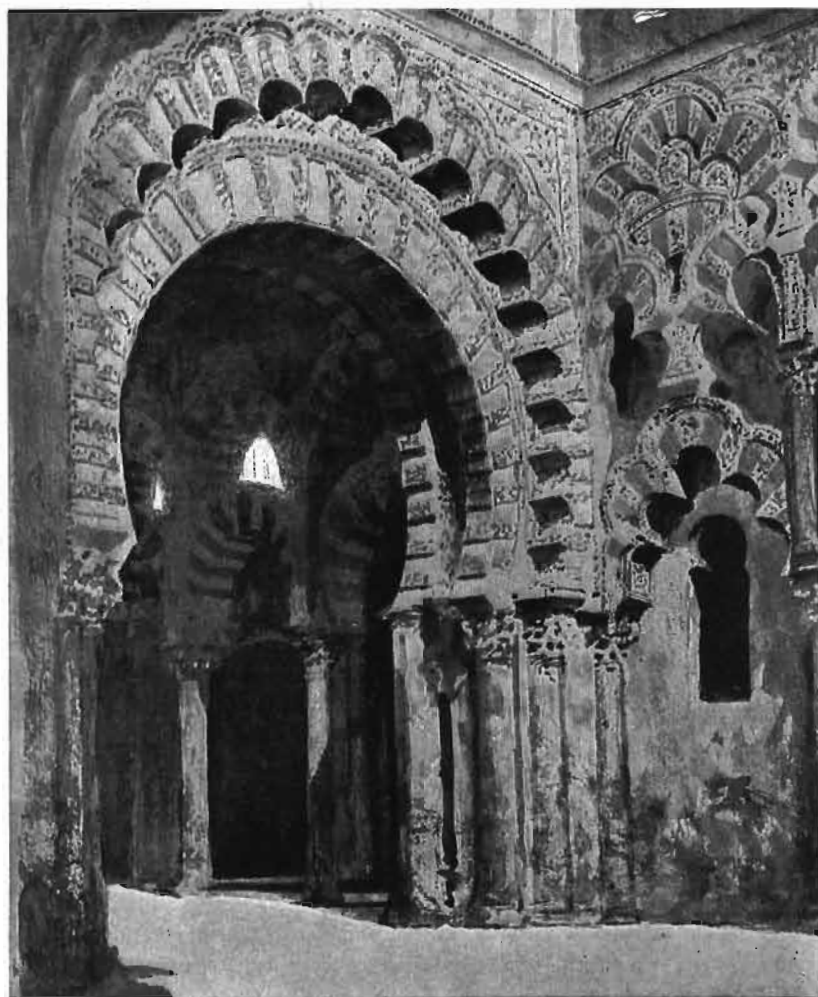


The Missionary Monthly
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Woman's Missionary Society
of the
United Church of Canada

Vol. 2

TORONTO, FEBRUARY, 1927

No. 6



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

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The Missionary Monthly

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The Missionary Monthly

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The Missionary Messenger

The Message

The Monthly Leaflet

The Missionary Outlook

The Monthly Letter

Vol. 2

Toronto, February, 1927

No. 6

Worship

THERE is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in, and pray.

One hearkening, even, cannot know
When I have crossed the threshold o'er;
For He alone, who hears my prayer,
Has heard the shutting of the door.

Editorial

The Trysting Place of Prayer

THE programme for the Day of World-wide Prayer will be found in this issue. "From the rising of the sun unto the going down of the same, the Lord's name be praised." Few ideas have so seized the imagination of the women as this of a pilgrimage in every land to one meeting place—the mercy seat of God. When the earth begins her diurnal round on March 4, the women of the Orient will be seen wending their way to the place of prayer. As the day proceeds, those of other lands join the throng along the way, until from East to West one vast concourse of women will have met with one impulse which makes them kin, and the whole world be caught together with a net invisible but full of potential strength.

How much of ourselves do we mean to put into this day? How can we plan for it beforehand? The very simplicity of the programme is a snare, as it seems to denote so little preparation. But just because of the fact that there will not be

the distraction of an address, but quiet reading and prayer, careful planning is the more essential in order to have the meeting effective. The personnel of the programme should include women, not only noted for spiritual gifts but for clear enunciation, for there is no doubt that a prayer loses significance in a meeting when no one can hear the appeal. There should also be publicity in notices beforehand, that no one may miss the privilege of this day which is to release new power for all during the year and to bring a blessing on everyone who participates.

Then the day should have its birth in prayer long before. For that reason it has been stressed in Woman's Missionary Society magazines since October of last year. Prayer for missions should surely become a habit of the women of the churches and those who have been asking for a special blessing many weeks in advance of March 4, will find in the meeting one of the most enriching experiences of the year.

Missionary Education and C.G.I.T.

CO-OPERATION is the key-note of the religious work of the day, and nowhere is this more noticeable than along educational lines. A pamphlet has just been issued jointly by the Board of Religious Education and the Woman's Missionary Society giving information regarding the missionary programme in C.G.I.T. groups. These groups have been carried on through the regular Sunday School sessions, but there is, too, a week day meeting in which the girls seek to apply the Christian way of living to all the relationships of life. Missions, the knowledge and sympathetic understanding of other races, was felt to be one of the most important of these, and accordingly at least twenty-five per cent. of the meetings of the year are devoted to missionary education.

