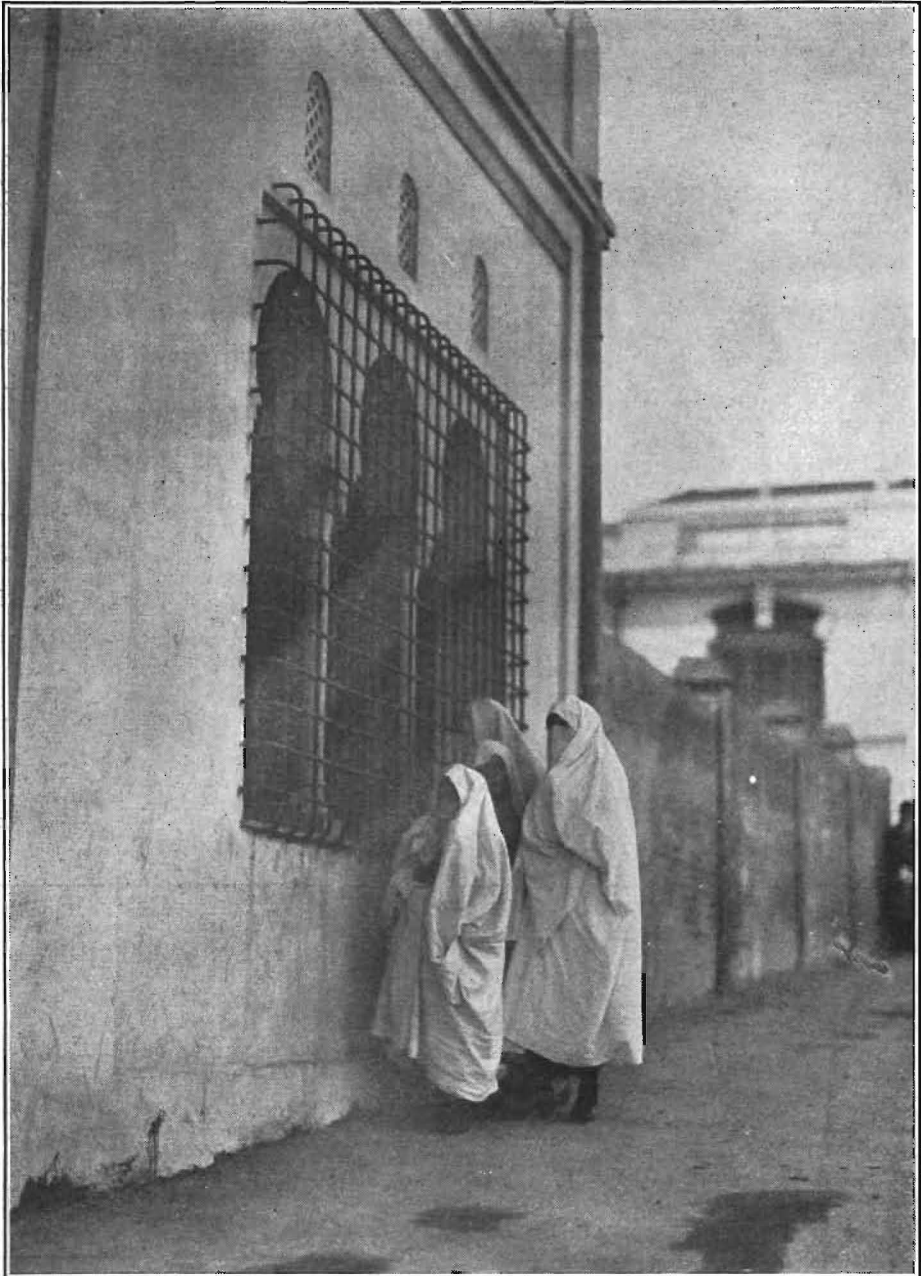


# The Missionary Monthly

Vol. IX

TORONTO, MARCH, 1934

No. 3



*Courtesy of Canadian Pacific Railway*

ARAB WOMEN OF ALGIERS

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

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

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## THE MISSIONARY MONTHLY

MRS. J. H. TURNBULL, *Editor.* MISS FRANCES ANGER, *Secretary-Treasurer.*

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# THE MISSIONARY MONTHLY

CONTINUING

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

Vol. IX

Toronto, March, 1934

No. 3

**F**ACE the work of every day with the influence of a few, thoughtful, quiet moments with God and your own heart. Do not meet other people, even those of your own home, until you have first met the great guest and honored companion of your life—Jesus Christ.

Meet Him alone. Meet Him regularly. Meet Him with His open Book of counsel before you; and face the regular and irregular duties of each day with the influence of His Personality, definitely controlling your every act.—JOHN TIMOTHY STONE.

## Editorial

### A Missionary Team Speaks

**A** REMARKABLE letter has been sent out by the interdenominational group which, in the interest of missions, has been touring thirty-two cities in the States.

Dr. E. Stanley Jones, the moving spirit of the group, will be in Canada while this issue of the magazine is being mailed to subscribers and we expect and are confident that great good will result from his visit. Surely there is in Canada to-day the same spiritual hunger which, the letter says, is so profoundly evident in the United States. "The old has gone out from under many. Nothing has taken its place—except yearning. . . . This hunger must be met with more than stale phrases and out-worn platitudes. . . . The sum total of life must be reconstructed. The very basis of society must be shifted from selfish competition to a co-operative order, one in which every life of every color or class will be sacred and sacredly developed."

One can see by these significant words how strongly the social implications of the Gospel were emphasized. And the letter pleads for an honest examination of our

aims, our motives and methods in the matter of Christian missions, for a viewing afresh every constructive proposal made by the laymen in their report. All competition must be done away with—there must not be competition between Christian bodies at home or abroad, in face of the world situation of to-day.

"Nothing less," concludes the letter, "than the Kingdom of God on earth is large enough and redemptive enough to compel man's final allegiance. In Jesus Christ and His Kingdom we are persuaded we have the message which the world needs. We know nothing better. We can give nothing less."

### Will Beer Exclude Spirits?

**I**N January a delegation from the Christian churches, men and women, met Premier Henry to protest against freer sale of beer and wine in Ontario. There was a good representation, but, as the discussion advanced, it was plainly evident that the Premier had decided in favor of freer distribution. He traced the history of the temperance movement, which, to his mind, had made a definite advance since Government Control was inaugu-

rated, and he looked to further advance since he believed that to make beer more available would result in less drinking of hard liquor. It was a disheartening meeting. Mrs. Crowe, President of the Woman's Missionary Society, struck a deep spiritual note in her brief presentation, and spoke with a conviction which was felt by all present.

Some temperance people have cherished the idea that if we could encourage people to resort to alcohol in the form of wine or beer they would be weaned away from the consumption of distilled liquors. Dr. Ernest Thomas, not long ago, gave an account of an interesting experiment made in Quebec regarding this matter. Freer access of wine resulted there in an increase of one hundred per cent., and "instead of this arresting or diminishing resort to spirituous liquors, the consumption of the latter has advanced fifty-two per cent. per head of population!" The results of that survey, carefully made, certainly give us no ground for hoping that we shall advance temperance habits by promoting the freer sale of beer. Rather the opposite is true. And the attitude which is fostered, making beer and wine drinking a common and popular thing, will surely neutralize any hope of approaching the whole matter from a high moral standard.

### A Straight Talk on the Magazine

WE have been asked over and over again regarding the circulation of the magazine and the effect continued straitened circumstances have had on the subscriptions. It is not an easy subject to discuss—we are all so fashioned that we do not relish trumpeting any lack of support in any of our work and yet, in view of the serious situation which a prolonged decrease would create, we feel that all our members should know the facts. In 1931 we closed with 60,500—a decrease of 2,900 over the previous year. In 1932 we dropped to 56,500, a decrease of 4,000. Subscriptions for 1933 were 5,000 below 1932.

According to the Eighth Annual Report there are 3,060 Auxiliaries, including Evening Auxiliaries, and 444

Mission Circles—in all a total of 3,504. If each *group*—each Auxiliary or Circle—would secure even three more subscriptions *now*, in the first months of the year, it would not only avert what is a really serious situation, but would send us over the top for 1934 with an encouraging increase over last year. That is worth thinking about. Do not stop saying and writing the fine things about the magazine which you do, but show your appreciation by subscribing to it yourself or asking another to do so. If you can subscribe for an extra one, either for some one in your own Auxiliary who cannot pay for it herself or for a member of a needy Auxiliary in the West who is hungering for a MISSIONARY MONTHLY of her own—that is real missionary work.

We suggest that every Missionary Monthly Secretary look over her lists and see whom she has missed or neglected to ask. Surely every woman in the Auxiliary, at least, should take her own paper. Keep this ideal before you and act—now.

### Radio Talks on Peace

A FINE series of addresses are being broadcast every Sunday from 2.15 to 2.30 p.m., by the Canadian Radio Broadcasting Commission in the interests of peace. These are supplementing a printed letter to all Canadians which has been sent out from the President of the League of Nations Society in Canada and the President of the Association of Canadian Clubs, calling upon citizens to respond to the appeal contained in the letter relating to world peace and disarmament. The letter quotes Sir Arthur Currie's last message to his countrymen: "Are we bestirring ourselves in this night of hysteria which may end in war? Ours is a man-made world, and in it are we doing all we can do to prevent a catastrophe we will later deplore? Are we fighting to the last—as we fought fifteen years ago—for the vitality and the continuity of civilized standards in public and private affairs, in national and international life?"

The radio talks began in January, with Rt. Hon. Sir Robert Borden and Hon. Ernest Lapointe speaking on "Canadian



Responsibilities." The talks continued throughout February, Mrs. H. P. Plump-tre speaking February 25 on the subject, "Present Obstacles to Peace." The talks will close April 1st with a review of the whole by Mr. Lapointe and Mr. Brook Claxton.

It is quite a unique achievement to have group discussions and radio talks given simultaneously on one great subject and there is no more pressing one to-day for the citizens of any country. The League in asking that any questions raised by the broadcast or any particularly interesting papers given at the groups be sent to headquarters and later the radio talks will be printed and available for distribution.

### Saving Mother and Child

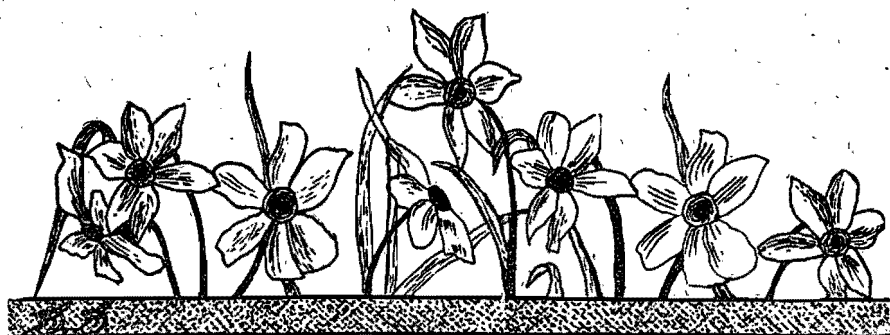
EVERY woman in Canada will find satisfaction in the fact, brought forward by the Dominion Bureau of Statistics, that there is a continued decrease in the number of deaths of mothers and babies in the Dominion. The infant mortality rate for 1932 was 73.3 per 1,000 live births compared with 84.7 in 1931; the maternal death rate is less by 214 than in 1930. But there is much yet to do and there is the added danger that curtailment of the means whereby these results can be obtained will retard this splendid work. It is dear to the heart of W.M.S. women who, through the W.M.S. hospitals in isolated places and through educational means in community centres, have done so much to save mother and baby.

The Canadian Council on Child and Family Welfare sends free on request to Canadian fathers and mothers a series of nine monthly letters published in English and French with simple scientific information for the mother on the care of herself and little one. Address, Council House, 245 Cooper St., Ottawa, Canada.

From the same quarter come sample food budgets published for the express purpose of helping for the provision of adequate food at minimum cost for families of varying size. The Council has collected the best information possible and the idea is that Relief Agencies and Social Service organizations may secure reprints—which are only \$1.00 per hundred copies—for distribution to families on relief. There is such a lack of ordinary knowledge oftentimes on what constitutes a healthful meal and so little idea of the possibilities in simple foods, that this attractive booklet ought to be widely circulated, especially for the sake of the growing family in the poorer homes. Community workers would surely find much use for it.

\* \* \* \* \*

AS we go to press a conference is in progress in the Wesley Buildings, Toronto, of principals of the Indian Schools with representatives from Home Mission Boards of the Church including that of the W.M.S. A supper meeting gathered together a number of others deeply interested in the welfare of the Indian and gave opportunity for brief talks from the principals on their special problems.



# The Town of the Sand Flats

MARGARET WRONG

*Secretary of the International Committee on Christian Literature for Africa.*

**T**WO tall Africans, immaculate in European dress, sat in the shady room filled with the murmur of the Atlantic surf breaking on the beach. They were consulting with the missionary



about their work in the native town, and about the needs of the people whom they served as pastor and teacher. Both men had studied on equal terms with Portuguese at the Government High School in Loanda, and both had come out near the top of the school. Besides their tribal language they spoke and read Portuguese, and had some knowledge of French and of English.

"The people lose the old ways, but they do not understand the new," said the teacher. "They learn to use and love the machinery of the white man, but beyond that many do not go. They are like those setting out on a journey who do not know where the road will lead."

The pastor agreed. "We have qualified as Portuguese citizens, we have studied with Europeans, but the ways of the white men are often strange to us. This is more true of others who have had less contact. Many come to church, and the school is full. But we can only afford a few reading books. I wish we could get a library such as this one." He looked across the room at a well-filled bookcase. "Then those who can read would learn much from books."

"The young men rejoice in music," said the teacher, "and the choir grows, but we need also a sports' club such as the Portuguese have, and good films for the native town. As it is, the people have little to do when they are not at work."

As the sun dipped below the sea and swift dusk fell, the two left the mission house and joined the stream of Africans passing down the long street of the European town, which is built on the sand-spit forming the harbor of Lobito Bay, the West African gateway to the Katanga copper mines. The Atlantic swell beats perpetually on its western side; on the east lie the calm waters of the bay reflecting the grey cliffs of the waterless desert which guards the interior, and the forms of the liners which glide on even keel to their berths at the docks.

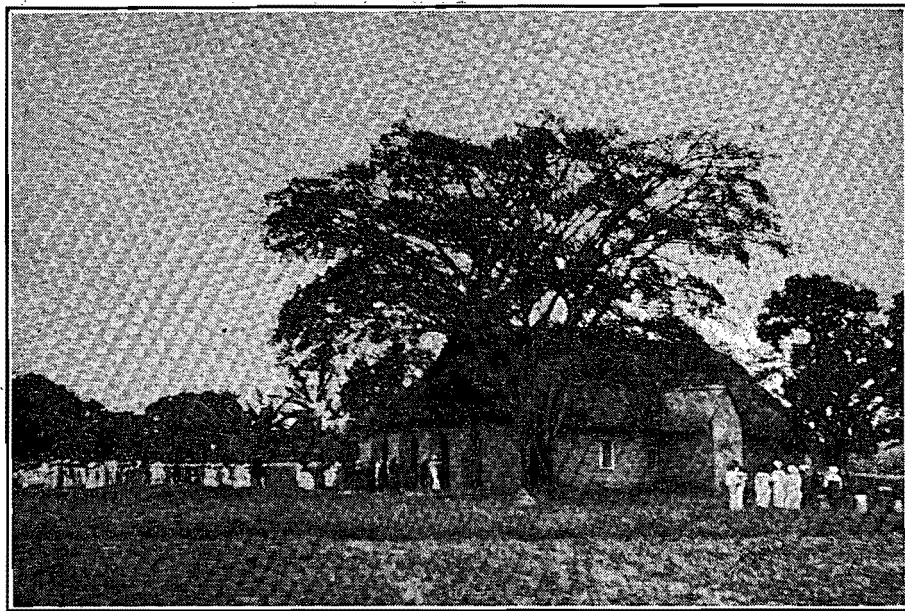
At this hour, from shops, docks and offices came Africans of many tribes, who, during the day, worked for Europeans in capacities ranging from stevedores to confidential clerks in big trading firms. Women with babies on their backs and loaded baskets on their heads swelled the throng. The faces of all were turned to where the sand-spit broadened into flats at the base of the grey cliffs. Here reeds and marsh grass were the only vegetation. The grace of water birds and passing clouds was reflected in still pools. In this wilderness of marsh and sand lay the native town.

A merciful dispensation had provided a wooden causeway over marshland and water which saved a detour of some miles over the flats. Now men and women crowded each other on it and then advanced in extended order over the wide expanse of sand on the other side. Each evening this procession crossed the flats to the crazy mud huts roofed with untidy thatch or old iron which was the native town. Even the evening light failed to beautify this settlement. Material for building was hard to find and any makeshift shelter had to serve. The flats were parched by the sun in the dry season and flooded by rain and sea-water in the wet. In both wet and dry they suffered from a shortage of fresh water, for there were only two

hydrants for the thousands of inhabitants, and the desert country bordering the sandy waste was waterless.

The pastor and teacher turned into one of the long streets. At the end a half-roofed building rose against the evening sky. The pastor looked towards it. "It is late," he said, "and the people will be coming to learn. Remember to bring the lantern." This skeleton building of mud and iron was the church and

ing round the fires which twinkled before the huts. Talk and laughter, argument and song, were heard on every hand. Here and there in the dusk a man strummed thin, plaintive airs to himself on a small instrument made of wire and wood. Much of the talk showed an intimate knowledge of the seamy side of European life, and an acuteness in estimating the character of white employers which would have startled some



THE CHURCH AT BAILUNDU, WEST AFRICA

school which the people were building, as they could find time and material. In the evening men gathered round a hurricane lantern to pore over reading books; in the daytime children bent over the same books while the sun cast dots and specks of light on their dark heads through the old nail-holes in the iron roof. On Sundays the congregation which gathered overflowed on to the sand beyond. Some followed the Portuguese service easily, others strained to catch a word here and there, and others again sat—blank patience on their faces—until a hymn in their own tongue galvanized them into life and song.

