

# THE MISSIONARY MONTHLY

TORONTO, APRIL, 1934

## THE LILIES OF THE FIELD

When I went up to Nazareth—  
A pilgrim of the spring—  
When I went up to Nazareth  
The earth was blossoming !  
I saw the blue flower of the flax  
Beside a shepherd's fold !  
Along the hillsides' stony tracks  
I found the marigold !  
The iris raised a shimmering spire  
Of beauty at my feet !  
The poppy was a cup of fire  
Among the cooling wheat !

When I went up to Nazareth  
I marked how time came down  
With blighting dust and withering breath  
Upon the hallowed town !  
The years that buried Babylon  
Were drifting to efface  
The steps of Mary's Heavenly Son,  
His dwelling and His face !  
But still I read His permanence  
By signs that never dim ;  
With all their ancient eloquence  
The lilies spoke of Him !

—Daniel Henderson.

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

The World for Christ

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

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## CONTENTS

	PAGE		PAGE
An Easter Thought <i>Leslie D. Weatherhead</i>	145	The Tale of Two Secretaries <i>Emma Mathison</i>	167
Reality (Poem).. <i>Amelia Josephine Burr</i>	146	A Busy Department .....	168
Editorial .....	146	China and the League <i>Gertrude L. Lennox</i>	168
Social and Industrial Work in Japan <i>Annie W. Allen</i>	149	Suggestive Programme .....	169
Mrs. Clark, the Indians' Friend.....	152	Mission Circles and C.G.I.T. Groups:	
A Visit to Wakaw, Sask. <i>Mrs. T. W. Fawcett</i>	153	Worship Service .... <i>Margaret Govan</i>	170
Jerry Pratt Writes Home <i>By a missionary</i>	155	Lo Guey Chuin Tells Her Story <i>Uberty Steele</i>	171
Medical Work at Changte-Ho <i>Isabelle McTavish, M.D.</i>	157	Chinese Proverbs .....	172
Notes from an Indian School.....	159	Dora Foo .....	172
Conferences—Foreign and Home <i>Loretta Spotton</i>	160	Mission Bands:	
The Cross (Poem) .....	161	Prayer .....	173
Letters from our Fields.....	162	The Tulip Bulb <i>Maud Wilcox Neidermeyer</i>	173
The Bluebird (Poem) <i>Nancy Byrd Turner</i>	162	The Group at Study..... <i>Mary Eadie</i>	173
East and West .....	164	Baby Bands:	
Temperance .....	165	Wake Up, Little Seeds.. <i>Claudia Nolley</i>	176
Christian Stewardship and Finance <i>A. E. Harrison</i>	166	Mostly About People .....	177
The Auxiliary Light:		News from the Conference Branches.....	178
The Thought for April .....	167	New Organizations .....	188
		The Literature Department .....	190

## THE MISSIONARY MONTHLY

MRS. J. H. TURNBULL, *Editor.* MISS FRANCES ANGER, *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. IX

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No. 4

## An Easter Thought



DO not believe that the cross was the intention of God. It was the intention of evil men whose corporate fear, hatred, and sin, brought Christ to it. We cannot suppose that the will of God and of evil men are the same in purpose. But I do believe that nothing can come to us which does not contain a challenge from God; that nothing has inherent and inevitable power to down our spirits. Jesus knew that, and acted upon it. His faith in a guarded universe was so tremendous that He knew that even the Cross itself could not come to Him, unless God allowed what He did not intend, allowed it because he knew that from it Christ could win a victory greater in its measure of conquest than the Cross measured in terms of shame. "Nevertheless, not what I will, but what Thou wilt," He said. When the dilemma was either the Cross or cowardice, God's will, *in those circumstances*, was the Cross. Jesus faced it with a faith that made the symbol of defeat a symbol of triumph. He perfectly responded to the challenge of God in the Cross. And all the world knows what happened—Easter Day. We must learn the same lesson about the lesser calamities that meet us every day. They cannot ultimately defeat us. They cannot touch our spirits. . . . Take hold of the difficult situation with both hands, and let God show you His way in that situation; follow that and you will win through. Jesus will show us how to turn bloodstained wood into the finest gold, thorns into crowns, and a cross into a throne. —Leslie D. Weatherhead in *The Guarded Universe*.

## Reality

Not from two who supped with You  
At an inn as twilight fell  
Do I know that Joseph's tomb  
Was an empty shell.

Not from Peter or from John  
Or from Mary or from Paul  
Did I learn how life can change  
At Your call.

Not on the Damascus road  
Or in any far-off place  
Did my spirit see the dawn  
Of Your face.

Those who lived in Galilee  
Knew their Lord and held Him dear—  
But my Lord has come to me  
Now and here.

—*Amelia Josephine Burr.*

## Editorial

### The Cross for Everyone

THERE is an old hymn, two lines of which run—"There is a cross for everyone, and there's a cross for me." Yes, every one has a cross. Sometimes it is quite visible in a bereavement, a frustrating condition, sickness and disability of many kinds. These things are all made more bearable by the sympathy that is sure to be forthcoming from those who know and love us. But there is also a hidden cross in many lives—the cross which sin lays upon us, either our own or that of some one dear to us. It may be a single act of another or a behaviour that continues on for years, and all our tears and prayers seem unavailing. But we take up that cross, morning after morning, and stumble on—it must be carried somehow.

Shall we sink under the burden? Or shall we lift it up with patience and faith knowing that in the acceptance of it we are learning the secret of that marvellous peace which Jesus had in such full measure? When we accept it thus—in a moment of insight we see the Figure toiling along the Sorrowful Way. That was His cross. Sin—the sins of men and women—not one act, but long continued habits of life, oblivious to the sufferings of others. It was love that led Him to death—"The path of love may lead to the Cross, and the reward of faithfulness may be a crown of thorns." When we remember this even our prayers for others will assume new significance—we are joining our urgent petition to that divine purpose which wills that no one

should perish. We are adding our personal force to the great tides of God. "Love," says Whittier, "can never lose its own."

But we also have a new insight into the lives of others. Things hidden to us become unveiled—we sense the agony under the brave exterior of countless men and women—

"All the lonely folk  
With grief they cannot tell,  
Women waking in the night  
And men dissembling well."

It is in this way alone that we begin to understand the agony of the world and all the deep springs of our sympathy and understanding are liberated only when we know, through our own experience, what the cross stands for in human life.

### Two Leaders Speak

THE third week of February gave Church folk in Toronto the privilege of hearing some remarkable addresses from two men, conspicuous for their knowledge of and service to their particular work—Rev. J. MacKay, D.D., associated with Dr. Robert Speer in the Foreign Mission Board of the Presbyterian Church (U.S.A.), and Rev. Stanley Jones, D.D., well-known missionary writer.

Dr. MacKay's subject, "The Way of the Book," was appropriate to his audience, for he spoke to representatives of all communions gathered under the auspices of the Bible Society. Those who remember, as Dr. MacKay did, their



early years in a Scottish home, know well what "the Book" stood for—there was only one with the definite article before it, and Erskine's famous "Rax me the Book" left no doubt in a single mind present in his day what book was meant. So Dr. MacKay drew the curtain aside for us, and we saw the boy with various books—some surreptitiously hidden under the bedclothes from the awful eye of authority, and one which suddenly, like a sword, touched the hidden places of his own heart. So he gave himself to that voice and that guidance with wonderful results. It was a remarkable story he told of the influence of the Book in Spain, for example, where, during the past year, more copies had been sold than that of any other Spanish book. The lack in South America, he believes, is that which comes from no inner relationship between spiritual truths and life itself. Spiritual life cannot be maintained without a knowledge of Scripture and an interpretation of it from the pulpit, and yet, even then, some of the most representative of young political leaders have paid tribute to the influence of the Book upon their lives.

Dr. Jones spoke a number of times. One was to a group of interdenominational women, all connected with missionary work, at the School of Missions, Toronto. The three outstanding facts, he claimed, in India to-day were the rise of womanhood, the rise of the outcaste class and the rise of nationalism. Women have always been the bulwark of India's conservatism, but now, more and more, they are taking their place behind all the reforms which are taking place. These reforms include: equal pay for men and women; maternity beneficiary provided by employers before and after childbirth; raising of the marriage age of girls; right of abortion, etc. Nothing is more amazing than the rise of the outcaste. In one of Dr. Jones' discussions with Gandhi, he asked some pertinent questions: "Why leave caste intact and wipe out untouchability?" The answer of the Hindu implied that he was helpless to hinder that — differences existed in former births.

"Why insist on temple worship?" One shrinks from Gandhi's reply, "The temple is to Hinduism what the church is to Christianity," because there are gross and unspeakable elements in temple worship in India, and they are too well known to be denied.

Dr. Jones spoke guardedly regarding the national question. That self-government cannot come too soon is evidently his conviction, and he pointed out the obvious truth—India desires no neutral government, which, of course, the British must be—she wishes a government behind all nationalistic ideals and a programme.

"We won't try reform," say some, "till we get self-government."

Flashes of humor broke the gravity of the address as when he stated that once, after speaking to an audience composed wholly of women, the chairwoman rose and said, "Men wrote our sacred books—they degraded us in these; I move we have no more men priests." Then, turning to Dr. Jones, she added, "Of course, we would have priests after the manner of our speaker to-day!"

### The Book in Italy

TO celebrate the tenth anniversary of the Fascist Government, Signor Mussolini has issued a series of postage-stamps, one of which is of peculiar interest to Protestants, and has caused much opposition from the Vatican. It sets forth the Bible, open, upon a lectern. On the front page of the Book is inscribed the word "Evangelium," which means "Gospel." Below is the word "Credere"—"Believe"—and behind the open Bible the cross—not the crucifix. Before the open book the flags of Italy and the Fascists are lowered in salute. An official message has also gone out to the educational authorities, calling upon all teachers to read the New Testament, and explain the Divine Book to the children. "The National Government desires to reconduct the children, and by means of the children, the soul of the Italian people, by this Book, to the finding of the safe way which will lead the

fatherland to the most sublime and the truest greatness."

An open Bible, autonomy to all religions which are not contrary to good order and morals, sanction of the opening of all places of worship and recognition of all clergy as legally entitled to celebrate religious marriages—here, in the midst of the Fascist Revolution, has come religious freedom.

### Wages and the Girl

**M**ISS MARION LOW, Secretary of the Office Workers' Employment Bureau, has made a careful survey on the subject, "Spending the Wage," as it affects girls working in industry, and she gave the results recently at a meeting of Y.W.C.A. Board and Committee members in Montreal. Wages range up to \$12.50 a week, according to the minimum wage. It is much more likely to be lower than that, but as an average, taking this relatively high sum as an average, what kind of life will \$494.00, per year, permit a girl to lead?

First, her room—\$2.50 a week—the cheapest she can get within walking distance of the job. Meals, \$3.50 a week, fifty cents a day. She has no time to cook a meal. There is \$182.00 left for necessities. How does she spend it?

"I have drawn up a list of things she can buy—my prices are those seen in the basement of departmental stores. Everything she buys is chosen for its cheapness.—The total absolute minimum for clothes is \$104.60. She has \$77.00 left. Very nice, you might say. But we have not deducted holiday money—two weeks, if we include Christmas with the possible ten days in summer. We must knock off \$19.00. Less than \$5.00 a month left for anything whatsoever that is not absolutely essential to keep the girl bodily alive. And this, remember, on

the ideal average of \$494.00 a year. What has this budget failed to provide for? No necessity for variety of food, no right for entertainment; an allotment for clothing which makes a tear or stain, a disaster; no provision for saving for illness or hard times. When these befall she becomes a public charge. What comes to her mind when she thinks of old age, I do not know. Probably she dare not even think of it."

Again, it assumes the girl shall have no intellectual education or athletic entertainment—no books, no magazines, no sports' equipment—"A serious thing," says Miss Low, "in Montreal, where there are literally no public libraries and poor free recreational facilities for girls. Probably, this list accounts for the fact that so many girls of this type seek recreation in cheap, public dance halls."

"This is the existence that the average minimum wage condemns a girl to. She lives without security, without the hope of ever becoming safe from real destitution. Her every cent is used up on immediate necessities; she cannot look to the future. This wage constitutes a jail whose walls are invisible, but nevertheless impregnable—it denies freedom, beauty, light-heartedness, hope and health; in fact, all that makes life worth living."

What can be done about it?

\* \* \* \* \*

**W**E have had many words of appreciation regarding the splendid material on China appearing in the magazine during the 1933-34 season. We have two months to supplement further what has already been given. In May we hope to stress Christian literature in the mission fields, particularly in China, telling both by picture and story, the wonderful progress that has been made in this great enterprise.





SECURING SIGNATURES TO PETITION FOR ABOLITION OF LICENSED PROSTITUTION

## Social and Industrial Work in Japan

ANNIE W. ALLEN

IN the chapter on "Women's Interests and Activities" in *Re-Thinking Missions*, the section headed "Social and Industrial" presents certain ideals towards which the Commission of Appraisal believe missionaries should strive. Let us look at what our Society is doing along these lines in Japan, that we may see how we measure up to, and where we fall short of, this ideal, so that we may know to what extent we should "lengthen our cords and strengthen our stakes."

In the days when the phrase "Social Service" had not been thought of, the seed was sown that has grown into organized social service work. In our mission schools the students, for the most part from homes of comfort, had frequent opportunities to hear of the underprivileged classes and to show their sympathy in such practical ways as carrying on street Sunday Schools in poor districts, and in contributing clothing or money for the relief of those in distress. The evangelistic workers have always come into contact with some people in need of material help or of advice in the prob-

lems of daily life, and have often been able to assist them. And now, through our Aiseikwan Settlement and other pieces of organized social work, the constituency touched in all our mission enterprises may find channels of service to their less-fortunate neighbors. From the homes of kindergarten pupils, from students of our schools, from groups of girls or women who gather for Bible courses, cooking, or the study of home problems, there come for use in our social work clothing, toys, magazines, money for relief or for Fresh Air Camps, and often, also, help in providing recreation or entertainment. All this reacts in two directions, being a great boon to the institution aided, and also deepening the interest and sympathy of the giver.

In the social work of our Woman's Missionary Society in Japan we owe an incalculable debt to some of our Foreign Mission Board missionaries, and to like-minded Japanese for stimulation to a wider, deeper thinking, for helpful, constructive criticism, and for creating higher ideals as to what is possible in a

new world order. One-quarter of the Protestant missionaries in Japan are definitely enrolled in the study of social conditions, and we share the benefit of their counsel and co-operation.

In carrying on the work of the Aiseikwan Settlement we are greatly helped by the Social Service Federation recently formed in Tokyo. This brings under a common Board of Directors the social institutional work in Tokyo of the Foreign Mission Board and the Woman's Missionary Society of The United Church of Canada, the corresponding Boards of the Methodist Episcopal Church of the United States, and the Japan Methodist Church. This board of twenty-four directors is composed in equal numbers of Japanese and missionaries, half being men and half women. The Japanese are all active members of the Japan Methodist Church, and include pastors, professors, business men, and women with responsibilities in their homes and in society. They give cheerfully of their time for consultation as to policy, and to the solving of common problems, and have set themselves to raise ten thousand yen yearly, to be divided among the institutions represented in proportion to their annual expenditure. A certain amount of this total is devoted to the advancement of the efficiency of the various staffs. This includes a yearly physical examination for each Japanese member, and special lectures and discussion groups, as well as enjoyable and profitable social gatherings. These last were the result of the attitude of one Japanese director—an exceedingly busy man—who said, "I feel that I ought not to be on this Board of Directors unless I know personally each member of the combined staffs of the institutions represented."

The directors meet not merely in the full board to consider the problems common to all, but are also divided into committees representing the different institutions. These unit committees co-opt additional members and assist in the individual problems of their special institution.

As these directors represent the dif-

ferent Methodist Churches in Tokyo, and are connected with various groups in the academic, business, and social worlds, they are doing much to educate and arouse people in regard to conditions and needs, and to enlist their help. Frequently a letter or telephone call brings word of a group of people about to visit our institution with a view to a better understanding of conditions and methods. Sometimes it is a group of pastors led by one of their number who realizes that a care for social conditions is part of the business of the church; sometimes it is a party of business men or wealthy women brought by one who feels the responsibility of stewardship; sometimes it is a number of students, girls or young men, fired by the spirit of service, or perplexed by the sufferings of the world and wondering whether the answer to their problems lies with Karl Marx or with Jesus of Nazareth. We learn much from the questions or the suggestions of those who come to us, and we trust that they carry away with them something that will help them in their efforts to establish a better world order.

We are grateful that we have been able to enlist the sympathetic understanding and hearty co-operation of the Social Bureau of the Japanese Government in the work of our institution. This manifests itself in such practical ways as grants of money for maintenance, advice in difficult problems, and assistance in securing medical or other relief for special cases. One example of threefold co-operation is the sale of rice at cheap rates to the unemployed in the neighborhood of the Aiseikwan Settlement, the rice being supplied by the Government to the Industrial Department of the National Y.M.C.A., members of which bring it to the Aiseikwan, where they sell it. In view of such facts as have been mentioned, we feel that we need not take as greatly concerning ourselves the statement in *Re-Thinking Missions*, that "A vital emphasis on the social gospel has not characterized the work of Christian missions in the East."

But how do we stand as to other indictments? The statement is also made

that there has been "little contact with industrial problems affecting women and children," and that "Christian agencies have exerted little influence in educating public opinion." Workers in most of our mission stations have access to factories for evangelistic and social meetings, and have done much to make more happy the lives of the girls employed there, but we have not, as a mission, or as individuals, identified ourselves with any of the various labor organizations. Whether we are right or wrong in this attitude is a question demanding careful consideration. To take a positive and public stand on matters affecting working hours, minimum wages, etc., might result in a decided handicap to other parts of our programme, yet that our influence might not be negligible is attested by the mighty changes wrought in such evils as licensed prostitution or the sale of intoxicants. The first influence in these campaigns came from foreigners, the members of our mission having always been active along such lines. These causes have been taken up by Japanese Christians, and now have enlisted the co-operation of many non-Christians also, and great things have indeed been done. In regard to other crying social evils touching women, such

as the laws concerning divorce, and property and inheritance rights, there is need for much prayer and thought that our zeal and courage may equal that of our predecessors while we adapt our methods to the present age.

Another point to which reference was made was the need of providing opportunities for social intercourse between the sexes. We recognize the necessity for this, and must acknowledge that our mission has not done a great deal in this direction. Only those who know intimately the traditions of the Orient can appreciate the difficulties such a problem presents. The ideal would seem to be to give all possible aid to the forward-looking Japanese in every effort to make the best of the old blend with the greater freedom of the new age to bring about normal relationships.