To prevent overlapping in this interesting matter, the Woman's Missionary Society and the Board of Religious Education have provided a plan of affiliation which was incorporated into the constitution of the W.M.S. This co-operative plan includes a programme, the texts of which are the same, and givings to the W.M.S. over and above the regular missionary givings of the Sunday School. Each C.G.I.T. group is left free to join the affiliation, and to decide what contribution shall be made.

Through this plan the Woman's Missionary Society maintains the continuity of its work among the children, teen-age girls and women of the church.

A Winning Fight

THE struggle of forty years against legalized vice in Japan was begun and is carried on unceasingly by missionaries. All Christians, led by the W.C.T.U. under the splendid championship of Madame Yajimi, have fought with speech and printed page, and the traffic constitutes one of the greatest problems which they have to face. Last year a Christian member of the Diet brought a resolution to close all licensed houses in five years. So great was the resentment against him that private detectives had to be employed for

his safety. But an incident occurred last year which, more than any other aroused public sentiment. During the fire following the earthquake, 760 enslaved girls were locked in by their owners to prevent escape and were burned to death. Thousands joined in protest, and in May, 1926, one step in advance was taken when a conference declared the women's "debts" not binding, and police were no longer called upon to prevent escape. A long way is yet to be travelled before justice will be done, but there seems no doubt that public sentiment, fanned unceasingly by the efforts of the Christian forces of the country, will not be satisfied with less than the stamping out of the whole legalized system.

It is worthy of comment that during these forty years Buddhism has stood aloof from all action save when last year the Buddhist Congress denounced the trade. There is no more tangible proof of the differing attitudes of the two religions, the activity of the Christian and the passivity of the devotees of Buddha.

A Gesture of International Friendship

CANADA, through her religious leaders, has definitely linked herself to the great chain of World Friendship, and has become a member of the World Alliance for Promoting International Friendship through the churches. There are already councils in twenty-eight countries, and the Canadian Council will be formed in much the same manner as others, with a small executive, and representatives of every denomination from all over Canada.

The object of the Alliance is to carry into effect the following resolutions passed at the Conference at Constance, on August 2nd, 1914.

"1. That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the churches in all lands should use their influence with the peoples, parliaments and governments of the world to bring about good and friendly relations between the nations, so that, along the path of peaceful civilization, they may

reach that universal goodwill which Christianity has taught mankind to aspire after.

"2. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace, and the promotion of good feeling among all races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect.

"3. That, in order to enable the different churches to be brought into touch with one another, steps should be taken to form in every country councils of either a denominational or interdenominational character, as the circumstances in each case require, whose object it will be to enlist the churches, in their corporate capacity, in a joint endeavor to achieve the promotion of international friendship and the avoidance of war, and that for this purpose a central bureau should be established for facilitating correspondence between such councils, collecting and distributing information, and generally coordinating the work connected with the movement."

Christ for the Bantu

A THRILLING record of what has been achieved in the Rand, Africa, through Dr. Bridgman and Rev. and Mrs. Ray Phillips, appeared in a recent number of *The International Review of Missions*. The writer, Dr. James Dexter Taylor, Secretary of the American Board Mission in South Africa, points out the unique opportunity of the Rand, where there are nearly 300,000 natives representing nearly every tribe of South Africa, not scattered in small villages over a large area, but massed together in an area which can be covered in a day's journey by motor. Here, in the midst of almost inconceivable conditions of immorality, the young folk of the nation are being initiated into life. Churches and missionary forces are busy, it is true, but mostly along denominational lines with a corresponding loss of money and a duplication of effort.

"This over-multiplication of agencies is bound to have certain very definite ill effects on the work of the Kingdom. One cannot but feel grave concern lest the spirit of Christianity is being sadly mis-

interpreted by the rivalry and suspicion engendered. . . The unity and the brotherhood which ought to be the fruit of Christian love are often conspicuous by their absence. The Rand is by no means an overmanned field. There are far too many organizations and too few trained workers. The body of Christ is divided as nowhere else on earth. The Spirit of Christ seeks re-interpretation in broader forms of human service."

It was this great programme that appealed with such irresistible force to Dr. Bridgman, and that originated the splendid circle of activities which culminated in the Bantu Men's Social Centre. Beginning with playgrounds for the children, the movement spread to include free wholesome cinema entertainments, clubs for boys and girls, and the winning of Johannesburg's native educated young men into a forum for the discussion of questions of international interest. A modern building, the social centre of all, crowns the years of effort, and that in a city where formerly every influence for clean activity was lacking.

And yet, as Dr. Taylor points out, "the constant aim of all these varied aims of social service is the expression of the life of Christ in ministry to the larger life of the African."

The Minor Strain in Foreign Missions

THERE is an article in a recent number of *The Missionary Review of the World* which may well make us thoughtful. It is by Dr. Charles Hatch Sears, General Secretary of the New York Baptist Mission Society. He points to the changed attitude of the Eastern world at large to Western Christianity. We have been hearing a good deal lately about this attitude, especially since the Washington Conference, where leaders from the Orient voiced in no uncertain language their ideas regarding the discrepancy between faith and conduct in the so-called Christian nations. But have we any idea of how wide-spread that opinion is and how it dominates the life and thought of the Orient?

"What we are in the West," says Dr. Sears, "thunders so loud that they cannot

hear what our missionaries say. . . Listen to the words of Christian leaders of many lands. Hear their indictment of the West. 'In the old days a heavy curtain hung between the East and the West,' said Bishop Brent, 'Now times are changed; the veil is torn down. The Orient knows only too well how the people in the churches of the West are living, and how many of them are betraying the Gospel that is being proclaimed to the yellow and brown and black races.'

