

# The Missionary Monthly



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

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## CONTENTS

	PAGE		PAGE
The Christmas Rose (Poem).....	673	Y.W.A., Mission Circles and C.G.I.T.	
..... <i>Anne M. Robinson</i>		Liu Uin Fu Tells a Story.....	
Editorial .....	673	..... <i>Marion Coon</i>	695
Consecration Service.....		Mission Bands:	
..... <i>From the East Presbyterial</i>	678	Prayer and Programme.....	697
Our Christmas in India.....	679	St. Luke.....	698
A Home at Christmas (Poem) .....		Christmas at the Babies' Home .....	
..... <i>Anne Sutherland</i>	679	..... <i>Margaret McHarrie</i>	699
Waiting for the Dawn.....	681	The Palm Branch.....	699
The Little Refugee.....	683	A Christmas Blessing (Poem).....	700
A Christmas Folk Song.....		News from the Conference Branches.....	702
..... <i>Lizette Woodworth Reese</i>	683	Personal Notes .....	706
Love Finds a Way.....	685	They Rest from Their Labors:	
The Difference.....	687	Mrs. T. D. S. Coxson.....	
Letters from Our Fields.....	688	..... <i>Dr. Margaret McKellar</i>	707
Auxiliary Interest:		Mrs. J. C. Gass.....	707
Prayer and Programme.....	692	In Memoriam.....	708
Practical Talks No. 11.....		New Organizations.....	709
..... <i>Ethel M. H. Smith</i>	693	THE MISSIONARY MONTHLY Page.....	710
General Secretary's Department.....		The Literature Department.....	711
..... <i>Effie A. Jamieson</i>	693	Index to THE MISSIONARY MONTHLY,	
		September, 1925,—July-August, 1926;	
		September, 1926—December, 1927....	712

## The Missionary Monthly

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

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

**SUBSCRIPTION TERMS**—Subscription price, payable in advance: individual mailing, 50 cents; in parcel, 35 cents; single copies, 5 cents. Make all money orders and cheques, payable at par to THE MISSIONARY MONTHLY, 415 Wesley Buildings, Toronto 2. See page 710.

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

# The Missionary Monthly

CONTINUING

The Missionary Messenger

The Message

The Monthly Leaflet

The Missionary Outlook

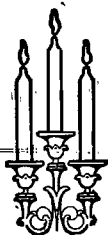
The Monthly Letter

Vol. 2

Toronto, December, 1927

No. 15

## The Christmas Rose

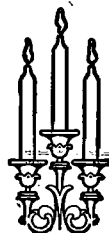


In a manger, cradled deep  
In the hay,  
Mary's little Jesus lay  
Fast asleep!  
Softly breathing, horns locked low,  
Cattle kneel,  
While the wondering angels steal  
To and fro.

\* \* \*

Old Judæa wakes to find  
A Rose about her heart entwined!

—Anne M. Robinson.



## EDITORIAL

### Candles at the Window

CHRISTMAS would not seem like Christmas without candles. There are so many of them—ornamental ones wreathed in gold and silver; rose-shaded ones for the Christmas table; tall, stately white ones for the altar, and all the jolly little candles that twinkle for the children on the tree. It is an old, old custom that puts one candle at least in a window of the home at the blessed Christmas season that some of the brightness of the glow may reach the passer by.

A candle in the window! It symbolizes at once what Christmas means. The Light of the World was born on Christmas Day and, with his coming, what a flood of joy, and hope, and sacrificial service poured out into the farthest corners of the earth! "Let your light so shine," he said, and every service rendered since

in his name has been the lighting of a candle in the window.

We like to think that, with every little gift sent in love, one lights a candle of remembrance. How the glow of a personal gift warms the heart of the recipient! "She thought of me,"—yes, that candle shines far into the dark shadows of many a burdened soul. We like to think, too, that with each kind word and simple unselfish act there radiates a candle glow from one heart to another. Pull down no shades at this sacred season, and let the light of the candles of remembrance burn far into the night.

What candles will we light this Christmas?

At the meeting of the Dominion Board, pleas were made by missionaries and secretaries alike for wants, not only advisable but necessary, if efficient work is

to be done. But reluctantly, one by one, they were refused for lack of money. What we all need is more imagination. If we could look upon our weekly offering, not as it lies folded in the envelope, but as it helps to cover a leaky roof, or sends a radio to a community house far removed from civilization, or erects that school for hundreds of girls; big or little, who are crowded into inadequate quarters—if we could only *see* this, then our problems would not go long unsolved.

Not *facts*, but *folk*! Real faces looking through the windows at us, behind which, God forgive us! we often sit forgetting the folk without. Wistful faces they are, witnessing pain, and sorrow and ignorance and looking to us for light. So let us make this Christmas something beside a getting and a giving among ourselves. Remember the work to which we are pledged, and light some candles of remembrance in his name for the sake of "one of the least of these, my brethren."

### Commissioned for Service

MISS Marion Townsend, our new missionary to help in the Extension Work of The United Church, was designated in her own home town of Summerside, P.E.I., June 15, 1927.

Rev. J. C. Martin presided at the meeting and was assisted by Rev. D. K. Ross and Rev. D. M. Grant. Rev. J. R. Saint, D.D., addressed the congregation on the theme "She, hath done what she could." Rev. E. Ramsay, D.D., Chairman of the Presbytery, had a peculiar pleasure in conducting the designation service, as he had baptized Miss Townsend while filling an appointment in the church during a vacancy.

Mrs. Neil McLeod presented the W.M.S. Bible, and later, many friends pressed forward to offer kind wishes to the young missionary. Among those present was her grandfather, Mr. W. M. Brown, an elder, for nearly half a century. Four generations of Miss Townsend's family were at this interesting meeting.

The gathering of the Waterloo Presbyterial was held simultaneously with the designation service of Miss Delight Hilliard, who sailed in Autumn for her new

field in India. The Chairman of Presbytery, Rev. S. M. Roadhouse, Galt, presided over the service, and those who took part included Rev. W. G. Spence, Kitchener; Mrs. Bean, Waterloo; and Rev. S. L. Wallis Harton, Niagara Falls, under whose pastorate Miss Hilliard had consecrated herself to missionary work.

Rev. D. G. and Mrs. Cock, India, spoke words of welcome and encouragement to the new missionary, and urged the congregation to give her their financial and prayerful support.

Mrs. Arnott, first Vice-President of the Hamilton Conference Branch, presented to Miss Hilliard the customary Bible, and Mrs. Taylor, President of the Presbyterial, a life membership certificate. Mr. Thos. Hilliard, grandfather of the missionary, gave her a membership pin.

A purse of gold was the gift from the Waterloo Woman's Missionary Society, a travelling bag and ten dollars from the Waterloo Circle, and camera and films from the Hespeler Circle.

The new missionary to Wahstao, Alta., Miss Florence Capsey, received her final recognition as one of our workers in the United Church, Camrose, Alta., June 14, 1927.

The dedicatory service was conducted by Rev. T. A. Symington, and, on behalf of the Camrose Auxiliary, Mrs. F. Bailey presented Miss Capsey with a certificate of life membership in the Society. She also received the customary gift of a Bible from the Dominion Board.

Miss Capsey was graduated from The United Church Training Home, in May of this year, and her appointment to the school home at Wahstao followed soon after.

### A New School Home

THE FINE building at Battleford, formerly the home of the late Senator Prince, but now the property of the Woman's Missionary Society, was dedicated "for setting forth the ideals of a Christian home," September 22, 1927. Henceforth it will be known as "North House," the residence of the girls of Battleford School Home. It is a three-storey structure of brick, with modern plumbing and steam



heating throughout, and well finished with oak floors and oak wainscotting.

As the day was fine, the dedication service was held on the verandah in front of one of the finest views in the province. Those who were present commented on the beauty of that outlook, the wide valley of the Saskatchewan River, its banks and islands glowing with the changing colors of the early autumn. The girls and boys, grouped on the lawn, led in the singing of the hymns.

Dr. Harrison conducted the service. The Saskatchewan Conference Branch of the Woman's Missionary Society was represented by Mrs. R. J. Macdonald, and the Presbytery by Rev. D. B. Naylor of North Battleford. Others who took part were Sheriff Ridington, who represented the mayor and citizens of Battleford, Rev. H. J. Sanguine, and Rev. John Turner.

The address of the day was given by Dr. J. L. Stewart, of West China, now of St. Andrew's College, Saskatoon. The Dominion Board of the Woman's Missionary Society sent greetings and good wishes to Rev. G. A. and Mrs. Sutherland, who, in all the speeches, were mentioned with deep appreciation for the long and splendid services they have rendered on behalf of this fine branch of our work. We wish them long years of happy usefulness in both homes.

### Home Missions in the East

THE members of the Newfoundland Branch are doing a fine work in home missions within their own border. We recounted in the last issue of the magazine the contact they have with Labrador through the work of a girl whom they trained for missionary service. They also are practically interested in the Newfoundland Outpost Nursing and Industrial Association, *Nonia*, which has as President, Lady Allardyce, wife of the Governor of Newfoundland. Mrs. Eugene Lindsay, President of the Branch, tells us of this development.

"As its name implies, the work of this association is twofold: to provide nurses for isolated places in Newfoundland; where no doctor is within reach, and to open up an avenue of additional support

for the women of the dominion through weaving, spinning, knitting, etc., similar to the work done in the Shetland Isles. Depots for the sale of such goods are established at St. John's, London, New York and Boston. With the extension of the pulp and lumbering industries at Hampden, and the opening of the lead mines at Buchan's, tremendous opportunities for the services of trained women have recently arisen.

"The United Church in Newfoundland has built a church at Hampden and secured a site for one at Buchan's, stationing ministers at both places. The Superintendent of Missions in Newfoundland, Dr. Fenwick, strongly urges the appointment of such workers as quickly as possible to help those women and girls, who are living under conditions which always accompany the settlement of such places."

### The Swinging Censer

ON MARCH 4, 1927, for the first time, the Day of Prayer for missions became a world-wide service. In every country, women and girls of different races, and varied degrees of social standing and education, gathered together to implore God's help for the coming of a spiritual kingdom. Do we realize the marvellous significance of such a service?

One may read in *The Missionary Review of the World* some of the letters written since telling of the inspiration which attended these meetings. We wish we had space to publish many of them. One town in Virginia, U.S.A., reports "a wonderful prayer service, in which all denominations joined, including some Jews. The morning meeting was held in one of the white churches, the afternoon in the colored church."

In Kobe, Japan, "the day was a day which has seen a step in advance in the lives of many Japanese women. With a glance at the need of the whole world, has come a new vision of the privilege and power of prayer."

In China, the programme was translated and used in many churches. At Fenghsien, the pastor suggested that, as the women had charge of the entire programme, the men cook the rice and vegetables for the women's noon meal!

In India, little groups of praying women met in towns and villages, supplementing the larger groups in the city churches. The church bell in Africa called the women, young and old, together. At one station, a globe was shown, sun, moon, and stars and the earth, then the continents where other people live. One by one the women prayed for the different races.

The day is again approaching, February 24, 1928. There is a more insistent call for it than ever before. Let us pray in advance for a service which binds so closely together the sisterhood of the world.

### A Great African

**L**EADERS in missionary work everywhere are deploring the loss of the great African Christian, Dr. James Kwegyir Aggrey, who has done so much by his labors, but much more by his own personality, to interpret the African to other races of the world.

Dr. Aggrey came of royal lineage and could have taken a position of affluence and high standing in his country; but he preferred, in his own words, "the golden stool of education." So he embarked for America, and the story of the years following is one of hard and unremitting mental toil. He won a dozen degrees, but found time also to get in close touch with the American negro of the South, and study for himself the vexing problems confronting his own race.

In 1921, he contributed such valuable service on the Phelps Stokes' Commission to West Africa that, two years later, he was invited to join the same Commission bound for East Africa. But the call from Achimota had already gripped him, and it was here, as Vice-Principal of the new Prince of Wales College on the Gold Coast, that he was to pour out the last rich years of his life for his people.

It is worth while to record this marvelous "experiment" in co-education, the first all-African University. The British government, realizing the necessity for educational advantages for the native young men and women, recently voted funds provided by taxes for the founding and maintenance of a college at Achimota.

Its purpose is to train the African for leadership, in teaching, in industrial life and in Christian citizenship, which includes the foundation art of good home-making. "The world was searched," writes Rev. F. W. Cobb, in *The Missionary Review of the World*, "in order to find the right men. The Colonial Office chose two principals, black and white, the Rev. A. G. Fraser and Dr. Kwegyir Aggrey." The former is the son of Sir Andrew Fraser, at one time Lieutenant-Governor of Bengal, and revered by all those who have heard or known him.

Dr. Aggrey died suddenly in New York, where he had gone to see for the first time his infant son. In one of the last letters to a friend he says: "The one thing I am most proud of is my conversion to Christ. God understands me and makes me work harder every day to reach his stand for me, because, wonderful to relate, he has such faith in me. I pray, in deep humility, that I may never disappoint him."

### Getting Together for Co-operation

**A**S HAS already been announced, the next annual meeting of the Woman's Boards of Foreign Missions will be held at Atlantic City, January 6-10, 1928. Our Dominion Board is represented on this committee by the President, Mrs. J. MacGillivray.

Two other most important gatherings will convene the same month. The first of these will be the third Conference on the Cause and Cure of War, and it will be held in the Hall of Nations, Hotel Washington, Washington, D.C., January, 15-19, 1928. To it will come national representatives prepared to give data on this subject. Reading groups, formed since the last meeting, will report on the cause and cure of war and on the foreign policies of their countries. It was pointed out, with some reproach, that at the last Conference called for discussion on these problems, the League of Women Voters, the Council for Jewish Women, the Y.W.C.A., and other national bodies, were adequately represented, while the women's missionary councils "trailed far behind."

The other meeting is a joint one of the Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, called to Cleveland, Ohio, January 20-22, 1928, to consider questions of Comity and Co-operation between the Protestant denominations of America. This meeting is the outcome of a deep conviction on the part of thoughtful members of these councils, that all religious work on the North American continent is hampered by needless denominational competition. Much more co-operation is desired, not only between local churches, but in the national programme which the leaders are seeking to carry through.

Comity between churches should be what the Entente Cordiale is between nations. If this Conference makes, as it hopes, a thorough study of the subject of denominational rivalry with a view to overcoming the defects thereof, it will have gone one step further in realizing that ideal, for which The United Church now stands.

### An Important Explanation

IT HAS been felt that all appeals for Christmas gifts for overseas, such as the one sent in by a missionary from Korea, and published in an editorial in the October magazine, should be clearly understood to be apart from the Supply Department. Mrs. A. N. Burns, 54 Playter Crescent, Toronto, Supply Secretary of the Dominion Board, writes as follows: "The policy of the Supply Department of the Woman's Missionary Society, under our new united work; does not include any supplies for overseas, except for Trinidad, and this field is cared for entirely by the Maritime Branch. Hence, anyone wishing to respond to appeals such as the one mentioned above must send parcels as personal gifts and at her own expense."

The sympathy of her many friends is with Mrs. S. R. Bews, Secretary of Oriental work, in the loss she has sustained in the death of her husband. Mrs. Bews finds it necessary to withdraw from active service for a year, and, in the meantime, Mrs. Alex. Hamilton, who carried on the Oriental work in the former Presbyterian section, will assume the office.

\* \* \* \*

Mrs. Fred. L. Bartlett, graduate of Victoria College, Toronto, has been appointed to the newly-created secretaryship for C.G.I.T. work. Mrs. Bartlett is intimately acquainted with Woman's Missionary Society activities, and is a leader among girls.

\* \* \* \*

The name of Mrs. J. D. Chipman was inadvertently omitted from the list of officers comprising the Executive Committee of the Dominion Board, in the last issue of the magazine.

\* \* \* \*

As we go to press, the sad news of the death of Miss Evelyn Lackner, Kamiedo, Tokio, Japan, came to the office. She was home on furlough and died in her home town, Kitchener, Ontario. Further details of her life and splendid services will be published later.

\* \* \* \*

The Special Committee, consisting of Mrs. C. R. Crowe, Mrs. Hugh McKenzie, and Mrs. G. E. Forbes, appointed at the annual meeting of the Dominion Board to raise a fund of \$22,500 for the Girls' School, Hamheung, Korea, held its first meeting in Guelph, November 5. The Committee is greatly encouraged by the sympathy and interest evidenced by the voluntary subscriptions which have already been received, and plead for the prayerful cooperation of the whole Society.



## Consecration Service

*To be used, under the direction of Secretaries of Christian Stewardship and Finance, in Auxiliary and Circle Meetings.*

HYMN—"More Love to Thee, O Christ."

While standing repeat our Watchwords:

"The World for Christ";

"Whatsoever He saith unto you do it";

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts";

"This is the victory that overcometh the world, even our faith."

Lord's Prayer.

LEADER—What do you understand by the words, "Christian Stewardship?"

RESPONSE—Stewardship is the spontaneous, full and faithful administration of all life and of one's possessions.

LEADER—St. Paul tells us that "we are stewards of the mysteries of God." From this we may understand that we are working partners in God's plan for the world's redemption.

QUESTION—Is *Tithing* Christian Stewardship?

LEADER—No. Literally, *Tithing* is not Christian Stewardship, nor is the "separated portion" stewardship, for God is the owner of *all* things and we must realize that we do not own what we possess, but merely administer it.

QUESTION—Then may we not adopt *Tithing* as a way of giving?

LEADER—Yes. *Tithing* is helpful and tends to make giving more systematic, but it is not the whole of Stewardship.

QUESTION—What then are we to do?

LEADER—We are to love the Lord our God with all our hearts, with all our souls, with all our minds, with all our strength, and our *neighbor* as ourselves.

QUESTION—What does this mean?

LEADER—This means that just in proportion as God has given us the ability to think and to love, just in proportion as He has given us personality, just in proportion as He has given us of this world's goods, so must we render back to Him the debt we owe.

QUESTION—Is this then a matter for prayer?

LEADER—Yes, and let us pray earnestly and sincerely that the Spirit of love will so fill our hearts that we may see the women and children of the world as our neighbors, and, seeing them, love them as we love ourselves, and *give* spontaneously and freely because we cannot help it.

