

The MISSIONARY MONTHLY

Elizabeth Bingham Young, Pioneer

REV. E. RYERSON YOUNG

Snapshots of Weihwei Hospital, Honan

ISABEL LESLIE, R.N.

Sundar and Bapu, Central India

MILDRED CATES

Faith Withstands Heathen Rites in Africa

ELIZABETH READ

This My Son

MARGARET MOODIE, R.N.

A Gift Box Ceremony for Mission Bands

GOD'S CHILDREN DWELL IN MANY LANDS

AUGUST 1934

TORONTO

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

The World for Christ

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

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CONTENTS

	PAGE		PAGE
Rain (Poem)	337	Reports	<i>Hazel Hunt</i> 365
Editorial	337	Suggestive Programme	366
Elizabeth Bingham Young		Christian Stewardship and Finance	
<i>Rev. E. Ryerson Young</i>	340	<i>Mrs. James Harrison</i>	366
Snapshots of Weihwei Hospital		Mission Circles and C.G.I.T.:	
<i>Isabel Leslie, R.N.</i>	343	As You Make It	
Sundar and Bapu.....	<i>Mildred Cates</i> 346	<i>Mrs. Eugene Sweet and Miss</i>	
This My Son		<i>Marjorie Ackert</i>	367
<i>Margaret B. Moodie, R.N.</i>	348	Worship Service	368
Faith Withstands Heathen Rites		Mission Bands:	
<i>Elizabeth Read</i>	349	God's Children (Song)	370
The Paralyzed Grandpa Testifies		Some Good Things (Poem)	
<i>F. S. Millar</i>	350	<i>Nancy Byrd Turner</i>	372
East and West	352	A Gift Box Ceremony	372
Letters from Our Fields.....	355	THE MISSIONARY MONTHLY	
Missionaries on Furlough	358	Special Offer	374
General Secretary's Department	358	Baby Bands:	
Supply Work	360	Mother and Child (Poem)	
Mostly About People	362	<i>George Macdonald</i>	375
The Auxiliary Light:		Items	375
A Guide to Prayer	363	News from the Conference Branches....	376
The Value of the Devotional Period		The Literature Department	382
<i>Mrs. L. G. Kendrick</i>	363		

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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, August, 1934

No. 8

Rain

Is it raining, little flower?

Be glad of rain!

Too much sun would wither thee;

'Twill shine again.

The sky is very black, 'tis true;

But just behind it shines the blue.

God watches; and thou wilt have sun,

When clouds their perfect work have done.

—Lucy Larcom.

Editorial

Good Enough

SUMMER holidays for many mean not only a cessation of church attendance, but a postponement of responsibility for the carrying out of the Church's programme. There are those, of course, who lay aside a definite amount of money for that programme, but what of the countless others whose hit-and-miss methods are the cause of much of the failure to meet the expense of our missionary work? Are we really vitally interested in this work of ours, or is it just one of the interests—and not by any means the major—of a too-busy life?

At a recent Board meeting, the President, in urging us to remembrance of our task during the two summer months, drove the truth home with one of her apt and intimate incidents. Her little grandson was very quiet upstairs and his mother called, "Christopher, are you good?" No reply being forthcoming she repeated her question, and there came back deliberately and slowly, "I'm good enough!"

Are we only good enough during the holiday season, or do we make sure that we have at least fulfilled these obliga-

tions which we accepted when we became members of a great organization? The work must be carried on, day by day, week by week—the sick crowd our hospitals, the children and women wait the ministrations of camps and clinics, and hungry, naked, illiterate folk cry for the service that a box of empty envelopes suspend. Let us make sure that in being refreshed ourselves, it will not be at the expense of even one individual who looks to us, and is dependent upon us for all that makes life worth while.

The Legion of Decency

ROMAN CATHOLICS, Protestants and Jews alike have entered a campaign against unwholesome movies. A motion-picture editor, writing lately in the *Spectator*, made it quite clear that Hollywood does not underestimate the influence of this united stand. He says: "Within the year the movies are certain to find themselves in the most furious and best organized censorship fight they have ever had, and they have got it coming to them. The movies have betrayed practically every trust."

Although Protestants for a long while have voiced their protests through denominational channels, lack of essential unity amongst them has made much they have done futile. But lately the Roman Catholic Church has taken the matter in hand—more than a million Catholics are said to have signed a pledge to stay away until drastic reforms are made. The crusade will not attempt to differentiate in the meantime between good and bad movies; immediate reform will only come through a complete boycott. Many Protestants in the United States, disappointed at the result of their efforts, are eagerly supporting the crusade, feeling that here at last is something adequate and direct to meet the need.

At recent conferences, American Rabbis, and Jews of Chicago and Washington, have also urged a clean-up of the whole industry. What are men and women in Canada doing to combat this harmful influence? Have they any such direct and resolute plan to banish the evils which the movies create?

Religious Education Discussed

THE Sixth National Conference of the Deaconess Association of The United Church of Canada met in Winnipeg, June 26th-28th. The Conference quest was: How can we become more effective followers of Christ through whom the will and work of God may be done? The words of Paul were meditated upon: "And so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to Him and perfect."

The programme was full and challenging, with a variety that fitted every need for fruitful discussion. Fine addresses were given by Prof. Watson Kirkconnell on "The History of Nationalistic Movements in Canada"; by Prof. G. B. King on "Books to Counsel and Guide Us," and by Rev. J. S. Miller, D.D., on "The Challenge of the Church to the Home."

Miss Mary Eadie, Secretary of the Inter-Board Committee on Women Workers, led discussions of that Committee's work, on programme materials

and on training girls and boys in world friendship, the latter theme one she has so ably presented through our pages. Mrs. E. E. Bayne, President of the Manitoba Conference Branch, led one of the periods of worship. Many aspects of Christian education and social service were discussed and group gatherings for the purpose of study of special problems were held.

Are Canadian Histories Fair?

IN many countries there has been a growing conviction in the minds of thoughtful men and women of the inadequacy of history textbooks. Many make no attempt to get below the surface of events or explain the real causes of the great movements which are the constructive or destructive forces in individual and national life. Not only so, but history has mainly been written for a definite purpose—to foster national pride, an attitude which, when exaggerated, forbids any sympathetic approach to other peoples and is one of the underlying causes of war.

Committees have been busy for years gathering data regarding this important subject. In Canada the Toronto Branch of the Women's International League for Peace and Freedom appointed a committee to examine existing history textbooks with this end in view. At the beginning the committee made use of the Bureau of International Education, Geneva, which issues publications on this subject in three languages, noting the histories which, in the judgment of its members, have attained a measure of impartiality. Later reports were submitted to a number of Canadian professors, among whom was Prof. Peter Sandiford, now director of Educational Research in the University of Toronto. The League accepted Prof. Sandiford's generous offer to correlate findings of different readers whose qualifications for such a purpose would constitute the survey a scientific one. It is the most comprehensive study of Canadian history yet made. The report, issued in booklet form on the subject, is exceedingly interesting and valuable.

Mrs. Isa M. Byers, the indefatigable convener, in her closing words, voices the purpose of the survey: "The International League for Peace and Freedom believed that a scientific study of history provided a cultural approach to that better understanding of human relationship both within and between nations upon which the hope of peace and freedom so largely depends." Copies of the survey may be had from Mrs. C. B. Sissons, National Secretary of the Women's International League for Peace and Freedom, 64 Admiral Road, Toronto.

Slums Must Go

ENGLAND is making a heroic effort to clear her slums away. The government has planned for the demolition of 266,851 unsanitary houses inhabited by 1,240,182 people. New houses are to replace the old, and the programme will be continued. Leeds follows with plans

for demolishing 30,000, and other large cities are following suit. In New York the mayor is also full of plans for slum clearance and reconstruction of clean and sanitary homes. It is heartening to see such evidences of the growth of a social conscience in matters so vital to the health and morals of citizens.

* * * * *

WE are sure that there will be many who will read with the deepest interest the record in this issue of the life of Mrs. Egerton Young. Her husband was the son of pioneer missionaries and was named after a warm friend of his father's—Egerton Ryerson. The writer of the story is the eldest son, another Egerton Ryerson Young, whose wife is well known to us in W.M.S. circles, the present President of the Toronto Conference Branch. The youngest generation is represented by a third Egerton working now in a mission field in Northern Ontario.

Christian Literature in Japan

E. A. PRESTON

THE Christian Literature Society of Japan is a co-operative enterprise, being the official organ of the churches and the missions and representing the co-operative effort of four countries—Japan, United States, England and Canada. Our Woman's Missionary Society have a share in this work through a small annual grant of \$500.00.

On December 15, 1933, the fine new buildings of the Christian Literature Society and the American Bible Society were formally opened. The establishment of such important headquarters on the main thoroughfare of Tokyo is a magnificent challenge to send forth the full message of Christ to influence the social, economic and political life of Japan, and the printed word to every corner of the Empire. Over 100,000 copies of Christian papers are sent out by the Christian Literature Society each month.

Periodicals: "The Kingdom of God"—the official organ of the Kingdom of

God movement and contributed to by Dr. Kagawa. This goes into every part of Japan and around the world to Japanese abroad. "The Light of Love"—written in simple language is used greatly in factories, hospitals, and house-to-house visiting. "Little Children of Light"—a paper for children and girls, edited by Mrs. Hana Muraoka, one of our own graduates. "The Japan Christian Quarterly"—edited by the Federated Missions and the National Christian Council. "The Japanese Christian Year Book"—edited by the Federated Missions in co-operation with the N.C.A.

In addition to papers and periodicals, there is, of course, a constant output of new books, some written in Japanese and others, translations into Japanese. All literature plays an important part in moulding the life and ideals of a nation and good books are of special value in Japan where the printed word is so highly esteemed and where practically all can read.

Elizabeth Bingham Young

REV. E. RYERSON YOUNG

ELIZABETH Bingham (Mrs. Egerton R. Young), was born in Bradford, Ontario, April 10, 1843. Her father was Joseph Bingham, a successful tanner and boot manufacturer; an earnest Christian and a zealous worker in the Wesleyan

Church. She was educated in the public school in Bradford and a private school for ladies in Barrie. A real talent for music was early cultivated, and she became the proud possessor of one of the first organs brought into Bradford. Her father's death from typhoid fever made her home a very different place to

her, but, ere he died, he had given his sanction to the marriage of his beloved Elizabeth to the Rev. Egerton R. Young, who had been ordained and stationed at the First Methodist Church, Hamilton, Ont. The wedding was consummated quietly the following Christmas Day in Richmond Street Church, Toronto, the Rev. Dr. Egerton Ryerson performing the ceremony.

The consummation of Confederation of the Dominion of Canada called for an advance along the lines of Christian work in the newly-acquired North West provinces and the Church responded. The following May, Mr. and Mrs. Young were asked to join the band of missionaries that was being organized under the pioneer missionary, Rev. George Mac-

Dougall, and that wise church-statesman, the Rev. Dr. George Young. There were many protests from brother ministers, parishioners and other friends, for Mr. Young was highly esteemed as a preacher, pastor and evangelist, and Mrs.



MRS. EGERTON R. YOUNG ON HER 80TH BIRTHDAY
Surrounded by floral gifts from many friends

Young had won many friends in Hamilton; but the young minister and his bride responded to the call of the Church. The party assembled at St. Catharines, sailed up the Great Lakes to Milwaukee, Michigan; took train to St. Cloud on the Mississippi River, and then by boat again to St. Louis. Here they harnessed their horses to prairie waggons and drove over prairies that had been swept of white settlers just two years previously by angry Sioux Indians. Mrs. Young drove the horse of her waggon for thirty days; while Mr. Young, who took more delight in his gun, went ahead and kept the larder supplied with prairie chickens.

At Fort Garry the mission party divided, and, as Mr. and Mrs. Young were to go to Norway House, they sold

their horse and waggon and completed the last stage of their journey in a Hudson Bay Company's boat. Mr. Young was almost immediately called away to pay a supervising visit to the Oxford House Mission, two hundred miles away, and Mrs. Young was left alone for nearly a month with the Indians, who knew no English and she no Indian. It proved a very serious and trying time, for she was taken quite ill. But she recovered, and said that, if she was going to live amongst the Indians, she was going to be able to talk to them and so be able to tell them what to do in any emergency. Soon the Indians brought all their troubles to her, and they found in her a very loving, practical and efficient helper. She was not only the wife of a Christian missionary, but became medical health officer, doctor and nurse, too, and many other things to the Indians.

More than once her little mission home and the church seemed more like hospitals than anything else. When smallpox swept the plains, lymph was sent to Norway House to vaccinate the Indians. Mrs. Young and her husband saw that the work was thoroughly done; but, in the process, many of the Indians were very sick and they looked to the missionary's wife for care during their illness. At another time a virulent form of measles swept through the community, and it was proving fatal to many. Again the mission house and church were turned into a hospital and a big buffalo-skin tent was also requisi-

tioned to accommodate the numbers that came. Mrs. Young proved a veritable Florence Nightingale to the Indians. She kept her boilers full, some with water and some with soup; and going amongst the patients twice a day, saw to it that they were kept clean and well fed. Over four hundred came to her during this epidemic, and, of these, she did not lose a patient; while in the bands around many died of the disease.

But these were only special occasions. Every day brought its quota of calls. Asked if she were ever lonely in the Northland, she replied that she did not have time to be lonely. When she awoke in the morning, Indians were often in the kitchen waiting for her and there was constant coming and going all day. Once a band of pagans, who had come some distance, after trading their furs at the trading-post, got rum and com-



1873—MRS. EGERTON YOUNG, REV. THOMAS CROSBY, REV. EGERTON YOUNG. THE SMALL BOY IS NOW REV. E. RYERSON YOUNG, TORONTO

ing to the mission house, chased the Indian girl from the place while Mrs. Young went for help. When Christian Indians had put the drunken rascals out, she entered her home and found it a wreck. Her furniture had been smashed, pictures torn from the walls and stove upset. But order was soon restored, the babe was brought from the place where he had been hidden, and routine life proceeded. When the missionary was home, he did his work at Sunday School and in the church services; when he was not there, Mrs. Young took his place and carried on. Efficient in song, she led the

singing, and was charmed with the plaintive voices of the Indians. Being an expert in their language, she needed no interpreter and would translate some sermon or exhortation for them. When he returned to his home station, Mr. Young once challenged the Chief: "How is it, Chief, when I go to other places, I'm always received with demonstration; but when I come back home, outside by own family, no one seems to pay any special attention." The big Chief straightened himself to full height and said whimsically, "Well, missionary, we are all glad to see you back safely; but, to tell the truth, we didn't miss you!" Such was the efficiency of the lady who had stepped into the breach.

The poverty of the Indians, their nakedness, their ignorance of sanitary laws and their having so little to do with, distressed Mrs. Young, and both she and her husband set themselves heroically to meet every possible need that they could. Other missionaries have said that, in their labors and gifts, they so impoverished themselves that they were at times no better off than were the poor Indians around them.

After serving five years at Norway House, Mr. Young was sent to Beren's River, where he and Mrs. Young had to build up a new mission. Mrs. Young's first home in this place was a poplar log hut with a sod roof and an early-night experience was to have a great rain-storm wash the mud through the rafters and almost smother two of her children. A carpenter was sent up to build a school and mission house, but, fearing to be caught in the north by winter, he left the mission house unfinished. Mr. Young tried to complete the woodwork, and Mrs. Young to chink and paint it. Much more was needed to face the cold of that land, so Mrs. Young got a web of cotton, tacked strips of this on the walls of the living-room and upon these pasted newspapers. They had no maple or beech wood, no coal; only poplar, and small in size at that. But, withal, Miss Battie, a teacher who called upon Mrs. Young at Beren's River, on her way to her mission school, writes in 1875:

"Mrs. Young welcomed us all to her neat and comfortable parsonage. Eight long years of loneliness had not quenched the ardor with which she bade adieu to her happy city home to face the dangers and wants of this wild northland. We found her and her sweet babes subsisting chiefly on sturgeon, with a very limited supply of the poorest flour."

But that sort of life and labor did have its effect and her health broke down. Mr. Young was told that if he wished to save her precious life, he must take her back home, where she might have regular medical attention. So Mr. and Mrs. Young returned to Ontario and re-entered the pastorate, serving at Port Perry, Colborne, Bowmanville, Meaford and Brampton. While they were at Meaford, they were visited by the Rev. Mark Guy Pearse, of London, England. When Mr. Pearse heard of some of their missionary experiences and examined the Indian curios around, he said: "What are you doing up here, while we in England are hungry to hear of these things? We need to hear just what you can tell us to renew interest in foreign missions." And he did not leave them until he had secured their promise to visit England.