There is one indictment to which we must plead guilty. This is in regard to our lack of workers of special training. We believe that such training is most essential, both for missionaries engaged in social work and for their Japanese co-workers. Those, who in earlier days blazed trails and carried on social work by methods they themselves now consider inadequate, would be the first to welcome professionally trained social



SALE OF CHEAP RICE AT AISEIKWAN SETTLEMENT

workers—always provided that they are first, ambassadors for Christ, and secondly, specialists. It is only within the past year that we have sent out our first trained social worker from Canada, and we have no Japanese in our institutional social work who have studied abroad. We should do more recruiting for social workers or more training for social work both among Japanese and Canadians.

In the whole work of our mission, and in our daily contacts we should present more clearly and stress more emphatically Christian social principles. We should bring to a higher standard existing institutions, adding other departments when such are required to meet more fully the needs of the community. We should also, where possible, open new forms of work for the relief of neg-

lected groups. It is true that private institutions have not sufficient resources to adequately meet great needs, but the bringing of these needs to public attention by an effort to relieve them, rather than by merely talking about them, is the surest way to gain local support for the special effort concerned, and to create a movement which will result in other individuals or in the Government carrying on similar efforts. In the social work of our mission in Japan we may thank God that some steps have been taken in the right direction, but we must, at the same time realize that there is still a long way to go. Let it not be true of us that

"We do not see the vital point

That 'tis the eighth most deadly sin  
To wail 'the world is out of joint,'  
And not attempt to put it in."

## Mrs. Clark, the Indians' Friend

THE Indians of Canada lost a good friend in the person of Mrs. Chas. Clark, Secretary of Indian Work for many years in the Woman's Missionary Society both before and after Union. It was in the year 1905, while in London, Ont., that Mrs. Clark was appointed to the secretaryship on the Board, at first as associate with Miss Craig, but in 1914 as sole secretary. Mrs. Clark was an indefatigable worker and made herself familiar with every aspect of the work. At the beginning the Church bore all the cost of buildings, improvements, etc., as well as the salaries of teachers and missionaries, but Mrs. Clark, through succeeding months and years, so brought to the attention of the Government, particularly through Mr. Duncan Scott, Deputy Minister of Indian Affairs in Ottawa, the financial responsibility of the Government of Canada to these first inhabitants of the land, that one by one the Government took over the schools and the financial support, leaving to the churches the great work of education and religious instruction.

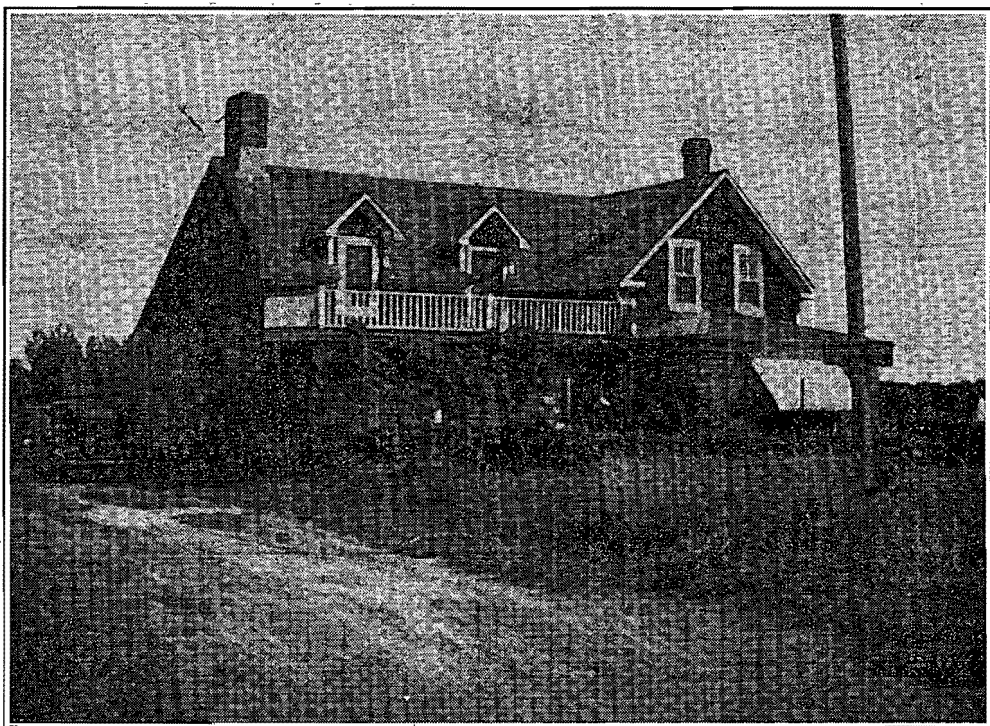
Almost every second year, at her own expense, Mrs. Clark visited the schools herself in the interests of the work,

travelling all over the west and north. Even in 1929, although her health was beginning to fail, she made the trip once more, and it was with a pang that she was forced a little later to give up a work so dear to her and to which she had given so much of herself in love and service. She died, aged seventy-four, at her home in Toronto on February 7th. To her husband and two sons, Mr. Allen J. and Dr. C. W. L. Clark, we tender our sincere sympathy.



MRS. CLARK AND CHILDREN OF ROUND LAKE,  
SASK., JUNE, 1928.

*Taken during a tour of the Indian Schools*



THE W.M.S. HOUSE AT WAKAW, SASKATCHEWAN

## A Visit to Wakaw, Sask.

MRS. T. W. FAWCETT

"WAKAW!"—We stepped off the train as a car drove up with Dr. Scott in command. No, he had not lost his hat; he was not behind any young fellow in going bareheaded. It was rather a surprise to see our doctor there when a medical convention was on in Saskatoon, but we learned during the two-mile drive to the hospital that the Council of Fish Creek Municipality was meeting, and knowing Dr. Scott, it was quite easy to see why he left the convention early, in order to present the work and needs of our hospital to the council, the members of which are all Ukrainian. Was it worth it? Yes, the grant was given, and although it was far from covering the cost of patients from that municipality, it would help considerably.

"How are things coming on in connection with the hospital?"

"Very well, indeed; not quite so busy this week, but the breathing spell after a very busy summer is not unwelcome."

"Money?"

"Well, very few can pay cash, many not anything at all, but all try to show their appreciation in some way."

"Will you take a beef in payment?"

"Surely." And in that way not only is the hospital supplied with meat, but many families have prescriptions for meat filled out, and their burdens lifted in that way. Or it may be a load of wheat that is given. Mr. McLean turns it into flour, and I am sure as it passes through his hands and Dr. Scott's, once more there comes to our minds how much the Master could do with a few barley loaves and fishes.

But we have arrived at Dr. Scott's home and receive a royal welcome from the daughter of the house, Alice, not to



mention the three dogs, which act as if they must maintain the reputation of the family by showing how friendly and how glad to see us they are. A quiet evening before the fireplace while the doctor goes to choir practice. A few minutes with Mrs. Scott who, though confined to her bed, sends her thoughts eastward—westward, and keeps in close touch with our work. "Did you enjoy Dominion Board?" "Did you meet Mrs. —?" "Was Mrs. — there?" and so on. Coming from her room the words came to my mind:

"Measure thy life by loss instead of gain,  
Not by the wine drunk, but by the wine  
poured forth;  
For love's strength standeth in love's  
sacrifice,  
And he who suffers most has most to  
give."

My room overlooked the "frozen waters of Lake Wakaw. No temptation to go for a swim that Sunday morning! On the bank of the lake stood our first hospital; surely it is not the style for hospitals to be so tall and slender; as before, I had a feeling I could push it into the lake. To the right, our present hospital, and one could not help but think of the gladness and sadness that had passed in and out through its doors, the many hearts that treasure memories of loving hands stretched forth to meet their need.

Church time, a call at the hospital, all aboard and with the car full we made our way to morning service. There Dr. Scott took his place with the choir he has drawn from the Sunday School and trained to lead that part of the worship service. Entertained most delightfully at dinner in one of the homes, a quiet afternoon, then tea at the hospital with Mrs. Boyce and the staff of nurses. There was "Mike," a very real part of the hospital. His bright eyes and rosy cheeks spoke well for snow baths. Of course, we noticed the pretty new dishes on the table—had heard something about them. Mrs. Joe Pashkovsky, a lady of Jewish descent, had given a tea in her home in

Wakaw in aid of the hospital. She spared no expense or trouble, and the proceeds were forty dollars, with which she purchased the set of dishes, and two chairs for the sitting-room—comfortable, I can assure you, for I sat in both, though not at the same time. Food will taste better off those dishes, after a rest in an easy chair, I am sure. Sunday-evening service under the Woman's Missionary Society, when our thoughts went back to those memorable days in Toronto, May 25th to 31st, and the closing message given as a pageant by the teen-age girls will not soon be forgotten.

There was time Monday morning—there had to be—to see the babies in the hospital. One bonnie wee laddie of five months, motherless, did not know his loss, for he was being loved and cared for dearly. Who would look after him later? "Oh, he will stay with us until summer, we expect." The nurse drew the covers down from another babe, and a lump came into our throats; poor little unfortunate, robbed of his heritage, crippled physically. "Could something be done to straighten those little feet?" "Yes, but it would take money." The ward looked so dainty with its wee cots, all cared for by the women of Wakaw.

Did I hear a vacuum cleaner? On June 5th a concert was given. The tickets read, "Ukrainian Concert in Aid of Anna Turnbull Hospital, under the auspices of The Ukrainian National Home Society," and had on the top a picture of the hospital. The proceeds were \$90.00. Out of this came a much-needed vacuum cleaner.

A glance around showed the need of screens for the wards. Already had come a contribution toward meeting the need; May 24th the Sisters from the convent gave a recital for their pupils, the collection, over \$9.00, was given to our hospital. These things surely show the place our hospital has in the community, which arranged such a splendid gathering a few months ago with Dr. Scott as honored guest, to whom was presented a reading lamp.

*Train time.* "Tell the women of the Woman's Missionary Society we are



always glad to see them." Wakaw fades into the distance, thoughts of all we had heard and seen came to keep us company—our hospital, a tangible expression of our church's readiness to serve, the nurses, each one faithfully, lovingly caring for those who need them, Mrs. Scott and Alice behind the scenes, but making

great contributions—Dr. Scott—always ready for large or small opportunities for service. The heart of the Master must be glad when He looks on this, His servant. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Saskatoon!"—We are home again.

## Jerry Pratt Writes Home

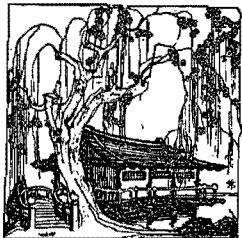
BY A MISSIONARY

Foo Duh Girls' School,  
Sin Ping, China.

February 5, 19—

Dear Polly:

My mind is so full of epistles and apostles that I almost began my letter, "To the dearly beloved sister who is at Winnipeg—greetings." From which you may gather that I am in the midst of correcting Bible exams. After wading



through Sing Faung's, I feel I can't manage any more until tomorrow. Hers are always volumes in length, so eloquent and full of fiery zeal, and it all means nothing to her.

She told me a short time ago that she thought the Christian religion a very good one, but she didn't see that it really changed people much, though it claimed to. In fact, she said since Si Tsung had become a Christian, she did nothing but make pious and preachy remarks, which Sing Faung thought a distinct change for the worse. She thought Confucianism made people just as good and not quite so queer.

Sing Faung is an unusual girl, very aloof for the most part, but showing wonderful possibilities. Perhaps she will be like Vung Mind, one of our brightest, who was ardently anti-everything for the eight years of her school life here; but after she graduated and returned permanently to the bosom of her thoroughly

idolatrous family, she wrote rather pathetically, "When I have left the happiness of my school, I feel the world is a dark place. Now I could realize who is the Light of the World."

Later—I had to dash off to investigate sounds of grief in the primary play room. I found an elder sister in charge of the weeper. I wish all the primaries were equipped with big sisters. It would make life much easier. On the way back to my desk, I met Miss Lee who asked me if I was cold. That is because I am wearing a new pink voile with puff sleeves that mother sent me recently. When Chinese people ask you if you are cold they mean to delicately hint that you are too scantily clothed to be decent. Sleeves must descend to the elbows, and necks of dresses arise to the collar-bone to avoid the insinuating question, "Are you cold, Miss Pratt?"

You mentioned the "call of the East" in your last letter and asked me if it were real or imaginary. I've thought it over a great deal. You know when I was at home the last time dozens of people asked me the same question—"Why do you like it there?" And I never seemed able to give them a satisfactory answer; not so much that *they* weren't satisfied. I wasn't! I've tried so hard to analyse it and I think I've got it at last. It's this:

All of us here have a part, if only a small one, in something that challenges us with its bigness. All the people that I meet, at least, all those engaged in Christian work, find their work the most interesting and absorbing thing in life. It is often hard to tell work from recreation.

We're all awfully busy on a great variety of jobs and these jobs are to us, deeply soul-satisfying. Every one seems so *buoyant*, somehow!

I'll never forget the first Women's Association meeting I attended when I was at home last year. They spent an hour trying to figure out a way of keeping the books so that each circle could get "credit for what it had done." If I heard that stupid phrase once, I heard it a dozen times. It made me feel as if I were smothering. Large groups of the church people at home never seem to have *rejoiced*! They act as if their souls had never skipped about on the little hills of spiritual experience and shouted, "Hurrah!"

And last September, when our tender slipped up the Whangpoo River and I saw the flutter of welcoming handkerchiefs on the China merchants' wharf, I felt as if my soul had come home to "my ain folk"! But I don't know whether I can make any one understand who hasn't been here.

Before I stop, I must send you an excerpt from my recent mail, copied verbatim. It is from our teacher of Chinese literature, who was not at all popular with his classes and who resigned

because he couldn't manage them. After he was known to have resigned, his classes behaved much better, feeling, I suppose, that their labors had borne fruit! When their manners improved, Mr. Woo sent me the following:

"Miss Pratt, Head Mister,  
"Foo Duh School for Girls.

"Dear Miss Pratt:

"It will be recalled that sometime ago I tendered my resignation from the post I am holding. The reason was the constant noise ejected by the pupils which was rather trying to me. Now as the nuisance has been rebated, so will I rescind the application.

"Hoping this will be in order and apologizing for the botheration thus brought to you. Awaiting you, favorable reply. With compliments;

"I remain, Dear Madam,

"Your faithfully,

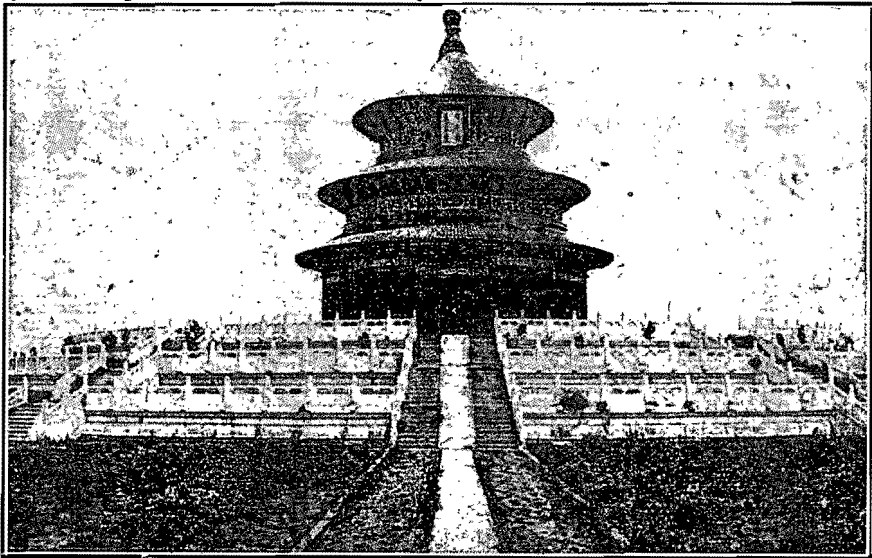
"WOO TUH SING."

I shall keep this always. However, we did not encourage him to "rescind" and he has gone.

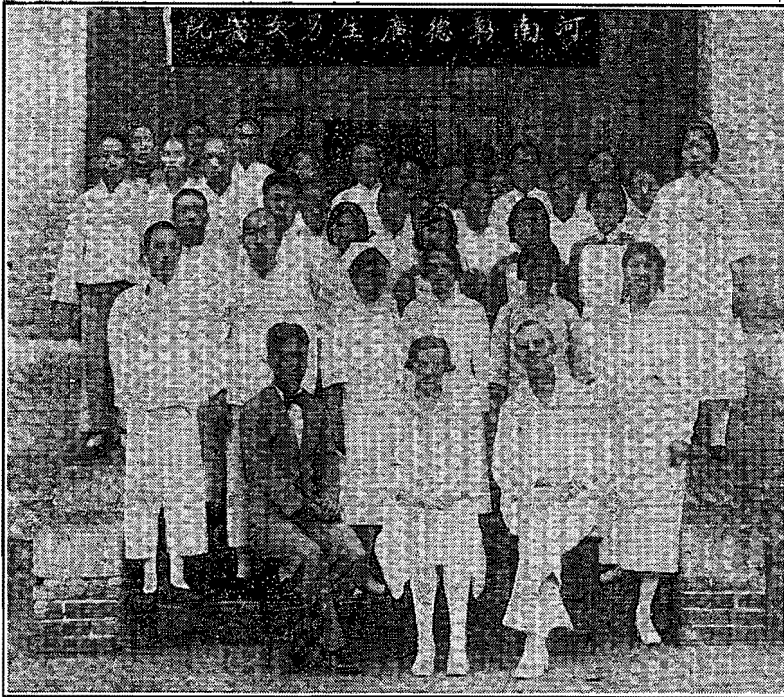
And here I go, too, off to Junior I grammar.

With much love,

JERRY.



TEMPLE OF HEAVEN, PEKING



CHANGTE HOSPITAL STAFF, 1933

*Front Row, right to left:* Dr. Dwan, Dr. Isabelle McTavish, Dr. W. R. Reeds.  
*Second Row:* Mr. Pei, dispenser; Mr. Shih, senior assistant; Miss Chen, R.N.; Miss Doyle, R.N.; Mrs. Dwan, nurse; Miss Preston, R.N.  
*Third Row:* Mr. Hwoa and Mr. Wang, junior assistants; Miss Djang, probationer; Miss Djao, Miss Ren and Mrs. Cheng, pupil nurses; Miss Wang, technician.  
*Fourth and Fifth Rows:* cook, laundry women, women assistants, etc.

## Medical Work at Changte-Ho

ISABELLE MCTAVISH, M.D.

IT was a great joy on my return to be greeted by former patients, some of whom came in from long distances when they heard I was back, and even followed me to Weihwei when they heard I had gone there. One of the first days after my return, I had come over to see the ruined building here that had been a lovely new hospital when I had left it, and was going home with some rather sad thoughts in my heart when, nearing the other compound, I saw a woman prostrating herself on the road, still some distance in front of me, bowing her grey head to the ground again and again, till I reached her, when she seized my knees and actually cried and then laughed with joy. She then began telling me how she and her little grandson, who had been

cured of Ka la Azar in our hospital, had not heard of our all going home and had come at Christmas to see us. She said, "There were no foreigners, no Christmas, no Jesus, and I couldn't bear it. To think that you who were so kind to me and who saved my grandson should have had to leave was more than my heart could bear. Won't you let my grandson come and serve you for nothing for the rest of his life, he's big and strong now." I could hardly get the dear old lady to rise and talk rationally at all.

