At last I felt that God would allow me to go. I told none of my friends except Miss Virgo, but I went ahead and planned. At last within two months of the time, I went to Junghsien and told my friends. They wept and objected and tried to dissuade me. They said, "You will know no one there, and you will get sick and likely die. You will get no rice to eat and will suffer much."

"I will write back," I said, "and tell you how I am."

"You will have no friends," they said, and behold you! I have found hosts of friends in the Church in Canada who love me. In spite of having very little rice to eat I have gained thirty pounds since coming!

I came to Canada to bear witness to what Christ has done for China and me. I want to thank you all for thinking of the plan of sending the Gospel to China. At one place the preacher told me that people said, "It is like throwing your money into the Pacific Ocean to send it to China." Not so. Here is one Chinese Christian whom you can see as a result of giving your money. Christ said that to give a cup of cold water brings its own reward; how great will be your reward for all you have done!

I hear people say, "The Chinese are killing themselves off; let them alone and let them go to it!" I say, "Don't keep your eyes on the fighting line; keep them on the Christian Church." The Church has grown to great proportions as a result of your work in China. When we all get to Heaven I will bring along the Chinese Christians for you to see, so that you may know what you have accomplished in China.

I have felt so badly because I could not speak to you in English, for I have much that I would like to say, but in the day

when we shall see the Lord, we will speak neither Chinese nor English, and then I will have a chance to talk it all over with you. Then I will let you know how much the women of China thank you for sending the Gospel to save them. *Thank you!*

## Climbing Upward

Mrs. R. J. Ross

**A**S OUR pioneer missionaries to the red man rest from their labors and look back over the years spent in giving of their best to this people, what hymns of praise and thanksgiving must pour

clean. Slowly but surely the moss bag is losing its prestige, and the Indian baby is left free to kick and play as it wants. The travelling nurses sent out by the government deserve a great deal of the credit



FOUR LITTLE INDIAN BOYS

forth from their hearts when they see the changes wrought by the power of the Gospel!

A decided improvement in the physical condition of the children of the reserves, especially of the babies, is noticeable. Some time ago it was not an uncommon thing to see a mother who had had six children but only one surviving. To-day the death rate among Indian babies compares favorably with that of the "monias" (white man). No longer are the mothers afraid that a real bath will kill their children; the babies are bathed and kept

for this change in the treatment of babies as well as for the improvement in cleanliness in the homes.

The mothers are becoming interested in medical examinations and baby clinics. One mother, whose little daughter is with us, takes her to a doctor three times a year for examination. This same mother spoke to the agent about their cow which was very thin and asked him if he thought the milk would be quite safe for her four children, all under seven. Not so long ago the Indian's cows were never milked except by the calves.

Thirteen new homes of cedar logs have been built on our reserve at Round Lake, Saskatchewan. They are two-storey buildings, with six windows, a door, and a good floor. The women are taking a pride in keeping these homes clean. The more recent girl graduates of our school have quite nice homes furnished with beds, kitchen cabinets, dining tables, chairs, and ranges. Many have curtains hanging at the windows.

Our girls here are much interested in the C.G.I.T. programme, and last year they received their recognition certificate which hangs in their dormitory. Just recently the Indian agent spent a night at the school and was asked to attend the group meeting and speak. The girls had prepared the programme without any assistance and his comment before launching on his subject was, "The business part of your meeting has been so conducted that you could take your part in any public meeting." They have already made four quilts which they are presenting to the Mission Band to help to swell the funds. They also made the Christmas candy bags and now, at the concluding part of a series on "Child Welfare," they are busy at a baby's layette. We first took a series of studies on "Life;" then a talk on "A Home for Two," stressing the rooms necessary, a small living-room, a bedroom, a larger kitchen with one end for a dining-room and a green plot of ground with

flowers before the door; and finished with the care and feeding of a baby until three years of age. The girls prepared small note books and entered carefully the lessons learned.

During the winter months services are held as frequently as possible at the different homes on the reserve. The last trip the missionary made he debated about taking lunch with him and decided to risk accepting an invitation at one of the homes. He set out with the seven-year-old daughter of the house and on his arrival was quite ready for a fairly big dinner. To his surprise he sat down with the family to a table covered with a snowy cloth and polished dishes, laden with good things, meat, juicy and tender, creamed potatoes, sweet, wholesome bread, a delicious raisin pie—everything simple but fit for a king. An hour later the neighbors, Protestant and Roman Catholic, who had been invited, began to arrive for the service. The inspiration of this God-fearing family set the missionary's heart throbbing and he was ashamed that he had ever felt discouraged.

The Indians are beginning to see the advantages of education, and the children of the second generation of graduates are making good in school. These parents are keen for a higher education for their children. Four of our pupils are now taking high school work at Brandon, and two of them surprised their friends by passing the entrance examinations with honors. In an occasional home we find the newspapers and farm magazines. Gradually the Indian is beginning to be interested in the outside world.

Dr. McKay, writing of one of the girls who has recently gone to high school, says, "I can only think of her as a sweet little child. That she is now in high school and able to write such a letter confirms me in the belief that these Indian children are worth looking after." And of another he writes, "Is it not an encouragement for those engaged in Indian work to see a little wild flower plucked from heathenism developing and unfolding so beautifully?"



A PICNIC AT ROUND LAKE, SASK.

*Mrs. Charles Clark, Secretary of Canadian Indians, with Indian Children*

## The Lost Mother

LAURETTA DIBBLE

*Our wagon-man came back a few days ago after an absence of nearly three months. This is the story which he told me.*

ONDONA, when I was a small boy, about so high, I went into the interior with my father to trade. We took with us salt and beads, and expected to bring back to the coast, salt, which we would

went to school too. We both wanted to live the new life. Later we were married, and came back to my own people, for I said, "I am an Ocimbundu, it is right for me to go back to my country." Samba



THE NEW MOTHERS OF AFRICA

exchange for cloth. It was a year when there was little wax, and we spent all our salt and beads to buy food along the way.

When we got back as far as Kangomba, our last bit of salt was gone, and as we had no more beads either, we remained there for years, until I grew up. My father married another wife. Nearby in the village lived a girl named Samba. Her father died when she was a little girl, and her mother had two children besides Samba.

One day a teacher came to the village to preach the Word. Many in the village became interested, and a school was started. I wanted to learn about the new way of living so I went to school. Samba

agreed so we came back to my birthplace. There I heard of this mission, and I thought, "Perhaps I can get work there, and so be able to advance in the knowledge of Christ." I have driven your oxen here for four years now.

More than two years ago Samba said that she was homesick to see her mother. Little Peter was too young to go on a long journey that year, and the next year we had another little baby, Alfred. This dry season little Alfred was only nine months old, but Samba was most eager for news of her mother, as she had heard nothing of her for four years. I decided that Samba must see her mother, and I arranged to be away for two months.

We went by train to Silva Porto, from there we journeyed on foot for eighteen days. We tried to find a village in which to sleep each night, but sometimes dark came down before we reached a village. Then we spent the night in the woods or on the plains. One time we saw a great herd of zebras, there must have been hundreds in that herd, Ondona. We saw many leopards, mostly cheetahs (hunting leopards), and wolves. One night the hyenas kept us awake all night. We crossed many bridges, but when we came to the Quanza there was no bridge, and we crossed in a canoe. Little Peter was afraid, and clung to me.

After many days we reached Kangomba, the village of our childhood. We went to the house where Samba used to live, but we found it in ruins. We went to the house of Samba's uncle. He only said, "Samba's mother is not here." We knew by this reply that she was not dead, and that he knew where she was, but would not tell us. No one else would tell us either, because they were afraid of Uncle. At last we found an old woman who was not afraid of Uncle, and she told us what had happened.

Samba's mother had no one to protect her. One day her uncle was obliged to pay a debt, and had nothing with which to pay it. He sold Samba's mother and her two little brothers as slaves to a man whose name was Kapita, and who lived at Kangelá. Her uncle received fifteen pigs, and was able to pay his debt. When Samba heard what had happened to her mother and her little brothers, she wept, and would not go back to Dondi until she had tried to find them. I told her not to weep any more, because we would find them.

We started out at once on our nine-day journey to Kangele. There were rivers, many, many rivers to cross. Over some I had to make little bridges, as they were too deep to wade, and the old bridges had

been carried away by the floods. When we reached the Lutembue Fort, I told the Chief why I had come. He said, "There is a law forbidding slavery. Find the woman and bring her to me." We found the village where she lived, but her master, hearing of our approach, hid her. One day I saw her, and knew that Kapita had lied to me when he said that she had gone away of her own free will.

I hurried back to the Fort, and the Chief sent some sepoias (native police) to bring Kapita, Samba's mother and the children to the Fort that the case might be tried.

When they came and Samba saw her mother for the first time, she wept and wept, and said that she would never leave her again. Kapita and his advisers at the trial called me an *ocimunu* (thief), because I had taken a wife from the Luimbue tribe instead of my own. He said that now I was trying to steal another woman to take back as a slave. I think God must have put the truth in the Chief's heart, for he knew that my story was the true one, and he said that Samba's mother should be free to go with us if she wished. We said that we would start home the next day. When the good Chief heard our plans, he told us that we had better start that evening with an escort which he would furnish.

We had then been away for more than two months, and our money was almost gone. We bought food for the children—we had now four. We adults lived on roots and green things which we dug in the woods along the way. We could not take the train, when we arrived in the Bie, because our money was gone. Toward the end of the journey, Samba and I sold some of the clothes we were wearing to buy food for the children. It was hard on the children, because they could not understand why they could not have plenty of food. But, Ondona, on the last day, when we knew that we need sleep only one more night on the road, our hearts were light and full of joy. To-day our feet were no longer tired, and we came to Dondi as though on wings. Thanks, thanks to God for He was with us all the way!

Those, who bring sunshine to the lives of others, cannot keep it from themselves.—J. M. Barrie.

## A Brave Venture

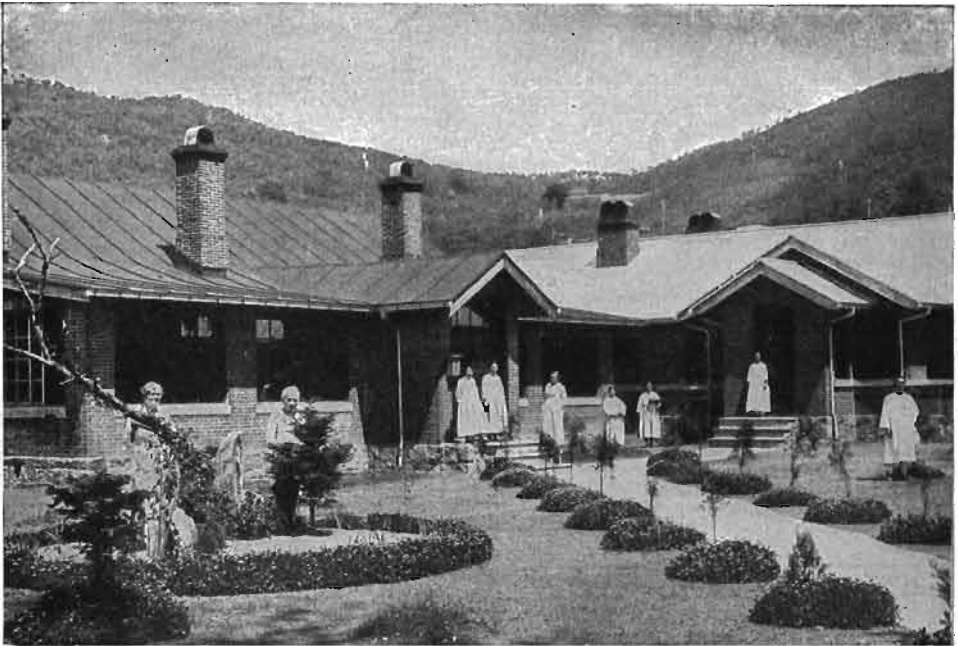
E. A. McLELLAN

*Organizing a Presbyterial in Korea.*

**I**N CHURCH circles in the homeland the meeting of the W.M.S. Presbyterial is one of the most important events of the year. We, on the mission field, read with interest all the proceedings and long for the day when the women under

done in Wonsan felt it their responsibility to arouse the others to a proper pitch of enthusiasm. The chief agitator was Choi Rebecca who gathered the women about her and issued her commands.

"Now there are fifteen delegates com-



THE BIBLE TRAINING HOME, WONSAN, KOREA

our care shall be doing their share also. Already our aspirations are beginning to have their fulfilment in Korea.

Ten years ago, a missionary society was organized in Wonsan by Miss L. H. McCully. For several years it struggled for existence but, gradually growing in strength, it has extended its borders into the Hamheung territory and has now thirty-two auxiliaries connected with it. This year the Annual Meeting was, for the first time, held in Hamheung. Those who had previously seen how things were

ing from Wonsan and as many others from other parts of the province, so we must be prepared to entertain and feast them well. We shall need at least five bushels of rice. Son Sarah, you buy the rice and be sure to get it on market day so that it will be cheaper. How many houses will provide *kimchi* (hot pickle)?"

Several hands went up, some hesitatingly, for they were not just sure yet what a Presbyterial meant, or what Sister Rebecca was "getting them in for!"

"And we must have a good supply of

brushwood to make the floor very hot so that the visitors will sleep well."

Mrs. Kang volunteered the wood. Others, gradually becoming aroused, offered *chang* (sauce), raw turnips and seaweed, their first contribution to the missionary enterprise. A spare room in the dormitory was engaged to serve as bedroom and dining-room, and everything was in readiness when the delegates arrived.

The meetings were held in the Janet P. Blackwood Memorial building, now being used as a girls' school. Though the weather was bitterly cold, two coal stoves made the room very comfortable. Miss McCully, who has been president since the organization, was the Mrs. MacGillivray of the occasion. Mrs. Briggs' place as treasurer was ably filled by Mrs. Pai Myung Jin, and Miss Lee Song Yeul was not far behind Miss Jamieson in efficiency as secretary. These Korean ladies are all teachers in the Wonsan Bible Training School.