The two men turned into the road where they lived, greeting groups crouch-

of those gentlemen. Few old men were to be seen, and few women, for this town on the sand flats is a port of call rather than a permanent habitation, and in age and illness the villages reclaim their own. Young men also go back to the villages to seek wives, and wives go back to the village to bear their children if they are strong enough to walk, fortunate enough to get a lift in a lorry, or rich enough to board the train. The village is still the centre of life, and men fly from the monotony of work for Europeans to the variety of the agricultural and pastoral year when periods of strenuous labor alternate with seasons of luxurious repose.

"There are some newcomers," said the

pastor, as they passed a group of men dressed in the cloths used in many villages. "I will see if they need the rest-hut for the night." He stepped forward, giving the evening greeting. The teacher walked on to his own door. On either side stood petrol tins surrounded by a pattern of white stones, and green things grew in them in that desert of grey sand. Within the mud hut he and his wife had achieved not merely decency, but a measure of comfort. The walls of the two rooms were decorated with photographs and post-cards, a writing-table and a shelf of well-thumbed books stood in one, and through the doorway leading to the other was to be seen a bed draped with a mosquito net. This young wife was tending her fire in the well-swept yard, and crouching beside her was a girl who, with seven others, had arranged to sleep in a neighboring hut in order to escape the

unbridled licence of men, hungry for women, in a community where the restraint of old custom was breaking down and new custom was still in the making.

The moon was rising and the throb of a drum filled the air. A man by one of the fires began to improvise a song:

"The white men make machines  
We learn their wisdom,"

he sang, and others joined in the old refrain:

"The white men came up out of the sea,  
Where they came from who can tell?"

Again the soloist,

"The white man's road is strange.  
Who knows the end of it?"

And again the chorus rising to the moon,

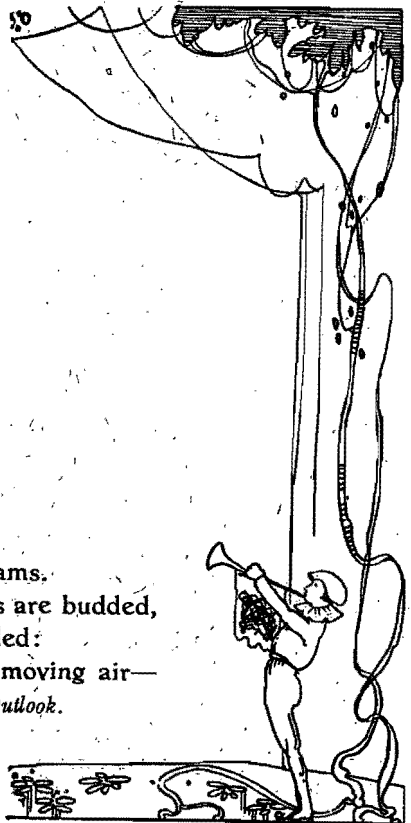
"The white men came up out of the sea,  
Where they came from who can tell?"

## The Voice

ELIZABETH K. CAMPBELL

There comes a voice  
That bids all earth rejoice,  
And clear tongues tell  
The old, sweet miracle.  
The wind is blowing secrets to the world,  
Of petals, freshly curled:  
And crystal-throated choruses of birds  
Catch up the magic words.

The earth has felt  
The grasp of winter melt  
To shining streams,  
And blue mists, light as dreams.  
The solemn trees with mysteries are budded,  
Slim willows stand, pearl-studded:  
And hark, the whisper on the moving air—  
Hepaticas are here!—*The New Outlook.*



# Religious Needs in the Honan Mission

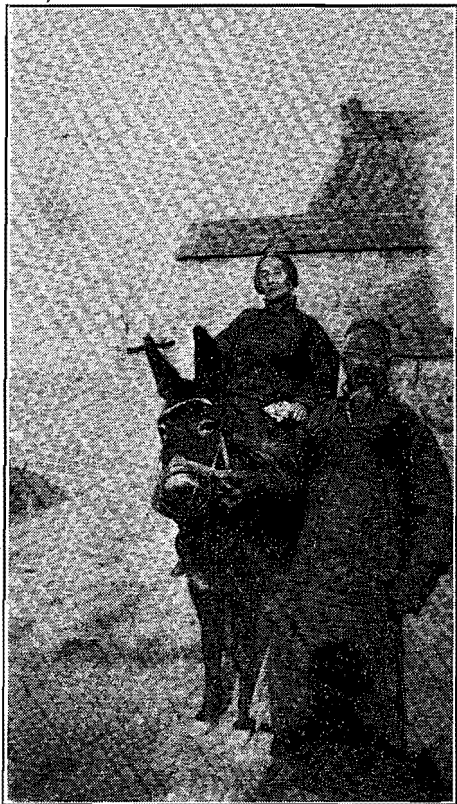
ELIZABETH MCLENNAN

*A companion article to the one published in February, based on the chapter, "Women's Interests and Activities" in "Re-Thinking Missions"*

**W**HAT is rural evangelism? Should not all education be religious, and all true religion educational? Should we have a mission policy, or is conse-

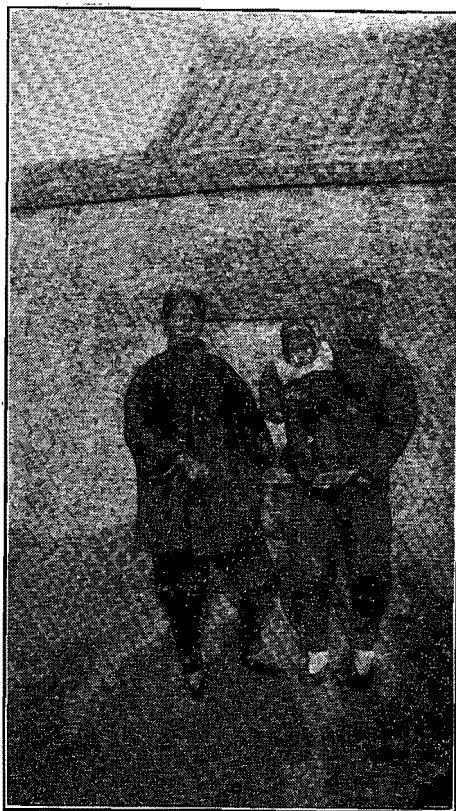
the part of ignorant foreigners butting into primitive lands and spoiling Oriental Edens and thus creating ugly situations not only for themselves but for all who visit these lands? Such was the estimate of our work expressed by a famous English university graduate when speaking with the writer a few months ago.

Such questions are pressing upon the minds and hearts not merely of those outside the Church but of many within,



THE PATRIARCHS

crated zeal, supported by the necessary money, the sole or main foundation for missionary work? Has the time come for missionaries to leave their present locations, having either accomplished their special task or proved that the time for such work is already past, if theirs ever was a necessary or worth-while contribution to society? Has our whole mission effort been a well-meaning but mistaken result of high idealism or simply an "impudent impertinence" on



THEIR PRECIOUS BABY

and even more heavily upon those who have accepted our Lord's command, "Go ye into all the world and preach the Gospel to every creature," and either

personally or through their representatives are loyally striving to obey. To brush aside such questions or criticisms as wicked attempts to undermine our work, to ignore them in serene satisfaction with our past and present achievement, to lose sight of the fact that whilst we are busy here and there, we are losing the sympathy and support of many who have not our knowledge of the task or our confidence that the missionary atmosphere is the vital breath of the Christian Church and the missionary message the sole hope not merely of our western civilization, but of the world—such a procedure would surely be a great mistake.

Rural evangelism—the carrying of the glad news to the masses of peasantry in the thickly-populated Eastern lands—is no new work, but has always been an integral part of mission work. Think of China's millions, largely a peasant class, mostly illiterate, poor to an extent unknown to the West, largely lacking in such knowledge of sanitation, science and world culture as is almost universal with us—and yet possessing a wisdom, patience and industry, a certain satisfaction and even pride in home and country which is often a reproach to us who have been so much more highly favored in material things and general knowledge. Let me share with you some experiences of a visit made to such people last spring.

One of our Canadian pastors invited me to accompany himself, our local Chinese pastor and three evangelists to a country centre where there had been a ready response to the Christian message by several young men, as well as by others of the older and more conservative type. But the women were not being reached and, if a strong, balanced Christian Church were to be established, women and children must also be included, and only through women could an entrance to the homes be found. With three of our Christian women I spent ten days in a village in the hill country where the farmers of the neighborhood had their little homes, some living in caves, some in rough stone huts,

but mostly in houses of sun-dried brick. Here, too, dwelt many bandits and robbers to whom the surrounding hills offered places of retreat and refuge for themselves, as well as convenient hiding-places for stolen goods or kidnapped persons until such ill-gotten gains should be disposed of. A score of men and boys—some of whom had already been baptized—and four elders from near-by places, dropped their farm work and attended morning study classes. In the afternoons and evenings the more advanced gave assistance in tent-speaking, when talks on health, sanitation and national affairs, and the singing of hymns were interspersed between the more directly religious addresses.

Meantime, we women folk visited homes, tried to interest the children in phonetic reading and singing, to break down prejudice, to awaken thought and to pass on the glorious tidings of Him who loved us, died for us and liveth evermore. We met several interesting folk. One couple, shown in the picture, brought their precious baby, the only living survivor of five children, to be baptized. The father, one of our elders, assured us that this one had survived the perils of infancy only because of what he had learned from contact with the mission and the mission hospital as to the proper precautions to be observed at childbirth.

The other picture shows two of China's patriarchs, over seventy years of age, childless, though a dozen children had been given to them, none of them surviving childhood. The old gentleman had already been baptized and had shared his Christian experiences with his wife, and now had brought her riding six miles across rough country on their little donkey to learn something more, and to publicly confess her faith in Christ. She also was baptized on Sunday, and their radiant faces bore witness to the Christian faith which had removed the disgrace and fear of leaving no direct heirs who, by carrying on the rites in connection with ancestral worship, might ensure, not only their

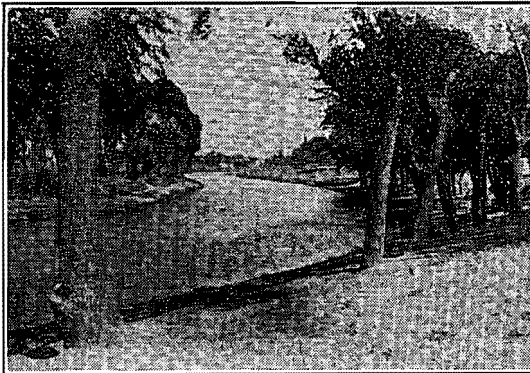
own happiness when they entered the "Land of Shades," but that of their forefathers as well.

Any real discussion of rural evangelism which makes no mention of the work of Jimmy Yen would be incomplete but, as recent letters from Miss Brown and others have told fairly fully of that, a mention must suffice here. The question of continuing our mission schools, though registration is now necessary and religious subjects can no longer be part of the curriculum, is also of great importance and requires more space than is now at my disposal. But search for truth cannot go on to full completion without search for God, and this search for truth is an essential of all true Christian life; all true and full education must have its religious side, and all true religion must ever keep in touch with truth and research. The writer believes that great as has been our contribution to education in North Honan during the past decades, an even greater contribution will be made along these lines in the next quarter-century.

No unbiased thinker, who knows the history of China during the past century, can fail to recognize the worth of the contribution made by foreign missions towards arousing the old slumbering giant to the rapidly-changing world-wide conditions, to China's over-emphasis upon conservatism at the expense of progress along material, mental and spiritual lines, and to its ignorance of the advance being made in other lands in

the social, sanitary and political status of their peoples. The success of mission work has been very marked in spite of the limitations and mistakes of policies and personalities. Perfection has been claimed by very few missionaries, either for themselves or for their methods, but we can truly say, "Rejoice with us over what the Lord hath wrought."

Is our task then done? By no means! Missionaries and the Christian Church are far more welcome in China to the nation as a whole, as well as to our fellow Christians there, than we were ten or even five short years ago. These latter are largely accepting the responsibility and directions for the evangelization of their own people. Like one of old we gladly recognize that henceforth we must decrease whilst the honor of leadership as well as the heavy spadework passes to our Chinese brothers and sisters in Christ. But they still need us and recognize their need. Surely if, with our centuries of Christian heritage, with our schools, universities and libraries—all based largely on Christian foundations—we still need an educated ministry, regularly returning times and places for worship and fellowship, special inspirational and devotional times and seasons, those to whom its Christian message has lately come still need counsel and help from those older in the faith. Having laid the foundations of the New Jerusalem within her ancient walls, we dare not leave the unfinished structure until our task there is complete.



A RIVER IN WEIHWAI, NORTH HONAN



# A Good Story

REV. ARTHUR BARNER

**T**WAS the day after Christmas, 1933, a stormy day indeed. Just as I was about to leave the Wesley Buildings at noon a man entered and, looking up I recognized him as an Indian.

"Are there any ministers in this building?" he asked.

"Yes, several."

"Can I get a New Testament here?"

"I think I can supply you with one."

"I shall be glad," he said, "for my boy is dying in the Sanitarium at Weston and he wishes to read for himself, 'For God so loved the world that He gave His only begotten Son.'"

He came into my office and after he received a Testament I asked him:

"What made you come to this building?"

"I do not know. As I was passing it I saw a picture of Jesus in the window and I thought it would be a good place to ask for the Testament."

"It is a good place. There are many ministers here—I am one."

"What is your name? Barner? Why, you know my father—my name is Johnson Paudash. I was born and brought up at the Indian village of Hiawatha on Rice Lake. I was sent by my father to the Mount Elgin Indian Residential School at Muncey and there I studied for four years. After I left school Sir Sam Hughes secured a position for me in the Lindsay Post Office where I worked until 1914 when I enlisted in the infantry and went to France. I was there till the close

of the war. Once my Bible and some coins in my pocket saved my life when struck by shrapnel. My home is still in Lindsay, we have eight other children who are all healthy and strong. Hayward would have been well to-day but for the fact that three years ago when skating on a lake the ice broke and he fell in. This brought on a severe illness which developed into pneumonia."

I volunteered to accompany him to the Sanitarium. Arriving there we were ushered into the small private ward where a young man of twenty-one years was rapidly approaching the end of his earthly journey through the influence of tuberculosis. I read John 3:16, also part of the fourteenth chapter of the same Gospel speaking of the mansion prepared for him by Jesus. I then sang the hymn, "What a friend we have in Jesus." A smile lit up the boy's face and the father said, "That is the Rice Lake hymn, my father knew its author, Joseph Scriven, well."

As we left the hospital, the father said: "Hayward says all is well, he knows there is a home for him where Jesus dwells. I must hurry home to bring his mother."

Hayward passed away the next day. Plans were made to take the body to Hiawatha. A service was conducted in the Indian Church the following Sunday afternoon by the United Church missionary and Hayward was laid to rest on the shores of Rice Lake which the native people love so much.

## What a Missionary Says

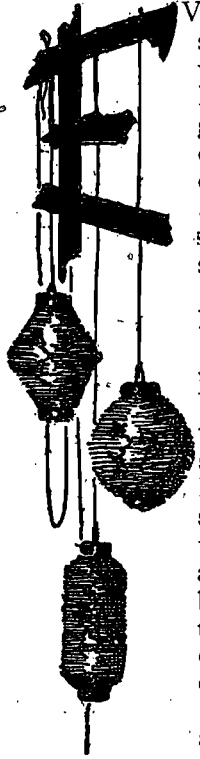
**J**UST a word of appreciation for THE MISSIONARY MONTHLY. Our mail is delivered in the mornings—and the morning the bunch of MISSIONARY MONTHLIES arrives everything else is dropped for the time being, even to our home letters, and our breakfast gets cold in the meantime. The wrapper is feverishly torn off, and the contents hastily scanned over. As time permits we scan and re-scan the pages until the next number comes. I have all the copies on file, since I came here and I often refer to them. The little book is not only valuable for its information, it is inspiring and so prettily gotten up. The front page is always a treat to look at.—*Jessie G. Whitelaw, R.N., Hoiryung, Korea.*



# Lanterns and Fire-Crackers

MABEL CARROLL

*"The Union Normal School, Canton, if the government relationship is satisfactorily adjusted, has an opportunity for real service. It should, however, receive more adequate support or be closed, as it is at present on an unsatisfactory basis."*  
—*Re-Thinking Missions, Page 262.*



VERY member of the staff read the above but were they downhearted? No, it stimulated them to greater effort. The principal said, "We shall not close and some place, somehow, we shall find satisfactory and adequate support."

In time a permanent lay-out plan for the future development of the school was devised. With this as their goal the energetic and resourceful principal, Miss Fung Ling Liu, and her students set to work with a will. In due time a primary classroom building and an administration building were erected and formally opened at the end of 1932. Since then bricks and mortar have been the regular diet of the school and the principal has perused plans and blueprints until, I am sure, she feels capable of entering an architect's office.

The next mushroom to spring up on the campus was the Patton Memorial Religious Education Centre built with a bequest made by Miss Lulu Patton, late principal of the school, the bequest being augmented by a gift from her brother, Dr. Patton, of Shanghai. The greatest need was dormitory space for the ever-increasing number of students. Miss Liu said, "We must have at least one building ready when the students return

in September." There seems to be somewhat of the "Aladdin" about our worthy principal, she seems to get what she asks for—but she has to rub hard. However, instead of rubbing her lamp she rubbed her pen and so presented the needs of her "baby" that the W.M.S. of The United Church of Canada made a grant of \$6,000 towards a new dormitory. Owing to a drop in exchange we were not able to cover the full cost of the building, but the school has honored us by calling it the "Canadian Building."