Others came, whom I had known, to tell of sickness and death of friends, due to ignorance and neglect, and again and again the unconscious repetition of Martha's remark to our Lord, "If Thou hadst been here, my brother had not

died," applied to a child, a young woman, or man. It made one feel again how abundantly worth while the work here is, and for how much more one's little bit of work can count in real service than work at home can with the multitudes of doctors there, and the great dearth of them here.

The work in Changte was closed in the evacuation year of 1927, and that station was one of the last to be rehabilitated. The smallness of the medical staff made it impossible to reopen the medical work here until 1932. Although I myself returned in May, 1931, it was necessary to supply in Weihwei during the furlough of doctors there, so rehabilitation here was carried on slowly, under the supervision of Miss Preston, with what help I could give in flying visits. Last November, however, Dr. Reeds returned from furlough, and was allocated to the men's medical work in Changte. Dr. Struthers' return to Weihwei made it possible for me to return to Changte, so work was reopened, using the women's section of the hospital, while rehabilitation of the men's side went on apace. We have carried on for nearly a year now, and will soon be able to have a formal opening of the whole hospital.

One of the great advantages we now have, that we did not have before evacuation, is the installation of an electric-light system. As I sat at the table writing the other day the light came on in the bulb over my desk, and it truly was a wonderful moment to me. We fortunately had a man, in the person of the Rev. W. Mitchell, who, while studying theology, had somehow acquired such a knowledge of electricity that he was able to install the plant with only the aid of unskilled Chinese laborers who had never seen the workings of a plant before. Mr. Mitchell has devoted himself unsparingly to the work, even in the hot days of summer, and we all feel we owe gratitude to God for sending us the man to do this piece of work for the hospital that will be such an asset to the efficiency of our work.

Another advance we have been able to make is to plan for the purchase of an

X-Ray plant. This was made possible by our Mission Council and the Board at home allocating to us a part of the gift to the mission made by the sisters of the late Mrs. William MacClure in her memory.

Aside from these two purchases our efforts have been largely directed to restoring things to the condition in which they were in 1927, when we left our recently-opened new hospital. This has been a long and laborious task, but the fact that Miss Preston and I had had so much to do with the original planning made it easier for us to do than it would have been for some one to come in and begin all over again without having been over the ground before.

We have been exceedingly fortunate in the matter of staff. On our return to Honan we found the former staff scattered here and there, several of the women having opened up and carried on fairly lucrative practices on their own account. Several had associated themselves with different phases of the Church's work as paid Biblewomen or temporary evangelists, but with only one exception all came or wrote asking to be again taken on the staff to help in re-establishing our work. We did not take them all on. One was doing such an excellent bit of medical work in her own community that I thought she was really doing a bigger thing there than she would with me, but it has been good to have the familiar faces around and to feel that one has these true friends to help in the restoration of the plant and in caring for and teaching the many sick who have come to us.

We have been fortunate in securing the services of two good Chinese graduate nurses, Miss Chen and Mrs. Dwan. These, with the supervision of Miss Preston, and with the help of Miss Doyle, who is studying the language but gives some time to helping when needed, make a good nursing staff. We have pupil nurses, three in their second year and three new girls taken on this fall, so that we will gradually be able to increase the number to whom we can give

nursing care. Our Women's Hospital will accommodate fifty to sixty patients, but so far we have only been able to admit as many as we could care for, the most being twenty-four in the women's side. The rest of the patients are cared for by their friends in the hostels, which will accommodate about one hundred and twenty more. The men's side will accommodate about the same number. Insufficient buildings to house our staff have made it necessary to use temporarily some of our hostel rooms for our assis-

tants. The work of establishing the hospital kitchen has been quite a task for Miss Preston, and now that we have the electric light plant installed we are hoping that the pumping in of water will help solve some of our problems in kitchen and laundry. The whole staff in each department has had much to put up with in the way of inconvenience, but has shown a most Christian spirit of patience and willingness to help overcome difficulties where possible or put up with them when not.

## Notes from an Indian School

A little Indian boy, Sammy Gaddie, was being given his annual examination for trachoma by Dr. Wall of Ottawa. When the examination was over the doctor said, "Arrested!" Sammy did not know what to make of it and went to the matron afterwards and asked, "Am I arrested? What have I done?" As a matter of fact Sammy had taken possession of the principal's shoes about a week before and evidently his conscience was troubling him.

pal's shoes about a week before and evidently his conscience was troubling him.

A pagan Indian, in accepting Christianity, said: "I am not just sure about the Indian heaven and I would like to have the Christian heaven, too. I am not quite sure about that either, so I would like to have both. If one fails, I will still have the other."

Lawrence was singing "And He walked with me and He talked with me" as he walked along the road. Suddenly he stopped and was overheard saying to himself, "and what else did He do to me?"

George Alex complained that Lawrence swore at him. "What did he say?" said the member of staff, "He said I was an all-day sucker," replied George.

Barbara Gaddie, aged six, had just come to school. The matron was hearing the prayers of the little girl. In the midst of the prayer Barbara got up and was walking away with the remark, "That's too long." The matron brought the little girl over beside herself, putting her arm around her and again proceeded. The little girl soon looked up into the matron's face and said, "That's too long again."

After quoting "Twilight and evening bell and after that the dark" in a sermon in an Indian's home, the minister paused and asked if any of the listeners could tell the author. Immediately Mrs. Wasacase answered, "Tennyson."

Norman had been having tea at his mother's tent, and so he was late for trachoma treatment. He came in all out of puff. "Come on, hurry up, Norman," said the matron. "I could not come any sooner," said Norman, "I just got here."

The children were in for milk at recess time. Norman, aged six, had a scab just below his lower lip. A member of the staff asked him what had happened. Bill, eight years old, spoke up and said, "He is always swearing and Jesus pinched him there."

The matron had fitted out two little boys with new suits one evening just as they were making ready for bed. When she had everything to her satisfaction, she suggested to the little boys that they take off the suits. One of them said, "I don't want to. I like them."



# Conferences—Foreign and Home

LORETTA SPOTTON

**W**IDER co-operation on the Mission fields and at the Home base might be stated as the theme of the Foreign Missions Conference of North America which convened at Garden City, Long Island, January 3rd-5th. Growing co-operation at the Home base was attested in a stirring account given by Dr. Stanley Jones of his experiences as a member of the interdenominational team which visited forty-two centres in the United States. Not only were distinct church groups touched by the team with their united message, but they were also in demand as speakers at Kiwanis and Rotary luncheons, at business and professional women's clubs, at high schools and colleges, and it was estimated that their audiences totalled over 750,000 people. Chicago, which had provided an audience of 25,000 in its stadium when nominating Franklin D. Roosevelt as candidate for the Presidency, and an audience of 31,000 at a recent prize fight, gathered in even larger numbers with an overflow meeting to hear the interdenominational team.

Despite the holding of these interdenominational meetings, Dr. Jones felt that the Church at home has not yet learned the meaning of comity. The mission fields, although still carrying the labels indicating competition, are practically getting rid of the fact of competition, whereas the home church still has both the labels and the facts. Further need for the home church setting its house in order was discussed by Dr. Edmund B. Chaffee, of the Presbyterian Labor Temple, as he outlined the various "wet logs" which are keeping the home fires of the missionary enterprise from burning. Denominationalism and nationalism which finds expression so frequently in militarism, humanism and the present competitive economic system were cited as among the greatest foes to the cause of Christ. The delegates were reminded that their task concerns itself with world missions; therefore, home conditions form an integral part of it.

The challenge of new world conditions to a change in missionary policy was discussed by Dr. Charles R. Watson, President of Cairo University. The financial stringency in Western lands, the national consciousness and sensitiveness of Eastern nations, the changed religious outlook of the rising generation, the intimacy of contact between East and West, and the world-wide economic upheaval were noted as among present-day world conditions which have serious implications for missionary leaders. The speaker asked, "Is the foreign missionary enterprise capable of breaking forth with new creative energy and new spiritual power in this great movement of crisis in the world's history? If new life does not gush forth, the whole life of North American Christianity is in for a moribund period! On the other hand, if we take the pilgrim attitude of pressing on to the discovery of the Eternal Creative Mind, there are ahead of us hard disciplines, severe sacrifices of cherished ways, long and thoroughgoing studies of difficult problems, but also inspiring discoveries of God's will and glad surprises of His love and power." Among the proposals considered by the Conference as a result of Dr. Watson's address was that of Mission Boards arranging secretarial visits to the field so as to occur simultaneously with a view to inter-church and inter-mission conferences and joint action.

The importance of giving youth a greater and more responsible share in the leadership and administration of the foreign missionary movement was emphasized by Dr. Watson. He stated that "History records the inspiring rallying of young life in America to the cause of foreign missions that followed hard, over forty years ago, upon the appearance, in the ranks of leaders, and missionary administrators of two young men, John R. Mott and Robert E. Speer. The word ran, among the youth of this country, like the whisper of a breeze foretelling a great and mighty wind, 'This is our movement. This is a challenge to our generation!'

Is it not time for history to repeat itself? Is this not an implication of our present situation in respect to the youth of America and foreign missions."

Among the messages from the fields were those given by Rev. L. S. Albright, of our own Japan Mission, Miss Lillian Picken, of India, Dr. Herman C. E. Liu, President of Shanghai University and Rev. Emory Ross, Secretary of the Congo Protestant Council. Discrimination on the part of the Belgian government in favor of the educational and medical work of the Roman Catholic missions, was cited by Mr. Ross as seriously interfering with the earlier established work of evangelical missions. Any approach to the government in this connection can be made only by a united Protestantism, and in an effort to accomplish this, Dr. John R. Mott proposes to visit the Belgian Congo this Spring, in his official capacity as chairman of the International Missionary Council. Plans are also under way for visits by the secretaries of Boards working in the Congo and it is hoped that, in this way the efforts of the Congo Protestant Council and the Bureau of Protestant Missions, Brussels, may be undergirded.

A tangible demonstration of co-operation was afforded at the Conference in the final integration of the Foreign Missions Conference and the Federation of Women's Boards, in the plan for which provision was made for carrying on essential interests represented in the committees of both organizations.

The worship services throughout the conference conducted by Dr. Richard Roberts, of Toronto, were periods of spiritual consecration, fixing our thoughts on Christ and the Cross as the centre and inspiration of all our missionary efforts. Mindful of our many failures as individuals, particular comfort was brought to us in Dr. Robert's interpretation of "the perseverance of the saints" as meaning—"an endless series of new beginnings."

"Home Missions To-Day and To-Morrow," formed the basis for discussion at the Joint meetings of the Home Mis-

sions Council and the Council of Women for Home Missions, which met in Fifth Avenue Presbyterian Church, New York, January 9th-11th. As indicated by its title, the book summarizes the present status of the Home Mission enterprise, and outlines a programme of advance, seeking to re-establish missions in the thought and confidence of the Church by making the latter see the new day in missions and by causing it to appreciate the changes which have taken place and the necessity of the Church readjusting itself to them. The preparation of the report was the work of a Joint Committee on the Five-Year Programme of Survey and Adjustment, and to them is due the credit for a number of forward-looking resolutions in regard to Co-operative Home Mission Advance—among them the appointment of an enlarged Joint Committee on Planning and Strategy, to include not only members of the two Home Mission Councils, but also representatives from the Federal Council of the Churches of Christ in America, of the International Council of Religious Education of the Community Church Workers and of the Missionary Educational Movement.

Young people and their relation to Home Missions was featured at an evening banquet held during the Council meeting, and presided over by Mrs. Daniel A. Poling, President of the Council of

## The Cross

*Whenever there is silence around me  
By day or by night—  
I am startled by a cry.  
—It came down from the cross  
The first time I heard it.  
I went out and searched—  
And found a Man in the throes of crucifixion,  
And I said, "I will take You down,"  
And I tried to take the nails out of His feet.  
But He said, "Let them be  
For I cannot be taken down  
Until every man, every woman and every child  
Come together to take Me down."  
And I said, "But I cannot hear You cry.  
What can I do?"  
And He said, "Go about the world—  
Tell every one that you meet—  
There is a Man on the cross."*

—The Evangel.

Women for Home Missions. Miss Lena Gillian, a young graduate of the And-ville Institute, was in herself a striking illustration of her subject, "What Home Missions can do for Young People," and her account of life at the Institute indicated that it lived up to its motto—"Complete Living for the Mountain People." "The Need of the Young People of the Church for the Mission Field," was the subject of Daniel Poling Jr.'s address, wherein he recounted his experiences, as a leader in Daily Vacation Bible School activities in the coal-fields of Southern Ohio. Realization that a power beyond oneself was required in meeting the problems on the mission field brought to the speaker the knowledge of the sustaining strength and grace of Jesus Christ, and really turned his address into a further

testimony of—What Home Missions can do for Young People.

The fact that even to the last afternoon of the Council Meeting the Church House held a capacity audience, is an indication of the appeal which the whole subject held for the gathering. Perhaps the outstanding impression created in one's mind was the singleness of purpose, the oneness, the unity of the members of the Council. That organic union is still far off was implied in a statement by Rev. Paul Douglass that "we are not trying to end denominationalism, but trying to end its abuses": but despite this fact, the striking evidences of real ability and desire to work together on the part of the various Boards represented, would seem to augur well for the success of the Co-operative Home Missions Advance.

## Letters from Our Fields

### The Bluebird

*The bluebird slants a shining wing,  
There're buds on every bough;  
The daffodils upon the hills  
Are up and shining now.*

*The world was just so fresh and fair  
When once, O far away,  
Upon a hillside garden broke  
The first bright Easter Day!*

—Nancy Byrd Turner.

### From a New Christian

*The following letter was written to a youth of seventeen by a girl, aged twenty-three, who faced death in a Vancouver hospital, and who, under the influence of Miss Adelaide Sutherland of our Strangers' Department, became a happy Christian: Dear B.—I heard that you were still in the hospital, so thought I'd write you a little letter. I know what it feels like to be shut in as you are, so you have all my sympathy.*

Miss Sutherland was over to see me the other day, and she told me that you had accepted Christ and, B., I am so very happy about it because I have, too, and it is a wonderful and happy experience. I have been wonderfully blessed ever since, and my whole outlook

on life has been changed. When Jesus reigns in our hearts, old things pass away, and all things become as new. I have committed myself and all my affairs into His loving care and I know that which is for my highest good shall come to me. He has been so good to me, and I realize His love to us more each day. God has made so many wonderful promises for His children (and once we have taken Jesus as our personal Saviour we are His for eternity) and all we have to do is to accept His Word. He says He will never leave us or forsake us, and I think it is a lovely thing to remember, when everything seems to be discouraging and we feel that no one cares for us. God loves us—so much that He gave His only Son to die for us and when He did that, why, He's pretty sure to keep us and look after us always—don't you think so, B.? It doesn't matter who we are, or how wicked we have been, we are all forgiven; and He doesn't hold one of our sins against us. It feels so good to think we are out of the bondage of sin and can ask God to keep us from evil and temptations from now on, through our life. God says, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 18. That is the Scripture that came to me when I was saved; because I had been living a terribly wild and sinful life



and it was so comforting to know that God would forgive me just the same. He did and I am happier now than I have ever been, and He has done wonders for me, B., and I know He'll do just the same for you if you will only trust Him. You will, won't you? I used to think that Christian people were awfully slow and had such a dull, dry time in life; but since I have been converted I have found out differently. They have joy and a peace that the world hasn't or could give them, and since I've been ill, I've found that they are the true friends and the best. There are lots of jolly nice young Christians who will be most delighted to make friends with you, B., so you needn't be afraid of losing your old friends. I seldom see any of my former associates now and have made more friends since, and much better ones, so I know that you can do the same and will never be sorry. You will have lots of doubts, and feel pretty blue at times, perhaps, but that is only Satan trying to discourage and confuse us, and the thing to do is to pray for deliverance and faith; then, God will comfort and assure us some way, He never fails us.

Miss Sutherland is a dear friend to me and I know that she is to you, too. Keep up your faith and courage and God will bless you abundantly and you will have a lovely life before you—never look backwards, always ahead—and I am remembering you in my prayers each day.

### A Worthwhile Gift

*Miss Millicent Howse, back again in Africa, writes from Chinguar, Angola:* It is great to be back in Africa again. We have just come home from a meeting which I thought perhaps you and your readers might like to hear about. It was most interesting. You see, every Wednesday night the boys and girls of the Boarding Schools have evening prayers together. To-night was a special night, for their *ombango* or offering to the general fund of the native church was brought in. We had been talking it up and working it up for over a

week. Of course, African boys and girls have very, very little money, especially the girls, in fact many of them have nothing to give, but still many of them have something and we surely believe in encouraging them to give what they can. It so happened that during the week we had been cleaning up around the grounds of our lovely new schoolhouse, so for three recess times our boys and girls worked carrying away boards and throwing brickbats into pits. For this we paid them a lump sum equal to about sixty cents.

Miss Mackenzie had charge of the meeting and for the story she told them the story of the collection box in the temple at Jerusalem and of the widow's mite. Then she explained about the work which had been done during the three recess periods and asked those who had the money to bring it up. So a little girl about seven and a little boy about eight carried their envelopes forward as proud as could be. Then she asked for the general offering to be brought while we sang the hymn, "Count your many blessings." I wish you could have been there then—from all over the room the boys and girls came forward with their offering, about forty altogether, a small proportion of the audience, we know, but still more than we had ever expected. It was wonderful! Then Miss Mackenzie took the basket, made a dedicatory prayer and asked two teachers to come forward and count it.

When the teachers announced an amount equal to over \$2.00, we were more than joyful. Altogether it was a most inspiring meeting, and the atmosphere was all that could be desired. We surely feel satisfied that if the spirit, evident there to-night can only be developed and strengthened the African native church will not be lacking the support of its future members.