"A native Christian leader of India, Professor John Jesudason Cornelius, said, 'Never has there been a time in human history so critical and so challenging. At no time was western civilization so much discredited in the Orient as to-day.'

"Dr. Goodsell, of Turkey, after referring to an interesting interview with a high-minded Turkish editor, said, 'Turkey looks to America and says: Your charity is fine; your passion for freedom is glorious; your strength is unmeasured; but I do not see that religion plays much part in your life. Look at your public scandals; look at the way you treat your negroes; look at your industrial injustices.' From this and from her own experience Turkey has drawn the conclusion: 'We can expect no help from religion, from any religion, in the rebuilding of our national life.'

"Recently I heard Professor Paul Monro, of Teachers College, who has spent much time for several years in Europe and in Asia, say that until a few years ago the East admitted that Christianity has one great superiority over other religions, the position and character of Western women as compared with Eastern women, but Professor Monro said, all this has now changed and the change has been brought about within five or six years by the introduction of American movies in cities and villages throughout the Near East and the East. There is no censorship and the worst type of films from America are used. These films have entirely changed the attitude of the East to Western women. Christianity has been robbed of one of its acknowledged points of advantage over Eastern religions."

In summing up, Dr. Sears puts his

finger on one significant fact in his own country which has a parallel in Canada, and directly touches us. "We have failed to Christianize, in America, great sections of our population and thereby have failed to preserve our historic Protestant foundations. As a result these New Americans have introduced a new culture and new standards. . . Can we doubt that had the Protestant churches of America set themselves to the task of winning these foreign groups as they came in successive racial waves during each of the three decades before the World War, that they might have been won? If we had won during the last generation in America, we would not to-day be facing such a lamentable situation in China, Japan, and India. The ability of Christianity to qualify as a world religion is being determined here in America. Here during the first half of the twentieth century, will be found the decisive battle ground of our religion. Christianity cannot become a world conqueror until it conquers at home."

Another War Ended

IT IS good to know that at this time of Canada's entrance through her churches into the World Alliance, another war has ceased. It is the old, old one of the United States and the Seminole Indians, which began in 1835. In the two years of bitter struggle, savagery was common on both sides, and although a truce was declared in 1837, the Indians were so embittered regarding the capture of their chief which was accomplished by guile, that they refused to take the oath of allegiance. But now they have accepted the conditions under which other tribes entered citizenship, and have further asked that they may be allowed to remain in Florida. This request should surely be granted them.

The last few days have been filled with anxiety on account of the serious illness of Dr. Jean Dow, Changte-ho. As we go to press, another cable has come giving the sad news of her death.

The World Day of Prayer

A Fellowship of Intercession for Every Woman of Every Land

MARCH 4, 1927

Suggested Programme

1. *Opening Hymn*—"Spirit Divine, Attend our Prayers," or "All People that on Earth do dwell."
2. *Chairman's Statement* of Purpose of the Meeting. (Three minutes.)
3. *Scripture Reading*—Psalm 72.
4. *General Confession*, followed by the *Lord's Prayer* (both in unison):
 "Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep, we have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done and there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults, restore Thou them that are penitent; according to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous and sober life, to the glory of Thy holy name. Amen."
 "Our Father"...
5. *Prayer for Canada*:
 (a) That the spirit of Christ may dominate national life in home, school, industry and government.
 (b) That gifted young men and women of our land may give their lives for the service of Christ and His Church.
6. *Prayer—For China*—"Choosing her destiny, pray that she may choose Christ."
For Japan—"Replacing her own civilization with that of the West, pray that she may be won for the Christian Faith on which alone culture can be securely based."
For India—"Entering a new era, pray that she may be eager for Christ."
For the Moslem World—With its "unprecedented evangelistic and educational opportunities."
7. *Hymn*—"Jesus Shall Reign Where'er the Sun."
8. *Prayer for all Other Fields*—For sacrificial workers, intercessors and givers—"Humanity's extremity is your opportunity."
9. *Prayer for the League of Nations and international relationships*—"Pray that the healing forces of Christ's reign may permeate the hearts and affairs of all nations."
10. *Hymn*—"Arm of the Lord, Awake, Awake," or "The Church's One Foundation," or "O Spirit of the Living God"—preference given to the last.
11. *Prayer of Thanksgiving* (in unison):
 "Almighty God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen."
12. *The National Anthem*—"God Save Our Gracious King."
Benediction (in unison, standing)—"The grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen."

The Glowing Ember of Prayer

SPEAKING to the African women about the reading or the learning of a word of the Word of God, I have reminded them of those mornings when they wake to find the fire dead on the floor of the hut, and of how they must then go to that neighbor from whose roof there rises smoke, and of how with the ember they have begged they hurry back to the cold hearth. As they go they breathe upon the ember lest it die. If it is a live ember, how soon the fire shines, painting the walls of that house with light. If the woman with the ember has dallied, and coming to her house she finds the ember gray, even then she does not despair but blows upon it, cherishing it with her breath until it lives again.