Here is where the lanterns and fire-crackers come in. October 9, 1933, was the day—a beautiful, warm, sunny day. There were no classes in the afternoon; staff and students were too busy making final preparations for the events of the evening. When I arrived at 2.30 p.m. the campus was humming with activity and even the small students of the primary school were agog with excitement. I found to my dismay that I, as representative of the W.M.S., was to have the honor of opening the door of the new building. How I wished for a more capable and worthy representative, for I felt so unworthy to represent you all!

Shortly after 5.00 p.m. staff, students and guests assembled at the beautiful new entrance for the dedication of the gateway and roadway and the turning of the sod for the new gatehouse, from there all proceeded to the steps of the new dormitory for the formal opening. After a short service I was handed the key and after the opening all entered for a tour of inspection. It is a lovely building and I was happy to think we had so large a share in it. The one hundred girls who live there are happy, I am sure, to have such a pleasant, airy, home.

A feast was given in the dining-room of the new dormitory, the courses being interspersed with songs and ditties by the students, including a song to The United Church of Canada. By the time the feast was over it was quite dark and when we came out on the campus a great sight met our eyes; the new building was aglow with

colored lanterns and the campus was alive with lights. Soon the bell rang and the "fireflies" quickly assumed a semblance of order while the guests climbed to the balcony to obtain a better view. Truly it was a beautiful sight, the students marched around in a maze, finally liberating themselves to form the letters U.N.S., changing later to U.C.C. (United Church of Canada). The following day being "Double Tenth" (Independence Day) the students gathered around the flag staff to sing their national songs which ended the programme.

Fire-crackers were then let loose and seemingly every one had a good time. The sky blazed with rockets and fire-

crackers scampered all over the campus, I thought surely some one would be set on fire. War raged for over half an hour—a deafening roar—then came the "zero hour" and sudden silence. After the usual congratulations and good-nights were said the students returned to their various rooms where they congregated in groups to talk over the affairs of the day and the guests returned home to tell of the good time they had had. The principal, tired but happy, retired to her room still carrying a roll of blueprints under her arm—plans for the further development of her "baby"—and we say God bless her and give her the necessary strength and courage for her task!

## A House Party at Fowchow

ELEANOR GRAHAM, WEST CHINA

ANOTHER term's work is over, and the girls have all gone to their homes except four who are staying in the school for the summer. I have seldom seen girls so reluctant to go, and only a few weeks ago some of them could hardly wait for closing-time to come, so anxious were they to get away. What had made the difference? We had had a house party.

We hadn't intended it to be a house party, we had planned a camp on a hill in a temple five miles away, where some of the missionaries usually spend their summers. But that week bedlam broke out in Fowchow. The General, who has been in control here for more than three years now, and all his under officers in neighboring districts, were suddenly pulled out, with all their soldiers, to join in the war that is now on up near Chengtu. Other generals, with their soldiers, seethed through here to take their places both here and beyond. Because of bandits and Communists, they dared not delay. While here they quartered themselves in the homes of the people. Before they started to move on, they forcibly seized hundreds of men to carry their supplies of all sorts, and hundreds more to become soldiers to bring their régime up to full force. No

one wanted to be thus seized, and those who could, did the disappearing act. But homes were entered into, and men pulled out in the middle of the night. One man died in hospital from the rough treatment he received. And we had planned to go to camp on the Wednesday of that week! Very reluctantly the girls voted to change it to a house party with our house the rendezvous.

For four days we studied, prayed and played together, and as a result twenty-five of the girls declared their desire to be Christians. Not all of these twenty-five attended the house party. Some of them were brought to me for interviews by those who had attended. And not all of the twenty-five have really come across. A few have been unwilling to straighten out difficulties with others. But on the whole there has been a much happier spirit in the school.

If you want to know when to especially pray for us (of course we need it all the time) remember us just before the summer holiday, before Christmas, before the winter holiday in January and before Easter, for every time we plan to make a special advance in spiritual things the devil is sure to get busy and work overtime trying to frustrate those plans.

We have with us a little nine-year-old, who has been in our school the last four years, placed there by Mrs. Bridgeman, through the kindness of friends in Canada. She knew that there she would receive sufficient nourishing food, which she wasn't getting at home. Being such an old-timer, she proudly takes new girls who have a bruise or a scratch in tow, and ushers them up to my study for treatment.

I wish you saw our girls in action at a baseball game. Last fall I started baseball under difficulties, for our playground space is very limited, but the girls at once took to it and on Wednesdays we go early, before prayer-meeting, to the church compound, where there is a splendid playground space. It took a couple of "curtain lectures" and once the stopping of a game to eliminate the tongue as a major weapon in the game. One reason I like baseball is because every one has to be on the job, think quickly and work together. These girls are also fond of volleyball. They play many others of our regular games. One favorite is "Last couple out." They take charge of the play period in gymnasium once each week, and I hope that during the summer holidays they will be gathering groups of children around them, teaching them

simple games, for one of the great lacks of Chinese childlife is right there. Saturday afternoons the High School C.G.I.T. group have been going, two each week, with me, out our back gate, and gathering together some of the very poor children as well as some not so poor and teaching them a half an hour of games, a hymn and a Bible story. An amusing sequel to this occurred at one of the evening meetings of our house party. Seated on the grass by the side of the house we had been having our song service, and when we stopped a bunch of these little tads, gathered just outside our back gate, started lustily on "Jesus Loves Me." I wasn't sure whether we were going to be able to continue our meeting without interviewing them, but as soon as they had "said their piece" they were perfectly quiet.

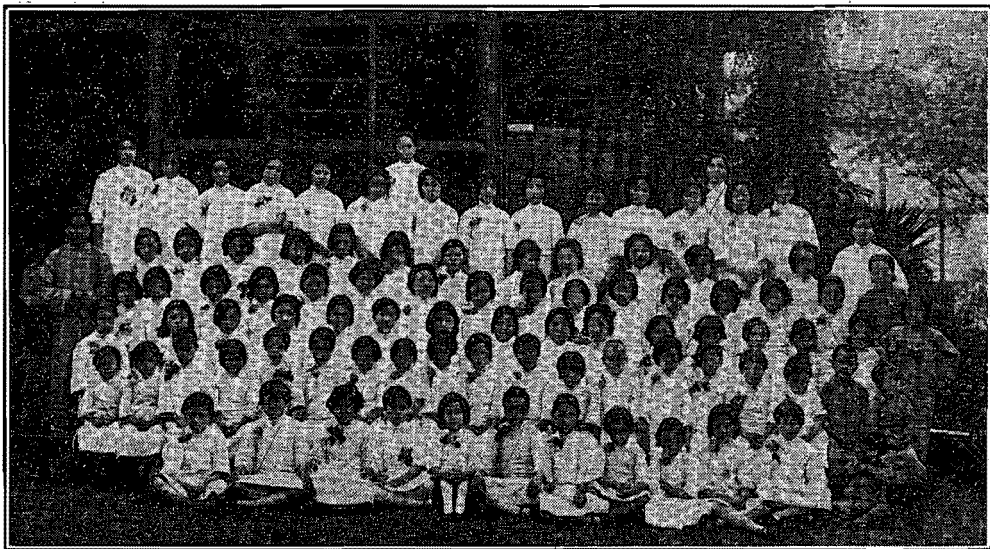
### Chinese Proverbs

The legs of the stork are long; the legs of the duck are short;

You cannot make the legs of the stork short, neither can you make the legs of the duck long. Why worry?

Be not disturbed when you are misunderstood, Be disturbed when you misunderstand.

You can reflect what is another's. You can only radiate that which is your own.



PUPILS OF THE GIRLS' SCHOOL, FOWCHOW, WEST CHINA, 1933



WOMEN COMING FROM MEETING: DAY OF PRAYER, 1933

## Woman's Day of Prayer

JEAN GURD COLLINS, *Africa*

THE Woman's Day of Prayer was celebrated in Camundongo by just one big service in the morning when all the women from all the villages within one day's walking distance came in to the station. In the outstations the women met at certain centres for their service, and took their offerings there to the central village. Reports tell us that all the services were exceptionally well attended, and the offerings that have come in are by far the most generous that we have known here. This year Mrs. Hunter, when she sent out the suggested programme to the different villages, suggested, too, that the offerings consist only of corn and beans, instead of all sorts of things like chickens and eggs and garden produce and money and so on as it was last year; for many of those things spoil long before they reach Camundongo. Her suggestion was followed and was well worth while.

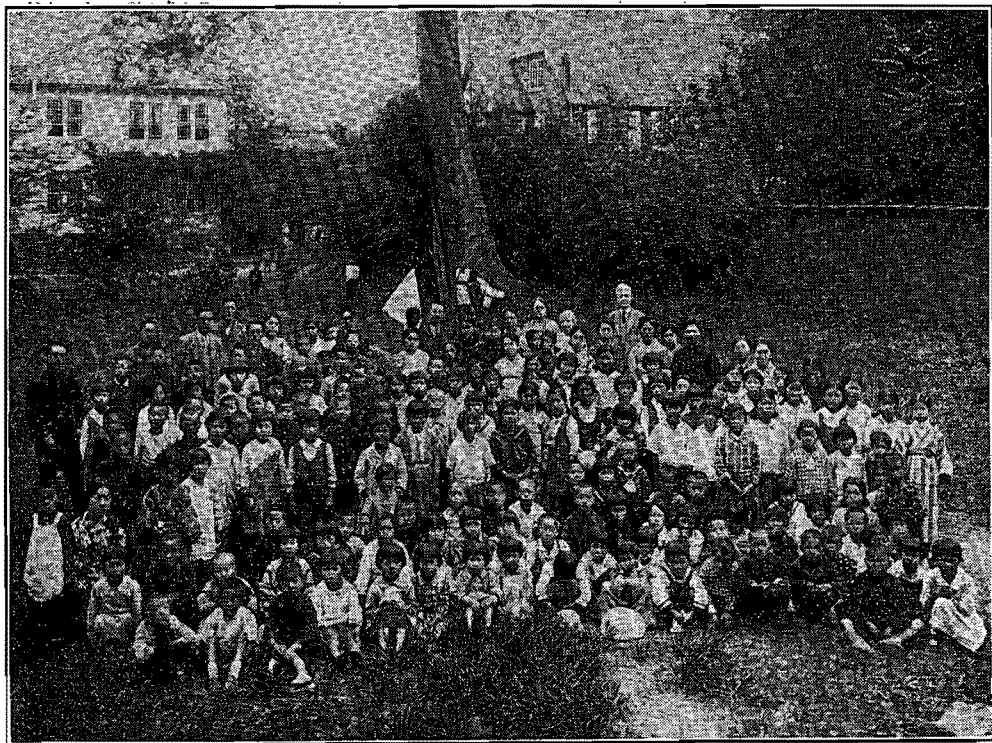
It was a beautiful sight that morning to see the crowds of women coming along the road towards the church, all bearing baskets on their heads full of corn or beans. The service was led by Margarita with Miss Campbell at the organ, but the address was given by Luse, the

wife of one of our finest elders, Enoque. It was a splendid address and very much to the point, as most Umbundu addresses are. The programme was the same as that used in most countries this year with certain adaptations and modifications. Various women led in prayer for the women of the world, that they might be worthy of their high calling as wives and mothers and sisters of men. Then the offerings were brought up to the platform. One huge sack was filled to overflowing with corn, another with beans and two great piles of corn and beans filled the rest of the platform.

Now that most of the offerings have come in from even our Chokwe villages far away across the Quanza River, four days' hard journey from here, we find that they exceed even our fondest hopes; for our women have given of their little, 496 angolares, equal in Canadian money to a little over \$18.00, but worth to these women almost as many dollars as angolares and representing their own labor in their own fields, and their giving in a year of hunger. Their committee, composed of Luse and the pastor's wife, Namose, representing the station; Annie from

Camundongo village, and two other women from other farther away villages, decided to give half of their offerings to the widows and orphans of the Camundongo Church constituency and the other half of the West of Canada, for they said, "We have heard Nala tell of the trouble that the people there are having

and of the cold and hunger and all the other hardships that they have had to endure lately, and we say 'They have in the past given generously to send us the word of God, now they cannot give us money and so we want to show our love for them and our gratitude by sending part of our offerings to them.'"



THE SUNDAY SCHOOL AT FUKUI, JAPAN  
*Meeting to organize a Loyal Temperance Legion*

## An Imperial Visit

M. LUELLA RORKE, JAPAN

THE city of Fukui is polished and shining, from the "tip" of the Prefectural Building within the moat to the "toe" of the last little side street beyond the railway tracks. We have cleaned our gardens, clipped our hedges, painted our fences, mended our roads and hung out brightly-colored lanterns at every gate and doorway. We have bought new flags, or washed and ironed our old ones,

and raised them over our gates on new poles with brightly-polished gilt knobs. We have drilled our schoolchildren in marches and songs until their throats are sore and their legs are weary, and now we wait in a subdued and reverent spirit for the great event—the coming of the Emperor to our city!

In the midst of all these preparations the W.M.S. of The United Church of

Canada has made bold to celebrate the fiftieth anniversary of its establishment as a mission in Japan. Indeed, the celebration has been made part of the general cleaning-up process, for how better could we observe our anniversary and at the same time prepare for the imperial visit than by a campaign of temperance teaching among the children and young people of the city, and the organization of a Loyal Temperance Legion for the pupils of the Sunday Schools?

Two preparatory meetings were held in the early summer, the first addressed by a Christian doctor from one of the hospitals, and the second by one of the young men of our church. But the real campaign was planned for the first three days of October—the month of the Emperor's visit. Miss Moriya, the national president of the Loyal Temperance Legion and a most popular leader in all temperance work for children, kindly consented to make the long journey from Tokyo, and spent four days with us. On the last day of September she met with all our mission workers and as many others as possible, and instructed us in methods of organization and work. On Sunday children from all the Sunday Schools of the city gathered in our church and listened with breathless interest to all the reasons why we should not drink alcoholic liquors, after which they joined heartily in a song which celebrates the abstinence of the Emperor from both alcohol and tobacco. This song was taught at all the children's

meetings during the three days by Miss Kanamori, an assistant to Miss Moriya, who accompanied her on this trip. In the evening an open meeting for adults was held in the church.

On Monday and Tuesday Miss Moriya also spoke to a thousand children in two primary schools; and to students in the Girls' High School; to the women of the city Red Cross Society and the W.C.T.U. Finally, representatives of all the city Sunday Schools, including three denominations, met to make plans for the organization of the Loyal Temperance Legion in Fukui.

The time has been specially suitable for this campaign because of the Imperial visit. We are very grateful for the temperance principles and practice of the Emperor. The children of Fukui have been well informed of this and of the law which forbids the use of alcohol by minors. The story is told that the Emperor while visiting in France as Prince Regent was presented at a banquet with a very beautiful wine cup. It was filled with the rarest of French wines, and he was asked to drink. After courteously receiving the gift he set the cup down without touching it to his lips. When asked why he would not drink he replied, "It is against the law in my country for minors to drink alcoholic wines."

"But you are over twenty-one. Surely you are free to drink."

"No," replied the Prince. "If it is not good to drink before twenty-one, it is not good to drink after."

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ONE could be happier at home if he could only stop making comparisons. When I see our lovely American homes, I see, too, the little mud huts of India. When I see our happy women in their safe freedom, I see my Indian neighbor women behind closed doors, shut out from God's lovely world as effectually as though in a prison. I compare our healthy, happy American boys with the undernourished sad-eyed lad of India. Sometimes I almost pray, "O Lord, let me forget for a while."

I wonder if America, in spite of the depression, really knows what poverty means. I heard a woman on the street say yesterday, "I ain't goin' to work for no ten cents an hour," and I thought of the crowds of men who would rush to our door in India if we offered one cent an hour. In spite of financial difficulties, Americans have better homes, better clothes, better food, more conveniences, more motor cars, spend more for movies, football and pleasure than any other country on God's earth.—*From a letter written by Mrs. E. Stanley Jones.*

# Itinerating Up the Yangtse

FLORENCE A. FEE, WEST CHINA

IT is just breaking day on the morning of March 23, 1933. The crew of three men on our little boat are beginning to bestir themselves. Almost immediately the split bamboo mats which have formed an improvised roof over the two end sections of the boat are shoved back over the central section, and the business of shoving out from the tiny cove on the great Yangtse where we have anchored for the night begins.



The central portion of the boat is divided into two sections, neither of which is long enough to accommodate our cot beds. Our bamboo boxes containing books, literature and tracts, our own clothing and toilet articles, as well as my food load and our unopened beds, occupy the first section along with our servant, who has just had room to lie down at the far end rolled up in his "pu-gai." In the second section Mrs. Sen and I have slept on the floor, and in spite of uneven floorboards and a list to shore, have slept well. We lie still for a few minutes after we awake; we hear Lāo Hsu, our servant, get up, roll up his bedding and then on the front "deck" there are sounds of kindling being split for the starting of our charcoal fire.

Soon we became conscious of a distant roar, and knowing that when we arrive at the rapid the boatmen will want our curtains down so that they may have a clear view through the boat, we dress, take down the curtains that serve as doors at either end, and roll up our bedding, so that before we reach the rapid we are ready for whatever comes, be it sitting tight, getting off on a rock in the river, or on to the shore, or adding our strength to the pull on the tow-line.