ALL—Stir me, O stir me, Lord. Thy heart was stirred.

By love's intensest fire, till Thou didst give

Thine only Son, thy best beloved one,

Even to the dreadful cross that I might live.

Stir me to give myself so back to Thee

That Thou canst give Thyself again through me.

HYMN—"Take my life and let it be,  
Consecrated, Lord, to thee."

SILENT PRAYER.

—From the Toronto East Presbyterian.

# Our Christmas in India

BY ETTA M. GUNN

WHEN I was a tiny girl and one year seemed longer than five do now, I used to wish that Christmas came every week. Well, when we stepped on the magic carpet that landed us in that land of enchantment called India, that wish of my childhood days came more than true, for it was Christmas almost every day in the week, at least for a time. As we went about from station to station, in each missionary home, we were given a Christmas dinner party, with beautiful Christmas decorations and goodies that, in many cases, had been sent from home. Caste and custom in India make it necessary for missionaries to have more servants than they could or would have in Canada, and Indian servants love parties. As you usually take a house boy with you when you go out to dine, they have a good time together and enjoy the fun. Indian servants like to serve as many courses as

possible and often ask if they may divide the menu up into more courses. Oh, they are such children, the servant class, but many of them very loyal and faithful.

But I must hurry on to Neemuch, as we did, for, after our "chota hasri," or little breakfast at Rutlam, Mrs. Anderson drove us to Jaora, where we had our late breakfast—a real Scotch breakfast with

the Smith family. Here Mrs. MacKay met us with Dr. MacKellar's car and driver, and if you ever had been driven by Lal Mahomed, you would know we hurried on. Mrs. MacKay greeted us with "Now do wrap up well, for I was nearly frozen coming over." So, with

warm sweater under winter coat, and veil over sun topee, I felt ready for any weather, but, really, this India was not what I had expected. More than once I wished for my wool lined gloves so safe in Toronto. I wish I could tell you of the many strange sights on the road as we rushed along—but "that's another story."

When we reached Neemuch, Dr. Gunn and I were welcomed by Dr. Margaret MacKellar and Miss Jessie Maxwell at the Woman's Missionary Society bungalow, while the Moderator went on to be the guest of Dr. and Mrs. MacKay. After "tiffin," we were taken over to the school to help

Santa Claus distribute the gifts from the Christmas tree. First, we met the teachers, bright girls trained under Miss Duncan at Indore. Santa Claus was in a gay red, padded dressing-gown. Lucky Santa Claus, and what a bright, jolly group! Just as in Canada, they were waiting for the programme to be over that they might sample the fruits of the tree. For the

## A Home at Christmastime

A store at Christmastime is so  
Ecstatically gay  
With color, perfume, voices, that  
It takes your breath away;  
It's like a lanterned fairyland  
New-blossomed in the street.  
A store at Christmastime is gay—  
But, oh! a home is sweet!

A church at Christmastime is so  
Divinely bright and fair,  
With candles on the altar and  
A carol in the air,  
And sunshine on the church steps  
where

The friendly people meet,  
A church at Christmastime is fair—  
But, oh! a home is sweet!

I think God smiles at Christmastime  
Indulgently upon

A store; I think His spirit fills  
A church at Christmas dawn;  
But when He looks into a home  
All snug and warm and neat  
(And Mary found in Bethlehem  
No threshold for her feet)

I think His eyes fill up with tears—  
For oh! a home is sweet!

—Anne Sutherland

time, we were all children together and each had his own little parcel. The Editor of *THE RECORD* still refuses to be parted from his little mouth organ! As Santa called the names, I handed out the gifts and I will not soon forget the sweet salaams and smiles. One little lad insisted on showing me several times the wonderful tin motor that made him perfectly happy. Such happy faces over such tiny gifts! Afterwards, Miss Maxwell confided that the parcels from home had not come and she had been driven to the native bazaar—and her boxes—but, with the help of old Christmas cards, lead pencils, photo snaps, etc., every one had been made happy.

We came out of the school to find it quite dark. In India, it is just daylight and then dark and, as the sun goes down in winter, it grows very cold and a curious acrid smoke begins to rise from all the little fires where the chief meal of the day is being prepared.

We returned to the bungalow, where we found a cozy fire in the living room—a very little fire, though, for the wood is bought by the pound here and not thrown on in our reckless Canadian way. Soon we must leave the fire to dress for dinner. When we arrive in the dining-room, in answer to the dinner bell, we are sent back to get our warm dressing-gowns. I can still see Dr. MacKellar at the head of the table in a dressing-gown that looked very like the one that made Santa Claus so gay and festive. I had wanted a velvet gown last winter, but thought it would be much too warm in India. It, too, alas, was one of the regrets in the first few weeks. As we sat around the fire after dinner, talking of many friends in Canada and hearing so many interesting stories of the work, it was hard to believe that we were really in India and this was Christmas Eve.

Soon came Christmas morning, when, true to my custom, I wakened early, to hear a very gentle sound at our door. Servants do not knock, but make some sound so that you will bid them enter, then, in comes your "chota hasri" (morning tea)—and it is not hard to get the habit—but, no, this time it was a brass

tray with a lighted candle and piled high with parcels and letters. Tea followed later.

By this time, the partner of my travels was awake and ready to open his share of the parcels. The good friends of Central India had given us a great shower of gifts, cards and letters, and we felt we were adopted by the whole family of missionaries. In the early darkness, I had felt far away from the dear ones with whom it had been our custom to spend Christmas, but who could feel that way long when remembered by so many of the same "Household of Faith"?

While still busy with our trays, what did we hear outside, but real Scotch bagpipes? Such a funny-looking old Indian! And such strange tunes! Dr. MacKellar "shooed" him away several times, but back he would come, nothing daunted.

Soon came another strange old beggar with a little boy who sang, in a high and rather sweet voice, songs that seemed to be a mixture of English and Hindi, queer remnants, perhaps, of military camps.

Then we went with joy to the Church to sing the Christmas hymns and hear the Christmas story. Some parts we could follow because we knew the passage. I just sang any hymns I knew in English, and had so much satisfaction in watching the happy Christian faces.

In the afternoon came callers, a Parsee gentleman and his wife. He was very much interested in hearing about Canada and told us in return interesting things about India. He kindly sent quite a distance to get certain Indian fruits for us to taste.

Then came Dr. Lyall. You should know all about her and you will read about her work in the field report this year. Dr. Lyall's two sons, who are professors in different colleges, and her daughter, a medical student, were with her, for they were spending the Christmas holidays at home. These are third generation Christians and charming young people, whom we enjoyed meeting.

Again comes sundown, and time to dress for the Christmas dinner party at the MacKay bungalow, to which all the

missionaries and their guests had been invited. What a happy party it was! We did not have orthodox Canadian turkey, but we had Indian turkey (peacock) and we had for sweets "Laura Secords" from Toronto, with all sorts of other good things in between. Then we played balloon tennis and settled down in front of

the fire and talked,—of what? Well, much of home as other exiles do on Christmas night. Then we told stories, for the Moderator was there and two Scotchmen, and then the Padre Sahib brought out the Book and we had worship together, and our happy Christmas Day at Neemuch was over.

## Waiting for the Dawn

RETTA G. KILBORN

I HAVE been in the Women's Department of the Shantung Hospital, for a month, supplying for the doctor in charge, who is having a six weeks' holiday of which she was much in need. It is a pleasure to be busy again. The work is strenuous but very interesting, and I am getting some experience which will be of value to me when I return to the West.

This hospital is owned by the Shanghai municipality, but the London Missionary Society supplies all the resident workers and pays their salaries, on condition that they are allowed to carry on Christian work among the patients. The

opportunity of touching the lives of thousands of people, who pass through the wards and out-patient department annually, is wonderful. Two well-trained Chinese women, who give all their time to evangelistic work among the patients, are employed in the Women's Department.

In addition to the ordinary medical cases, which one has to treat in a hospital in a large city, are numberless accident cases. I have had more fractures to attend, in the four weeks I have been here, than in my whole experience in West China. These accidents are mostly



BETHLEHEM

caused by street cars, motor cars, motor cycles, jinrickshaws and bicycles. The streets are narrow, and the pedestrians do not keep to the sidewalks, but straggle all over the streets, except in a few of the main thoroughfares, where the police control the traffic in a splendid way. Few accidents are published in the papers; one has to be associated with a hospital to learn the number of accidents, which occur daily. Armed robberies are alarmingly numerous, never a day without one or more, and frequently passers-by are wounded. I have had a number of gunshot wounds to treat which were received in this way.

The most trying cases are suicides. A family row, opium swallowed, then a rush to the hospital to try and save life. Opium is the drug most frequently used. Scarcely a day passes but one or more attempted suicides have to be treated. A few days ago, four cases were being treated in the men's hospital and three in the women's, all at the same time. A favorite way of trying to "travel the short road" or, in other words, end life, is by swallowing gold. The gold is usually taken in the form of a gold ornament, a ring, or an ear-ring. In earlier days, gold foil followed by acid was taken. I don't know why the fashion has changed. It is a good change because the ornaments are, as a rule, harmless, while the gold foil and acid were fatal. A few days ago, a woman was brought in suffering, her friends said, from the effect of swallowing a fair-sized ornament and six rings. The X-ray was brought into use, and, sure enough, all were there and making their way along the digestive tract. The usual treatment is a big dose of liquid paraffin, or possibly several doses, to help the articles on their road. With those who take opium, phosphorus or acids the termination is not always so happy. Of course a percentage is saved.

Outside of the regular ward and outpatient work, in the last twenty-four hours, I have treated two opium poisoning cases; one died and one recovered after strenuous treatment; a child, who was knocked down by a rickshaw and not seriously injured; a woman, who had been bitten by a mad dog, given first aid

treatment and sent to the Public Health Department for Pasteur treatment; a boy, knocked down by an auto, right femur fractured, head badly cut, left leg cut and bruised; a child who had fallen downstairs and received a very bad scalp wound which had been plastered full of ashes to stop the bleeding, and the cleaning of which took more time than the dressing; and last, just a few minutes ago, a woman brought in by the police, whose husband had beaten her with a chair. These cases of wife-beating are not all from the poorer classes. A few days ago, a young woman who spoke English well, and who said she was a graduate of Canton Christian College, came for treatment and advice. She was covered with bruises, and said her husband had beaten her with a bronze vase. I could treat her bruised body, but what advice could I give her? And so the work goes on, suffering bodies and aching hearts. The misery is beyond the power of my pen to describe.

It does not look as if peace were any nearer than it was six months ago. The Nationalist party is split up so badly that it is hopeless to look to them to reconstruct the government. There is no cohesion, each leader suspects the other. A missionary doctor, who has been in Hankow through all the trouble, came a couple of weeks ago to Shanghai on business. He said, "I have lost all faith in the Nationalist party. I stood by them until a short time before I left but I have had to admit they are an absolute failure." He is returning to Hankow in a week, but is feeling very much discouraged and thinks the struggle is not nearly over.

We bow our heads and pray and work for the dawn of the day when "there shall be no more war." We all admit the madness and cruelty of war, and we wonder what can be done to save this land, torn asunder by civil strife. It looks as if China were on the edge of a precipice. What can we do? *The church can keep on praying.*

We hear regularly from many of our Chinese friends, students and teachers in Szechwan. They are anxious for us to return. I wish we could, but the Consul



will not consent, and, if he would, I question if we could get passage above Ichang. The Yangtse Rapid Transportation Co. occasionally sends a boat to Chungking. One of our General Board missionaries tried to secure passage on their last boat to leave here, but was refused a ticket because he is British.

Will you be much in prayer for our work in China, not only for our work, but for all the agencies which are being used to help this people? We have faith to believe that a better day will dawn and the shadows flee away, for above all is the unchanging Christ, who will, in His own good time, answer our prayers.

## The Little Refugee

MARY F. CUSHMAN

"I WANT to go to school."

It was in the midst of a busy morning. The clinic was in full blast; the work people and school boys had to be supervised; every one who wanted to sell something, corn, baskets, curios, what-not, must come to us to be attended to; women asking the privilege of pounding corn for me to earn a much-needed bit of cloth; boys and men asking for work, or loads to carry; school boys of last year wanting to come back to work and earn a little something before school reopens, sometimes bringing a brother or friend with the plea that he may be admitted to school this year and begin work now; it is an endless succession of incidents of various kinds. Just at this time I was slipping out of my end door on an errand to the storehouse, when a small, trembling voice made the request, "I want to go to school."

I stopped and looked around to face the speaker. What I saw was a half-grown girl, scantily clad in a small bit of old cloth, which gave every opportunity to inspect the well-rounded figure whose outlines indicated the approach to the place in the stream of life where "the brook and river meet." The fine, black skin was clean, except the road-dusty feet; and, as my eyes fell upon them, I noticed the right foot had six toes, all well-formed. The hair was uncovered, clean and natural, not in any of the fancy braids or other ornamental fashions so popular here. The face was uncovered, well-featured and intelligent, but anxious and fearful.

"But we have no boarding-school for girls now, only for boys," I told her.

The face clouded, but she did not turn away.

"We hope soon," I continued, "to have a new lady teacher, and perhaps she will reopen the girls' boarding-school department. Come again later and perhaps we can receive you."

Still the girl stood before me unmoved. "I cannot go back to our village."

Then I saw that there was something back of her wish to attend school, and a few questions brought out the story. She came from the Ombala or chief's village of Civavulu, close to the Christian village of the same name. Her father was

### A Christmas Folk Song

The little Jesus came to town;  
The wind blew up, the wind blew  
down;  
Out in the street the wind was bold;  
Now who would house him from the  
cold?

Then opened wide a stable door,  
Fair were the rushes on the floor:  
The ox put forth a horned head:  
"Come, little Lord, here make thy bed."

Uprose the sheep were folded near:  
"Thou Lamb of God, come enter here."  
He entered there to rush and reed,  
Who was the Lamb of God indeed.

The little Jesus came to town;  
With ox and sheep he laid him down;  
Peace to the byre, peace to the fold,  
For that they housed him from the  
cold!

—Lizette Woodworth Reese

dead. An aunt of hers is a Christian, living in Civavulu, but her mother has never accepted the Gospel. Now the chief had set his eyes upon little Cohina and demanded her for his wife. He already had five wives and a host of children. The little girl protested and her mother also protested, but it made no difference. She would have to be sacrificed to his lust. The chief was called to the fort on some matter of Government business and demanded that the girl go with him. She was in despair and ran away, hiding herself until the chief was gone, and then she came to Ocilesio with her plea that we receive her. She was wise, for our Mission is not under the jurisdiction of the local chief, and he would not dare molest her if we took her in.

- The case could not be decided without further investigation. I sent her to the missionary ladies then visiting here, asking them to talk to her, and I sent her to our old elder, Satombela. All heard the same story from her. It happened providentially that Sekulu Mbulika, elder of Civavulu, was here on another matter of business; so, right after dinner, I had an interview with all of them together.

The view, as I looked over their heads, was very fair, with the gentle slope to the broad stretches of the "canja," the great basin through which the Kwemy River wound its way. The mountains beyond, rising in majestic loveliness, were seen in the soft autumnal coloring of the dry season, through the smoky haze of the atmosphere. The gentle south breeze stirred the climbing rose festooning the verandah roof and pillars. Anxiety, trouble and sin seemed out of place in this fair land on that beautiful afternoon. The girl's story was unchanged under cross-questioning, and Mbulika corroborated her story. No, she was not a slave. Yes, her aunt was a Christian in his village. Yes, he had heard that the chief wanted her. Yes, the chief had five wives already. He had been called to the fort that day.

Now what was to be done? Keep her, of course, but what provision should we make for her care? Three weeks before

had been the multiple-wedding day of this season. Among the twenty brides on that day had been Ndongua. She had lived for years in the family of Satombela, helping old Natombela in the house and field work. She was a good girl and a Christian, and had joined the church last April. The elder's family were missing Ndongua very much, and had found no one to take her place. Was not this the very opening for Cohina? When it was suggested, it met with heavy approval. The only question was how she should be suitably clothed to begin with. Did I not do right to say I would help with a sleeping-mat, which cost ten cents, and two yards of "huila," a striped cloth looking like ticking and costing thirty cents a yard (the cheapest cloth we have). This would serve as a dress in the daytime and a blanket at night. The elders gave the girl some good advice and explained the rules of the village as to conduct, attendance at religious services, etc. I talked with the child a little, and she promised to be obedient and helpful, to work well and hear the Word of God, who had helped her in her time of distress.

The next afternoon, Satombela came to me to say that Cohina's mother was here, and I went out to see her. The child was there too. The mother was a sensible-looking woman. She showed, however, by her hair-dressing ornaments, that she was not a Christian. Her dress was almost as scanty as was her daughter's when we first saw her. It was very interesting to hear her tell her story, illustrating it as she did with many pictorial gestures. She said the chief brought great pressure upon her to give him her daughter, but she had refused. She was really only a child, the mother protested. But the chief was determined to have her, and protests were of no avail. The child was about to be taken away, but before starting to the fort she took a water jar and went down to the river to fill it. She did not return, the chief failed to find her, but could not wait for a prolonged search. After he had gone, the mother expected the child to return, but when she did not, the mother feared that the girl in her des-

peration had drowned herself. The night was a sleepless one. Would the child be found or was the young life ended? Was it to be death or worse? I do not know what finally decided the mother to visit Ocilesio in her search. Perhaps the mother instinct followed the child's thoughts and divined the decision to seek refuge at the Mission. At any rate, here she came, and here she found her. Her gratitude was most sincere. She was very thankful to leave her daughter entirely in our hands. She wished us to guard her from temptation and to teach her to do right. She gave the girl good

advice and charged her to be obedient and faithful. She felt that her child was safe. Surely the Christian's God had mercy upon her!

To-day Cohina, in her new cloth, was at church, and in the intermission before Sunday school I found her with a group of village girls and had a few words with her. This is only the first chapter of our story. Pray for our little refugee, that her coming to us may be the beginning of a new life for Cohina; that the Spirit of God may enter her heart with renewing grace and that she may become a child of God.

## Love Finds a Way

JESSIE MCINTYRE

**R**ELIGIOUS, political and industrial organizations are joining hands in this the sixtieth anniversary of Confederation, to celebrate in pageantry and song, the lives of people who have made Canada the great nation that she is to-day.