And that ember, I tell the women, is like the word of God in our hearts. There are mornings when we wake to find our hearts cold—there is a deadness and a staleness there. Now it is, if we care for the peace of ourselves and our families, the servants in the house and the companions in the office, that we must beg the ember. And well we know where it is to be had. Well we know the Neighbor whose fire is as constant as the stars. If there is a fire in our hearts it is there we got it; and if there is a chill in our hearts it is from neglect of that fire; and because we do not beg the ember, or having begged it we have not cherished it, letting it fail while we were preoccupied with the things of anger, the things of sorrow, the things of the body, the things of gossip—yes, even the things of gossip. For such as these we have not spared our breath, while the ember, that was to warm ourselves and our fellows, has dimmed as we carry it.

Whose ember is this, dying on the ground in its bit of broken pot, while the woman who begged it has turned aside into the forest?

For such an one—and it is you and it is I—there is a breath that will revive the ember: Remember the Lord Jesus! If your ember fails because of the things of sorrow—remember the Lord Jesus who was acquainted with grief. And if

you are a person of anger, so that you are dreaded by those you love—remember the Lord Jesus, how He did not strive nor cry nor shout about the streets. And if you are a person of envy, so that you cannot pass the trader's house without a burning wish to possess the bright ornaments that are there—remember the Lord, how for our sakes He became poor. And oh! if you are a person of spiritual sloth, so that you slowly, slowly turn to the Word of God where the Lord waits to meet you—remember how often you have rejoiced to meet Him there, and how He did then do for you according to His promise, making all things new. Yes, even the pot where you must forever be cooking—for who other than Himself minded the fire and broiled the fish on that morning when His friends returned from the fishing, having caught nothing?

Who but Himself was first at the well where the Samaritan woman must forever be drawing water and she never thinking to be meeting the Saviour on that old path?

Who but Himself, passing by the tax collector's bureau, wrote on His pad: "Follow Me?"

Who knew better than He the price to a farthing of the least of fare, and who else knew the exact fortune in the widow's hand?

There is a light late in the window and all the village is sleeping, who but Himself looks in at the window and says: "It is the third watch"—and blesses the watcher?

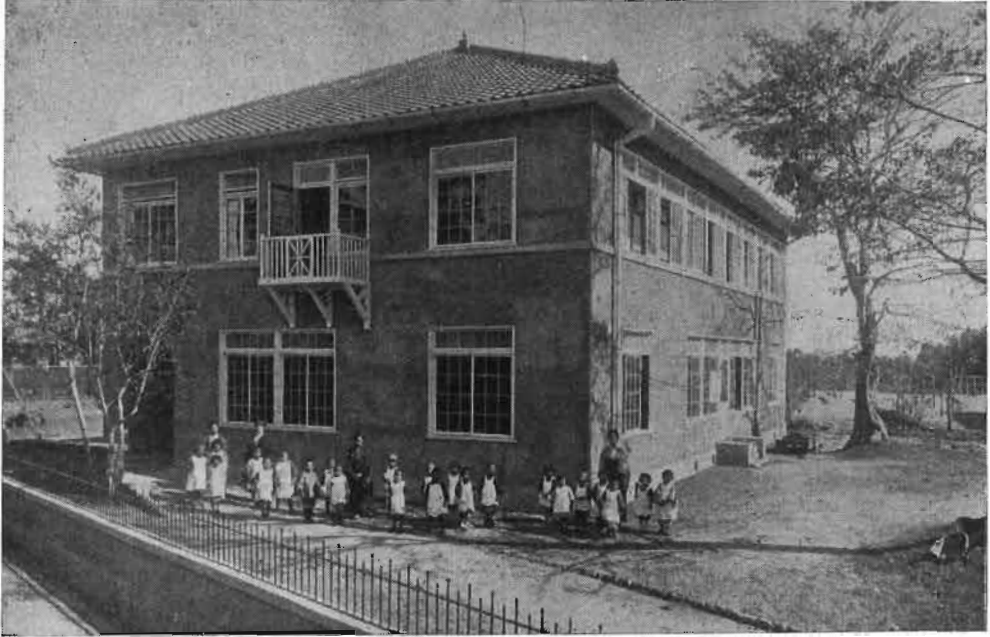
Perhaps she is reading the Word of God, I tell the Bulu women. She has been in the kitchen all day, or in the office all day, or in the school, and now she is alone and she reads the Word of God.

For whom is she praying? Perhaps, I tell the Bulu women, she is praying for you and for those who serve you. Reading in her little book about the work of God in the world and the names of His servants, she prays.—*Jean Kenyon Mackenzie, in Women and Missions.*

The New Pine-Tree Castle

Myra A. Veasey

In Charge of the new Matsushiro Kindergarten.



THE NEW KINDERGARTEN IN HAMAMATSU

AT LAST our long-talked-of Kindergarten in Hamamatsu is finished, named, formally opened, and right royally welcomed, both by the people of the neighborhood and the church members from whom the request originally came. We are most happily situated in one of the highest parts of the city, our gates opening on to busy cross streets, but with ample playground all around our building and a beautiful view from our rear windows out over a little valley with Mount Fuji away in the distance toward Shizuoka. Our lot comprises nearly half an acre, so that a residence for the foreign workers could be built at one side if desired.

The photos will, I think explain themselves. Our name is printed in full on the gate post, Matsu Shiro Yochi en (Pine-tree-castle child's garden.) The building is of grey stucco with white

trimmings and red tiled roof. It looks much prettier since we had some shrubbery set out along the sides of the path and a pine tree transplanted by the gate. We were so glad to be able to save two big trees on the playground, thus giving a shady spot for the sand box beloved of the children. The word Matsu in our name Matsu Shiro means pine tree, there was not one left on the lot, and the Shiro, an old feudal castle which stood on a hill near us, was long ago demolished, but the name has clung to the district and had affixed itself naturally to our new kindergarten before the building was completed.