There are three or four boats ahead of us, most of them with heavy cargoes, and their progress over the rapid is slow. While we wait our captain gets a second tow-line ready and bargains for extra

men to help pull us over the crest of the rapid. The water roars past us with tremendous force; the men with their boat hooks have to exert all their strength to prevent us from being forced right up on the rocks. Before we reach the swiftest, strongest point in the rapid Mrs. Sen and I get off on the long reef of rocks in the middle of the river, partly for safety's sake, and partly to lighten the boat. A rowboat takes us across the wide lagoon-like space to the main shore, and there we walk along slowly and wait for our boat to catch up to us. Shooting the rapids going down is thrilling, but trying to crawl up them on the return trip is no less so. Again and again one's boat seems not to be making the slightest advance even though the men of the tow-line are almost bent double as they put all their strength into the pull. At times they are forced to yield to the force of the current and drop back to try again. Sometimes the tow-rope breaks, and then the boat slips back with a sickening speed, and like lightning for quickness must the steersman act to keep his boat off the rocks. What a sense of accomplishment one feels, even though one has been but a spectator, when the boat at last wins through to quiet water above the rapid!

When the boat finally comes into shore for us we are ready for our breakfast. That eaten we sit down on our bedding rolls while our boat moves steadily if slowly onward. As we pull up at the rocky foreshore of the town we find few people in evidence but soldiers, and they are there in hundreds. However Lao Hsu finds a couple of men to carry our loads up to the chapel while we settle accounts with the captain.

Classes are in progress in the chapel-school when we arrive. Our coming necessitates a recess as our loads and all must enter through the classroom. The teacher and the pastor and his family give us a great welcome, and the children



crowd around hoping we'll notice them. Room is found for us in a loft-like room over the pastor's quarters, and soon our boxes are arranged and our beds set up.

That first afternoon we have many callers, the Christians and others who have heard of our arrival and who come to ask if we have brought medicines with us this time. We are invited to the home of two girls, who are pupils in our Fowchow Girls' School, for the evening meal, and there we get a fresh insight into the difficulties so many of our Christian girls face when they return to their non-Christian homes. On our return to the chapel we have a long talk with Mr. Djeo, and Mr. Djung, the teacher, in regard to the work in Gao Djia Djen, and they seem glad to have some one to talk to of their difficulties.

Next morning Mr. Djeo takes us out five li to the home of Mr. Li, an elder. It is a beautiful walk high above the river. The fruit trees are in bloom and the winter beans in blossom add their fragrance to the balmy spring air. The poppy is just coming out in bloom. Some fields are already very gay; others show just a few bright poppies here and there. On arrival at Mr. Li's home we find benches arranged in the large central hall and soon all are filled with a group of about sixty friends and neighbors. They listen to some accordion music for a few minutes. Then Mr. Djeo opens the service with the singing of a hymn followed by an earnest simple prayer. He calls on Mrs. Sen to speak, whose subject to-day is opium. I follow telling one of the Saviour's matchless parable stories, and Mr. Djeo sums up what I have said. After prayer our meeting is over, but the majority wait around, and we talk with the mothers and admire or pity their babies as the case may be. Mr. Li and his family insist that we stay for dinner, so while it is being prepared we accept the invitation of some neighbors to visit in their compound. Here wood oil is being extracted from the nuts of the "tung yu" tree, and we are interested in the kiln-like arrangement in which the nuts are roasted. Then they are ground in a stone mill turned by water buffaloes. Later the oil is pressed out from the ground-up nut by men

operating very heavy weights. What strenuous work theirs is! In the home, which is one of considerable wealth, we find a daughter of about sixteen years of age who asks very eagerly about our school in Fowchow. She would like so much to study, but because of the conservatism of her family has never had that privilege. We are much attracted by her refinement and eagerness.

Many people are awaiting us on our return to the chapel, people with sore eyes, terrible skin diseases, running ears, etc. Others are suffering from intestinal parasites, and some plainly need treatment that we are unable to give them. These we recommend to go to either the Chungchow or Fowchow hospitals. How many doses of santonine and bars of carbolic soap are sold during our stay, and how many eyes and ears and heads are treated free of charge! Daily the numbers increase, until on the last day Mrs. Sen, who has had many year's hospital nursing experience, is kept busy from early till late, except during the time of our meetings. Some of the eye cases are terribly bad, but in the days we are there we can only hope to give a little temporary relief. But for even this how thankful the sufferers are!

The closing meeting has for its theme "The Cross." Perhaps one hundred women and children are crowded into the classroom, and outside the street is filled with many men and soldiers struggling to get near the door to see and hear what may be going on inside. It is difficult to make one's voice heard above the racket, but the women listen intently and several remain after the meeting to ask questions. One woman, an opium addict, is most anxious to know whether this Saviour can help her to break the habit. We introduce her to Mr. Djeo with the hope that he will keep in touch with her after we are gone, and that he will be able to encourage and help her.

Next morning early we start off on the next stage of our itinerary, by another small boat for the city of Fungtu. Our thoughts and prayers are with those we are leaving in Gao Djia Djen. Won't you pray for them too?





UKRAINIAN WOMAN'S CLUB  
*Ukrainian United Church, Royce Ave., Toronto*

## Letters from Our Fields

### Surmounting Difficulties

*Miss Margaret Laurie of our School Home in Assiniboia, Saskatchewan, writes:* In August, our School Home found itself facing difficulties which threatened to be insurmountable. A hot, scorching sun had burned off the green fields which promised such great things earlier in the year, and grasshoppers had come in swarms to prove a further menace.

"How can we *possibly* continue?" was the question. But we have!

First of all, it has been possible to "carry on" because those of you who believe in the work of the W.M.S. have continued to support it during the financial depression. As a result, the Executive in Toronto has been able to give us steadily increasing grants. And how they are appreciated by both the girls and their parents!

Then there is another side to the picture. Ever since October, mysterious-looking boxes and bundles keep arriving. It may be fresh meat, or canned meat, fruit or jam, a turkey, some vegetables or a sack of potatoes—some-

times a very generous collection of things! Altogether, twelve W.M.S. Auxiliaries have sent gifts and they still keep coming!

How, we wish each of you could visualize conditions as clearly as those of us who see things just as they are. Let us think of one family of five. A home surrounded by barren fields, a truly desolate outlook in more senses than one. A family budget showing \$32.50 for clothes for the year and approximately \$7.60 a month for food. In spite of this, a few pounds of butter found their way to the school home!

Several years ago, an amount hovering around \$6,000 could be included in "Local Income" for the year and was scarcely missed by the donors. To-day, truly cash receipts are very small, but as these gifts—gifts in the truest sense of the word, reach us, we are forced to pause and wonder, "Which would be greater in the sight of the Great Friend of all the world?"

This spirit of friendly co-operation and helpfulness among our women—both members of the W.M.S. and others—is well nigh ideal. As well as being shown by their assistance in a

tangible way, it is evident in the lack of friction in their various activities and an ever-evident cheery courage. Unexpected problems have been thrust upon them, but they are meeting them as a challenge, in a spirit of true optimism making "opportunities of their difficulties."

### After Furlough

*This interesting letter is from Mrs. Lily M. Hockin, Chungking, West China:* In a day or two we are hoping to hear that all the party which left Canada on September 9th have reached their destination. We felt we were fortunate at Shanghai to get passage on one of the small steamers of the Yangtze Rapids Co., right through to Chungking. We left Shanghai on the morning of October 5th and arrived here October 17th. Misses Kilborn and Stewart stopped off at Fowchow for a day to visit Misses Graham and Fee. Two of our party, Misses McGowan and Ward, got an opportunity of going to Chengtu in an auto which brought Mrs. Mowll and the Bishop down a few days before. They left us after a couple of days and we presume they are already in Chengtu. Were expecting to arrive in thirty-six hours by travelling all the first night.

A new day has certainly arrived with the motor-car. However, Miss Kilborn and the three new workers left by the old method of sedan chair with the trunks and other baggage belonging to the party. It will take them ten days, but they thought it safer to travel along with the luggage. Some day there will be a different means of transport, probably sooner than we expect.

This city is topsy-turvy, tearing down buildings, widening roads and erecting large three- and four-storey buildings of brick and cement. The generals are still busy fighting their battles and at the same time there are those who are struggling to make a modern city out of a maze of narrow alleys and countless steps. I saw a Buick car behind a plate-glass window on one of the new paved streets.

Miss Coon has been bravely carrying on all alone in our work here. There are some eight girls in the boarding school besides the kindergarten and day schools. Of course, in many ways I see a new China and it is especially noticeable in the relationships between the young men and young women. There has never been a greater need for that freedom in Christ Jesus which will bring them abundant life.

### Two Christmases

*This letter is from Miss Ida MacKenzie, Montreal:* We who work at the Church of All Nations in Montreal have the interesting and happy experience of celebrating two Christmases in the year.

There is Christmas as registered by the Gregorian calendar on December 25th, and what a busy and happy time that was! The building resembled a giant bee-hive. In one room a group practised Christmas carols; in another an enthusiastic group worked on a play; in still another costumes of shepherds, wise men, etc., were being constructed. If you peeped into the basement you would perhaps find an adult or young people's group busily preparing for a Christmas supper. Volunteers gave hours of their time wrapping and tagging Christmas gifts, writing "thank-you" letters, and so on. Children worked on little gifts for their mothers, or planned with their Sunday School teachers their share in the White-Gift service which was held on December 18th.

All too soon it was over. Two Christmas trees with accompanying concerts were held—one for Beginners and Primary children, and one for the Junior and Intermediates. Christmas dinners were arranged for 212 of our families. Christmas services were planned for and carried through, and then the workers, tired but happy, were able to take a breathing spell.

The second Christmas is the one registered by the Julian calendar, and celebrated by our Ukrainian people on January 7th. That morning we all gathered in the chapel and worshipped together at a very beautifully conducted Communion service. There in the crowded chapel we sang Ukrainian Christmas carols, received into full communion over thirty new members, and then in the quiet and reverent communion service that followed, laid our gifts, as the wise men of old, at the manger of Him who came that we "might have life and have it more abundantly."

Another happy event of the day was a Christmas supper for our single men. Six of our Ukrainian women spent the afternoon cooking a real Ukrainian dinner, and very appetizing and savory were the odors that assailed our noses, as we worked on the

Annual Financial Statement, reports, etc., in the office. Soon strains of music were heard, and curiosity impelled me to go in search. I found it was Mr. Katsunoff and the group of men singing Christmas carols. Then came the call to supper—a meal of four courses. First of all there was *Kutja*, a very delicious mixture of wheat, honey and poppy seeds; following that came *Holubtsi*—in other words cabbage stuffed with rice and meat. Then came *Perohah*—a kind of dumpling with a potato and cheese filling which was very tasty indeed. Last was the comport, made of prunes and apples, accompanied by cakes and tea. The ingredients were not new, but to several of us the manner of putting them together was. I caught myself wishing as I ate heartily of the meal that by some magic the Ukrainian food might result in

my acquiring the Ukrainian language more readily. After supper we again went into the chapel for a short service, at the close of which the Junior Choir sang Christmas carols of six different countries.

Then as the group filed out of the chapel, after shaking hands with the staff and receiving their bag of candy, we felt that it had been a most happy and interesting day at the Church of All Nations.

Ere man is aware  
That the Spring is here  
The flowers have found it out.  
—Ancient Chinese Saying.

\* \* \* \* \*

It is more important that you should have a knowledge of others than that they should know you.—Confucius.

## The Place of Prayer in the Temperance Work

WHILE the liquor interests throughout Canada have been and are seeking legislation to make it easy for men and women to drink and in pleasant surroundings, the temperance people have been signing petitions and cards of protest and resolutions and forming delegations to prevent any further privileges to the liquor trade. Have we realized how much the success of all these efforts depends on faith and prayer? Faith in ourselves as the instruments of God, faith in humanity, and above all, faith in God, the result of prayer.

Let us look back sixty years to one woman who prayed and had faith to believe that something would happen. Her son, Dr. Dio Lewis, a famous doctor, tells the story in *White Ribbon Tidings*:

"We were a large family, father was given over to strong drink. Every day after he had left the house, my mother went up to the garret. On her return her face shone with such a heavenly light that we knew she had been talking with God. At last, as things grew worse and worse with us at home, our mother one day put on her faded bonnet and shawl and, taking her Bible in her hand, she went to the saloon and, putting the sacred volume on the bar from whence father was wont to lift the glass of liquor that made him and us miserable, she read in a clear voice these words, 'Woe

unto him that putteth the bottle to his neighbor's lips.' Her face and tone bore such a sense of God's presence that the publican knelt with her beside his casks while she poured out her heart in prayer. The result was that he never again sold intoxicating liquor to any one."

The telling of this story gave such encouragement to others that bands of praying women passed between homes, churches and saloons, and other parts of the country caught their spirit until in two hundred and fifty towns and villages the liquor traffic was completely routed and the attendance at Sunday School and church increased one hundred per cent. A year later the W.C.T.U. was organized and today "All round the world the ribbon white is turned." Think of it. One woman starting such a movement for God and humanity! Is it an impossible thing to stop the onward march of the liquor trade to-day? No! Let us pray. We need men and women of prayer with faith in the temperance forces as the instruments of God, faith in humanity, faith in God. Let us pray that God may raise up leaders and direct the next step to take and, whatever it may cost, let us take it, counting not even our lives as dear unto ourselves if we may but save our children, our homes and our country from the evils resulting from increased facilities for obtaining liquor.—(Mrs. I.) Anna C. Hilliard, Secretary.

# Mostly About People

Dr. Margaret Forster sailed from Vancouver for Honan on February 10th.

A doctor has at last been secured for Shei Kei, South China. Dr. R. L. Cockfield has been appointed; his wife is a registered nurse and shares his missionary purpose.

Miss Carrie Tisdale, who died recently, left a bequest of \$200 to the W.M.S. through Trinity United Church, Danville, Que. She was an Associate member of the Society.

Miss Maud French, Shanghai, arrived in Canada in December, and is now at her home in Winnipeg. A letter of deep appreciation of her work has been received from the Christian Literature Society urgently requesting her return.

Misses Margaret Halliday and Kate Rutherford, West Africa, toured the Negro Schools of the Southern States in January. Miss Marjorie Millar, also of Africa, began in February a special course at the National Council of Education, Evanston, Ill.

A letter of congratulation was sent by the Executive at a recent meeting to Miss Josephine Strothard, of Truro, Superintendent of the Maritime Home for Girls, who is one of those who received the British Empire Order. Her uncle, the late Hon. James Beck, was for fifty-four years auditor-general of New Brunswick and received the I.S.O. from King Edward VII. Miss Alice Strothard, twenty years a missionary in Japan, is now on furlough and visiting her sister.

Mrs. Joel Bate, on resigning from the presidency of St. Paul's Auxiliary, Tillsonburg, after fourteen years' service, was presented with a book entitled, *One Thousand Beautiful Things*, at the first meeting of the New Year. Mrs. Bates is President of the Oxford County W.C.T.U., Superintendent of the Sunday School, and a loyal worker in the King's Daughters. The late Miss Clara Betts, a former President of this society, left \$200 to the Society and this supports a cot in Chengtu Hospital.

The resignation of Miss Margaret Govan, C.G.I.T. Secretary, has been received by the Board with much regret.

Misses Bentley and Archibald, of Trinidad, are expected home on furlough in May and midsummer respectively.

Hon. N. W. Rowell and Mrs. Rowell visited our mission at San Fernando, Trinidad, early in January and the missionaries had the pleasure of entertaining Mrs. Rowell to tea.

Mrs. Spotton, Executive Mission Secretary, Miss Edith Sparling, West China, and Miss Gertrude Rutherford, attended the sessions of the Foreign and Home Mission Conferences at Garden City, R.I. and New York City.

Miss Constance Chappell, Japan, who has been touring the Western provinces, speaking to students in the interests of the Woman's Missionary Society and Student Christian Movement, is now at the Training School, Toronto.

Miss Elizabeth McLennan (not McLellan, as it is sometimes printed) of Honan, had a full and happy two months in Edmonton at the close of the year, then on to Vancouver and is now in New York at the Theological Seminary there at study.

The following missionaries have been bereaved: Miss Ruth Nelson and Miss Kathleen Anderson, Community workers, of their mothers, and Miss Rorke, of Japan, who has had a similar bereavement; Miss Hilda Banks, India, has lost a brother and Dr. Jean Millar, West China, her grandmother.

At the January meeting of the Board the following missionaries were present and spoke briefly: Dr. Catherine Whittier and Miss Alice Munns, India; Miss Eugenie Bates, Japan; Miss Robb and Miss Rogers, Korea; Miss Ila Brown, Miss Christine MacDougall, Miss Susie Smyth, Community Missions East, Mr. and Mrs. Woodsworth, of Edmonton Indian Residential School.

The little Associate Society of Cherry Grove which was formed last year when the ladies

of Cold Lake Auxiliary met at the home of Mrs. Lancaster, is progressing well, and has now twenty-one members. They helped Cold Lake ladies with supper and a bazaar lately and

received a liberal share of the proceeds. This district has been hard hit with the prevailing depression and it is good to read of the courage and self-sacrifice of such women.

## East and West

### Peace

Three hundred Canadian veterans dramatized their conviction regarding the war that was to end war at Stamford, Ontario, when they stripped their victory medals from their coats and flung them into a tin helmet as they marched past. These veterans are all that belong to one regiment. The medals are to be sent to each of the combatant countries to be melted down "with all other awards of armed conflict." "Victory," they said, "is an empty phrase. We, the victors, have as many cripples as the enemy. We have *all* lost."