There were difficulties in the way, but after a year in Brampton, the break was made and the lecture field was entered. Success attended Mr. Young's efforts, both as a lecturer and as an author, from the beginning. His first book, *By Canoe and Dog-Train*, giving an account of their call to the mission field and early missionary experiences, published in 1890, proved immensely popular and is still called for. When family arrangements permitted, Mrs. Young accompanied Mr. Young on his lecture tours and added not a little to the attractiveness of his lectures by singing a song or two in Cree.

When old age and lameness, from a fall, came upon her, she still knew how to "adorn the Gospel of Jesus Christ" by patience and recourse to the resources of power within, that had never failed her. Whenever there was any work that she

could do in the home, she rejoiced to do it, but, if not, there was the piano and she would play upon it and sing her favorite songs; or read, and she was an omnivorous reader, especially of robust Christian literature; or there was her writing. She was an excellent penman and a good correspondent and kept up communication with friends all around the world and wrote her last letter within a month of her death.

During the last years of her life she made her home with her youngest daughter, Mrs. (Dr.) Herbert E. Watson, Toronto. She had apparently made a good recovery from a severe cold, but on May 15th she suffered from a stroke and two weeks afterwards slept quietly away. Her body was laid away in the cemetery at Bowmanville on June 1st, where a baby boy was buried when she lived in that town and where her husband was laid away in October, 1909.

One of the most revealing of her statements, showing her character, spirit and attitude to life and work, has been found in her notes on her experiences while at

Beren's River, where, as we have said, she was severely tried: "Until we got acclimated we were very uncomfortable; I won't say unhappy, for we were sure we were in the path of duty. So we worked and did the best we could to make ourselves comfortable and went on with our work." That was her attitude all the time.

Many of the great and precious promises were fulfilled in this life. When we contemplate her age, over ninety-one of bright, useful, happy years; we may hear the Psalmist sing, "With long life will I satisfy (her) and show (her) my salvation." When we think of the wonderful reception that she received on her tour around the world after her return from the mission field we may listen once more to the words of the Master Himself, who said, No one "hath left house, or brethren or sisters or father or mother . . . for my sake and the Gospel's but they shall receive an hundredfold now in this time, houses, brethren and sisters and mothers and children . . . and in the world to come eternal life."

Snapshots from Weihwei Hospital

How We Spent Christmas

ISABEL LESLIE, R.N.

WE are still feeling the Christmas spirit in the air with this fall of snow. We have a week of Christmas holidays, too, and I am free from the duty of teaching budding Florence Nightingales that heart cases should not have an over-abundance of turkey and plum pudding on Christmas Day. Can't you see them sitting up, looking at me and saying "But please tell us what is turkey and what is plum pudding?" They have never seen either. Their Christmas dinner will consist of tiny little dump-lings filled with meat. They will eat about fifty of these according to their stomach capacity. The capacity of a Chinese stomach is a never failing wonder to those of us who have anything to do with catering for them.

Well, about two weeks before Christmas our Church Session met to decide what should be done in the church and Sunday School. I happen to be keeper of the purse in the church. They knew what they were doing when they put a Scot on the job: O yes! I may as well tell you that I narrowly escaped being made an elder. Shades of my grandsire! I can almost see him turning in his grave among the Scottish hills, rising up and shouting, "I protest." However, they wisely decided that a less exalted position would suit me better and there it is. After some discussion, they decided that we should have a programme and that the School of Nursing should put on a play and anything else that would render the programme attractive. Knowing their

love for plays we had taken time by the forelock and had ordered a selection from Shanghai. With the Chinese graduates we went over them and finally decided on one called, "How the Lee Family Kept Christmas." If there is one thing the Chinese can do, it is to act. They are born actors and orators, and having in addition excellent memories, a play is soon got ready. I thought, too, that since we had twenty girls in training we might see what we could do at part singing. "Joy to the World the King is Come," is a lovely thing so we chose that. The Chinese have not our musical background, and teaching a new song is not just what one would choose for recreation. They stand stolid like a brick wall, keep their mouths shut as if afraid of catching something, should they open them too wide, and thus they produce remarkable nasal music which sounds like a conference of the feline tribe in the backyard on Saturday night. This year, however, I got them persuaded, mainly by example, that much nicer music can be produced with the mouth open than shut. Another thing I told them that we did not want to get up before the public and produce something that would make us lose all the face we had. The matter of face appealed to them, and they rose to the occasion and produced "Joy to the World" as if they meant it. We had some pretty action songs sung by our city school children. There is a very clever Chinese girl in charge of that school and her pupils always do her credit. Our play went well too, and was much enjoyed, particularly by a group of up-patients, who evidently enjoyed seeing their nurses in a new capacity. The most interesting part was the audience.

It looked as if all the population of Honan had come. Fathers, mothers, uncles, aunts, children in their mothers' arms and children with small brothers or sisters on their backs. We had a Christmas tree on the platform and when the father of the Lee family decorated it with gifts we could scarcely keep the children in their seats. Most of them, I might as well say none of them, had ever seen a Christmas tree before and certainly they

had never seen such dolls and other toys as were put on the tree. Toys just do not belong in their young lives. They are lucky if they get enough millet to eat and enough clothing to keep the cold out. We gave each of the children a bag of peanuts and candy and a pretty picture, and they went off as happy as if they had received something wonderful.

Shadow and Sunshine

In the midst of our festivities we had two bad maternity cases. One poor soul came too late for us to help her and slipped away after living one day with us. We could do so much to make things easy for them if they would only come early. The second case was a neighbor of the first. She had been to the hospital before and when she found herself in difficulties she immediately sent her husband to borrow a dollar to pay her registration fee and told him to provide the usual ambulance as well. The ambulance consists, in the case of the very poor, of a large basket suspended by ropes and carried by four men. When I saw her she was lying on the operating-room table.

She greeted me with a cheery smile and said, "Don't you remember me? I was here before." After some inquiries we found out that this was her thirteenth child and she said in the most matter-of-fact way, "My children are generally born in the morning and I am at work in the afternoon; you see the other children have to be seen to, the food has to be made and the clothes seen to as well."

We kept her ten days, and at the end of that time her husband, a poor looking, half-clad creature, appeared, bearing the sum of 50 cents to pay the hospital bills. It was all the money he could raise. Poor things! How glad we are to give a poor mother like that a week's rest in bed with three square meals a day.

I might tell you, too, of a very interesting case we had recently. A girl twenty-five years old was brought in with an enormous abdominal tumor. This had been growing for three years and when the girl could scarcely walk around the parents decided to take her to the foreign hospital to see what could be done there.

Every other known device had been tried by the quacks on the street but with no result. We told them that the only cure for her was to operate. They were quite willing. A tumor weighing one hundred and ten pounds was removed. The girl made a fine recovery too, and the parents were delighted.

"Why," they said, "when she goes home her own husband won't know her." She looked slim, all right and the whole family thought there was nothing to equal us in smartness in all the Land of Sinim! Better still they got interested in the Gospel and when they set out for home they took with them a good supply of literature to study themselves and to teach the rest of the family.

"If you only had a school here I would send all my grandchildren to it," the old man said as he took his departure.

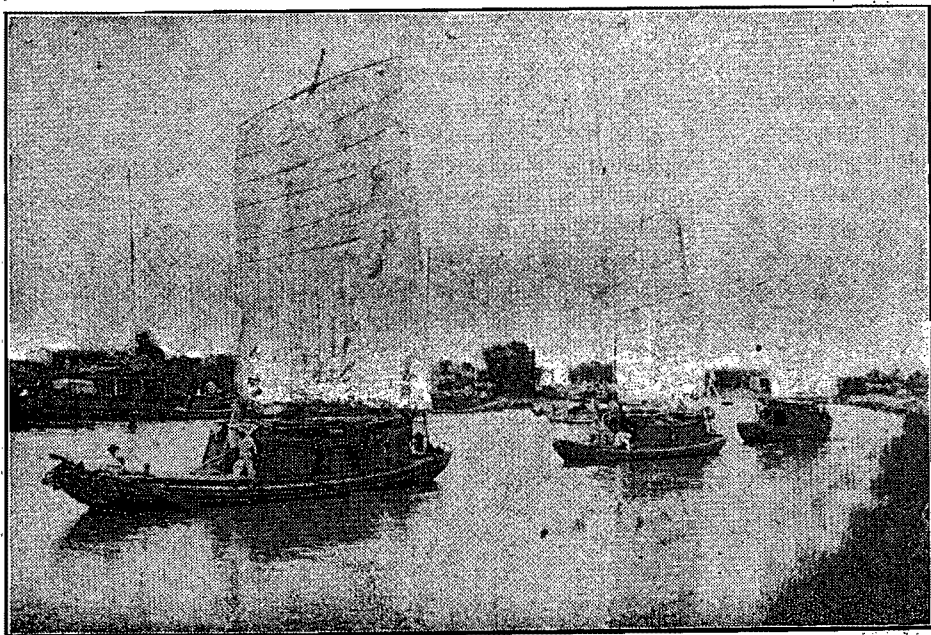
Japan Helps China

The other day I got a letter from Japan. I opened it and what do you think I found? Christmas greetings

from school girls in our Canadian mission school in Kofu. And not only that but a splendid Christmas gift which the girls sent.

"We send forty yen to help the poor patients in your hospital," they wrote. "It gives us great happiness to send this."

It gave me great happiness to receive it too. A boy had just been brought in with his hand shattered in a train accident. He had no money, no food, no anything. His mother came with him, terribly poor too and half crazy with fright lest she should lose him. A widow with three boys, the oldest very sick needing help. The boy has been a patient for weeks but is slowly getting better; we are using some of this money to feed him. A man with tuberculosis had sold his house and his furniture to raise money to come to hospital. His wife and child are with him. His funds are used up but we can give him a little assistance. All these things we can do because of the Christ-like spirit shown by these school girls.



ON THE YANGTZE RIVER, CHINA -

Sundar and Bapu

MILDRED CATES, UJJAIN, INDIA

THESE two happy little fellows are both wards of the mission, and their stories are very interesting. The one on the right is Sundar Singh, though no relation to the great saint of that name, whose death was recently reported. This boy, in fact, has no right to the name, which is properly given only to people of Rajput (royal) caste, and his family were simple Bhil people, that is, one of the primitive tribes of India. The father, named Buddhu, was baptized while a young man, but he drifted for some years. His first wife died, leaving two boys, one of them a tiny baby. This was at the time of the influenza epidemic throughout the world in 1918. The children were cared for, one in a hostel, the

baby in the Babies' Home at Neemuch. The father married a second time, taking a young woman of his own tribe, who had had almost no Christian teaching since her baptism, and who was very ignorant in many ways. However, she was the one who insisted on having their little boy and two little girls taken into the central station to be baptized a few years after. Buddhu was a shiftless sort, rather on the order of Rip Van Winkle, with the same tastes, but without the same kind of wife to keep him stirred up. When he had a job the family lived high; when no job showed itself they went hungry. Finally, while they were riding on the crest of prosperity on account of a job as night watchman, he suddenly took sick and died, leaving his wife and little family without any kind of resources. Sundar Singh was taken into the hostel in Ujjain, as he was about school age, and the two little girls and their mother went to Neemuch, where she got work for some years.

Sundar Singh is one of the finest little chaps of my "flock" and he is doing quite well in school, too. He is spending the summer holidays with his mother and sisters. The difficulty in cases of this kind is to keep the children from growing up with the idea that the mission must keep them, and that no effort is required on their part. As soon as possible they should have some responsibility for their keep placed on themselves, and I believe this will train them to be more self-reliant.

The other boy is not orphaned, except in one sense. His people accepted baptism some years ago, but it seems that their hearts were not really accepting Christ. They are of higher caste than the first family, being sellers of oil. They sometimes came into the compound for a bit of work, but for some months no one had seen them when, one day just after Christmas, this young fellow, Bapu, appeared at my door. He was dressed in a ragged "dhoti," but a new, though



SUNDAR AND BAPU

roughly-made shirt, and not only a turban on his head, but a thick cotton cloth tied over it, for Indians love to cover their heads. I recognized him from a year or more before, and I remembered having heard that he and his sister had been in the hostel once, when there were both boys and girls in residence, and when he was very small. His father had taken them out, ostensibly to attend the wedding of some relative, but he married the girl off before very long and never allowed them to come back. Bapu told me he wanted to come to school to which I heartily agreed, and told him to start the next day.

However, he said he wanted to live in the hostel, too, so I told him I must see his father about that. By questioning, I learned that his father was out in his village and the mother and family were with the grandparents in the city. He started to school and Miss Greir sent her Biblewoman to see them. They reported that the family were really suffering for food, and this in spite of the fact that they were once very well supplied with this world's goods. It seemed as if the hand of the Lord had been heavy on them since their half-hearted acceptance of Him. Well, we went to their house, if one can dignify that hovel with the title, and we found a sad state of affairs. Bapu's father had taken to himself another woman, the widow of a Hindu, and she had been living with the true wife, until the new one demanded the removal of the wife; so he took her and her three little boys and gave them to his old father to take care of. In the meantime another son of the old couple had lost his wife, and was now living with the wife of a Hindu neighbor. She objected to being bothered by his two little girls, so he handed them over to

his parents. There are also the two young sons of the old folks living with them, young men about nineteen and seventeen years of age. These we found all living in one room, about twelve by fourteen feet, with all their cooking, eating, sleeping and general living-quarters in that one room. There seemed hardly space to lie all down at one time. They asked us to take Bapu as they would then have one less mouth to feed. We agreed on condition that his father would not be allowed to take him away again. This they not only agreed to, but pleaded with us not to let the father have him, if he should come. On arriving at the compound again, the first thing I had done was a hair-cut, a very short one for Bapu, for the state of his head was not satisfactory. Next came a bath and a clean suit of clothes, partly from some given at the White Gift Service at Christmas time, partly supplied from clothes which were too small for other boys. He dropped into life in the hostel as if he had always lived there, and became the friend and helper of every one. His hair grew out in time, and I suggested another clipping, but he asked if he might not have an "English cut." I told him he might if he could show me a clean head inside of a few days, so the anointing with oil and assiduous combing were astonishing. He got his wish.

I sent him home for the summer, but we are looking forward to having him back after the holidays, for we would feel lost without the cheerful grin of our young friend, Bapu. He finished the first year's work in school in four months, as he is older than most of the class, and remembered some of what he had learned before; so I warned him that he must do two classes next year.

Make yourself worthy of great and honorable success by right thinking, lofty aspiration, and energetic action. Realize that you have unlimited unused resources at your ready command. Make every day contribute in a definite way to your highest progress. To-day is the day to do your best work, to achieve all of which you are now capable, and to aspire to still greater things.—Grenville Kleiser.

This My Son

MARGARET B. A. MOODIE, R.N.

Eriksdale, Manitoba

IT was March 4th when they entered the hospital. No one who was here that memorable night can forget what followed through the time of examination, the preparations that could be made and the long hours of waiting for the doctor who would assist in an emergency operation. Albert had been ill for three days. His parents were new Canadians, late of Finland, and had been in Canada only long enough to have a meagre vocabulary of English.

They understood that Albert was ill, that he should have been brought into the hospital earlier. But as they waited anxiously through the evening, their anxiety betrayed how little they really understood of hospital ways and medical opinions. Late in the evening the surgeon arrived and the operation was performed. For the ruptured appendix it was the only possible treatment; but the condition of the boy made the outcome very doubtful. In so far as it could be, the operation was a success. The little ghostly figure was carried to his bed and there, after much explanation the mother and father took up their vigil. Repeatedly the doctor and then the minister had told them the boy could not live. The nurses were sure that neither father nor mother understood, even though it was of necessity plain, blunt speaking. Now I know it was not just misunderstanding; it was that they were not able to believe he would die.

For days there was no perceptible change. Yet as each day came and went we were more satisfied that the doctors might have been wrong. Through the cold and the hard travel of bad roads, Albert's parents came every two days, and then less frequently, to see the boy. Can you imagine driving twelve miles to know whether your son might by chance be still living? No word could go, except in the same slow way if a neighbor happened to go from town with horses and sleigh.

Suddenly the change came. Certainly he had been regaining strength gradually; but one day it was as if our eyes were opened to see a boy who was really recuperating. From then he took on the boyish characteristics which are lost in extreme illness. Some of his shyness returned; for a painful politeness, there came a boy's brusqueness and the nurses rejoiced to see it.

The town in general showed their interest, first in kindly inquiries, then in gifts of the most varied and interesting kinds. Small boys brought comic papers and bigger ones toys and scrap-books. One five-year-old arrived at two o'clock one day. He asked to see Albert and volunteered the information, "Mother says I can stay until five."

There was the great day when Albert sat in a chair for the first time in a month; then the even greater event of taking the first steps. The number grew until he was walking through the hospital, and finally upstairs to the nurses' radio. The radio was almost more attractive than his dinner-tray.

On Mother's Day, with the doctor's permission, Albert went to Sunday School and in the evening to church. The nurses had thought of giving him a small coin for his contribution, but just before leaving his room, he asked, "Shall I take some of my money?"