At the opening ceremony last week, we were favored by having Bishop Uzaki with us to give the main address, and he very happily attached a new and beautiful meaning to the name, by his prophecy that the children to be educated under Christian influence here, will in the years to

come, constitute a fortress against evil far more effective than the old castle could ever be. There was no uncertain tone to his address from the Christian standpoint, nor indeed in the exercises throughout, Miss Robertson coming down from Tokyo to represent the Home Board, Miss Courtice from Shizuoka, and our own pastor, and Mr. Kamo, our good neighbor and the strong "backer" of this enterprise, all giving earnest addresses setting forth our purpose and ideals in connection with our new building. The audience numbered over a hundred of the most intelligent people of the town, the officials, principals of schools, pastors and parents of the children, so that there is no misunderstanding on the point of our plant being established as a centre for Christian work.

We opened on September 16 with thirteen children, which number was doubled by our opening day, October 26, and we

have a good prospect of having that number again doubled in the spring when the little four-year-olds are ready to enter. Our accommodations are for sixty, which has been proved to be a good number for three teachers to care for, with visiting in the homes in the afternoons and a mothers' meeting each month. Our young teachers are excellent, trained for two years with Miss Drake in our Normal Department in Azabu, and real lovers of children; it is a delight to watch their work. In fact the whole staff are practically "home grown" mission products, two of them being graduates of our Shizuoka school, two of Tokyo and the fifth, my secretary and club worker, an experienced English and Bible teacher from a neighboring mission school, who has already given three years of work in Kofu, and who "likes to work with the Canadian W.M.S." The church people are especially appreciative of this reinforcement of trained workers coming to their aid where they have not had even a Bible woman for a year or more. The sweet trained voices in the choir on Sundays as well as the help given with the Christian Endeavor, Sunday School, etc., have brought great encouragement to a hard-working pastor and his wife, the latter one of our very choicest Shizuoka graduates and a kindergarten teacher for several years before her marriage. A little family of three, added to the many duties that fall to the mistress of the parsonage, make it impossible for her to do much visiting in the homes, so her welcome to her old schoolmate, Ogawa San, was especially warm and beaming. I, too, have a special sense of satisfaction and gratitude in being permitted to be back here with this particular young woman as a co-worker, for I left her in Shizuoka school eight years ago, a little girl of undetermined possibilities, one of the three from the Herbie Bellamy Home in Kanazawa, when it was closed to be reopened as a Hostel. I find her now with three years of experience added to her two years in Bible School, a dignified, devoted young woman with high ideals of the privileges and responsibility of a Bible woman's work, and proving herself a sympathetic and welcome visitor in the half hundred homes under her care.

God's Appointments

This thing on which thy heart was set,

This thing that cannot be,
This weary, disappointing day,
That dawns, my friend, for thee;
Be comforted, God knoweth best,

The God whose name is Love.
Whose tender care is evermore
Our passing lives above.

He sends the disappointment? Well,
Then, take it from His hand.

Shall God's appointments seem less good

Than what thyself had planned?

God bids thee tarry now and then,
Forbear the weak complaint:

God's leisure brings the weary rest,
And cordial gives the faint.

God bids thee labor and the place
Is thick with thorn and briar:

But He will share the hardest task,
Until He calls thee higher.

So take each disappointment, friend;
'Tis at thy Lord's command.

Shall God's appointments seem less good

Than what thyself had planned?

—Selected

Kindergarten Work in Formosa

Dr. Donald Black



THIS IS THE WAY TO GO TO SLEEP!

KINDERGARTEN work is much the same the world over, and here are little Formosan children playing one of the characteristic games with all the earnest enjoyment of childhood. The work began three years ago in connection with the Sunday school at Taihoku, Miss Adair and Miss Hotson giving their services in the work of organization, and Miss Hotson acting as a supervisor. The pupils are kept busy at the usual little tasks, building with blocks, drawing, modelling, weaving. Games and motion songs fill in the recreation hours, the songs being in both Chinese and Japanese, while Bible stories make up part of each day's programme and quite a number of hymns are memorized.

But there is one point in which the work done differs from that done in most countries, and it arises out of the educational system here. In Formosa there are not

enough schools to go around, and a little less than half the children are able to enter the public schools. To decide which ones shall enter an examination is held. This examination is, like all the teaching, given in Japanese, and the Chinese boy or girl who knows no Japanese stands little chance of making a sufficiently favorable impression to be included in the lucky fifty per cent. Because of this, a lesson in Japanese is also added to each day's work.

Up to the present three teachers have formed the staff. They are graduates of the Girls' School at Tamsui and have been trained in kindergarten methods by Miss Hotson. They have been most enthusiastic about their work and have proved themselves splendidly adapted for it. Up to the present they have worked in the mornings in Daitotei church and in the afternoons at Bankah. When these girls had been teaching a little over a year Miss

Hotson's furlough came due and it was thought necessary to close the work. The churches, however, urged the teachers to carry on by themselves which they finally consented to do and amply justified the confidence placed in them.