The session opened on Tuesday afternoon with a prayer service followed by a roll call, reading of minutes and the appointment of nominating and auditing committees. Reports were heard from each of the thirty-two delegates, some reporting a membership of over fifty, others less than twenty, and one timid little woman, a society of four members

who had sent their contribution of four yen. The contributions of all the societies amount to five hundred yen. At the last meeting, a collection was taken up bringing the offering up to seven hundred and sixty-three yen. Reports were also received from delegates sent to Presbytery and to Assembly. Miss Robb told of some of the work undertaken by The Woman's Missionary Society in Canada, and special reference was made to the fact that the building in which they were meeting was a memorial to Janet Blackwood, for thirty years the treasurer of the Society in Canada.

The executive brought in a proposed budget for the allocation of funds. Two hundred and forty yen was apportioned to the salary of a Biblewoman working among the Koreans in Russia, one hundred yen to general work in Shantung, China, and one hundred yen for the purpose of putting a Biblewoman there. The balance was to be sent for work among Koreans in Japan.

On Thursday afternoon, business was laid aside for a time and Choi Rebecca was again in command at a special reception for Miss McCully, when, in recognition of her ten years' service, she was presented with a gold pendant beautifully engraved. This was followed by a reception given by the three city churches on behalf of the first Presbyterian ever held at Hamheung. Congratulatory speeches were made and repast of cakes, tea and oranges served. A further event of the afternoon was an address by Mr. H. Y. Cho, recently returned from Canada, who inspired the women to further effort by his encouraging contrast of conditions among Korean women fifteen years ago with what he now beheld them capable of doing.

Everyone was delighted and encouraged with the meeting. The officers received a new vision of the possibilities of the work with which they were entrusted, and the women from the country places went home with a wonderful story to tell of how, even they, in the mountain villages, were connected with this world-wide movement of preaching the Gospel to all mankind.

## A Mother's Prayer

Oh, give me patience when the little hands

Tug at me with their ceaseless small demands.

Oh, give me gentle words and smiling eyes,

And keep my lips from hasty, harsh replies.

Let not confusion, weariness and noise

Obscure my vision of Life's fleeting joys,

That when, in years to come, my house is still,

No bitter memories its rooms may fill.

—Inez Barclay Kirby.



## East and West

AGNES M. THOMPSON

*Mrs. Thompson is the daughter of Rev. John and Mrs. Morton, pioneers of the Trinidad Mission.*

LONG AGO there was a wonderful W.M.S. president who had an only daughter. Far away in Trinidad was another little girl growing up, the only daughter of the first Canadian missionary to the country, who lived among a lot of East Indian girls and boys.

One day these two daughters met at boarding school in Halifax, Nova Scotia, became chums, and loved each other very much. They were separated when the missionary's daughter had to go back to Trinidad and be among her Indian friends again. She loved these, Fanny, Alice, Sarah, Agnes, Deborah, Victoria, Matilda, and many others, and often slipped away to see them and enjoy a lunch of rice and curry, or "roti and dhal," the Indian names for bread and peas.

Once again the two daughters met in Halifax at the home of the Canadian chum, but now both were married and the missionary's daughter was on the eve of returning to her new Trinidad home. The Canadian chum had a dear, wee girl, some weeks old, named Olive, who was the centre of a delightful meeting. But God did not let her stay long, and when the Trinidad chum came back to her home she received a letter telling her about her friend's sorrow and enclosing the money which had been put into the bank for wee Olive to help some Indian girl to have a chance.

The first one helped was an orphan girl, ten years old, and so neglected that she needed much care of body as well as mind. After some years she was baptized because she had learned of Jesus and wished to follow Him. Her name was Olive.

Then there was no little girl for some time for Olive married and had a home of her own. Little Olive's money came each year and was to be used for some girl who would have no chance any other way. One day there appeared at the manse door a wee mite about three years

old and very small for her age. There was a family of girls being trained and taught in the Trinidad chum's home and her own two daughters were at school.



CLARA AND JEAN-JEAN

The tall father of the mite wanted his girlie to be taken and brought up with the girls. Now "yes" could not be said all in a hurry, but, when it was found that the mother was dead and the father was getting a new wife, who did not want a girl, every one was sorry for Sancheri—which means Saturday born—and the girls all offered to take care of her. "Doon," the home mother of the girls and now mother of the Girls' High School, saw that she was well cared for by the girls in turn until the child was able to care for herself. Sancheri adopted all of them. Later she

was baptized Clara after the Canadian chum.

The wee girl of the Trinidad chum was her playmate, and Clara, the little Indian daughter, ran in and out with Jean-Jean calling for "papa" and "mamma." They were like all little girls at school and play, and often disagreed. One day Clara ran upstairs crying, "Papa, Jean-Jean beat me!" Then papa had to call his wee girl and teach them both that "beating," so common there, was not allowed. Another day, a pet kitten was the subject of dispute. She of the west felt that she had a better right to the kitten, and so she hid it. Like all saucy girls, when asked for the

kitten, she said, "He dead." A little later Clara found the saucy one petting the kitten.

"You say 'he dead,'" Clara said.

"Yes," responded Jean-Jean, "but he rise again!"

And so the two lived, and played, and quarrelled together until the Trinidad chum brought her children to Canada to go to school, and now Clara and Jean-Jean are both married.

Olive and Clara got their one and only chance when poor and lonely, *when no one wanted them*, because of little Olive's money.

## The W.M.S. Matrimonial Agency

REV. WILLIAM T. GUNN, D.D.

OF COURSE it is true that the United Church Woman's Missionary Society members are a lovable lot and that many of them could tell their own love stories—if they would, which is not likely!—and that, like true women the world over, they are deeply interested in any story of real love. It is also indubitably true that occasionally good lady missionaries in far away lands do fall in love with equally susceptible and available missionaries of the General Board to the great gain of the General Board. It has been whispered that in such circumstances the Woman's Missionary Society people have felt a little resentful at these love affairs, which always work out to the gain of the General Board and the loss of The Woman's Missionary Society. Yet even then, it is believed, although it does not appear in their reports, they do in their hearts wish the happy couple Godspeed.

But these things are merely incidental, and it is not known generally that The Woman's Missionary Society is a very efficient and capable matrimonial agency, and that, for suitable applicants, they could produce suitable and willing young ladies of several lands and languages. Indeed, it is what they are doing right along, and have to do as part of a very necessary and essential Christian mission in laying

the foundations of happy Christian homes in far away lands.

Now it so happened that through the grave, but joyful, Jubilee meetings of our mission at Indore, India, there ran the golden cord of one of these love affairs, unknown to most of the delegates, but revealed to one interested individual, because with him to India came his Lady of the Deputation. It ran through the meetings for it went on from day to day, a real live serial story, and it was jolly in between the solemn sessions to enquire, "Well, how is it getting on?" or "Have they met yet?"

So this is the story. There comes upon the scene one of the liveliest, jolliest, most earnest little bits of missionary humanity you ever met—Miss Missionary—who says, "I've just been pestered to death by people who want to get Sonny, my chauffeur, for a husband for their girls, so I have made up my mind that it is time Sonny got married!" One has a suspicion that a great many marriages begin when some good lady "made up her mind," but anyway Sonny was twenty-seven and that is a ripe old age for a bachelor in India. It was high time he got married. And what better time than the Jubilee at Indore, where are our hospitals and nurses and the Girls' High

School and an abundance of good teachers and senior pupils?

Enters now Miss Teacher, of the Girls' High School. Had Miss Teacher a girl who was well-trained, kindly in disposition and a Christian—and, if not too much to ask, a bit good-looking? Miss Teacher says she has that and more, a girl, who, while not specially drawn to teaching or medicine as a life-work, was unusually kind and would make a fine wife.

But just here comes in Mother-in-law-to-be, Sonny's mother, who wanted to have a look at the girl before anything is said to her. So arrangements were made for the mother-in-law-to-be to stand by the missionary while the girl was called to receive instructions about her day's work. She came, she was seen, and, unknown to herself, she conquered. The mother-in-law-to-be expressed herself as quite satisfied, and when told that the girl was a famine orphan, whose father and mother and even caste were unknown, the mother said, "Better a girl with no family than a girl with a bad family."

At last comes Sonny himself on the scene. He actually wants to see the girl for himself! Arrangements are made so

that, while he stands near the teacher, the girls are to be called in, and she upon whose shoulder teacher puts her hand will be the girl. This is done. Is Sonny satisfied? Not he! Says all he saw was a girl with teacher's hand on her shoulder. Wants to talk with her himself! This must be arranged.

Here enter Miss Teacher, No. 2, and the Lady of the Deputation. They go to school and collect the girl, taking her to the W.M.S. bungalow, where they bring in Sonny and introduce the two to one another. Then the ladies retire to another room for ten minutes—ten minutes! When fond memory weaves the dreams of other days around me, why, ten minutes would not have seemed very long—but that is another story. Anyway they waited ten minutes, and they say that, at first, there was silence, then subdued murmurs, then louder tones, and when the door was finally opened by the ladies, they found two beaming faces! Everything was all right; they were ready to go ahead and get married. In ten minutes!

Now, in India, when people get betrothed, it is the custom to exchange presents. Next morning, as Sonny was



A GROUP OF OUR MISSIONARIES IN INDIA

*Mrs. W. T. Gunn is seated in the centre. This picture was taken when the deputation was in Central India*

driving Miss Missionary home from the Jubilee, they stopped at the W. M. S. bungalow, and Sonny gave to Miss Teacher a glorious pink shawl. Miss Teacher pretended it was a present to herself and thanked Sonny effusively. Sonny said never a word, but, as the Scottish folk

say, he "gave her a look," and drove on. The last news from India is that the young couple have just been married which ends our story, but if any lonely soul needs help in settling life's problems, The Woman's Missionary Society is equally fine as sister or assister.

## The Boy from Abitibi

LOUIS ABRAM

ONE DAY, Rev. P. Beauchamp, minister at large in the district around Richmond, visited a new place, Amos, in the Abitibi region. He found there an English family. The father worked at the mines some distance away, and was only home for week ends. The mother was troubled about her boy of eight. "He spends the day out of doors playing and fighting with the French boys. What shall I do with him? We have no English school and no hope of getting any."

This was the moment to speak of St. John's Hall, the United Church Home for boys and girls. The Woman's Missionary Society pays the salary here of the superintendent and the matron and so is vitally interested in its success. Through the influence of Mr. Beauchamp the boy was admitted to the home. His mother brought him to Quebec leaving her three other children in the hands of a good lady, her neighbor, who made this appeal.

"Come back right away. I don't know much with English babies!"

But the mother of the boy found the city so interesting that she wanted to postpone her return home a few days. "I never was so powerfully tempted," she said, "I would like to live with my boy in such a good hall and such a pretty city."

The boy, Jack Cannell, did not like the idea of staying after his mother left, but he fought home sickness bravely and went to school with the others. At Christmas he was very restless when he saw the big treasures in the store windows, and he asked questions all the time. He heard the other children talking of stockings filled in the night-time by Santa Claus, a fellow he had never seen in his life. He was smart enough to hang up a big stocking at the foot of his bed, and early in the morning we heard him cracking and eating the nuts he had found in it. "Santa Claus certainly came to visit me," he said, "but I'm sorry I was asleep for I didn't see him at all."

He talked French entirely the first three months he was with us, because he did not know much English. Some time later, however, he told us solemnly that he would talk French no more. "I am English," he affirmed, "and I go to school with English boys and girls."

One day the chairman of our committee, Mr. G. B. Ramsay, came to the home and said that he wished to make the acquaintance of every boy and girl. "Every one of you will get up and give your name and the place from which you come."

Lord, who am I to teach the way  
To little children day by day,  
So prone myself to go astray?

I teach them knowledge, but I know  
How faint the flicker, and how low  
The candles of my knowledge grow.

I teach them love for all mankind  
And all God's creatures, but I find  
My love comes lagging far behind.

Lord, if their guide I still must be,  
Oh! let the little children see  
The teacher leaning hard on Thee.

—Selected.

When his turn came, our boy from Abitibi rose and, at the top of his voice said, "My name is Jack Henry Cannell from England!" All the members of the committee and the boys and girls laughed heartily at this fearless fellow from overseas. He came from Wales four years ago.

At Christmas we were going to Sunday school together when Jack saw a man dressed like the Santa Claus he had seen. Leaving us promptly, he ran ahead and speaking in French to this French Santa, he asked, "Is it you who came down the chimney last night to put nuts and candies in my stocking?"

The beloved Santa Claus, nodding his head, replied, "Oui, mon garçon."

Jack Henry Cannell was puzzled. "Your clothes look so clean," he said, "how did you do it?"

One day he received two cents for some little work he did. "One will do me," he said, "I'll buy a sucker, and I'll give the other cent to Jesus at the Sunday school collection. We never give any at home."

The first month he was a thorn in the flesh to the other boys who complained that he was a tattler. "Never mind," I

said, "he is only a child. He will soon try to be like you, so you are going to act in such a way that he learns only good things from you." They were proud of that. Now our youngest boy in this family of thirty-five is working and talking no more like a child but like a boy of sedate mind. But when he sees the firemen he runs and yells, for he believes every fireman is a new Ben Hur with his quick and dashing horses.

We have other interesting children. Three of our boys have gone to the University of New Brunswick, one to Queen's and one to McGill. Three of the girls are at Macdonald College, and one of the boys is there too. One of our girls, Ruth Mead, fifteen years of age, came first in the highest grade of high school at all the winter examinations.

After prayers at night, when we sing in French and English, they all settle quietly down to study till nine o'clock except the youngest, Jack Cannell, who goes to bed alone at eight. He dreams every night of his first Christmas tree in Quebec and he says, "We have none like that in the forest of Abitibi, although there are thousands of firs."

## Letters from Our Fields

### Among the Girls of Japan

*The following is a letter from Miss Myra Simpson, describing her work at the Cartmell Sewing School at Kofu:* We have forty-four teen-age girls in our Sewing School, to whom we are giving our best attention. Twice a week each of the three classes has a Bible lesson the first thing in the morning. On Sunday morning we have Sunday School here before going to church together.

Perhaps the greatest interest centres in the Y.W.C.T.U., which meets twice a month. The girls appoint their own officers, and conduct most of the business, including the planning of the programme. We are using Miss McCorkindale's book on "Temperance and Life."

Our last programme was rather unusual, but the girls liked it very much. Five girls represented girl guests from Africa, India, China,

South Sea Isles and America. Each brought a message from the country she represented. They were welcomed in turn by five Japanese girls, and at the end all joined hands to form a chain of World Friendship.

Next week we are studying famous pictures by Raphael, DaVinci, Hoffmann, and other artists. If you were to come in to one of these meetings, I am sure that you would feel quite at home.