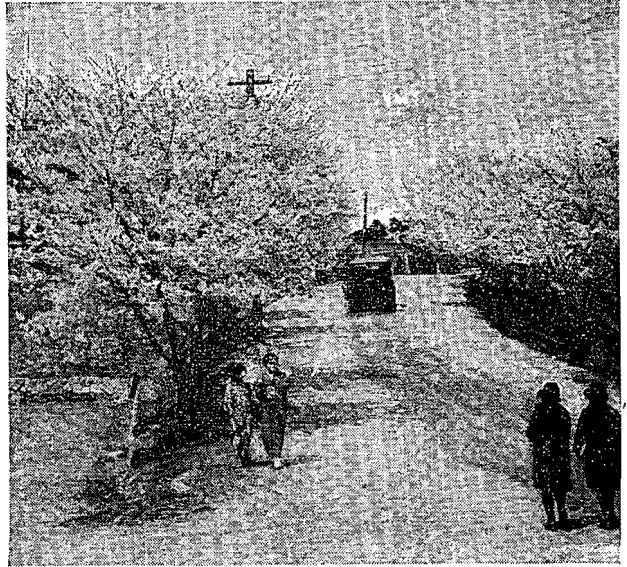
On Sunday this offering will be taken to the church and given in at the time of the regular offering with the explanation that it has come from the pupils of the Dondi Station School.



# East and West

## Korea

Korea in the autumn is only rivalled by Korea in the spring. I have lived through two periods of enchanted fairyland in cherry-blossom time in old Korea. It happened that during my first cherry-blossom season, one of my English classes was studying description. I consequently expected glowing adjectives with regard to the cherry blossoms. But the children were often reticent with their emotional reactions to the blooming trees. I expected more enthusiasm, but was soon met with the evasive answer, "You can't describe them properly! Wait until you see them."



CHERRY BLOSSOM STREET, WONSAN, KOREA

As I wander down the aisles of trees,  
Lighted by lanterns bright and gay,  
Folk go tripping by like swarms of bees  
After honey in the flowers of May.

Oh, ye blossoms white with pinkish glow,  
Opened softly 'gainst the black limbs' face,  
Are ye pop-corn balls or fairy snow—  
Or some filmy web of silver lace?

Are ye fairy petals of some flower  
Blooming secret in the woodland glade?  
Or some fancy from a mystic power  
Moving men to dreams that never fade?

What ye are I cannot guess or know;  
'Tis enough that some trees in the spring  
Put on bridal robes of shimmering snow,  
Making e'en my dull voice laugh and sing.

—From an article by Ruth H. Fisher in *The Korean Mission Field*.

the best possible attire, their faces beaming with happiness. The children are good singers and they do themselves credit when in their shy manner they recite in a language foreign to their own.

The missionary and teacher provide a bag of candy for each child, but the chief sources of supplies are the Woman's Missionary Society and the Young People's Societies. The only toys the children ever receive are the ones that come from these bales, and not only toys, but so many pairs of warm stockings, mitts, etc., which also go on the Christmas tree. I want to express the appreciation of our people for these. It would do your heart good and you would feel well repaid for your work and sacrifice if you could be present at this Christmas concert in Northern Manitoba.—*Mildred A. Bacon*.

## Community West

### Indian Work

St. Nicholas visited the Indian School of Oxford House, Man., Christmas, 1933, and made the children most happy. First there was a good concert—the teacher has to look twice to recognize some of her flock all dressed in

One kindergarten boy at Drumheller, Alberta, heard the story of Jesus blessing little children and saying, "Suffer the little children to come unto me. . . ." He said, "I like Jesus. He is a nice man." He was a boy of five years, who both smoked and swore, and whose mother has atheistic tendencies. A kindergarten girl

in one of the sessions said, "I wish Jesus was my daddy."

A Trail Ranger prayed this prayer in one of the meetings, "Lord, help me to be a Christian, even before the laughs and sneers that come in life." Another time he said, "Several times I have prayed to God to help me and He has helped me. That is how I know that there is a God."

On a Decision-Day which we held in our Sunday School last July, about seven of our girls took a stand for Jesus.

In an Ukrainian home we saw an English calendar—one of the Church calendars that the Church of the Nazarene was selling last year. On the front it had a picture of Jesus and Nicodemus. We said to the lady of the house that we had one like it. She was surprised that we had one. She said it was a Catholic calendar. I explained it to her and she said, "But this is a picture of Jesus. Protestants do not believe in Jesus." After having finished our conversation about the picture I took out my Bible and read the story of Jesus and Nicodemus.—*E. M. Hickman.*

### Honan

A very little incident crossed my path to-day, which I think I shall put down for you. Just as I came to a stone bridge over which the road passes which we follow when going from our compound to the hospital compound, I noticed before me a little family group. The mother seemed sick and weak; and the father was supporting and leading her as she tried to walk. He was so tender and caring; but even more, one noticed the wee girl walking alongside. She held her mother's hand and with such a loving clasp—here, one thought, is a bit of love in which all the world's akin.

Speaking to them, it was good to learn they knew not only our hospital, but our Sabbath School, and we hope both may minister to them and make them happier.—*Winifred Warren, Changte.*

### Temperance

During the last few months, interest and co-operation in each other's liquor problems have been increasing among the branches of our W.M.S. It was suggested that the different methods of Government Control in the provinces and the amount of revenue accruing to

the provinces from the sale of liquor be made available.

The figures at the foot of this article are for the year 1932, and include also the population of the provinces in the year 1931.

The year 1929 represents the greatest amount of liquor ever sold in Canada in one year. The last three years have seen a steady decline from \$193,620,674 in 1929 to \$141,445,223. No wonder the liquor interests with nine distilleries increased to twenty-four, fifty-two breweries to eighty-one, and fifty-five wineries added in the last ten years, are concerned for their trade and in almost every province are seeking increased privileges and opportunities to get their liquors before the public.

In Vancouver with beer saloons open till 11.30, one store remains open all night to prevent bootlegging. Alberta has beer parlors. The governments refused the opening of others, but the plea now is for beer and wine in restaurants. Saskatchewan has added wine to her beer stores and one hour to the hours of sale, liquor advertising has been granted and a plebiscite for beer parlors promised. Manitoba has beer parlors. A demand now for beer and wine in hotels. Ontario—wine and beer in hotels, restaurants and clubs the objective of the liquor interests. Quebec—not satisfied, wants all restrictions removed so as to compete with the United States. At present liquor is sold in hotels, restaurants, clubs, saloons, grocery stores, butcher shops and cash and carry stores. New Brunswick and Nova Scotia—calling for wine and beer in hotels and clubs; calling for wine and beer by the glass.

The figures above plainly show the effect of beer parlors, but even these do not satisfy the trade. Beer and wine in hotels; restaurants and clubs is their objective in all the provinces. In a word they want to bring about in Canada the conditions that obtain in Europe where the liquor menu card is always on the table and liquor has largely taken the place of water. Admiral Beatty during the Great War said "England's greatest enemy is not Germany, it is drink."

The greatest battle in all the history of Canada is on. Shall we stand by and allow conditions to become worse than has ever existed during our lifetime and pass them on as our legacy to our children? Ontario and Saskatchewan have their elections this year. Will every man and woman interested in our

youth use his and her vote in refusing any further facilities for the sale of wine and beer? Remember we vote when we stay at home. Now is our opportunity and our responsibility.

Let us pray that God may raise up men and women throughout Canada who will be willing to sacrifice themselves and all they have to save us from the thralldom of drink.

	Population	Liquor Sold	Per Capita	Govt. Profit
British Columbia .....	694,263	\$14,481,115	\$21	\$3,421,861
Alberta .....	731,605	9,258,518	13	1,423,468
Saskatchewan .....	921,785	5,774,059	6	872,638
Manitoba .....	700,139	7,600,088	11	1,490,041
Ontario .....	3,431,683	37,919,446	12	7,277,420
Quebec .....	2,874,255	59,431,577	24	6,113,899
New Brunswick .....	408,219	2,793,808	7	861,540
Nova Scotia .....	512,846	3,787,092	7	516,571
Prince Edward Island .....	88,000	.....	..	.....
	10,374,196	\$141,445,223		\$21,977,438

(Mrs. I.) Anna C. Hilliard, Secretary.

## Christian Stewardship and Finance

### Fourth Quarter and Annual Returns for Year 1933

	Fourth Quarter	Total for 1933
Alberta Con. Branch..	\$12,100.00	\$25,200.00
Bay of Quinte.....	31,618.23	66,480.48
British Columbia .....	14,000.00	30,000.00
Hamilton .....	36,560.00	81,560.00
London .....	42,800.00	85,300.00
Manitoba .....	22,650.00	49,430.00
Maritime .....	38,000.00	77,000.00
Montreal-Ottawa .....	33,600.00	71,500.00
Newfoundland .....	3,138.26	3,888.26
Saskatchewan .....	12,500.00	25,700.00
Toronto .....	65,200.00	134,200.00
Totals.....	\$312,166.49	\$650,258.74

The decrease compared with income of 1932 is \$67,145.40.

How are all the garments to be cut according to the cloth? In other words how is the W.M.S. going to do a million-dollar-work on the income of 1933?

Having come through an unusual and trying year, it is good to see the decrease is much less than last year as compared with 1931. To our Heavenly Father let all thanks and praise be given for the efforts of the W.M.S. organizations of 1933 and may they yet do greater things through His guidance and for His cause. There has occurred again the repetition of other years, namely that nearly one-half of the year's income came in the last quarter of the

year. Much stress has been laid upon equalizing the quarterly incomes. It is hoped the returns for the first quarter of 1934 will show a decided improvement in this particular.

Co-operation of secretaries all along the line after the manner laid down by the Board is far from perfect. For instance seventy forms sent out to Auxiliaries, forty were returned to the sender; in another forty out of ninety made returns; another thirty-five per cent. sent returns. Bands not filling out forms and in some branches no forms sent to bands. Some think the questions "too grown up" for bands, but when one recalls that there is always an adult as leader one feels it is a great opportunity to guide the young officers in such important work. It is fitting them for a greater work.

Some say "If our members gave ten cents more a month our objective could be fully met." If envelopes are being used it should not be a difficult matter to arrange this increase by spreading it over the envelope contributors and adding new ones.

Work these matters all out for yourself, as a society, and work to carry it out and by prayer you shall see the fruits of your labor. It has been said "If we were in dead earnest that His work shall go forward there would be even now an abundance for all needs." It is left with each reader to ponder this in her mind and to find the answer for her own stewardship.—A. E. Harrison, Secretary.



# The Auxiliary Light



## The Thought for April

Theme.—*The Unseen Presence.*

Jesus is perhaps the only great man who ever lived concerning whom no one ever wrote any memorial verses. So far from being sad at seeing Him no longer, we may note what the evangelists actually record. Matthew says, "Lo, I am *with you*, all the days until the consummation of the age." Mark says, "They went out and preached everywhere, the Lord working with them." Luke says, "They worshipped Him, and returned *with great joy* to Jerusalem." Where are the signs of that grief which is inseparable from "Good-bye"? There are none. One glorious fact emerges amid all our mental wanderings. He survived death. He proved His survival to His followers through their senses. He then established His continued presence in the world with them without the need of the senses. And they were *certain* that He was with them to the end.—*Jesus and Ourselves.*

**Scripture.**—But now is Christ risen from the dead and become the first fruits of them that slept.—*1 Corinthians 15: 20.*

That Christ may dwell in your hearts by faith.—*Ephesians 3: 17.*

As ye have therefore received Christ Jesus the Lord, so walk ye in Him.—*Colossians 2: 6.*

Abide in Me and I in you.—*St. John 15: 14.*

\* \* \* \* \*

### THE MEANING OF EASTER

Alas for him who never sees  
The stars shine through his cypress trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever Lord of Death,  
And Love can never lose its own!

—*John Greenleaf Whittier.*

**Prayer**—Almighty God, who hast shown us in the life and teaching of Thy Son the true way of blessedness, Thou hast also showed us in His suffering and death that the path of love may lead to the Cross, and the reward of faithfulness may be a crown of thorns. Give us grace to learn these hard lessons. May we take up our cross and follow Christ in the strength of patience and the constancy of faith; and may we have such fellowship with Him in His sorrow that we may know the secret of His strength and peace, and see even in our darkest hour of trial and anguish the shining of the eternal light. Amen.—*A Book of Prayers for Students.*

## The Tale of Two Secretaries

EMMA MATHISON

*Press Secretary of Elgin Presbyterial*

**D**ID you ever hear a tale of two secretaries (not cities)? It was time for the election of officers in W.M.S. Auxiliaries. At Wideawake, the Nominating Committee said, "We must have a live Press Secretary, some one who attends regularly, who has an intimate knowledge of W.M.S. work and takes an active interest in it. She should be good at writing reports. It is as important to have an attractive report to catch the attention of the readers, as it is to have a catchy advertisement about bargain sales." So they selected Mary Bright. Said Mary to herself, "I am glad they have given me this office. I enjoy Press work. I'll do the best I can to give our society publicity, and let people know we are alive."

So promptly, the day after the meeting, Mary's report appeared in the local press, giving a full account of all features of interest. People who read it said, "What a good meeting they had! I must not miss the next one."

I like to belong to a live society." And so throughout the year, Mary never once failed to give her report promptly, accurately, and in her best style. Sometimes there were special features—a letter was received from a missionary in the field. "Others would like to see it," she said, so forthwith it appeared in print, a silent witness to the work for the Kingdom at home and abroad. At Easter and Thanksgiving there were special speakers. These were reported with more detail than the mere name. Away in the west, a former resident said, "I'm glad to see in the home news that the W.M.S. Auxiliary at the old home is carrying on one hundred per cent.

Not far from Wideawake, the Auxiliary at Sleepytown also held their election. There was open nomination, any one could be nominated without special consideration of fitness. As it came to the close, the presiding officer said, "Dear me, I thought we were all through, but here is the office of Press Secretary. We haven't any one for that. We have put in all our best women. But then it does not matter much who has it—any one can do it. Suppose we put in Sarah Dense, she is not here and can't object."

Sarah had very little education. She could not always spell correctly nor form sentences properly. "Oh, dear," said Sarah, "What did they put me in office for? and Press Secretary of all things. Who cares anything about missionary meetings but those who attend. People would rather read about sport or scandal." Sarah did put in an appearance at the next meeting but neglected to take any notes. A week later she said, "There, I forgot all about the report of the missionary meeting. Now what did they do? Was it Mrs. A— or Mrs. B— who took the devotional part? And how do you spell her name? Is her husband's name John or William? And did they take the first or second chapter of the study book? Well, never mind all these little details. Then they said something about sending a bale, was it in June or July? Oh, I'll just drop that then." Finally she got it off, "pretty old stuff" they said at the office—and it did not go in!

Next meeting Sarah was absent. When she thought about the report she said, "Well, I don't know anything about the meeting so I can't write it up this time. It's tiresome work any way and I don't suppose anybody reads it. Let it go this time."

"Whatever has become of the Auxiliary at Sleepytown?" said the Presbyterian President. "I hope they are not dead."

No, not quite, but they seem to be dying.

Which kind of Secretary are you, or have you?

## A Busy Department

ONE of the busiest departments of the Woman's Missionary Society is the Literature Department, familiarly spoken of as "Room 410 Wesley Buildings." In that Department during the two months of January and February, 1934—44 working days—4,578 letters have been received, an average of 104 per day. 1,368 letters have been written, an average of 31 per day.

There have been sent out from the Department in these two months: 4,836 parcels, 2,200 copies of the Suggestive Programme leaflet and Devotional leaflet; 35,064 copies of the World Day of Prayer Programme; 7,300 copies of the Girls' World Day of Prayer Programme; 138,875 Auxiliary Easter Thank-Offering Envelopes; 11,600 Mission Circle Easter Thank-Offering Envelopes; 47,000 Mission Band Easter Thank-offering Envelopes; 17,603 Mite Boxes.

During this same period exhibits of books, leaflets, exercises, pageants, and free literature were assembled and sent out to thirty-eight Presbyterials and one rally.

In spite of the fact that the Board's policy is to have this department run on a cash basis, in the month of January alone there were 417 charges made in small sums amounting to \$335.24, necessitating a considerable loss of time in the work of the department. The total amount of cash sales for the month of January was \$1,536.84, February \$1,483.72. Total \$3,020.56.

There were forty sets of lantern slides sent out in January and fifty-five in February, and twenty-five costumes were loaned.

Busy fingers; Busy minds; Busy brains; typical of the work being done throughout the departments of The Woman's Missionary Society.

## China and the League

WHEN the Lytton Report on the Sino-Japanese difficulty was presented to the League of Nations, it concluded with a recommendation that the League should offer to

China the services of experts to assist in her reconstruction. Following this suggestion, the Council of the League in May, 1933, appointed Dr. Louis Rajchman, director of the League's health section, as the League's "technical delegate" to China. His work is defined as that of liaison officer between Nanking and Geneva. Jean Monnet, a Frenchman prominent in Wall St., who arranged the fifty million American Cotton Loan to China, becomes financial adviser to China to organize committees of the industrialists in the other nations who are interested in Chinese markets with a view to financing projects for her economic development. Sir Arthur Salter is to advise China on international financial questions particularly on spending its reconstruction funds most advantageously. Dr. Rajchman has taken over his new duties in Nanking and will co-ordinate the work done by League experts for the reconstruction of China, especially in the fields of communication, agriculture, administrative

reform, health and education, another unique contribution from the League in the weaving of an economic tapestry with these and other threads for a country larger and a people more numerous than several of the greatest powers combined. Here is a country backward to the Machine Age and with a people old in civilization, a twentieth century frontier awaiting a highway of the Lord.

On such a scale begins a new adventure of the strong lending their strength to strengthen the weak and thereby themselves, instead of using it to weaken further the weak and fatten themselves. This adventure is true to the form of the Kingdom of God economics.—*Gertrude L. Lennox.*

\* \* \* \* \*

NOTE.—In the article on page 122 in the March issue, entitled "A New Programme," the speech from the throne was not taken by the Speaker, as stated, but by the Lieutenant-Governor.

## Suggestive Programme

MAY, 1934

### For Auxiliaries

**Subject for Study:** "The Growth of the Christian Fellowship," Chapter VIII, "Living Issues in China," by Henry T. Hodgkin, M.A., M.D.

**Devotional Study:** We would see Jesus, "With His Friends."

**Call to Worship:** "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ. If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin."

**Hymn 372** (The Hymnary).

"All praise to our redeeming Lord  
Who joins us by His grace."

**Prayer:** That the Christian Church in all lands may be used to pave the way for a spirit of mutual love and understanding, in all social and international relationships.

**Scripture Reading:** John 17: 9, 20-26.

**\*Devotional Leaflet:** "With His Friends."  
"I have not called you."

**Hymn 376** (The Hymnary), "Blest be the tie that binds."

**Minutes and Business.**

**†Study Leaflet:** "The Growth of the Christian Fellowship."

**Watch Tower:** Four Heralds (2 minutes each).

1. What change is taking place in the whole missionary movement in China, and what problems face the Chinese Church in meeting the opportunity presented by this change? (Pages 178-182.)

2. What are her resources in meeting this opportunity? (Pages 183-189.)

3. What elements are being stressed by Chinese leaders? (Pages 189-198.)

4. What part should the missionary take in this movement? (Pages 199-203.)

**Hymn 369** (The Hymnary). Stand and sing, or read together as a prayer;

"Father of men, in whom are one

All humankind beneath Thy sun,

Stablish our work in Thee begun."