One could write at length of "rushes" resulting from discoveries of mineral wealth in the hinterland of this country, but even in the briefest description of such a rush, outstanding would be a picture of a missionary ministering to the religious needs of the "rushers," and carrying the gospel in the van of the march into new territory. So, while we are celebrating this Diamond Jubilee year, let us not forget that the Church has been and will be for all time to come the greatest channel for service.

Let us look for a minute at Canada's vast mileage and acreage, and compare our size with that of other countries, not for pride's sake, but for the sake of the obligation that will be laid upon us in the years to come. We are thirty times the size of Austria, 330 times larger than Belgium, 150 times larger than Bulgaria, eighteen times larger than France, and eighteen times larger than Germany. In Canada's map could be put 250 Denmarks, and we are as large as the whole of continental Europe if we leave out Greece. While England and France have a population of over 600 persons per square

mile, Canada has less than two. In the great North-West territories, which are without the various provinces, there is an



WHO WILL GREET ME?

area of over 1,000,000 square miles with only one person to every sixty square miles. We can readily see by these figures, that we should seek selected immigration from desirable congested countries and be prepared to meet these newcomers with a Christian ideal of life and character which alone makes a nation great. We are responsible, not alone for the Canada of to-day, but for the Canada of our children and children's children.

For years the Church has been foremost in welcoming the newcomers at the ports of entry into Canada, taking care of them from the time they land until their departure by train. When the tired women arrive, weary with loss of sleep on the voyage through the care of children and sick relatives, our trained workers, with thoughtful care, take charge of the children and give the mothers a needed rest. In the nursery at St. John, a worker tells us she has heard children cry at the same time in fourteen different languages!

We have also children coming all alone to parents or relatives. A boy, four years old, was put on the train in Poland by a former pastor of a Toronto church, met and cared for on the boat from Danzig to Quebec, met by our worker in Quebec, handed to the Government conductress, who cared for the child until he was placed in charge of the Toronto church worker, who handed the wee-chap over to his mother! What rejoicing by the parents, and what a fuss was made by the neighbors over the little hero in their midst who had travelled 5,000 miles alone. A collection was speedily taken, bananas, oranges, ice cream and pop were bought, and they all had a real party.

Then there are the boys who came some years ago, bought farms, put up small houses and are all ready for the "only girls" back home, who are coming to take the places assigned them in the new country. Fifty-one came last year, and one of these met her fiancé in Edmonton, was married, and left for her new home forty-five miles west of Leduc, travelling in a lumber waggon, this being her honeymoon trip. Do we hear some one say, "How romantic!"?

Our hospital visiting to the newcomer

is one of the important branches in the Strangers' Department. We have in mind the Scotch girl just a few days in Canada, taken ill, sent to a hospital, cared for and visited until her death. And afterward her body was laid to rest in the W.M.S. plot, so that the relatives in the old land will be glad to know that their loved one, by kind hands, was cared for to the end.

In our midst, too, is the lonely stranger, often so shy and retiring that she nurses her homesickness alone. One such was found by our worker in Montreal. One day as this visitor climbed a dark and narrow stair, she heard a voice, full of tears, singing, "Far frae ma hame, but still ma thocts return," the only accompaniment, the creaking of an old rocking chair, which told her that a baby was being rocked to sleep. The worker did not wish to intrude just then, so she made other calls and returned a little later. What a change in a few moments when the poor, lonesome one found a new friend really interested in her! As another visitor put it, "after all, folks are folks and respond to human kindness." This is shown, too, in the letter of appreciation sent by Her Majesty, Queen Marie of Roumania, to The United Church worker in Vancouver, thanking her for the interest taken in Her Majesty's fellow countrymen.

The Church was the pioneer in international parties. The first was held at Memorial House, in connection with Old Toronto, and representatives of twenty nationalities, all university trained, professors, doctors, lawyers, and ministers of the gospel, gathered here and met men of like professions in Canada. The day following the party, a doctor of philosophy from Ukrainia, although only a laborer in Canada, came to Mrs. West, the Secretary of Strangers' work, and with tears streaming down his face, told that he had been in Canada twenty years and it was the first time he had been invited to meet a group of cultured people. Other organizations recognize the value of International Night for the promotion of good citizenship and fellowship among national groups.

Sometimes we worry as to the best way

to assimilate these people coming to our land, and while we are discussing ways and means, that great force called Love, the same in all nations, is playing a big part in solving the problem. One day a worker visited a rooming house in search of a Finnish girl. The door was opened by a Bulgarian, who had married a Scottish girl, the Finnish girl was their maid, and the roomers were English and Irish! Truly an international household. Another case was that of a Macedonian Greek, who married a Finnish girl and adopted an English name. So love will be at work in the lives of children from different nationalities in the days to come, and may we, the older Canadians, do our

part to hold high the Christian ideas and ideals to all seeking a home here, accepting from them the best they offer and giving them the best we have.

In conclusion, while great stories are written and told, and rightly so, of noble deeds of men and women before and since Confederation, let us remember the sacrifice of men and women who have gone and are still going into the uttermost parts of this Dominion for Christ's sake, and the men, women and children, too, in the pew and in the Sunday School, who are making it possible for work to be carried on, and by their gifts and prayers helping to fulfil the command, *Preach the gospel to every creature.*

## The Difference

By Mrs. W. H. Grant

COME with me to visit Mrs. Wang, an old lady of eighty-two years of age. Not only does she welcome us, but a bevy of women, young girls, and little children, troop in to add their welcome to that of the old grandmother. When they are all sorted out we discover that in this home there are five generations—we hardly dare add—living in peace and happiness.

Mrs. Wang is herself a Christian, but sad to relate, not another one of that large household has decided for Christ. Later you shall know the reason.

Come with me to visit another home, only a few miles away. Mrs. Li is at home and we receive the same warm welcome. Her family is not so large as Mrs. Wang's but son, daughter-in-law, and grandchildren, are all Christians. All are studying the Bible. Family worship is conducted every day, and the daughter is giving her services free for a few months, to teach the children of the village.

Why the difference in these two homes? Mrs. Li attended for three years the Women's Bible School in Weihwei, and her influence has been a power in their home.

Mrs. Wang became a Christian late in life, and never learned to read; so

although she herself is an earnest Christian, she is an ignorant one, and has not been able to lead her family to Christ.

Much has been said and written of the inferior position of women in China. This is true along certain lines, but very much indeed may be said on the other side. The *lao tai tat* (old lady) of China is accustomed to rule her small kingdom—husband, sons, daughters-in-law—with an iron hand. She is a force to be reckoned with, and let me tell you that many of this species are at present in attendance at the Bible School. These are the *lao tai tais* and future *lao tai tais* of North Honan. If these lives can be directed into right channels, if the Christian Church can enlist their enthusiasm and influence, what may not be the results in their homes and in the growth of the Church in China!

Rise, happy morn; rise, holy morn;  
Draw forth the cheerful day from  
night:

O Father, touch the east, and light  
The light that shone when hope was  
born.

—Alfred Tennyson, "In Memoriam."

A short time ago we held a ten-days' series of Gospel meetings at the "Lion's Den," a village of about two hundred families. After the first few days we began to recognize those who were really interested, finding them every day in the front seats, and remaining for hours. As the time was drawing to a close it was suggested that they buy Gospels. Wistfully the book was looked over: "I do not know a single character," which was plainly to be seen as the book was held upside down.

"Oh, but you can study."

"No, I can't study. No one in our home can read."

Another woman spoke, "Buy a book. I will teach you."

Who is this woman, speaking with such confidence? She is one of the graduates of the Bible School, who is employed as Bible woman and is giving her whole time to preaching and teaching in that district.

In spite of chaos and fear, homes and hearts are open to the message. They need Christ more than ever before. Let us give them the knowledge of Him who alone is able to save China.—*Honan Messenger*.

## Letters from Our Fields

### A Happy Ending

*Mrs. W. R. McKay, Kongmoon, South China, writes:* I dare say you have heard the story of the evacuation from many of our missionaries, so, as we have the great privilege of being "in" again, I shall pass over the sorrows of that time.

The Girls' School had been closed for the spring holidays the day before I left. I am afraid I had very little hope of coming back soon again, but toward the end of the month we felt a change in the political atmosphere, and decided to return. It seemed to be the opportune time. We consulted with some of the teachers, and all agreed that it would be wise to open again. Accordingly, we sent out letters and made arrangements.

The girls came back, nearly all of them, and we also had some boys who begged to be allowed to finish the term with us, for their school was not open. Two of our teachers were also theirs, so we could not refuse the eager disciples, and we had thus an experiment in co-education for two months.

Naturally, with such a break in the term, it was not all plain sailing. However, we came safely through to June 30th. I think it was after that day that we realized how thankful we were.

A fortunate ending to life is reckoned among the five blessings in the Chinese classics, and, in school life, a happy ending to the term is also most important. It gives pleasure and

pride to the pupils, confidence to the teachers and advertises the school. It certainly did all this for us, after being two years very much in the background.

The closing exercises were orderly and undisturbed. The meeting was well attended, the speakers good and the songs, led by the different classes, much appreciated. There were also the valedictory addresses, and last, but not least, the diplomas. The girls wore long dresses coming almost to their ankles. They do not wear dresses every day, and were very conscious in these unaccustomed garments, but pleased to be in the height of fashion! They wore white canvas shoes with black leather trimmings. After each song or address, which was to congratulate or instruct them, they stood up and bowed together. It was quite impressive.

After the meeting, visitors were invited to the school, where tea and cakes had been provided by the graduating class. There was an interesting display of handwork; maps of China, and maps to show the missionary journeys of St. Paul. We had also English and Chinese compositions, drawings and needlework. Some of the last, especially the pillow covers in cross stitch, were much admired.

Much of the success of the closing was due to Miss Yip, for many years head teacher, who has been for the past two years in the Nanking Bible School. Miss Dulmage and Miss Reid had hoped that she would help in the Women's Bible School. We thought very often in these



THE BAND OF INDIAN BOYS, KITAMAAT, B.C.

June days of Miss Dulmage, and how happy she would have been to see it all.

### May 24 at Kitamaat

*Mrs. Runaces, Kitamaat Home, B.C., writes as follows:* We had a fine time yesterday, May 24th. The whole village was taking holiday. There is a splendid band here of thirty-three instruments. The boys have been very fortunate in having Mr. Slatter, of the Grenadier Guards, England, as their music master. Mr. Slatter has resided for some years now in Vancouver, and for the past four years has come to Kitamaat each winter, staying sometimes a month training the boys. And the Kitamaat Band is something of which he can be proud. It is a great blessing to the boys in an isolated place like this. They have an interest in common, and get and give much pleasure by their music.

At 10 o'clock yesterday morning the band met at the bottom of the Home grounds and started to play. They were then joined by the May Queen and her attendants, forming in procession and marching down to the sports ground. The children from the Home followed

and witnessed the crowning of the queen. She, with her attendants, was dressed in white, and all looked charming. Mr. Goodridge, the minister, then gave a speech, after which the children from the Home sang, "O, Canada." Two or three selections from the band followed and then the sports began. I am sending you the programme, so that you may see it was a real day of sport, and arranged entirely by the boys themselves.

I had planned to have a small sale of work and a tea on behalf of our Mission on the twenty-fourth, and accordingly, wrote out notices to that effect, nailing one up in our front hall, and the other I took down to the village and nailed on a totem pole. The result was that we had about sixty up to the Home for tea. This, with our sale of work, brought in \$45.31. The collection taken at our Mission Band meeting, last Friday, amounted to \$4.10. Miss Hare gave me \$5.00 for a Life Membership in the Mission Band, and there was \$6.13 in the treasury when I took things over, making in all a total of \$60.54. We feel pleased with the proceeds of our work yesterday, as the sale had been arranged for in a very brief space of time. I had purchased

several things while waiting in Vancouver, thinking of a sale of work in the fall, but the twenty-fourth seemed too good an opportunity to let slip by, and as a result we disposed of most of these articles then.

I must not close without mentioning Miss Miller and Miss Pasche, who both worked hard to make the twenty-fourth a success. Mrs. Schulstad also came over and helped in the afternoon. We were very glad the boat did not come in yesterday. We are expecting it any time now, and when it comes in it stands first and foremost in importance.

### A Mid-Summer Concert

*Miss Martha Swann of West China has been transferred to the Korean field and writes the following from Hamheung:* The heat may not have been as intense in this as in many other parts of the world, but the papers reported a temperature of one hundred and twenty-four one day last week. I think the twenty might have been left out! The warmth of the atmosphere could not daunt the enthusiasm of the young people who practised day after day for their mid-summer concert. Would the teacher be pleased to attend? Delighted! A complimentary ticket is presented.

The Upper Church, built like an L with the platform at the angle, is admirably adapted to the packing in of a multitude of folk. Even admission by ticket did not keep the crowds away. The women and girls seated on the floor seemed to have not the space of an inch between them, and then many had to stand in the aisle around the door, while, on the men's side, the school boys filled the matting and the old men were compelled to take to the benches and many scarcely found standing space at the door. Were they happy? One look at their faces would cause you to give thanks unto God. If the people at home had not heard the call and sent the messengers, how could such a gathering be possible?

The scenery at the back of the stage was unique, two life-sized angels blowing their trumpets, a beautiful dove, all of paper pasted on a thick, heavy, dark curtain, which answered admirably for the appearing and disappearing of the actors when the lighter curtains were drawn from the front of the stage. A great deal was left to the imagination. A princess and her maidens are sitting in a magnificent garden. Withered grass and ferns sprinkled

over the floor and three hard benches make vivid a beautiful waterfall, mossy seats, a stream with rocks and ferns, green grass and bright flowers, with little fairies happily singing together. No one sees that the princess must be suffering with her feet encased in a pair of heavy boots that may belong to her brother; no one notices that her foreign blouse and skirt do not compare with the dainty native costume, she is a real princess and her father is no less a real king, although, save for a crown, he might be taken for a Japanese official, with gold braid, high-topped boots, curled mustache and war decoration.

It would take too long to tell the motions to music that seemed to come from the air, of the tiny clown who danced and was compelled to give an encore, for no one else convulsed the audience with laughter as he did. A mouth-organ selection by the school boys was exceptionally good and worthy of notice. The programme began at nine, and when the curtain was drawn at midnight, the people were loath to scatter.

The missionaries are looking to the homeland for a great forward movement. A new school for girls is needed, then registration with the Government, that our girls may be prepared for teaching or other forms of life work from a Christian school.

I am sure I shall often look back to the happy days spent in this beautiful land where the people have suffered so much and yet have sought and found God.

### Getting Acquainted

*Miss Jessie R. McGhie, Camundongo, West Africa, writes in her first letter from the field:* It has been a busy and an interesting six months. I have been learning the language and customs of the people, getting acquainted with the other missionaries and preparing to take charge of the medical work here.

During the first six months of this year, 9,197 treatments have been given at the dispensary. At the out-stations we also have two or three dispensaries in charge of native dispensers who are qualified to treat such ailments as malaria, sores and colds. In these places dispensaries are a great help to the natives, as they remove the temptation to return to the witch doctors.

Miss McKenzie, Miss Clark and I visited several out-stations in May and June. Our



first was to Susua, the largest out-station, about ninety miles from here. The people were delighted to see us. They need a resident missionary, as it is only about once in four months that we are able to visit them. We were busy with the sick, but sometimes thought it rather futile to give these people a dose or two of medicine, and then leave them for such a long time.

From Susua, we made several trips to the smaller villages around. Taking our lunch, we started early in the morning and spent the day. One village, where a new school had just been opened, had cleared a road through the woods wide enough for our car. They had spent a great deal of time on it and were delighted to see us drive in. They welcomed us in their best style, shouting and waving banana leaves and the branches of trees. The school had been decorated and the village cleaned for the occasion. A conference of natives from the surrounding villages was held for two days and, at the first service, the school was formally opened and dedicated.

The last week in June, I went to Chissamba to help Miss Hosking with her preparations for the surgical clinic. It seemed like old times to get back to work in a hospital, although the work here is different in many ways from what I have been used to. When Drs. Cushman, Hollenbeck and Stockery arrived, we had things ready for them to begin work.

The patients had been coming in for several days from different parts of the mission. Several had walked from Galangue, about two hundred miles away. We registered twenty-four patients for operation, and we knew that still more were coming. For the next two weeks there were operations every day, dressings, as well as supplies to sterilize for the next day. In spite of the seriousness of many of the operations and the difficulties under which we worked, the patients got along remarkably well. Much of the nursing had to be left to the native assistants, and they did credit to their teachers.

One man from Galangue had a large growth on his neck and cheek. When it was removed it weighed four pounds. The wound healed, and three weeks later, he walked home, carrying quite a load. Imagine the astonishment of his village, when he reached home!

Early in the spring, a woman from near Chissamba came here for treatment. We re-

moved a large abdominal tumor weighing nine pounds. She recovered, much to the amazement of the natives, who were allowed to witness the operation. Several blind people have received their sight and many have been sent away, because there was no time to operate. We are glad to know that another doctor is on his way out. With a larger staff and proper equipment, what a great work could be done to relieve these people!

School will begin next week. A new school house is being built slowly but steadily.

Miss Clark left for Means' School. The party returning from furlough arrived last week. They had a good journey and seemed to be in good health.

### Breaking Ground

*Miss Myrtle McArthur, evangelistic worker at Pine River, Man., sends the following:* I will tell you a little of the past six months' work. Three new Sunday Schools have been established, one of which I conduct myself. There are only two Protestant families in that district, but they are both large families and interested in the work. The other two Sunday Schools are conducted by Ukrainians, and the children who attend are happy and interested. I try to keep in touch with them and look after their supplies, award cards, etc.

At Pine River our Young People's Society has been very well attended during the year. Though we see many things to do yet for our young people this winter, we could see plainly a few things that our society has done in the past year. We closed the last week in June with a wiener roast, which every one enjoyed very much.