For another week he was with us, by this time running about, playing in the garden and bringing in new leaves and the first spring flowers. In the tenth week of his hospital stay, Albert went home to a delighted family. There was so much to see that he could hardly wait. Shortly after his arrival he wrote a delightful boyish letter to the nurse in charge. It was good to see the new calves and the brothers at home, to quote his own order.

There is a long story ahead of Albert, but this is our part of it. He is one of the boys who could not live and yet "is alive again."



FAITHFUL WITNESSES OF JESUS CHRIST

Faith Withstands Heathen Rites

ELIZABETH W. READ

THE swift-falling tropical night had closed in after a busy day in an evangelistic trip among the villages of a new district where the African Christians of Chissamba are carrying the good tidings that has transformed their own lives. The evening service was being held around the camp-fire, and how it thrilled us to see the little group of Luimbi people gathered to worship the Lord. We looked out into the inky darkness and saw torch-lights coming from all directions and soon we heard the happy chatter of boys and girls and grown-ups as they wended their way through the snake-like little African paths to our camp-fire. Their torches were bundles of grass set on fire.

During the service I noticed two very earnest young men, whose faces were unmistakably sad, so I asked the native evangelist who they were. He told me a wonderful story of faith and courage in a severe trial they had recently been called to pass through. They had accepted the new faith, they and their young wives, in both cases the first-born child had become seriously ill, but instead of resorting to the native witch-doctor as their heathen relatives wanted

them to do, they set off to the mission station at Chissamba to get help from the Christian doctor. On the way both babies died and there was nothing to do but to return to the lonely little homes. Here at our fireside service these grief-stricken wives—though we were perfect strangers to them and they had never before seen white women—seemed to understand that we could be a comfort to them and came very close beside us.

Presently the gruff, harsh voice of an old woman was heard; "Don't sit so close beside those teachers. Come right away. Don't you know that your case is on and even now the witch-doctor is divining to see who killed your little ones? You must come at once or else the spirits will be against our whole village."

No amount of threats from their relatives could tear them away, though, according to native heathen custom, they should have been sitting on mats, covered with ashes and in rags, outside their huts, till the medicine man would perform over them his rites of purification and make them ceremonially clean to mingle again with their fellows. In such cases even the food is cooked and

put down a distance from the mourners, so that no one else will be contaminated and incur the same wrath of the spirits who were so angry with them that they snatched away their children.

As we sat there by the fire, we could hear the drumming and the weird ceremonial chanting of the witch-doctor and his assistants. The four young people held their ground and quietly said, "No! We are through with those beliefs. We are now the Jesus people. We are not afraid because our little ones died. We know they are with God." In the morn-

ing we met specially with these new converts and had a season of prayer with them. They were so happy that they had truly learned the love of Jesus in their hearts and that all the terrible fear and superstition of the heathen world had fallen away from them. They could now rejoice with their evangelist; they would build new homes for themselves, close beside his, and thus start the first little Christian community in that whole area. In deepest faith their simple hearts could say, "If God be for us, who can be against us?"

The Paralyzed Grandpa Testifies

F. S. MILLER

GRANDFATHER YUNE made meaningless sounds as he laboriously crawled down from the stone-walled platform of earth that supported his thatch-roofed house.

"Poor old Grandfather Yune!" said Pastor So to his wife as the paralytic hobbled by. "One of these days he will have another stroke and that will be his

last. He would not listen to us when he was well and able and now it seems hopeless to try to talk to him about religion."

"Try again," urged the pastor's wife, "'In the morning sow thy seed and in the evening withhold not thy hand'; you know the rest."

"I'll follow him and see if I can make him understand me," the pastor replied to



A KOREAN COUNTRY ROAD

his bishop. He found him sitting on the dyke under a great, spreading elm, where the village archery club stood when they practised. Sitting beside him Pastor So gradually broached the subject of religion and ended with, "I see you have wisely prepared a place on the hillside up there for your body which will rapidly decay, but you have made no provision for your immortal soul, grandfather. Is that wise? Come with us and learn how Jesus has gone to heaven to prepare a place for you and how you can get ready to go to Him."

Grandfather Yune listened, nodding his head in apparent assent; he arose, then pointed his staff towards the church.

One Sabbath, before they rang the American farmhouse bell that was reformed in Korea and now called us to unperishing food, grandfather hobbled into the church yard and crawled up the steps. Shaking off his straw sandals with difficulty he stood his staff against the wall, entered, sat on the matting in one corner and listened attentively through the whole service.

"What's he coming for?" the men asked. "Probably just for *kwansai*," some one replied; and the answer satisfied every one but So. *Kwansai* means influence, and not a few Koreans, in the old days of oppression by the gentry and tax collectors, started attending the church in hope that the oppressors would cease to make demands upon them. Many of these people came to understand what Christianity really meant and to accept salvation from more than this world's troubles. Thus Grandfather Yune kept attending Sabbath after Sabbath and seemed to be interested in all that went on in the church.

He called to his hired man one day just after the rainy season started its downpour. He stood pointing his staff at two old slab doors under the eaves of the granary and then he pointed at the *jiki*, or carrying rack, of the coolie. "He means me to put those doors on my *jiki*, then what?" He laid them across his rack, put his arms through the shoulder ropes and stood looking to his master for further directions. Grandfather hobbled out from the gate, down the

narrow road he slipped and slid, his bare feet shod with rice-straw sandals that kept out neither mud nor water. It was really dangerous for him, with a deep ditch on either side of the four-foot road. Arrived at the church, he pointed his staff at a paper covered door that was so exposed to the eaves droppings when the west wind roared, that the tough mulberry-bark paper was loosening and flapping. The coolie placed the doors so as to form a good protection.

"Who placed those doors there?" the pastor asked the caretaker. "Grandfather Yune came out in a soaking rain to do it."

"Then he has learned to love the church, that's promising," thought the pastor, and the men all greeted grandfather with greater warmth the next Sabbath morning.

When So returned from Presbytery meeting his wife remarked, "I'm sorry you were not home last Thursday, it was Grandpa Yune's birthday, it would have done him good if you had called."

"He never used to welcome us Christians on his birthday; he was afraid we would urge him to believe, but I'll go up and congratulate him; he is changing," the husband replied.

When Grandpa caught sight of So coming in his gate he reached for his cane and tried to rise. As soon as So had greeted him; he hammered with his cane on the little lattice door opening into the kitchen, through which the rice tables were passed into the men's quarters. When his wife opened the door he began making motions as though he were eating, pointing to Pastor So.

"He means for me to prepare you a bowl of noodles. When I was grinding flour for his birthday noodles he made me put away a bowl or two of flour but I could not understand what he meant by it. Please tell him about your trip while I prepare them."

In due time she opened the door and handed in a table on which were two bowls of noodles floating in rich beef-soup and topped off with chopped beef, onions, red pepper and yellow of egg fried thin and cut in fine strips. On the table were bowls containing all kinds of

Korean, sauces and pickles, and salt fish broiled. It did look good and smelt good, too. Pastor So bowed his head and asked God's blessing on the food, on his aged host and the household, giving heartfelt thanks for this, another evidence of Grandpa's faith and love.

A month later Jewel ran breathlessly into the pastor's yard. "Grandfather is dying, hurry and come." The pastor ducked his head, jumped out of the low door, put on his sandals, forgot his hat and ran after the girl. He found grandfather reclining on the lap of an aged crone while another one fanned him. The old man recognized him and with great difficulty placed his two palms together in front of his face, raising one hand with the other, and bowed his head, meaning that he wanted So to pray with him. After an earnest prayer by the pastor the dying man looked up at his

two sons and motioned for them to sit in front of him. Then he pointed out to the cowshed and waved his hand, palm outward, in front of his face, which, accompanied with a negative shake of the head, means "no use" or "no good." He indicated the granary, filled with bags of rice, and waved "no use." He pointed to his rice fields in front of the house and waved again. Then he spoke the only words he had been able to articulate for several years. Like a child he struggled with his lips and his tongue before, pointing heavenward, he repeated the words, "Jesus, Jesus." The effort seemed to use up all his strength, his head dropped on to his chest. They laid him back on his mattress and in a few moments he left for the mansions prepared. Pray that his sons and their families may follow him.—*The Missionary Chronicle.*

East and West

West China

Last year ninety-two women were registered at Chengtu University, twenty-eight in arts, twenty-eight in medicine, twenty-seven in science, and nine in dentistry. This in China! Think also of the cosmopolitan interests in this College—among these women there are three nationalities besides Chinese—Korean, Russian and American.

The girls are playing a great part in the life of the university spiritually, socially, academically. The boys feel no organization is complete without them; last year they even insisted that one of our girls should be president of the Students' Association.—*B. Louise Foster.*

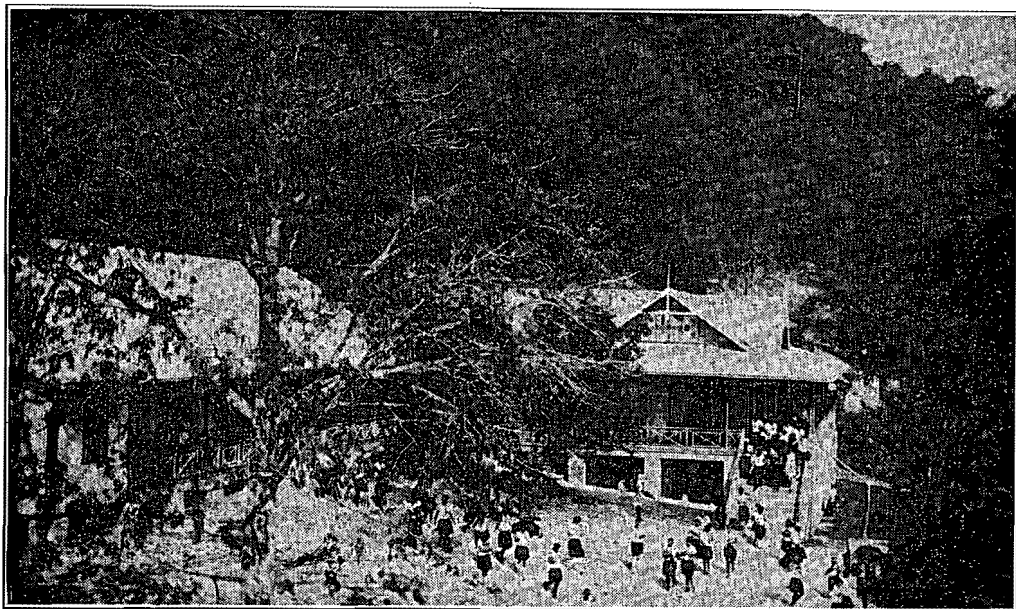
Indian Work

A wonderful tribute to the talent of the Indian children was sent lately from the Principal of Round Lake Indian School, Sask., Mr. R. J. Ross. A musical festival was held lately in Melville, Sask. The children of Round Lake took part and Sir Hugh Robertson was so pleased with their performance that he came down and shook hands with all the twenty-five children. He said: "We salute these lovely Indian children as the descen-

dants of the original inhabitants of this country. It gives me a thrill to hear them sing that Irish folk song. Perhaps next time they will sing a Scottish folk song. The Indian voice has a different color to our tone. It was a tremendously creditable performance. They were never out of tune. There was a lot of character to their singing, and there was good chording. They were very well led. If their touch were more refined every door would open to them."

Japan

Last year the income of the Woman's Missionary Society was depleted because of financial stress, and the estimates on all work experienced a drastic cut. It was decided, however, to ask the women evangelists to take only a ten per cent. cut, as their salaries already were low. The women willingly acceded, but later in the day the eldest, who has been with the mission for over forty years, came and said to one of our missionaries, "Sensei (Teacher) in addition to the ten per cent. cut on my salary I would like to give Yen 5.00 (\$2.50) extra a month." She was assured she had no need to do this, but she insisted: "Sensei, the women of the W.M.S.



NAPARIMA GIRLS' SCHOOL, SAN FERNANDO, TRINIDAD

in Canada have done so much for me and for the women of Japan. They have never failed us, the money for our salaries and work has always come, and now when they are having a hard time, I should like to do all I can to help and show my gratitude for all they are doing for us." And so this woman evangelist is giving monthly, not only the ten per cent. of her salary which was asked, but in addition a free-will gift in excess, which in the course of a year amounts to a full month's salary.—*Given by Miss A. O. Strothard.*

Trinidad

Most of the girls who have the privilege of high school education in Trinidad belong to the Christian community. There were about 171 girls of Christian parents in our school, and a few of these girls united with the church during the year. Three sisters, whose father is a Hindu, but who have a Christian uncle who sent them to school, were baptized. A girl of Mohammedan parents asked for baptism after having been in school for a year. There were only seventeen non-Christians, most of whom belong to well-to-do Mohammedan families in San Fernando. The course of study in religious knowledge is arranged so that those who remain in the school for several

years study most of the books of the Bible. Each morning fifteen minutes is spent in worship conducted by the principal, the headmistress, or one of the staff. In these and other ways the girls of the school come under Christian influences.—*A. Maude Howell, San Fernando.*

Temperance

Under the liquor control system of Manitoba there are liquor stores operating under the control of the liquor commission and beer parlors operated in and by hotels. Formerly beer was sold by the glass in beer parlors, and cartons could only be obtained direct from the breweries, or from four or five depots established and operated by breweries throughout the country with the consent of the government.

A month or so ago an amendment was passed to the liquor act by which beer depots could be established in hotels in a separate room from the beer parlors. They could only operate in hotels which already had a license to sell beer. From these depots any one having a license could secure beer by the carton to be taken off the premises. At the time the amendment was before the house, a strong delegation of temperance representatives from various organizations, including the W.M.S., waited upon the government, protesting against

any increase in facilities for the sale of beer throughout the province. The government pointed out that the proposed legislation would not increase the sale of beer, but would prove an effective checkmate to bootleg activities in the country districts. This assertion remains to be proved.

At the same time a delegation from some of the larger restaurants in the city presented a petition purporting to be from eighteen thousand of their clients, asking that they be permitted to sell beer with meals in the better type of restaurants in the city. This request was not considered by the government. Another proposition was to allow the sale of beer in public parks, particularly in the National Park. This was also vetoed by the government.

To the temperance people of Manitoba the liquor traffic appears as a huge omnivorous monster, devouring and destroying everything in its path. Its appetite can never be satisfied. The sacrifice of the youth of our lands merely whets its appetite for more. Our only hope lies in its complete extermination.—*Mrs. J. S. Watson, Winnipeg.*

It is interesting to have the expression of the entire Dominion Board of our Woman's Missionary Society on the questions of temperance and tobacco. The following resolutions were passed re temperance: Whereas a more determined effort to extend the liquor traffic is abroad in our land thereby invading our homes and destroying our youth; we would reaffirm that the policy of the Woman's Missionary Society has always been a ceaseless effort toward the total abolition of the liquor traffic; and realizing how important a place education plays in this programme, we would urge that a survey be made in each province to secure for the teaching of temperance hygiene in our public and normal schools, the same standard of tests as is applied to other subjects taught.

And we would further urge upon our membership the faithful use of the franchise to prevent the introduction of any legislation that would increase the facilities of the manufacture and sale of liquor.

In view of the increased areas in our country being set aside for the growth of tobacco, we would urge upon our membership that we use our Christian influence against its growth, sale and use.

There was little time for discussion. The Presidents of all the Branches warmly advocated the use of the Household Pledge Cards. The task of the Church to-day is to create a temperance atmosphere in all our homes which will help to create a strong temperance sentiment in our communities and lead on to advanced temperance legislation. Let us not be discouraged if our efforts seem to have failed. The battle is the Lord's. Our concern must be that we take our place in the front line.—*Anna C. Hilliard, Secretary.*

Honan

The first half of the year 1933 was spent in Peking at the College of Chinese Studies. There one had the privilege of living in the setting of the old Imperial China, and it was not difficult to appreciate the pride and superiority which the Sons of Han felt towards the barbarians of the West. Cheek to jowl with palaces roofed with glazed tiles of jade green and imperial yellow are the dirt and poverty that is work-a-day China. I would like to paint you only one of the beautiful pictures which Peking brings to my mind.