The last graduation ceremonies were most interesting and attracted a large number of relatives and friends of the children. The best work of the year was placed on exhibition. The children contributed several songs, and gave a demonstration of writing in the Japanese phonetics on the blackboard, then prizes were distributed. The prizes were the gift of the girls of the United Church, Spy Hill, Sask., and consisted of group photographs for the graduates, small gifts

for members of the junior class, and a bag of cakes for everyone.

The avenues of usefulness opened up by this work are many. Children from non-Christian homes come and learn the hymns and Bible stories which they carry back with them. Mothers' meetings are held when many mothers come out who will not come to the church services, and a splendid avenue of approach to heathen homes is thus made for evangelistic workers, both foreign and native. The children, whether from Christian or non-Christian homes, are given a much better chance of gaining admission to the Government schools, and are at last led naturally into the Sunday schools.

How We Brought the Good News to Number Six

Helen R. Hurd

Evangelist Worker in Tokyo, Japan

THE Government High Schools for girls in Tokyo are known by number, according to the order of their establishment. Only last April, the latest addition Number VI, opened classes in a beautiful new reinforced concrete structure about twenty minutes' walk from our Mission School in Azabu. From that time, I had a secret hope that we might get in touch with those girls, and have the opportunity of taking up Bible Study with groups of them.

At the same time as the school moved into its new quarters, a young Christian teacher was transferred from Fukui,

where she had been in one of Miss Kilam's classes, to this new school, Number VI. Another more experienced young Christian woman had also just come to Tokyo to take up duties in the same school. These two facts, with information that the principal of said school was a fair and broad-minded man, made me hope that the way was opening to the fulfilment of my hope.

However, before I could do anything along the line of opening new classes in Bible study for such girls, another side must be thought of, a suitable Bible teacher and Girls' Club worker must be found.

Woman's Mission

Lord, I am cumbered with so many cares,
I needs must serve throughout the livelong day,
Must keep the little clinging hands from harm,
And guide the stumbling feet along the way,
Till weary head and heart may take their rest,
When prattling voices hush at set of sun.
O, Jesus Master! at Thy feet for me
Keep Mary's place till Martha's work is done.

The present staff had all the work they could carry advantageously.

In September the very person for this work was sent us, in the person of a former associate in the girls' and children's work at Ueda, so it only remained to secure the principal's permission, the two Christian teachers' co-operation, and the students' interest in our project.

My new fellow-worker and I 'phoned the school and obtained an interview with Mr. Maruyama, the principal. We frankly stated our wish, and the importance, as we see it, of Bible study in the life of a young girl. He was friendly, and informed us that he himself had studied in a Bible Study Group years ago. He promised to put it before his staff of forty teachers, and, if there were no very serious objections raised, to co-operate with us in the plan we submitted. After tea and cake, he took us over the entire school plant, of which he is justly proud. It is much the finest and best equipped school of its grade that I have seen here. One little fact tells the tale of its up-to-date-ness. It is equipped with shower baths so that every girl may take one immediately after her physical drill period. There are 980 girls enrolled and there will be 250 more taken in next April when the school will come to full strength with a five-year course.

Within a week of our visit, the principal's answer came by telephone. It out-distanced our most extravagant hopes, as a beginning: one hundred and eighty girls would attend such a class as we proposed. It was almost too good to be true, and I confess that in spite of all the prayers we

had offered, my group of Bible teachers and myself, I didn't quite believe that anything like that number would really put in an appearance on the day set for opening the class. Actually 163 girls came and I really could not say who was happier, the girls or Mrs. Naito and myself.

That was over a month ago. We arranged to have the girls come by classes on different days of the week, so now we have them three afternoons, for an hour or more, after school is out. They respond eagerly and intelligently! Many of them had attended Sunday School as little girls, and are happy to have the opportunity given them.

Mr. Maruyama himself called two days ago to thank me for the efforts on behalf of his girls. It happened most opportunely that the fine minister of our Azabu church and the Christian head teacher of this school were calling on us too, and as I introduced them I felt this might be the beginning of a friendship between these two men and the non-Christian principal that would result in the latter's embracing Christianity. He gave evidence of his interest in right things by declaring himself a prohibitionist, an active one for twelve years. He has given lectures on temperance on various occasions.

At the Teachers' Meeting where the matter was discussed, every woman teacher agreed heartily to the girls' receiving Bible teaching. So my next hope in regard to this school is that we may have a Bible Class for those twenty-seven women teachers.

The New Road

A Parable of To-day

Mrs. W. G. Charleson

AN OLD story was being told of three farmers travelling to the mill with their grain. One loved the sea, so he took the lower road skirting the restless ocean. The second loved the woods, he followed the road through the forest. The third

enjoyed the mountains so he took the upper road. They all arrived at the mill eventually.

The miller did not say to them, "By what road did you come?" but "What is the quality of your grain?"

"How very wonderful," said one of my friends, "It is exactly how I feel. Let us take just as many roads as we like as long as we *reach* the mill."

"Nonsense," said another, more modern, "Yours is poor reasoning. Three roads running parallel to the mill! What waste, what unnecessary waste! In this time of expensive road building, when we are endeavoring to conserve all resources, this seems such a very poor business." And the parable was retold as follows:—

A meeting with the three farmers took place and after a long and earnest discussion they were urged to make one road to the mill. They finally acquiesced for the sake of the tremendous saving it would entail, but they each gave something like a sad consent, as they remembered the different roads they so long had travelled and loved.