Mission Band at Pine River has not been as well attended since spring, as Ukrainian school held in the school after four o'clock rather divided our group. The first two days of the week are for younger pupils, and the rest for older, and this year some Mission Band scholars went into the older group so that divided our Band, and I was not home on the right days to have two classes. When fall comes and Ukrainian school closes, our attendance will improve again. Sunday School has been hurt, too, in the same way as they had practices on Sunday at Sunday School hour. Church attendance has been as usual. We al-

ways look forward to the winter for more young people are home, and attendance improves greatly.

At Garland, attendance remained good throughout the year. The children are very faithful in attendance. I often wonder, too, as we work under difficulties there. It is impossible to get a second teacher, so we must have all the children together, and it is hard to make it interesting for both little and big.

At Ethelbert our new Young People's group continued until June. Several folk helped with cash donations, so we were able to fit up a club-room. We had only enough money to get it plastered, but we hope to be able to raise sufficient money to buy a portable organ and

get the room fitted up better. It is a great help, both for young people's and children's work.

We are fortunate in having a very dependable Ukrainian girl to help with the housework while we are away so much. She is also interested in Sunday School work and teaches the Primary class. That is a real help for it is very important that the little ones who love to come to Sunday School, have a good teacher, and it is impossible to find another who is really able to teach the class.

Miss Bolton will soon be going on her holidays. She is a splendid help with music and takes an interest in the children.

We are making plans for the new year, and pray that God may bless our work for Him.

## Auxiliary Interest

### Prayer

Lord Jesus Christ, who didst come to bring light and gladness to all nations, the whole world is in need of thee as never before. We have been slow to make thee known, poor witnesses of that gracious presence which came as a little child to earth at Christmas time. Stir us again at this blessed season to newness of life. May the song of the angels come to us, as clearly as it did to the shepherds long ago, and, with the same eager service, may we go to worship at his feet. Fill us with the sweet calm of peace and goodwill to men, and, by our own strong faith and self-sacrifice, may we hasten the day when the Light of the World will shine in every heart. We ask it in his name. Amen.

## Suggestive Programme

For Auxiliaries, Young Women's Auxiliaries and Mission Circles

December, 1927

**Study:** "New Paths for Old Purposes," by Margaret E. Burton. Chapter 3, "Christian Missions and Modern Industry."

**Subject for Prayer:** That the attitude of the world wide church toward industrial problems may be in harmony with the spirit of the Christ.

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|--|---|
| 1.—Hymn—"Hark, What Mean Those Holy Voices."             | †7.—Devotional—Courage for the Task.  |
| 2.—Prayer.   | 8.—A chain of prayer for the children of the World.   |
| 3.—Hymn—"While Shepherds Watched Their Flocks by Night." | †9.—Study Leaflet—"Christian Missions and Modern Industry." (Chapter 3).  |
| 4.—Watch Tower (Four heralds, each a two-minute item).   | 10.—Hymn—"Joy to the World."  |
| 5.—Hymn—(a) "It Came Upon the Midnight Clear."           | Closing.  |
| * (b) Recitation or Reading—"The First Christmas."       | *When the hymn is concluded, an unseen speaker reads or recites "The First Christmas" from "Ben Hur." (Price, 3 cents). |
| (c) Scripture Reading—Luke 2: 8-20.                      | † Price, 3 cents.   |
| 6.—Hymn—"O Come, All Ye Faithful."                       | ‡ Price, 5 cents.   |

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

## Practical Talks

ETHEL M. H. SMITH

### No. 11. The End of the Year

**WE** COME to the close of another year. It has been a short year, one of experiment and adjustment, one of glorious vision, but withal, one of many problems. In the matter of practical things, we have sought to help a bit, and as we near the end, we begin to wonder. Did we give the needful help? Yes, we know that there have been places in which the word of suggestion or explanation has cleared the way. Still, we doubt not, there are paths blocked by obstacles over which the Auxiliaries are still stumbling. We can see some which loom large, such as *Reports and Annual Meetings, a Nine Months' Year, Allocations*. It is Why this? and Why that? December is a month of mixed emotions. Joyful liberality overflows the heart as we approach the festival of the Christ Child. Then, over against lavish expenditure for cheerful things, stands the practical necessity of paying our debts. It is generosity against justice. It is giving against living. It is heart against head.

With the end of the year, we come to the end of this series of talks, and, as we do so, may we make as a last suggestion, the frank facing of our auxiliary problems.

Executive, Finance Committee and Member, each has a responsibility. Let us face some questions:

Have we made real canvass for members?  
Are we business-like in our method, ever on

the alert, knowing that the King's business requireth haste?

Do we keep ourselves informed as to the need, the why and the wherefore?

Do we subscribe to THE MISSIONARY MONTHLY? Do we read it?

Are we systematic givers?

Do we use the envelopes, monthly or weekly?

Do we *all* use them?

Do we use them *all the time*?

Are we in earnest or are we half-hearted?

Let us answer truthfully, and strive to strengthen our strong points and repair our weak ones.

As we do these things, that are ours to do, doing them with generous justice, may there descend upon the membership such a spirit of contentment and peace as shall crown the year.

"So sun and rain have wrought their yearly task,

Have given of their bitter and their sweet;

The earth that yields as freely when we ask

Has left her summer fruitage at our feet;

And now the trees and fields have earned their rest,

And we may read the message that is sent,

When we have done our all, and done our best,

"We, too, may fold our arms and be content."

—Wilbur D. Nesbit.

## General Secretary's Department

EFFIE A. JAMIESON

**T**HIS page will strive to pass along some further information as to action taken at the meeting of the Dominion Board.

**Finance.** What a task lay before the Dominion Board in connection with decisions as to the Estimates. The Mission Councils in the Field, and those engaged in work in Canada had hoped that, with the coming of The United Church, doors long open could be entered, needs long waiting could be met and buildings tumbling to decay could be replaced. They see at home a strong Church, a prosperous people, and it seemed to them there was nothing un-

reasonable in expecting that these urgent needs could be supplied. They had placed their requests in the estimates, with such information as to their urgency, that the cutting of them out seemed heartbreaking. Prior to the Board meeting, the Executive and Finance Committee spent a full day on the Estimates; the Finance Committee spent an additional two days, and the Dominion Board expended many hours in an effort to determine what was most essential and to reduce the estimates to a figure which could be allocated to the Conference Branches, and be raised by the gifts of the membership.

Even then they are very heavy. Therefore, press on, women of our Society, win new members, strive to interest the woman of wealth to consecrate it to the service of the Kingdom, strive for new organization, that the waiting and unfulfilled tasks which press so heavily may be met. This is a year which calls for sacrificial living and sacrificial giving. It was essential also to equalize our missionary salaries, and this added \$40,000 to the budget; it had proven necessary to adjust the furlough year and furlough salary of our missionaries, adding another increase. The Retirement Fund had to have a year and a half's income to bring it up to date with our new Board year, and all of these are included in the estimates. It was decided to allocate \$1,000,000 to the Conference Branches.

*Bequests.* The Dominion Board enacted the following By-law: "That all money from bequests shall be sent direct to the Assistant Treasurer of the Board, each Conference Branch in the report of the Assistant Treasurer to the Board, having credit for same."

#### *Advisory Committee in Conference Branches:*

The principle of establishing Advisory Committees of the Dominion Board in each Conference Branch was approved. The Committee is appointed by the Conference Branch, ratified by the Executive of the Dominion Board, and is to consist of not less than three, or more than five members.

The duties of this Committee will be to take a sympathetic interest in the Mission work supported by the Woman's Missionary Society within the bounds of the Conference; to have personal knowledge of the missionaries and their work; to advise in filling vacancies of staff; to recommend candidates for service at home and abroad, and to be the connecting link between the Dominion Board and the work in the Field. These Committees have now been set up, and are at work.

#### *C.G.I.T. Secretary*

Increasingly the work for the young lies upon the heart of the Board. It is a tremendous task to be carried on a voluntary basis, and the decision of the Dominion Board was to appoint two secretaries for the work, a Secretary of Work for Young Women, who would have the task of caring for the Y. W. Auxiliaries and Mission Circles and an additional Secretary for the C.G.I.T. Groups, whose task it

will be to work with teen-age girls in co-operation with the Board of Religious Education.

#### *Standards of Missionary Training.*

Providing a worthy succession to our missionary staff is one of the most exacting tasks of the Board. We have a great heritage in our Missionary Staff, and the problem is to make sure that those "who follow in their train" shall be equally well fitted for the tasks of their day. That it is a New Day, we all recognize. Our missionaries have done their work so well that they have created new conditions, which demand new standards. The Board gave considerable attention to these new standards as presented and recommended by the Candidate Committee. If they seem a little exacting, we must remember that a saving clause was inserted, in which the Board reserves the right to exercise its judgment in dealing with individual cases whose application may warrant departure from the terms of the general regulations. Full information will be found in the Annual Report.

*Missionary Home.* The need of a Missionary Home has lain upon the hearts of many of our members, some of whom passed to rest without seeing the fulfilment of their dreams. The need has grown very acute, and the Executive appointed a Committee to make report to the Dominion Board. The report of this Committee was as follows:

"That in view of the very evident need for a Missionary Home for retiring missionaries and those returning on furlough, your Committee begs to recommend that a permanent Committee be appointed with instructions to survey the Field more fully, go thoroughly into the question of financing such an undertaking and report back to the next Annual Meeting."

#### *Annual Report Forms:*

The time is approaching when Annual Reports of Auxiliaries, Y. W. Auxiliaries, Mission Circles and Bands, as well as Presbyterial and Conference Branch, will have to be prepared. Please believe that the work of the faithful secretaries, in all departments and throughout our whole organization, is greatly appreciated. This does not alter the fact that a higher efficiency is very desirable. We would ask our secretaries everywhere to prepare their reports with extreme care. Matters and figures, which seem so clear when you have the knowledge of the facts, may look very different when the re-

port is in other hands. Please note carefully the instructions given on the report forms. If each of the thousands of secretaries take individual and patient care, the whole task can be lightened, and a higher standard of efficiency attained, also greater accuracy.

In this connection it may be reported that the Dominion Board received several recommenda-

tions for changes in the report forms. It was too late to make alterations for this nine-month period as it takes considerable time to print and circulate report forms, and time was pressing. All suggestions will be carefully considered by the Home Organization Committee in due time, and such changes made as will add to the efficiency of gathering our statistics.

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

### Liu Uin Fu Tells a Story

*By Marion Coon*

A LITTLE group of women were sitting in two solemn rows along the sides of the guest room in the house of Ran Tai Tai. Lady Ran was a woman of wealth and an earnest Christian. She had invited a few of her neighbors and friends to drink tea, and the missionary, with her bright young helper, Liu Uin Fu, was there, too, that a little service might be held. The missionary had thought much about the meeting and prayed about it, for she was eager to pass on to these sisters of hers the old, old story.

The guests sat and drank their tea, and ate their cakes from the tiny tea-table beside each

chair. There were also five babies, who sat on their mothers' laps, and stared solemnly. All of them, mothers and babies alike, were a little bit afraid of the strange foreign lady, and, although she smiled her brightest and talked her very best, the babies clung to their mothers' arms and the mothers clung to their chairs. They were very polite, of course, but they were plainly more anxious to finish their tea and get over the business of the afternoon, than disposed to find any enjoyment in the novel circumstances of the meeting.

The conversation turned at last to babies, and there was a slight quickening of interest. The missionary, quick to seize the opportunity, began to tell them of that baby of long ago of whom the angels sang, and to whom the wise



GRADUATING CLASS OF PENGHSIEN KINDERGARTEN, WEST CHINA, 1927

Miss Ong, who is faithfully carrying on her work, is a former graduate of this kindergarten

men brought their gifts. Ran Tai Tai opened up her little organ, of which she was very proud, and the missionary played and sang. Then a few verses from the holy Book were read and Liu Uin Fu began to tell them very simply the story of the Father's love. They listened politely, but with little interest. Ran Tai Tai was nearly in tears. The meeting was a failure—they could not understand. It seemed a strange fairy tale to these women, something which would never touch them. With a few words of prayer, the missionary closed the meeting.

But suddenly, Liu Uin Fu was on her feet. "Wait," she said, "I should like to tell you how I came to know this God. Are you pleased to listen?"

"We are pleased; tell us!" they answered politely. So Liu Uin Fu told her story.

"I am the only daughter in my home," she said, "and my father loved me. When the teacher came to hear the lessons of my brothers, I was allowed to sit with him, and I learned mine, too. I learned to read. As I grew older, I went to the temple with my mother. Nearly every day we went there, for she was always sick, giving much money to the priests and praying often to the gods. I prayed, too, but I wondered. Somehow, I could not believe these ugly gods could help her. I began to read all the sacred books I could find and, day by day, my heart grew heavier. The evil spirits seemed to have such power—how could we escape them?"

"My mother's heart was full of fear all the time. She was afraid she was going to die, and death had nothing to offer her but terror and punishment. She was a good woman. Why should she be condemned to torture in the world to come? How I longed to deliver her!"

"Finally, I persuaded my father to let me take a vow. I would eat no meat, nor would I marry; but spend all my time worshipping the gods, hoping thus to buy my mother's freedom. But I could never be assured that it was of any use, and my mother's terror grew no less.

"One day, a foreign woman, a missionary, came to call in a home just across the small courtyard, and when she saw me sitting at the door of my home, she came over. Her voice and smile were so kind that, before I knew what I was doing, I heard myself promising to go with her to the Happy News Hall. On the following Sunday, I went to the chapel.

"She came to call for me, and, because I had promised, I went with her. There were a number of people there, but none that I knew. I enjoyed the singing of the hymns, and when they prayed, I bowed my head, too, although, as I looked around, I could see no god to worship. Then a man began to tell about someone called Jesus. 'Jesus,' he said, 'is the Son of God, who came to this earth because he loved all men. When he was here, he healed the sick, gave sight to the blind and took little children in his arms to bless them. He spent all his life doing good.' I listened and said in my heart, 'How I should like him! I wonder where he is now?'

"I thought about him all week. I could hardly wait for the days to go, and when Sunday came, I took a servant woman with me and hurried off to the service. The same man spoke, and about the same Jesus. But now he said that Jesus had been put to death by soldiers and crucified between two thieves. Oh! how bitterly disappointed I was! I had thought that, at last, I had found one who could give me help. He was dead, and he must have been a thief for he was crucified with two other thieves. Probably he was the leader of the band.

"I did not go back to chapel. The missionary came to see me, but I would not go with her nor listen. But because she was so kind and begged so hard, finally I consented to visit in her home. There were three or four other Chinese women there. I listened to their talk, and then I was given a little book. Bit by bit I learned the story of the Heavenly Father, who loved us so much that he sent his Son at the blessed Christmas time, and allowed him later to die for the sake of the world. Best of all, I read in the book that he was living still. But I had had so many disappointments, I had followed so many false hopes, that I could not be too sure.

"One night, when I could not sleep for thinking about him, and of my mother and her fears, I got out of bed and, as I had seen the others do, I kneeled down and prayed. I said, 'Oh! God, whether you are the true God or not, I do not know. But if you are, I want to know and worship you. If you are, will you heal my mother, and then I will know and serve you and honor you all my life.'

"I went back to bed. My heart was full of a deep peace. The next day I went home.

Eagerly I ran to my mother and, to my great joy, she seemed better. Every day I watched her grow stronger, and I knew that God had heard my prayer. I told my mother all about him. Then I went back to the missionary and I said, 'I believe. I want to be a Christian.'

"Then they told me that I could not join the church unless I broke my vow. It was a heathen vow, and I could not be a Christian and a heathen too. I went home very sad, for I was afraid. You know what terrible punishments are promised not only for those who break such a vow, but for all her friends.

"But again, one night, I said to myself, 'He is my Heavenly Father. He loves me. Surely I can trust him.' So I prayed, 'Oh! my Father, whether it be right or wrong to break this vow, I do not know. But if my own father saw me doing something wrong, if he knew I meant to do right, he would not punish me. I am going

to break my vow. Heavenly Father, protect me!'

"So I broke my vow and joined the church. I have no longer any fear, for God is love and I am his child. Jesus, my Saviour, dwells in my heart and brings me such peace and joy. How I wish that you might all find him, too, and enjoy this same happiness and peace."

Liu Uin Fu sat down. The little company who had sat listening with breathless interest, scarcely breathed. Ran Tai Tai's face was radiant, for the women's faces showed how deeply they were impressed. Then one of them broke the silence and, as she spoke, she seemed to voice the thoughts of all the rest.

"Do you think that I could find him?" she asked. "I cannot read like you. I am very stupid, but I want to know him and find that peace which you enjoy. Won't you help me to find him, too?"

## Mission Bands

### Prayer

O Blessed Jesus, who camest a little child to earth long ago, we thank thee for all the joy of the Christmas season. We wish we, too, had been in Bethlehem that night when the angels sang. But we know that thou art with us still, and, because Christmas day is thy birthday, we long to give thee something of our very own. Accept our love, our gifts, ourselves. May we not be too happy and busy to think of others. We hear thy voice saying, "Do it to these, my brothers," and so we gather together, bringing the little gifts of love, that other boys and girls may be glad with us. God bless all our missionaries, in Canada and far away, who are telling everywhere the good news of the Christmas story. For Jesus' sake. Amen.

## Suggestive Programme

Material for both Regular and Special Christmas Programmes.

December, 1927

- 1.—Opening Hymn—(a) "I Think When I Read that Sweet Story of Old."  
(b) "Hark, the Herald Angels Sing."
- 2.—Scripture Lesson—(a) Mark 16: verses 9-15. Memorize verse 15.  
A short biography of St. Mark. THE MISSIONARY MONTHLY, November.  
(b) Luke 2, verses 8-20.
- 3.—Prayer.
- 4.—Minutes and Business. Arrangements for a special Christmas meeting.
- 5.—Hymn—(a) "Jesus Loves the Little Children."  
(b) "O Little Town of Bethlehem."
- 6.—Reports from four Heralds.
- 7.—Hymn—(a) "When He Cometh."
- (b) "While Shepherds Watched Their Flocks by Night."
- 8.—Christmas Offering.
- 9.—Study—Chapter 2, "Please Stand By."—S. O. S.  
(a) 1. Stories told by Kom Loi, Chiyoye Sasa, Ze, and the Girl With Two Names. (These to be given by Band members.)  
2. Help Wanted! How can we give it? (Leader).  
\*(b) A Christmas Story—"Why the Chimes Rang or The Other Half of the Christmas Story."
- 10.—Hymn—(a) "Once in Royal David's City."  
(b) "It Came Upon the Midnight Clear."
- 11.—Prayer.