Besides those who come to us every day we have other girls who are not receiving regular Christian training outside. Every Tuesday afternoon after school, about twenty-five girls come from the Government High School to attend two clubs, the Rainbow Club for third and fourth year girls, and the Young Buds Club for first and second year girls.

Although the words are Japanese, most of the tunes are the same as ours. You would



MISS KEAGEY AND MISS SIMPSON  
At the Cartmell Sewing School

probably have recognized, "Glory to God in the Highest," "Hark, the Herald Angels Sing," and others which were being learned for the Christmas celebrations. Miss Ryan brought her girls from the telephone and post office, and pupil nurses from the Hospital to celebrate with the Club girls.

On Wednesday afternoon we try to visit the homes of the graduates and pupils of the Sewing School. Most of them come from small shops, and we just sit down at one side and try to get acquainted. To see the homes and meet the parents helps us to understand the girls better. Sometimes we are welcomed heartily, and served with tea and cake or fruit. At other times we can scarcely do more than make our bows. But the girls always appreciate our visits.

### Welfare Work in China

*Miss Cora Kilborn, at present in Peking, writes the following letter:* I was fortunate in being the recipient of a fellowship which gave me six weeks' post-graduate work in the Peking Union Medical Hospital. This included not only work in the hospital itself, but also two weeks in the Public Health Department which was of special interest to me.

The Public Health work is carried on under the Metropolitan Police Department of the city and the Rockefeller Foundation, and is

situated not far from the hospital in a group of buildings, which were once an old temple. The work was started in 1925, and the aim since the beginning has been to build up a work, without elaborate and expensive buildings and equipment, which can be taken over and carried on entirely by the Chinese. Here a group of doctors and nurses are working with the special object of improving the health of that particular community for which they have assumed the responsibility. They are all Chinese with the exception of one—the director of nurses, who is American, and they are all specially trained men and women.

The work is many-sided. In the "Health Station" itself, clinics are held every afternoon—medical, surgical, eye, pre-natal, children's, etc., and here men and women come for treatment and health instruction. The preventive side is always emphasized. It seems remarkable that women, who a few years ago never even thought of having a doctor attend them when their babies were born, now go regularly to the clinic, and receive examination months before the baby is expected. They bring their babies to the baby clinic, get them weighed, and receive advice about feeding.

Besides the clinics other activities at the health station are the children's and mothers' clubs. The former was particularly interesting, to see thirty or forty children coming regularly, taking part in supervised play, or

singing health songs, and then hearing a little talk about what they should eat or how they should keep clean. Surely, surely, some of this teaching will remain with them and have some influence on them in later life.

In the morning the nurses make visits to the homes, and these include visits where actual bedside nursing is done, as well as visits where only health instruction is given. A large part of their nursing visits are obstetrical, and as in the homeland they go in regularly for ten days after the birth of the baby to bathe the mother and child, and to give nursing care. I noticed that the mothers were always glad to have their babies bathed, but it was more difficult to persuade them to have a bath themselves. Besides these they have chronic cases on their list which they attend to regularly, or there might be a dressing which must be changed daily. Whatever it is, the nurse or doctor is always ready to attend any kind of case, and also to answer any emergency call that may come in.

As well as giving actual nursing care, many visits are made purely for the sake of giving health advice. They might advise the young mother regarding the feeding of her baby, or see that the expectant mother is carrying out instructions given her by the doctor at the clinic, or tell the tuberculosis contacts how to guard against the disease. There are many different kinds of health visits, each one stressing a vital point, but particularly every visit includes the teaching of cleanliness. The dirt and squalor of some of the poorer homes is appalling, and one wonders if any amount of teaching will make any impression.

There are two other phases of the work which must be mentioned—the Industrial and School work. The Industrial work is carried on in only one factory, a rug factory, but it is well organized and means the supervision of the health of a thousand men. They receive regular physical examination, and the nurse and the doctor are at the factory every day to hold clinics and to attend to minor ailments. Special work is carried on pretty much as it is at home, the routine physical examination being made by the doctor, and the nurse being at the school every day to make class-room inspections and to attend to minor ailments. But it was interesting to see this modern work going on in the old-fashioned school, the trained nurse dressed in her neat blue uniform and white collar and cuffs going into the old-

fashioned school where, as in days of old, recitations were being said out loud and in no quiet tone of voice.

It seems perfectly splendid to see a work such as this being carried on, and it make one wish for similar "Health Stations" for every city in China, a health station carrying on every phase of Public Health work, from the passing of laws governing health and sanitation to the holding of clinics and the teaching of health by the doctors and nurses. There have been many drawbacks and hindrances in building up this work. A great deal of prejudice and superstition have to be broken down. To the older Chinese it still seems a strange thing that these young girls can go around the streets unattended and visit the homes. A stranger thing still is that women nurses attend men patients. They do it now and are welcomed into the homes.

Does China need Public Health? Six million people, whose lives could be saved, die here every year. China's general death rate is estimated at twenty-five to thirty per thousand. In other countries it seldom goes above twelve. At a loose estimate three times as many babies die in China as in any other country. China is awakening to the need of public health work. I would be so glad if I could have some share in this work. What better way could there be of furthering God's kingdom on earth?

### New Fields

*Miss Lily Adair, formerly of Taihoku, North Formosa, writes as follows:* I wished just to go quietly without farewell—it was too hard to think of saying it—but a friend of one of the Biblewomen told them I was going, and I could not deny it. The Daitotei women turned the last Wednesday women's meeting into a farewell and gave me a gold ring, with the Chinese character for "love" on it, and a silk dress. I shall prize the ring although I do not need it as a remembrance of the happy years among the dear women, many of whom I have known since they first came to hear the Gospel and have seen grow in love service.

The house here in Shoka, South Formosa, in the English Presbyterian Mission, which I share with Miss Elliott, is like no other house you ever saw, I venture to say. Upstairs there are four bedrooms in a row with a narrow hall between the two middle rooms and a

stair coming up from below, but the really used stair is outside, landing on the upper verandah. Downstairs there is a dining-room and several other rooms, and an unused room is now being turned into a sitting-room. The house has been painted and entrance from the hall into the new room made, and the brick walls are being plastered and a fireplace put in. We think it will make a very cozy room. *Chihia lai thit tho* (Please come and play)!

### After Twenty-Five Years

*Miss Lillian Bouchard tells of her work among the New Canadians in Montreal:* During the past year the Syrians have moved away up north, and a number of Czecho-Slovakians have moved into the district, so I feel as though I were going back years and years and beginning to start folk to be good Canadian citizens. The Czecho-Slovakians speak only their own language and know nothing of French or English. They are living six or eight in a room just as the Syrians did twenty-six years ago.

I was asked to go down one evening to the mission, and was told that it was most important that I should be there. When I arrived the place was crowded. Three hundred and fifty of my old pupils were there, all so happy and glad to be back at school again. Among the guests were the Greek Orthodox priest, the Syrian doctor and some leading business men of the city. They spoke of my twenty-five years' of service among them, teaching, nursing, training both body and soul. Then they presented me with a beautiful Atwater Kent loud speaker, gold and flowers. I was so surprised that I could say nothing, but asked Mrs. Dawson, President of the Ladies' Committee of The Woman's Missionary Society, to give thanks for me which she did so nicely. Then I shook hands for over half an hour with those who were present, many of them married, and with families, so I am a grandmother teacher to many.

We have, when all are good, a half-hour of story-telling for the children every morning. I wish you could see their eyes! They drink in every word. All love to sing and do it very well. Through the kindness of Miss Tweedie and Mrs. Dickson, I had many baby clothes to give away and was able to bring comfort and cheer to many mothers.

### A Morning Walk

*Miss Elizabeth Read, Chissamba, Africa, writes:* Let me tell you of our walk this morning. There was a glorious breeze blowing, and the sky was a lovely clear blue. One just felt like singing for joy. All along the path, as we walked over to the hospital, we met women going to their fields with baskets on their heads, and babies on their backs; others were going to the trading centre to sell their produce, some very scantily clad. We greeted all with a smile and they went on their way, thinking, perhaps, that at least there were some who loved them.

As we neared the hospital, we saw to our extreme left the surgical ward, with a women's and men's ward, and a small operating-room between. Then to the right was the waiting-room for patients brought in during the night, a storehouse and two bathrooms. In front of us was a very nice office building with two private rooms behind. Opposite the office, directly north, was the medical ward, with the dispensary between. It is, indeed, a fine hospital, but far from properly equipped yet. Miss Hosking has been doing a very fine work with the help of two fine native assistants, whom she herself trained. It is far too big a responsibility for one nurse, and we pray for the time when more nurses will come, also doctors to help in this most needed sphere.

Scattered on the grass are little groups of people, waiting for the clinic to open in order to get cold medicine, eye medicine, chest medicine and to have their terrible ulcers dressed. They love to bask in the sun, in fact I am very fond of it, too! I am constantly being teased for my many funny expressions, which are so native, also for the many native foods I enjoy. I suppose it is not to be wondered at when I was born here! The most common ailments among these people are: fevers, pneumonia, ulcers and aches, which are usually a forerunner of fevers. The simple remedies that the two African assistants can give are quinine, boracic acid, turpentine for external rubbing, salts, permanganate, etc. This morning there were six bed patients with pneumonia, two with little chance of recovery. These people have very little resisting power when they fall sick. The hospital is in very bad need of a sprayer for the wards, and we hope that some day some kind friend at home will donate it to the hospital, as there are no special funds



to buy such a necessary thing. The wards are nice and airy, and the iron beds, contributed by friends from home, are a great blessing to the nurse as well as the patients.

The high trade winds are now blowing, and the rainy season is over for another five months. The grass and woods are already putting on a russet brown garb, save in the areas where they have already done the yearly burning to keep down the rank growth, to protect from wild animals, and to provide early pasture for the herds. Here, on the plains of charred grass, spring up such a variety of the loveliest little flowers, yellows, reds, blues and pinks, a veritable fairyland. These people have very little appreciation of the beauty of nature, but it is possible to cultivate this dormant sense, and now some of our younger people are planting small flower gardens, and frequently you will see a bottle containing flowers on their little tables.

Just now, as I look out of my lovely sunny windows, I see a little family coming home from their day's work. Three of the young children are carrying bundles of faggots on their heads with which to cook the evening meal, and to keep the fires going during the cold nights, for, believe me, even here in "sweltering Africa" we have very cold nights. The mother, so erect and graceful, is carrying a very large basket on her head, holding about a bushel and a half. It is made of rows and rows of grass covered over with a sort of root fibre. These baskets, when well made, last from ten to fifteen years. They work them

much the same as you do raffia baskets at home, and some are very prettily designed. In her basket the mother is carrying some sweet potatoes, several ripe squashes, any amount of dry corn on the cob, picked from her field, and, on the top of this, a huge pile of wood for the evening meal. One does marvel at her easy grace and poise, balancing so perfectly such a load on her head.

I trust that through this little visit and glimpse into our lives, you will be brought into closer touch and sympathy with the Lord's work here. Yes, and your work, also, as a child of His. We ask your earnest prayers.

### A Real Home

*Miss Mabel Overholt, matron of Ethelbert School Home, sends the following news:* A home is not merely a place in which to eat and drink and sleep. It is vitally related to social and national welfare. It is because of this belief that the Church has launched out to help the New Canadians who come in such numbers to our shores by giving them school homes in places suitable for such a purpose.

Seven of the girls in this home are Ukrainian; two are Indian. It is a great privilege to work among these Ukrainian people. They all passed their grades last year and after writing their examinations, they one by one went back to their fathers' homes in the country. During the past year my nineteen-year-old girls have been very dependable, kind and



GIRLS AT THE SCHOOL HOME, ETHELBERT, MAN.

*The two girls marked with crosses are Indians.*

loving. I feel that the Lord Jesus abides with us as a welcome and honored guest.

At present we are studying Stalker's "Life of Christ." After reading a portion of it, I explain it to them in simple language, and apply the reading to every-day life. They all take turns asking grace at meals.

The girls' birthdays are eagerly looked forward to. We place candles on the cake and the lights are turned low, it is a beautiful sight to them. Sometimes we go into the woods for our lunch. We all enjoy the change, picnicking by the river and listening to the sweet songs of the birds.

We had a wonderful Christmas. Two of the girls brought a tree from the woods, and it certainly looked fine with its garlands and tinsel. We were well provided for, and wish to thank everybody who made the girls happy.

### A Chinese Wedding

*Miss Edith MacGillivray, daughter of Mr. and Mrs. Donald MacGillivray, writes from Shanghai:* I attended the wedding of May Ling Soong and General Chiang Kai Chek. They had a short religious ceremony at the house, and then they had the big civil ceremony at the hotel, where there had been a big ball the night before. Mother and I have known May Ling for a long time, and we were lucky enough to be invited. There were more than a thousand guests, of whom, not more than a hundred were foreign.

The centre of the ballroom was filled with chairs. On the raised part were tables, at which tea was afterwards served. When the bride came in to the strains of the wedding march everyone clapped. The movie men were everywhere. May Ling wore a white and silver wedding dress made in one piece, Chinese fashion, with a beautiful lace veil and orange blossoms. The four bridesmaids were dressed in peach-colored satin in the very latest Chinese fashion, short tight upper bodice over a long skirt, and bell sleeves of georgette. Our table was next to the bride's relatives, so we had a fine view of the beautiful costumes. Lady Barton, our consul's wife, and her daughter were sitting next to us.

The camera men turned brilliant arc lights on the bridal party as they came in. The lights were simply blinding, and May Ling did not look as pretty as she often does on ordinary occasions. As May Ling walked down the aisle they threw chrysanthemum petals at her instead of confetti.

Up at the front was a picture of Sun Yat Sen, to whom they had to bow during one part of the ceremony, which consist briefly of singing and bowing. While this was being done a foreigner sang, "O Promise Me," in English.

After the ceremony we did not see them again, but we all had tea. I had two big slices of wedding cake to take home with me. I took one piece to school and divided it, as I was the only one of the staff invited.

Chiang is quite a nice looking man and I do hope that he will make her happy. His first wife was divorced quite a time ago, and he has given up his two concubines. May Ling and General Chek announced that, instead of giving them presents, people would please give donations to erect a hospital for disabled soldiers. The wedding gifts they did receive are to be auctioned for the same purpose.