### Honan

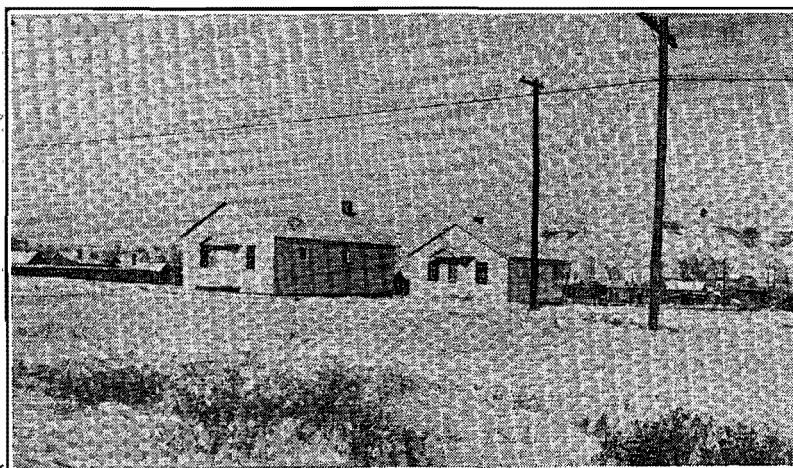
Gee Jin Gwong, one of the girls of the Middle School at Changte-ho, went to Peping to Senior Middle School this year, seeing for the first time the Imperial City which for so many centuries has been China's capital. Her name means "Golden Light," and all the family have the name Jin caught from the idea in the line "Jesus bids us shine."

Her father was an honored elder, writes

Miss Warren, a gate-keeper at the Women's Hospital at Changte, and was left in charge of it in 1927 during evacuation. When soldiers, bent on looting, came demanding the keys, he steadfastly refused to betray his trust. Pressure was brought to bear and he was finally hung up from his two thumbs tied together. At last the soldiers broke into the hospital.

### Community West

The new Community Cottage and Hall at Drumheller, Alta., were opened on December 15th with suitable ceremonies. The buildings stand on a hill and are painted white and, in the words of Mrs. Powell, Conference Branch President, "seem to send a radiance out to the homes surrounding it." "The cottage," writes Mrs. Powell, "is a jewel and I think our missionaries are fortunate. It is cosy and complete—a nice rug, curtains, chesterfield and chair in tapestry, other chairs, desk, floor lamp, pictures and radio give the living-room a very inviting appearance. . . . The kitchen has fine cupboards—even a California refrigeration—and a nice sink with hot and cold water."



THE NEW NEWCASTLE COMMUNITY HALL AND COTTAGE  
Drumheller Valley, Alberta.

One little human touch lies in the fact that the cottage has a door bell—the only one in the neighborhood—one that gives a really satisfactory ring. The children delight in coming early and if the missionaries are not at the hall, there is always occasion to use the door bell which they do a great deal to their own satisfaction!

### Community East

Interest in the work of All Peoples' United Church, Sudbury, was deepened and a knowledge of the people of different nationalities it serves was greatly increased among the people of the city by a most interesting and instructive exhibition of handicrafts held in December 5th and 6th in connection with the annual bazaar of the church. Arranged by two members of the staff, Miss Marjorie Gregg and Miss Elizabeth Bagossy, literally hundreds of specimens of hand work were shown, including embroidery, drawn work, knitting, crocheting, weaving and woodcraft, and so great was the interest taken by the public that by popular request the exhibition was continued for the third day. The handicrafts of eighteen countries, besides the British, were represented in the exhibits, and practically all the work was done by the new Canadians of Sudbury. It was a tremendous revelation of some of the contributions newcomers to our country can make to Canadian life, and so great was the interest aroused that before the exhibition closed many requests were made that it be repeated next year on a larger scale and for a longer time.

### Community Indian Work

A unique part of the White-Gift service in Carlyle United Church, Sask., was the presence of a class from the W.M.S. Moose Mountain Indian Mission to assist in the worship service and receive the Christmas cheer again from the church. Miss Wordle, the nurse, and our missionary, Miss Mary Blair, brought the children.

It was a typical cold December day on the prairies, but all was warm and cheerful when the Indian children arrived and the service took place. A teepee had been erected on the platform and the ten Indian boys and girls sat around it. Then came the processional and the reception of gifts, and what a giving it was! An Indian boy and girl received them and placed all gifts within the teepee. It was a joy when they

received the gifts all daintily wrapped in white. They were all given a good lunch before starting home, happy with their wonderful Christmas cheer.

### Japan

In an English newspaper, published in Japan, two highly significant items of news appeared. Periodically Japanese children are taken to a Shinto shrine to do reverence to the Emperor. It is not clear whether this is a strictly religious observance, but it is sufficiently so to raise questions of conscience. In a small town in the interior of Japan some four or five children refused to join their school-fellows in the required visit to the shrine and, as a consequence, the Minister of Education withdrew permission under which the little Christian mission in the locality operated.

The other incident occurred in a factory in which a number of girls were employed. The owners had erected a Shinto shrine and required all girls to visit it and do reverence to the Emperor. There were seven or eight Christian girls among the employees; they refused to join and were dismissed by the company. The actual result was startling—all the other girls went on strike and remained on strike until the Christian girls were reinstated.—*Told by Dr. Richard Roberts.*

### Korea

Elizabeth, the first Biblewoman in Yongjung, was Miss Whitelaw's first patient at St. Andrew's Hospital, Hoiryung. Joseph came with his mother, a puny child of ten. In the evening when the nurse went to prepare the mother for the night, little Joseph was keeping his filial watch beside her, his only covering a thin old blanket. Who could resist taking him to the supply room and giving him a warm quilt! His mother died not long after, leaving the little family to get on as best they could. Joseph and another brother, Alexander, have shown marked ability; the latter later graduated with honors from the Severance Medical School and is now at the W.M.S. Hospital at Hamheung. Joseph also wants an education and is at High School of the same city, but no money is available to continue. He is artistic, makes health posters and Christmas cards, but the money for these does not go very far. Who will help this deserving boy of a Korean Christian mother?



# The Auxiliary Light

**T**HOU knowest, O Heavenly Father, the duties that lie before me this day, the dangers that may confront me, the sins that most beset me. Guide me, strengthen me, protect me. Give me Thy life in such abundance that I may this day hold my soul in Thy pure light. Give me Thy power, that I may become a power for righteousness among my fellows. Give me Thy love, that all lesser things may have no attraction for me; that selfishness, impurity and falseness may drop away as dead desires, holding no meaning for me. Let me find Thy power, Thy love, Thy life, in all mankind, and in the secret places of my own soul. Amen.—*"A Book of Prayers for Students."*

## The Community and the Kingdom

MARY J. FAULDS

**N**O character was ever counted great," says Dr. Fosdick, "without loyalty to a cause, without standing for something more than himself. The kingdom of God on earth, the Rule of Righteousness in the personal life and social relationships of all mankind was Jesus' cause. He lived for it, He prayed for it, He died for it. He left that cause to us." The Kingdom of God in all its aspects is our cause.

Jesus said in a memorable sentence, "Seek ye first the Kingdom of God and His righteousness." On this Henry Drummond comments that, "if you are going to seek the Kingdom, seek it first, otherwise you had better leave it alone, for it means putting it first in every way, thinking of your business in terms of the Kingdom, of your pleasures in terms of the Kingdom, of your friends in terms of the Kingdom." Surely an admonition directly bearing upon our subject, "The Community and the Kingdom."

"The Community" is a term used in various relations. It might be yours, or mine, one at home or abroad. In our missionary relationships we are actively interested in communities in several of the countries of the East, and the term "Community Missions" has a distinct meaning for us in Canada. Within the space of a brief article only a suggestive beginning can be made on such a large subject; so we shall confine our thinking to one type

of community, namely yours and mine, the village, town or city in which we ourselves live. Perhaps we should remind ourselves here that the distinction between individual and community, though real, is not absolute. The individual actually realizes many parts of his personal life only in and through his social or community relationships; also the community is composed of individual persons, inter-related the one with the other. When we separate ourselves in thought from the community, two aspects of actual experience come into view; one in which the community acts upon us as individuals and the other in which we react upon the community. Both of these should create a deep concern for the righteousness of our environment.

Going back to pioneering days, we see the home as the centre and almost the circumference of the family life, the children receiving all impressions, intellectual or spiritual, from that confined but invaluable environment. As time goes on the neighborhood, the school, the church, the public library, and, later still, organized sport and commercialized amusement and all the bewildering distractions and interests of the modern community, lay hold of the growing youth, often taking the place of parental responsibility, sometimes supplementing it splendidly, sometimes robbing it of much of its finest influence.

We need live only for a short time with young people to see how completely the social and business contacts of the community mould their characters and deter-

mine their actions. Adults, while more established in character and conviction, are likewise influenced by the tone of the community in which they live. Children growing up in a jazz atmosphere will not become lovers of good music, nor can young or old keep hearts and minds pure, feasting their eyes on much of what is displayed in the movies. If we and they, adult and youth, are to seek first the Kingdom of God and His righteousness and really want it to succeed in our midst, how important then that other individuals and influences work with us and not against us, to this same end.

Turning to the reverse side of the subject, are there not in all community life conditions which the claims of the Gospel demand our earnest endeavor to improve? Leslie D. Weatherhead, in his valuable book, "Jesus and Ourselves," tells us what he thinks would be Jesus' attitude toward some of the conditions of our day. "Jesus," he says, "would be passionately concerned that there are, for instance, starving miners, at the time of my writing. He had a great concern about bread, was tempted to preach a purely social gospel, was concerned that crowds had bread to eat, and inserted in the model prayer, 'Give us daily our bread for the coming day.' He would have been concerned with the question of unemployment. It seemed to trouble Him even in His day, a day so simple, compared with our complex civilization—that there were men standing idle in the market-place. He would have been passionately concerned with an evil like the white-slave traffic. He had such a deep respect for womanhood. He would have been passionately concerned about our slums. He said a very interesting thing about housing. He held that every home should have one room to which members of the family could withdraw and be quiet, and pray to their Father in secret."

While the above is imaginative and certainly arouses questions in our minds, it is vivid and of value if it leads us to ask, "What would Jesus have me do?"

Now that we are aware of the influence of the community upon ourselves and our families, and that as followers of Christ we have a citizenship which should be the right

and the delight of all, how are we to spread its benefits through the community? After reminding ourselves that the progress of the Kingdom of God, everywhere, is due to the initiative of the Divine Spirit, we note that there are three great distinctive kinds of service that Christian people can render: first, the enlightenment of Christian conscience. This can be done more especially in homes, schools and churches where the will of God is known and honored, and where personal and social habits are confronted with the requirements of His will. Second, faithful Christian conduct. This should obtain wherever Christian people acknowledge their responsibility to Christ and seek to be true to Him. Third, organized corporate effort to combat organized evils, some of which are, to-day, so highly organized and financed that we stagger before their power. "We must learn," says Professor Denney, "to confront the magnitude of the forces of evil with the still greater magnitude of the Kingdom of God."

"There is need to-day," writes another, "of a clearer understanding both by older and younger generations, of the actual conflict between good and evil in our common life, the meaning of the Kingdom of God, and the alternative forces which struggle against it. There is need also of a renewed conviction that neither the individual nor the group exists for or by itself, that neither the one nor the other can realize its true end except by obedience to the righteous and loving will of God."

### A New Programme

**A**N Easter Thank-offering which was different was that held in St. Giles Church, Winnipeg, Man., last year under the combined auspices of the Senior Auxiliary and the Caroline Macdonald Auxiliary. The programme was called "A Parliament of the New Era" and a regular parliamentary procedure was followed.

On the Government side were found: Christianity (the Premier); Ministers of Evangelism, Health, Social Service, Child Welfare, Finance, Education and Supply. Also private members from the constituency of Intercession and Confession. These were dressed in choir gowns. On the opposition side were: Canada (representing also western civilization); India, China, Africa, Korea, Japan, Trinidad, all in costume.



The Lieutenant-Governor was the Clerk of Session and he was attended by Rovers. The Sergeant-at-Arms and the Clerk were also Rovers and the pages were Girl Guides.

Two pageants were offered—one at the opening by the Boy Scouts and one later by the Mission Band depicting "The children of the world appealing for the right to happiness." It was a simple pageant—mother and child reading and children from different lands mutely begging to join.

The programme opened with a reading of the fifty-fifth chapter of Isaiah. The Speaker was the W.M.S. Auxiliary President and she gave an interpretation of present-day conditions contrasted with the spirit of the Sermon on the Mount. The first mover of the speech showed how this teaching was first carried throughout the then known world and the second of the practical influence through preaching, teaching and healing.

Canada attacked the speech as ideal but impracticable and illustrated her point. She was answered by the Ministers of Evangelism and Finance; the former challenged the world as not living in the spirit of Christ, but in selfishness and greed; and Finance spoke of the great work already done in Canada.

Then China spoke calling attention to the wrongs inflicted by western civilization. The Minister of Education answered that the only work of uplift carried on in China had been under the influence of the Church.

Egypt, Turkey and China protested against the movies, yellow literature and alcohol, brought in by western civilization. The Minister of Social Service brought notice of two bills: one prohibiting the export of movie films and literature not previously censored; the other prohibiting the manufacture and export of alcoholic beverages.

India also spoke accusing western civilization of worshipping commercialism and the linking Christianity with her civilization. She wanted none of it, and had her own religions. Christianity answered. It began in the east, was eastern in atmosphere. India's religions do not make for growth, but rather retard progress. India needs Christ.

After the interval of the pageant, the minister of Supplies reports a delegation of children of the Mission Bands who want to send "Happy Childhood" to all desiring and dolls to children in our hospitals.

Africa speaks—overwhelmed by the conditions following impact of western civilization. Minister of Health answers telling of work being done. Korea tells of conditions there—Japan's intrusion and problems of living; the Minister of Social Service tells of health programme, co-operative and agriculture organizations, etc.

Japan accuses western civilization of gaining present position through commercial and military prestige. Ministers of Child Welfare answers showing condition in factories; work of uplift in kindergartens, schools, pays tribute to Kagawa's influence. Trinidad tells of educational work done there.

Christianity sums up work done—Sermon on the Mount practical—Canada is much to blame with vacillation policy. If western civilization would take definite stand for Christianity, all nations would follow suit. The programme finished with the singing of "All Hail the Power of Jesus' Name."

Mrs. Gordon, President of the Conference Branch, Mrs. Millar, President of Winnipeg Presbyterial and others were present. We are indebted to Mrs. J. S. Watson, Winnipeg, Man., for sending this to us.

## A Guaranteed Annuity Gift

**A**RE you interested in receiving a guaranteed annual income on a safe and reliable investment? By the Annuity Gift Plan of The Woman's Missionary Society, you may make a gift to the work of the Society upon which you will receive a guaranteed annual income that will not shrink. The rate of interest depends upon the age of the donor at the time the gift is made. For further information and interest rates, write to the Assistant Treasurer, Miss Myrtle M. Buck, 413 Wesley Buildings, Toronto.

# Suggestive Programme

APRIL, 1934

For Auxiliaries and Mission Circles

## REGULAR MEETING

**Subject for Study:** To believe or not to believe, Chapter VII, "Living Issues in China," by Henry T. Hodgkin, M.A., M.D.

**Devotional Study:** Jesus in Jerusalem, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . and ye would not."

**Call to Order:** "Go Labor On" (played very softly).

**Call to Worship:** "O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon the earth."

**Hymn:** "Jesus Calls Us; O'er the Tumult."

**Prayer:** For the Missionaries. (See Guide to Prayer/where the work is listed.)

**Minutes and Business** including report of Campaign Committee.

## WORSHIP PERIOD

**Hymn:** "Listen, the Master Beseecheth."

**\*Devotional Leaflet:** Jesus in Jerusalem, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . but ye would not."

**Prayer:**

## STUDY PERIOD

**Hymn:** "O For a Faith."

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

- (1) In China's history is there any record of a religious belief? If so, what? pp. 154-156.
- (2) What does Professor T. C. Chao, of Yenching University, think of the situation? p. 157.
- (3) Tell in your own words Liang Chi-Chao's thought on this question.
- (4) Briefly state the final message in this chapter regarding religious belief.

†(For additional help see also "A Programme Guide for Living Issues in China").

†**Study Leaflet:** "To Believe or Not to Believe."

**Discussion** (Previously arrange with two or three to introduce and take part in this discussion).

**Closing.**

\*Price, 3 cents. †Price, 25 cents.  
‡Price, 5 cents.

## EASTER MEETING

**Call to Order:** When I Survey the Wondrous Cross. (played very softly).

**Call to Worship:** God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

**Hymn:** Saviour, Thy Dying Love.

**Group Call to Prayer** (in unison): Speak to Him thou, for He hears, and Closer is He than breathing and nearer than hands and feet."

**Prayer:** For God's Indwelling.

**Hymn:** "Jesus, Keep Me Near the Cross."

**\*Responsive Worship Service:** Loving—Giving—An Easter Message.

**Solo:**

**Address or Reading.**

**What our Thank-Offering Does:** (Five-minute talk, telling of the work where this Thank-Offering will be used.) For information see *Our Missionaries at Work* or *The Annual Report*.

**Reasons for Thanksgiving:** As each woman comes in, or before the service, let her drop in a basket, her reasons for thanksgiving written on a slip of paper unsigned. (Absent members may also send these in. They are to be read by some one selected for that purpose.)

**Hymn:** "My Jesus, I Love Thee."

**Offering:** (Pianist plays softly "I Gave My Life For Thee" as the offering is taken).

**Dedication Prayer:** (Those taking offering bring gifts to the front and remain standing as leader prays).

**Leader:**

*All things come of Thee, O God and of Thine own have we given Thee. Thou dost love a cheerful giver, so may we rejoice in this our privilege of serving through our gifts.*

*Whatever Lord we lend to Thee,  
Repaid a thousandfold will be;  
Then gladly will we give to Thee,  
Who givest all.—Amen.*

**Hymn** (All standing): "Come Thou Almighty King."

**Benediction.**

\*Price, ten cents per dozen. (Only one copy sent to depositors. If more are needed please order.)

Order from

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

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

## A Chinese School Girl Writes

**M**Y name is Tu Uin Hsien, and I travelled five days to get to this school. I studied in the Junior Middle School in Tzeliutsing, the salt well city. And then, because I did not have enough money, I taught a year before coming here. Perhaps you would like to know what we do in Senior Middle School, so I'll tell you some of our customs.