It was a Saturday morning in January, one of those days of glorious sunshine that only come in North China. We were skating on the lake at the "North Sea" palace in a setting which reminded one of the Arabian Nights. A white-and-gold Dagoba towered to the sky on one side; across the lake was the National Library, a beautiful example of modern Chinese architecture in which the beauty of the old is adapted to modern uses, and in the foreground was a white-stone camel's hump bridge. Between us and the bridge was a group of men cutting ice, their bodies bending to the rhythm of a chanty, first the voice of the leader, and then the chorus in reply. The rhythm reminded one of Russian music. It was the most perfect example of a folk song in its natural setting. When one thinks of the people who have created the color and beauty which is Peking, one is proud to have a small part in their future destiny, and when one sees the filth and misery of the people who are living under the shadow of the Forbidden City, one realizes the tremendous need there is for all the spiritual and physical help which we, as ambassadors for Christ, can bring them.—*Mary Grant, M.D.*

Letters from Our Fields

One Day at Changte Hospital

This letter is from L. Clara Preston, R.N., North Honan: Last night one of the leaders of the Honan Church passed away in one of our wards. He had been carried in about thirteen miles and we had done all we could for him and of no avail. He was ready to go, he felt his work for the Master was done. How peacefully he slipped away! Early this morning we were up and had breakfast on our verandah enjoying the first persimmons of the season. We picked some flowers for the chapel as there was to be a memorial service for Pastor Cheng before they started for home. Beloved by his people, a true shepherd of his sheep, many came to pay their respects to him.

I have a class to teach in Chinese at 4.30, so try and get ready for it. My teacher comes at 11 a.m. He has taught me ever since I came to Honan, so feel he is a real friend as well as teacher.

The women's ward is not very busy now as the harvest is near and the women have gone home to help in the fields. We have one dear lad in with a tubercular hip. He had to have a cast put on, but he was very good about it and is a real joy to all. Another girl about fourteen, a famine baby of 1920, supported by two of our W.M.S. workers, has also tubercular bones and has had to leave school at present. Our first class patient doesn't get much joy out of life, as she smokes opium and has a heart and stomach condition as well. We love our new-born babies and I wish you could see our nice baby boy. There was great happiness over his arrival.

At present they are repainting the laundry and the women are washing in the yard. Tomorrow they start at the kitchen so it will not be so nice, but they have a plan. They build a fire outside, as they do when there are big gatherings in their homes, and put their big pot on and about forty people are fed in that picnic fashion. Here's hoping it won't rain or we will have to have another plan. The flies are bad, and although the kitchen is screened, they just will get in and what are a few flies to most Chinese!

At twelve the gateman comes to collect the letters, the bell rings for dinner. About once a week I eat Chinese food with the staff, and now I really enjoy it if I am hungry. A meal there

just costs five cents mexican. After dinner I massaged a boy's foot and arm for about a half-an-hour. He had infantile paralysis when a boy and couldn't speak for some years, but now can say a little. He can't walk straight and his face is very crooked. Cases like this are hard to treat out here, as they have no money to persist in the long treatment and we haven't any physio-therapy department for such cases. When I was making rounds I discovered the ceiling was falling down in our Isolation Buildings, so had to call the mason to repair that.

From 4.30 to 5.30 I had my class with our nurses in surgery, reviewing the work taken by the Chinese doctors in his previous lectures. Then an Englishman arrived at the compound. He was on his way to the mines and wanted a place to stay over night as there are no foreign hotels here. He went to Dr. Reeds' for the night. He had a short game of golf on our three-hole course. It isn't often that strangers stay off here unless we know beforehand. I went down to the hospital and met a Frenchman there. He had just come to try and get some work done at the hospital laboratory.

The biggest excitement is our new electric light plant. It is just getting started and tested and we have had a sample of how wonderful it is going to be and how convenient. Last night when we were getting things for Pastor Cheng and had to be lighting lanterns and lamps all the time, I realized just what it would mean.

After supper I had a group of children. We have a group of them while the older ones are having their prayer meeting. To-night there were not many out as it looked like rain, but we had a nice meeting. We were practising for Sunday. One boy is repeating the twenty-third Psalm and another one telling the story of David at Sunday School.

As we have no night superintendent at the hospital I made rounds again on the wards and then home to write this letter to you, and then to a nice warm bed and a peaceful sleep.

On Holiday

Here is a chatty letter from Dr. Margaret Wallace, Dhar, Central India: Miss Clearihue and I came to Coonoor on May 1st; Miss Weir is at Kotagiri, twelve miles away. The

Nilgiri Hills are called the Blue Mountains and they deserve the name, not only because of their colors, but because the blue gum eucalyptus trees are everywhere. The hill-sides are covered with tea bushes. I was surprised to see them cut so low, but that produces fresh leaves. Yesterday some ladies gave a party to the tea-coolies' children. After games and races each one got a penny and a bag of sweets. We had a Canadian tea party last week in the garden here; two Canadian Baptists, Miss Murray and Miss McLeish; two Presbyterians, Miss Whatling and Miss Stringer of Shansi, and Miss Clearihue and myself. As guests we had Mrs. Mathews, a Canadian, and her husband and baby. Mr. Mathews is a Syrian Christian, who was a student in Toronto. We are going higher this week, June 1st, to Otacamand, or "Ooty" for short. Mrs. Menzies and Mr. and Mrs. Smilie are there now.

It seems strange that no one understands Hindi. The servants manage a few words of English, but Tamil and Telegu are the local languages. There are missionaries of all nationalities. Mrs. Bjork is mother of the recently inducted minister to the Lutheran Church in Regina. The United Church minister, Mr. Mallies, has a son in Toronto, so there are "contacts" wherever we go. We have a friend who has a car, so we have had several outings through the lovely hills. The trees and flowers are wonderful, all the old ones and many whose names we do not know. The Jacaranda tree is in full bloom, huge bunches of mauve trumpets. The flowering eucalyptus has bunches of red tassels and seed-pods like an Irish "cutty" pipe. Fruit and vegetables are plentiful, even strawberries.

Another month and we take up the burden again. Just now Dr. Mayadas is in Dhar. This is the third time she has helped me out.

Kindergarten Graduation

The following letter is from Miss Isobel Leith, Tokyo, Japan, who is one of the new missionaries commissioned in 1933: This morning we had a very interesting time, all the more interesting for Miss Graham and myself as it was the first kindergarten graduation we had ever attended. We went over to the kindergarten about 9.30 to find everything in readiness, the mothers and friends were seated

around the sides and a ring of kindergarten chairs in the centre of the room waiting for their little occupants. Soon the music started, and in marched the children with their teachers. The children looked like little dolls with their black hair and dark eyes and a smile on their happy faces.

As soon as they were seated all heads bowed and they sang a prayer hymn, and one of the teachers offered a short prayer. They had some motion songs, then came the giving out of the diplomas. It was very interesting to watch the reaction of the different ones as they came up to receive theirs. Of course, it had to be done just right. Each one in turn came up the centre of the room almost to Miss Hamilton, who was presenting the diplomas, made a low bow, took three steps, received the diploma, took three steps back, bowed, turned and took their seat. Then four prizes were given. The first was for two years perfect attendance at Sunday School, the other three for one year of perfect attendance. The mothers gave them a bouquet of flowers each as well. The head teacher asked the four mothers to stand, and praised them for their faithfulness.

Next came some speeches. A little boy made a speech to the teachers thanking them for their kindness. A little boy from the first year congratulated the second year on having graduated, and thanked them for being so kind to them, saying they would try to be as kind to the new class. This was replied to by a little girl from the graduating class, who thanked them, and asked them to be kind to their little brothers and sisters coming in next year.

Diplomas and prizes were then put up and a short programme followed. They had motion songs, dances, one very pretty one by six girls, who held wreaths made of roses and bells which tinkled as they danced around. A little girl scarcely high enough to get up on the piano bench played a piano solo. One of the graduating girls, using pictures, told a story about Little Black Sambo. The children put on a little play dramatizing the story of Moses, which they had worked out for themselves, and which was acted very well. Just before the end each child was given a Bible. After the head teacher spoke a few words about it she closed with a prayer.

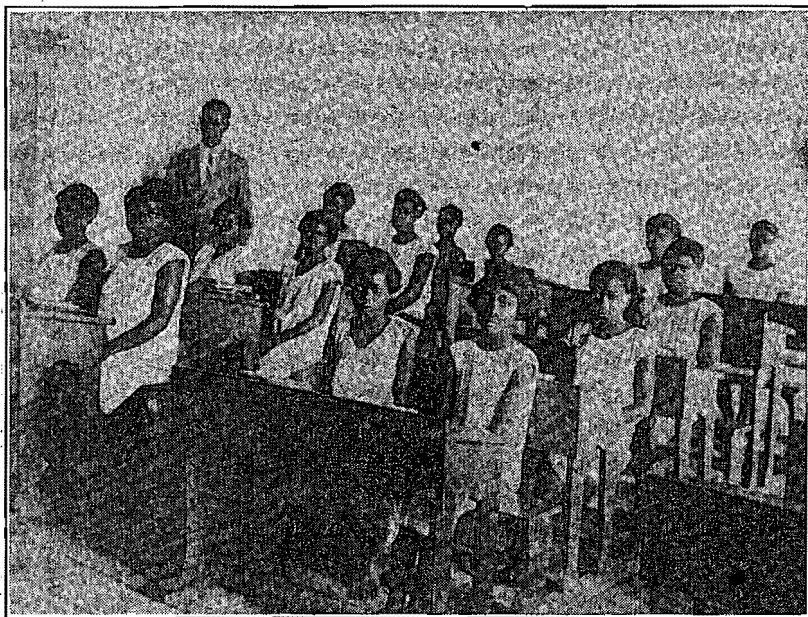
The tiny graduates and the teachers had dinner together. This dinner was a demon-

stration of good nutrition worked out by the specialist who comes once a week to teach the mothers and the Training School girls. The dinner was prepared by the first year Training School girls.

At the very end the Training School girls entertained the children with a puppet show, working out original stories. The girls showed their skill in story telling, and were amply repaid for the time spent in preparation by the close attention of the children.

of spirits. The applause after each class was finished was stupendous—we had a hard time keeping them subdued sufficiently to carry on. These are surely exciting days for our children for, for them it means not only closing of school and promotions, but a return to their homes in their villages.

There was a very beautiful closing programme at Means School this afternoon. The girls there surely did well. Their "downsittings and uprisings" in the musical numbers



FOURTH CLASS GIRLS OF LUTAMO SCHOOL, WEST AFRICA
From this school they pass to enter Means

Closing Exercises

This is a letter sent by Miss Millicent Howse, of Lutamo, Chinguar, West Africa: These have been very busy days. We closed our school this morning, and, of course, a school-closing is always preceded by an orgy of adding marks, finding averages, making promotion lists, etc. We had a simple but interesting closing programme when our children received a little ticket, saying which class they were to be in next year. Excitement was very high, naturally, as their names were called and every one—except the few unfortunate ones who didn't make the grade—was in the best

were perfect, and they acquitted themselves in such a dignified manner, it was good to see. The musical numbers were excellent and were a real tribute to two things; careful training and native ability. The local chief was present and gave out the diplomas. The whole programme of addresses, farewells and singing was a real inspiration. How we would like to be able to look into the future for about ten years and see how the girls will make use of what they have learned here.

We are expecting Miss Halliday a week from to-morrow—it hardly seems possible. She is going to be with us at Lutamo, as you probably know.

Missionaries on Furlough

Africa—Miss Annie Mulley, 71 Freshwater Rd., St. John's, Nfld.

Central India—Miss Irene Stewart, 1033 Mintette Ave., Windsor, Ont.; Miss Florence Gruchy, B.A., R.N., with her sister, Lydia, Kelvington, Sask.; Miss Ruby McCarrel, 85 Grace St., Sault Ste. Marie, Ont., and Miss Beryl Morson, Upton, Ont., on first furloughs; Dr. Elizabeth McMaster, St. Marys, Ont.

North Honan—Miss Margaret Mitchell, R.N., whose home is in Scotland; Miss Maude French, 206 Overdale Ave., St. James, Winnipeg, Man.

West China—Miss Florence Jack, 4565 Wood-

land St., New Westminster, B.C.; Miss Laura Hambley, Roland, Man.

South China—Miss Bessie Cairns, Hemmingford, Que.; Miss Rae Isaac, Brantford, Ont.

Formosa—Miss Isabel Elliott, R.N., Agincourt, Ont.

Japan—Miss Isabel Govenlock, London, Ont.; Miss May McLachlan, Pipestone, Man.

Korea—Miss Maude Rogers, Toronto, Ont.; Miss Jennie Robb, Saint John, N.B.; Miss Jessie Whitelaw, 108 West 21st Ave., Vancouver, B.C.

General Secretary's Department

The Auxiliary and the Younger Groups

ONE of the most encouraging phases of our work during 1933 was the growth in understanding, friendliness and co-operation between the Auxiliary and the younger groups, the Baby Band, Mission Band and Mission Circle, and the Affiliated C.G.I.T. Groups. Already the Evening Auxiliaries are taking their share of responsibility and are giving valuable help, especially to Mission Bands and Baby Bands. This comment from one of the Branch Corresponding Secretaries is typical: "There is really sympathetic understanding of the younger girls in all their activities, a hearty support of their efforts and appreciation of their contribution to the work of The Woman's Missionary Society."

The Corresponding Secretaries say that no question in the Auxiliary report form was answered so fully and enthusiastically as the one regarding "*Co-operation with Younger Groups*." The assistance rendered has been most varied and has included: Providing children with copies of *World Friends* and leaders with subscriptions to THE MISSIONARY MONTHLY; visiting regularly the Mission Band and the Mission Circle; assisting with the programmes and with the raising of funds; attending special meetings at the invitation of the younger groups; and arranging for joint gatherings. The result has been in many Branches the achievement of a real and growing spirit

of fellowship among all of the organizations of The Woman's Missionary Society in a congregation.

In small churches this co-operation is easily achieved, since personal relationships are intimate and the members of the congregation accustomed to working together. In such circumstances, however, there may be a failure to recognize the need for some of the organizations of The Woman's Missionary Society, since the numbers whom it would include are so small. Three or four babies enrolled as members, constitute a Baby Band. The Mission Band or Affiliated C.G.I.T. Group, which includes all the children or 'teen-age girls in a congregation, be the number only eight or ten, may be just as successful as the organization of forty or fifty, and surely it is just as important that the little groups in country places and small towns should have a chance to share in the far-reaching missionary enterprises of the Church as for those in larger centres. Indeed, many of the most world-minded Christian women of the Church, and a considerable proportion of our missionaries, owe their first interest in missions to membership in a Mission Band in a small congregation.

In some larger churches, where personal contacts are less frequent, one finds that the various organizations of The Woman's Missionary Society may be working independent of each other, and the leaders and members of the younger groups may be feeling that they

are not receiving the support and practical help from the Auxiliary, which they so much need. The women may also be missing the joyous opportunity of sharing in the missionary education of children and youth. In order to help the Auxiliaries to initiate new organizations for children and youth, and to establish a more intimate and helpful relationship with these younger groups, the Full Executive of the Dominion Board at its meeting in May, 1934, approved of the following suggestions:

That Auxiliaries be urged to appoint an *Advisory Committee* responsible for the promotion of and co-operation with the Younger Groups of The Woman's Missionary Society in the local congregation—Baby Band, Mission Band, Affiliated C.G.I.T. Groups and Mission Circles; that the Chairman of this Committee be a Vice-President especially chosen with these duties in mind; and that the members of the Committee be chosen from within the membership of the Auxiliary, women particularly interested in children and youth being selected.

The duties of such a Committee might include the following:

To become familiar with the policy of the Society regarding Younger Groups, and the material provided for their use.

To take a deep interest in the children and youth of the Church and of the community, and to discover the best way in which the women of the Auxiliary, personally and officially, may, in co-operation with other groups within and without the congregation, contribute to their development in Christian character and in missionary purpose.

To initiate the organization of a Baby Band, a Mission Band or a Mission Circle, in harmony with the policy of the Society, and in co-operation with the Presbyterian Secretary of the Department concerned.

To acquaint themselves with the pamphlet regarding the affiliation of C.G.I.T. Groups, and, in line with the policy outlined, to encourage the affiliation of the C.G.I.T. Groups in the congregation and to be prepared to assist them when requested in carrying out missionary projects.

To promote in the Auxiliary a deeper interest in the Younger Groups, through reports from their leaders, through reciprocal visits, and through joint gatherings.

To arrange for any assistance which the Auxiliary can render to the Younger Groups,

particularly through providing leaders with copies of the magazines, with literature and other equipment.

To arrange for adequate representation from the Auxiliary at meetings of the Younger groups to which Auxiliary members are invited.

To co-operate in arranging meetings of the Younger Groups on the occasion of the visit of a missionary, a travelling secretary, etc.

To enlist the members of the Mission Circles and of the Senior Affiliated C.G.I.T. Groups in the Kingdom of God Movement.

To bring forward suggestions as to ways in which the Evening Auxiliary and the Mission Circle may share with the Auxiliary responsibility for co-operation with the Younger Groups.

To seek to arrange that certain meetings of the Auxiliary Executive are held at a time when all leaders of younger groups can be present, and when their work can receive major attention.

To co-operate with the leaders of Younger Groups in arranging for Rallies, and for representation from these Groups at Presbyterian meetings.

It is realized that all Auxiliaries will not wish to appoint such an Advisory Committee, and, that in no Auxiliary will a committee, if appointed, need to carry out all of the suggestions offered in this resolution. The larger Auxiliaries, however, are urged to appoint an Advisory Committee; and to discover ways in which they can inspire and help the Younger Groups.