**Prayer:** That the missionaries throughout China may realize in their own experience Christ's words, "He that is greatest among you, let him be as the younger; and he that is chief as he that doth serve."

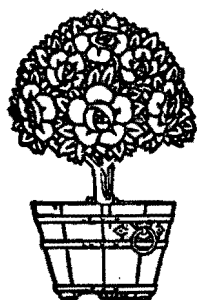
**Closing:** The Lord's Prayer.

MARGARET E. GRIFFITH.

\*Price, 3 cents.

†Price, 5 cents.

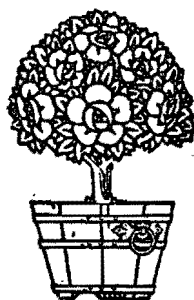
Order from Mrs. A. M. Phillips, 410, Wesley Buildings, Toronto 2, Canada.



# Mission Circles and C.G.I.T. Groups

## WORSHIP SERVICE

MARGARET GOVAN



THEME: *Lo, I am with you alway.*

This worship service is dramatic because the various characters are represented by members of the group. The setting is an imaginative gathering together of some of the disciples to worship, to think of their Master, and to talk over their work. They are at the Sea of Tiberius on Easter morning, two or three years after the Resurrection. The characters, who take part are: Peter, leader of service; Jude, the Lord's brother; John; Matthew; Mark, Peter's friend and companion. As an introduction they tell something of who they are, using the following passages for information.

Peter—Matthew 4: 18-22; Matthew 16: 13; Matthew 17: 1-8; Matthew 26: 69.

John—Matthew 4: 21-22; Matthew 20: 20; Mark 3: 17; John 19: 26, 27; John 20: 1-10.

Matthew—Matthew 9: 9.

Jude—(James' brother) Matthew 12: 46; John 7: 5.

There is very little about Jude, but we know from 1 Corinthians 15: 7 that James came to believe in Christ, and from Galatians 1: 19 that he helped Paul. Jude must have come to the same point of view.

NOTE: The two hymns should be posted where all can see. They should not be announced during the service. The group taking part is sitting in a half circle.

PETER—In the end of the Sabbath, as it began to dawn towards the first of the week, we would worship together—no longer can we go into the synagogue.

JOHN: John 4: 23.

PETER: Let us sing a Psalm.

All sing—*The Hymnary*, 680.

PETER: Let us pray, even as the Lord taught us to pray—slowly, thinking upon each phrase.

(The Lord's Prayer.)

PETER: It was here that we saw our Lord after His death.

JOHN: John 21: 1-14.

MARK: And then He departed from amongst you?

MATTHEW: No, for He said—Matthew 18: 20.

PETER: Tell us more of what He said.

MATTHEW: Matthew 5: 1-12.

JOHN: John 16: 13.

PETER: Our Lord seems so alone. He said unto us, "For lo, I am with you alway" and we have found it so. Let us sing again "All people that on earth do dwell," for of His kingdom there shall be no end.

JOHN: Revelation 21: 1-4, 22-26.

All sing Psalm 100—*The Hymnary*, 669.

BENEDICTION: Jude 24, 25.



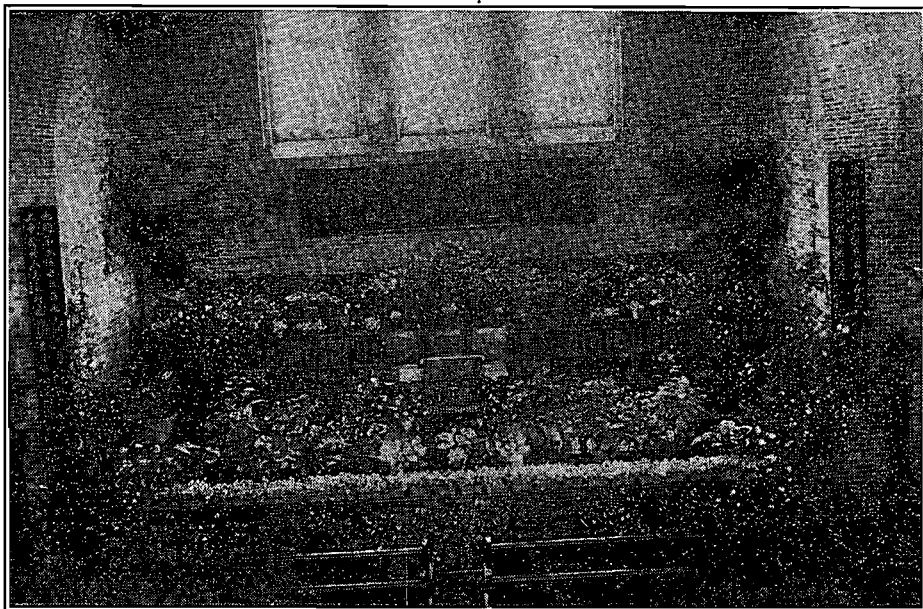
## Lo Guey Chuin Tells Her Story

**M**Y name is Lo Guey Chuin and my sister is Lo Guey Ia. Lo is the surname, for in China the surname always comes first. So Guey Chuin and Guey Ia are our given names. My name means "precious and good," and my sister's means "a gem." Most of the names have pretty meanings. Our father is a man of leisure and can give us as much money as we need for our schooling. We like to come to the mission school, and our parents like to have us come here because the discipline is stricter than in many schools, and they do not worry about us when we are away from home. They know the teachers are taking care of us.

We'll tell you some of the things we do outside of school hours. We rise at half-past five o'clock because we seem to have much to do. When we are dressed, we must make our beds and help to make our bedroom clean and tidy. It really does not take long because five or six of us sleep in one dormitory. Then we must do our share of the work about the school. We help to sweep or dust, or attend to the lamps, or wash the dishes, or go out to buy the vegetables for the day. Sometimes our share of the work may be

to ring the bells at the right time all day long. It is not easy to waken just on time at half-past five every morning to ring the rising bell. Well, it isn't so hard in the summer time, but on cold dark winter mornings we do not enjoy it. Each week two girls go out daily to buy vegetables. Our rice is bought in quantity and stored for use as we need it and so are salt and oil. Instead of lard we usually use oil made from the crushed seeds of the rope plant. We like it and it is cheaper than lard.

Our rice is steamed in a huge wooden steamer set in a large rounded iron pan. This iron pan fits over the fire-box of the stove, and the water in it heats quickly and soon the rice is steaming merrily. Our stoves are made of mud and brick and do not heat up the rooms as iron stoves do. We have no gas stoves or electric heaters in Chengtu as yet. The electricity that we have is really not enough to light the houses properly. But to return to our food! After the rice is steamed it is set aside to keep hot and our vegetables are cooked. They are always cut up in little pieces, and usually they are cooked in a little water and some vegetable oil. Sometimes we boil or fry them. They are always very tasty, for we



EASTER MORNING AT THE SZE SHEN CHURCH, CHENG TU, WEST CHINA  
*The girls from our Mission School attend here, and C.G.I.T. dedication services are held*

have many flavorings which we like. We have salt and pepper and ginger and mustard and many kinds of spices. But we like red peppers best of all.

The vegetables are dished into large bowls and put on the tables and we use smaller bowls for the rice. Each student has her own rice-bowl. Of course you know we use chopsticks. Knives and forks are very awkward and difficult to manage. We have rice at every meal, but we have variety in the vegetables we use. In school we have meat twice a week. We like meat, but it is expensive for us, and only wealthy people can have it every day. Anyhow our household science teacher tells us there are just as good food values and vitamins in our vegetables. In school we have three meals a day because we get up so early, but in most homes it is the custom to have two meals a day.

In school we usually breakfast at six-forty-five o'clock because we meet for our morning worship at seven-thirty. Before breakfast, if our work is done, we sometimes wash our clothes, or study our lessons. After four we play or sew, write or study, as we like. Some few take music lessons and must practise. Sometimes we have a special lecture on some interesting topic. Each Wednesday at five o'clock we go to prayer meeting. And then, of course, each week we have our C.G.I.T. meeting. We study Saturday morning, but in the afternoon we may have guests or go home to see our people, visit friends or do shopping.

How do we amuse ourselves? Why we Chinese have never had many helpful amusements. Our wise men did not pay much attention to the need for recreation and we scarcely know how to play by ourselves. We have learned some games from our teachers. Our people like to play chess or checkers, and you know Mahjong comes from China. But that is a gambling game and not permitted in school. We like to take walks and to do puzzles and guessing games. We like volley-ball and out-of-doors athletics, though neither my sister or I do well at these. We are too short and stubby. Most of us are fond of needlework, and like to employ our leisure time at that. Perhaps we like it because then we can sit and gossip as we work. We love to talk and talk. Often we tell stories and always find that interesting. We like the movies, but while in school we do not go very often. And frequently the pictures we see are not at all helpful. Our foreign teacher

says the foreign pictures are not true and give wrong ideas of life in foreign countries.—  
*Uberta Steele.*

### Chinese Proverbs

Be forgetful of favors given; be mindful of blessings received.

A gem is not polished without rubbing nor a man perfected without trials.

Better not be than be nothing.

One actor cannot make a play.

A man cannot become perfect in a hundred years; he may become corrupt in less than a day.

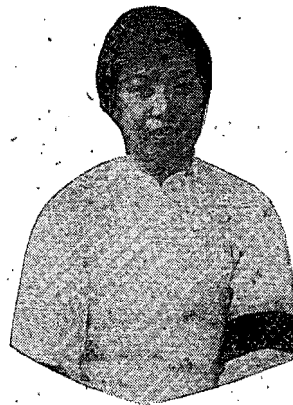
Though a snake get into a bamboo pole, it is hard to change its wriggling disposition.

Under heaven there is one family,  
China is one member of it.

*An inch of time, I'm told,  
Is worth its length in gold,  
But gold can never buy  
Time that has once gone by.*

### Dora Foo

MRS. A. W. BELLAMY, Moose Jaw, Sask., sends word regarding Miss Dora Foo, the Chinese girl who was a member of the Herbie Bellamy Mission Band. When



DORA FOO

she was fourteen her father moved back to China and in her letter to Mrs. Bellamy, she tells of her life since. She has not forgotten her early training—has been active in all kinds of work in connection with the church. She graduated from a Bible School at Nanking which afterwards moved to Shanghai. She is now teaching in this Seminary at Shanghai. There is a student body of sixty girls who come from many provinces of China, from Honolulu and Rangoon.

# Mission Bands

OUR FATHER IN HEAVEN, springtime is here again and the glad, Easter time. We are happy because on that day Jesus rose again and the flowers, the trees and the birds all seem to speak of Him in April. May we never forget what He has done for us and help us to be the boys and girls Jesus would have us be. Amen.—*Selected.*

## The Tulip Bulb

THE bulb in the pot of dirt in the window stretched itself sleepily as it awoke from its long winter nap.

"My, but I'm all cramped up!" exclaimed the bulb, pushing this way and that. "It must be time for me to get up and say 'Good morning' to spring." With that the bulb gave an extra hard push, and a tiny sprout stuck its nose out of the dirt.



"Get back, get back!" roared the North Wind, sweeping against the window pane and rattling the shutters. "Get back in the earth where you belong. Off with you! Begone!" "Oh, dear!" thought the tiny sprout. "Whatever shall I do? If I am to bloom for Easter Day I must get started. But that rude North Wind! Here he comes again!"

North Wind howled about the window, stealing in through the cracks, and whisking around the flower-pot.

"I don't believe you are a tulip," he shrieked. "Probably you are nothing but an onion."

The very idea! And the little sprout wanted to duck back into the soft dirt. But a sunbeam shot down to earth just then and shone right through the pane of glass on the flower-pot. What a howl North Wind put up! He shrieked and yelled and blew like a porpoise. But the jolly little sunbeam only laughed at him and capered about the window-sill, turning the frost beads into gold. The tulip sprout took heart and poked its head up higher. The sunbeam grew warmer and warmer, and finally North Wind fled with a terrible shriek, sweeping across the bare, brown garden and howling with rage.

Now the bulb hidden safe under the earth had heard the noise and confusion, and it sent up extra nourishment to the tiny sprout.

"Easter Day is coming, and you must grow and blossom," whispered the bulb.

And the sprout kept getting taller and taller, and soon it began putting out tender leaves.

"Wouldn't it be dreadful if I should turn out to be an onion!" thought the sprout. And then, just when it was feeling bluest, little Miss Nancy came bursting into the room. She ran to the window and looked at her treasure.

"Oh, my lovely Easter Day plant is wilting!" she cried in dismay. "I forgot to water it this morning." Away she ran for the watering can. As she sprinkled the plant, she looked at it carefully. Suddenly she cried out: "A bud! A lovely bud! Oh, mother, come and see it." Indeed, there was a bud folded up tightly coming right from the heart of the stalk. The stalk, grown now to be a strong plant, sighed with relief.

"So I'm not an onion," it thought. "I wonder what Miss Nancy is going to do with me." Now Miss Nancy loved to talk to her flowers, and pretty soon she whispered to the tulip: "You must put on your very prettiest dress, and use your sweetest perfume, for you are going to make some one I love happy—mother!"

At that the stalk grew an inch taller—well, maybe not quite an inch, but it was so happy that it took on height.

"This person I love works hard to keep our home clean and comfortable and to keep me in school," continued Miss Nancy. "I want you to carry a love message to her. Will you?"

And deep down in the heart of the tulip there was rejoicing. In flower fashion the bulb and the sprout and the leaves and the buds all said, "Indeed we will!"—*Adapted from Maud Wilcox Niedermeyer, The Elementary Magazine.*

## The Group at Study

BY MARY EADIE

*Seventh lesson in the Leadership Training Course, "The Missionary Education of Girls and Boys."*

WHAT does it mean to study? Let us ask ourselves some questions: About what do we first think as the words "Study Period" loom into view in our weekly programmes?

What relation to the study period should pupil-activities have, such as thinking, talking, reading, discovering, working with the hands, sharing, co-operating, praying, playing, memorizing, making decisions, listening? What is the test of a good study period? What about the Laws of Learning in relation to it? These are some of the problems upon which children's leaders require to think in this lesson.

In many groups it may be admitted that so far as the children are concerned the term "study" is synonymous with listening to a story, looking at a picture, and perhaps occasionally attempting some handwork. But, under such procedure do the pupils really study, or is most of it done by the teacher? How can we be certain that attitudes are changed and friendship practised with friends near and far under such a plan? Further, has it stimulated the interest of the pupils? Girls and boys, particularly of Junior age, are used to study periods in day school in which they are challenged to think, and best of all in which they are interested to the degree that they want to think, and unless this same challenge is presented in the church school class or missionary group, interest, sooner or later, will wane, and the group will be deprived of its privilege to assist some of its members. What then is a good procedure to follow in our Study groups? Let us think again of Miss Goodleader:

In Miss Goodleader's church there were sixty children and three other dependable adult leaders who were interested in world friendship activities. Miss Goodleader, therefore, formed three separate missionary groups. With the help of one of her assistants she accepted responsibility for the girls and boys nine years of age and over. Another leader undertook the missionary education of the children seven and eight years of age, and the third leader the children seven years and under who were in attendance. All three groups had study periods at each session each week in addition to periods for fellowship and worship; and the plan was very successful. Let us make an imaginary visit to the Junior group while the children are at study.

The study course in use is entitled, "Our African Neighbors." The particular theme for the session is, "When African friends are at play." The group is seated informally around a long table. It is one of the tables from the dining-room of the church. As the teacher

stands at the end of the table she says suddenly to her children: "How did you like the new game that we played in our Fellowship Period to-day?" The children chat freely. "Does any one know a harder game to play?" Again there is ready response. "Let's play your hard game right now," suggests this teacher to one of the pupils, and the unexpected happens. From the table in orderly fashion troop the children to the centre of the room. The "hard" game is again explained by its exponents and then it is played. "Does any one know how to play these hard games?" asks the leader as the children resume their places at the table and she proceeds to write the names of hard African games on the board in the Portuguese language. The children sit watching intently. The names look very hard to say; no one knows how to say them, and no one in the group knows how to play them. The teacher proceeds therefore to tell the story about the games and about how one day in a school some African children played them. The children listen eagerly. "Did you ever know any other children to play their games so well as Susi and Zeema?" asks the teacher quietly at the conclusion. "What makes us think that they played their games well?" Soon the children are discussing games and attitudes and skill in playing games, and behavior. The leader asks questions occasionally to bring out all the points that she wants to have emphasized, and tactfully she mentions several times that the children who played so well lived in Africa. Then she says, "Suppose Susi and Zeema came right into our room now, what would we say or do?" Quickly the answers come, "Say, Hello!" "Ask them to sit down"; "Ask them about their games"; "Ask them to tell us about Africa"; "Help them to feel at home"; "Show that we want to be friends." "But Susi and Zeema cannot come to our group to-day; in what other ways could we be friendly?" asks the leader. They talk again until several children have suggested practical plans, such as writing Miss —, the children's missionary in Africa, asking her to give their love to their African friends. The group compose a letter which the leader writes on the board, to be copied later by the oldest pupil and mailed. It happens, too, that in previous study periods in this group work has been commenced by the pupils on picture books, entitled *A Book About Canada* to send to their friends, and so the group decides to-day to

write Canadian games in their books for their African friends to play. Then the leader lifts from the table the Bible. She says: "Before we go to work on our picture books I want us to find a message in this Book about which to think." The children take their Bibles, which are in the centre of the table. They find the message. It is John 13: 34, 35. They read it. They discuss it. They talk about Jesus, the best Friend, who spoke the message, and then reverently they, each one in turn, pray to God. They say just what they want to say to Him. Then with the worshipful atmosphere still prevailing they go to get their books in which to continue to work happily and informally, in order to help, and to show love toward their African friends.

The visit to that study period is over, but it may continue to inspire us and guide us. It was full of pupil-activity and all of the Laws of Learning were used. Further, the leader has developed the necessary skill to lead the group successfully. She knew how to draw the children out. She knew that she should not do all the talking. She knew that her questions should stimulate thought, that they should be addressed first to the whole group, then to an individual child. She knew that her questions should be connected with the pupils' experiences in their own lives, and she had prepared them carefully in advance. She used the story as a means to an end, not as the end in itself, which is an important point to note and one which applies also to memory work. Further, she knew how to tell a story. She had practised the art; and she knew the following facts about story-telling:

(1) A story is a great life message which passes from one soul to another.

(2) A story should have (a) a short, arresting beginning, (b) a series of interesting events, (c) a climax, (d) a short, happy ending which does not contain a moral.

(3) A story should be told spontaneously. It should not be memorized. It should be told dramatically, with natural gestures, and pauses, and changes of quality and inflection of voice. Good English should be used in it. To tell it well it should first be appraised as a "good story" by the one who is going to tell it.

The study period, which included a fellowship and service activity (and more will be said on the subject of service activities in the next chapter), was usually from thirty to forty

minutes in length and it was one to which the children looked forward each week.