\* Literature Depot.



THE CHURCH OF THE NATIVITY

From a photograph taken by Dr. C. A. Chant on a recent visit to the Holy Land

## St. Luke

*Jean L. Chant*

**WE** HAVE little information concerning the life of the writer of the third Gospel. We know that he was a Greek physician, and there is evidence that he followed his profession in Antioch. It was probably at this place that Paul first met him. Paul afterwards took Luke with him on his second missionary journey. From this time, he was the close friend of Paul, who refers to him in his letter to the Colossians, 4: 14, as "the beloved physician," and, again, 2 Timothy, 4: 11, as being, during his last days in Rome, his sole companion. It is likely that Paul referred to Luke in 2 Corinthians 8: 18, 19, when he speaks of "the brother whose praise is throughout all the churches."

Luke was not a Jew, and the picture he gives us of Jesus is a Saviour of all peoples, "a light to lighten the Gentiles and the glory of thy people Israel." Far in advance of his time, Luke gives us the thought of the world-brotherhood of man.

The Acts of the Apostles is volume two of the writing of Luke, and, in both of these books, he addresses himself to Theophilus, an official who

probably had some knowledge of the Christian faith. Luke writes definitely in the spirit of an historian, and states his object very clearly in verses 1-4 of the first chapter.

It is clearly seen from Luke's writings, that he was a medical man possessing keen sympathy for suffering humanity. That he was a scholar with fine literary taste is also evident. There is much of joy in this Gospel. In Chapter 2, verses 8-20, we have the glorious announcement of the birth of the Babe in Bethlehem. In the closing chapter, we have the return of the disciples to Jerusalem "with great joy"—"praising and blessing God." Jesus had left them, but he would come again and all would be as he said.

It was perhaps because these early followers expected the return of Jesus soon that no one for some time wrote any connected account of his ministry. The wonders of his life and teaching were all recounted orally, and it was perhaps thirty years or more before the church realized that, in carrying out its missionary work among people who had never heard of



the Saviour, it would be advisable to have the Gospel written. Also there was felt the need for dwelling on the teachings of the Master, and so Luke, Matthew and Mark were inspired to do their work.

The beauty of the Gospel of St. Luke is without equal. Much of it is exquisite poetry: e.g., the Magnificat, 1: 46-55, the Song of Zacharias, 1: 68-79, and the Benedictus, 2: 29-32. The early years of Jesus are more fully portrayed in this book than in any of the others. The details of the presentation in the temple, and the first visit to the Passover feast, give us glimpses of the home life of the Holy Child.

Luke understood the heart of a woman, as is shown in his pictures of Elizabeth, Mary, Anna, the widow of Nain, the sisters, Mary and Martha, and the many mothers who brought their babes to Jesus to be blessed. He also paints wonderful pictures of service for us. The good Samaritan, the lost coin, the lost sheep and the prodigal son. Nothing can be so small or unimportant as to be overlooked. It is not the will of the Father that one of these should perish.

Luke brings the "Great Physician" very close to us. We think he must have loved to tell the story of the healing powers of body and spirit of his Lord and Master. The sorrowing heart turns to Luke's Gospel for comfort, and the troubled in mind and spirit find strength in its message.

It is thought that Luke died in Bithynia at the age of seventy-four.

## Christmas at the Babies' Home

*Margaret McHarrie*

CHRISTMAS was ushered in by the nurses singing carols on the verandah in the early hours of the morning. These were followed by a number of the members of the local band playing on various musical instruments. The bandmen were gorgeously attired in scarlet and blue uniforms, which reminded one of the uniform worn by certain British regiments before the introduction of khaki as the regular uniform of the British Army. The children thought them very grand in their gay colors, but their "Scotch Mummie" thought otherwise, and when, later on in the day, a man appeared with the Indian bagpipes, she was indeed thankful that he was not attired in a kilt! After several selections had been played, one of the older boys gave the players a "bakhshish" and conveyed his "Mummie's" and the others' salaams for the music.

After the departure of the band, the children's hands and faces were washed, and their little white teeth scrubbed with powdered charcoal, which was applied by their little brown fingers, and then, in their nighties, they filed into the playroom for morning prayers. After a Christmas hymn had been sung, the children repeated the story of Christ's birth. Prayer was offered by one of the nurses, and all repeated the Lord's Prayer.

After each of the children had partaken of a bowl of porridge and milk, (their "Scotch Mummie" is a great believer in porridge), the

## The Palm Branch

Beginning with the November Issue of The Palm Branch, a column will be given each month until February, 1928, to the Story of our Mission in Trinidad, where, largely under the direction of the native Church, the celebration of the Diamond Jubilee is being planned. November number tells us how to get there, how we would know the island and its name.

"Land ho!" There in sight are three peaks seeming to rise out of the water. At the sight Columbus remembered his promise. He stretched out his hands in gratitude and exclaimed, "La Trinidad!" meaning The Trinity.

Embark with your Missionary Paper now, and be ready for the celebration later.

Subscriptions may begin any month. Address all correspondence, money orders, etc., to the Editor. Single subscriptions, 25 cents; clubs of ten or more copies, 15 cents a year. Editor, E. B. Lathern, Box 149, Yarmouth North, N.S.

hands and faces were again washed, and the excitement of dressing for Church began. The little girls looked very smart in their warm, brightly-colored dresses and sweaters with their dainty white "Chaddais," worn over their well-brushed hair. The boys were cosily attired in tweed romper suits. Owing to their "Mummie's" good Scotch training, Sunday clothes in the Babies' Home are only worn on Sundays and on special occasions.

We were fortunate in having Dr. Endicott and Dr. and Mrs. Gunn in Neemuch at this time, so we were assured of a very bright and interesting service. Both these gentlemen took part in the service, and the latter captivated the hearts of his hearers by wishing them "A Merry Christmas" in Hindi. After the service, all the members wished the guests and each other a happy Christmas, and everyone seemed to radiate the spirit of Christmas. The babies had the place of honor in one of the photographs which Dr. Gunn afterwards took.

After the children returned home, they found a lovely surprise in store for them. Their playroom had been decorated with beautiful wreaths, garlands and lanterns, sent out by a Canadian friend. Standing on a table in the centre of the room was a small Christmas tree, which looked as if it had come straight from fairyland, with its glittering leaves and beautiful ornaments. From the tiny branches were suspended a number of beautiful and dainty dolls for the very little babies, and, grouped round the tree, were dolls of all sizes and descriptions, beautifully stuffed kittens, doggies and other quaint animals, so lovable and cozy for little arms to hug and cuddle. There were also balls, bugles, mouth organs, strings of gaily-colored beads and crimson hair-rib-

bons for the girls, and marbles and jacks for the boys.

Unfortunately, the Deputation from Canada was not able to be present, owing to a previous engagement. However, Dr. and Mrs. MacKay and a few Christian Indian friends, and a considerable number of non-Christians were present. Mrs. MacKay graciously presented the gifts, and charmed all the children by her remarks about the toys and recipients, delivered in her own inimitable way. The nurses, who had cared so faithfully for the children throughout the year, were not forgotten by Santa Claus. The Babies' "Mummie" explained to the children why Dr. Endicott and Dr. and Mrs. Gunn could not be present, and asked them whether they would have their Christmas candles lighted on Christmas evening or whether they would keep them till Monday, December 27th? Without a moment's hesitation, the older children replied, "Let us keep them until Monday!"

After the mid-day meal, the children put away their new toys in the playroom and went to have their siesta from 12 noon until 2 p.m. At 2 o'clock, happy little voices were heard issuing from the play room, as each little one explained to any one who would listen how good his or her own toy was.

The evening meal was more elaborate than usual. After it was finished, the little hands, faces and feet were washed, nighties were donned, the evening hymn sung, the little hands folded, and thanks ascended to the Saviour for the happy day He had given to His little ones. The children were safely tucked in bed and their "Mummie" went to the home of Dr. and Mrs. MacKay, to dine with the Deputation and the other missionaries.

After dinner, a glorious hour or two was spent around a roaring fire. When the Babies' "Mummie" returned to her beloved family, and had a last peep at them before retiring, she decided that it had been the very happiest Christmas she had ever spent in India.

On Monday, when the Deputation came to visit the Babies' Home, the children were again arrayed in their Sunday clothes and the playroom was still prettily decorated and lighted with rows of lovely, tiny, gaily-colored Christmas candles. The gracious lady of the Deputation at once fell in love with the children, and her husband and the Moderator were not long in following her good example. When

### A Christmas Blessing

God bless the master of this house,  
The mistress bless also,  
And all the little children  
That round the table go.

And all your kin and kinsmen  
That dwell both far and near,  
I wish a Merry Christmas,  
And a Happy, Glad New Year.

—An Old Nursery Rhyme



#### A CHRISTMAS GROUP

Mrs. Gunn, "Mummie," the nurses and the babies

the Babies' "Mummie" realized that all the members of the Deputation were true child-lovers she decided that they were all as nice as nice could be. That conviction was deepened every time she met the Deputation and was finally confirmed fully, when Dr. Endicott and Dr. Gunn spoke so beautifully about Indian children at the Jubilee. The Babies' "Mummie" did, indeed, feel proud that she had a little share in caring for the little motherless and un-wanted children of central India, and decided that she would rather be "Mummie" to the little brown babies than be Queen of England.

Dr. Endicott was obliged to leave Neemuch soon after Christmas, but Dr. and Mrs. Gunn were able to stay for a few days. They frequently visited the children, who became deeply attached to them. When I was going to the Jubilee, I asked the children if I would give their salaams to the Sahibs and Mem Sahib.

They replied "Give them our loving salaams." One little boy looked up with a wistful look in his eyes and said, "Mummie, will the new Padre (Dr. Gunn) not come back here?"

Although Scotch, Dr. Gunn has a way with him, and it is a way that goes straight to the hearts of little children and wins their love. This year there will be over forty children in the Babies' Home, and so the Christmas tree will have to be larger. But, thanks to kind Canadian friends, it is going to be quite as wonderful a tree as it was last year. I should like to thank all the Mem Sahibs and all the Miss Sahibs, and also the boys and girls who remember the little children so kindly and make Christmas so bright for them. The babies and their "Mummie" send their loving salaams to them all, and wish them "a very merry Christmas and a bright and happy New Year."



# News from the Conference Branches

## Bay of Quinte

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

*Treasurer, Mrs. H. Irvine, 50 Bond St., Lindsay, Ont.*

**BELLEVILLE PRESBYTERIAL.**—This presbyterial has 100 auxiliaries, 20 circles, and 50 mission bands. It is divided into five sections, all of which held annual meetings.

The Prince Edward sectional meeting was held at Milford, May 27. The church was filled to capacity, and the interesting papers and gratifying reports of the twenty-three auxiliaries, seven circles and seven bands, showed that much good work had been done throughout the past year. Much enthusiasm was expressed, and it was a profitable and enjoyable day.

Napanee North section met at Centreville, October 4. Reports were read from seventeen auxiliaries, six circles and nine mission bands, which had a total membership of 1,075 and contributed \$1,150. Two conference branch officers, Mrs. E. J. Corkill, Supply Secretary, and Mrs. J. W. Wagar, Associate Helpers' Secretary, were present and gave instructive talks on the work of their departments. Mrs. George Finlay gave an interesting address on Christian Stewardship, while Miss Keough and Mrs. Bruce Finlay dealt with circle and mission band work.

The next day Napanee South section held the annual meeting at Grace Church, Napanee. The auxiliaries, circles and bands were all well represented and encouraging reports brought from each. Mrs. Parks, Gretna, read an interesting paper on "Echoes of the Mission Band." Music and missionary exercises were presented by active members in a mission band, circle and auxiliary.

October 6, Belleville section met at Foxboro with 500 present. "Earmarks of a Live Missionary Organization" was the subject of an address by Mrs. Gilbert Sills, and "How to Sustain Interest in Mission Circles," by Miss Ethel Morden. Mrs. M. E. Wilson, Presbyterial President, gave a short report of the Dominion Board meeting recently held in Toronto. Also reports from the fifty-five organ-

izations in this section proved interesting to the delegates.

Because these three meetings were held on consecutive days, it was possible to have Miss Virgo, recently returned from Tzeliutsing, and Mrs. Tzen, a Bible-woman, address the gatherings. Mrs. Tzen appeared in native costume, and her smiling face was a pleasure to see. She spoke no English, but Miss Virgo made an excellent interpreter. Great interest was shown in Mrs. Tzen's description of native customs, and the new freedom she feels in Christianity. Miss Virgo gave a graphic account of their tedious and dangerous journey from West China to Shanghai, as well as interesting news of work on the fields.

The Executive of the Bay of Quinte Branch met in Bridge St. Church, Belleville, October 18, with the President, Mrs. J. T. Daley, in the chair. The matter of the circulating library, which was decided at the annual meeting held at Pembroke in June, was explained by the committee appointed, and the 300 books allotted the seven Presbyterials of this Branch will be shipped to the various Literature Secretaries for distribution. Encouraging reports were heard from the different Secretaries and from the Treasurer.

Two new Presbyterials have been formed, Lindsay Presbyterial having been divided into Lindsay and Peterborough, and Cobourg into Cobourg and Oshawa. The setting up of these new Presbyterials will take place in January.

The promotion of Temperance Legislation was warmly endorsed by the meeting. A resolution from the British Columbia Branch regarding the establishment of a branch of Temperance Education instruction was approved by all present. Every W.M.S. should assist, in every way possible, in the education of the young regarding the evils of intemperance.

The Executive of Young United Church entertained the City Mission of the United Church to dinner recently, and a unique evening was the result. After dinner, the guests and hostesses repaired to the ladies' parlor where a most interesting programme was given by the representatives of the missions.

Mrs. Ferguson, President of Young Church

Missionary Society, offered a prize to the one putting on the best stunt. Mrs. R. G. Gourley, Mrs. E. E. Bayne, and Mrs. Bell were the judges. The stunts were all good and the prize finally went to the Ukrainian Mission. Rev. Mr. Chodat, of the French Mission, gave a delightful little poem in French, translating it later into English.

The Hungarian pianist played his native folk songs in such a realistic and masterly way that they will live long in the hearts of his listeners.

**KINGSTON PRESBYTERIAL.**—At a joint meeting of the Woman's Missionary Societies of St. John's and Wall Street Churches, October 13, Mrs. F. A. Larke, Brockville, gave a comprehensive report of the meeting of the Dominion Board, held recently in Toronto.

### Hamilton

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

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

**WATERLOO PRESBYTERIAL.**—The annual meeting of this presbyterial was held in the Waterloo United Church, September 16, 1927. The devotional exercises were led by the Freeport Auxiliary. The President, Mrs. J. Taylor, Jr., Galt, presided, and the reports were presented by the various officers. Mrs. Roadhouse, of Galt, introduced Mrs. J. A. McLachlan, Hamilton, who gave an inspiring address on "Christian Stewardship."

Mrs. Parsons, of the Mission Band Department, addressed the meeting on "The Mission Band Study Book." Miss Devitt, Kitchener, favored us with a delightful solo. Mrs. Arnott, of the Hamilton Conference Branch, gave an address and conducted the question drawer. Mrs. Horton, Niagara Falls, introduced Mrs. Cock, of India, who also addressed the meeting and thanked the members for giving her Miss Hilliard to take back to India with her. Mrs. Horton closed the session with prayer.

**NIAGARA PRESBYTERIAL.**—Miss Mitchell spent the first two weeks of September in this presbyterial and gave some fifteen or eighteen addresses, all of which were greatly appreciated by those who had the opportunity of hearing her. Four new auxiliaries were organized as a result of her labor, viz., Fort Erie, Mor-

gan's Point, Diltz Road and Wellandport. Our appreciation and thanks are due Miss Mitchell for her work in our midst, and we feel that her labors here will bear fruit in the Master's kingdom.

### London

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

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

**ESSEX PRESBYTERIAL.**—This presbyterial met in convention on April 12, in Lincoln Road Church, with an attendance of 300 earnest women. Under the efficient President, Mrs. Lillman, a full programme was dispatched. Reports of officers testified to prayerful work through a difficult year. Mrs. Couch, in her devotional period, chose the Easter theme, "Resurrection, the Great Certainty." Mrs. Sutcliffe gave a beautiful message on "Our All for Christ, Lives, Body, Money and Time." The Treasurer, Miss Bartlett, stated that the allocation had not been reached, but sounded no note of discouragement. There was a membership of 2,706, giving \$15,021, \$6 per member. A feature of the day was a "Round Table Conference," where many perplexing questions were answered.

Miss Martin, returned missionary from Victoria, gave a delightful address on "Girl Life Among the Orientals," and Mrs. Maisy, Walkerville, closed this talk with a reading, "Do Missions Pay?" Several ministers of the district were present. Rev. Mr. Farquharson brought messages of co-operation and prayers for the success of our work.

### Manitoba

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

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

**PORTAGE LA PRAIRIE PRESBYTERIAL.**—In July four auxiliaries in the districts near Portage la Prairie met together at the home of Mrs. Gay for the Jubilee meeting. There were about fifty women present. The address, which included a report of the Conference Branch, was given by Mrs. Murray, Oakland. All feel that small district rallies are beneficial, and hope to make it an annual affair.

A very successful Mission Band rally was held in Portage-la-Prairie, September 3. Under the supervision of the Mission Band Secretary, Mrs. McDermott, Edwin, one hundred and thirty registered and received badges. Eleven bands and one circle were represented. Mrs. Murray, Oakland, presided, and Miss Jean Hall, Portage, led the singing. The children from McDonald Band, conducted the devotional exercises, and the children from the other bands led in sentence prayers. Miss Esther James told a delightful story. Mr. Murray Pryor, Portage, presented greetings to the delegates, and Mr. George Sanderson, Prospect, replied on behalf of the visiting bands. Miss Hambly, West China, gave the address, and those who were privileged to hear her will not soon forget the stories of her work among the Chinese children. A conference of leaders and mission band workers was held, while the children enjoyed a play hour and lunch on the church lawn.