As members of the Kingdom of God Movement the challenge comes to us all to take our full share of responsibility for bringing the children and young people in our churches and communities into the full experience of God's love, and for enlisting them in the tasks of His Kingdom. All Auxiliary members will want to carry out the spirit of these suggestions, and particularly to commit themselves to the one which requests them: "To take a deep interest in the children and youth of the Church and of the community, and to discover the best way in which the women of the Auxiliary, personally and officially, may, in co-operation with other groups within and without the congregation contribute to their development in Christian character and in missionary purpose."

Supply Work



LETTERS, in answer to some bales, have come from the north. Here are a few extracts: A minister in British Columbia writes: "Most of my work here, covering thirteen appointments, in an area of fifty miles, by sixty miles, is among typical settlers in a new section of the country. It is difficult to give you any conception of what it is like. The people are scattered very sparsely over this large area, most of them quite isolated from neighbors, and many of them fifty or sixty miles from

town. Many of the women especially have not been to town since coming to the country, whether that was ten, fifteen or twenty years ago. The country is wooded, which makes it convenient for fuel, but difficult to open up and develop. The practical result is that the great majority of the settlers have comparatively small clearances under cultivation. This makes it almost impossible to grow enough to market at a living price. In former years, up until three years ago, there was much government road work, fire fighting, or cutting of railway ties, so taking it by and large they managed to get along pretty well. But during the last three years (since I have been here) the crops have been very poor, road work negligible, fire fighting none, and very few ties to be cut. To climax it all the growing season this year was most erratic. A heavy frost in July, another late in August and finally a real freeze in September, besides other poor growing conditions, resulted in a failure of the gardens throughout this section. Most people have only a very few potatoes, not nearly enough to see them through the winter. With other vegetables a little better, but far from adequate.

"With no income, except government relief, doled out sparingly, very little garden stuff, and less grain fit for milling, it is very very difficult to see how most people get along at all. Even the bush rabbits, which were very plentiful last year, have practically disappeared. So they cannot rely on them for food as formerly.

"In view of such a situation as this, is it any wonder that we are glad to receive such a contribution as that sent forward by your organization. The great problem now is to know how best to apportion it out to the various families, for all could use it readily. However, we have selected some of the most deserving cases and have several bundles ready to load up to-morrow when I head south for the long week-end of four days.

"This trip usually runs me into about two hundred miles of travel for five services, at which the combined offering is frequently not enough to pay running expenses on the



THE LATE REV. F. BALLANTYNE AND MRS. BALLANTYNE, LONDON

The latter has been for 25 years Supply Secretary of Middlesex Presbyterial and Mr. Ballantyne ably assisted her

car. However, summer and winter, wet or dry, they get their services just the same.

"I assure you that everything will all be most useful and appreciatively received, from the finest coat and baby's garment, to the last tailor's sample. Our difficulty is that we could readily use ten times as much as there is any possibility of receiving. We are none the less grateful and appreciative of all your work, generosity and interest."

Another writes: "We are dreading another long winter like last winter. The supply in every way is scant. An early snow storm in September froze the grain and vegetables and stopped their growth; the quality is not so good and potatoes in particular are very scarce.

"We seem to be shut off here, no chance of transportation in any way; to ship out or ship in, so we are only benefited by what the rest of the world are doing. It would hardly seem credible to you that this year we have not tasted fruit other than the wild fruits grown here—strawberries, raspberries, cranberries and saskatoons and rhubarb in the garden, not even apples. We

could not afford to buy them, they are so expensive here. I lived in Ontario once where we had every kind of fruit in our orchard, even to grapes. We miss it very much. The children do not have apples as they should at all.

"Surely some good must come of the privations we have to bear. One thing it draws us closer together. Our sympathy flows not only to the edge of the cup, but until it runneth over."

Still another tells of the high hopes last fall rudely shattered when snow set in September and frost followed. Fortunately vegetables were not destroyed and these were plentiful, also there was an abundance of wild game and wood for fuel. There was, however, a great lack of clothing—flour sacks and rabbit skins were used for the most part.

"The clothing you sent goes to widely-separated areas—some goes to the Kelly Lake Indians, forty miles south, some to the Moberly Lake people and up into the mountains from fifty to a hundred miles west, some east into Alberta.



CENTRE PRESBYTERIAL (TORONTO) SUPPLY DISPLAY AT TRAINING SCHOOL
Miss Winnifred Sharpe, Supply Secretary, arranged the exhibit, and tea was served

Mostly About People

A group of women, deans of North America, will be the guests of the Japanese Y.W.C.A. this summer. A three weeks' programme is being arranged which will include a conference with leading statesmen, educators and social service workers. Miss M. L. Bollert, dean of women of British Columbia University, is one of the guests.

Mrs. J. MacGillivray, former President of our Board, her daughter, Agnes, and a niece, Miss Turnbull, sailed June 29 from Montreal on the steamer *Ausonia*, for a holiday in the Old Country. They will spend the time motor-ing through England and Scotland.

Letters of sympathy were sent from the Board to Miss Luella Rorke, Japan, on the death of her brother; to Miss Helen Hurd, Japan, on the death of her brother-in-law, and Miss Lula Rouse on the passing of her mother.

Mrs. A. R. Ross has accepted the principal-ship of the Lungchingsun Girls' School, Korea.

Miss Ruth Akagawa, a Japanese girl from New Westminster, B.C., has completed three years' study in Lamont Hospital, Alta.; and was awarded a medal for splendid work in competition with a class of Canadian girls.

Mrs. R. W. Large, Secretary of Indian Work, is in British Columbia this summer and plans to visit some of the Indian Mission Schools *en route*.

Miss Bessie Bentley, missionary on fur-
lough from Trinidad, arrived in June at her home in Middle Musquodoboit, N.S.

The year 1934 is the two-hundredth anni-versary of the birth of Barbara Heck, mother of American Methodism, and memories of that remarkable woman have been revived in Canada. The Bay of Quinte Conference adjourned at a recent meeting and an impres-sive ceremony was carried out in front of her monument in the little Old Blue Burying Ground between Prescott and Bröckville, which holds her remains.

Keith Armstrong, son the late Dr. R. C. and Mrs. Armstrong, Toronto, just ordained to the ministry, has gone with his bride to God's Lake, several hundred miles north of Winnipeg, to serve among the Indians and miners of that far-off district.

Mrs. McCulloch, who with her husband, Dr. J. P. McCulloch, visited China recently, gave a spirited account of her experiences at the June meeting of the Board. Miss Rose Bolton, R.N., Pine River, Man., spoke briefly of her work in the hospital unit there.

Mrs. Alex. Hamilton, Secretary of Oriental Work, is at present in British Columbia visit-ing our centres of Oriental work there.

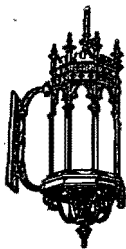
Good wishes to Miss Jessie Grier, Central India, on the completion of forty years' ser-vice in the Woman's Missionary Society!

Miss Charlotte Dickson, Peterboro, a warm supporter of W.M.S. work and a former Presbyterian President, died in June.

The resignation of Mrs. H. A. Lavell, Kings-ton, as one of our representatives on the Co-operating Committee of the Woman's Christian College, Japan, was received with regret by the Executive at the annual meeting. Mrs. Lavell has served as chairman for many years.

Miss Evelyn Mitchell, Travelling Secretary, writing from Regina, Sask., tells of morning and afternoon meetings with round-table dis-cussions at the supper hour and side talks after meetings, followed often by long drives, but, she adds, "there is real enthusiasm for the work."

Hats off to six ladies from Hearst, who motored from Hearst to Timmins, a distance of two hundred miles to attend the annual W.M.S. Presbyterian rally! They left at four a.m., reaching Timmins in time to take part in the opening devotional period at ten a.m., returning home the following day. Miss Jean Taylor, R.N., newly-appointed nurse at St. Paul's Hospital, Hearst, acted as chauffeur for the entire distance of four hundred miles.



The Auxiliary Light

TEACH me, Lord, that if I would walk with Thee, I must walk in the path Thou dost choose for me; that I must go in the direction Thou art going; that I must look to see the way that Thou art going; that I must learn to think Thy thoughts and to look in the direction of Thy aims. And help me to realize that if I would think Thy thoughts and walk in the direction Thou art going, I must seek Thy way and Thy will in Thy word, and in prayer, and in the path of obedience. Amen.—*Edward Leigh Pall, D.D.*

A Guide to Prayer

Canada Indian Work

BRITISH COLUMBIA

<i>Station</i>	<i>Type of Work</i>	<i>Missionary</i>
Ahousaht, B.C.	Residential School, Principal	Rev. Joseph Jones.
	Matron	Mrs. Joseph Jones.
	Nurse	Miss Elsie Perry, R.N.
Alberni, B.C.	Residential School, Principal	Rev. F. E. Pitts.
	Matron	Mrs. F. E. Pitts.
Kitimaat, B.C.	Nurse	Miss Isabel Meikle, R.N.
	Elizabeth Long Memorial Home—	
	Matron	Mrs. E. H. Durnin.
	Assistant Matron	Miss J. Brown.
	Teacher	To be appointed.
Port Simpson, B.C.	Crosby Girls' Home—	
	Matron	Miss Lottie Deacon.
	Assistant Matron	Miss Gertu Staples.
	Teacher	Miss Hannah Nicholson.

MANITOBA

Portage La Prairie, Man. .	Residential School, Principal	Rev. W. A. Hendry.
	Matron	Mrs. W. A. Hendry.
	Nurse	Miss Janet Watson, R.N.

SASKATCHEWAN

File Hills, Balcarres, Sask.	Residential School, Principal	Rev. F. Rhodes.
	Matron	Miss M. Pugh.
	Assistant Matron	Miss A. B. Folliott.
Kamsack, Sask.	Cote Day School, Principal	Rev. W. McWhinney.
	Matron	Mrs. Roy.
	Teacher	Mrs. Fraser.
Round Lake, Stockholm, Sask.	Residential School, Principal	Rev. R. J. Ross.
	Senior Teacher	Mrs. R. J. Ross.

The Value of the Devotional Period

MRS. L. G. KENDRICK

TO rightly estimate the value of the devotional period in our Auxiliary meetings, we must first think of what our Woman's Missionary Society is, what its origin, what its aim. The Society was organized because of our Saviour's last command, because of a great existing need on our mission fields, which

could be met only by consecrated women. It was inaugurated and launched by prayer, a venture of faith, and we see its fruitage in the spiritually-enriched lives of women in all our churches, in the countless Auxiliaries, Circles and Bands from coast to coast, with their representatives on every continent and throughout Canada.

How many of us really know what the first aim of our Society is? Many of us think it

is to raise money, to train and send out workers. These are aims, but they are not the primary aims of our Society. On page 630 in our latest Blue Book, in articles one and two of our constitution we read: 1. "This Society shall be called the Woman's Missionary Society of The United Church of Canada. 2. Its object shall be to inspire a spirit of prayer and service among its members; to develop a missionary spirit, etc." The first mentioned and foremost aim then is to inspire a spirit of prayer among our members, to bring our members in touch with the divine, so that our organization is very definitely linked up with omnipotence.

If this be true, then is not the devotional period the most important part of the missionary programme in each Auxiliary meeting, the time when we really wait upon God, come in living contact with Him, get inspiration, direction and courage from Him for the tasks awaiting us. An Auxiliary upon her knees is in the most helpful posture. Dean Inge says that to-day when two or three are gathered together, one is elected President, another Secretary and another Treasurer, and the One in the midst is forgotten. Is not this our besetting sin, too much organization, too little power—more harness than horse? Too often, I fear, in the past few years God's house has been a house of mourning over financial losses, when prayer and confidence should have been the order of the day.

More emphasis should be placed upon the devotional period than upon any other part of an Auxiliary meeting. It should never be hurried—never interrupted. Every other door should be closed with none present save Jesus only. Even though the human voice may be raised in praise, in reading His words to us, in talking with Him, yet it is a time of holy quietness and communion. These first few moments, rightly used, give atmosphere and color to all that follows, have an uplifting effect on every individual heart, and make sweet the social contact at the close of the meeting. Did you ever try to speak in a meeting when it seemed very difficult? Perhaps the quiet hour had been neglected, the contact with the divine had not been made, the atmosphere was chill and heavy. The devotional period is the power point of our work, and wonders may be accomplished here. As in music there are sources of power and emotion

in a harmony of voices and parts, which no single voice, however perfect, can produce, so in praying there are peculiar blessings in united prayer, a binding of souls together, an uplifting power, a fullness of answer from God.

In the devotional period we need to place our every problem in His hands. A friend, finding Sir Robert Peel praying over a bundle of letters, apologized for interrupting his private devotions. "No," said Peel, "these are my public devotions. I am putting the affairs of state into the hands of God. I cannot manage them myself." The great Gladstone at one time approached a group of his friends saying, "Pray for me. I have some bishops to appoint to-day. Pray for me." Our Auxiliary problems to-day are gigantic and grave. Perhaps our greatest need is to capture the interest and help of the vast majority of uninterested women in our churches. We need equipment for this task. What was His method? Looking out upon the great unreached multitude to be won, He did not say to His disciples, "Go out and get labourers, organize your forces, multiply yourselves, get busy at once and find men to reap the harvest," but He said, "The harvest is plenteous, the labourers are few—Pray ye." When Christ ascended, He left a world to be won by a small group of followers. There seemed no time to lose, but His injunction was "Wait," and it was while that group was assembled in waiting and prayer that the Holy Spirit ascended and kindled a flame of such power and brilliancy that it has never been extinguished.

John R. Mott said, "I have the conviction that it would pay many, many fold for the church at home and abroad to cease for a season its busy round of activities and to seek the Holy Spirit's power as for hidden treasure." A missionary in Korea says that after the power of the Holy Spirit came, they were able to do more in half a day than in half a year previously. To-day, with falling incomes everywhere, we need more than ever money to carry on our work. God's sovereign purpose of redemption could have been fulfilled without appeal to the help of man. Since He owns the cattle upon a thousand hills, provides harvests that shake like Lebanon, has hidden His treasures of gold in the pockets of the mountains and provides food for every living thing, surely He is not dependent upon our contributions. It is for the moral reaction on

our inner selves that God requires our sacrifices. Granted an enlarged and sufficient number of members whose lives are dominated by Christ, may we not expect that He will put forth mightily His living power and provide the workers and the means and then what comes in will in His hands be adequate to meet our requirements?

I covet for every one of our organizations in 1934 a greater emphasis on the devotional period, a recognition of its supreme value to all our work. I plead with you to emphasize this place of power, remembering that:

There is a place where thou canst touch the eyes

Of blinded men to instant, perfect sight,
There is a place where thou canst say, "Arise"
To dying captives, bound in chains of night;
There is a place where thou canst search the store

Of hoarded gold and free it for the Lord;
There is a place, upon some distant shore
Where thou canst send the worker or the word.
Where is that blessed place; dost thou ask where?

O, soul, it is the secret place of prayer.

I covet for each member and for each Auxiliary in 1934 the listening attitude, the willingness to wait, to waste time if you will, put so beautifully by Mrs. Crowe in her New Year's message to us all in the January MISSIONARY MONTHLY, where she says:

Among the things which this year brings
Will come to you a call
The which, unless you're listening,
You will not hear at all.
Lest it be very soft and low
Whate'er you do, where'er you go
Keep listening.

Then whatso'er the call may be.
To service small or great

* * *

When God shall come and say to you
Here is the work which you must do
Be listening.

Then all our work will prosper; neglected
all will fail.

Emphasizing thus our devotional period in our Auxiliaries in 1934 may it be said of each of us in the words of Leslie Weatherhead, "You are not just you any longer. You have become a self whose highest joy and truest life it will be for ever to express Jesus."

* * *

MISS HAZEL HUNT, of Killam, Alta., says: "Reports need not always be dry." Here is a good one from Mrs. G. R. McKee, Corresponding Secretary of the Sedge-wick Auxiliary, who has these interesting things to say about the Christian literature, which they used in their meetings last year.

"We get the varied leaflets and the members take turns in presenting the ideas from these. We often have a 'Questionnaire' immediately after the topic—the leader asking about what she had just told us. Members listen attentively and keep it in mind, in order to be able to answer. Sometimes questions are passed around before the topic and each listens particularly for her part, so she can tell it after. We do not usually read the leaflet word for word—but condense it and stress the important things. We also use the devotional leaflets, which are cheap, but worth while.

"We used the lantern slides called 'Boarding Schools and School Homes.' These were shown on a Sunday morning at a joint service of old and young. In that way the Mission Band, teen-age and older folks saw them. Many have expressed surprise at the number of splendid buildings used in W.M.S. work. They hadn't known the extent of our activities.