### A Christening Robe

*Mrs. A. N. Burns, Supply Secretary, sends the following letter which came from Rev. Arthur Barner, Superintendent of Missions for Canadian Indians. Mrs. W. E. Magee, of whom he speaks, is the Supply Secretary of Toronto East Presbyterian:*—I had a very interesting experience at the place of my last call in my three-month itinerary. A week ago I visited Shawanaga Mission, Georgian Bay, and while at a little side station I was asked to baptize an

## Rules for the Road

**Stand straight:**

**Step firmly, throw your weight:**  
The heaven is high above your head,  
The good, gray road is faithful to your tread.

**Be strong:**

**Sing to our heart a battle song:**  
Though hidden foemen lie in wait,  
Something is in yo that can smile at fate.

**Press through:**

**Nothing can harm if you are true.**  
**And when the night comes, rest:**  
The earth is friendly as a mother's breast.

—Edwin Markham, from *Services in the Open*.

Indian baby. The young parents brought their first babe carefully tucked in a home-made baby's sleigh through much deep snow.

When the cover was raised we looked upon a healthy-looking infant boy dressed in a very nice suit, which they told me was provided by Toronto W.M.S. Supply Committee, of which Mrs. W. E. (Gertrude) Magee is secretary. When I asked for the baby's name, the father

handed me a slip of paper with the following words in good English, "December 20, 1927, born on Tuesday morning, a.m., at twenty minutes after 4, Baby Wilford Nanibush, Bekanon, Ont."

The parents were very proud of the nice clothes their baby had inherited by the thoughtfulness of the W.M.S., and they are certainly making good use of the garments.

## General Secretary's Department

EFFIE A. JAMIESON

The April meeting of the Executive is always the most interesting meeting of the year, for it is during this month that we have in final shape our missionary appointments, and receive and dedicate our missionary candidates. This year there were twelve definite appointments to Home and Foreign Mission fields, and two further workers entering service, one of these being Ide Cho San, our first Japanese scholarship student. As the candidates sat in the corner of the Board Room waiting to be introduced, they looked rather like flowers with their bright young faces, and the members of the Board were full of joy at the privilege of sending them forth to world service.

*Programme for the Meeting of the Dominion Board.* The decision has been made that the time this year will be devoted largely to the business of the Board, which is really an executive body. There will be one open meeting to hear reports from the Jerusalem Conference, and it is expected that at this meeting Dr. Richauer of Japan, and Mrs. Murray Brooks will be the speakers. Every member of the Society is earnestly requested to pray that at the June meeting the Executive may have divine guidance in all its decisions and deliberations.

*Annual Report Forms.* A committee has been at work upon these, and has reviewed the whole situation. At the last meeting of the Executive a whole series of new forms was presented and accepted. One problem arose for the reason that owing to the lateness of the decision, the Treasurer's report forms for 1928 were already

in the hands of the constituency. Finally, it was resolved that, in order to get our new policies for reporting underway, special action should be taken and new forms sent out to all treasurers in time for reporting the second quarter at the end of June. The matter is mentioned here so that the treasurers of local organizations, presbyterial societies, and conference branches, will know that this matter is in hand, and that at the earliest possible moment the Treasurer's new report forms will go out to the constituency.

The quarterly report form for presbyterial treasurers is being discontinued, and only an Annual Report will be required in the future from the treasurers of presbyterial societies and conference branches. The remittances, however, come forward quarterly as before.

*Recruits for Missionary Staff.* Mention has already been made of the candidates appointed this year, but the fact remains that our Board would have been very short of workers, if it had not been for the missionaries at home from China, who are unable to return at the present time. We must pray the Lord of the harvest that he will send forth laborers into His harvest, and at the same time we should in all our conference branches be alert to find the missionaries we so much require to carry on our work and to fill vacancies in staff. The work in Canada is particularly needy, and there should be a large class entered at the United Church Training School this coming Autumn, ready for appointment a year from now, when it is hoped that the missionaries from China will be returning to their fields.

## Auxiliary Interest

**O** GREAT LORD of the harvest, send forth, we beseech Thee, laborers into the harvest of the world, that the grain which is even now ripe may not fall and perish through our neglect. Pour forth Thy sanctifying Spirit on our fellow Christians abroad, and Thy converting grace on those who are living in darkness. Raise up, we beseech Thee, a devout ministry among the native believers, that, all Thy people being knit together in one body, in love, Thy Church may grow up in the measure of the stature of the fullness of Christ through Him who died and rose again for us all, Jesus Christ our Lord. Amen.—*Bishop Milman. (1791-1868.)*

### Summer Schools

JEAN H. WHITE

**E**VERY one needs a vacation, and most people plan for one. How true it is, however, that many, after a vacation, instead of being refreshed and recreated in body, mind and spirit, are glad to get home to rest up, realizing that after all they have not had a profitable holiday. Such is not the effect of a summer school or training camp if properly used. Hundreds of young people, who have attended these, testify that no other vacations have provided such happy worthwhile experiences as those spent with others of the same age and the same general outlook on life, in study, in fellowship and recreation, under conditions where it is easy to live up to one's highest ideals.

In every province of our Dominion, summer schools and camps are set up each year and are within the reach of all. What do these plan to do for the young people who attend? Is it worth while for a church to make some sacrifice in order to help some of its young people to get to one? Most summer schools and camps are situated in the midst of beautiful scenery and we always find that there is a profitable ministry of nature in spiritual things. "We need," says Sarah Jewett, "a new kind of house breaking, not an inward breaking, but an outward. We want more brave folk who will not break into houses not their own, but break out of houses that are their own, and in intimate companionship with nature, learn the lessons of the Eternal." The freshness of the early morning, the beauty of the flowers, the wonder of the trees, the open fields, the hills, the blazing sunsets, do they not all bring a message from the infinite Father direct to His children? And the night with its stars and silver moon, what it holds of spiritual signifi-

cance! The out-of-doors is a wonderful spot to get acquainted with God.

While the programme may vary according to locality and the age of the campers, a general one may be set down. From the setting up exercises and morning dip till the camp fire and vesper service, there is always something of interest going on. To many a camper the Morning Watch, when each one seeks her own quiet spot for devotion and Bible study and prayer, has brought new meaning into her fellowship with God and fresh dedication to His service. The hours of the morning pass quickly with Bible study, mission study, teaching methods, psychology or discussion on various interests of the campers. Minds are alert and keen and concentrated upon the task of leadership under wise instruction, and rich results will follow in consequence.

Wise campers take advantage of the rest period. Then they are ready for recreation, the hike, the group games, the swimming, the water sports, all of which fill up the afternoon and early evening. At dark there is the camp fire, perhaps the best part of the day. What a feeling of friendship as the fire burns bright and the familiar songs are sung! This is the time for stories and a short message in keeping with the close of the day, and then a favorite hymn and taps—and taps again, softly. As the echoes fade away and the last good-night is said, who can know what resolves are made and what prayers are offered?

There are many things not included in this regular day's programme—the initiation ceremony, the all-day hike with meals cooked out of doors, the pageant with the trees for a background and the green grass for a stage, and always, with everything, the happy fellowship.

Perhaps the most lasting and far-reaching effect of a summer-camp experience are those intangible ones which come through friendship formed with other campers and with members of the staff, great-hearted men and women whose greatness consists in unselfish service.

The camp is not for recreation, but for training. Nevertheless, the camp day is one of enjoyment. While each activity has its training values, the sport and fun of the out-door life is in it all, and the woods and waters are a constant allurements.

"Camp has shown me the way

So great, so grand, so full of things unknown,  
And yet so sweet and simple that I own  
I needs must follow, catching from afar  
Visions of all the greatest things that are,  
And are to be."

### What Next?

Jennie S. Cramm

**T**HIS timely question, broadcast through the General Secretary's Department in a recent number of THE MISSIONARY MONTHLY, certainly involves the whole question of membership.

"What does it mean to be a member of The Woman's Missionary Society?" is a question so frequently asked that a few aspects of the subject are worth our consideration. A glance at the constitution reveals the fact that it is a "society," that is, a body of persons associated with a common object. The payment of an annual fee signifies the acceptance of the constitution and the responsibility of membership. It follows then that the person who pays her fee, thus expresses her desire to become a member. That is the first step. *What next?*

By meeting with others who have expressed a similar desire, a society is formed, and by sharing its rights and privileges, and assuming its responsibilities, she becomes a member.

Provision has been wisely made for those who are in sympathy with the aim and object of the society and contribute systematically, yet do not attend the meetings under the name of Associate Helpers. Does it not seem reasonable that the person who simply pays the fee entitles herself to this classification in the membership?

## Suggestive Programme

For Auxiliaries, Young Woman's Auxiliaries and Mission Circles

July, 1928

**Study**—Across the Continent with our Community Centres and Medical Missions.

**Hymn**—Lord, While for all Mankind We Pray.

**Scripture**—How women in New Testament days helped. (Distribute in advance to be read by different women).

Mark 1: 30, 31; Luke 8: 1-3; Acts 16: 13-15; Acts 9: 36-41; 2 Tim. 1: 1-5; Rom. 16: 3; 1 Cor. 16: 19.

**The Lord's Prayer.**

**Hymn**—From Ocean Unto Ocean.

**Minutes and Business.**

**Hymn**—Our Loved Dominion Bless.

**\*Devotional**—Jesus in the midst of common life.

**Hymn**—Go Labor On, Spend and Be Spent.

†**A Visit to our Community Centres.**

**Prayer**—For those who are working in the home land, that we may not underestimate the value of their work or overlook its importance because it is close at hand.

**Hymn**—At Even, When the Sun Did Set.

‡**The Story of our Medical work.**

**Closing.**

\*Price 3 cents. ††Price 5 cents.

Order from

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

A high privilege it is to be a member in this fine organization with its great and growing responsibilities. Show us any wider field of service, and greater opportunity for the exercise of talents, than is offered through this society, seeking, as it does, to follow the plan laid down by God for the extension of His Kingdom. So rich and varied indeed is the avenue of service that womanhood need not walk in narrow paths, whether we look at it from the point of view of the ordinary member or that of the worker on the field. We think of many who have come into our auxiliaries believing themselves to have little or no

capacity for service, who have, through the months and the years, become literally transformed through the fellowship of devotion, the enlarging horizons of missionary education, and a fresh vision of the meaning of service. We venture to state that even the most devoted member from her inmost heart would exclaim, "Would that I were more worthy!"

Never did The Woman's Missionary Society stand with more wide-open doors, and we would that the entire womanhood of the Church, with its great potentialities, were within its membership. May ever-increasing emphasis be placed upon the high ideals of membership!

### Some Cheerful Givers

*Dr. Florence Murray*

**A**T THE close of one of the meetings of the Montreal Presbyterial, held recently, a lady, no longer young, went up to the missionary speaker, and said, "I am a poor school

teacher earning my own living, but I want to give you one hundred dollars for your work." The missionary asked whom she was to thank for this generous gift, but the donor refused to tell her name, saying only that she was glad to do something for the work, and hoped that some one else might be inspired by her example to do more than she herself could.

After an appeal on behalf of the Hamheung Girls' School, an envelope was received containing the sum of twenty-five dollars with this note: The price of a fur neckpiece gladly sacrificed for the girls' school by one staying and praying at home.

At a Sunday evening service in Montreal East, the cause of the school was presented. At the close of the service a little freckle-faced lad, about ten years old, none too warmly clad, came up to the speaker and, thrusting a quarter of a dollar into her hand, said eagerly, "If this will help at all with that girls' school, I want you to take it." The missionary, happening to know that the child came from a

## The Woman with a Needle

*Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.*

*And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid in an upper chamber.*

*And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. . . .*

*When he was come they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.—Acts 9: 36-39.*

### Suggestions for Prayer

Pray that skill with our needles may be used as God would have it used. . . .  
Pray that God may show us the needs all about us in order that we may meet them. . . . Pray that the hands of our women may be busy in useful service.

### Questions for Discussion

What are some of the needs for needles in our Community? . . . Is sewing for fairs in the best interest of the local church? . . . An hour of sewing for the White Cross might be included in this programme, or sewing to meet special community needs might be done.

### Hymns

"Work for the Night is Coming." "Something for Thee."

—Helen K. Wallace.

home so poor that packing cases served as furniture, thought, as she took the gift, of the poor widow casting her two mites into the

treasury, and of Jesus' words when he saw it: Shall not we, too, out of our abundance, give as the Lord has prospered us?

## Young People

### The Circle and the Girl

*Lillian Graham*

*A paper read at the Annual Meeting of the Ottawa Presbyterial.*

**W**HAT is a mission circle? It is a number of girls united by a common bond. Think what it means in our day to belong to a united group! We are united because we are in close relationship in thought and feeling; we have a common interest—others—and a common purpose—the world for Christ.

Think of the true fellowship such a group provides. One never forgets it. Girls who leave their homes to attend college leave their circles. But they carry along with them a memory of the truest fellowship with girls and with God. And what of the fine ideals presented to them? They are developed to such an extent that they are lasting. We all realize that girls away from home have many decisions to make and many temptations to overcome. The fellowship in the circle will help her here; she knows the right and she will choose it. And when she returns, circle night finds her often in the old place; she has a desire to continue in the great work—for others and for God.

Is Bible study essential in a girl's life? Surely to know the life of Jesus is vital to every girl. Through it she not only finds the highest way of life, but the secret of living it, and, unless she knows that, she cannot do anything, however much she may want to. The circle gives the girl true guidance in Bible study. She does not sit and listen while another reads, she herself reads the lesson, following with an explanation. She learns by doing. Bible study is part of the circle service of worship, and the worship period arouses a response in the way of imagination, feeling and will. How necessary it is that these should be developed in the right way. For it is not an end in itself; it is for a purpose—more

Christian living at home, in the church and in the community.

In the circle we broaden our ideas to include not only these, but the whole wide world. We pledge ourselves to know Jesus and His way of living. This is done by striving through study and activities to understand our neighbors near and far, by remembering them constantly in our worship, by giving ourselves the joy of sharing our money and gifts with them, and by always maintaining an attitude of friendliness and good-will toward them. We try to develop the idea of World Fellowship.

How many of us would think of reading about these foreign countries if we had not to tell something of them at the circle? There is here a real opportunity for self improvement, and the discussion groups give us a chance to express our own ideas and that is full of value. Because each girl has some definite work to do there is developed a sense of responsibility, and that is surely necessary, if the young people of the day are to be the leaders of to-morrow.