About sixty members of mission bands from Sidney and Carberry met in the Carberry United Church, September 9, and all enjoyed seeing the Chinese exhibit shown by Rev. J. Kitching.

The inaugural meeting of the uniting of St. John's and St. Andrew's Churches was held in St. Andrew's Church, Arden, July 7. After the devotional exercises and the dedication service of the newly-elected officers, the Confederation programme, as prepared by the Woman's Missionary Society, was carried out. Mrs. Manson gave a splendid address on "The Making of a Nation," in which she emphasized the need of Sabbath observance and of friendliness towards the strangers who are coming into Canada daily.

The Woman's Missionary Society of The United Church, Stonewall, presented the missionary play, "The Conversion of the Honorable Mrs. Sing," under the direction of Mrs. G. H. McConkey, in Stonewall, Stony Mountain and Balmoral Churches. In July, the Woman's Missionary Society meeting took the form of a motor picnic to Teulon, in which Stony Mountain and Balmoral congregations joined. The Teulon Woman's Missionary Society welcomed the visitors, and after a joint meeting, escorted them through the Hospital and School Home, both of which belong to the Woman's Missionary Society.

## Saskatchewan

*Press Secretary, Mrs. G. L. Dyke, 1302 First Ave. W., Moose Jaw, Sask.*

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

**MOOSE JAW PRESBYTERIAL.**—This presbyterial held a very interesting rally, October 12, at Drinkwater, when eighty ladies were present. Mrs. D. Ferguson, of Caron, President of the Presbyterial, presided. Devotional exercises were taken by the Rouleau ladies, with Mrs. A. King as leader. Greetings from the Drinkwater Woman's Missionary Society were conveyed by Rev. W. J. King and Mrs. F. C. Darling. Mrs. Arnold and Mrs. Graham, Briercrest, rendered a delightful duet, "That Beautiful Land." As a mark of sympathy, a few minutes of silent prayer were offered for Mrs. John Bellamy, Honorary President, in the loss sustained by the death of her husband. The speaker at the rally was Miss Hambly, returned missionary from China, who delighted those present with a very illuminating address on her work in the province of Szechwan, and particularly in the city of Tzeliutsing. There are four W.M.S. workers, a boarding school for girls, a boarding school for women, a woman who looks after the day schools in the city and gives part time to the boarding schools, and one who looks after the schools of the district. In all there are about thirty schools. Last fall there were 140 girls in the boarding school, and these girls have been trained as teachers. The girls in boarding schools live a free and natural life, much the same as Canadian girls. The Christian Church has given China song. Now when girls are at school, they can sing and enjoy life. The life of the girl shut up in her own room is much different, and the hardships they endure are very pitiful. Marriages are arranged by the parents when the children are mere infants and, in most cases, are most unhappy. In a church where there are no W.M.S. workers, there are practically no women, ninety-five per cent. of those attending being men. The Woman's Missionary Society try to get the women to understand Christianity and to become church members. Miss Hambly closed her interesting address by stating that the Chinese Church longs for the missionaries to return to their work, as soon as it is safe. The closing number was a delightful vocal duet,

"The Old Rugged Cross," rendered by Mrs. Boulton and Mrs. Carey, Drinkwater. The Drinkwater ladies entertained all the ladies at luncheon and again at dinner. Representatives were present from Caron, Moose Jaw, Rouleau, Hearne and Briercrest.

### Toronto

*Press Secretary, Miss Florence Robertson, 438 Delaware Ave., Toronto, Ont.*

*Treasurer, Mrs. James Litster, 10 Selby St., Toronto, Ont.*

Three meetings of unusual interest were held this summer in the Long Branch United Church under the auspices of the Woman's Missionary Society Auxiliary—one on June 8, one on September 14, and one on our W.M.S. Sunday, September 25. At the June meeting we had the Lake Shore district auxiliaries in, and each auxiliary took part in the programme. We were very fortunate in having Mrs. Tzen, a Chinese lady, to give the address, with Mrs. Longley, missionary on furlough from China, to interpret. This was truly helpful and inspiring.

The September meeting was a birthday tea, our second anniversary. Twelve tables, representing each month, were beautifully decorated and the guests gathered round the tables representing their birthday month. Mrs. B. M. Johnston, who organized our society, was the special speaker, and cut the birthday cake. Mrs. Johnston's address was very much appreciated by all.

The W.M.S. Sunday morning service, September 25, was very ably addressed by Mrs. A. E. Armstrong, who took Mrs. A. H. Barker's place on short notice. The members of the auxiliaries formed the choir. Mrs. Allport, President, presided, and several of the members took active part. Mrs. Armstrong spoke on India and she was able to bring some of the facts of life in India very plainly to us.

These meetings have been a great inspiration and help to all of us, who are interested in mission work.

**COCHRANE PRESBYTERIAL.**—September 14 was the date of the first rally of this presbyterial, organized November 3, 1926. The church was beautifully decorated for the occasion. A good programme was presented, and deserved an even larger audience than it had. The addresses were bright and informative.

During the year our society has studied "New

Days in Old India," and some splendid addresses on the work have been given. It may be difficult for the residents of the older and strongly organized societies of Ontario to understand the difficulties confronting the societies of the northern section. Our population to a large extent is transient. Much of our work is local and difficult to record, but most beneficial. The report of our deaconess, Miss Quick, and of the Strangers' secretary show that many families have received attention. Much help is given to "The Stranger Within Our Gates." The need of help in this great north land is unlimited. Our population is made up of many nationalities, and in helping them, the Woman's Missionary Society must forget denominational differences, and band together for prayer and service.

Toronto East Presbyterial held its first Rural Sectional Conference in the United Church, Stouffville, with a large attendance. The President, Mrs. G. D. Atkinson, opened the meeting with a call to worship, after which the Vice-Presidents of the Rural Section, Mrs. D. E. Jones and Mrs. Sam Sharpe, presided.

The responses to the roll call of the various societies revealed great activity and faith, and were a real inspiration and incentive to greater effort.

The Presbyterial President gave a very helpful address. She stressed the three words: "If you knew." If we knew the great need in home and foreign fields, there would be no question about making a special effort to meet allocations.

Mrs. A. P. Brace, China, recalled happy associations of her life in Stouffville before her marriage. She spoke of the loyal friendship of the Chinese people.

The Conference closed very fittingly with a Quiet Hour, conducted by Mrs. Edward Hastings and Mrs. Grey, after which Mrs. Sanders entertained the ladies at afternoon tea.

Toronto West Presbyterial met in High Park United Church, October 17. The absence of Mrs. Barker, the President, owing to serious illness of Mr. Barker, was deeply regretted. Prayers were offered on their behalf.

Mrs. Oliver presided. Mrs. Tyler, Mission Band Secretary, was introduced and welcomed, and deep appreciation of the untiring efforts and thoughtful planning of Mrs. Quinn was voiced. Plans for the Sectional meeting to be held in Mimico, October 26, were made, and

it was decided that Mrs. Gandier would be the speaker on this occasion.

Reports of secretaries were heard; the Finance Committee, guided by Mrs. Burns, reported very thoughtfully. The obligations facing us as a W.M.S. were visualized, and attention was drawn to the low percentage of returns to date.

Announcement was made of the passing of Mrs. Culbert, of Earls court Auxiliary. The memory of her devotion to the cause of missions will always be an inspiration to those who knew and loved her.

A very inspirational two-day meeting of the full executive of Toronto Conference Branch W.M.S. of the United Church of Canada was held in Avenue Road Church during the week. Mrs. E. B. Lanceley, President, occupied the chair, and the secretaries reported for their departments, and Presidents of Presbyterials told of work in their constituencies.

Mrs. E. I. Scott, Algoma, reported splendid progress, and spoke of the visits made by Miss E. Mitchell to societies in that Presbyterial. Mrs. J. D. Parks, Cochrane, said, "The north is truly a man's country at present. It is difficult for the few women in settlements to organize, but the work among the children's bands is most gratifying." Mrs. Findlay, Sudbury, reported great difficulties, where settlements were forming, almost wholly foreign and often inundated with Red propaganda. Mrs. D. A. McKeracher, telling of work in Temiskaming, said that there were ten pupils in the school-home at New Liskeard, and that copies of Scriptures in nine languages had been placed in the county jail. In the older Ontario Presbyterials, Mrs. C. R. Knight surveyed the work in Simcoe; Mrs. Robt. Crawford in Dufferin and Peel; Mrs. Barker, Mrs. E. Ryerson Young, and Mrs. G. D. Atkinson reported for the three Toronto Presbyterials. The regret of the meeting was voiced for the absence of Miss M. McMillan, North-Bay, also Mrs. W. D. Staples, Grey Presbyterial.

Mrs. James Litster, Treasurer, reported a balance on hand of \$15,787. \$2,133 has been received by Mrs. A. N. McMillan since June for 159 Life Memberships, In Memoriams and Band Certificates. Mrs. Follett reported for Christian Stewardship, and Mrs. G. A. Walton recorded six new organizations. Mrs. James Burns, who has consented to become Secretary

of Finance and Christian Stewardship, was introduced to the members.

The meetings were addressed by Miss E. A. Jamieson, Mrs. James Harrison, Mrs. F. Rae, and Mrs. J. MacGillivray.

Mrs. B. L. Johnston, Vice-president of Toronto Conference Branch, who has been visiting a number of Auxiliaries, reports splendid Thank-offering meetings, and mentions Ayr and Alton as being very noteworthy. She also tells of a group of women who meet under very difficult circumstances at Dornach, where last year they doubled their allocation. The inspiration from such devotion and self-sacrifice is surely worthy of the best we others have to give.

### Personal Notes

Miss Elizabeth Campbell, our missionary at Chissamba, Africa, sailed on the *Montclair* in October for Portugal, where she will further qualify in language study before returning to her field.

Miss Isabel Govenlock, Miss Blanche McGaffin and Miss Margaret Keagey, are all on furlough from Japan. Miss Ada Killam has completed twenty-five years of faithful service in that country. At the last meeting of the Japan Council of the Woman's Missionary Society, a congratulatory speech was read and a presentation made to Miss Killam by the missionaries on the field.

A goodly number of missionaries on enforced furlough from Honan, are busy at missionary work. Miss Kathleen Anderson, Wu An, is giving her services to Battleford School Home, Canada; Mrs. Menzies, Weihwei, is assisting Mrs. Donald MacGillivray, Shanghai, in her literary work; Miss Frances Higginbotham is teaching in the American School at Peking; Miss J. L. Brydon is at the Scotch Presbyterian Mission in Manchuria, and Miss E. E. O'Neill has been appointed to do evangelistic work with the Irish Presbyterian Mission in Manchuria.

The picture of Miss Maud Smith, India, in the July-August number, is not that of the missionary who wrote the article, but of Miss Maud Smith, another of our missionaries there, who later became Mrs. Turnbull, and whose lamented death took place this year.



## They Rest From Their Labors

Dr. Margaret MacKellar, speaking for the missionaries of Central India, pays a warm tribute of love and respect to a fellow missionary, who has lately passed away. Dr. MacKellar writes: "It was on my first furlough that I first saw Mrs. Coxson. The occasion was a meeting of members, students, teachers and friends at The Deaconess Training Home, Toronto, and Mrs. Coxson, then Margaret Brebner, told of the home influences which led her to offer herself for service. I can see her now in her neat deaconess uniform with her hair rippling out over her face from under her little bonnet. 'I could not help being a deaconess after my mother's teaching,' she said, 'ever since I was a little child and could understand. With the passing years my interest increased.' The memory of that mother, who did so much for Margaret, is, among other ways, perpetuated in the support of a bed called after her in the Neemuch Hospital.

"In due time, Margaret Brebner joined the Central India staff, and, having completed language study, was appointed to take charge of school and industrial work at Mhow. In her first term, she was married to Rev. T. D. S. Coxson, and the years following have been the strenuous ones of a wife, mother and missionary worker in one. The Coxsons have labored in four different stations, two of them far away from the railway line. On several occasions, I had the privilege of being a guest in the Coxson home, and so it is with intimate knowledge that I pay tribute to the gracious influence there. All were welcome to her home, where she dispensed unstinted hospitality and radiated good cheer. Hers was the 'guest house by the way':

"This Rest House by the way,  
I need not call it home,  
'Tis but thy Guest House night and day  
Where pilgrims go and come;  
But I must do my best  
To make it bright alway,  
A resting place for weary feet  
To speed them on thy way'.

"On two little sons, she lavished rich mother love, and the very fulness of the care she bestowed upon them measures the loss that they

have sustained. The memory of her own home training helped her in her efforts to surround the boys with all that was most calculated to lead them to love the pure, the good and the beautiful.

"Margaret Brebner Coxson lived nobly, revealing a character of rare devotion, and she has left helpful and happy memories behind."

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Mrs. F. G. Clarkson, Truro, N.S., a sister of our missionaries, the Misses MacCully, Korea, sends us the following tribute to one who has given of her best to the work of missions.

"Died, in Victoria General Hospital, Halifax, N.S., Sept. 28, Bessie H. Gass, beloved wife of John C. Gass, Shubenacadie, Nova Scotia."

The above notice, appearing in several provincial papers, filled many hearts with sadness, for Mrs. Gass was widely known and had endeared herself to a large circle of friends. She will be greatly missed by her husband and three daughters in the home, where she was



MRS. JOHN C. GASS

such a tender wife and mother; in the community, where she was born and spent her life; in the Church, where she rendered special and constant service; and in the Woman's Missionary Society, to which she rendered many years of faithful work, and in which she held high offices, both as President of the Auxiliary and of Truro Presbyterial.

Her beautiful consecrated life is suggestive of an unusual event which transpired when our Lord was upon earth. There came into His presence one day, a woman, whose great love for Him found expression in pouring out at His feet the contents of an alabaster box of ointment, very precious. So truly did the Master approve her gift, that He commended it in words of great warmth, saying that the fragrance of it would be far-reaching and should endure for ever.

That wonderful story has been repeated in the life of the dear friend whose passing we so deeply mourn. Early in life there came into her heart deep and abiding love for her Lord, and all the many gifts and graces with which she was richly endowed were poured willingly and lavishly at His feet in loyal, loving service.

We, who had the privilege of being closely associated with her in the work of our Woman's Missionary Society, learned to love her dearly and appreciate her highly. The fragrance of her beautiful Christian life is not confined to narrow limits, but is far-reaching, and will be long and lovingly cherished wherever her name is spoken.

With hearts full of sadness and sorrow, yet in the sure hope of a glorious resurrection, we offer this tribute to her memory.

## In Memoriam

### Bay of Quinte Conference Branch

Brooklin, January 29, 1927, Mrs. Alex. Ketchen, aged 88, a generous and active life member; St. Andrew's Auxiliary, May 23, 1927, Mrs. John M. Garland, a life member, a former president, and honorary president; Delta, May, 1927, Mrs. P. A. Jackson, a valued and much-loved member; Mount Pleasant Auxiliary, May 22, 1927, Mrs. Sarah Wright, a highly esteemed member.

### Hamilton Conference Branch

Zion Tabernacle United Auxiliary, 1927, Mrs. Newson, Mrs. Page, Miss E. Riach, all highly esteemed and faithful members; Beamsville, May 13, 1927, Miss Hannah Parr, a deeply devoted life member.

### London Conference Branch

Essex Presbyterial, Mrs. E. J. Keane, a much loved life member; Bethesda, September 18, 1927, Mrs. Hiram Moffit, aged 28, a highly esteemed member; Exeter, September, 1927, Mrs. Armstrong, a faithful member; Wellington St. United, September 29, 1927, Mrs. John Tuney, a much loved life member; Bethel Auxiliary, Gesto, Mrs. John Hutchison, July 12, Strangers' Secretary and a devoted worker.

### Manitoba Conference Branch

Portage-la-Prairie, West Prospect Auxiliary, Mrs. Robert Coulter, a devoted life member.

### Montreal-Ottawa Conference Branch

Lacolle United Church, September 25, Mrs. John Galbraith, aged 78, a life member whose life has been an inspiration for many years.

### Maritime Conference Branch

Calvary Auxiliary, Mrs. Jessie A. McIntosh, a highly esteemed and active member; Trinity United Auxiliary, New Glasgow, July 16, 1927, Mrs. George McDougall, an old and loved member; Trinity United Auxiliary, New Glasgow, August, 1927, Mrs. Margaret McLean, a life-long worker for missions.

### Toronto Conference Branch

Brampton, September 9, 1927, Mrs. R. S. Fleming, a faithful and valued member; July 9, 1927, Mrs. David McLure, aged 84, devoted to the work; September 27, 1927, Mrs. Elizabeth Bryant Ross, aged 84, a charter member, and Miss Eleanor Reynolds, much esteemed, all members of Grace United Church; Stouffville, May, 1927, Mrs. Martha Clendennen, aged 82, a faithful charter and life member; Orangeville, Miss Margaret Rowan, a faithful member for many years.

### Newfoundland Conference Branch

Brigus, Newfoundland, September, 1927, Mrs. H. T. Bartlett, an influential and devoted life member.

# New Organizations

## Auxiliaries

### Hamilton Conference Branch

*Niagara Presbyterian*.—1. Diltz Road (affiliated with Ladies' Aid), Mrs. Orland Honsberger, R.R. No. 2, Dunnville, Ont.; 2. Fort Erie, Mrs. G. Honey, Fort Erie; 3. Morgan's Point (affiliated with Ladies' Aid), Mrs. Harold Augustine, R.R. No. 2, Wainfleet; 4. Wellandport, Mrs. Geo. Caughell, Wellandport.

*Norfolk Presbyterian*.—Courtland, Mrs. A. Wilkinson.

### Maritime Conference Branch

*Halifax Presbyterian*.—Waverly, Mrs. G. M. Meagher, Waverly, N.S.

*Moncton Presbyterian*.—Upper Cape, Miss Frances I. Main, Upper Cape, N.B.

### Saskatchewan Conference Branch

*Arcola Presbyterian*.—Storthoaks (Fern), Mrs. Geo. Noble, Storthoaks.

*Kamsack Presbyterian*.—Toga, Mrs. R. A. Guinness, Toga, Sask.

### Toronto Conference Branch

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*Dufferin and Peel Presbyterian*.—Glen Cross.