Some one has defined teaching in these words: "Teaching is guiding, inspiring, and stimulating a child to action of a desirable kind"; and to this definition it could be said that the leaders in Miss Goodleader's church ascribed.

#### QUESTION

(a) Analyze the description of the Study Period given in this lesson, listing the different activities in which the pupils were engaged during it.

(b) Write out your plan for the next study period in your group.

Sunbeam Mission Band, Brooklin, Ont., held their autumn thank-offering meeting in a novel way. They broadcast their meeting to Japan. The attractive microphone was made and an announcer opened the programme—"Hello Tokyo, Tokyo, Japan, are you listening? This is station B.S.M.B. broadcasting their autumn



MOTHERS AND BABIES AT FOWCHOW, CHINA  
*Mission Bands help to support these this year.*

thank-offering meeting from their studio in The United Church of Canada, Brooklin, the first item on the programme is"—here the announcer introduced the young artists as their turn came. The children enjoyed this and as each one stood before the "mike" to broadcast, their wee faces were so serious one would actually believe they really were talking to Tokyo. This year the band adopted as their "very own missionary" Miss Mary Haig, who is in Japan. A letter from Miss Haig was read, thanking the band for dolls.

\* \* \* \* \*

Much interest has been taken in Miss Mary Eadie's fine series on the Missionary Education of Children. One leader writes: "The articles in THE MISSIONARY MONTHLY by Miss Eadie on the course for Mission Band leaders has been intensely interesting as I follow it each month. I am sending my answers." Another says: "I

am so glad that I have to answer questions—it is of much more value than simply reading." One who was doubtful of her ability now writes: "My Mission Band has picked up wonderfully this year. I think it must be that I have improved as a leader since taking the course."

\* \* \* \* \*

Never yet was a spring-time,  
Late though lingered the snow,  
That the sap stirred not at the whisper  
Of the south wind, sweet and low;  
Never yet was a spring-time,  
When the buds forgot to blow.

—Margaret Sangster.

\* \* \* \* \*

In the article "What Tools Are You Using?" published in January, the price of "Listening In" was quoted as sixty cents. It should read seventy cents.

## Baby Bands

### Wake Up, Little Seeds

ONE day some little seeds were fast asleep, wrapped over with a nice warm brown blanket of earth. They had been sleeping a long while, ever since the children had put them in their warm brown blanket of earth.



The heavenly Father wanted them to awaken. So he sent down some soft little raindrops. The raindrops whispered to the little sleeping seeds, "The heavenly Father wants you to wake up. Spring-

time is coming." The little seeds heard, but they were so sleepy! They yawned once and went back to sleep.

Then the heavenly Father sent a gentle little breeze. As it blew close to the earth blanket it whispered to the little seeds, "The heavenly Father wants you to wake up. Springtime is coming." This time the little seeds stirred, but still it was so hard to wake up. They soon dozed again.

The heavenly Father sent still another messenger. This time it was a warm sunbeam. It whispered, but not quite so softly as the raindrops and the breeze, "The heavenly Father

wants you to wake up. Springtime is coming." The seeds began to stretch out a little from under their blanket.

They had not got back to sleep when the heavenly Father sent a little bird messenger. The little bird began to sing sweetly. The seeds began to listen. The little bird was singing, "The heavenly Father wants you to wake up. Springtime is coming." And there was a chorus in the little bird's song which said: "Springtime is coming, Springtime is coming."

Now the little seeds were wide awake and wondering what all this could mean. They stretched up and up and up and peeped right out of their blanket to see what was happening. They saw other little seeds popping out of their blankets. They kept stretching farther and farther and up and soon the brown earth blanket was covered with green. For these little seeds had awakened for the heavenly Father and had turned to pretty green plants as they came out of their blanket. How happy they were to help the heavenly Father make the earth beautiful for springtime!—Claudia Nolley, in *The Elementary Magazine*.

The first of the series of Baby Band articles entitled "Mothers and Babies of Other Lands" will appear next month.

# Mostly About People

Dr. B. Choné Oliver is now a full time Secretary of the Christian Medical Association of India. With this appointment the Association is launching forth into a new era, says the report, as the Secretary will provide just such a unifying influence as was required.

Miss Irene Thompson sailed from Vancouver to Trinidad in March, going by way of the Pacific Ocean.

Miss Mamie Gollan, Miss Agnes Coutie, Community East, Miss Kate Rutherford, Africa, Miss Lois Russell, West China, Miss Louise Callbeck and Miss Constance Chappell, Japan, were guests of the W.M.S. at luncheon, at the March Executive meeting. Present also were Miss Ruth McLeod, who was introduced by Mrs. MacGillivray and presented with a Bible (Moffatt's translation) from the Board. She left in March for Formosa, the adopted country of her father and mother. She is the sixth daughter of missionaries since union who has gone back to serve where her parents labored.

The Japan Mission Council met in the new Azabu School, and a convention of Sunday School Superintendents and pastors met at the same time in the building, proving that the new plant will be of service to the whole Church. One evening the Council was invited by Her Excellency, Mrs. Marler, to have supper at the New Canadian Legation. Miss McLeod writes: "We may well be proud of this piece of Canada in Japan. The fine pictures of Canadian scenery by Canadian artists lent by the National Art Exhibition gave an added interest." A presentation was made to Dr. and Mrs. D. Norman for long and faithful services. Also Miss Keagey's twenty-fifth anniversary was recognized at one of the sectional meetings. Mr. Bruce, fraternal delegate from Korea, spoke of his work in Manchukuo.

The Co-operating Committee of the Woman's Christian College, Japan, met in January in New York City. Mrs. H. A. Lavell, Kingston, is Chairman of this Committee. An interesting report was given by the Treasurer, Miss Hooper. Special mention was made of the timely and generous gift in advance, of The United Church of Canada which has saved the

situation when the Japanese Government demanded the endowment of yen 150,000, failing which the college would have to have been closed.

Miss Bessie Bell, sister of Miss Minnie Bell, Supply Secretary, Maritime Branch, died on March 5th in Halifax. Miss Bell was a devoted W.M.S. woman and both sisters have often attended Dominion Board together.

Deep sympathy was expressed at the Executive for Mrs. Alfred Gandier, who has lost her mother; and for Miss Jessie McGhie, R.N., who has been bereaved of her brother.

Mrs. R. G. Dingman has been appointed Dominion Board Secretary of Affiliated C.G.I.T. Groups.

Miss Olive Whyte, Windsor, has become the first woman elder of Gile's Boulevard Church of that city.

Congratulations were sent to Miss Ethel Glendinning, Central India, on having completed twenty-five years in India and to Miss Gertrude Tweedie who has seen thirty years of service in Japan.

The year's report of the work done by the Indian Residential School at Brandon, Man., is interesting to all those who are looking for leadership among the Indian people. The first and so far, the only Indian scholarship girl, Gladys Hawayhe, is here studying and is an officer in the C.G.I.T. and a member of the Girls' Council in the School. She has already shown marks of leadership amongst those younger than herself. Her twin sisters are in the same School.

The January number of *Korean Echoes* pays tribute to the valuable work of Miss Jessie Whitelaw, R.N., now in Canada, who has done valuable service in Public Health work in Hoir-yung, Korea. There is also a notice of the latest arrival to the Mission—little Carol Joyce Knechtel, born Sunday, November 26.

Miss Bessie Cairns, South China, came to Toronto in March to pursue a course of study in the School of Missions.

# News from the Conference Branches

*We ask the indulgence of all who find annual reports much condensed. We are inundated with these during the spring months, space is limited and it is desirable to publish news as soon as possible. Even with condensation many have to wait till later issues for lack of space. We ask all Press Secretaries to make more use of the local papers for fuller details of reports.—EDITOR.*

## Alberta

*Press Secretary, Miss Ruth Bowlus, Blackie, Alberta.*

*Treasurer, Mrs. J. E. White, 1626-13th Ave. W., Calgary, Alta.*

HIGH RIVER PRESBYTERIAL—Okotoks, February 14th. There were about seventy delegates and visitors in attendance, the ten Auxiliaries being well represented, also one Associate Society. Reports showed continued interest and activity, but disappointing financial returns, High River Auxiliary being the only one to report having met their allocation. Contributions sent to branch Treasurer amounted to \$1,740.76. Hospital supplies and clothing valued at \$112 had been sent to Cold Lake Hospital and Bonnyville School Home. Emergency calls were responded to by sending bales of used clothing valued at \$110. Nanton Mission Band and Nanton Auxiliary won the Presbyterial banners. An allocation of \$2,500 was accepted for 1934. Guest speakers were Mrs. Thos. Powell, Branch President, and Mrs. A. M. Scott, both of Calgary. The former spoke on the origin, progress, methods and results of the Kingdom of God Movement and Mrs. Scott gave an interesting and instructive review of Chinese political and economic history. The knowledge gained from this talk will be a great benefit in the study of "Living Issues in China." Another welcome visitor was a former Presbyterial President, Mrs. F. W. Locke, now of Calgary. Musical numbers by Okotoks ladies were a pleasant feature of the programme. Mrs. W. C. Scott, Nanton, was re-elected as President.

ST. PAUL PRESBYTERIAL—Kolokreeka Mission, Smoky Lake, January 30th-31st. Mrs. R. Colwill, Edmonton, delegate to the Dominion Board, was guest speaker. She gave an interesting account of the work of the Board, the resolutions and recommendations passed, and the inspiration derived from the study of both the practical and spiritual conditions involved in missionary efforts. Other interesting items were: an inspiring message on "Consecration

of Self," by Rev. H. A. Whaley, Elk Point; a paper, "Keeping Life in Our Auxiliaries," by Mrs. Davies and Mrs. Atkinson, of Radway; a synopsis of "Re-thinking Missions," by Miss Bartling, of Wahstao Mission; an illustrated lecture on "Mission Work in Honan," by Mrs. Erlendson, of Bonnyville School Home; a communion service conducted by Rev. J. Mayne, assisted by Rev. H. A. Whaley. Beautiful solos were sung by Miss Empey, Community Worker of Smoky Lake, and by Mrs. Whitman, of Radway. The last session was taken up with reports from various secretaries.

Mrs. A. Hencher, Bellis, was re-elected President.

LACOMBE PRESBYTERIAL—Ponoka, February 6th. The nine Auxiliaries, four Associate Societies and one Evening Auxiliary, making up a total membership of one hundred and fifty-three for this Presbyterial were represented by approximately sixty delegates and visitors. The reports presented were most encouraging, although the financial allocation was not reached. A total of \$1,060 had been sent to the branch Treasurer. Three new Baby Bands had been organized.

A splendid paper on Temperance, with particular reference to drugs, was read by Mrs. C. T. Coote, Clive. The Hobbema Mission Band won the Presbyterial banner for proficiency for the third consecutive year. An examination of these children conducted by Mrs. W. C. Sweet brought out the very wonderful knowledge of Alberta Mission Work which these children have gained. The Lacombe Band had made a layette for one of the hospitals. An informative Round Table discussion led by Mrs. Colwill, Edmonton, cleared up some vague points in connection with the work. Mrs. Colwill also gave an interesting account of the Dominion Board meeting which she attended last summer. An allocation of \$1,100 was accepted for 1934. Mrs. A. P. Rainforth, Clive, was returned to her office of President. Rev. W. R. Cantelon, Hobbema, gave an enlightening talk on the Indian Work.



**RED DEER PRESBYTERIAL**—Gaetz Memorial Church, Red Deer, February 15th, Mrs. G. F. Norris, President, in the chair. Much interest was added to the gathering by the presence of Mrs. T. Powell, Calgary, Branch President, who gave a talk on the "High Lights of Dominion Board. She also led a quiet hour, taking as her subject "Prayer." Thought-provoking talks were given by Miss Cole, Red Deer, on "Kagawa and the Kingdom of God Movement" and by Miss Norton, Red Deer, on "Youth and the Kingdom of God Movement." A paper was read on Temperance by Mrs. Edwards and one on Mission Bands by Mrs. Bancroft. Musical numbers added interest and inspiration to the meetings. The Presbyterial accepted an allocation of \$750 for 1934.

The following officers were elected: President, Mrs. G. F. Norris; Corresponding Secretary, Mrs. J. M. Carscadden; Treasurer, Mrs. M. Malyon.

### Bay of Quinte

*Press Secretary, Mrs. S. E. Revell, 2 College Street, Kingston, Ont.*

*Treasurer, Miss E. Lazelle Brown, 135 Victoria Avenue, Belleville, Ont.*

**OSHAWA PRESBYTERIAL**—St. Andrew's United Church, Oshawa, January 17th. President, Mrs. C. R. Carscallen, Whitby, presided. The president presented two requests for the coming year, asking the members to pray for the women and girls of the Presbyterial every Sunday morning between the hours of ten and twelve, and also to study the Kingdom of God Movement.

Inspiring addresses were given during the day. Miss Winnifred Thomas, General Secretary of the Dominion Board, spoke on "Our Share in the Kingdom of God Movement" explaining the origin and development of the Movement. Mrs. R. E. Thompson, of Toronto East Presbyterial, addressed the young people especially, urging the importance of spending time in missionary study and missionary work.

New organizations formed during the past year were: five new Auxiliaries, one new Evening Auxiliary and four new Mission Bands. Thirteen bales of clothing had been sent to Western Canada where the need is still great. A resolution was passed, thanking the two railway companies for carrying these bales free of charge. The Secretary of Christian Stewardship and Finance presented her report

in the form of a jig-saw poster. This novel idea caught the interest of every member. The use of the Household Pledge cards was urged by the Temperance Secretary who also asked that the W.M.S. sponsor temperance study in the Sunday Schools. Miss Rosamund Duff, Field Secretary of the W.C.T.U., told of visiting the schools and of having spoken to forty thousand boys and girls last year.

The Brooklin Mission Band won the banner for 1933. A most helpful and welcome message was received from the President of the Branch, Mrs. W. L. Smyth. Selections by the Lyric Quartette of Simcoe Street Church and a solo by Mrs. Muir, Courtice, added to the pleasure of the meeting.

The following officers were elected: President, Mrs. C. R. Carscallen, Whitby; Corresponding Secretary, Mrs. D. Luery, Myrtle Station; Treasurer, Mrs. M. S. Chapman, Pickering.

**BELLEVILLE PRESBYTERIAL**—Mrs. D. W. Valléau, a valued officer of Massassaga Auxiliary, passed into higher service November 26th.

Mrs. W. M. Yateman, beloved President of Bethany Auxiliary, passed away December 17th. She was a life member and an eager and active worker.

An executive meeting of the Presbyterial was held in Bridge Street Church, Belleville, January 25th. The Presbyterial accepted the Reading Contest and five dollars was donated to purchase books for the award to the Auxiliary with highest percentage. Each individual member is to keep track of all missionary books read and pass on the list to the Literature Secretary. A resolution of peace was drafted to be forwarded to Geneva.

**PETERBOROUGH PRESBYTERIAL**—St. Andrew's Church, Peterborough, January 16th, Mrs. A. I. Brown, President, presided. Splendid reports from the various departments were given. So far as money is concerned, the Treasurer reported a decrease, the total amount raised being \$8,845. However, the Secretary of Christian Stewardship stated that while money essentially takes a high place in our work Christian Stewardship extends much farther than mere worldly possessions. The Supply Secretary reported that many splendid bales had been forwarded to those in need.

The quiet half-hour led by Mrs. J. F. Morrison, Knox Auxiliary, Peterborough, brought a beautiful and inspiring message to the meeting. The subject of "Temperance" was one of the high lights of the programme and was dealt with by Mrs. I. Hilliard of the Dominion Board, who, in a convincing manner, placed the responsibility for the present state of affairs and its only hope of remedy with the women of our country. "World Peace" is a new department in our Presbyterial, but the active secretary has already established a branch in twelve of the twenty-one Auxiliaries, with good results.

In a beautiful service, Mrs. J. E. J. Millyard paid loving tribute to the thirteen members who have passed to their reward during the year. Special tribute was paid to the splendid work of Mrs. B. L. Barns, the retiring Recording Secretary, who leaves it to accept the same office in the Conference Branch.

The pastor, Rev. C. V. McLean, presided over the evening session and was supported by his splendid choir. Mrs. Ross Williamson sang a beautiful solo. A delightful climax to the meetings was the address of Miss Gollan, of the Church of All Nations, Toronto, who captured the large and appreciative audience with the story of her work. The presentation of the efficiency banner won by George St. Mission Band, was made by the President, Mrs. Brown, and proved an interesting event.

The following officers were elected: President, Mrs. A. I. Brown, Corresponding Secretary, Mrs. John Bradbury; Treasurer, Mrs. A. Porteous.

### British Columbia

*Press Secretary, Mrs. John Reid, 1133 Keith Road, Hollyburn, W. Vancouver, B.C.*

*Treasurer, Mrs. E. Day, Washington, 1292 West 59th Ave., Vancouver, B.C.*

*Life Membership Secretary, Miss W. Doherty, 675 West 10th Ave., Vancouver, B.C.*

At the Branch Executive at a recent meeting, letters were read from Miss Reid, at Ahousaht, telling of work among the Indians at Christmas; from Miss Haines, R.N., Burns Lake Hospital, in appreciation of gifts, and from Mrs. Hockin, recently back to West China.

VANCOUVER PRESBYTERIAL—St. Andrew's-Wesley Church, Vancouver. The Treasurer

reported \$14,443.88 raised during the year. Mission Bands contributed \$1,105.09 and the banner was won by Hastings East. An increase of sixty-three members was noted in the senior Auxiliaries and fifteen in the Evening Auxiliaries brings the membership to 1,802. Subscriptions to THE MISSIONARY MONTHLY were 984. The Literature Secretary reported 12,012 periodicals and forty-six large sacks of magazines packed and shipped to points along the coast. A splendid contribution of clothing, hospital supplies, etc., valued at \$1,826.96 was sent out. Miss Etta DeWolfe, of Powell Street Kindergarten, conducted one of the devotional periods. Mrs. D. M. Stewart conducted the memorial service for members who have passed on during 1933.

The speakers were: Mrs. W. G. Wilson, President of the Conference Branch; Mrs. H. Clarke, who spoke on Honan. A delightful contribution was given by the Japanese Girls' choir of forty voices. Several fine musical numbers were given during the sessions.

The following officers were elected: President, Mrs. W. P. Woods; Corresponding Secretary, Mrs. H. E. Harvey; Treasurer, Mrs. W. W. Creelman.

KAMLOOPS-OKANAGAN PRESBYTERIAL—This Presbyterial held a full Executive meeting rather than an annual meeting of the whole Presbyterial this year on February 13th in Peachland. The President, Miss Janet Sinclair, presided at morning and afternoon sessions. Most of the reports indicated progress, especially the Supply and Strangers. Twenty-five new Canadians were instructed in English. Revelstoke Mission Band again had a noteworthy report—study, dramatics, local helpfulness and \$125 raised. The Treasurer's report, with a decrease, was regretfully received, but the objective was again set for \$4,000. The President gave some stimulating suggestions for increasing membership and funds and spoke of the need to use all our talents.