"Our August meeting was devoted to the study of Temperance. A number of Mission Band children gave a sketch, entitled, 'Nailing King Alcohol in Prison.' It was good.

"Our reading Club is worthy of mention. Instead of passing a book around, we decided to meet together each Wednesday evening at members' homes. One member reads aloud, while others knit or sew while listening. At the close we have a social time. The Club has created an interest among some who are of a literary turn, although not members of the Woman's Missionary Society, and they have offered their homes for meetings."



Christian Stewardship and Finance

Are We Afraid of Stewardship?

IN a far-off village church at the close of the evening service the official board met to listen to the speaker's more intimate presentation of stewardship; the every member canvass, separate treasuries, double envelopes, educational campaign preceding the canvass, a most carefully thought-out plan was presented. At the close he said, "What do you think of the plan?" Still dead silence. Again he asked, "What do you think of the plan?" Still dead silence. To break the painful silence he said, "I do not want to be the only speaker. I would like to hear a word or two from you."

A keen-eyed farmer sitting near the stove leaned forward and pointing to one of the charts called out, "There's a catch in it; there's deceit in it."

"Why, my friend," the speaker said, "I would not deceive you."

The farmer said, "O, you couldn't deceive anybody! There's a deceit in the plan itself; for I can see if we adopt that plan, we'll be paying out more money than we intend to give."

This is a hard place to arrive at, for, in the long run, it is a heart-breaking undertaking to get people to do what they do not intend to do.

The basis of Christian Stewardship is acknowledgment of Divine ownership and the acceptance of our personal responsibility to use the right share of anything we possess for the Kingdom of God.—(Mrs. Jas.) A. E. Harrison, Secretary.

Suggestive Programme

September, 1934

Subject: Following Missionary Trails.

Call to Worship: I will praise the Lord with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee; I will sing praise to thy name, O thou most High.—Psalm 9: 1, 2.

Hymn: All praise to our redeeming Lord. (*The Hymnary*, 372).

***Devotional Leaflet:** In His followers and disciples. "He that keepeth His commandments dwelleth in Him and He in him."

Hymn: Lord, speak to me that I may speak (*The Hymnary*, 383, verses 1-4). To be sung or repeated in unison as a prayer.

Minutes and Business:

†**Study Leaflet:** Part I—The beginning of the trail.

Prayer: For a blessing on all our organizations; for a rededication of our members to the missionary cause for which Jesus lived and died.

†**Study Leaflet:** Part III—Following your Funds to the Field.

Repeat in Unison: Every one is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully. God is able to bless you with ample means, so that you may

A Review of the Ninth Annual Report.

always have quite enough for any emergency of your own and ample besides for any kind act to others. (*Moffatt*.)

†**Study Leaflet:** Part III—Following your supplies to their destination.

Hymn: In Christ there is no East nor West. (*The Hymnary*, 252.)

†**Study Leaflet:** Part IV—Following your missionaries to their work.

Prayer: As we look across the vast field of our work, O Master, we feel the challenge of Thy call and turn to Thee for strength. We pray Thee for new freedom of spirit, new zeal in Thy service, new forgetfulness of ourselves, new power to forsake the lower path and to climb ever upward. We pray Thee for new and deeper fellowship with Thee, for new discoveries of the strength granted those who wait before Thee, of the wisdom given those who seek thy constant guidance, of the quietness and confidence of those whose trust is stayed on Thee. Be with us in this quiet hour and bless us in our service for Thee. Amen.

Closing Hymn: O Master of the waking world (*The Hymnary*, 261).

Benediction.

*Price, 3 cents.

†Price, 5 cents. (Covers all 4 parts.)

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

Mission Circles and C.G.I.T.

"As You Make It"

The following dialogue was prepared and given at the Elgin Presbyterian sectional meetings by Mrs. Eugene Sweet and Miss Marjorie Ackert, Elgin's Presbyterian secretaries for mission circles and C.G.I.T. groups.

A.—I think this is the biggest joke, making me the president of this auxiliary.

B.—And what about me? I feel just about as fit for their secretary as to be the prime minister. I wonder who chose us. Why, neither of us have attended their meetings very regularly.

A.—Well, Mrs. Wrong told me, when she broke the news of my nomination to me, that their last president has been carrying on under protest for several years. It seems that the other women have stayed on the job, merely out of loyalty to her, and now that she has quit, none of them are sufficiently interested to take her place.

B.—Well, I like that. Casting a useless, worn-out, abandoned organization on to us. Do they expect us to drag it along as it is, or rebuild it, or just flee away and let it rest in peace.

A.—You've said it. Let's rebuild it. I wouldn't for worlds drag it along as it is. Neither do I want to flee away from it. Down in my heart I've always been interested in all missionary activities, and I really would have attended their meetings more faithfully if they had shown any missionary spirit. But you know how it was. They just seemed to think that their W.M.S. was a necessary appendage to their church and not the great joy and privilege you and I have grown up feeling it to be.

B.—Don't you think that's their whole trouble? You and I have grown up with missions, through the bands, then the affiliated C.G.I.T., and then the circle. It was as natural for us to graduate from one to the other as from one class at school to the next. This church has no band, no organized teen-age girls' work, and no circle. Mature women are just supposed to plunge right into W.M.S. work without any special training by way of missionary education or experience in the conducting of meetings. It's no wonder they are so half-hearted. Half the poor dears don't know what it's all about.

A.—Well, dear me, they could soon find out if they'd read their *MISSIONARY MONTHLIES* and spend a little time on this blue book.

B.—That's all very well for us to say, but suppose neither you nor I had come up, as we have through the junior organizations, under such splendid leaders, would we have acquired a taste for *MISSIONARY MONTHLIES* or blue books?

A.—Perhaps not.

B.—I believe my time would be better spent if I forego the pleasure of being secretary to this auxiliary and throw my energies into developing that Sunday-school class of girls of mine into a C.G.I.T. group, and gradually lead it toward affiliation. You know the C.G.I.T. is the connecting link between the band and the circle, and those ages of twelve to seventeen years are very, very important. Girls who do not have the privilege of belonging to a C.G.I.T. group, miss a training that they can get from no other source, and which is invaluable to them in later life.

A.—What has affiliation to do with C.G.I.T. work?

B.—Well, it helps the girls to see the work of the Church as a whole, and its service to the people of Canada and other lands. I'm going to explain it to the girls next Sunday. I'm sure they will be interested.

A.—I believe I'll do the same thing then with my class of young women—persuade them, if I can, to organize into a circle. In mission circles which I have had the chance to observe their very personality was different from other groups of young women, who have not been associated with missionary work.

B.—Don't you think you're imagining that?

A.—Imagining nothing! They are so earnest and sincere, so sensitive to the needs of others. Honestly, the frivolous entertainments, which so many of our young people to-day regard as a necessary part of their existence, does not appeal to them.

B.—I think the difficulty of getting congenial work has made our young people turn so readily to what you call frivolous entertainment.

A.—No doubt of it. But I know for a fact that young women who are systematically studying missions, year after year, become so concerned over the problems which the young

people of China and Japan and other lands are facing that they are more contented and patient with their own lot, and naturally they exert this same influence over their friends.

B.—I suppose the work among these older groups suffers, like that of the teen-age girls, from lack of leadership.

A.—Oh, this scarcity of leadership! It's hard to understand. When you look over a gathering of W.M.S. women, surely, you think, there must be plenty of well-trained leaders here, but when you approach them on the subject—all the excuses, really, it would make your heart sick. And it's such worth-while work. No one who hasn't been through it can understand the thrill it gives one to watch the growing realization of the privilege of being part of the forces which God is using to uplift the world. Wherever you find a circle doing exceptional work, you will find also one of these marvellous leaders.

B.—Don't you think we would be serving our church and the W.M.S. just as fully by begin-

ning lower down and training recruits for their future auxiliaries, than by acting as president and secretary to an organization whose pulse has almost ceased to beat?

A.—Well, let's put it up to these women. If we can make them see it as we see it, I'm sure they'll make some plan to carry on without us.

B.—Oh, I didn't exactly mean without us. We'll attend their meetings, but if we are to accomplish real results with the girls, we can't undertake responsible tasks in the other society, too.

A.—Oh, certainly we'll attend their meetings, and perhaps help on their programmes. I can hardly wait to put it up to our young women. We may find it slow work, perhaps discouraging. It may be years before we can notice much results, but I am convinced that the secret of a strong auxiliary lies in the years of missionary education step by step, through the band, the affiliated C.G.I.T. and the Circle.

Worship Service

ISABEL GRIFFITHS

THEME: Seeing God in beauty.

SOFT MUSIC: Macdowell—To a Wild Rose, or Holy, holy, holy, Lord God Almighty. *The Hymnary*, 1.

CALL TO WORSHIP:

Leader—

Let us praise God and give thanks unto Him with all our hearts
When we are alone and also when we are with others.
This is a wondrous world He has made
Of Honor and Strength and Goodness that will last for ever and ever.
And these are the things he wants us to know;
He is gracious and kind
He serves—
He remembers His promises,
He shares His possessions,
That we may live always and grow in
Truth and Love and Grace.

—From *Beside Our Campfires*.

Response—

It is a good thing to give thanks unto the Lord,
And to sing praises unto Thy name, O most High;
To shew forth Thy lovingkindness in the morning,
And Thy faithfulness every night.

—*Psalms* 92.

HYMN: For the beauty of the earth. *The Hymnary*, 15.

READING: We think always of Helen Keller as blind, and in our hearts we pity her because she cannot see with us the beauty of the sky and the earth. When Helen was a little girl she said to her teacher, wistfully, "I am blind and deaf. That is why I cannot see God!" Then her teacher told her that God can be seen without eyes, and that we can know Him best when we are loving and forgiving as He is. "For," said her teacher, "there is so much more of beauty in things and in people than meets the eye!"

Helen loved beauty. When she went walking she was eager to touch the silver bark of the birch trees, to feel the stream rippling over the pebbles in the brook and to "see" the little curled-up ferns pushing up under their brown leaves.

She visited the mountains and saw them reflected in the lake at their feet. She was awed by Niagara Falls. It hardly seems possible for a woman who has no eyes to speak of "seeing" as Helen Keller does. Miss Sullivan, her teacher, says: "Such word-pictures must come to her through her reading. The constant companionship of good books has given her a seeing sense, and her mind is so full of beautiful thoughts that nothing seems commonplace to her. It can truly be said that she sees the beautiful in everything, because she has stored up so much of beauty in herself."

Helen Keller, in a recent magazine article, painted a beautiful word-picture of the things which she would look for, if she had three precious days to see. They were all beautiful and true things, like trees and sunsets, masterpieces of art, and, above all, the faces of her friends.

Are we at home with these things, because we have eyes? How much of beauty, how much of God, can we see in three days?

PRAYER:

Creator of all joy and all beauty,
We bless Thee this morning for Thy bright world,
For the sunshine on the hills,
For the mists on the rivers,
For bird and beast, mountain, plain and forest,
All giving glory to thee in the radiance of the new dawn.
We thank Thee that (if we abide in Thee)
We may look, as Thou lookest,
Upon all the beauty of the earth.
We thank Thee that we may listen as Thou listenest this morning
To its songs of praise, its melody of joyful thanksgiving
Both vocal and silent.
O Master, lover of beauty and joy,
Make our hearts simple and trustful,
That we may think with Thee Thine eternal thoughts,
Thy wise childlike thoughts,
Whereby the worlds are upheld.
Make our wills lowly and pure,
That we may share in Thy will
Whereby is created and upheld
All the joy and the beauty
Of this Thy great universe.

—Prayers for Use in an Indian College.

HYMN: God who touchest earth with beauty. *Songs for Worship*, 30, or, Creation's Lord, we give Thee thanks. *The Hymnary*, 416.

BENEDICTION: Now to Him, who, by the action of His power within us can do all things, aye far more than we ever ask or imagine, to Him be glory in the church and in Jesus Christ, throughout all generations, for ever and ever. Amen.



Mission Bands

GOD'S CHILDREN LIVE IN MANY LANDS

NANCY BYRD TURNER

GRACE WILBUR CONANT

With strong rhythm, but not too fast

1. God's chil-dren live in man - y lands, All scat-tered wide and far,—
2. God's chil-dren speak in dif-ferent tongues, With dif-ferent things to say,

Where nights are long and snow is deep Be-neath the north-ern star;
And dif-ferent tasks and dif-ferent toys, And many a dif-ferent way;

Where flow-ers bloom, where riv-ers roll, Where moun-tains tow-er high;
And some are dark, and some are fair, And some are scarce-ly known;

marcato e poco rit.

But all with one old earth for home, And un - der one blue sky.
But each is kin to all the rest, And each the Fa - ther's own.

f largando *marcato e poco rit.*

REFRAIN
a tempo

Touch hands a - round the roll - ing world, Call clear, from sea to sea,

f a tempo

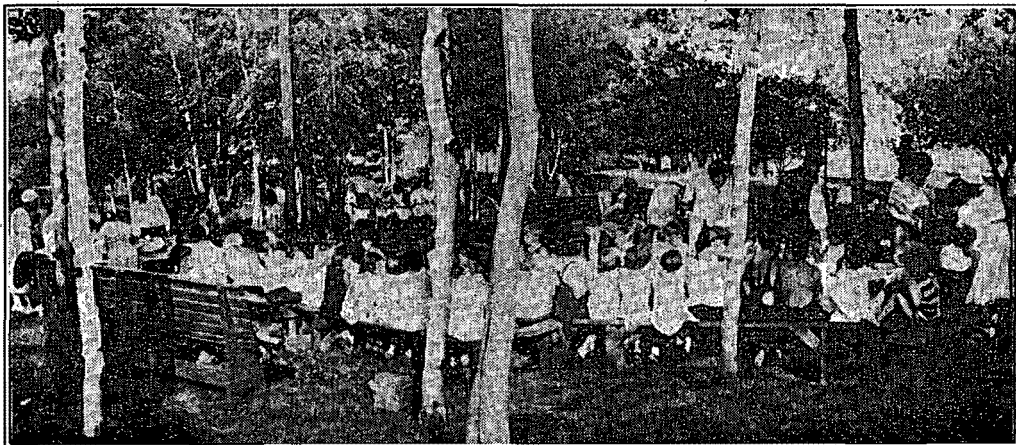
poco rit.

That broth - ers, sis - ters are we all In God's great fam - i - ly!

marcato *poco rit.*

From "Song and Play for Children" by Danielson and Conant. Copyright, The Pilgrim Press. Used by permission.

OUR FATHER IN HEAVEN, we thank Thee for the holiday season bright with sunshine and flowers. May all the beauty of water, forest and hill make us grateful to Thee and more anxious to give back something of happiness and comfort to others. Give us the good spirit of comradeship for every one so that we may be sorry when others are sick or sad, and be most glad when others are glad.—*Selected.*



SUNDAY SCHOOL PICNIC OF ALL PEOPLES' CHURCH, SUDBURY, ONTARIO
Sent by Miss Marjorie Gregg

Some good things on our table—
Pineapple, cocoa, rice—
Grow far away, and far away—
Sugar and tea and spice.
We never could have had them
But for the patient toil
Of many a faithful worker
Tilling the distant soil;
Of those who plowed and harrowed,
Who watched and guarded long,
Then gathered in the harvest
With happy, lifted song.
So when we take these comforts,
These blessings day by day,
Let's gratefully remember
Good workers far away.

—Nancy Byrd Turner.

A Gift Box Ceremony

1. Teach the song, "God's Children Live in Many Lands."

2. Prepare to introduce the new Gift Boxes.

The leader might discuss with the children, friends from other lands whom they have met during the holidays, the countries from which they have come and articles that the children are wearing or that decorate the room, which may have come from other lands.

The leader might then tell briefly from THE MISSIONARY MONTHLY the story of one or two of the children in United Church Missions. She should introduce the Gift Box, explaining that the figures on the four sides are typical children from mission lands. After a short discussion on the meaning of stewardship the

leader should explain the color of the Gift Box (Mission Band colors), the Mission Band emblem, and the picture of *World Friends'* cover with the slit to remind the children that their money would be given to world friends.

3. Tell the Story—Molly's Gift Box.

Long after mother had said good-night Molly lay watching the moonlight coming through the leaves of the old apple tree outside her window. "What a perfectly lovely birthday this has been," she thought to herself. "There were eight whole candles on my birthday cake, a big book with pictures and lots of talking in it, and the letter that came from the postman with my very own name on the outside. I wonder why Uncle John sent me those two shin-plasters? 'For something you really want,' he said. What do I really want—I wonder—" As Molly turned sleepily a spot of moonlight fell on a little yellow box on the table beside her bed. "Twenty-two cents isn't very much in my gift box," she thought. "Perhaps to-morrow I might put some of my fifty cents in it. I wonder what that little bit could do?" Then she fell asleep.