*Temiskaming Presbyterian*.—Gowganda, Mrs. H. Thompson, Gowganda.

*Toronto Centre Presbyterian*.—Toronto (Fairlawn), Mrs. R. G. Dingman, Highland Crescent, York Mills, Ont.

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## Mission Bands

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# Index to The Missionary Monthly

Vol. I., No. 1-12, September, 1925, to July-August, 1926

## ARTICLES

### Africa

	Page
African Girl Leaders.....	109
Annual Feast of the Tabernacles.....	105
Changing Womanhood in Africa— <i>Elizabeth Campbell</i> .....	367
Christmas in Africa— <i>Effe A. Jamieson</i> .....	238
Cup of Cold Water— <i>Elizabeth McKenzie</i> .....	108
Day's Work in Africa.....	271
Field, The— <i>Una Minto</i> .....	106
Gathering Them In.....	574
If I were a Girl in Africa— <i>Elizabeth Read</i> .....	292, 338
Letter for the Mission Circles.....	170
Lights and Shadows of the Road— <i>Mary Cushman</i> .....	413
Margaret Walker Melville, Dec., 1925.....	236
Memorial Service at Chissamba.....	424
Native Sermon at Dondi— <i>Jno. Tucker</i> .....	173
News of Our Missions.....	39
One Day in an African Hospital— <i>Sybil Hosking</i> .....	557
Opening of an African School— <i>Elizabeth Campbell</i> .....	315
Our Field in Africa.....	453
Smile, A.....	173
Spell of Africa— <i>Elizabeth McKenzie</i> .....	464
Story of Kasova Retold— <i>Jno. Tucker</i> .....	41
Teaching, Preaching and Healing— <i>Florence Rawlings</i> .....	168
Travel Letters—Missionaries Outward Bound.....	102
Visiting an Out-station Church.....	239
What is the Solution?.....	234

### British Guiana and Trinidad

At Historic Iere, Trinidad— <i>Jessie MacDonald</i> .....	32
Missionaries in British Guiana.....	509
Pioneer Missionary Group.....	230
Sunshine at Essequibo— <i>R. Gibson Fisher</i> .....	509
Trinidad and British-Guiana.....	278

### Canada

At Work and Play in a School Home— <i>Eva Empey</i> .....	462
By Their Fruits— <i>Elisa MacGregor</i> .....	286
Coqualeetza Institute.....	506
Evangelistic Work in the Oriental Mission— <i>Myra Veasey</i> .....	191
Heroine of the North Country— <i>Rev. Arthur Barner</i> .....	560
Indian Woman's Missionary Society.....	362
Italian Mission.....	122
Immigration— <i>Mrs. J. M. West</i> .....	511
Maritime Home for Girls.....	320
Missionary Captain, A— <i>Ethel Dodds Parker</i> .....	468
Our Mission Homes and Schools.....	456
Report of Indian, Italian and French Work.....	252
Welcoming the Newcomer— <i>Rev. John Chisholm</i> .....	522
School Home Romance— <i>Elisa MacGregor</i> .....	564
Work Among Orientals— <i>Mrs. R. G. Dingman</i> .....	249
Work Among Other Europeans— <i>Mrs. James Harrison</i> .....	251
Work Among the Indians of Canada.....	502

### China

Chengtu Middle School.....	579
Christmas is Over— <i>Charlotte A. Brooks</i> .....	520
Co-Education in China.....	466
Difficult Days in China— <i>Mrs. R. A. Mitchell</i> .....	8
Development of Medical Work— <i>Retta Kilborn, M.D.</i> .....	551
Girls of Tselutsaing— <i>Laura Hamby</i> .....	319
Hawking Shops.....	21, 383
North Honan.....	277
Not Down-Hearted in China— <i>Miss Mary Gormley</i> .....	180
One of These Little Ones.....	101
Prayer Asked.....	62
Scholarship, West China, Union University.....	176
South China.....	201
Tibetan Tribes— <i>J. L. Stewart, D.D.</i> .....	409
Women's School, Tselutsaing.....	179
W. M. S. Hospital, Chengtu— <i>Dr. Anna Henry</i> .....	113

### Formosa

Birthday Party, A— <i>Janie Kinney</i> .....	366
Formosa, Our Oldest Mission Field.....	272
Indestructible Church.....	559
Storming of Bangkok— <i>Mabel Clazie</i> .....	425

### General

"And the Women Who Published the Tidings"— <i>Mrs. Albert Carman</i> .....	50
At Knowlton— <i>Eileen MacLean</i> .....	73
At the Crossing— <i>Dr. Murdock McKinnon</i> .....	577
Bible and Women— <i>Mrs. Henry W. Peabody</i> .....	135
Centenary at Malpeque.....	158
Christ's Unanswered Prayer.....	313
Closed Path— <i>Mrs. Hill</i> .....	573
Coming of the Kingdom of God.....	310
Do You Know?.....	361
Evanston Conference— <i>J. C. Torrance</i> .....	427
Facing the Future in North America— <i>Mrs. H. M. Kipp</i> .....	405
Ever-Widening Vision— <i>Annie McK. Parker</i> .....	31
Family Talk, A— <i>Mrs. W. E. Ross</i> .....	51
Inaugural Service, W.M.S.....	194
I Have an Engagement— <i>Mrs. Jno. Turner</i> .....	5
In the Beginning— <i>Mrs. E. E. Marshall</i> .....	49
Knights of the Cross— <i>Wilfred T. Grenfell</i> .....	71
Methodist—Last Annual Meeting.....	241
Missionary Heroine, A.....	515
Missionary Summer Conference.....	507
Missionary Rendezvous— <i>Dr. J. Lovell Murray</i> .....	371
Missionary's Wife on Furlough— <i>Mrs. D. MacGillivray</i> .....	140
Mission Boards of North America in Conference— <i>Mrs. Jno. MacGillivray</i> .....	363
Pan-Presbyterian Council— <i>Mrs. Geo. Pidgeon</i> .....	208
Parable of the Neglected Missionary Tree.....	121
Place of Student Volunteer in Our Missionary Work— <i>Frances Bonwick</i> .....	419
Powell, Mrs. N. A.....	261
Report of the School of Missions.....	7
Stretching the Dollars— <i>Grace Allen</i> .....	9
Sweeter than Honey— <i>Samuel Hulton</i> .....	372
Such as I Have.....	471
Training the Womanhood of the Church— <i>Jean MacDonald</i> .....	549
Traveller Understands, A.....	139
What is Extraterritoriality?— <i>Dr. J. L. Stewart</i> .....	555
What I Wish I had Learned at College— <i>Lillian Picken</i> .....	428

### India

Bredin Room.....	410
India.....	279
Letter from India.....	100
Life for India, A.....	411
Mother at Ten.....	556
Objects of Hindu Worship.....	98
Red Letter Day in India— <i>Margaret McKellar, M.D.</i> .....	9
Some Sudden Calls— <i>Margaret O'Hara, M.D.</i> .....	137

### Japan

Aiseikwan, Tokyo.....	324
Aiseikwan, Fresh Air Camp.....	475
Appeal of Japan.....	275
Blackmore, Miss, Retires.....	175
Busy Workers in Nagano.....	61
How Shall I Give Thanks?.....	478
Japanese Girls in Training.....	562
Kindergarten-Birthday Fete.....	508
Kindergarten Alumnae Meeting.....	55
Letter from Caroline MacDonald.....	275
Little Miss Wayside.....	184
Many Would-be Suicides Rescued.....	183

	Page
Madame Yajima Passes Away.....	55
Movies and the Gospel.....	375
New Hospital at Karuizawa.....	55
Opening of the Assembly Hall in Kofu.....	314
Our Field in Japan.....	357
Prison Work in Tokyo.....	461
Report of Work in Japan, 1914-1925.....	246
Shizuoka High School Girls.....	125
To Live Is to Love.....	270
Unexpected Opening.....	416, 472
What the Christian Kindergarten Accomplishes.....	111
Women's Christian College in Japan.....	177
Y.W.C.A. Workers in the Orient.....	370

## Korea

Koreans in Japan.....	412
Korea, Newest Work of the W.M.S.....	273
Land of the Morning Calm.....	311

## EDITORIAL

After Conferences—What? 66; Alice Munns, 203; As Others See Us, 306; Best Methods, 70; Brackbill, Sara, 545; Campaign for Social Purity, 354; China, 169; Cold Lake, 69; Conference on China and India, 402; Christmas Greetings, 227; Edith Valens, 129; Force of Organized Prayer, 305; Girls' Day, 500; Isabella Blackmore, 175; Jackson, Alice, 500; Jacob Bear, 67; Kilpatrick, Dorothy, 132; Lifting the Load, 499; Library Department, 201; Marjorie Herridge Home, 3; Maritime Jubilee, 547; Mrs. Geo. Leslie McKay, 258; No Room for Him, 200; New Appointments, 451; New Study Books, 499; Our Deaconesses, 499; Our First United Magazine, 1; Our Missionaries and Union, 175; Power of the Book, 133; Recommendations by Women, 449; Shantung University, 307; Union of the W.M.S., Oct. 26, 1925, 193; Union in Japan, 48; United Church and Immigrant, 403; Wolfville Conference, 30.

## FINANCE

Mrs. M. H. Haight, 46, 110, 174, 240, 349, 396, 538; Mrs. J. Erle Jones, 220, 23, 84, 151, 300, 348; Mrs. A. E. McCullough, 396; Mrs. N. A. Powell, 301.

## GENERAL

BIRTHDAY PRAYER CYCLES—186, 294, 347, 395, 444.  
CATALOGUE OF MISSIONARY LITERATURE—89.  
CHRISTIAN STEWARDSHIP AND FINANCE—Mrs. J. W. Bundy—22, 150, 217, 209, 489, 595.  
IN MEMORIAM—88, 95, 122, 155, 187, 294, 347, 395, 439, 490, 536, 594.  
LIFE MEMBERS—87, 94, 99, 155, 219, 233, 300, 348, 442, 488, 337.  
LITERATURE DEPARTMENT—64, 128, 192, 256, 302, 350, 398, 446, 492, 540, 596.  
MESSAGES FROM THE PRESIDENTS—Mrs. Crowe, 38, 47; Mrs. Forbes, 29; Mrs. Lavell, 243, 263.  
MISSIONARY MONTHLY, THE—4, 134, 210, 281, 318, 426, 452, 523, 574.  
MONTHLY LETTER—60, 124, 188, 254.  
NEW ORGANIZATIONS—122, 187, 217, 298, 344, 395, 489, 594.  
NEWS OF THE CONFERENCE BRANCHES—(United), 295, 341, 390, 438, 586; (Methodist), 56.  
NEWS OF PROVINCIAL SOCIETIES—(Presbyterian), 24, 36, 85, 153.  
PERSONAL NOTES—39.  
PROGRAMMES FOR AUXILIARIES—14, 16, 41, 78, 95, 102, 127, 191, 211, 213, 289, 290, 334, 336, 432, 433, 481, 524, 580. Studies—E. M. H. Smith, 17, 78, 145, 211, 213, 289, 335, 433, 482, 526, 580.  
PUBLICATIONS—27, 91, 156, 225, 351.  
THROUGH THE WINDOWS OF THE WORLD—12, 74, 141, 204, 187, 328, 381, 430, 479, 527, 575.  
WATCH TOWER—285, 327, 380, 477, 524, 578.

## LETTERS FROM OUR FIELDS

AFRICA—Baxendale, G., 102; Campbell, E., 566; Clark, E., 103, 172; Cushman, M., 283, 472; Hunter, Mrs., 237; Hosking, S., 104, 172, 325; Read, E., 102.  
CANADA—Abraham, Mrs., 571; Bird, Florence, 570; De Wolfe, Etta, 284; Haines, Edna, 327; Horning, Clara, 521; Martin, A. T., 374; McGregor, 144; McGregor, J. F., 373; Pickhouse, Uranie, 374; Scrigley, Mrs., 374.  
CHINA—Bompas, Gladys, 519; Brooks, C., 520; Dolmage, E. B., 190; Dow, Jean, M.D., 13; Jack, F., 378; MacGillivray, Mrs. D., 282; McClure, Mrs., 214; McClure, Dr., 375; McIntosh, I., 567; McKay, Mrs., 206; McTavish, I., Dr., 567; Mitchell, Mrs., 323; Menzies, Mrs., 519; McRae, L., 473; Ross, Ada, 77; Steele, U., 281; Sykes, G., 567; Veazey, M., 191, 281.  
FORMOSA—Elliot, I., 322, 572; Mrs. Gauld, 281.  
INDIA—Campbell, C., 142, 245; Duncan, J., 143; Drummond, M., 519; Grier, J., 572; McKay, Mrs., 75, 143; McKellar, Dr., 75, 143; Oliver, Dr., 475.  
JAPAN—Drake, K., 280; Hurd, H., 375; Norman, Dr., 189; Tweedie, G., 473.  
KOREA—Cass, K., 521; Currie, C., 379, 572; McCully, E., 144; McEachern, E., 144; McLennan, E., 474; Murray, F., 227; Palethorpe, M., 473; Rose, A. M., 227.  
TRINIDAD AND BRITISH GUIANA—Anthony, M., 590; Archibald, A. J., 520.

## MISSION BANDS

PROGRAMME—293, 339, 388, 436, 484, 530, 583.  
STORIES—Bright Boy, 585; China, 584; Crippled Boy, 388; Dividing the Fish, 532; Flying Eagle, 34; Harry's Missionary Potato, 149; Great Grab, 485; Indians of Canada, 530; Indian Lore, 530; Little Brown Lamb, 218; Story of Mike, 20; Story of Tamate, 293; Polly's Sisters, 97; Puppie, 82; Peter Maloch, 341; School Uniform, 436; St. Valentine, 341; Wayside Rally, 150.

## POEMS

Alien, 511; Angel's Song, The, 226; Birthday Party, 336; Bobby's Prayer, 149; Briar, 402; Brotherhood, 555; Children in Other Lands, 20; Christ Child, The Little, 232; Christmas Gift Books, 222; Confided, 210; Cradles, Little, 231; Credo, 310; Dead Sea, 72; Dwell Deep, 545; Easter, 429; Enduring, 470; Gateway, The, 230; Gift of the Day, The, 353; Girls of To-day, 529; Human Hands, The Touch of, 577; If Life were All, 413; I Saw Him Once, 470; I Think He was a Blithesome Boy, 417; Jesus and I are One, 431; Just to Walk, 389; Kingdom Come, Thy, 200; Let Me Grow Lovely, 129; Let's Combine, 263; Letter, A Little, 572; Life, 182; Little Jack Horner, 219; Mother's Day, 449; Mother Speaks, Her, 80; New Year, For the, 292; Nothing to Do, 584; One in Christ, 257; Only One, 582; Over Night, A Rose, 498; Prayer, 66; Pray for Us, 105; Pussy Willows, 435; Road, The Little, 1; Sisterhood of Service, 92; Someone Else, 77; Song, 203; Spring in Galilee, 461; Te Deum, 118; Thanksgiving, 157; Things Worth the Doing, 387; To-day, 183; To My Girl on the Other Side of the World, 154; Untrodden Ways, The, 111; When We Go Home on Furlough, 140; Weaver, The, 12; What a Little Chap Can Do, 532; When You Live Up on High, 377; Young People's Work, 96.

## Y.W.A. MISSION CIRCLES AND C.G.I.T.

Books for the Holiday Girls, 528; Canadian Girls, 35; Camp Memories—Anne Warner, 483; Christmas Letter—Bona Mills; C.G.I.T. and Missions, 228; C.G.I.T. Rallies, 291; Girls' Day in March—Mrs. J. H. Purdy; Giving, 216; God's Gift and Ours, 231; Hospital at Atlin, 881; If I were a Girl in Africa, 292; Japanese Student in America, 434; Little Job, The, 581; Malpeque, 165; Message for the New Year; Summer Camp, 582; To Give is to Live, 386; Training for Leadership, 529; Why I am a Circle Member, 185; Why to Do It, 148.