We study Chinese Literature. Of course, most foreign people think it is hard to write Chinese words. We use a brush instead of a pen, and learn to write quickly. Not every one can write well, however. That is really difficult. In writing we begin at the top right hand corner of the page, and write down, making long, perpendicular rows of words. We can do this because our language is mono-syllabic. We also study English and find it very hard. The pronunciation is so queer and some of the sounds are so hard to say. And then the sentences are not a bit like ours, and there is so much grammar. I don't know how you ever learn active and passive voice. Our missionary teacher says Chinese is hard, but we find English much more difficult. Some of our other subjects are world history and geography, physics, biology, chemistry, household science, algebra, geometry, trigonometry, logic, economics, philosophy, psychology, ethics, Bible lessons, drawing, a little music, social problems, physical drill and the "Three Peoples' Principles" of Dr. Sun Yat Seng, the founder of the republic. I am taking organ lessons too, but I cannot play much yet. We have a three years' course and take quite advanced work, but if we graduate we can enter university for further training. Of course, only a few of us can go to university anyhow. I think we all agree that our hardest subject is mathematics. English is just as hard, but perhaps we spend more time on it.

School begins each day at eight o'clock. From ten to eleven each day we have singing and physical drill or games. I am fond of athletics and play with the picked volley-ball team against teams from other schools. At twelve o'clock we have an hour for dinner. Then classes run from one o'clock until four. Occasionally a subject must be taught from four to five, but that is not a daily occurrence. There

is a ten-minute recess at three o'clock. In the evening from 7.30 to 9 o'clock we are required to be in the study hall preparing our lessons. At this time, if we need any individual help, we can go to one of the teachers and she will explain the point we do not understand.

When I graduate I hope to go to Normal for a year and then go out as a teacher. Some of us want to study kindergarten methods. Some will take nurse-training. Our people need to learn laws of health, how to keep sanitary homes, and how to do home nursing. And nurses, besides caring for the sick, can help to teach these things. Then, too, there are little babies to be cared for and mothers need to be taught how to do it. A nurse can be so useful. One of our classmates wants to study pharmacy and another dentistry. A number want to be doctors, but it is very hard to get enough doctors who know foreign medicine to come and teach them. Many of our classmates are going to teach. And some after a year or two of teaching will be married. Some will have happy Christian homes of their own and some will go into old-style homes with all their husband's family clan, where they will have no freedom, and will be unable to have any part in moulding the home life. There is still very much to be done for China, and we want to help all we can. We believe the Christian way of life is the best way for China.—*Uberta Steele, Chengtu.*



A C.G.I.T. GROUP IN CHENG TU, WEST CHINA  
*Snapped by Miss Annie Ward, Easter Sunday, 1933*

## Some Recipes, Games and Riddles from China

AT this time of year when many Mission Bands are entertaining groups of Chinese children, some recipes, games and riddles found in "Off to China," by Mabel Wagner, may be a help.

### RECIPES

*Chinese Almond Cakes.*—Blanch one-half cup almonds, halve and cut in strips or chop fine. Dry in a warm oven for a few minutes. Cream one-fourth cup butter and one-fourth cup sugar, add one egg, one-half teaspoon almond extract and gradually add one cup rice flour. One package of rice flour (costing thirteen cents) is sufficient. Roll out very thin between two sheets of oil paper, using plenty of rice flour to keep from sticking. Cut in various small shapes, sprinkle with nuts, gently pressing them into the dough. Bake in moderate oven until straw colored.

*Rice Flour Wafers.*—The above recipe can be varied to make wafers by using the same ingredients except for the nuts and flavoring. Instead, use the grated rind of a lemon. Decorate with tiny pieces of candied cherries or angelica.

*Rice.*—To approach the Chinese in cooking rice, you must make it tender and dry, so that each grain stands out separately. To do this wash the rice thoroughly and put it into a heavy kettle, adding one and a quarter cups of cold water to every cup of rice, also one teaspoon salt. Cover tightly, set over a low flame and allow to cook until tender, which will require about half an hour. Do not disturb while cooking, and on no account stir. (Creamed mushrooms poured over this recipe makes an excellent supper dish.)

### GAMES

#### *As Described in a Chinese Boy's Letter*

Canadian brothers and sisters, greeting! Would you like to hear of some of the games we Chinese boys and girls play?

First there is a blindfold game. We choose one of the group, pull his round black cap down over his eyes, and tie it there with a band. Then we join hands in a circle and go round and round for several minutes. When we stop, we all stoop down, and the one in the middle puts out his hands and touches some one. He then asks the one touched to make a funny

noise, and, when he does so, he tries to guess who he is. If he guesses right, the other boy has to take his place; if he guesses wrong, he has to keep on trying.

Another game we call "Hide the Cat." One hides somewhere in the house, and then calls the others to hunt him. The first one to find him may be the cat the next time.

Then there is another called "Protecting Eggs." One player is the protector, and the others are the robbers. There is a stone, or "egg," for each robber. The "eggs" lie near the feet of the protector. The robbers try to steal the eggs, but if the protector touches one with his hands or feet, that one has to be the protector. If the robbers get away untouched with all the "eggs," the protector has to begin protecting all over again.

Then, we have, too, all sorts of quieter games played by moving little stones or seeds, which we sometimes call "horses," from point to point on a marked paper, but they are too hard to explain in a letter, so I will stop.

DAI CHIN CHI,

### RIDDLES

It takes away the courage of a demon; its sound is like that of thunder; it frightens men so that they drop their chopsticks; when one turns one's head around to look at it, it is turned to smoke. What is it? Answer: A firecracker.

It was born in a mountain forest; it died in an earthen chamber; its soul was disbursed to the four winds; and its bones are laid out for sale. Answer: Charcoal.

What is the fire that has no smoke? And the water that has no fish? Answer: Lightning; rain.

What are the eyes of heaven; the bones of water; and the looking glass of the sky? Answer: Stars; ice; lake.

A little house all fallen in; yet it holds five guests. What is it? Answer: Shoes.

## Sharing with Young China

ISABEL GRIFFITHS

Do you know.

That patients can now come to Kongmoon Hospital in motor-buses? What influence will this have on the service of the hospital?

That the nurses' training school is progressing rapidly? Till 1928, men nurses were used

entirely for the men's hospital. What is the significance of the change for the women of new China?

*That* the Senior Middle School, Chengtu, West China, was registered with the Chinese government in the Spring of 1932? What difference does this make in the lives of the students?

*That* at least two of the teachers of the Middle School lead C.G.I.T. groups? Do they think C.G.I.T. is worth while?

*That* village work around Changte, North Honan, has progressed so well that the congregations have their own pastors and are self-supporting?

*That* boys and girls from the government schools are coming to the classes for village

women and girls in Hwaiking? Why do they come? They are using Phonetic Script. Why?

*That* in Weihwei a night class for men was carried on for one month last year? Ricksha pullers, small merchants, day laborers and servants made up the class. Why do these tired men come to this class? Why is a month's class worth while?

This material is all to be found in the Eighth Annual Report of the Woman's Missionary Society or "Our Missionaries at Work." A questionnaire similar to the above will help the leader to make the C.G.I.T. project in giving a real venture in helpfulness to people who are doing what they can to help themselves. Other material may be found in THE MISSIONARY MONTHLY, October, 1933, to June, 1934.

## Worship Service

*Adapted from a worship service prepared by Trinity Affiliated C.G.I.T. group, Summerside, Prince Edward Island.*

THEME: *Girls of other lands.*

**CALL TO WORSHIP:** The Lord is in His holy temple. Let all the earth keep silence before Him. O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God and we are the people of His pasture and the sheep of His hand.

**PRAYER:** O God, who art the light of the minds who know Thee, the life of the souls that love Thee, and the strength of the thoughts that seek Thee, help us so to know Thee that we may truly love Thee, so to love Thee that we may more fully serve Thee, whose service is perfect freedom; through Jesus Christ our Lord.

**HYMN:** O worship the King (Verses 1-4-6), *The Hymnary*, 21.

**TALK:** *Girls of other lands.*

The girls of other lands call to us for a knowledge of the Good Shepherd. We, with a Christian heritage, have much to share with them. We are glad that, through our missionaries and mission schools, many girls of other lands are being taught the Jesus Way of living and they, too, are learning to be "the girls God would have them be."

A young Japanese college graduate, Maruyama-San, who had been given the advantage of a Christian education and had won a scholarship, in speaking to the Dominion Board last June expressed her thanks in these words. "I wish to thank all the members of the Woman's Missionary Society for introducing me to God." The Canadian Girls In Training are glad to be affiliated with this Society and to share in this great work.

But there are many girls to whom the door of opportunity has not yet been opened, girls who, through no fault of their own, do not even know that there is a God who cares for them.

Let us think to-night of the Japanese girls working all day at the silk looms. We admire the pretty patterns in our scarves and dresses, but we forget the tired hands and aching backs of the girls who make them for us and who have so few pretty things for themselves.

Let us think of the girls in China spending long hours decorating the cups and saucers, bowls and plates that we buy so cheaply and value so lightly.

Let us remember the African girls toiling in the cotton fields, in the hot sun, too tired at night even to play.

Let us remember the girls working in the sugar-cane fields in Trinidad. The sun is scorching, but they must not stop for they must raise the sugar for our delicacies.

These girls are our sisters. What do we owe them in return for their service for us?

**HYMN:** 'Christ for the world' we sing; *The Hymnary*, 241, verses 1, 2.

**LEADER:** Jesus said: I am come that ye might have life and that ye might have it more abundantly.

**GIRLS:** I am the Good Shepherd: the Good Shepherd giveth His life for the sheep.

**LEADER:** Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice.

**GIRLS:** And there shall be one flock and one shepherd.

**LEADER:** And the apostles gathered themselves together unto Jesus and told him all things, both what they had done and what they had taught.

And he said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat.  
And they departed into a desert place by ship privately.

**GIRLS:** In quietness and confidence shall be our strength.

**HYMN:** 'Christ for the world' we sing, verse 3.

**LEADER:** The girls of other lands, with their generous hearts and keen minds have much to share with us, yet how much we have to share with them. Their limitations, their meagre opportunity of education, call to us. But the one deep call of their hearts is the same as ours. It is the call to life that is full and free.

**GIRLS:** Let us gladly answer to the call.

Ho, young mariner,  
Down to the haven,  
Call your companions,  
Launch your vessel  
And crowd your canvas,  
And, ere it vanishes  
Over the margin,  
After it, follow it,  
Follow the Gleam.

**HYMN:** 'Christ for the world' we sing, verse 4.

**PRAYER:** Almighty God, Thou great Father and Shepherd of all mankind, stir in our hearts anew from day to day, love and tenderness for the needy ones, especially for the girls of every nation and race. Grant us loyalty to our Master. Give us a high purpose in life, that we may gladly go where thou wouldst have us go. May we labor with Thee to bring in thy kingdom on earth. In Jesus' name we pray. Amen.

**HYMN:** In Christ there is no east or west, *The Hymnary*, 252.

**BENEDICTION:** The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious unto us. The Lord lift up the light of His countenance upon us, and give us peace, both now and evermore. Amen.



KONGMOON HOSPITAL, SOUTH CHINA.

# Mission Bands

OUR Father, as we come together to worship Thee here, help us to remember that Thou art Lord of all and Father of all, and that Thou art ever ready to hear our prayer. Help us to love Thee and to serve Thee. Help us to live so that others may know of Thy love. May we work together as Thy children, showing friendliness to children all over the world. Amen.—“Listening In.”

## “Happy Childhood” in China

ISABEL GRIFFITHS

OLD Sixth and Little Sister were coming home from the Christian Day School. Both were looking at *Happy Childhood*, their own children's magazine.

“Now that I am in my second year, I shall teach Grandmother to read,” said Old Sixth. “*Happy Childhood* is an easy reading book,” and he wagged the paper in front of his little sister's nose.

“But you don't know all the words and I can understand the pictures. Grandmother and I make up lovely stories,” replied Little Sister and snatched the paper from her brother's hand.

“There, you have torn it and I won't be able to read. You have torn the pictures, too, you bad girl.”

Then Old Sixth scolded and Little Sister cried. When they reached their own gate they were both angry and breathless. But their mother drew them down beside her on a bench.

“Now, Old Sixth, you shall read and Little Sister shall look at the pictures,” she said.

“There was once a wise old ant who was returning to the house of his fathers,” read Old Sixth, “but when he reached his own gate he found his family in great despair. Some one had rolled a stone in front of the entrance. ‘Our children will surely starve,’ said the villagers, ‘for we cannot reach them with food. We have each tried to move the great stone, but even the mighty Wu has been unable to stir it.’

“Then the wise old ant said slowly, ‘What one cannot do alone many can do together. Let

all push the stone.’ This they did and the stone was rolled away.”

When he had finished reading Old Sixth looked at Little Sister and Little Sister smiled back.

“Let us both help the Honorable Grandmother to read,” said Old Sixth happily.

\* \* \* \*



The pictures of the old ant and his fellow villagers appeared in a recent copy of *Happy Childhood*, the Chinese magazine for boys and girls. The boys and girls of China enjoy it just as much as Canadian boys and girls enjoy *World Friends*. It is read by fathers and mothers and aunts and grandmothers, too, for sometimes it is the only reading matter that enters a Chinese home.

Mrs. MacGillivray, the Editor of *Happy Childhood*, is one of our own W.M.S. missionaries. In 1934 Mission Band boys and girls, through their gifts at their Thank-offering meetings (Spring and Autumn) are sending her the money to publish the magazine for their Chinese world friends.

## School Children in Chengtu

IN the city of Chengtu there are three day schools and two kindergartens, over three hundred boys and girls attending them every day. Some of the girls come from other towns and cities and live at the W.M.S. Boarding School for girls.

The children in the school are very like Canadian boys and girls. Sometimes they are naughty, but usually they are not—just like us too. Not long ago some of them began run-

ning down to the street after school to buy things to eat instead of coming home at once. So their teacher told them that if they were good girls all day, they would not need to buy candy for she would give them some peanut candy at bed-time. The next day at noon, when the teacher came for dinner she said to the older girls: "Are Still-Water and Precious Pearl and the others sick? Why are they not ready for dinner?"

Then they all went to find them. They looked in the courtyard, but they were not there. They looked in the sitting-room, but they were not there. Then they looked in the bedroom and there, in bed, all undressed, with the covers pulled up to their chins, lay the Day School girls.

"We have been ever so good," they cried gleefully. "Please give us the candy now."

How the teacher and the older girls laughed! But for that once the children got their candy.

Children in kindergarten and day school love going to school and their teachers say that ten times as many would come if there were room for them.—*Adapted from an article by Uberta Steele.*

## Practising Friendship in the Fellowship Period

MARY EADIE

*Sixth article in the Leadership Training Correspondence Course, entitled, "The Missionary Education of Girls and Boys."*

**A**NOTHER of the important elements for which to provide in the well-balanced programme of Christian or Missionary Education is Fellowship. It is true that the spirit of good fellowship should pervade every period. We cannot say that it is confined only to one period, nor that it happens for only ten minutes in any one session, but in most groups it will be found necessary to plan for special times when through purposeful play, informal conversation and activity, the group members and leaders may become better acquainted and may have special opportunity to express friendly thoughts and feelings. Earlier in the course the need for using the Principle or Law of Practice was emphasized and we are reminded that our pupils will learn to be friendly persons by practising friendship in the group in

which they find themselves from week to week. We know that it will be impossible to help girls and boys to become world friends unless they are also good friends at home, at school, at church, wherever they may be.

The subject of children's play is a study of extreme importance. Play is more than a characteristic of children; it is a valuable factor in their education, and it should not be overlooked by the friends of children who are interested in their character growth. Many of the Christian qualities which good friends should show such as fairness, truthfulness, team-work, thoughtfulness and consideration of others, obedience, good sportsmanship may be learned (practised) through play. Through play in the Fellowship Period the leader may have opportunity to know her pupils as they really are. Recently a leader in a Daily Vacation Bible School was amazed to see a pupil, upon whom she relied for assistance during discussions in the study period, display on the playground anything but the kind of attitudes which he had advocated in the classroom. Children are off guard at play. It is a testing time, and if for no other reasons than these we cannot afford to omit the play period in the programme of the missionary group.

Further, children all over the world are fond of play. It is one of their likenesses. Therefore through the medium of the games period, when the games of the children of other lands are played, we can help our children not only to enjoy one another's company, but to understand and appreciate better their world friends. For instance, in Miss Goodleader's group at the very beginning of the session a vigorous game was played entitled, "Catching the Dragon's Tail." It was a Chinese game. When it was over a boy was heard to say as he endeavored to regain his breath: "The Chinese must be clever to make up that kind of game." Another boy added, "They must be strong to play it, I think." Thus respect and admiration for the friends in China was fostered.

When children are at play on a playground or in the classroom their play is usually more enjoyable and beneficial if they are in graded groups, and if the girls and boys are separated. Further, the play period will prove to be most helpful when it is supervised to the extent that the leaders are members of the play group.

The use of Dramatic Play is advocated also, and may be used not only because of the in-



formal atmosphere it creates in the Fellowship Period, but in the Study Period as well. It is not only enjoyable to children, but it is a means through which they may learn many lessons. Often scenes from the stories they hear may be played. The group members may act both as players and audience, the children themselves deciding what lines to say, what stage setting is necessary, what costumes and properties they should use. It is usually surprising and amazing how they can improvise, using their keen imaginations.