Mrs. Campbell Brown, returned missionary from China, led a devotional period, her subject being "The Kingdom of God is Within You." Mrs. J. R. Standen, Press Secretary, spoke on our reading, thinking and activities during Lent, and "What After Our Peace Programme on February 16th"? In 1935 full sessions of the Presbyterial will be held in Vernon.

Mrs. Yoshida, wife of the United Church minister to five hundred Japanese in Kelowna, gave a fine address on Japan to the Rutland Auxiliary. Shortly afterwards the Japanese Church women entertained the Rutland Auxiliary, presenting an excellent programme and serving delightful refreshments.

The annual social of the W.M.S. and Associate Helpers of Zion United Church, Armstrong, took the form this year of a luncheon. The occasion was unique in that it numbered among those present, Mrs. H. Swanson, first white child born in the interior of British Columbia, and Mrs. Charles Patten, first white child born in the Okanagan Valley. The former gave a delightful talk of early years, travelling by trail, Indian pick-a-back, thrilling voyages down the turbulent waters of the Fraser River. A framed life membership was presented to Mrs. T. B. Robb, Associate Helpers' Secretary.

Mrs. (Rev.) W. G. Wilson, Branch President, spoke at a number of places in this Presbyterial regarding the June meeting of the Dominion Board. Many Auxiliaries attended the meetings at different places, and listened with keen interest to the simple and beautiful pictures of the days in session.

Mrs. A. D. Miller, Edmonton, a past President of Alberta Branch, was a recent visitor to the Okanagan Valley and while in Merritt gave an inspiring address on W.M.S. work. The occasion was the annual social and reception at the Dodding Ranch and about a \$30 collection was taken.

St. Andrew's Auxiliary at West Summerland, held an At Home for C.G.I.T. girls, thirty of whom attended with a number of leaders. Addresses were given by Miss Sinclair, Presbyterial President, and Mrs. Brown, C.G.I.T. Presbyterial Secretary. Tea was served and an hour of games, singing and contests enjoyed.

After the election of officers at the December meeting in Revelstoke, a life membership certificate and pin were presented to Mrs. F. McConnell, the Mission Band Superintendent. This was made possible by a generous love gift from the President, Mrs. Alexander. In making the presentation, Mrs. Dickey referred to the wonderful success of the Mission Band due largely to the personality and leadership of Mrs. McConnell, who had devoted so much time and energy to the work.

**WESTMINSTER PRESBYTERIAL**—Jubilee Church, Kingsway, January 30th-31st. Some high

lights of missionary work were described by the following: Mrs. Milton Jack, on Korea; Mrs. Hastings, on the Japanese in the Fraser Valley; Mrs. G. H. Thom, on Africa, and Mrs. W. H. McIntosh, Honan. Mrs. W. G. Wilson, Branch President, gave an address, and at the luncheon Rev. R. Herbison, Rev. H. A. Bain and Mrs. Muldrew also spoke.

Interesting exercises by the Jubilee C.G.I.T. Group and the Mission Bands of Henderson, Jubilee and Queen's Avenue, assisted by three baby members of Jubilee Church were very much appreciated. Queen's Avenue Mission Band received the banner for attendance and offering, and the temperance cup was won by the King's Messengers of Dundonald. The C.G.I.T. report showed four new groups had been formed and also two new junior groups. At intervals during the meetings, a duet was presented by Mrs. A. Shannon and Mrs. Metcalfe, music by the Jubilee Choir, a vocal solo by Mrs. Dow and Jubilee C.G.I.T. group presented a playlet. Mrs. W. H. McIntosh was elected President.

### Hamilton

*Press Secretary, Mrs. R. G. Holmes, Simcoe, Ontario*

*Treasurer, Mrs. F. R. Meyers, 16 Beulah Court, Hamilton, Ontario*

*Life Membership Secretary, Mrs. A. Salt, 867 Wilmott Street, Niagara Falls, Ontario*

Mrs. Webster, wife of Rev. A. S. Webster, passed away at her residence, Trinity, Ont., on December 25th, in her seventy-third year.

**GUELPH PRESBYTERIAL**—At the executive of this Presbyterial, January 22nd in Guelph, Mrs. C. R. Crowe briefly addressed the afternoon session urging prayer in all things, and Miss Evelyn Mitchell, Travelling Secretary, in her inspiring address, urged that we attempt great things and then work for them. Mrs. J. Laughland told of the use of THE MISSIONARY MONTHLY in the service, urging the discussion of some department of work at each meeting.

In closing, Mrs. Graham threw out the challenge that "we take our work more seriously," which led to one member moving that such a message be sent by Mrs. Graham to every Auxiliary President in the Presbyterial and which received the hearty approval of all.

**BRANTFORD PRESBYTERIAL**—Brantford, January 30th and 31st. Interesting and instructive reports were received. An increase in average givings per member was shown in 1933 over 1932. A total of \$629 was given for special objects during the year, which included a contribution from Scotland Auxiliary to the work of Miss Ida Foster, of Africa; sterilizers and surgical instruments for Smeaton Hospital, Sask., in memory of Mrs. W. D. Coghil, Brantford, Zion Auxiliary, from her family; Colborne Street Auxiliary \$25 toward Miss Staples' salary. The life membership group support two Biblewomen in China; in memory of Mrs. E. Riddols from her family, \$100; the members of Paris Evening Auxiliary are educating a girl and Preston Auxiliary sent gifts to Miss Mary Crawley, R.N., China. There was also a bequest from the estate of Mrs. Martha Elliot of \$33.23. During the tea hour a pageant, "Homes Around the World" was staged by the boys and girls of Wesley Church.

Both afternoon and evening Tuesday, Mrs. Jewitt gave inspiring and helpful addresses, and in the evening, Mrs. Kipp, through picture and story, brought home to the audience the great work being done in the west. Miss Marie Staples, Japan, and Miss Rae M. Isaac, R.N., China, were on the platform.

Miss Evelyn Mitchell, Dominion Board, gave two inspiring addresses. Speaking of the work among the newcomers in Canada, she moved her listeners to tears with the tales of the need of greater endeavor.

Mrs. John Wright, a member of the Provincial W.C.T.U., followed the temperance report with an address on "The Modern Liquor Question." The new President is Mrs. J. W. Currie, Ayr.

**HALDIMAND-NORFOLK PRESBYTERIAL**—The annual W.M.S. Sunday of St. James Church, Simcoe, was addressed, for the first time in its history, by one of its own "girls" in the person of Mrs. Alice Skinner Strangway (Mrs. W. E. Strangway), now on furlough from Angola, Portuguese West Africa.

**HALTON PRESBYTERIAL**—Miss Evelyn Mitchell, Secretary of the Dominion Board, spent five days and addressed six gatherings in this Presbyterial recently, at Georgetown, Milton, Burlington, Waterdown and Carlisle. One was a supper meeting, where she installed officers for a forty-one-member Mission Band at Burlington. Eighteen Auxiliaries were represented at these meetings with a total attendance of 525. Miss Mitchell's visit brought new life and fresh courage to the Halton Auxiliaries, showing how worth-while missionary work is and also the great need of increased effort and prayer.

**NIAGARA PRESBYTERIAL**—St. Paul Street Church, St. Catharines, January 30th. Despite the very cold weather there was a fine attendance of over two hundred delegates. Mrs. J. A. Dilts, President, presided. Some very fine reports were given by the secretaries of the different departments and I might say all of them had some point in them that was encouraging. A very interesting programme was presented, the most outstanding features were, of course, the speakers. In the morning, Mrs. Small, Secretary of Christian Stewardship and Finance of the Conference Branch, gave a very stirring message. She stressed the value of prayer, giving many fine examples and experiences. In the afternoon we were honored in having Dr. Retta Kilborn who has spent the last forty years in medical work in China. Rev. J. I. McKay of the Church of All Nations, Toronto, gave a most inspiring address in the evening.

Other features of the day were: the impressive communion service conducted by Rev. S. Edwards, St. Catharines, and the in memoriam service by Miss Mary Mitchell.

The following officers were elected: President, Mrs. J. A. Dilts, Fonthill; Corresponding Secretary, Mrs. B. Tufford, Beamsville; Treasurer, Mrs. Peter Hay, Niagara Falls.

Miss Rhoda Slight, a faithful member of Fort Erie Auxiliary, passed away January 12th, in her seventy-second year. She was a valued member of several organizations, but her chief interest was in the W.M.S. While lavish in her gifts her personal wants were most simple—it was a joy to spend herself in the service of the Master. She was a life member, and at one time was President of the Auxiliary. At the time of her death she was Christian Stewardship Secretary.

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Keep open doors by day and night—  
 The wind and earth, the clouds, the rain,  
 The sea and stars, the air, the light,  
 All growing things will give you peace—  
 O soul, too long shut in—  
 Keep open door.

—Selected.

## London

*Press Secretary, Mrs. J. Gemmell, 16 Evergreen Ave., London, Ont.*

*Treasurer, Mrs. W. F. Purdy, 44 Jefferson Boulevard, Riverside, Ont.*

*Life Membership Secretary, Mrs. R. Stirrett, 176 Front St., Sarnia, Ont.*

At a meeting of the Executive of the branch, held February 20th in First Church, London, it was decided to hold the annual meeting of the Conference Branch in Chalmers Church, Woodstock, May 6th. Mrs. Herbert Childs was made responsible for the Evening Auxiliaries in the Conference Branch and one vice-president is to be given responsibility for each Presbyterial. A new leaflet, included among the literature, has been written by Mrs. W. R. McIntosh, and was received with much interest.

Annual meetings were held in five Presbyterials throughout the branch with Dr. Retta Kilborn as guest speaker at four of them. She outlined the evangelistic, educational and medical work in the province of Szechwan, making special appeal for more workers in all departments of the work. She stressed the new menace to China in the spread of Communism.

**ELGIN PRESBYTERIAL**—First United Church, St. Thomas, January 23rd. There was a splendid attendance, and a fine spirit of Christian fellowship. In addition to Dr. Kilborn's address, a pageant was presented by Grace Church Mission Band and a memorial service was conducted by Mrs. G. F. Kennedy. At the evening meeting, with Dr. Martin presiding, an interesting feature was the presentation by Dr. Dobson of the Oriental students at Alma College. Miss Sada Niwase gave a short address and played the koto—a Japanese musical instrument. Miss Pyugh Yong Rhu, of Korea, said a few words and sang a hymn in Korean. The speaker for the evening was Rev. Gordon Sisco, of Sarnia. His theme was "Is Our Civilization in Peril?" Mrs. Joseph Jones was returned as President. During the supper hour five groups of C.G.I.T. girls from First and Central Churches went through the affiliation service.

**MIDDLESEX PRESBYTERIAL**—Knox Church, London, January 24th-25th. Mrs. J. J. McWilliams presiding. Dr. Retta G. Kilborn was one of the speakers followed by Mrs. J. H.

Turnbull, Toronto Editor of THE MISSIONARY MONTHLY, who stressed the need for both personal evangelism and the social gospel in supporting the Kingdom of God Movement. Speakers at other sessions included Rev. A. W. Lochead, formerly of North Honan, China, who stated that the relation of China to Japan, Russia and America will affect the politics of the entire world during the next generation, and Rev. Wm. Beattie, D.D., who spoke on the League of Nations. Mrs. H. J. Childs conducted the memorial service. A devotional period was in charge of Mrs. Munroe, of Glendale. The Calvary Mission Band presented a play, "Will you walk into my parlor?" The evening worship service was conducted by the Zhonta C.G.I.T. group of Knox Church.

The work at Friendship House was told by the missionaries, Rev. and Mrs. T. Bay and Miss Mary Thompson who all work at this local mission. Mr. Bay stated that one-third of the population in Canada and nearly one-half in the western provinces is Ukrainian. Miss Viola Vail spoke on Christian Fellowship at the University of Western Ontario.

**ESSEX PRESBYTERIAL**—Chalmers Church, Walkerville, on January 25th. Miss Helen Bartlett in the chair kept business moving briskly. The installation service was in the capable hands of Mrs. (Rev.) D. N. Morden, and an impressive memorial service was conducted by Mrs. (Rev.) A. E. Doan, Essex. Two very fine addresses added greatly to the enjoyment of the sessions. In the afternoon Miss Hazel Hotson, of Turkey, told in a delightfully interesting way of her work there under the Board of the American Congregational Church. In the evening Miss M. Gollan, of the Church of All Nations, Toronto, thrilled her listeners with her own sincerity and enthusiasm as she told of her work among New Canadians. Mrs. R. F. Irwin succeeds Miss Helen Bartlett who has been a very capable President during the past four years.

**OXFORD PRESBYTERIAL**—January 25th College Ave. United Church, Woodstock, with an attendance of over two hundred and fifty. Mrs. J. J. Poole, Salford, presided. Worship services morning and afternoon was taken by Hickson and Tilsonburg Auxiliaries. Dr. Retta Kilborn was the guest speaker. Eight splendid resolutions were passed, including one on Temperance and the cigarette habit.

**KENT PRESBYTERIAL**—Highgate, February 13th. Mrs. Chas. Aitken, Dresden, was elected President succeeding Mrs. E. J. Roulston, of Ridgetown. There were over two hundred registered delegates and large enthusiastic audiences marked the meetings. The reports given by the Presbyterian officers showed optimism and an ever-increasing interest in the work. Mrs. Robert Hicks, Wallaceburg, President of the branch, brought an encouraging message, using "Faith" as her theme and watchword. The guest speaker for the afternoon was Dr. Retta Kilborn. Rev. C. W. Cline presided for the evening session.

All the Presbyterian meetings in the London Conference Branch presented thoughtful resolutions. Middlesex denounced gambling as "morally and economically" unsound, protesting against the practice of gambling in connection with athletic contests, games of chance for charitable institutions or certain types of business speculation. Several resolutions were passed at all the meetings referring to world peace, temperance and the use of tobacco.

A rally of C.G.I.T. groups and their leaders of Kent Presbyterian was held in St. Andrew's United Church, Chatham, January 27th, under the direction of Miss Gwendolyn Charteris and her group. The guest of honor was Miss Jessie McPherson, Toronto, recently appointed Dean of Women at Victoria College, who spoke to the girls on "The Business of Living" and gave helpful advice on the best use of home, social and physical life. "Beauty" was the theme of the devotional service and a comprehensive report of the Council meeting at Normandale in July was given by a representative from the St. Andrew's group. A half-hour was devoted to group games and demonstrations.

**PERTH PRESBYTERIAL**—Miss Anna Ball, Secretary of Temperance in the Granton Auxiliary, an earnest and interested worker, died January 22nd.

### Manitoba

*Press Secretary, Mrs. Alfred White, 112 Worthington Ave. E., St. Vital, Man.*

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

*Life Membership Secretary, Mrs. J. A. Greenwood, 263 Ainsley St., Sturgeon Creek, Man.*

Dr. Margaret Forster spent a few days in Winnipeg en route for her field in Honan. The W.M.S. of Norwood United Church had her

as its guest on February 5th, when a large number of women had the privilege of meeting her and of hearing her speak.

**WINNIPEG PRESBYTERIAL** — Westminster Church, Winnipeg, January 30th-31st. A memorial service for twenty-eight members was conducted by Mrs. J. A. Comba. The guest speaker at the Tuesday luncheon was Mrs. E. D. Barager, who gave a graphic picture of her recent travels in Wales. Mrs. Jabez Miller, in her presidential message, alluded to the difficult year just closed and to the increased relief work that had been undertaken by the women of the Church. Two thought-provoking addresses were given—one by Rev. J. S. Bonnell, on "Can Christianity Achieve World Conquest?" the other by Rev. J. W. Clarke, on "The Christian Church and the World Field." In the evening, Mrs. A. M. Campbell spoke particularly to the affiliated C.G.I.T. groups on "Wishes and Tokens" and the music was furnished by the girls' choir of Sutherland Avenue Mission, under the leadership of Miss Eunice Crookshanks. On Wednesday morning Mrs. W. C. Matthews, retired director of kindergarten work at All Peoples' Mission, gave reminiscences of her seventeen years of service, and Miss Maude L. French, of the Christian Literature Society, Shanghai, told of the securing, translating, and distributing of reading material in China. At the lunch hour, Mrs. L. J. Reycraft gave a talk on "Canada and the Peace Depression," and in the afternoon Mrs. G. L. Lennox addressed the meeting on "Our Economic Relationships."

The reports of the secretaries were very encouraging. The Treasurer reported that \$23,989.96 had been forwarded to the Branch Treasurer. Three-minute periods devoted to temperance at monthly meetings have proved successful. Supplies valued at \$2,931.22 have been sent out and 846 children in city missions, Cross Lake, Nelson House and Indian Springs given Christmas cheer. The givings of the Mission Circles, according to the report of the secretary, have increased thirty-three per cent.

Mrs. Jabez Miller was re-elected President, the installation service being conducted by Mrs. E. E. Bayne. The meeting was brought to a close by a few words of inspiration from Mrs. Clark Lawson.

## Maritime

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

*Treasurer, Mrs. H. W. Yuill, 71 Duke Street,  
Truro, N.S.*

Mrs. Thomson, wife of Rev. W. A. Thomson, Charlottetown, P.E.I., has been elected an elder in Trinity United Church of that city. She is the first Vice-President of Maritime Branch and President of the W.C.T.U. in P.E.I.

CUMBERLAND PRESBYTERIAL—St. Stephen's Church, Amherst. The President, Mrs. J. R. Miller, presided. Mrs. Burgess and Miss Shipley gave the Christian Stewardship and Finance report in the form of a dialogue to emphasize the importance of the budget system and recognizing God's ownership. Mrs. Johnson also illustrated the same idea by a jig-saw puzzle. Boxes of clothing were sent to Trinidad, Labrador and the Maritime Missions. English was taught to thirty-seven new Canadians. Dr. J. A. Ramsay, Moncton, was the guest speaker, and he gave a fine address on "God is Love." The reports were good and the devotional periods particularly helpful.

The following officers were elected: President, Mrs. J. R. Miller, Springhill; Corresponding Secretary, Miss Jane Fullerton, Pugwash; Treasurer, Mrs. E. H. Langille, Tatamagouche.

An interesting feature of the year's work of Sharon United Church, Tatamagouche, was the missionary rally held in June. Mrs. DeWolfe, Oxford, presented the claims of the mission fields, and much practical work was planned.

FREDERICTON PRESBYTERIAL — St. Paul's United Church, Fredericton, February 6th. President, Mrs. George Telford, presided. A good representation of delegates from city Auxiliaries, as well as from country sections, was present. The reports of the secretaries were encouraging, showing an increase of interest and a gain of seventeen new members, two new Evening Auxiliaries and one new Mission Band. The Supply Secretary spoke of the appreciation in Labrador of the thirty-five new quilts sent by Fredericton Presbyterial.