## Vol. II., No. 1-15, September, 1926, to December, 1927

## ARTICLES

Africa	Page
African Girls in Conference— <i>Elizabeth Read</i> .....	199
African Sisters in Christ— <i>Helen J. Melville</i> .....	108
Girl Graduates in Africa— <i>Sybil Hosking</i> .....	533
Glowing Embers of Prayer— <i>Jean Kenyon MacKenzie</i> .....	246
If I Were a Woman in Africa— <i>Annie W. Hill</i> .....	166
Light and Shadow in Africa— <i>Sybil Hosking</i> .....	343
Little Refugee— <i>Mary F. Cushman</i> .....	683
School Closing at Chissamba— <i>Sybil Hosking</i> .....	491
White Path— <i>Dr. John T. Tucker</i> .....	55
Young Heralds of the King— <i>Mary F. Cushman</i> , Sept., 1926.....	612
<b>Canada</b>	
Barbara Heck— <i>Mrs. W. H. Graham</i> .....	585
Beginnings of Things— <i>Mrs. H. M. Kipp</i> .....	440
Brothers All— <i>H. Whitehead</i> .....	450
Canada, A Land of Dreams— <i>Mrs. J. West</i> .....	442
Cities in the Making— <i>Jessie M. Johnston</i> , Sept., 1926.....	620
Citizens of To-morrow— <i>Mrs. J. Harrison</i> .....	446
Echoes from the East— <i>E. Tail</i> .....	135
Here and There in New Ontario— <i>Evelyn Mitchell</i> .....	52
Hospital Work on the Coast— <i>Dr. W. Seager</i> , Sept., 1926.....	617
In the Chilliwack Valley.....	106
Japanese in Toronto— <i>E. A. Preston</i> .....	56
Love Finds A Way— <i>Jessie McIntyre</i> .....	635
Map of Canadian W.M.S. Missions.....	456
New House of Peace, Sept., 1926.....	614
New Road— <i>Mrs. W. G. Charleson</i> .....	251
On the New Trail.....	448
Only a Little Slave Girl— <i>A. T. Martin</i> .....	492
Ribbons and Myrtle— <i>E. McGregor</i> .....	78
Three Letters (Jane Brodie), Sept., 1926.....	618
University of Out-of-Doors— <i>Evelyn Mitchell</i> .....	55
Working Together— <i>Mrs. J. Harrison</i> .....	347
Young Saskatchewan— <i>Rev. G. Sutherland</i> .....	396
<b>China</b>	
China in Wartime— <i>Jean Gandier</i> .....	589
Courting by Proxy— <i>Alice Brethorst</i> .....	204
Difference, The— <i>Mrs. W. H. Grant</i> .....	687
Educational Pioneer— <i>Dr. R. Kilborn</i> , Sept., 1926.....	610
Field of Poppies— <i>Freda Broadfoot</i> .....	253
Getting Together— <i>F. Jack</i> , Sept., 1926.....	615
In Memory, Dr. Jean Dow— <i>Dr. Percy Leslie</i> .....	305
Making Millions Think— <i>Mrs. D. MacGillivray</i> .....	110
Message from the Church— <i>C. Y. Cheng</i> .....	490
New Year Calls— <i>Mrs. R. Mitchell</i> .....	208
Refugees— <i>Mrs. D. MacGillivray</i> .....	538
Testing Time— <i>Constance Ward</i> .....	487
Village of a Charmed Life.....	344
Waiting and Serving— <i>Florence Fee</i> .....	592
Waiting for the Dawn— <i>Rella A. Kilborn</i> .....	681
<b>General</b>	
Art of Giving— <i>Mrs. H. A. Lavell</i> .....	639
Challenge of Past and Present, The— <i>Mrs. J. Mac- Gillivray</i> .....	629
Consecration Service.....	678
Elizabeth Laing— <i>Mrs. Alex. Hamilton</i> .....	397
Facing the World Task— <i>Jean G. Forbes</i> .....	366
Greetings— <i>Dr. Endicott and Dr. Sedgwick</i> .....	434
How Would You Like It?.....	629
Here and There Stories.....	65, 119, 173, 212, 255, 501
Influence of Bible in Moslem— <i>Dr. Zwemer</i> .....	58
Mary Workman Savage— <i>Effie A. Jamieson</i> .....	591
Meeting of the Dominion Board, 1926.....	153
Meeting of the Dominion Board, 1927.....	643
Mrs. Geo. F. Jackson, In Memory— <i>E. W. Ross</i> .....	337
New Idea, A— <i>Mrs. J. M. West</i> .....	392
Nuggets from the Board Meeting.....	638
Our First United Representatives (Foreign).....	625
Our First United Representatives (Home).....	72
Our Outgoing Missionaries, 1927.....	583
They Rest From Their Labors.....	707
To Our Outgoing Missionaries— <i>Dr. G. H. Morrison</i> .....	601
Unstained Banners— <i>Katherine S. Cronk</i> , Sept., 1926.....	608
What They Say.....	500
World Day of Peace Programme.....	245

## India

India	Page
Bamboo School House— <i>Catherine Campbell</i> .....	128
Breaking Down the Walls— <i>Lizbeth Robertson</i> .....	297
Central India Jubilee— <i>Dorothy Kilpatrick</i> .....	349
Come and Help Us— <i>Maud Smith</i> .....	488
Decorated for Service.....	295
Dr. Marion Oliver— <i>Ethel M. H. Smith</i> .....	316
Girl Who Won the Medal— <i>Susan Mendenhall</i> .....	311
Greetings from India— <i>Elta M. Gunn</i> .....	395
Hungering for Love— <i>Margaret Drummond</i> .....	61
India Awake— <i>Mrs. Glen B. Ogden</i> .....	209
India, Old and New— <i>M. S. Herdman</i> .....	61
Lightened to Lighten, Madras, Sept., 1926.....	607
Little Gold— <i>Dorothy Kilpatrick</i> .....	205
Making a Man— <i>Catherine Campbell</i> .....	390
Map of India.....	296
No Place Like Home— <i>Margaret Drummond</i> .....	201
Only a Woman's Life— <i>Florence E. Clearhue</i> .....	120
Our Christmas in India— <i>Elta M. Gunn</i> .....	679
Rays of Light— <i>Jean Sinclair Mackay</i> .....	104
Story of Kasht Ma— <i>Florence E. Clearhue</i> .....	398
There are No Hardships— <i>Rev. Wm. T. Gunn, D.D.</i> .....	537
Untouched Multitudes— <i>Florence E. Gruchy</i> .....	309
Welcome to India— <i>Elta M. Gunn</i> .....	351
Why India Needs a Doctor— <i>Dr. Mina MacKenzie</i> .....	176
Year of Jubilee.....	197

## Japan

Christmas in Japan— <i>Fern Scruton</i> .....	153
College Girl— <i>Constance Chappell</i> .....	102
How We Brought the Good News— <i>Helen Hurd</i> .....	250
In the Shadow of Buddha— <i>Jean Gillespie</i> .....	345
New Pine-tree Castle— <i>Myra A. Veazey</i> .....	247
Opening New Doors— <i>Isabel Govenlock</i> .....	341
Search for a Heavenly Father— <i>Esther A. Ryan</i> , Sept., 1926.....	622
Telling the Old Story— <i>Ruth A. Harper</i> .....	534

## Korea and Formosa

Above the Clouds, Hamheung— <i>Edith F. McRae</i> .....	594
Fallen Among Friends— <i>Florence Murray, M.D.</i> .....	59
Kindergarten in Formosa— <i>Dr. Donald Black</i> .....	249
Korean Band— <i>Korean Echoes</i> .....	175
Pray for Us— <i>Ethel Scruton</i> .....	74
Making the Rounds in Manchuria— <i>Dr. S. H. Martin</i> .....	202
Retreat in Korea.....	107
Visit to Formosa— <i>President Yasui</i> .....	53

## EDITORIAL

Adventuring Religion, 605; All India Women's Conference, 484; Anderson (Dr.) and Mrs. Gunn, 194; Berkeley, M. A., 626; Blaine, Mary, 531; Blewett, Mrs., 50; Bradley, Annie, 580; Brown, Edith, 626; C.G.I.T., 242; Chappell, Miss, 387; China, 146, 389, 481, 577; Chipman, Mrs., 437; Cho Ide, Miss, 99; Christ for the Bantu, 343; Conference on Africa, 603; Conferences, Summer, 50; Cronk, Mrs., 437; Deaconesses, Maritime, 604; Dever, Miss, 99; Division of Mission Fields, 100; Diwan, The, 146; Dow, Dr., 293, 338; Dulmage, Miss, 101; Easter Thank-offering, 393; Easter Season, 393; Edinburgh and Jerusalem, 530; Fight, A Winning, 242; File Hills, A Surprise Party, 605; Foreign Missions, Minor Strain in, 243; Forster, Dr., 99; French Canadians, 436; Gandier, Dr. and Mrs., 339; General Council, The, 603; Gift, A Child's, 389; Gifts for Overseas, 581; Home Mission Property, 387; India, 532; Indian Boys and Girls, 51; International Friendship, 243; Jackson, Miss, 50; Jubilee, Central India, 388; Kashima, 484; Laing, Eliza, 339; Listening in to the World, 294; Macdonald, Mrs. J. A., 485; Macdougall, Welcoming Miss, 604; MacIntosh, Miss, 482; Mansfield, Mary, 580; Mott, Dr., 338; Nelson House, 195; New Year, A Happy, 193; O'Hara, Dr., 294, 483; On the Indian Road, 628; Our First Birthday, 662; Prayer, Trysting, Place, 241; Prayer, World-Wide, 98; Prayer, Echoes of, 530; Rays of Light, 101; Recess is Over, 603; Records of Societies, 149; Sandell, Ada, 99; Scott, Mrs., 148; Sea to Sea, From, 435; Set of their Faces, 602; Story of Fifty Years, The, 289; Study Book, The, 626; Summer Schools, 437; Thanksgiving, 50; Thorburn, Mrs., 293; Training Our Missionaries, 51; Transfer of Fields, 148; Trinidad Pioneer,



A. 51; Tsen, Mrs., 579; Two New Presbyterials, 196; What Do Our Holidays Celebrate? 145; Walker, Queenie, 531; West China, Trouble in, 98; West China, School Regulations, 99; Whittier, Dr., 626; Woman and the Home, 386; Yemen, Miss, 581.

## GENERAL

### AUXILIARY INTEREST

Practical Talks—*Ethel M. H. Smith*, 218, 267, 323, 365, 409, 461, 507, 547, 601, 655, 693.  
Prayer and Programme—218, 267, 320, 364, 409, 460, 507, 547, 601, 654, 692.

CANDIDATE DEPARTMENT—*Margaret E. T. Addison*, 359, 407.

CHRISTIAN STEWARDSHIP AND FINANCE—*Mrs. J. W. Bundy*, 665, 228, 269, 373, 467.

FIELD SECRETARIES—*Eliza McGregor*, 361, 544; *Evelyn Mitchell*, 62, 361, 544.

GENERAL SECRETARY'S DEPARTMENT—262, 318, 358, 406, 506, 546, 653, 693.

IN MEMORIAM—642, 91, 138; 185, 234, 282, 329, 378, 425, 522, 569, 618, 708.

LITERATURE DEPARTMENT, THE—644, 92, 140, 187, 235, 283, 331, 379, 427, 475, 523, 571, 619, 657, 711.

MISSIONARY MONTHLY PAGE—6, 19, 51, 134, 152, 220, 261, 340, 439, 486, 710.

NEWS OF THE CONFERENCE BRANCHES—6, 34, 87, 136, 184, 230, 278, 327, 374, 418, 427, 469, 515; 556, 608, 661, 702.

NEWS OF OUR MISSIONS—87, 136, 184, 230, 278, 327, 374, 418, 427, 469, 515; 556, 608, 661.

NEW ORGANIZATIONS—91, 229, 329, 377, 424, 473, 521, 569, 617, 709.

PALM BRANCH—224, 275, 324, 372, 417, 466, 513, 554, 606, 699.

PERSONAL NOTES—84, 126, 211, 277, 326, 418, 468, 514, 549, 607, 706.

## LETTERS FROM OUR FIELDS

AFRICA—Hosking, Sybil, 401, 352; Hunter, E., 626; McHugh, J., 690; Mackenzie, E., 114, 352; Melville, Helen, 257, 496, 352; Rawlings, F., 401; Webster, Mrs., 596.

CANADA—Bell, E., 499; Beveridge, L., 402; Cairns, B., 470; Chambers, A. M., 117; Claughton, M. V., 259; De Wolfe, E., 217; Freeland, H., 500; Forman, Nellie, 117; Gould, A., 458; Gray, F., 459; Haines, E., 66; Keith, A., 170; Martin, A., 66; McArthur, M., 257, 691; Mickle, I., 498; Newsome, N., 117; Overholt, M., 498; Pringle, Geo., 459; Pringle, I., 500; Runacres, Mrs., 259, 689; Strathard, J., 171; West, H., 418.

CHINA—Bompas, G., 260; Hocking, L., 494; Ketcheson, B., 67; Kilborn, C., 400; Kilborn, Dr., 256; Langrill, F., 67; Leslie, L., 171; MacGillivray, Mrs., 400, 354; McKay, Mrs., 354, 688; Steele, U., 353; Wellwood, C., 607.

INDIA—Clearhue, F., 469; Coltart, M., 497, 169; Drummond, M., 542; Duncan, J., 169; McMaster, Dr., 499; McKellar, Dr., 626; McKenzie, M., 170.

JAPAN—Allen, A., 540; Calbeck, L., 69; Ite Kato, 256; Lackner, E., 494; McGaffin, B., 171; Rorke, M., 496; Taft, S., 115; Tweedie, G., 114.

KOREA—McEchern, E., 114; McMillan, H., 260; Palethorpe, E., 626; Rogers, M., 403; Swann, M., 690.

TRINIDAD—Jaspersad, J., 67.

## MISSION BANDS AND BABY BANDS

Baby Bands—*Lillian Eddy*, 319  
Best Part of the Story, The, 370  
Chip that Talked, The—*Basil Matthews*, 133  
Christmas at the Babies' Home—*Margaret McHarris*, 699  
Financial Phase—*Mrs. G. J. M. Bray*, 323  
Fire of Friendship, The, 606  
Good Band Meeting—*Jean L. Chant*, 274  
How Many Bricks Have You Given?—*Grace Patterson*, 83

How to be Happy..... 276  
In the Elwa Kindergarten—*Fern Scruton*..... 555  
Introducing Yoshi—*C. M. Davis*..... 605  
Kasova..... 511  
Kindergarten in Formosa..... 132  
Korean Children at Play..... 633  
Learning to Play the Game..... 225  
Little Child Shall Lead Them, A—*M. H. Brown*..... 84  
Love of Our Country—*Rev. J. R. P. Slater, D.D.*..... 465  
New Canadians in Georgetown..... 181  
Of Course, You Can—*Louise M. Page*..... 415  
Peach Blow's Victory—*Edith McRae*..... 226  
Please Stand by—*Jean L. Chant*..... 554  
Prayer and Programmes..... 274, 370, 415, 464, 511 553  
605, 658, 697.  
Shoemaker Missionary, The..... 182  
Story of the Fifty-three Mufflers, The—*Dr. Gunn*..... 659  
St. Mark—*Jean L. Chant*..... 658  
St. Matthew—*Jean L. Chant*..... 605  
St. Luke—*Jean L. Chant*..... 698  
Successful Baby Band, A—*Lillian Eddy*..... 513  
Which are You?—*W. H. Gundy*..... 276

## POEMS

Bow Thy Knee, 289; Brother's Heart, 445; Canada, Cover, July-August, 1927; Changeless, 193; Christmas Poem 679; Check-Book or Mite Box, 222; Christmas Rose 673; Creation's Lord, 631; Cry from India, 159; Cure, 315; Day in Camp, 81; Forget Them—Not, 481; Givers of Life, 386; God's Appointment, 249; God Wants the Boys and Girls, 133; Grant Us the Will, 625; If Thou Knewst, 485; Joy Song, 83; Legion of Befana, 145; Let Us Give Thanks, 337; Lift Thou Me Up, November Cover; Living Epistles, 273; Lord of Workers, 529; Lost Cares, 612; Other Lands, 49; Prayer, 218; Prayer of the Trees, 577; Ring in the New; Secret, 512; Thanksgiving, 103; Thought for the Year, 210; Thought for the Year, 269; Will, Thy, 408; White-Throated Sparrow, 435; Who Walk with Us No More, 544; Woman's Mission, 250; Women of the Church, 410; Work, September, 1926, 602; Worship, 241; Youth, 158; Youth is Our Glory, 447; You Who are Young, 369.  
THROUGH THE WINDOWS OF THE WORLD—5, 75, 124, 212, 265, 405, 501.

## Y.W.A., MISSION CIRCLES AND C.G.I.T.

After Camp Sililoquy—*Bona Mills*..... 139  
C.G.I.T. Rally..... 80  
C.G.I.T..... 224  
Christmas Bells—*Marion Coon*..... 178  
College Girls in Factories..... 181  
Collection Plate, The..... 509  
Dream and Do—*Mrs. J. H. Rush, Sept., 1926*..... 630  
Getting Together—*Muriel Spears*..... 557  
Girls for Girls—*Mrs. J. H. Purdy*..... 221  
Girl's Letter—*Mrs. McKilchie*..... 180  
Hindustani Girls in Training—*Christina Baxter*..... 603  
I Have Redeemed Thee..... 270  
Interest in India—*Mrs. Alfred White*..... 272  
League of Youth—*Mrs. J. H. Purdy*..... 462  
Let's be Friends—*Elspeth Moray*..... 79  
Liu Yin Fu Tells A Story—*Marion Coon*..... 695  
Lure of the Out-Doors..... 463  
Motto for the Year—*Mrs. J. H. Rush*..... 222  
Musical Menus—*Mrs. J. H. Rush*..... 131  
Parable of the Water Jars—*Dr. Ida Scudder*..... 368  
Perfect Gift..... 550  
Quest for Truth and Beauty—*Constance Chappell*..... 321  
Two C's, The—*Alice Wickware*..... 509  
What Shall We Do?—*Mrs. Alfred White*..... 129  
Why I Believe in Missions—*Maikawa Ei Ko*..... 271

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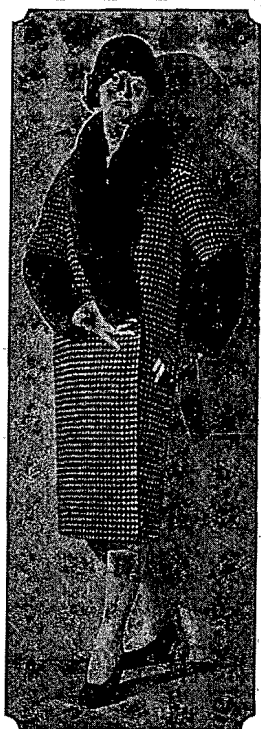
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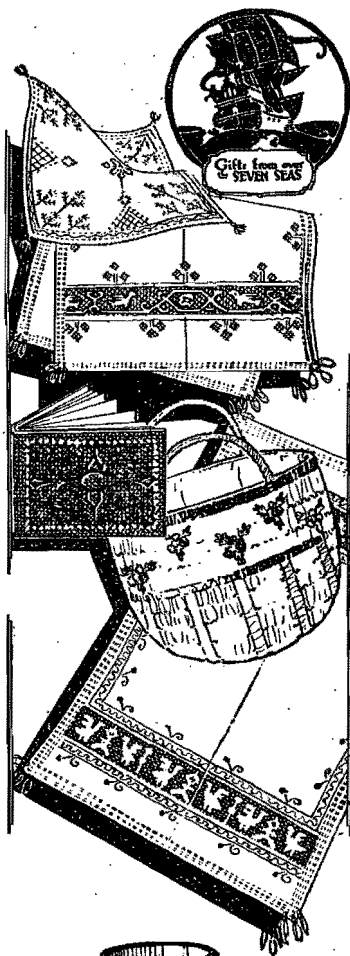
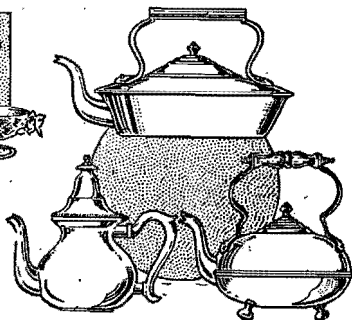
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