Occasionally a good pageant or play may be presented on Friends' Day, when for fellowship purposes a special audience is invited. Through it the children as well as the audience may be inspired and informed. The same three principles should be used in choosing material for such a time, as suggested in Chapter Five in connection with the selection of hymns, pictures, and stories, namely: (1) Choose only materials which will seek to give a true interpretation of life in other lands. (2) Materials which will increase respect for other peoples, and which will help to develop feelings of love and appreciation for them. (3) Materials which do not point specially to queer and strange things about others, but which stress likenesses between the children of different races. In addition these further suggestions should be noted: (1) Be sure that the pageant or missionary play has a good message to

deliver. (2) Render it artistically. (3) Help the players to make choice of the parts which they can play best. (4) Guide the players in a study of the play, including its background, before any attempt is made to prepare it. (5) Help the pupils to impersonate the characters they represent as skilfully and sympathetically as possible. (6) Discourage the "showing-off" attitude. (7) Let the rehearsals be friendly and happy times, not tiring nor burdensome in any way.

In the Fellowship Period the children may sometimes engage in other activities, if desired. For instance, they may arrange an art gallery of pictures which they have discovered of a certain land. They may prepare exhibits. They may gather round a table to listen to the reading of a fascinating book. They may have a singsong informally. They may make and keep up to date a bulletin board. They may make their room neat and tidy. They may make new decorations for it. During such activities the leaders will need to encourage the pupils to show friendly attitudes to one another at all times.

Visitors and new members in the group should be especially welcomed in the Fellowship Period. Occasionally an acquaintance game may be used.

The time and length of this period need not be the same in every session. Perhaps it is best to observe it first in the afternoon pro-



BETTER BABIES AT LUCHOW, WEST CHINA

*Mission Bands are giving their Thankofferings of 1934 for well-baby clinics such as this. Four hundred baths can be provided for \$15.00.*

gramme, particularly if the children come direct to the group from day school needing some recreation, also, perhaps, because of the socializing benefits which accrue from it. Sometimes, however, it may be combined with the Study Period.

Occasionally, to promote good fellowship still further within the group, or with other groups, a special party may be planned. On such occasions, the children should act as hosts and hostesses. They may make the plans in advance, carrying them out as well, under the guidance of the leaders. When another group is invited to participate let the motive for the invitation be, none other than to express and practise friendship. The children and leaders will need to give attention to the following items when preparing for such an event: (1) Invitations, (2) Decorations, (3) Food, (4) Programme. Perhaps four such committees could be formed. This is excellent practice for the children.

Come, let us play with our children, but let us do more, let us help them to establish friendships, and when in the company of their friends to emulate at all times the characteristics of their best Friend, the friendly Man of Galilee.

#### *Some Reference Material:*

Section entitled, "Plays and Pageants," found in the pamphlet entitled, "Creating a

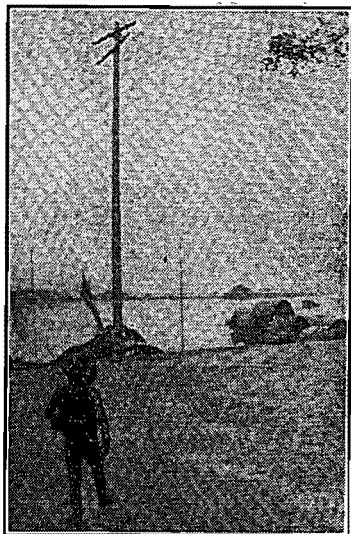
World of Friendly Children," issued by the Committee on World Friendship Among Children, 287 Fourth Avenue, New York, N.Y.; (price 25 cents); also the chapter entitled, "The Play Element," in "The Missionary Education of Juniors," by Jean Gertrude Hutton (price, \$1.00). The catalogue of materials is issued free by the Missionary Education Movement, 150 Fifth Avenue, New York, N.Y.; "Children at Play in Many Lands," by K. S. Hall (price, 75 cents); "Following the Dramatic Instinct," by Anita B. Ferris (price, 75 cents). All of these materials may be obtained from the Literature Department, 410 Wesley Buildings, Toronto 2, Ontario.

#### *Question:*

(a) Of what value is play in relation to Missionary Education?

(b) Outline a ten-minute programme for a Fellowship Period to use in your group.

One evening I was watching another tiny tot playing with a flaxen-haired doll. Tugging vigorously at the doll's flaxen mop she was dismayed to find that she had pulled the top of the doll's head off completely. She looked into the hollow doll's head for a moment, then said disgustedly: "Oh, look! This doll has no meat in its head."—*Life and Work.*



A LITTLE CHINESE LAD

## Son of the River

He plays all day in the burning sun,  
Dressed in his own dark skin;  
With a block of wood tied to his waist  
To keep him from falling in.

He sleeps at night on the deck of the boat,  
With the water lapping below,—  
Life is as simple as that for a lad  
In a boat on the broad Sai Ho.

—Bessie M. Cairns.



RING-AROUND-A-ROSY AT NEEMUCH, C. INDIA

## Baby Bands

### Tickets, Please, to India

ISABEL GRIFFITHS

**D** ID you ever play Ring-Around-A-Rosy? It is great fun, but you cannot play it all alone. Would you like to join David and Lilliwati and the other children in the picture? Then we must make a pretend journey to far-away India to visit them.

There! We will put the chairs one behind the other for a train. You shall sit in the first one and be the engineer, and mother and Little Sister will be passengers. We must take a blanket for the boat trip and a travelling bag for your clothes. Cousin John is all ready to take the tickets, and now we are off. "Puff, puff," goes the engine. "Clang, clang!" rings the bell.

"Tickets, please," says Cousin John, and very soon the train trip is over and we are ready to take the boat. Cousin John helps Little Sister down and she and mother go for a walk around the room while you and Cousin John make two rows of chairs facing in toward each other to make the boat.

Cousin John will be captain and must have one chair at the end so he can see ahead and

turn the wheel to guide us across the ocean. You will be the purser and say, "Tickets, please," to us when we are ready to start. Then you take our bags and show us where we are to sit.

"Honk, honk!" sounds the horn and "whirr, whirr!" go the engines. We spread the blanket over our knees and away we go. Now we have reached India and must take the train again. Here we are at Neemuch at last.

Our little friends have heard that we are coming and when we turn in the gate they stand very politely on the verandah and bow to us. We bow back, of course, and feel a little shy. But very soon a tall lady says, "Now, children, you may take your friends from far-away Canada out under the big trees and play Ring-Around-A-Rosy."

So when we look at this picture we can pretend that we are there playing too. Let us play now and pretend that as we play the little brown feet of David and Lilliwati and the others are here dancing around the circle with us.

\* \* \* \* \*

All the money given by Baby Band members through the Baby Band gift boxes in 1934, goes

to the Babies' Home at Neemuch. There are about thirty children under the care of Miss McHarrie who is a real mother to the homeless infants and toddlers. (Eighth Annual Report, page 197). Mothers are urged to

make these children in the Babies' Home real to the Baby Band children by a "pretend journey," by pictures, stories or in any other way possible. Gifts from the children should be the result of loving interest in their Indian friends.

## In Remembrance

**A**FTER a long day of work Mrs. T. G. Williams, one of the rapidly-diminishing number of elect ladies who pioneered our missionary work, has entered into rest.

Born in New Glasgow, Quebec, the daughter of Mr. John Murray, a godly merchant, she was nurtured in a deeply religious home where family worship was considered an essential of every-day life. In 1865 she was married to the Rev. T. G. Williams of the Montreal Conference, and thereafter for forty-two years she shared her husband's life of service amid all the vicissitudes of the itineracy. Of their many charges, we mention a few: Iroquois, Prescott, Brockville, Pembroke, Sherbrooke, St. James, Montreal. The Sherbrooke minister of to-day writes of Mrs. Williams to her son: "My mind runs back to our boyhood days and to your mother's kindness to me, as a young member of the church and a prospective minister. She has a long and glorious record of service to the Kingdom of God and to others. . . . She served God and her generation in an outstanding way, and was very much beloved."

Mrs. Williams was for fifty years a member of the Woman's Missionary Society, dating from the time of its first appeal to her. Always vitally interested, in her active years she gave of her fine executive ability to the furtherance of the cause so dear to her heart. Filling many offices, for twenty-five years she served as President of the Montreal Conference Branch, and it is estimated that she had organized 110 auxiliaries, a statement pregnant with meaning, denoting as it does—enthusiasm, perseverance, tact and an undaunted spirit in facing difficulties, a woman strong in faith and in prayer.

A well-known worker in the Society, speaking of Mrs. Williams, says: "Any work I have been able to do has been largely through her influence and the inspiration I received

from her. Her life and teaching will live on—"for a true life cannot die." Personally, I feel that my own life is the better and happier for having known her, and I know that many, many others could say the same." Mrs. Williams' activities were not limited to the W.M.S. and her own immediate church work, but to the limit of her ability she was interested in every good cause, particularly in that of the W.C.T.U. Nor did she allow her outside endeavors to cripple her home-life. She was a devoted wife and mother. Her family felt themselves blessed in her, and others have commented on her fine motherhood.

Dr. Williams passed away in 1909. In 1923 Mrs. Williams made her home with her daughter, Mrs. E. S. Macfarlane, at one time our Secretary for Japan, and from her she received every care a devoted daughter could give. Hers was a long, weary illness resulting from a fall, which in the fullness of years she was not able to overcome. She prayed so earnestly that the Father would take her home, then, in complete resignation, she softened her prayer to "Thy will be done," and so life and death were left in the Father's hands.

She had a deep love of poetry which she could memorize easily and hold tenaciously. She was loyal to principle, and believed that even though it cost an effort she should uphold what she thought was right. A missionary friend, speaking of her, said that "Mrs. Williams always seemed to her a woman that stood staunch and straight for the right, let the wind blow as it would." The same loyalty applied to her friends. To them she was very true.

She has fought the good fight of faith; she has run her course; and now this faithful servant of God has won the Master's mead of praise, "Well done, good and faithful servant; enter thou into the joy of the Lord."—E. A. Preston.

# News from the Conference Branches

## Alberta

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

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

Miss Mary Mansfield of the Kolokreeka Mission has been forced to give up her work owing to continued illness. Miss Mansfield is at present staying with Mrs. (Dr.) Moss, University Campus, Edmonton.

Mrs. Ottewell, Edmonton, will be glad to hear from Presbyterials regarding prospective candidates for W.M.S. work. The "Standards of Preparation for Home and Foreign Missionaries" is given on Page 161 of the last Annual Report.

**DRUMHELLER PRESBYTERIAL.**—The members of the Auxiliary of the United Church, Hanna, are delighted to have reached their allocation for 1933, although it was a difficult task during these hard times and with a smaller membership. During the year supplies were sent to Cold Lake. Mrs. Rose, the faithful President, removed to another locality.

Mrs. E. M. Paterson, Vancouver, B.C., sent to the Craigmyle Auxiliary eighteen pairs of knitted mitts and six scarfs to be given to children who need them. At the thank-offering meeting of this Auxiliary thirty-four members from Delia and Hanna Auxiliaries were present. Mrs. F. J. Hartley, Hanna, was the guest speaker. Her account of her early experiences in missionary work in Manitoba and Alberta were very much enjoyed. Mrs. Vernon, Craigmyle, gave an inspiring temperance paper and Mrs. E. M. Bigelow, Delia, told of the work being done at the Community House in Drumheller.

**EDMONTON PRESBYTERIAL.**—Edmonton has been highly favored this fall and winter in having so many of our missionaries on furlough visit her city. Miss Elizabeth McLennan, Weihwei, Honan, China, visited her sister, Mrs. Munroe, and Miss Elizabeth Campbell, Camundongo, West Africa, was also in the city. A luncheon was arranged by the Presbyterial to give the women of the United churches an opportunity to meet these two missionaries. About two hundred attended. Miss McLennan

was the luncheon speaker while Miss Campbell addressed a mass meeting in the afternoon giving an illustrated talk on her work.

In January Miss Constance Chappell, teacher of language and literature in the Union Christian College of Tokyo, Japan, and who was in the city in the interests of the Student Christian Movement, addressed a group of missionary women called together by the Presbyterial.

**LETHBRIDGE PRESBYTERIAL.**—Pincher Creek Auxiliary annual reports were encouraging. Mrs. Duthie, a pioneer since 1884 who had taught the first Sunday School class here when there were only three boys, and who herself is a granddaughter of Ontario Empire Loyalist pioneers in Essex County, is President and spurred the members on to more faithful service. The Auxiliary had a visit and inspiring talk by Miss E. Campbell, missionary on furlough from Angola, West Africa.

**LACOMBE PRESBYTERIAL.**—Between eighty and ninety persons gathered at the home of Mr. and Mrs. Gordon Sharp on November 22nd, to attend the chicken supper and social which was held under the auspices of the Spring Valley Auxiliary. A musical programme was a delightful feature of the social and the W.M.S. received \$31 toward their allocation fund.

On November 29th, Miss E. Campbell, missionary from West Africa, visited this Auxiliary at Spring Valley. Miss Campbell also spoke at two meetings in Lacombe and gave an illustrated lecture on her work in Africa to the four C.G.I.T. groups. She addressed also a group of interested women who met at the manse.

**RED DEER PRESBYTERIAL.**—The Red Deer Auxiliary recently celebrated its twenty-fifth anniversary by an evening meeting to which all officers of the church, the Sunday School, all C.G.I.T. groups and their leaders and members of the local Oxford group were invited. Mrs. Carscadden, President, was in charge. Colored slides of the work of the W.M.S. in boarding schools and school homes were shown and explained by Miss Eva Beatty, who had worked in some of the Alberta School homes and by Miss Mina Cole, who is at all times a

most interesting speaker. Special mention was made of Miss Constance Ward and Miss Louise Foster, of China, both of whom were at one time connected with the Red Deer Church.

### Bay of Quinte

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

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

### Annual Meeting

**BELLEVILLE PRESBYTERIAL.**—Trinity Church, Napanee, March 14-15.

**BELLEVILLE PRESBYTERIAL.**—West Huntingdon Auxiliary in Belleville Section held a thirty-fifth anniversary in November with over three hundred in attendance representing thirteen Auxiliaries. The President, Mrs. George Cook, presided. One charter member, Mrs. John Kingston, Tweed, was present. The Misses Pitman and Wilson donated a lovely birthday cake.

Newburgh Auxiliary in Tamworth Section celebrated the fortieth anniversary on November 17th. The birthday cake was donated by Miss Maude Wellbanks in memory of her mother who was a charter member. The President, Mrs. Edward Lochhead, capably presided. Mrs. Annie L. Thompson, the only surviving charter member, sent greetings. Mrs. J. F. Mears, Port Hope, was the special speaker for the evening. Mrs. T. H. P. Anderson, President of Belleville Presbyterial, expressed the love and esteem of the women for Miss H. M. Paul, veteran missionary who gave thirty years of pioneer service to the Indians and newcomers in British Columbia and presented to Miss Paul a magnificent bouquet of bronze mums.

### British Columbia

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

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

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

**WESTMINSTER PRESBYTERIAL.**—The conference of the South Fraser Valley Auxiliary, was held this year in Milner United Church when

about seventy members gathered together. A very inspirational address was given by Mrs. John McPherson, of Vancouver, on the many and various ways we could use our gifts in the service of Jesus Christ. Mrs. W. B. Willan, gave the report of the Dominion Board meetings and Mrs. W. Stott spoke on Baby Bands. Mrs. W. H. Orr, President, gave a very fitting talk on the Kingdom of God Movement, and the Milner Mission Circle delighted the audience with a chorus "All the World for Christ," every girl representing a Mission station.

**VANCOUVER PRESBYTERIAL.**—The Executive of this Presbyterial met on January 10th in Chalmers Church. Miss Elizabeth McLennan was present and, instead of giving a regular address, she answered any questions which the members asked about the work in Honan and China as a whole. Mrs. J. S. Muldrew, First Vice-President, was in the chair.

### London

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

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

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

**PERTH PRESBYTERIAL.**—A large number of delegates attended the eighth annual meeting of this Presbyterial which was held in Parkview United Church, Stratford, on January 18th, with Mrs. Lorne Eedy, St. Marys, presiding. The review of the year's work presented by the secretaries of the various departments was very gratifying and encouraging. The Treasurer, Mrs. W. E. Campbell, reported that a total of \$9,100 had been sent to the Branch Treasurer. A very impressive memorial service for the twenty-five members who have passed on to higher service during the past year, was conducted by Mrs. J. R. MacDonald and Mrs. J. L. Hotson. Greetings from the Perth Presbytery were brought by Rev. Dr. E. W. Edwards, Tavistock, and a cordial welcome from Parkview Church was conveyed to the meeting by Rev. D. E. Foster, pastor of the church. At the afternoon session a pleasing solo was rendered by Mrs. P. Cook.

Mrs. L. Eedy, St. Marys, was re-elected President for the coming year.

**LAMBTON PRESBYTERIAL.**—The members of Thedford Auxiliary are mourning the loss of a valued life member, Mrs. Hilary Mosure, whose death occurred at San Benito, Texas, where she had resided for the past four years. She was a charter member of the society and was treasurer for many years.

**OXFORD PRESBYTERIAL.**—On November 9th, Miss A. Brown, Plattsville, was called to a higher service. She was a former President of Plattsville Auxiliary and also a life member.

### Manitoba

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

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

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

The executives of the Conference Branch and of Winnipeg Presbyterial had the privilege on January 22nd of meeting Miss Constance Chappell, of the Women's Christian College, Tokyo. Miss Chappell traced the progress of the college since its inception fifteen years ago, showing the great contribution it is making to the higher education of the Japanese women and paying a sincere tribute to the President, Miss Yasui.

**BRANDON PRESBYTERIAL.**—Zion Auxiliary and a large circle of friends throughout Western Canada mourn the loss of Mrs. J. C. Grant in November. She was a life-member of the society and for many years President of Zion Auxiliary.

Zion Auxiliary has lost another valued member through death, Mrs. Henry McPhail.