It seemed only a moment later that she woke and blinked her eyes in surprise, for she stood facing a great arched window with palm trees blowing in the wind just outside. "I must be dreaming," said Molly to herself, "but the wind is no dream, and this dress is not warm enough. Why, I'm not wearing a dress."

"You are not wearing a Canadian child's dress," corrected a laughing voice at her side, "but you are wearing a dress just the same. It is called a *sari*, and all Hindu children wear them, you'll find."

Molly turned to see beside her a tall, smiling woman. In her hand she carried a little yellow gift box. "She looks just like mother," thought Molly, but aloud she said, "Who are you—and where are we—and why are we here and—?"

"What an inquisitive little girl you are," said the tall lady laughing, "but it was a surprise, wasn't it? I am the spirit of Good-Will. I have brought you to visit the Christian hospital at Indore, because you were wondering what twenty-two cents could possibly do for your world friends. Perhaps you would like to ask the India nurse about the use to which you could put eleven *annas*," and she put the yellow gift box into Molly's hands.

As they entered the hospital the nurse turned toward them. "What can we do for this little girl?" she said smilingly. Molly liked her at once and held out the box. "Could you use eleven *annas* for little girls like me?" said she.

"We could use it this very minute," replied Nurse Ramabai. "Look around you, and tell me what you see." Molly turned slowly about, and as she did so the room seemed to be fuller and fuller, and more and more clearly she heard a baby crying in tiny, tired sobs. "There are so many people," said Molly breathlessly; "I see a little girl who isn't as tall as I am but she does not look like a little girl at all. What has happened to her?"

"She is hungry," replied Nurse Ramabai. "She has never in her whole life had enough to eat. She has a sick little brother and because of him she came to the hospital, but she doesn't think about herself at all. We could give her food for a whole day for two *annas*. Would you like to do that?"

"Oh, yes," replied Molly, shaking out of the gift box two copper coins, "and the little girl in white who looks so sad and limp, what is wrong with her?"

"That is Sita," replied the nurse. "She is just eight years old, but already she is a widow. Her husband was an old man, and his family have taken her out of school to work in their home. She never expected to go out again, but last week she fell and broke her ankle.

So she came to us. The old woman by the window there reads stories of Jesus to her, and she will stay as long as she is allowed, because she has no books at home."

"Not any at all," questioned Molly in dismay, "not any with lots of pictures and talking? How much would the stories of Jesus cost?"

"You could buy two gospel books for half an *anna*," replied the nurse, "then if you would like to, you could give one to the old woman, too. We have given her a book, but she will be going home soon, and would like to take another to her neighbor, I know."

"And her neighbor might tell the stories to her own children. That would be lovely," cried Molly, shaking out another coin.

"We should give something to the poor baby over there," said Molly next.

"His mother has brought him because of the sores on his back," said Nurse Ramabai thoughtfully, "but he is hungry and cold, too. For half an *anna* we could get him some milk, and for about seven *annas* we could buy him some more clothes."

"He should be warm this weather," said Molly. "Will this be enough?" and she shook out all the coins remaining in the box.

"He should have a shawl," replied the nurse worriedly, "but, of course, this is out of the question, for it would cost all of twelve *annas*, and that we haven't got."

Molly looked at the thin little brown baby and his brown eyes smiled back as he watched the interesting stranger and forgot to cry. "The darling should have a shawl," thought Molly as Nurse Ramabai said good-bye. She walked out into the bright sunshine still puzzling over it. Then with a cry she bounded back into the hospital. "I know, nurse," she cried, "he shall have one of my shin-plasters. I want to give him a shawl." But no one answered.

"Come back, come back. I want you," wailed Molly.

"Did you want me, dear?" asked the voice of the Spirit, but when Molly looked up there stood her mother leaning over her own bed, and the sun was shining in through the leaves of the old apple tree.

"O Mummy, you sounded just like the Spirit of Good-Will," said Molly. "I have had the queerest dream, but I know what I want to do

with one of my shin-plasters. There was a darling little brown baby" . . . and Molly told her mother all about it.

4. *Worship.*

Quiet music—God's children live in many lands.

Call to worship (spoken by the leader).

Let us serve the Lord with gladness,
Let us come before His presence with singing,
Let us be thankful unto Him, and bless His name.

Response:

Our Father, you have given us
So much of love and joy to-day,
That we are thinking joy and love
To other children far away. Amen.

Hymn—God's children live in many lands.

Scripture—Mark 10: 13-16.

Poem:

Jesus who loves us said,
Come unto me,
Children of every land,
My own to be.
Jesus loves every child,
Black, brown or white;
Each one is known to Him,
Dear in His sight.

Prayer—Let us think about the boys and girls in Korea, China, India and Africa, as

well as those in other countries and in Canada. When we pray, let us pray:

Our loving Father, we thank Thee that in Thy beautiful world there are brown and yellow and red and white children. We thank Thee that because we are all different we can be friends and help one another with gifts of songs, games and work.

We thank Thee, our Father, that, through the missionaries, our money will help our world friends to be healthy and to be happy, because they will know that Thou art their living Father, too. Give us curious minds that we may, throughout this year, find out more about the people with whom our missionaries are working. Give us generous hearts that we may know the joy of helping our missionaries wherever they are working in the world. Amen.

The Offering—We are happy, dear God, that some of our money is to be used to help other children to know of Jesus' love. We remember that Jesus was always loving and kind. Help us to follow His command that we should love one another as He loved us. Amen.

Hymn—I would be true, *The Hymnary*, 341.

5. *Distribute to children, who wish to take them, the Mission Band Gift Boxes.* Discuss briefly a plan of systematic contributions (two cents a week, etc.).

6. *Dismiss the children.*

Have You Subscribed?

Special Offer

THOSE who have not yet subscribed to THE MISSIONARY MONTHLY have a special opportunity now of receiving their magazine from July to December, 1934, for 25 cents individual mailing, and in parcels of six or more to one address, 20 cents each subscription. If you are already receiving a parcel you may add any number of these six months' subscriptions to it. This will include a most attractive India number in the early fall, ushering in the new study for 1934-35.

Have you subscribed? Help to overcome any decrease in your Auxiliary. *Act now!*

Send all orders through your Presbyterial Secretary.

Baby Bands

Mother and Child

My child is lying on my knees,
The signs of Heaven she reads;
My face is all the Heaven she sees—
Is all the Heaven she needs.

I also am a child, and I
Am ignorant and weak;
I gaze upon the starry sky,
And then I must not speak,

For all beyond the starry sky,
Behind the world so broad,
Behind men's hearts and souls, doth lie
The infinite of God.

Hast Thou not wisdom to enwrap
My waywardness around,
And hold me quietly on the lap
Of Love without a bound?

And so I sit in Thy wide space,
My child upon my knee;
She looketh up into my face,
And I look up to Thee.

—George MacDonald.

ONCE a year the Auxiliary of Park Street Church, Chatham, Ont., holds a "Family Gathering," when the various missionary societies, including the Baby Band and their mothers, are the guests, each society contributing one number on the programme. At this meeting the babies receive their life and annual certificates. There are fifty-five Baby Band members.

This year the superintendents of the Baby Band, Mrs. Edmund Noxell and Mrs. W. N. Sexsmith, decided that they would entertain the Baby Band and mothers to an extra social afternoon, so invitations from these two superintendents were sent to all Baby Band members and mothers, also the executive of the Auxiliary. The W.M.S. President, Mrs. (Dr.) A. A. Hicks, and Mrs. (Rev.) MacFarlane received the guests. Each mother's name was pinned on her as means of introduction, and the children were shown into an adjoining "Sunshine" room, where Mrs. L. S. Shepley and her assistants entertained with games, stories, etc., after which they were served with ice-cream and cake. While the children were enjoying themselves the mothers were being entertained with contests and games. A social hour followed, with refreshments.

To have one of the oldest members of the Auxiliary in charge of the baby members is the proud distinction of Sherbourne Street



KOREAN MOTHER AND CHILD

United Church, Toronto. Mrs. James Hawken, who convenes the Cradle Roll, follows a unique method when enrolling the children. The fee is twenty-five cents. Each baby, when enrolled, receives a dainty clothes hanger as a gift made by herself. During their membership in this, the most youthful of missionary organizations, Mrs. Hawken visits the babies whenever she can and retains a personal interest in them.

There are members as young as one month, but none over five years. At that age they leave the Cradle Roll, and Mrs. Hawken presents the boys with a book and the girls with a thimble—a happy farewell gift from a charming and devoted convener.

It is a labor of love with Mrs. Hawken, but the W.M.S. of Sherbourne Street Church owes much to this delightful, friendly contact with the homes of the "youngest members." And it is only a step from the Cradle Roll to the Band, and from the Band to the parent organization. Thus are Auxiliaries made!

News from the Conference Branches

Bay of Quinte

Press Secretary, Mrs. S. E. Revelle, 2 College St., Kingston, Ont.

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

KINGSTON PRESBYTERIAL—With a background of forty years' experience as a medical missionary in West China, Dr. Retta Kilborn had a wonderful message to bring to the annual meeting of this Presbyterian in Wall Street United Church, Brockville, May 15th to 16th. Speaking on "Personality," the President, Mrs. R. M. Seymour, impressed on the members the great power of influence over others.

Tuesday evening session was in charge of the young people. A play, "Mother Goose's Mission Band," was put on by the Mission Band of St. John's Church, and a pageant, "The Glorified Cross," was presented by Wall Street Mission Circle. The reports from the secretaries of departments showed consistent and earnest striving to keep the work up in spite of financial difficulty. The vice-presidents of the five sections also told a story of brave efforts which had met with success beyond expectation. Miss Giles, Athens, explained the course in temperance education, being conducted in the Sunday Schools.

An excellent address on "Peace" was given on Wednesday afternoon by Rev. W. E. Donnelly. On the last evening a play, "How Much Owest Thou Thy Lord?" put on by Wall Street Auxiliary, made a fitting close to the meeting. Fine musical selections gave additional pleasure. The annual young people's rally will be held in Gananoque in October, when the speaker will be Dr. Ian E. A. Revelle, of Luchow, West China.

The following officers were elected: President, Mrs. R. M. Seymour, Cataraqui; Treasurer, Mrs. Robt. Louch, Gananoque; Corresponding Secretary, Mrs. F. S. Young, Seeley's Bay.

RENFREW PRESBYTERIAL — Mrs. Macdonald (Margaret Grace Clarke), wife of Rev. J. M. Macdonald, pastor of Grace-St. Andrew's Church, Arnprior, and a prominent member of the W.M.S., passed away April 13th at her home. Mrs. Macdonald was an M.A. of Queen's University, medallist in French, and

after graduation studied music and letters in Germany, later spending two years in Smyrna.

BELLEVILLE PRESBYTERIAL — On June 5th, Thomasburg Auxiliary celebrated the forty-fifth anniversary. Two charter members, Mrs. W. Embury, Thomasburg, and Mrs. A. Martin, Belleville, were present, and Mrs. Frank Dafoe, Madoc, was the guest speaker. An interesting feature of the programme was the history of the society given by Mrs. J. Jones. At the close of this paper three little girls, Merle Bate-man, Ruth Jones and Marian Jones, presented bouquets of spring flowers to Mrs. Embury, Mrs. Martin and Mrs. Jones. Several past presidents spoke, and Mrs. Connell, Toronto, recalled memories of when she and her husband were stationed on this circuit twenty-three years ago. The usual birthday cake with candles was served, and a social half-hour was a happy ending to the meeting.

Miss Melissa Musgrove, one of the most faithful members of Milford Auxiliary, passed away on May 17th.

Hamilton

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

Treasurer, Mrs. F. R. Meyers, 16 Beulah Court, Hamilton, Ont.

Life Membership Secretary, Mrs. E. Freure, 7 Arthur St., Guelph, Ont.

An inspiring commissioning service was held June 3rd at Colborne Street United Church, Brantford, at which time Miss Aileen Ratz, of Kitchener, Guelph Presbyterian, Miss M. Brown, of Mildmay, Bruce Presbyterian, and Miss Margaret Dawson, Niagara Falls, Niagara Presbyterian, were formally received and designated as missionaries of the W.M.S.

Miss Ratz and Miss Brown come to us from the Evangelical Church, the former having already given four years of service at Drumheller, Alta., to which point she returns after a course at the Training School. Miss Brown's father has recently become pastor of the Evangelical Church at South Cayuga. Miss Brown will take up her work at Wahstao, Alberta. Miss Dawson, after a year of study in England, will proceed to Africa.

It is interesting to note that in future, instead of a combined afternoon service, the young ministers of the Conference will be ordained in the morning, and the W.M.S. missionaries will be commissioned at the evening service in connection with Conference Sunday.

The Executive of the Conference Branch enjoyed the hospitality of the Ontario Agricultural College, Guelph, June 7th, through the Corresponding Secretary, Mrs. James Laughland, Guelph, and other Guelph members. Throughout a most helpful and inspiring programme, Mrs. J. A. Jewitt, the President, was assisted in the chair by Miss H. Little, First Vice-President. Among other important items of business, arrangements were made to join Toronto Conference Branch in their "School for Leaders," to be held October 1st to 5th in The United Church Training School, Toronto. The President, Mrs. Jas. Laughland, Guelph, and Mrs. F. Matheson, Waterloo, will be the official delegates in this connection. During the delightful luncheon in Creelman Hall, Dr. G. I. Christie, President of the Ontario Agricultural College, addressed the party. Mrs. Jewitt presented a splendid résumé of the meeting of the Dominion Board recently held in Toronto.

HALDIMAND - NORFOLK PRESBYTERIAL — A number of inspiring group rallies have been held throughout this district under the leadership of the group vice-presidents, assisted by the President, Mrs. J. R. Pond. Miss Myrtle Isaac and Mrs. J. A. Jewitt, President of Hamilton Conference Branch, have been the chief speakers.

The members of Grace United Church, Jarvis, recognized the faithful service of their President, Mrs. P. E. Deeth, who is moving from their midst to Lynden, by the presentation of a life membership certificate and pin. No material token could express the inspiration given through her high ideals and sacrificial labor while connected with the Jarvis Society.

BRANTFORD PRESBYTERIAL—The Executive of this Presbyterial met at the home of the Past President, Mrs. John Taylor, to present to her daughter, Miss Jean Taylor, a nurse's wrist-watch on the eve of her departure for Hearst as a missionary nurse. Her pastor, Rev. H. L. Roberts, gave an inspirational sermon based on

"Whosoever shall lose his life for my sake," inviting the President of the Presbyterial, Mrs. Currie, to say a few words. Miss Taylor based her reply on the words, "Not I, but Christ." Wesley Church Auxiliary presented Miss Taylor with a blanket.

London

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

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

Life Membership Secretary, Miss A. Stone, 8 Elizabeth St., St. Thomas, Ont.

An executive meeting of the Conference Branch was held at Friendship House, London, June 18th. Several new members were introduced and interesting and encouraging reports were brought by many of the secretaries. Twelve new Mission Bands have been organized this year, and there have been twenty-six new life memberships since the installation of the new secretary. Several sectional meetings have been held in the various Presbyterials with well-attended and inspirational meetings. Mrs. R. Hicks, President, gave a report of the Dominion Board meeting, showing the London Conference Branch leading in young women's and Mission Band work, and second in supply work.

BRUCE PRESBYTERIAL—Lucknow United Church, May 1, with an evening session in conjunction with the Presbyterian Church. Mrs. Small, Conference Branch Secretary of Work for Young Women, was unable to be present because of illness, and her place was taken by Mrs. R. S. Longley, who, with her husband, had spent twenty years in China. We also heard Mrs. T. T. George, Provincial Field Secretary for W.C.T.U., who showed us conditions as they are to-day in our province, and urged us to fight for temperance. A beautiful basket of flowers was presented to Mrs. H. E. Walker, who retires this year from the presidency after three years of faithful work.

HURON PRESBYTERIAL—Wesley - Willis Church, Clinton, May 1, President, Mrs. A. W. Gardiner. Excellent reports were given by all the secretaries. Brucefield Auxiliary reported every member giving systematically. There have been three new Mis-

sion Circles organized last year, making an increase of seventy-five members. Supplies to the value of \$2,115.00 have been sent out, weighing 2,960 pounds, which included clothing, quilts, layettes, etc. The total receipts were \$14,284.57.

The guest speakers were Mrs. J. H. Childs, who gave a very inspirational address on "The Kingdom of God," and Dr. Retta Kilborn, who told many interesting and instructive things about her work in West China. The Clinton Mission Band gave very interesting little exercises and a Bible drill. A minute of silence was observed in memory of fifty-two members who had passed away during the year. Special mention was made of the sad drowning accident in which Ernest Penrose, son of Rev. J. W. Penrose, lost his life. Appropriate solos were sung during the sessions by Mrs. H. C. Lawson and Mrs. P. Hearn.