The Woman's Missionary Society has been interested for years in the training of girls along missionary lines. It is now recognized that this can be best accomplished if we work together. Women of the older Society, your leaders of to-morrow are the circle girls of to-day! Would you have them the best? Then do your part by inspiring and encouraging them on the way. The circle is trying to make the best leaders by helping the girls to see the goal clearly, to find a path to it, to inspire others with the eagerness for the quest, and to go with them through the adventure.

**A good traffic rule on the road of life: when you meet temptation, turn to the right.—Selected**

The ultimate goal of Christian leaders is a world of fellowship of friendly people doing the will of God in every relation of life. It is the earnest desire of every circle girl to do her part in this wonderful work.

### Linking Up

*Jessie Farintosh*

As a Canadian Girl in Training,  
Under the leadership of Jesus,  
It is my purpose to  
Cherish Health,  
Seek Truth,  
Know God,  
Serve Others,  
And thus, with His help, become  
The girl God would have me be.

**W**ITH the above purpose deeply rooted in their hearts, C.G.I.T. groups are endeavoring to understand and carry out to the best advantage their relationships with the home, school, church and community.

In relationship with the home the C.G.I.T. programme may include such activities as sewing and making toys for infants' homes or mission schools. In this way the girls readily learn handiwork and selection and buying of materials which will enable them to assume more responsibility in the home.

In the school C.G.I.T. girls must live up to their high standards of honor, and must set an example in such things as honesty, and courtesy to teacher and classmates. In this

way they will help to raise the ideals and standards of the school.

In the relationship with the community C.G.I.T. groups are endeavoring to understand better the problems of their community by helping to overcome hindrances due to race and religion, and to promote friendly relations between and within communities. Canadian Girls in Training can co-operate to raise the ideals in citizenship, and create a spirit of friendliness.

Through C.G.I.T. in the church, groups may come to a wider knowledge of people of other races, and thereby foster world friendships. It is in this way that we come in touch with the work of The Woman's Missionary Society. It is the privilege of every C.G.I.T. group to become affiliated with The Woman's Missionary Society. We pledge ourselves to work with The Woman's Missionary Society in helping people everywhere to know Jesus and His way of living. We do this by striving through study and activities to understand better our neighbors near and far, by remembering them and by constantly maintaining an attitude of friendliness and good-will toward them.

We plan our programme to include mission study once a month. The Woman's Missionary Society greatly helps us in this as it keeps us in touch with new missionary ideas and activities. The girls enjoy mission study when they are given the opportunity to read interesting books such as "Prince Rama," and "The Nation Builders." For this reason C.G.I.T. girls and leaders find THE MISSIONARY MONTHLY very helpful.

## The Palm Branch

"Beautiful Bermuda revealing every few minutes some fresh wonder!" Extract from "Jim" in May Palm Branch.

Through the June issue of The Palm Branch every one can tour an important part of our work in the "Enchanted Isles." Our favorite story-teller will be there accompanied by "Jim." Picture and incident are chosen from a large variety placed in the hands of the editor. Enter your subscription now to start with June number.

Would you like a copy of the new prize Airmen's Hymn that goes well to our Eventide (Abide With Me)? With a copy of The Palm Branch in the hands of every member, all will join in singing, "God of the Shining Hosts."

Clubs of ten or more to one address, 15 cents each, a year.

Send all correspondence, subscriptions, money orders, etc. to the editor, Miss E. B. Lathern, Box 149, Yarmouth North, N.S.



## Mission Bands

**O** LORD JESUS, good Shepherd of the sheep, lead us upward, that our feet stumble not. Keep our thoughts pure, and our hearts true to Thee. Help us by our words and acts to show our gratitude to Thee for all the good gifts of every day. Bless the people who need Thee all over the world. Forgive us that we so often forget Thy needy children, when we have so much, and they so little. Bless friendless folk everywhere, and to those who come to our own land may we be always kind and helpful. May we remember the example of the Lord Jesus who went about doing good, and do our best to please Him, in thought, and word, and deed. For His sake. Amen.

### Give Ye Them to Read

LETTIE ALLAN RUSH

*A dialogue for four boys, taken from the Study Book, "Please Stand By," chapter V.*

(John, recovering from an illness, reclines on a couch. A bell rings. Three chums call to see him.)

JOHN—Come on in, fellows, I'm all alone.

ALLAN—We're just on our way home from mission band, and thought we'd run in and see how you are.

JOHN—O, I'm feeling better, but I'm getting awfully tired being shut up in the house.

DICK—We don't blame you for that. These are great days to be outside all right.

JOHN—I can't seem to find anything to do. I wish I had a good book to read. That would help some.

HERBERT—Say, if you had been with us at mission band, you wouldn't say that. Mrs. Brown told us we ought to be ashamed to say, "I wish I had a book to read," when we have so many, and other children have none.

JOHN—Why, what does she mean? What other children haven't any? Surely all children have books to read?

ALLAN—No, siree, they haven't! There's more children without books to read than those who have.

DICK—She told us about a boy in India, who was very clever. He went to school until he was eleven, and then he had to stop, as his father couldn't afford to send him to a high school. After he had gone that far and learned to read in his own language, the missionaries didn't have anything for him to read but a Bible and a hymn-book.

HERBERT—Just think of that, would you!—not a story book with adventures and heroes and things. All we've got to do is to go to the library and read such books by the hour.

JOHN—Well, that's pretty tough luck, all

right. Aren't they doing something about it?

ALLAN—Yes, the missionaries have a magazine now for boys and girls called *The Treasure Chest*, but the folks at home don't send money enough to translate books into other languages, so the missionaries' hands are tied.

HERBERT—Did you know that one of our lady missionaries of The United Church edits the only magazine for children in China? It is called *Happy Childhood*, and is full of stories and puzzles and other things that boys and girls love. Would you believe it! The Chinese can't afford nearly enough copies to go around. So they often pass the little magazine from one child to another till it is worn to tatters. I tell you it makes a fellow wish he had some money.

JOHN—How about the other countries we have been studying about? Haven't they any books either?

DICK—In Japan, they have a magazine or two and story books. But in Persia, Korea, Africa and a dozen other places, they are still waiting for magazine or story book—nothing to read!

JOHN—Well, wouldn't you think they could get some money from some of these big men, who have so much they never miss it when they give it away?

HERBERT—No, Mrs. Brown didn't say that was the way to get money. She said when Jesus fed the five thousand, he took five crackers and two fishes that a boy had for his lunch, and said, "Give ye them to eat." To-day there are millions of boys and girls hungry for something to read. There are lots of boys who have in their pockets—O, maybe five pen-

nies and two nickels. Jesus is sending out an S.O.S. call to us, "Give ye them to read!"

ALLAN—If everyone would give a penny for every book they read, I guess we'd soon be able to print some story books.

JOHN—Bright idea, old scout! I'm glad you came in. I've got something to think about now all right. We've got to help some way or another.

HERBERT—Yes, let's all put our thinking caps on. Maybe we'll be able to interest grown folk in these bookless children. Who knows? (*Three boys rise to leave.*) Good-bye for now, John.

JOHN—Good-bye.

DICK AND ALLAN—Good-bye. (*They go out.*)

JOHN—It must be great to be rich! O, well, even if I'm not, I can give the five pennies and two nickels I've got in the bank. If these missionaries get it they'll make it feed a lot of hungry folk just as Jesus did.

## A Splendid Rally

On Saturday, March 24, 420 children, representing twenty-two mission bands, attended a rally of Toronto West Presbyterial, in High Park United Church.

Mrs. C. J. Tyler, Secretary for Bands in the Presbyterial, presided, and the two speakers were Rev. W. D. Noyes, D.D., of the Chinese Mission in Toronto, and Mrs. Fleming, leader of the Mission Band of Centennial United Church. The Mission Band of Erskine Church presented a delightful sketch and that of High Park sang a chorus. Mrs. H. W. Gundy, Mission Band Secretary of Toronto Conference Branch, explained how the banner might be won. Members of the Downsview Band, winners of the banner last year, were present in large numbers. Refreshments were served to the boys and girls at the close of the Rally.—Mrs. C. J. Tyler.

## Suggestive Programme

For Mission Bands

July, 1928

An Outdoor Meeting

Hymn—God Sees the Little Sparrow  
Fall.

Scripture Lesson—Repeat John 15, or any other portion of Scripture which has been memorized during the year.

Prayer—Sentence Prayers — Lord's Prayer.

Minutes and Business.

Hymn—When Mothers of Salem.

Watch Tower—Special heralds who will have something to tell about—

- (a) Vacation Schools.
- (b) Fresh Air Camps.
- (c) Another S.O.S. (Save our Sabbaths).
- (d) Station F.Y.M.B. (Fill Your Mite Box).

Hymn—When He Cometh.

A Quiz on the Work of The Woman's  
Missionary Society of The United  
Church

- (a) What do the letters W.M.S. mean?
- (b) What is meant by Home Mission Work?

(c) What is meant by Foreign Mission Work?

(d) How many countries can you name where the W.M.S. is at work?

(e) How does a kindergarten spread the news about Jesus?

(f) How does a hospital work for our Master?

(g) How does the printing press help?

(h) How does the school home help?

(i) How are you helping?

(j) How do girls and boys, your friends in other countries, help you?

(k) What does a life member of the mission band mean?

(l) Do you read The Palm Branch every month?

(m) Where do you write for leaflets, slides, study books, and mite boxes?

Hymn—Jesus, Tender Shepherd, Hear Me.

Prayer.

—J. L. C.

## News from the Conference Branches

### Alberta

*Press Secretary, Mrs. C. E. Bradow, 944  
Thirteenth St. S., Lethbridge, Alta.*

*Treasurer, Mrs. J. E. White, 1626 Thirteenth  
Ave. W., Calgary, Alta.*

**RED DEER PRESBYTERIAL.**—The third annual meeting of this presbyterial was held in Olds United Church on the afternoon and evening of March 13, with Mrs. Carscadden, President, presiding, and with a good attendance of delegates. Reports of auxiliaries showed allocations met and many other encouraging features. During the year a new auxiliary was organized at Hornhill. Bennett, Hammer and Bowden organized associate societies.

In the evening a public meeting was held at which Miss Florence Jack delivered an interesting and inspiring address on her work in girls' schools in West China. Splendid orchestral and vocal music also featured this meeting.

Mrs. J. M. Carscadden, of Red Deer, was re-elected president of the presbyterial; Mrs. C. C. Hartman, Olds, Corresponding Secretary; Mrs. F. Searancke, Red Deer, Treasurer.

**EDMONTON PRESBYTERIAL.**—The officers of the First United Church Woman's Missionary Society, Fort Saskatchewan, Alberta, met in the manse to present Mrs. Pocock, before her departure, with a gold membership pin of the society. In this way they showed their appreciation of her work and interest in the auxiliary. Mrs. Pocock, in a few words, expressed her surprise and pleasure at receiving this memento of work among them.

**LACOMBE PRESBYTERIAL.**—The third annual meeting of this presbyterial was held in the United Church, Wetaskiwin, on March 9, with a very good delegation from almost all points within the bounds. The allocation for the past year was exceeded by \$25. Clothing valued at \$209 was supplied to Indian schools, also literature to lumber camps, and Christmas gifts to schools. An increase of seventy-one was reported in membership, and two associate societies were added. The allocation, \$1,540, for 1928 was accepted, and all societies expressed their willingness to do their best to raise their share. During the afternoon the mission of

Wetaskiwin delighted the audience with songs and exercises. Miss Jack, West China, spoke most feelingly on the self-denial of the girls at Chung-king in their contribution to the bell-tower of the church. She brought a message of great joy and encouragement regarding the faithful work of the Chinese women and girls who are carrying on the work there until the return of their beloved teachers and leaders.

The officers for 1928 are: Mrs. R. B. Layton, President; Mrs. Rainforth, Clive, Corresponding Secretary; Mrs. G. Barbour, Lacombe, Treasurer.

### British Columbia

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

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

The second annual meeting of the British Columbia Conference Branch opened in Wesley Church, Vancouver, March 21. The evening programme was followed by Communion Service conducted by Rev. C. A. Williams, pastor of the church. Mrs. J. S. Gordon, President, gave a fine address. She challenged her hearers to attempt what seemed to them impossible, for then they would be driven to Him whose power has no limit. In rapid order the speaker touched on India, Trinidad, South China, Honan, Japan and Korea, giving some noteworthy event of the year in each land. The speaker said that in missionary work the outlook had broadened and now all work that clears the way for the spread of the Gospel or makes a safe path for the feet to tread is missionary work.

The treasurer reported that all presbyterials had reached and some had exceeded their allocation. The total givings were \$30,194.20, and the total sent to Toronto was \$29,700. Mrs. C. A. Wickens, Corresponding Secretary, reported for the five presbyterials and two districts, which constitute the branch, an increase in organizations to the number of fourteen; and that sixty-seven C.G.I.T. groups representing thirty-two churches have affiliated. The organization of a presbyterial in Prince Rupert is not feasible on account of the long distances

and the fact that many of the members are Indians. The corresponding secretary says, "We are humble in spirit when we learn of their gifts. Think of a little band of Indian women sending \$101, another little group without a leader and unorganized sending a gift of ten dollars as an evidence of their thankfulness for what the workers of the Church have done for them." The sympathy of the branch was expressed for Mrs. J. C. Spencer, superintendent of the district, in the death of her husband, Dr. J. C. Spencer.

Mrs. J. G. Lewis, Christian Stewardship Secretary, reported an increase in the number of auxiliaries giving systematically by envelope. Mrs. A. Lamb, reporting for the finance committee, said an increase of seven and a half per cent. over last year's givings is needed to cover the allocation of \$42,000 from the Dominion Board, and an additional \$1,000 for expenses, including that of the annual meeting.

Miss Mary Asson, Literature Secretary, reported the total depository sales as \$512.01, and told of the small circulating library for the use of members for the fee of ten cents a week. Mrs. W. L. Macrae, Library Secretary, said that there is nothing spectacular in this department, but in British Columbia it is a very necessary and useful department, bringing comfort and cheer to many. An interesting and beautiful exhibit of supply work was arranged by Mrs. James Kerr, Secretary, and by her assistant, Mrs. J. H. Bolton. The total value of supplies for British Columbia was \$2,735.50. Most of these supplies were sent to Indian schools, hospitals, community centres and marine missions, besides supplying individual needs.