An old and valued member of Virden Auxiliary, Mrs. Bradley, passed away December 29th, aged seventy-eight.

**SUPERIOR PRESBYTERIAL.**—Miss Eugenie Bates, of Japan, brought to the annual Presbyterial meeting, held in Trinity Church, Port Arthur, on January 13th, a comprehensive picture of life in Japan with its present unrest and complexity of problems and greatly interested her hearers. The report of the Corresponding Secretary, Mrs. W. J. Scott, showed a fine increase in Auxiliaries and in membership and a greatly increased earnestness in all organizations. Great stimulus had been given the

work by visits from Miss McIntosh and Miss Kate Rutherford last fall. Time was taken for the discussion of the temperance situation and strong resolutions were recorded on the subject and on the growing menace of war. Miss Janet Crouch rendered a solo. Mrs. W. Russell Brown, Port Arthur, was elected President to succeed Mrs. J. E. Crawford.

### Maritime

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

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

**PICTOU PRESBYTERIAL.**—News of the death of Mrs. Geo. Young, Millsville Auxiliary, Pictou, N.S., came to hand months after she passed away. She was ninety-three years of age, a member of the W.M.S. since its inception at Scotsburn, an enthusiastic worker and reader of THE MISSIONARY MONTHLY. Two of her children are missionaries, Rev. L. Young, Kobe, Japan, and Miss Annie Young, Wu hu, China. A son and two other daughters are at home, one of the latter, Mrs. C. R. McLennan, Millsville.

**TRURO PRESBYTERIAL.**—Mr. and Mrs. James Anthony, Kennetcook Valley, received a radio on the fortieth anniversary of their wedding from their family. Mrs. Anthony has been all these years a valued member of the W.M.S. even while finding time to carefully rear nine children, one of whom is Mrs. J. E. Forbes, Loggieville, N.B., formerly a missionary in British Guiana. Two other daughters are also married to ministers, and one son is pastor of a church in the States.

**MONCTON PRESBYTERIAL.**—Coverdale United Church, N.B., reached their annual allocation and packed two large boxes of clothing for needy folk in Sydney and Gaspé, and at a recent meeting a bouquet was sent to Mr. and Mrs. Harvey Gaskin in celebration of the fiftieth anniversary of their marriage.

**LUNenburg PRESBYTERIAL.**—Miss Jane Johnson, President of Bridgewater Auxiliary, N.S., died December 18, 1933. She will be much missed.

**SYDNEY PRESBYTERIAL.**—The Women's Mission Club of Sydney, N.S., had a foreign sup-

per in the Kindergarten room at the Mission. The walls were gaily decorated with Christmas posters and silhouettes which made a cheerful setting for the long tables with their snowy cloths, some of which were gaily embroidered in the manner of the old lands. Flowers, the gift of a Sydney florist, brightened the tables. The menu held Italian, Ukrainian, Swedish, Finnish and Hungarian eatables, all delectable, and delightful music was furnished the guests by a young Hungarian playing the zither.

### Montreal-Ottawa

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

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

**DUNDAS-GRENVILLE PRESBYTERIAL.**—In spite of inclement weather a well-attended sectional meeting was held on October 24th, at Maynard, with Mrs. J. H. Earle in charge. All Auxiliaries but one were represented bringing encouraging reports. The Quiet Hour was in charge of Mrs. J. S. Bass, Prescott. During the afternoon helpful addresses were given by secretaries of intercession, temperance and by our missionary nurse, Miss Edna Brown. Echoes from branch were given and a period of silence was observed in loving memory of Mrs. Henderson. Greetings and a message from Mrs. Geo. Earle, President of the Presbyterial, were read. Mrs. Newman was suggested as sectional president for coming year.

The executive of this Presbyterial held a successful meeting at Morewood on December 6th. During the day the members were delighted to join the Presbytery meeting to hear Rev. James Shaver and Rev. Bert Howard from the West, giving graphic accounts of conditions there. A few moment's silence was observed in memory of Mrs. W. H. Henderson.

**MONTREAL PRESBYTERIAL.**—Mrs. Charles A. Pease, St. Andrew's East, died in December. She was a life member and for twelve years Secretary of THE MISSIONARY MONTHLY. Her unflinching interest and very generous gifts were an inspiration.

*Ah, March, we know thou art  
Kind-hearted, spite of ugly looks and threats.  
And, out of sight, art nursing April's violets!*  
—Helen Hunt.

### Saskatchewan

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

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

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

**ASSINIBOIA PRESBYTERIAL.**—The Assiniboia Presbyterial received a shock when word was received of the death of Mrs. E. D. Hicks, Verwood. She served as Vice-President and President of the Presbyterial before Union, and since as Vice-President.

Mrs. Hicks was well known throughout Southern Saskatchewan for her work in all the societies affiliated with the church. She had been a most faithful and persevering worker and will be much missed. She died December 26th in the Assiniboia Hospital.

**SASKATOON PRESBYTERIAL.**—Mrs. John G. Grant, of St. Louis, passed away in November. The hearts of a wide circle of friends in Western Canada were saddened by her going, especially those of Zion Church. Mrs. Grant grew up here back in the days when they rode to meetings in wagons or buckboards. She was a life member and president of this society for many years.

### Toronto

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

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

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

### Annual Meeting

**TORONTO CONFERENCE BRANCH.**—March 7-9, 1934, Howard Park United Church.

**DUFFERIN-PEEL PRESBYTERIAL.**—Corbetton Auxiliary lost two old and valued members in Mrs. Mary Merkley, aged seventy, and Mrs. Peter Sime, seventy-seven, both of whom passed away in the latter part of 1933.

**TORONTO WEST PRESBYTERIAL.**—Mrs. H. A. Fish was elected President of the Toronto West Presbyterial at the eighth annual meeting held in High Park United Church, January 30th. Mrs. W. H. Langlois, who is retiring after a three year term as president, was in the chair. In her address, speaking of international prob-



lems, Mrs. Langlois stated, "Our best ambassadors for peace and good will are our missionaries. Though few in number their influence has been far-reaching, and we find more and more Christian men are being chosen for positions of responsibility in both China and Japan." She told of our individual responsibility, and that it was only as we made Canada a Christian nation that we could help to make any real contribution to the peace of the world.

The total receipts of the year, according to Mrs. J. L. MacFarlane, Treasurer, were \$24,476.42, nearly seventy-nine per cent. of the objective. Mrs. A. W. Craw stressed the use of the chart in the presentation of Christian Stewardship and Finance. Twenty-one bales were sent to our own missionaries and school homes in Northern Ontario and the West, about six bales distributed in our own city and five extra emergency relief bales sent to Saskatchewan. All reports were well presented. The Baby Band membership has doubled during the year and two new bands have been formed. Three new Mission Bands were reported making a total of thirty-six bands contributing \$946.25. Forty groups of C.G.I.T. are affiliated with the Society.

The periods of worship were most helpful led by Mrs. Robt. Crawford in the morning and Mrs. Frank Rae at the quiet half-hour at noon and Mrs. L. I. Hunter in the afternoon. In

the evening the devotional service was conducted by the Elizabeth Duncan Auxiliary of Howard Park Church and Long Branch Mission Circle. A large number of missionaries were introduced by Mrs. E. R. Young, President of the Conference Branch.

The speakers were Mrs. J. S. MacKay, who gave a masterly address on India, and Dr. J. H. Arnpup, who spoken eloquently on "Women's Work for Women Abroad." Erskine and Wesley Mission Bands tied for the banner and twenty other bands received honorary mention, having reached over seventy per cent. Eight children presented a missionary sketch, "World Friendship by Radio." Mrs. C. R. Jarvis outlined the study book for Auxiliaries.

The members of the Executive presented Mrs. Langlois with two devotional books and a nosegay of flowers, Mrs. H. A. Fish making the presentation.

Members of Centennial Auxiliary, Toronto, pay tribute to the memory of Mrs. (Dr.) T. M. Husband, who died November 24th. She entered whole heartedly into all church activities and was an inspiration to all.

TORONTO' EAST PRESBYTERIAL.—Mrs. W. W. Irwin, life member of Zion Church, and a former President of the (then) Home Mission Society of Agincourt Auxiliary for many years, passed away recently.

## Christian Stewardship and Finance

### All Set for the Year

IS that the happy condition of all the organizations of the Woman's Missionary Society at the beginning of the third month of 1934?

There has come through conversation and by letter, encouragements about budgeting that seem to indicate that planning ahead, setting the goal, spreading the income over the four quarters have generally received more serious consideration than ever before.

"We are beginning early," said a W.M.S. member, early in the first week of January. A Christian Stewardship and Finance secretary said, "I go forward with no apology for this department, but with an earnest prayerful desire that it shall receive its just consideration and presentation to the women of my church."

"Never again will our Auxiliary be urged, begged, driven, to make up half of its allocation

in December. We are working towards a balanced quarterly income," said a president.

The new leaflet, "The Four Quarters," was sent out so that every organization that has an allocation would receive one and it was expected it would be presented to each of the organizations by the local secretary of Christian Stewardship and Finance. The attention of the membership was desired, for on the membership falls the responsibility of success or failure.

As I think of the above paragraph there is a feeling that the word "membership" should be enlarged to the women of the church, for, as has been said before, the Church has set aside the work of this Society as the women's share in the great task of the Church. My attention was called lately to the fact that in a certain church the membership of the two Auxiliaries did not represent one-third of the W.M.S. membership of the church. One-third have



Periodicals Department.....	\$7,370.50	
Less Proceeds from sale of Annual Report by Literature Dept.....	869.26	6,501.24
Conference Expenses.....		540.00
Administration.....		5,285.12
Pensions.....		2,071.87
Daniel Williams Estate—Drawing Deed.....		10.38
Property Account—Interest on Bequest Securities:		
Grant on account pur- chase from Home Mis- sion Board of Boys' Home, Bonnyville, Alta.....	\$2,000.00	
Grant to C. M. West, Drumheller, Alta.— For building Com- munity House.....	3,000.00	
Grant to China South, re Building Programme, Union Normal School, Canton.....	6,000.00	
Grant to Medical Mis- sions in Canada— Smeaton Hospital Building Fund, to complete Building and Furnishings.....	397.17	11,397.17
Purchase of Securities:		13,987.50
General Fund.....		
Permanent Investments (Interest as Donations)—Agnes Fleming Memorial Fund.....	1,610.00	
General Fund, Capital Account— Transfer to Specific Trust Funds— Dr. Victoria Chung, Special Gift— 1932 Interest on Securities.....	86.30	
Special Contributions for Specific Purposes:		
Smeaton Hospital for building and furnishings.....	94.39	
		\$228,367.47
GUARANTEED ANNUITIES FUND		
<i>Income</i>		
Annuities (one).....	\$50.00	
Interest on Securities and Bank.....	573.75	
Sale of Securities.....	1,085.70	
		\$1,709.45
<i>Expenditures</i>		
Annuity Payments.....	\$688.49	
Transfer to Retirement Fund, Capital Account, residuum of one Annuity Gift.....	976.95	
Purchase of Securities.....	935.00	
		\$2,600.44
BEQUEST FUND		
<i>Income</i>		
Estate of the late:		
Miss Elizabeth Helen Gibson, London, Ont.....	\$400.00	
Miss Mary Duncan, Owen Sound, Ont.....	200.00	

Mrs. Lillian Massey Treble, Toronto, Ont..	\$469.76	
Mrs. Ellen Jane McCleary, Toronto, Ont.....	100.00	
Mrs. Martha Clara Elliott, Paris, Ont.....	55.38	
Miss Eliza Jane Bradley, Merritton, Ont.....	100.00	
Miss Mary Ann Yelland, Exeter, Ont.....	15.00	
Mrs. Sarah Whitelaw, Smithville, Ont.....	50.00	
Miss Hannah Maria Robinson, Toronto, Ont.....	2,400.00	
Mrs. Etta A. Sparks, Kingston, Ont.....	15.00	
		\$3,805.14
Property Account—Interest on Securities.....	3,533.98	
Bank Interest.....	227.87	
Sale of Securities.....	15,200.50	
		\$22,767.49
<i>Expenditures</i>		
Purchase of Securities.....	\$24,260.00	
Transfer to General Fund, Property Account:		
Interest on Securities.....	\$13,873.88	
Bank Interest.....	344.79	
		14,218.67
		\$38,478.67

## RETIREMENT FUND—CAPITAL ACCOUNT

*Income*

Assessments.....	\$7,820.00	
Residuum of one Guaranteed Annuity Gift.....	976.95	
Bequest from Estate of the late Mrs. Etta A. Sparks, Kingston, Ont.....	30.00	
Bank Interest.....	76.95	
		\$8,903.90

*Expenditures*

Purchase of Securities.....	\$9,600.00	
Transferred to Retirement Fund, Annuity Account—Bank Interest..	131.65	
		\$9,731.65

## RETIREMENT FUND—ANNUITY ACCOUNT

*Income*

Interest—On Securities.....	\$4,451.73	
Bank.....	116.20	
		\$4,567.93
Bank Interest transferred from Re- tirement Fund, Capital Account....	131.65	
Sale of Securities.....	6,514.52	
		\$11,214.10

*Expenditures*

Annuity.....	\$18.75	
Purchase of Securities.....	20,945.00	
		\$20,963.75

MYRTLE M. BUCK,  
Assistant Treasurer.



## Easter Literature

*In order to have an added interest in your Thank-Offering Meeting, why not order some of the following leaflets and distribute them?*

**A Bit of History**, 2c., enlightening information regarding the Thank-Offering as observed by the Jews of old. **A Boy's Thank-Offering**, 3c. Mission Band boys should read this leaflet and see how Ralph earned the money to make a thank-offering. **A Daughter of Tyre**, 3c., is a real thank-offering story, full of interest. There may be a Mrs. Mumford in your church who is not interested in missions, nor in making a thank-offering. Read this story and try the same plan to win the uninterested women in your church. **A Legend of the Lily**, 1c., tells the reason why the Easter lily is loved as no other flower. Read it. (1) **A Thank-Offering Creed**, 1c., and (2) **A Thank-Offering Creed**, 1c. These two cards are not alike, but they are both good. **A Thanksgiving Prayer**, 2c. One can scarcely realize how much there is for which to be thankful, but this leaflet suggests many things about which you have perhaps never thought. **Be Ye Thankful**, 2c.. **A Thanksgiving Meditation**, 1c. In this age there seems to be little time given to meditation. This poem is short, but it is long enough to bring home to the heart, that if Christ were here to-day, as He is, would He find us hesitate to give to a cause so great, that was worth a cross to Him. **A Thanksgiving Legend**, 2c. Did you ever hear of the two angels who came down to earth to gather the prayers of mortals, the Angel of Thanks and the Angel of Asking? Each had a bag in which to put the prayers. Which do you think returned first with her bag full? With what success did each meet? This leaflet tells. Send for it. **Death Interpreted by Easter**, 2c. This is a very helpful leaflet, and will bring much comfort to the many who have this year been called upon to part with loved ones. **Esther's Thank-Offering**, 2c. A true story. **He Is Counting On You**, 1c., a poem. The first line of each verse is "He is counting on you." The rest of each verse gives reasons why He is counting on you. The last line is "If you fail Him, what then?" The whole poem brings the important question home to the individual. **Everyday Thanksgiving**, 3c. Did it ever occur to you that every day there is reason for giving thanks. Think it over. Read this leaflet and you will be surprised how much of the day's routine for which there is reason for thankfulness.

*There is not room on this page to mention the names of other leaflets, making fifty in all. The regular price of all is \$1.06. Ordering all at one time, 85 cents.*

**Recovery Through Prayer**, 20c. Five studies in Worship for Fellowship in Prayer. These worship outlines are based on the book of Nehemiah. The chapter headings are (1) Great Need, (2) Great Work, (3) Great Opposition, (4) Great Living, (5) Great Giving.

**The Ministry of Silence and Meditation**, 25c. This pamphlet of 48 pages lends itself to a real worth-while study of two important subjects, Silence and Meditation. In these hectic days of rush and activity, how little does the average person really know from experience about either Silence or Meditation. These are days when we need to halt and hear within, the voice of the eternal—"Be still and know that I am God."

The closing words on this subject are: "Prayer of positive, creative quality needs a background of silence, and until we are prepared to practice this silence, we need not hope to know the power of prayer."

The author claims that Meditation is not easy, the road is long and rough—each one must discover his own method for meditation, but in the practice of it we become more and more concerned about the claims of the love of God upon us than about even the most spiritual of our own desires.

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- **CAN CHRIST SAVE SOCIETY?** By A. E. Garvie, Principal Emeritus of Hackney and New College..... **1.00**
- **HOW CAN I FIND GOD?** By Leslie D. Weatherhead, well-known British author and teacher of Psychology..... **1.00**

## EASTER SERVICES, PAGEANTS AND PROGRAMMES

### *Services*

#### **THE RAINBOW OF HOPE**

By I. H. Meredith. 10 cents.

#### **AT EARLY DAWN**

By Forrest G. Walter and Clarence Kohlemann. 10 cents.

#### **THE EASTER MIRACLE**

By F. B. Holton. 10 cents.

#### **EASTER JOYBELLS**

10 cents.

#### **THE EASTER GUEST**

Book and lyrics by M. Barbara Stewart, music by Norman Lighthill. A song and story programme for Easter. 30 cents.

### *Pageants and Drama*

#### **OUT OF THE EASTER GARDEN**

By Dorothy Lehman Sumerau, music by Broughton Edwards. A pageant for little children. 35 cents.

#### **THE LIVING CHRIST**

By Valeria R. Lehman. Incidental music by I. H. Meredith. An Easter pageant. 35 cents.

#### **BARABBAS**

By Mattie B. Shannon. A religious drama for Easter and other occasions. 30 cents.

### *Programmes, etc.*

#### **EASTER SUGGESTION BOOK No. 4**

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