The way through the woods was chosen and it was left to a very practical committee to make such changes as were necessary to enable all three to use it in comfort. Some sacrifices had to be made. Here and there trees were cut down, farther on underbrush was removed and several troublesome spots were made easy over which to travel.

The day arrived for the three men to make a trip to the mill. The man who loved the sea started first. In his mind, as he made arrangements, were feelings of regret for the road he would miss to-day, but as he drove along, he was surprised to discover that where the trees had been sacrificed, beautiful views of his beloved ocean were borne in upon him and he rejoiced to know the sea was still his. Added to this he realized for the first time how wonderful was the beauty of the woods; how shaded and quiet it was in

the noonday heat. Turning to his left he discovered the great mountains rising in their beauty. Presently he found himself singing in his delight, "Unto the hills around do I lift up my longing eyes."

The man who loved his forest came next, a little bit sad at heart as he thought of the sacrifice of his trees. He had not driven far until the beauty of the hills spoke a message to his heart, for in all the open spaces they looked down on him in their grandeur. He had never realized how wonderful they were before. Looking to the right, glimpses of the vast ocean met his view and presently he was singing "There's a wideness in God's mercy like the wideness of the sea."

"My," he thought, "this road is showing me wonderful things I never understood before."

Next came the man from the hills.

"It will be a dull drive, I fear, through the woods," he was heard to say, but as he drove along he discovered how wonderful were the beauties of the forest. Up from the ocean came cooling breezes making pleasant his day. Looking to his beloved hills he realized they were still in view, still there in their sublime setting.

Then cheery salutations rang out through the woods, as neighbor called to neighbor, making their journey pleasant with companionship, and they all agreed that the road had been made much easier over which to travel.

Each heart echoed the question, "Why have we waited so long to make this change?"

When they reached the mill, the miller asked the same question, "*What is the quality of your grain?*"

It seems to me that the great days of the Church have come. These are to be the days of power, of insight, of freedom for service, of advancement, when we have overlooked these temporal necessities which belong to organization, which are inevitable in all great human processes. But we now have a fresh vision of the King, the great-hearted God himself, wanting us to be cheerful and confident, waiting to be gracious, overflowing with love, standing behind His own work. —Rev. James Endicott, D.D.

A Field of Poppies

The report of the International Anti-Opium Association of Peking lately published, shows very little improvement in the situation in China regarding opium consumption. The smoking of the drug is carried on openly in every province save Shansi, where Governor Yen is working energetically to prohibit the use. The following from the pen of a missionary in Liangchow, Miss Freda Broadfoot, was published in the December China's Millions.



CHINA'S CURSE

IT WAS toward late afternoon as we came out of the winding mountain pass, and saw the plain before us. One caught one's breath at the beauty of the scene, for it was indeed glorious. The well-watered plain was green with the growing crops, while here and there masses of crimson and white blossom lay like thickly-encrusted jewels amid the emerald. The sun caught these living jewels and the petals glowed richly in the radiance. Those shining fields represented much wealth, for the heart of each of

these jewel flowers held that which could be converted into many ounces of silver. They held other things too, poverty and misery, even death itself slept in these glowing cups, for the flowers were the opium poppy, China's curse. In some of the fields the petals had fallen and the seed heads were standing in long rows while men and women worked among them, first slitting the heads with tiny scythe-like knives, then later gathering the exuded juice into little tin cups to be carried to the city, dried and sold.

There is a woman in the church here who has suffered more than many through the hated drug. At the time of her marriage her husband was a well-to-do man, a secretary in the Yamen. He was an opium smoker, however, and although professing an interest in Christianity he soon gave little heed to anything but the satisfying of his craving. Gradually the little family became poorer and poorer until they were living in a veritable hovel and reduced to starvation. Without her faith in God, the wife declares she would have lost her reason.

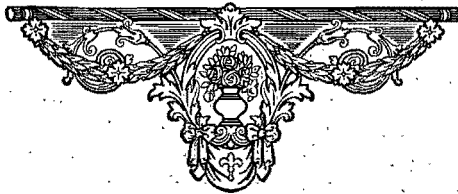
After years of this misery, within a few months of the birth of her baby, this brave little woman underwent one of the greatest trials of her life. She had a bright little laddie about eight years old besides two daughters. One night the father came into the home and had in his pocket some roasted beans of which the Chinese children are very fond. He gave some of the beans to the children, and soon after the family retired for the night. In the morning when the others were all awake, the boy was still asleep. Thinking he was ill the mother-picked him up in her arms and found to her dismay that he was quite dead! The father had had some opium pellets in his pocket and so one of these had got in with the beans and the son had paid the penalty. A sudden death in China causes no inquiry, so beyond a few maudlin tears on the part of the wretched man, nothing more was heard of it, but the mother's heart almost broke.

Not two years passed after this, years of terrible poverty, when for the family

a new source of obtaining money presented itself. The eldest daughter was now sixteen and of marriageable age. She was engaged to a rich Mohammedan who was over forty and had a wife but who took a fancy to the young girl. She was sold to him for forty pieces of silver, which price reminds one very forcibly that the selfish greedy "Judas spirit" did not die with the first of that name to betray innocence. With the money the father was able to buy some more opium, but what of the girl? She is now little more than a slave and the man she belongs to has already inquired about another wife as he is tired of her. And all this story of misery was once hidden in the glory of a field of opium!