The costume department in charge of Mrs. C. S. Maharg, 1225 Eleventh Ave. W., Vancouver, had 100 costumes on hand. These were exhibited in a costume parade which made an interesting break in the programme. The work among strangers was pictured by Mrs. E. Day Washington and her six conference speakers, and showed what a wide field of labor this department embraced. English has been taught to 133 New Canadians. A year of splendid work in the mission bands was reported by Mrs. C. S. Maharg, Mission Band Secretary. The banner for the best all-round work went to Cranbrook, and the banner for the best giving to the Kitamaat Band. A demonstration of a model mission band meeting by the Alice Mitchell Band and a pageant, "Mother Goose,"

by the band of Grandview United Church, made the women realize the charm and joy of working with children.

That the Associate Helpers' Department is a recruiting ground for new auxiliary members and a source of strength to the society was shown in the report of Mrs. J. W. Saunby, Secretary. The total income was \$1,862.64. A practical paper and demonstration on "Ways of Making Mission Study Interesting" to C.G.I.T. girls was given by Mrs. A. D. Archibald, and a helpful Young People's conference was conducted by Mrs. D. G. Macdonald.

Something of the story of the work of "The Church of the Open Door" was brought by Mrs. J. C. Pentland; of the Oriental work in and around Vancouver by Miss F. Bird, and of "Scattered Fields," by Miss Olive White, deaconess. Outstanding addresses were given by Mrs. Gordon Wright, President of the Dominion W.C.T.U., and by Miss Florence Jack, missionary from West China, who painted a vivid word-picture of the loyalty of the Chinese women and girls of the schools during the absence of the missionaries.

The officers for 1928 are: Mrs. J. S. Gordon, 3790 Pine Crescent, Vancouver, President; Mrs. C. A. Wickens, 4662 Angus Drive, Vancouver, Corresponding Secretary; Mrs. J. F. Higginbotham, 1356 Comox St., Vancouver, Treasurer.

VANCOUVER PRESBYTERIAL.—The congregation of Chalmers United Church, Vancouver, was privileged to hear Dr. F. M. Auld, who has recently returned from Honan, where he has spent seventeen years as a medical missionary. He spoke on the present political situation in China, and how its disorganized government is affecting industry and commerce. The period of unrest that now prevails in China is proving the mettle of the native Christians, who are showing a spirit of unexpected self-reliance.

KOOTENAY PRESBYTERIAL.—Trail Auxiliary held an Easter thankoffering meeting in Knox United Church, Trail, on Tuesday evening, April 3. Mrs. Oaten presided over a large gathering of members and friends, and extended a hearty welcome to fourteen of the Rossland Auxiliary, which has just been organized. Mrs. Daly, Rossland, gave an inspiring and instructive address on the work of The Woman's Missionary Society in Canada. A musical programme was much enjoyed by all.

The auxiliary in Cranbrook has had a marked increase in both members and associate

helpers. At a recent meeting two patchwork quilts were nearly completed. All the members worked on the quilt while a paper on missions was read.

### London

*Press Secretary, Mrs. J. R. Macdonald, 220 Church St., Stratford, Ont.*

*Treasurer, Miss Helen Bartlett, 436 Victoria Ave., Windsor, Ont.*

**HURON PRESBYTERIAL.**—A large gathering of women and girls attended the second annual meeting of this presbyterial, which was held in Wingham United Church, April 19. Mrs. J. E. Hogg, Clinton, President, presided at both sessions. Most gratifying reports of the work done during the nine months were presented by the secretaries of departments. The vice-presidents reported that the sectional meetings were marked by an increase of interest and attendance. Rev. J. E. Hogg, Clinton, Chairman of Huron Presbytery, brought greetings from that body which was also meeting in Wingham. He also spoke of the great work of the women and girls in the Church. Then Miss Hume, Goderich, sang a beautiful solo.

The speaker of the day, Mrs. G. E. Forbes, Weston, was introduced and greeted by the audience standing. Mrs. Forbes with a few words transported the whole audience to that picturesque island, Trinidad, where she entertained them for an hour, travelling from one mission to another and seeing the wonderful work done by the Canadian missionaries among the East Indians. Mrs. Forbes has rare descriptive powers, which, with her pleasing personality, makes her a speaker who will long be remembered by all who heard her.

During the afternoon the Wingham C.G.I.T. and Mission Band girls delighted the audience with two special numbers. The meeting closed with a few words of inspiration and encouragement by the president, and prayer by Mrs. Weir, Blyth.

**ELGIN PRESBYTERIAL.**—Miss Evelyn Mitchell, Toronto, Field Secretary, spent two weeks in this presbyterial, March 25 to April 6. Group meetings or individual societies were addressed all over the presbyterial. A C.G.I.T. banquet was held in Aylmer and a Young People's Rally in St. Thomas. Miss Mitchell is a capable and inspiring speaker, and the work has been greatly benefited by her visit.

**PERTH PRESBYTERIAL.**—Miss Mitchell, Field Secretary of the Dominion Board, spent the first two weeks of March in Perth Presbyterial, beginning her itinerary with an address at the second annual meeting of this presbyterial. Several addresses were given at auxiliaries, all of which were greatly enjoyed by those who had the opportunity of hearing her. The appreciation and thanks of this presbyterial are due Miss Mitchell for the inspiration and encouragement which all received from her experience and knowledge of the work.

**OXFORD PRESBYTERIAL.**—Miss Evelyn Mitchell, Field Secretary of the Dominion Board, spent the month of February in Oxford Presbyterial. Where possible, neighboring auxiliaries met in united meetings, thereby making it possible for Miss Mitchell to reach each auxiliary. She gave a glimpse of missionary work throughout the Dominion, also a brief review of the work in foreign fields. Throughout all her addresses Miss Mitchell held the interested attention of all. She told of the hardships and noble sacrifices of the missionaries and of the wonderful work being done. She told many touching stories of the gratitude of New Canadians. Many of these are being moulded into worthy citizens of Canada through The Woman's Missionary Society. As a result of Miss Mitchell's visit a great spiritual uplift is expected, also a liberal financial response.

At a recent meeting of the executive of this presbyterial, an official letter of thanks was heartily voted to be forwarded to Miss Mitchell in appreciation of her splendid services.

### Manitoba

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

*Treasurer, Mrs. E. E. Bayne, 117 Ethelbert St., Winnipeg, Man.*

St. Giles, Winnipeg, was the meeting place of the Manitoba Conference Branch. Mrs. C. W. Gordon and Mrs. D. A. Anderson presided at the sessions. Many encouraging features were brought out in the reports; study groups were formed; there is increased ability to provide programmes, and a great spirit of friendliness, but there is a need for more members. This was stressed also in the president's address, along with the idea of service and self-sacrifice which all owe to the work. The Woman's Missionary Society is holding its own but is not

marching on. Are we giving it a first place? If we were filled with zeal and enthusiasm our membership would increase. Ninety-one per cent. of the allocation was raised, while 167 auxiliaries realized or exceeded their allocation. The total membership is 15,538.

This year, instead of different groups taking the devotional half-hour, a continued study, running through four sessions, was led by Mrs. G. L. Lennox, and was felt to be most helpful. The topics taken were "The Reign of Love," "Life's Enchantment," "God is Light," and "Dwelling in His Love." The first session closed with a Communion Service held by Dr. W. A. Maclean. Addresses were given by Miss Langrill, South China, and Miss Dolmage, West China, and a few words of greeting were given by Mrs. Duncan MacLeod, Formosa, and Miss Drummond, India.

At the first evening session Rev. Dr. Cormie gave an account of the alluring opportunity at present in the great hinterland of Manitoba. Mr. Buchanan told of our great sister dominion, India, and of her people standing with outstretched arms waiting to hear of Christ. "Many things we do not need from the West, but we do need Christ." Miss Burt, Robertson House, told some stories of her work among the girls in the community mission in Winnipeg. Mrs. H. S. Duncan gave a short appreciation of the life and work of the late Mrs. H. J. Keith, who is so much missed but whose memory is fragrant to so many. The delegates to the Dominion Board are Mrs. John Elliott, Arrow River, and Mrs. F. C. Hamilton, Winnipeg.

Mrs. J. Dolmage gave the closing words, saying that The Woman's Missionary Society more than any other organization for women's work represents the things of the spirit. Each of us in her own place has a work to do that no one else can do. Christ did not leave us to do it in our own strength—not by might but "by my spirit." She pleaded for a true recognition of Christian stewardship.

BRANDON PRESBYTERIAL.—The second annual meeting of this presbyterial was held in St. Paul's Church, Brandon, and was well attended. The four sessions were crowded with information and inspiration. There has been no lessening of the enthusiasm in this last year. Twenty-one auxiliaries reached, and seventeen exceeded, their allocation, although the total was not reached. The speakers were Miss Megaffin, who told of the progress Christianity

was making in Japan and urged a greater broadmindedness in our attitude to those of other races; Prof. A. C. Johns, who spoke on "Changing China;" and Mrs. D. A. Anderson, Winnipeg, who gave some impressions of the last Dominion Board, and answered the question-box. With only one or two exceptions the executive were returned to office, and with prayer on their lips and hope in their hearts returned to their several fields of labour.

### Maritime

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

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

### Annual Meeting

SYDNEY PRESBYTERIAL.—St. Mathew's—Wesley Church, North Sydney, June 22, 1928.

### Montreal-Ottawa

*Press Secretary, Mrs. W. E. Wright, Cardinal, Ontario.*

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

MONTREAL PRESBYTERIAL.—An aftermath of Montreal Presbyterial annual meeting appeared at a meeting of the Cushing Ladies' Aid, March 22. One of the members, who had been deeply moved by Dr. Florence Murray's appeal for Hamheung School, addressed the Aid, and asked that they contribute \$50 to this cause. The proposal was unanimously agreed upon, and the money was ordered to be sent.

The members of The Woman's Missionary Society of Wesley United Church, Montreal, held an enjoyable social evening on February 28, 1928. The speaker of the evening was Rev. Fred. Williams, Rosemount, who delivered a forceful address on missionary work. The large attendance, well-rendered music and delicious refreshments combined to make this a decided success.

QUEBEC-SHERBROOKE PRESBYTERIAL.—Magog Auxiliary has received a letter from Miss Ada Sandell, missionary from Korea, in which she thanked them for a Christmas gift and her life membership certificate.

OTTAWA PRESBYTERIAL.—On the night preceding the opening of the annual meeting of this presbyterial, the young people's organiza-

tions held a rally that spoke well for the interest and enthusiasm of all the groups. With noticeably few exceptions, the thirteen Young Woman's Auxiliaries, fifteen mission circles and twenty-six affiliated C.G.I.T. groups answered the roll call. The devotional period was particularly impressive. The freshness of youth and its evident sincerity gave a new meaning to familiar passages and renewed courage for old tasks. Great interest was shown in the ceremony of C.G.I.T. affiliation as given by a group from Stewarton United Church. Other Canadian Girls in Training were attractive and efficient ushers. The climax of the evening was an address by Dr. Florence Murray, Korea, an address that claimed the interest and sympathy of everyone present.

Prior to the rally, two supper gatherings were held. In St. James' United Church, more than 200 members of Young Woman's Auxiliaries enjoyed supper together, and then listened to reports under the leadership of their Secretary, Mrs. E. S. Johnston. In a neighboring church, Glebe United, was an equally large party of circle members and Canadian Girls in Training. Reports from the two secretaries showed many activities and deep interest, that of the circles having one practical result, and increase of sixteen per cent. over their allocation. A camp-fire sing-song was staged by a C.G.I.T. group of Chalmers Church. Mrs. W. H. Henderson, Branch President, told of some of the practical things one could do for the hospitals and missions in the cities. It was announced, at a meeting of circle delegates, that a life membership has been offered to the circle that carries out the best and most helpful project during the year.

At one of the sessions of the annual meeting a circle member gave a paper, "What the Circle Means to the Girls," and told in a very convincing way the great value of such an organization in the life of the girls of to-day.

### Saskatchewan

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

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

March 14, 15 and 16, when the annual meeting of the Saskatchewan Conference Branch of The Woman's Missionary Society was held in St. Andrew's United Church, Moose Jaw, were

days full of interest and inspiration to the 150 delegates in attendance from all over the province. All of them realized the great progress in understanding and co-operation made during the past year. Mrs. J. H. Laird, President, presided at all sessions as well as at the executive meetings held during the day previous.

Reports of the branch officers showed a year of wonderful enthusiasm, energy and devotion to duty, with results even beyond their hopes. Mrs. J. H. Mitchell, Corresponding Secretary, reported encouraging progress in membership and in work accomplished. The announcement by Mrs. W. J. Stewart, Treasurer, that Saskatchewan had exceeded its allocation by \$675, was received with expressions of gratification.

Holy Communion was conducted by Rev. J. A. MacKeigan, St. Andrew's United Church, with appropriate music by the organist, Mr. J. C. Cook. The beautiful service of worship which opened each session brought inspiration which was most helpful. All the topics were prepared by Miss C. I. Braine, Associate Helper's Secretary, absent through illness.

The secretary was instructed to send messages of sympathy to Miss Braine, Miss Harriet Stewart, Mrs. Bennie and Mrs. Massey, all active members, who were absent through illness, and also Mrs. C. H. Dixon, Vice-President, who was called home on account of the illness and death of her mother.

Mrs. J. H. Laird, President, gave an inspiring address on the history of missionary enterprise down through the ages, emphasizing the importance and magnitude of the task in which The Woman's Missionary Society of The United Church is engaged. Among the outstanding features of the year were the celebration of sixty years of Confederation in which The Woman's Missionary Society took its share, the Trinidad Jubilee, and the meeting of the Federation of Women's Mission Boards at Atlantic City.

An impressive In Memoriam service was conducted by the women of Kindersley Presbyterian. Beautiful tribute was paid to the memory of those who have passed beyond.

The meeting was privileged in having present four missionaries who delivered addresses at different periods, and also Miss M. E. T. Addison, Toronto, a member of the Dominion Board and recently convener of the Candidate Committee. Miss Addison explained the aims and objects of this committee and advised having candidates apply through the branch.

Miss Latimer who has spent eight winters in the File Hills Indian Colony, Saskatchewan, was most enthusiastic in speaking of her work among the Indians. She traced the progress of the colony from its beginning twenty-six years ago to the present time. This colony was born of a need in the past, and is the only one of its kind in Canada.