MIDDLESEX PRESBYTERIAL — Gratifying reports were presented by the vice-presidents of the Presbyterial at First United Church at the executive meetings with Mrs. J. J. McWilliams presiding. Tribute was paid to Mrs. Frank Ballantyne, for more than twenty-five years Supply Secretary. Eleven bales are ready for shipment to Pekangecum in Manitoba. Mrs. W. R. McIntosh gave a brief talk on the present critical situation in the disarmament conference.

KENT PRESBYTERIAL—Mrs. Hannah White passed away in Chatham, June 22nd. She and her husband established a home at Charing Cross in the midst of the forest and raised a large family. The W.M.S. of Charing Cross was organized at a meeting at her home in 1887, and she was president for twelve years. Her interest in the Church's work never failed.

Manitoba

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

*Treasurer, Mrs. W. W. Emerson, 235 Elm St.,
Winnipeg, Man.*

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

The commissioning service of Miss Alice McFadden, B.Sc., under appointment to West China, was held on June 6th in Young Church,

Winnipeg. The service was conducted by Rev. G. A. Woodside, D.D., President of the Conference, while Mrs. C. W. Gordon represented the W.M.S., and presented the Bible, gift of the Dominion Board.

CARMAN PRESBYTERIAL—The coming together of parts of two Presbyterials at Treherne on May 22nd and 23rd, for the formation of the reorganized Carman Presbyterial, was an event of unusual interest. While much time had of necessity to be given to business, the fellowship created through membership in the W.M.S. prevented there being any feeling of strangeness among women who had not before worked together. Complete harmony of purpose was very evident throughout the meetings. Mrs. A. Ross, Treherne, presided, and her opening remarks were full of encouragement and optimism as were the reports of the various departments.

A very suggestive paper on "Building a Programme" was given by Mrs. Keall, Carman. The Conference Branch executive was represented by Mrs. A. White, who spoke at the afternoon session on "Missions in a Changing World." Mrs. Budge, of Glenboro, led the memorial service, and Rev. W. T. Brady presided over the communion service. An interesting feature of the evening session was the play, "The Honorable Mrs. Ling's Conversion," put on very cleverly and effectively by members of the Treherne Auxiliary. Mrs. Brady gave a challenging message.

Mrs. W. S. Atchison, Manitou, was chosen President for the coming year.

BRANDON PRESBYTERIAL — Justice United Church was filled with representatives of the nine societies included in the district on June 6th for the seventh annual rally of the North Brandon district. A hearty welcome was given to the visitors, especially to the members from Rapid City, a new society to come into the rally. Interesting features of the afternoon were an enlightening address on Temperance, by Mrs. J. F. Cumming, an interesting and helpful round-table conference, led by Mrs. Anderson, and a pretty little pageant by the Justice Mission Band. A year ago the societies pledged themselves to pray for a Mission Band leader for Justice. The pageant was indication of how truly the prayers have been answered. During the evening another pageant, "The Challenge of the Cross," was presented by the young people of Chater, and Mrs. J. R.

Reed gave an inspiring address on Christian Stewardship, and Miss Grant gave the closing message.

Maritime

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

Treasurer, Mrs. E. R. Langille, Tatamagouche, Nova Scotia.

LUNENBURG-QUEEN'S PRESBYTERIAL—Riverport, May 10th, President, Mrs. H. S. Bird, Brooklyn. Splendid addresses were given by Mrs. L. W. Parker, President of the Conference Branch; Miss Alice Mitchell, of Brunswick St. Community Centre, Halifax; and Rev. J. H. Freestone, Halifax. The reports of the secretaries were very encouraging. The sum of \$2,604.55 had been forwarded to the Branch treasurer. Bales of clothing, blankets and twenty-eight quilts were sent to needy missions valued at \$196.10. Six Associate Helpers became active members during the year. There has been one new Mission Circle organized in Liverpool. A pageant, "All for Christ," was presented by members of the Lunenburg Auxiliary.

The following officers were elected; President, Mrs. H. S. Bird; Treasurer, Mrs. Elfreda Maxner; Corresponding Secretary, Mrs. G. A. Backman.

TRURO PRESBYTERIAL—Over ninety guests assembled in Urbania, N.S., when the local Auxiliary celebrated its fifteenth birthday. The event reflected great credit on the gallant little society of six members, who carried it through. The President, Mrs. William Rose, presided over the interesting programme. Miss Nettie Rose, Korea, is one of the charter members of this society. A dramatic touch was the announcement of the gift of \$100 for a lantern for Miss Rose from John Caddell, Staten Island. The local Mission Band, which bears her name, has an honorable record, having won many awards.

Mrs. Margaret Layton, aged almost ninety, Press Secretary of her Auxiliary, died at her home in Glenholme, N.S., in May. She was a little child when Rev. John Geddie sailed for the southern seas, first missionary of the Presbyterian Church, E.D., and her missionary fervor had never abated. Daughter, wife and mother of a minister, she has worthily filled all these, and has been a pillar of the Glenholme Auxiliary.

Montreal-Ottawa

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

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

At a meeting of the non-Anglo-Saxon Committee held in Montreal recently, Mr. R. G. Katsunoff, who has charge of the work at the Church of All Nations, said that he wished to record his deep appreciation of the helpful interest of the W.M.S., and especially of the fine service rendered by the W.M.S. workers assigned to his mission.

OTTAWA PRESBYTERIAL—St. Andrew and St. Paul's Auxiliary, Russell, celebrated the fiftieth anniversary of its organization, on May 2. The speakers for the occasion were Mrs. Norman McRostie, President of the Presbyterian, and Mrs. E. S. Johnston, a member of the Presbyterian executive. Miss Alice Lawrie read a most interesting historical sketch of the society. An outstanding feature of the afternoon was the presentation of corsage bouquets to Miss Margaret McGregor and Mrs. Andrew Walker, who were members of the first executive in 1884. Miss McGregor has been a faithful member of the society during the entire fifty years of its history. The affiliation of the "Chums" C.G.I.T. group with the W.M.S. was conducted by Mrs. Norman Rawson, Presbyterian C.G.I.T. Secretary. A social hour was spent at the close and the birthday cake was decorated in the W.M.S. colors and covered with fifty candles. The top layer of the cake was presented to Miss Milly Turnbull, the Honorary President. Miss Turnbull is the oldest member of the society and has been a faithful member for forty-five years. She has reached the age of ninety-two years and is still able to attend the meetings.

MONTREAL PRESBYTERIAL—The beautiful little stone church on the banks of the Ottawa River at Cushing, Que., which celebrates its hundredth birthday this year, was decorated with masses of spring flowers on the occasion of the sectional meeting of the Lachute District on May 18th. A large representation filled the church, with Mrs. J. Macaskill, of St. Andrew's East, District Vice-President, in the chair. Six of the officers of the Presbyterian,

headed by Mrs. W. H. Sutherland, President, drove from the city on one of the most perfect of spring days and received the most cordial welcome. Several addresses were delivered, amongst them one by Mrs. M. L. Loveys, better known as Miss McIntosh, Travelling Secretary, and a fine musical programme was greatly enjoyed. All who were there came away feeling that our task, as members of the W.M.S., was a high calling, demanding the most consecrated service in the work of our Lord and Master.—*A' Montreal delegate.*

A very successful sectional meeting of Ottawa Valley Auxiliaries was held at St. Mungo's United Church, Cushing, on May 18th. Several Branch officers and Miss Mary Lamb, returned missionary from China, gave challenging addresses throughout the session.

The W.M.S. Family Circle has come to be an annual feature at Fairmount-St. Giles United Church, Montreal, and is looked forward to with deep interest by all the different departments of the society. The meeting, held on the evening of April 10th, was in charge of Mrs. Burton H. Robinson, and it was a happy coincidence that Mrs. Robinson's uncle, that interesting and unique figure in the missionary world, Dr. D. R. MacKenzie, one of the first Canadians to go to Japan, and formerly secretary-treasurer of The United Church in Japan, was the speaker of the evening, and gave a fine address illustrated with lantern slides. Several members of the Mission Band, under the direction of Mrs. L. A. VanDuser, gave a very interesting little sketch, "Topsy-Turvy." A double quartette from the Fidelis Auxiliary rendered a musical selection. Mrs. Robinson presented the prize to the visiting department having the largest percentage of attendance at the meeting, which was carried off by the Mission Circle. At the close a social half-hour was spent.

QUEBEC-SHERBROOKE PRESBYTERIAL — Coaticook United Church, President, Mrs. Angus MacRae. Secretaries of the various departments of work gave very full and interesting reports of the work which is being done in all Branches. The sum of \$5,565 had been sent to Conference Branch Treasurer. Special speakers were Mrs. Loveys, who for some years was Travelling Secretary, and Rev. H. E. B.

Ashford, Dhar, Central India. A playlet, "Active Service," composed by Rev. A. Johnson for the occasion, was presented by girls of the C.G.I.T. Group.

GLENGARRY PRESBYTERIAL — An interesting meeting was held recently by the Evening Auxiliary of St. Paul's United Church, Cornwall, Ont., when a sketch of the life of the late Rev. James Evans, pioneer missionary to the north-west Indians, was given by the President, Miss May Earle. Miss Earle, whose family is closely related to the Evans' family, gave some very interesting incidents taken from family history and other sources. Pictures of the beautiful cairn erected to the memory of Mr. Evans and unveiled at Norway House Mission last summer, and pictures of the new church at Norway House, which will be dedicated in 1940 as the James Evans Memorial Church, added much interest to the address.

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.

KINDERSLEY PRESBYTERIAL—St. Paul's United Church, Kindersley, May 17th, President, Mrs. H. Earle, Druid. The presence during the day of Mrs. T. W. Fawcett, Saskatoon, Branch Corresponding Secretary, added much to the interest and value of the sessions. In the evening two inspiring addresses were heard, one by Mrs. Fawcett, entitled "Re-Thinking," the other by Mrs. J. R. Walker, woman's representative of the Saskatchewan Temperance League, on "Temperance." An item of interest was the fact that silver medal contests for temperance had been sponsored by one Auxiliary, which is a wonderful incentive for others to follow. All sessions were interspersed with most appropriate musical selections, including selections by the junior choir of forty voices of St. Paul's Church.

The following officers were elected: President, Mrs. H. M. Earle, Druid; Corresponding Secretary, Mrs. R. L. Morgan, Kindersley; Treasurer, Mrs. A. R. Colman, Kindersley.

ABERNETHY PRESBYTERIAL—Tantallon, February 22nd to 23rd, President, Mrs. Kenyon,

Lemberg. The reports of the secretaries of the various departments occupied most of the sessions and were very encouraging and inspiring. The sum of \$1,073.52 was forwarded to the Branch Treasurer. The new allocation is \$2,500, a reduction of over \$2,000 from the previous year. Very fine addresses were given by Mrs. Bennee, Balcarres, on the growth of the Kingdom of God Movement; Mrs. Kenyon, retiring President, a résumé of her term of office; Mrs. W. J. Stewart, Fleming, on "How About Beer Parlors in Saskatchewan?" Miss Bessie French, File Hills, on "Indians I Have Known."

The closing session featured the young people's work. The Mission Bands of Dubuc, Esterhazy and Tantallon contributed interesting items. A pageant, "Will You Walk Into My Parlor," was given by Tantallon C.G.I.T. The Tantallon choir supplied special music during the meetings, a duet in Icelandic was sung by Messrs. Johnson and Thorstienson, and at the closing session Miss Kathrine Olafson sang in the costume of an Icelandic bride. Flowers were presented to the retiring President, Mrs. Kenyon.

The following officers were elected: President, Mrs. Neely, Lemberg; Corresponding Secretary, Mrs. Brooks, Abernethy; Treasurer, Mrs. McKay, Abernethy.

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.

SIMCOE PRESBYTERIAL—A divisional meeting was held in Bradford on May 29th. Every report of the secretaries showed interest and energetic service. Alliston precedes their meeting with a half-hour of prayer and reports a growing spiritual atmosphere and several young women members. Beetop answers the roll call by naming the sick calls each has made. Splendid addresses were given by Mrs. B. M. Johnston, Toronto; Mrs. MacKerracher, Alliston; Mrs. Robertson, President of the district; Mrs. Wood on temperance; Mrs. Broderick on "Kingdom of God" movement. The The Mission Band gave a very fine number

under the direction of Mrs. Cullingham, and musical numbers were interspersed throughout the programme.

GREY PRESBYTERIAL—Trinity Church, Meaford, May 15th. A conference was held by each secretary for an hour during the forenoon following the worship service. The reports were in printed form to enable each Auxiliary to procure one for future reference, and they were very encouraging. There are four more Mission Bands this year, making in all thirty-two and a considerable increase in membership. The banner Band was Hopeville. Nine bales of supplies weighing nearly half a ton and valued at \$500 were sent out. The sum of \$9,567.90 was forwarded to the Branch Treasurer.

Miss Kate Rutherford, on furlough from Africa, was present throughout the day and conducted the quiet hour and the installation of officers. The guest speakers were Mrs. C. R. Crowe, President of the Dominion Board, and Rev. J. I. MacKay, of the Church of All Nations, Toronto.

The following officers were elected: President, Mrs. E. C. Murray, Corresponding Secretary, Mrs. N. Cameron; Treasurer, Mrs. George Briggs.

TORONTO WEST PRESBYTERIAL—At Erskine United Church a conference was held by the executive of the Presbyterial, to which nineteen Evening Auxiliaries were invited. The President, Mrs. H. A. Fish, presided. Miss Kate Rutherford, from Africa, gave a graphical description of the tribes, language, system of education and work in Angola. Other speakers were: Mrs. J. Spanner, on Baby Bands; Mrs. Stanley Gow, on Mission Bands, and Mrs. R. W. Thompson, of the Toronto Conference Branch, on Mission Circles. Group discussions were also held.

Auxiliary Presidents of Toronto West Presbyterial were entertained by the executive at luncheon, in Wesley United Church, with Mrs. H. A. Fish, President, presiding. Mrs. E. R. Young, President of the Branch, was the guest speaker. The reports of the various departments showed much progress. A new Mission Circle has been formed at Windermere Church. Mrs. A. W. Craw spoke on finances. Three sectional conferences are to be held in Earls court, Long Branch and Woodbridge Churches.

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"The Circle of Friendship"—"Ye are my friends if ye do whatsoever I command you."

STUDY TOPICS:

Based on Textbook and Devotional Topics based on "The Circle of Friendship" are as follows:

October, 1934

STUDY: Multitudes, Multitudes. India and Its Church (Chapter I) and The Ways of Old. The Thomas Christians of Malabar (Chapter II).

DEVOTIONAL: Mutual Friends. "As my Father hath sent me, even so send I you." John 20: 21.

AUTUMN THANK-OFFERING.

November

STUDY: They were Fishers. Francis Xavier and the First Mass Movement. (Chapter III.)

DEVOTIONAL: Hopeful Friends. "The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Matt. 13: 33. PEACE.

December

STUDY: To the Jews as a Jew. Robert de Nobili: An Indian Church for India. (Chapter IV.)

DEVOTIONAL: Courageous Friends. "Be of Good Cheer." John 16: 33.

ELECTION OF OFFICERS.
CHRISTMAS.

January, 1935

STUDY: And the Villages Thereof. Christian Friedrich Schwartz and his Successors. (Chapter V.)

DEVOTIONAL: Serious Friends. "Be ye therefore perfect, even as your Father, which is in heaven is perfect." Matt. 5: 48.

ANNUAL MEETING.
INSTALLATION OF OFFICERS.

February

STUDY: The Word of the Lord. William Carey: The Bible for India. (Chapter VI.)

DEVOTIONAL: Strong Friends. "Ye shall know the truth, and the truth shall make you free." John 8: 32.

March

STUDY: The Beginning of Wisdom. Alexander Duff: The Indian Christian College. (Chapter VII.)

DEVOTIONAL: Ambitious Friends. "Whatsoever ye shall ask the Father in my name, he will give it you." John 16: 23. WORLD OF DAY OF PRAYER (March 8th).

April

STUDY: Women that Ministered. Pandita Ramabai and Others. (Chapter VIII.)

DEVOTIONAL: World-Minded Friends. "And I, if I be lifted up . . . will draw all men unto me." John 12: 32. EASTER THANK-OFFERING.

May

STUDY: Lift Up Your Eyes. The Indian Church that Shall be. (Chapter IX.)

DEVOTIONAL: Gracious Friends. "Let your light so shine before men that they may see your good works and glorify your Father." Matt. 5: 16.

June

STUDY: To be chosen.

DEVOTIONAL: Unselfish Friends. "If any man will come after me, let him deny himself." Matt. 16: 24.

July

STUDY: To be chosen.

DEVOTIONAL: Joyous Friends. "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35.

August

STUDY: To be chosen.

DEVOTIONAL: Understanding Friends. "One is your Master, even Christ." Matt. 23: 10.

September

STUDY: To be chosen.

DEVOTIONAL: Friends Forever. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10: 28.

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