Mrs. L. W. Parker, President of Maritime Conference Branch, was the special speaker of the afternoon session. She called the attention of all W.M.S. workers to the sacrifice our missionaries are making in order that the regular work might not be retarded. Mrs. Kenneth

Baird, wife of Dr. Kenneth Baird, a former missionary to China, was the special speaker of the evening. She spoke on the "Romantic Pages from the Story of Missions in China." Solos were rendered by Mrs. Harry Currie and Mrs. Roy Eldridge. The Mission Bands of Wilmot and St. Paul's gave interesting exercises.

The following officers were elected: President, Mrs. J. W. Bartlett; Corresponding Secretary, Mrs. E. Bell; Treasurer, Miss Grace Peters.

ANNAPOLIS PRESBYTERIAL—Bridgetown, N.S., January 24th-25th. The guest speakers were Mrs. L. W. Parker, President of the Conference Branch, and Miss Alice Strothard, missionary on furlough from Japan. Miss Strothard spoke on "The Opportunity in Japan." The Bridgetown Mission Band and the C.G.I.T. group each gave an exercise. Financial reports were encouraging, about half the Auxiliaries having reached their allocations. The sum of \$1,700 was raised during the year.

The following officers were elected: President, Mrs. W. R. Turner; Corresponding Secretary, Mrs. R. L. Moore; Treasurer, Mrs. W. H. Sanders.

PICTOU PRESBYTERIAL—A veteran W.M.S. worker, Mrs. Robert McDonald, passed away in January at the home of her daughter, Mrs. Turnbull, New Glasgow. Mrs. McDonald was a life member of First Church Auxiliary; her character matched her outward appearance, both being altogether lovely.

TRURO PRESBYTERIAL—Deep sympathy is felt for Rev. A. J. MacDonald and Mrs. MacDonald, Milford, in the loss sustained by the death of their only son, Robert. He was a young man of exceptional gifts, Master of Arts at nineteen, and at the time of his death he was employed at Shawinigan as a research chemist.

## Montreal-Ottawa

*Press Secretary, Mrs. J. W. Ault, Winchester,  
Ont.*

*Treasurer, Mrs. F. A. Johnston, Ayer's Cliff,  
Quebec.*

OTTAWA PRESBYTERIAL—Southminster Church, Ottawa, January 29th-31st. The meetings were considered outstandingly satisfactory. This was partially due to the careful planning

of the programme committee, combined with the gracious and understanding hospitality of the hostess Auxiliary and Women's Association, but more particularly due to the spiritual atmosphere, and to the speakers and their messages. These were Mrs. R. S. Longley, who gave three addresses on the work in West China; Rev. J. C. Cochrane, who addressed the public session Tuesday evening on conditions in Northern Ontario, and Mrs. W. L. Smyth, President of the Bay of Quinte Branch, who was leader each day of the quiet half-hour and spoke on the Kingdom of God Movement. The Sacrament of the Lord's Supper was dispensed by Rev. R. McGillivray, assisted by his elders.

In addition to the usual group conferences of secretaries and annual reports, important space was given to 'workers' conferences, giving opportunity for discussion of many departments of the work, such as Christian Stewardship, our Literature, our study work, our Supply work, etc. In the one of our Mission Band work little Beth Nelson told what Mission Band has meant to her. While the day sessions opened with worship services led by Auxiliaries the one on Monday evening was conducted by Southminster C.G.I.T. and on Tuesday evening by Rev. R. McGillivray.

Greetings from the Presbytery and the Conference Branch, lovely music and the happy social hours when the Women's Association of Southminster served luncheons and suppers, all added to the enjoyment of the meetings.

An item of interest gleaned from the annual reports is, that in the Glebe Band, Arline Low has missed only three meetings in seven years, Ruth Willoughby, one in five years, and an attack of chicken-pox, at the last meeting of the year, kept a small junior from a perfect three-year attendance.

Since the Presbyterial meeting, Miss N. Rawson reports two C.G.I.T. Affiliations. Recently Ottawa workers have had the stimulating pleasure and inspiration of a two days' visit from Dr. Stanley Jones, of India. Also many were privileged to hear Rev. R. S. Katsunoff of Church of All Nations, Montreal, when he spoke in First United Church.

**GLENGARRY PRESBYTERIAL**—Mrs. James Faulds, President of the Conference Branch, brought an inspirational address to the executive meeting of the Presbyterial held in Cornwall, January 25th.

**DUNDAS - GRENVILLE PRESBYTERIAL**—An Executive meeting of this Presbyterial was held on February 1st in Winchester United Church, with the President, Mrs. George Earl, presiding. It was decided to hold the annual meeting of the Presbyterial at Prescott on May 2nd.

**MONTREAL PRESBYTERIAL**—Mrs. Arthur Kent of the Auxiliary at Granby, Que., who was a charter member of the Society, left a donation in her will of \$500 to the local Auxiliary. The late Mrs. Kent was a faithful and generous member for over forty years.

On the last day of the old year, Zion Auxiliary, Dundee, Que., lost their President, Mrs. James Arnold, who will be very much missed.

There passed away at St. Andrew's East on January 27th, Miss Margaret Cateon, aged seventy-six years, a faithful member of the W.M.S. for many years.

### **Saskatchewan**

*Press Secretary, Mrs. W. J. Stewart, Fleming, Saskatchewan.*

*Treasurer, Mrs. J. H. Laird, 153 Ominica St., Moose Jaw, Sask.*

*Life Membership Secretary, Mrs. J. E. Hood, Kincaid, Sask.*

The Sub-Executive of the Conference Branch endorsed the following: In June next, we will be asked to decide by ballot whether we shall have beer by the glass or not in our province. Some one must empty the glasses and pay for the beer—will it be your son or daughter?

By your prayers, your influence, your vote, protect our young people and help conserve that which spent in this way is unjustified and means so much less to go toward the necessities of life.

**REGINA PRESBYTERIAL**—Westminster Church, Regina, January 29th-31st, the president, Mrs. W. J. Orchard, presiding. Reports from Auxiliaries, Mission Circles, C.G.I.T. Groups, Mission Bands and Baby Bands, as well as the departmental reports, showed interest and activity. One of outstanding importance was that of the Mission Circles. There have been three new ones formed in Regina during the year and another one since the New Year. The first evening was young people's night with large numbers of C.G.I.T. and Mission



Circle girls present and Mrs. C. McCallum, Secretary of Mission Circles, presided. One Mission Circle had the devotional period, a member of another circle sang a beautiful solo, while a third circle put on a pageant "All for Christ."

The guest speakers were Miss Lisbeth Robertson of the Girls' School, Indore, Central India, who told of her work in the school, and Miss Bessie French of the File Hills Indian Reserve. All the supplies from this Presbyterial go to File Hills this year.

The quiet half-hour taken each day by Mrs. James Smith on "Inflated Values" and "Dreams and Visions" were very helpful, also the closing words of the Presbyterial by Mrs. E. G. Sanders. The Mission Band of St. Andrew's Church, Regina, gave a pageant, "Coins in Action," taken from *World Friends*. Communion service was dispensed by Rev. A. D. McKenzie, of Westminster Church. Time was set aside for departmental conferences which proved very helpful.

The following officers were elected: President, Mrs. W. J. Orchard; Corresponding Secretary, Mrs. R. J. Well; Treasurer, Mrs. J. A. Menzies.

### Toronto

*Press Secretary, Mrs. B. D. Pearson 27 Cortleigh Boulevard, Toronto, Ont.*

*Treasurer, Miss Edith Rea, 16 Barton Avenue, Toronto, Ont.*

*Life Membership Secretary, Mrs. D. F. Baird, 18 Dawlish Avenue, Toronto, Ont.*

TORONTO CENTRE PRESBYTERIAL—Mrs. H. V. Noyes, mother of Rev. W. D. Noyes, D.D., who is in charge of Oriental Work in Eastern Canada, died recently in Toronto. Mrs. Noyes was deeply interested in missions from girlhood. She went first to Siam, where she worked in the first boarding school for girls and a few boys, who came as day pupils.

Four years later she left Siam and with her husband labored for Chinese in California, then in South China. Mrs. Noyes served for fifty years in the Orient teaching. Among other things she translated several books of sermons for children, and other devotional works. Later she came to Canada and lived for ten years at the Belmont Home, Toronto. There she tried to contribute her part in the religious life of the home. She read and sang to the blind, read

the Psalms to Jewesses and only reluctantly gave this up when she no longer had the strength.

TORONTO CENTRE PRESBYTERIAL—St. George's Church, Toronto, February 1st, Mrs. J. A. Snell, President, presiding. The reports of the departmental secretaries were very encouraging. The amount of money sent to the Branch Treasurer was \$47,160.49. The Corresponding Secretary reported a better attendance at the Auxiliary meetings and a deeper interest taken in study and prayer. The fifteen bales and great numbers of miscellaneous articles of clothing, quilts, layettes sent out give some idea of the splendid work done by the Supply Department.

The guest missionaries were introduced at the luncheon hour and given welcome by Mrs. R. S. Longley. An interesting item of the afternoon session was the presentation of the Mission Band banners to the band at King, Ont., and to College Street Church, Toronto.

Following the address of Mrs. J. A. Snell, who stressed the need and power of spiritual things in our lives, Miss Annie Allen, of Tokyo, Japan, spoke on "Why Continue Our Work in Japan?" Mrs. Isabel Wray Jenkins sang and the evening music was in charge of the church choir. The sessions of the day were concluded by an address, "The approach of Christianity to the East," by Rev. J. G. Endicott, West China. Mrs. W. T. Gunn took charge of the election of officers.

The following officers were elected: President, Mrs. J. A. Snell; Corresponding Secretary, Mrs. N. L. Massie; Treasurer, Mrs. W. S. Ferguson.

TORONTO EAST PRESBYTERIAL—Simpson Ave. Church, Toronto, February 6th, Mrs. D. E. Jones, President, presiding. Splendid addresses were given by Mrs. J. S. MacKay, who has spent forty-four years in India; Miss Edith Sparling, on West China; Miss Winnifred Thomas, The Kingdom of God Movement; Dr. W. E. Strangway, of Angola, West Africa, and Mrs. G. D. Atkinson.

Encouraging reports were given by the departmental secretaries. The treasurer reported \$27,422.13 raised, 79.4 per cent. of the objective. Eleven bales of clothing have been sent to Saskatchewan and two emergency bales to Northern Ontario, also fourteen layettes and

a truckload of clothing to Fred Victor Mission, Toronto. There has been an increase of two Mission Bands over last year with an increase of twenty-five per cent. in membership. North Broadview Band won the banner for this year. According to the report of the Corresponding Secretary there has been an increase of sixty-five in the membership of the Evening Auxiliaries. Conferences were held by the different secretaries at the noon and supper hour.

A pleasing feature of the afternoon session was the presentation of a Cloisonné vase to Mrs. S. C. Clearihue, who is retiring after eight years of splendid service on the executive. Musical numbers were given during the sessions by Mrs. Isabel Wray Jenkins and Miss Dorothy Fallis. Mrs. E. R. Young, President of the Branch, took charge of the election and installation of officers.

The following officers were elected: President, Mrs. D. E. Jones; Corresponding Secretary, Mrs. G. R. McBeath; Treasurer, Mrs. T. W. Neil.

**TORONTO WEST PRESBYTERIAL**—The tenth birthday of the Dondi Auxiliary of Erskine Church, Toronto, was held February 20th with a fine attendance of both the Evening and Adult Auxiliaries. Mrs. (Rev.) Hunnisett gave the address. The social part of the programme was arranged in honor of Miss Margaret Halliday, who left the following week for Africa. Mrs. McClure, formerly of South

China, presented a silver casserole and stainless steel knives, and Mrs. B. M. Johnston, on behalf of the Turnbull Auxiliary, a tray and teaspoons. Many kind wishes were expressed and much interest was added by the presence of Miss Helen Melville, one of the pioneers in African work, now retired.

Miss Halliday was speaker at the evening service on February 18th at College Street Church, Toronto, and was the guest afterward of the Sunday School and Mothers' Club when gifts were presented to her. On the 22nd the Auxiliary arranged a reception in her honor. She was also guest at the Deaconess Association, members of which presented her with one of Fosdick's books. Miss Halliday sailed March 3rd on the *Duchess of York* from Halifax.

**DUFFERIN-PEEL PRESBYTERIAL**—The W.M.S. of Knox United Church, Caledon, celebrated its fiftieth anniversary recently. Among those present were Mrs. Elliot, daughter of the first minister and his wife, Mrs. Robinson, Mrs. Gollan, who gave a devotional address and Mrs. Steele, wives of past ministers of the congregation, and Mrs. Wanless, who brought greetings from the Presbyterial. Rev. A. V. Bentum addressed the gathering on "Cuba: The Present Situation There." Supper was served and a three-tier birthday cake was made by Miss Rutledge, who has given many years as Secretary of the organization. A missionary pageant was presented in the evening by members of Erin United Church.

## New Organizations

### Mission Circles

#### HAMILTON CONFERENCE BRANCH

**NIAGARA PRESBYTERIAL**—Miss Blanche Stewart, Box 94, Merriton.

#### LONDON CONFERENCE BRANCH

**OXFORD PRESBYTERIAL**—Miss Ilene Laur, Embro.

#### MANITOBA CONFERENCE BRANCH

**SUPERIOR PRESBYTERIAL**—Miss Jessie Peat, 412 North Syndicate Ave., Fort William; Mrs. Alfred Gleason, 414 East Mary Street, Fort William.

#### MARITIME CONFERENCE BRANCH

**FREDERICTON PRESBYTERIAL**—Elizabeth Sims, South Devon, N.B. **PRINCE EDWARD ISLAND PRESBYTERIAL**—Jean Llewellyn, Summerside, P.E.I.

#### SASKATCHEWAN CONFERENCE BRANCH

**REGINA PRESBYTERIAL**—Miss Olive Hipwell, 2316 Atkinson Street, Regina. **SASKATOON PRESBYTERIAL**—Miss Leona Hunt, 422 Seventh Street, Saskatoon.

#### TORONTO CONFERENCE BRANCH

**SUDBURY PRESBYTERIAL**—Miss Clara Daley, Espanola.

## Mission Bands

### BRITISH COLUMBIA CONFERENCE BRANCH

KOOTENAY PRESBYTERIAL.—Miss I. Keir, Douglas Hotel, Trail; Mrs. W. B. Miller, Box 236, Kimberley. NEW WESTMINSTER PRESBYTERIAL.—Miss Muriel Med, Fort Langley.

### HAMILTON CONFERENCE BRANCH

BRUCE PRESBYTERIAL.—Mrs. A. Dorrock, Clifford.

### MANITOBA CONFERENCE BRANCH

WINNIPEG PRESBYTERIAL.—Mrs. A. C. Osborne, Charleswood.

### SASKATCHEWAN CONFERENCE BRANCH

KAMSACK PRESBYTERIAL.—Miss Lydia Gruchy, Kelvington. REGINA PRESBYTERIAL.—Miss Vera Loden, Wilcox.

## Baby Bands

### BAY OF QUINTE CONFERENCE BRANCH

LINDSAY PRESBYTERIAL.—Mrs. Wm. Gamble, R.R. 2, Fenelon Falls; Mrs. Fred Warren, Brechin.

### HAMILTON CONFERENCE BRANCH

HAMILTON PRESBYTERIAL.—Mrs. C. Hayward, 141 Cavell Ave., Hamilton.

### LONDON CONFERENCE BRANCH

HURON PRESBYTERIAL.—Mrs. C. W. Springsteen, Blenheim, Ontario; Mrs. James Allan, Seaforth, R.R.

### MONTREAL-OTTAWA CONFERENCE BRANCH

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# Literature Department

## Outstanding Books that are Attracting Much Attention



**The Hope of the World.** By Harry Emerson Fosdick. Price, \$2.00. In his ministry of thirty years, Dr. Fosdick for the first time yields to the popular demand for a book of his sermons. There are twenty-five of them, and all have been preached in the Riverside Church, New York City. The book of 240 pages takes its title from the first sermon on "The Hope of the World in Its Minorities." In his sermon on "The Peril of Worshipping Jesus," he stresses that it is not enough to say, "Lord, Lord." Worship must be accompanied by genuine discipleship, by doing "the will of my Father who is in heaven."

**John R. Mott—World Citizen.** By Basil Mathews. Price, \$3.50. This volume will be welcomed by the thousands of people who have been helped into a higher view of life because of Dr. Mott's addresses they have heard or read. In the prologue the author says, "This book is not primarily an attempt either to tell the life story or to paint the portrait of a man; but rather to look at the greatest, and most splendid, of all world tasks through his eyes."

He also states that the central purpose that prompted him in preparing this book was to convey to a new generation, that sees the old order crumbling and that has no clear picture of what should be built in its place, the story of Dr. Mott's service, hoping that it would be a challenge and a guide to rebuild the world life on the foundation of Christ's life and teaching.

**Whither Asia?** By Kenneth Saunders. Price, \$2.50. This is a study of three great leaders: Gandhi, Hu Shih and Kagawa. The author is a well-known student of the East, which qualifies him to write with authority. He has not written this book for scholars, but for the ordinary person, who desires to understand the world in which he lives.

Gandhi is the first character introduced. He is a fighting pacifist, who uses his non-resistant measures to bring about changes which inevitably lead to violence. He claims that his innate pacifism was given form by the study of the Sermon on the Mount. Kagawa, like Gandhi, is a religious realist.

Hu Shih, the Chung-tse, or gentleman of China. His brother suggested the pen-name Shih, which means fitness, and in 1910 he adopted it as his regular name.

From his earliest childhood he was a scholar and, owing to the influence of some of his studies, he became an atheist in 1910. Later in life he made a special study of Western science. He has proved himself to be an able leader in China—a stern critic of her government, and dares fearlessly to approve the teachings of Sun Yat-sen.

Kagawa states that "Love is my philosophy, my science, my religion." As his father and mother died when he was a mere boy, he was at eleven years of age sent to one of the Buddhist temples to make a study of the teachings of Confucius. The influences that surrounded this young lad, when left alone, led eventually to his conversion to Christianity. Through all his varied experiences he has learned that Love is the basis of Society, and he believes that we must go forth in the spirit of Christ to bear the Cross, and then we find the love of Christ in life. Kagawa's devotion to Christ and his teaching has not only had its influence in his native land, Japan, but in the whole world.

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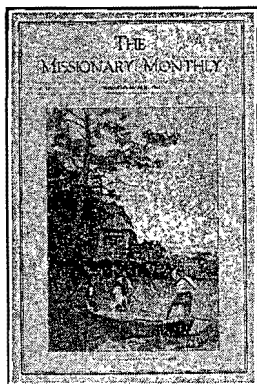
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