Miss N. Forman, Settlement House, Regina, took the ladies in fancy through their new buildings and gave them a glimpse of the work carried on. She closed by saying that the world would yet hear of some of the wonderful work her girls would do.

Rev. A. W. Lohead, from the wealth of his experience as a missionary in Honan for eighteen years, delivered an inspiring address on the work of the Christian Church in China, emphasizing the wonderful work accomplished by The Woman's Missionary Society.

One evening meeting was given over to the work of the Young Woman's Department, and was made a patriotic event. Appropriate music was rendered by the junior choir of Zion United Church. A pageant, "Canada," was well presented by the C.G.I.T. girls, of St. Andrew's United Church. The play represented the various nationalities in the province who are contributing to the life of the missionary society. Each girl in the pageant wore the costume of some nation; all blended in a pleasing tableau at the close. At this meeting, Miss Marion Coon, matron of the Assiniboia School Home, gave an interesting and instructive address on her work as a missionary in China previous to her forced return to Canada.

In conveying greetings from the Conference, Rev. George Dorey, Rouleau, congratulated The Woman's Missionary Society on the splendid work they are doing, and suggested that they help us all to cultivate a new complex—a brotherly complex.

During the meeting an adjournment of one half hour was made for departmental conferences, where under the leadership of the various secretaries difficulties were discussed and future plans formulated. The delegation asked questions and took part in the informal discussion.

Special music was rendered during the sessions. The first evening all the delegates were entertained at the supper hour in St. Andrew's Church by the ladies of the Moose Jaw auxiliaries and again the following evening at the Moose Jaw College.

WILKIE PRESBYTERIAL.—The annual meeting of this presbyterial was held in Unity, February 15, 1928. About fifty delegates were present. Gratifying reports were given by the secretaries of the various departments. Mrs. J. H. Warren, Wilkie, gave a splendid address. Mrs. Wagar, Kilfield, gave a paper, and an inspiring address was given by Mrs. R. J. McDonald, Saskatoon. The officers for 1928 are: Mrs. R. J. McAuslan, Adanac, President; Mrs. Albert Bell, Wilkie, Corresponding Secretary; Mrs. W. J. Small, Biggar, Treasurer.

### Personal Notes

On May 16, 1927, there passed away Miss Elizabeth Watson, Moorefield, Ont.; a generous supporter of every good cause, and a devoted member of The Woman's Missionary Society. She rejoiced to further the work of the society, and at her death left it a legacy of \$763.

Miss Mary Robertson, Tokyo, Japan, sailed for Canada in the early part of the year. She is retiring after thirty-seven years of service.

Miss Elizabeth Campbell, having passed her language study examinations, has returned to her field in Chissamba, Africa.

Miss Christine Currie, who went to Ham-hung, Korea, in 1921 finds it necessary to resign and return home on account of her health.

Miss Edith Sparling sails July 12 on *The Empress of Canada* for China. She hopes to be able to get into the interior and take up her work again in Chengtu.

Miss Edith Valens, Shanghai, China, arrived in Canada April 15. Her home is in St. Stephen, New Brunswick.

Mrs. Hamilton, Secretary for Orientals in the absence of Mrs. Bews, sends the following:

A unique as well as a delightful social gathering was held on Good Friday afternoon in the Chinese women's room in the Christian Institute on University Avenue, Toronto. The event was planned by some of the Cantonese women to do honor to Mrs. Tzen before her return to her homeland. Afternoon tea was served, and a specially prepared cake, made to represent symbolically the idea of Good Friday, was cut by the guest of honor.



After tea, Mrs. Mark Kwing, on behalf of the Chinese women present, conveyed to Mrs. Tzen their pleasure in receiving a fellow country woman, although Mrs. Tzen is from a different province. Mrs. Kwing then presented the guest of the afternoon with a beautiful traveling letter case expressive of their goodwill. As Mrs. Tzen does not understand Cantonese, this address was interpreted to her by Mr. Leung, the Chinese minister. Her reply, being in Mandarin, had to be interpreted by Mr. Leung.

Mrs. Tzen's face, even had she said nothing, conveyed to all, Chinese and Canadian alike, her pleasure in this mark of friendship and goodwill. Rev. W. D. Noyes, of the Chinese Mission, Toronto, interpreted to the Canadian guests the addresses of Mrs. Mark Kwing and Mrs. Tzen.

Such an event, although it occupied so short a time, speaks well for the future friendly relationship of different parts of old China, and the bringing in of the Gospel of peace and goodwill to all nations.

## The Bookshelf

*Christ at the Round Table.* E. Stanley Jones. Abingdon Press. \$1.50. Those who were fortunate enough to slip into the School of Missions during the April week in which, from eleven to twelve, Dr. D. J. Fleming, New York, led us upward in his definition of the true service of the missionary, will recall how often he quoted from the two remarkable books of Stanley Jones. *Christ at the Round Table* is full of the same story material, acquired first hand, as that of *The Christ of the Indian Road*, but there is a difference. In the former, Christians and non-Christians alike discuss the fundamentals of their religion and bring forward from their own experience its claim to satisfy the deepest needs of the human heart. There is no dogmatic assertion from Dr. Jones either at the table or in the book, yet, at the close, one convincing fact emerges. It is that of the ascendancy of Jesus Christ in the realm of spiritual experience. "There was not a single situation," writes the author, "that I can remember where, before the close of the Round Table

Conference, Christ was not in moral and spiritual command of the situation."

*Friends of Africa.* Jean Kenyon Mackenzie. Central Committee on the United Study of Foreign Missions, Cambridge, Mass. \$.50 and \$.75. Anything written by Miss Mackenzie bears the stamp of real literary charm. When she speaks of Africa and the African people, she does it with intimate knowledge and a tender sympathy.

In this book Miss Mackenzie has gathered material from leaders in England and America to make interesting reading for women and girls. J. H. Oldham has written a short introduction to each chapter. One of the most delightful chapters is written by Mrs. Donald Fraser, who, with her husband, has given her life to medical missions in Africa. There is most interesting material closely related to the lives and to the life of the African women and girls, and the full page illustrations, of which there are twenty-four, greatly enhance the attractiveness of the book.

## New Organizations

### Auxiliaries

#### MANITOBA CONFERENCE BRANCH

WINNIPEG PRESBYTERIAL.—Morris, Mrs. R. C. T. Collins, Morris, Man.

#### MARITIME CONFERENCE BRANCH

TRURO PRESBYTERIAL.—East Noel, Noel, Mrs. Burton Densmore, Densmore's Mills, N.S.

#### MONTREAL AND OTTAWA CONFERENCE BRANCH

MONTREAL PRESBYTERIAL.—Montreal, Crystal Springs, Mrs. Craik, 8301 Faucher St., Montreal.

#### Young Woman's Auxiliaries

##### BRITISH COLUMBIA CONFERENCE BRANCH

WESTMINSTER PRESBYTERIAL.—New Westminster, Henderson, Miss Netta Deas, 2746 Telford Ave., New Westminster.

**Mission Circles****BAY OF QUINTE CONFERENCE BRANCH**

BELLEVILLE PRESBYTERIAL.—1. Picton; 2. Point Anne.

**LONDON CONFERENCE BRANCH**

ELGIN PRESBYTERIAL.—St. Thomas, Central, Miss Katherine Hicks, 139 Wellington St., St. Thomas.

**Mission Bands****BAY OF QUINTE CONFERENCE BRANCH**

KINGSTON PRESBYTERIAL.—Lyn, Little Sunbeams, Mrs. Geo. A. McNish, Lyn.

**BRITISH COLUMBIA CONFERENCE BRANCH**

VICTORIA PRESBYTERIAL.—1. Alberni Indian School, Mrs. Pitts; 2. Victoria, Belmont Avenue, Mrs. L. Bailey; 3. Victoria, St. Aiden's, Mrs. Dawson.

**HAMILTON CONFERENCE BRANCH**

HAMILTON PRESBYTERIAL.—Rockton, Mrs. Malcolm McDonald, Rockton; NIAGARA PRESBYTERIAL.—Stevensville and Sherston, Sherston, Mrs. Perry Sherk, R.R. 1, Sherkston.

**MARITIME CONFERENCE BRANCH**

TRURO PRESBYTERIAL.—1. Gay's River, Milford, Willing Workers, Mrs. H. V. McKay, Gay's River, N.S.; 2. Maitland, St. David's, Miss Marian Hayes, Maitland, Hants Co., N.S.; 3. Minasville, Noel, Willing Workers, Miss Edith Clarke, Minasville, N.S.; 4. Moose Brook, Noel, Buds of Promise, Miss Blanche Crossman, Moose Brook, N.S.; 5. Noel, Little Stars, Mrs. Geo. Densmore, Densmore Mills, N.S.; 6. South Maitland, Miss Margaret Dow, South Maitland, N.S.

**MONTREAL AND OTTAWA CONFERENCE BRANCH**

MONTREAL PRESBYTERIAL.—1. Montreal, Alma St., Church of the Redeemer, Italian, Miss Beulah Graham; 2. Montreal, Cote des Neiges, Explorers, Howard Richardson, 799 Decarie Blvd., Notre Dame de Grace; 3. Valois, Miss Margaret Oxley, 15 Sunnyside Ave., Valois, Que.; OTTAWA PRESBYTERIAL.—Ottawa, Fourth Avenue, Zion, Mrs. S. Moffatt, 38 Ella St., Ottawa, Ont.

**TORONTO CONFERENCE BRANCH**

DUFFERIN AND PEEL PRESBYTERIAL.—1. Alton, Sunshine, Mrs. W. M. Lee, Alton; 2. Caledon, The Allies, Mrs. K. A. Gollan, Caledon; SIMCOE PRESBYTERIAL.—1. Creemore, St. Johns,

Busy Bees, Miss E. G. Lawrence, Box 1057, Creemore; 2. Midhurst, Union, Miss Evelyn Finlay, Midhurst; SUDBURY PRESBYTERIAL.—1. Little Current, Miss Violet Boyter; 2. Skead, John Hull.

**Baby Bands****BRITISH COLUMBIA CONFERENCE BRANCH**

VANCOUVER PRESBYTERIAL.—1. Vancouver, Hastings East, Mrs. Shearer; 2. Vancouver, St. Giles, Mrs. Lipsey.

**Affiliated C.G.I.T. Groups****ALBERTA CONFERENCE BRANCH**

LETHBRIDGE PRESBYTERIAL.—Taber, Alpines, Mrs. W. R. Cook, Box 244, Taber.

**BAY OF QUINTE CONFERENCE BRANCH**

BELLEVILLE PRESBYTERIAL.—1. Tweed, The Cleaners; 2. Tweed, Truthseekers.

**BRITISH COLUMBIA CONFERENCE BRANCH**

WESTMINSTER PRESBYTERIAL.—1. Cloverdale, Qu'Appelle, Mrs. Geo. Brown, Box 26, Cloverdale; 2. Mission, St. Andrew's, The Alert, Mrs. A. E. Naylor, Box 172, Mission; 3. Mission, St. Andrew's, Sunshine, Miss G. Lowery, Box 277, Mission; 4. New Westminster, Grace, Onandagas, Miss Clarice Pickard, 432 7th St., New Westminster; 5. New Westminster, Queen's Ave., Tuscarora Tribe, Miss A. Ruby Brown, 727 Queen's Ave., 6. New Westminster, Sixth Ave., Tonkawa, Miss Jeanne Smith, 1032 7th Avenue; PRINCE RUPERT PRESBYTERIAL.—Prince Rupert, First, Pollyanna, Miss Isabel Haddock, Prince Rupert.

**MARITIME CONFERENCE BRANCH**

TRURO PRESBYTERIAL.—Minasville, Noel, Star of Hope, Miss Eileen Tomlinson, Minasville, N.S.

**MONTREAL AND OTTAWA CONFERENCE BRANCH**

GLENGARRY PRESBYTERIAL.—Williamstown, St. Andrews, Golden Sunbeams, Miss Maybelle Govan, Williamstown, Ont.; MONTREAL PRESBYTERIAL.—Montreal, 1. Calvary, Tw-rakwat-ta, Sunshine, Miss Irene Hasley, 1179 St. Mark St., Apt. 3; 2. Centenary, Cent-Sen, Mrs. F. A. Sisson, 202 Ash Ave.; 3. Centenary, Look Out, Miss Ivy Shaw, 72 Congregation St.; 4. Centenary, Sunbeam, Miss Hilda Pullin, c/o Mrs. Sisson, 202 Ash Ave.; 5. Centenary, True Sport, Miss Ruth Lester, 196 Ash Ave.; 6. Crystal Springs, The Leewah, Miss Ruth M.

Low, 8490 St. Hubert St.; 7. Dominion-Douglas, Aokiya, Miss Jean Paterson, 12 Belgrave Road; 8. Rosemount, Sertrulo, Miss Jean B. Nesbitt, 6025 St. Michel Road, Rosemount, Montreal; 9. St. Luke's, The Ko-ko-ra, Miss Leatha McNellan, 2551 Fullum St.; 10. Wesley, The Petankah, Miss Outright, 5810 Sherbrooke St.; 11. Wesley, The Tan-ge-ha-ha, Mrs. Rowlands, 629 Old Orchard; 12. West, Swanga-ta-ha, Miss Lillian Ethelstan, 163 Bedbrook Ave.; 13. Zion, Mermaid, Miss Linda N. Hollomby, 2215 Des Carrieres Road; 14. Verdun, Gordon Avenue, On-a-way, Miss Ruth A. Hayden, 416 Beatty Ave., Verdun; 15. Westmount, Calvary, Dakonya, Miss Evelyn D. Row, 71 Souvenir Ave., Westmount; 16. Westmount, Calvary, Twanic, Miss S. Chodat, 1095 Greene Ave. Westmount; 17. Westmount, St. Andrew's, Lewa, Miss Eliza Hutchison, 379 Grosvenor Ave., Westmount.

## SASKATCHEWAN CONFERENCE BRANCH.

ASSINIBOIA PRESBYTERIAL.—1. Kincaid, Challenge, Miss Nazla L. Dave, Kincaid; 2. La Fleche, Girls' Guild; Mrs. R. T. Maney, La Fleche; 3. Viceroy, Swastika, Mrs. W. L. Gray, Box 101, Viceroy; QU'APPELLE PRESBYTERIAL.—Stockholm, Round Lake Indian School, Paytapam, Mrs. R. J. Ross, Stockholm; SASKATOON PRESBYTERIAL.—1. Elstow, Beechee, Mrs. Geo. Marshall, Elstow; 2. Smithville, St. Andrew's, Up and Doing, Mrs. N. F. Jordan, R.R. 3, Saskatoon; SWIFT CURRENT PRESBYTERIAL.—1. Maple Creek, The Brownies, Mrs. C. E. Brown, Maple Creek; 2. Maple Creek, The Winona, Miss Harriet A. Wakeling, Maple Creek; 3. Swift Current, Knox, Sunny Sues, Miss L. Marie Young, Box 851, Swift Current; YORKTON PRESBYTERIAL.—Waldron, Mrs. W. M. Parsons, Waldron.

## In Memoriam

- Miss Ila Bachelalen, Magog, P.Q., March 16, 1928.
- Mrs. Thomas Bain, Dundas, Ontario, March 3, 1928.
- Mrs. Ada Barker Barkly, Elma, Ontario, March 17, 1928.
- Mrs. Bartlitte, Hamilton, Ontario, March 14, 1928.
- Mrs. Thomas Brown, Shedden, Ontario, November, 1927.
- Miss Kate Burgess, Union, Ontario, March 14, 1928.
- Miss Jane Burton, Prescott, Ontario, March 26, 1928.
- Mrs. W. N. Call, Waterloo, P.Q., October 29, 1927.
- Mrs. James Carruthers, North Bedeque, P.E.I., November 29, 1927.
- Mrs. E. H. Chapman, Stellarton, N.S., March 18, 1928.
- Mrs. S. J. Clare, Thomasburg, February 28, 1928.
- Miss Louisa Coleman, Lyn, Ontario, October 13, 1927.
- Mrs. P. E. C. Ecob, Saskatoon, Saskatchewan, January 21, 1928.
- Mrs. David Forth, Glen Buell, Ontario, March 22, 1928.
- Mrs. W. C. Fraser, Hamiota, Manitoba, February 7, 1928.
- Mrs. Nelson Hardy, Dartford, Ontario, March 7, 1928.
- Miss Mary Hiles, Londesboro, Ontario, February 20, 1928.
- Mrs. Hattie Lucas, London, Ontario, February 6, 1928.
- Mrs. John J. Macleod, Uigg, P.E.I., March 15, 1928.
- Mrs. J. Meagher, Sherbrooke, P.Q., November 17, 1927.
- Mrs. W. F. Moore, Dundas, Ontario, March 30, 1928.
- Mrs. George A. Munroe, Embro, Ontario, January 20, 1928.
- Mrs. Ezra Nainer, Hamilton, Ontario, March 31, 1928.
- Mrs. Gameliel Robinson, Maxville, Ontario, April 1, 1928.
- Mrs. Ezra Rose, Beeton, Ontario, February 5, 1928.
- Miss Myrtle A. Sanford, Centre Burlington, N.S., March 4, 1928.
- Mrs. Willaim H. Swaine, Port La Tour, N.S., July 16, 1927.
- Mrs. James Tunham, Wyoming, Ontario, January 21, 1928.
- Mrs. Manson Wheeler, Tweed, Ontario, February 16, 1928.
- Miss Esther Yates, Sherbrooke, P.Q., November 22, 1927.

## Financial Statement of the Assistant Treasurer

For the Quarter, January 1st. to March 31st., 1928.

### GENERAL FUND INCOME

*Donations:—*

Africa .....	\$265.50	
Central India.....	250.00	
Korea .....	10.00	
Canada .....	170.00	
General Work ....	67.00	\$ 762.50

Property Account, interest on Bequest Securities....		\$ 1,174.11
Building and Special Fund, Africa .....	50.00	
For Investment, Bequest from the Estate of the late Mrs. Eliza J. McLean .....	1,000.00	
Rent, 514 Jarvis Street, Toronto, Ont. ....	340.00	
		\$ 3,326.61

### EXPENDITURES:

Africa .....		\$ 987.37
Africa Building and Special Fund .....	70.31	
Central India .....	15,096.66	
China (Honan) .....	3,925.82	
China (Shanghai) .....	900.00	
China (South) .....	3,309.01	
China (West) .....	20,930.75	
Formosa .....	500.00	
Japan .....	41,912.77	
Japan Scholarship.....	140.90	
Japan—Woman's Christian College .....	1,350.00	
Korea .....	11,711.81	
Trinidad .....	3,016.21	
Oshawa—Llewellyn Hall... Boarding Schools and School Homes .....	10,855.84	
Community Missions East..	9,110.20	
Community Missions West..	4,926.63	
Indian Work .....	3,385.22	
Foundation for Scholarships for Indian Work.....	7,464.75	
Medical Missions in Canada Oriental .....	12,294.65	
Permanent Building Fund for Home Missions: Work Strangers Work .....	22,110.00	
Home Mission Board—Russo-German Work ....	3,186.70	
Home Mission Board.....	125.00	
Pensions .....	743.75	
Retirement Fund—Capital Account .....	812.50	
Home Organization Department .....	8,750.00	
		1,125.00

Training of Missionaries and Candidates.....		\$ 742.50
Literature and Lantern Slides .....	500.00	
Periodicals Department ...	1,918.60	
Administration .....	4,138.03	
Interest advanced on Purchase of Securities.....	66.58	
		\$205,372.21

Government Grant, Côté Day School, advanced.....		\$480.00
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### BEQUEST FUND

#### INCOME

Bequest from the Estate of the late Mrs. M. A. Morden .....		\$ 9.74
Bequest from the Estate of the late Mrs. Hannah A. Bone .....	200.00	
Bequest from the Estate of the late Mrs. Mary A. Hobson .....	5,000.00	
Bequest from the Estate of the late Mrs. Starr.....	62.50	
Bequest from the Estate of the late Mrs. Sarah A. Randleston .....	100.00	
		\$ 5,372.24

#### EXPENDITURES

Purchase of City of Brandon bonds, and Province of British Columbia bonds..		\$ 30,192.00
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### PREPARATION FUND

#### INCOME

Loan No. 22, balance in full		\$ 25.00
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### RETIREMENT FUND—CAPITAL ACCOUNT

#### INCOME

Two Assessments .....		\$ 30.00
On account of Grant from General Fund .....	8,750.00	
		\$ 8,780.00

### RETIREMENT FUND—ANNUITY ACCOUNT

#### INCOME

Interest on Securities .....		\$ 810.00
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#### EXPENDITURES

Annuities (3) .....		\$ 37.50
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(Signed) EVA SMITH,  
Assistant Treasurer.



## Something New



**T**HE PERIODICALS Department plans to publish serially in the July and August issues of THE MISSIONARY MONTHLY, a short pageant which it is hoped will stimulate interest in the magazine among non-subscribers. The little play is to be written by Mrs. J. H. Rush who, as we all know, is past master in the art of pageantry.

It is suggested that the pageant be put on by the young people of The Woman's Missionary Society during September or October, when many auxiliaries plan to have a Missionary Monthly Week.

Co-operation between the Missionary Monthly Secretaries of the Auxiliary, Y.W.A. and Mission Circle in planning a Missionary Monthly Evening, would do much toward increasing the interest of all the members of the Church in the official organ of The Woman's Missionary Society.

A brief opening address by your Auxiliary President or Minister, one or two musical selections, a short, bright talk by your Missionary Monthly Secretary and the pageant, which will not take more than ten or fifteen minutes, should make an enjoyable and informing programme.

### A Six Months' Subscription

A special subscription to THE MISSIONARY MONTHLY is offered, beginning with July and running through December, 1928.

	Parcel	Individual
July to December, inclusive.....	20c.	25c.

In September, 1925, the first number of THE MISSIONARY MONTHLY was published, when the several magazines of the three uniting Societies were bound together. Since that time eleven issues have appeared each year, the July and August numbers being published as one. It has now been decided to have twelve issues of the magazine for 1928 and the above offer is made in order to bring this change to the attention of the Society.

New readers of THE MISSIONARY MONTHLY may prove to be new members for the Society, and it is hoped that every member will appoint herself a canvasser to secure at least one new subscriber. Please give any subscriptions you may receive to the Missionary Monthly Secretary of your Auxiliary, Young Woman's Auxiliary, or Mission Circle, so that she may forward them to your Presbyterial Secretary. This is the accepted policy of The Woman's Missionary Society, because it is the most economical and efficient method.

## Africa, Field for Study

Beginning with October, 1928, Africa will be the subject for study for 1928-29, by all organizations of the Woman's Missionary Society.

As we approach the study of a country that dates far back to prehistoric days, we are reminded of school days, in our study of ancient history, when we learned that in 30 B.C. Egypt was made a province of Rome, and in 332 B.C. Alexander the Great conquered Egypt. While that was a study in olden days, we find that in this continent of misunderstanding the physical conformation, the regular coastline, the cloud-capped, snow-be-wreathed mountains, the wide-spreading lakes, the mighty rivers, the dense forests are still there. The people, too, are there; coal-black Negroes, chocolate-colored Bantu, yellow-skinned Bushmen and the rest—all the thousands of tribes that inhabit the land in greater or less numbers. The myriad forms of animal life, from jigger to elephant are still there, and much of disease and sorrow, ignorance and savagery still exist.

For long generations Africa was a closed and unknown continent to the outside world, and it seems scarcely possible that the Bible reference to Ethiopia stretching out her hands to God, the Queen of Sheba who visited Solomon, and the Ethiopian eunuch, who went on his way rejoicing belonged to that continent about which we are to study. The history of that country, the various influences that have led to the gradual opening up of that dark continent and have transformed the old Africa into a New Africa, all combine to make a fascinating story and a study would be incomplete without these facts. Was it not on African soil that the child Jesus first pressed his feet when learning to walk? What an interesting study awaits us!

Now that The United Church is doing a definite service in a section of Africa there will be an added interest in this study, but much will be lost if we confine our study to one special piece of work, our own corner, unless we have the background upon which the present structure is built.

There is an abundance of literature on

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or from Depots.

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2636 Victoria Ave.,  
Regina, Sask.

MRS. J. R. LANE  
882-18th Avenue W.  
Calgary, Alta.

MISS M. A. ASSON,  
401 Pacific Bldg.,  
Vancouver, B.C.

Africa. (See our Catalogue, free.) Since the catalogue was issued, a number of new books have been published, but reference can be made on this page to a limited number only.

**The Golden Stool**, by Edwin W. Smith. Price, \$1.25 cloth. David Livingstone's remark, "I beg to direct your attention to Africa," inspired the author of this book to make a special study of that land, and in this volume he gives a particularly interesting presentation of conditions that prevail. He reviews the many difficult problems which face leaders, in such a clear concise manner that commands admiration.

**The New Africa**, by Donald Fraser, 60 cents paper, 85 cents cloth. He was a pioneer missionary in Nyasaland and is familiar with the needs of Africa's people. He pays tribute to the religious predisposition of the African and further remarks "that the faith of Jesus Christ, obedience to Him and the power that fellowship with Him gives—it is these that will transform Africa and make her new and beautiful and fit to take her place at the table of the great peoples of the world."

**Drums in the Darkness**, by John T. Tucker, 75 cents, paper, \$1.00 cloth. This volume gives a report of the work in which The United Church is engaged.

**Friends of Africa**, by Jean Kenyon MacKenzie. (60 cents paper, 85 cents cloth.) The writer is an authority on Africa having served as a missionary there. She shows the needs of Africa.

**Africa and Her Peoples**, by F. Deaville Walker. 60 cents paper. This book furnishes background material and pictures the everyday life of the peoples of Africa—their homes, daily work, customs and religious beliefs.

**Thinking With Africa**, by a group of African Christians. Paper, 75 cents; boards, \$1.25. This is one of the series of Christian Voices Around the World, and presents Africa as seen by an African himself.

(To be continued in July number.)

## INVEST WITH SAFETY In Our Guarantee Investment Certificates

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# Constitution of the Woman's Association

OF THE UNITED CHURCH OF CANADA

The little pamphlet containing this covers the Constitution of the Association for the Presbytery as well as for the Local Church, as approved by the Executive Committee of the General Council.

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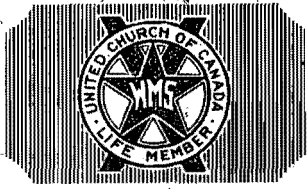
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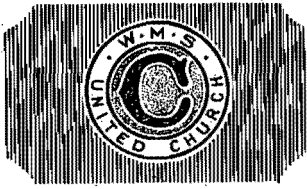


## INSIGNIA FOR

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



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



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

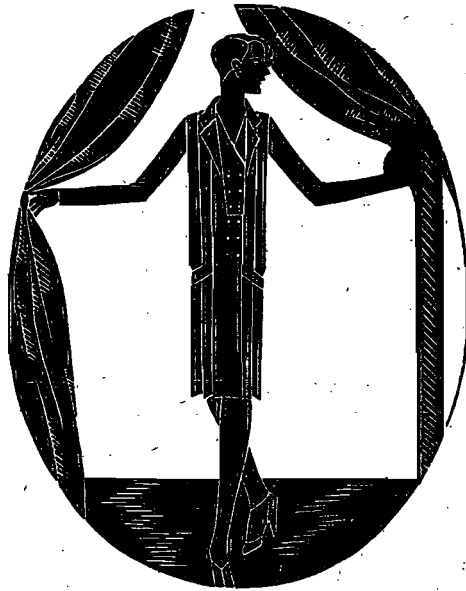
Illustrations are about  $\frac{1}{2}$  larger than actual size.

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

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

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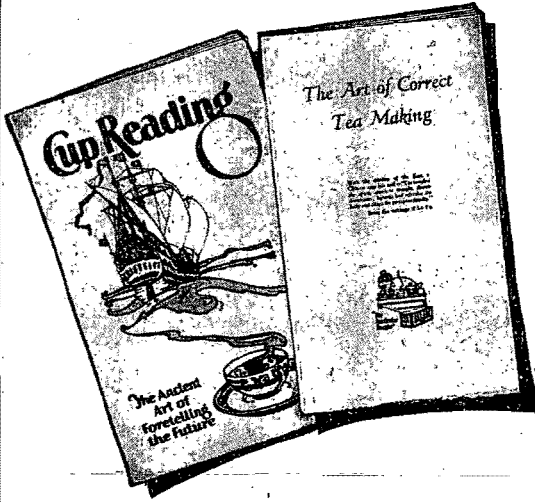
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