Sometimes the eating of the drug does not bring such poverty, but I wish that you could come with me to some of the wealthy homes where it is eaten and see the misery of those who take it. I visited one such in one of our outstations this year. The victim was a woman forty-seven years old, surrounded with every kind of luxury. Her opium tray and lamp were one of the most exquisite outfits I have ever seen. She lay on a silk cushion with a cover over her feet of embroidered crimson satin. She could not move off the bed as the drug had taken all her strength.

"I have eaten it all my life," she said in answer to an inquiry. "When I was a small baby my mother blew it into my mouth to keep me quiet and I developed the craving on my mother's breast." There she lay helpless, a wrecked life through the weakness of a mother.



Here and There

AT THE feet of a medical missionary a grateful father and mother knelt to worship her as a god for she had restored their child to health.

Hastily the missionary cried out to them, "We are not gods. Worship the true God."

"You must be a god," they said, "no one but a god could have saved our child from death."

"Suppose," said the missionary, "that I wished to bestow a valuable gift upon you and had sent it by the hand of one of my coolies; whom would you thank, the coolie or me?"

"We should thank you, of course; the coolie is your servant."

"And so I am God's coolie, by whose hand God has been pleased to send this gift of healing, and it is to Him you must now give thanks."

—*Advent Christian Missions.*

The story is told of a poor illiterate thug in the Punjab who was converted. He never was able to learn to read, but he knew how to pray. He would often spend half the night in intercession for his friends, and the success of the mission.

One day he came to the missionary.

"Sahib," he said, "teach me geography."

"Why, Gulu, why do you want to learn geography at your age?"

"So that I may learn the names of some more places to pray for," was the answer.

In a recent book Rev. W. Erskine Blackburn tells the following: "I treasure a story that lingers in memory from boyhood. The team was due to play an important match on Saturday. Determination to win was strong in every breast. Early in the week of the contest the father of the lad who was largely the hope of his side died. How would this affect the boy? Would he come forward on the day after the funeral and take his place? All wondered.

The lad did appear, and played with a skill surpassing any former performances. He received the cordial congratulations of his comrades.

"How did you play so well after all you have been through?" they asked.

"You know," he said, in tones of pulsing

emotion, "that my father was blind. He died this week. To-day is the first time he would be able to see me play, so I did my very best."

I think that the boy's theology is sound. The New Testament at least supports it. "Seeing we are compassed about by so great a crowd of witnesses, let us lay aside every weight, and the sin that doth so easily beset us."—*Methodist Recorder.*

A missionary in China found himself in an inland town far off the beaten track, and there to the crowd that gathered he told the story of Jesus; how he cared for His people; healed their diseases, recovered them from their sins.

"Ah! yes," said the head man, "we know Him; He used to live here."

"No," said the missionary, "He lived centuries ago, in another land."

"Not so," again replied the head man. "He lived in this village and we knew Him."

And they took the visitor to the village cemetery and showed him the grave of a medical missionary, who, a few years before had served, healed and died there.

After all, the headman was right. Jesus had lived in that village while this real Christian doctor was there.—*Dr. Fosdick.*

I came by train one day through the Snake River Valley in Idaho. On either side were snow mountains. Between them meandered the river through orchards bending with crimson fruit, through thrifty farms with clustering herds of fat cattle, among cabins gay with flowers.

I said, "This is a garden of the gods."

"Yes," said my companion, "but ten years ago this country was a desert that could not even raise good sage brush."

"What has made the difference?"

"Just water," he replied; "they brought the water down out of the mountains to the thirsty fields."

Such a river is prayer. . . . God waits for us to provide the channels along which His waiting water may come to a thirsty world.

—*Prayer and Missions.*

Letters from Our Fields



WEST CHINA

Shanghai,

Nov. 12, 1926.

Just a short letter to tell you that four of us leave for Hankow to-morrow night. Those leaving are Miss Swann, Miss Lamb, Cora and I. We do not expect to have any delay at Hankow but may have to remain in Ichang for some time. The consul does not advise women and children to go into the interior, but things are better than they were so we feel that some of us must move forward.

Miss Russell and the other three new workers will continue here at Scott road until they get word from us to come on. Misses Loree and Thaxton are still in Peking. Those who are remaining may divide again into two parties as it is not thought wise for large parties to move into the interior. They attract too much attention.

All the party are well and in good spirits. They are hard at work studying Chinese. We have been able to hire two Szechwan teachers. We are having glorious weather, almost like summer in Canada. It is much warmer here than in Szechwan at this time of the year. I will try and keep you informed of our movements.—*Retta Kilborn (Dr. Kilborn).*

JAPAN

*Shizuoka, Japan,
October, 1926.*

To the Woman's Missionary Society of the United Church: We, the Alumnae of the Shizuoka Eiwa Jo Gakko (Girls' School), wish to thank you very much for your great kindness to our school.

Thirty-nine years ago you sent to Shizuoka, Miss Cunningham, who started our school in a little Japanese house. At that time the citizens of Shizuoka had little interest in education for girls, or in Christianity. So Miss Cunningham had to face many difficulties, but in spite of all she continued, and so kindly and earnestly taught the few girls then in school, that gradually people began to understand the value of education and of Christian teaching. The number of girls increased year by year, so three years later a new building was built; then later it was extended. We owe a great debt of gratitude to you for this Christian school and for the fine teachers who have come to us, among them Miss Morgan, Miss Hargrave, Miss Robertson, Miss Veasey, Miss Lindsay and others. At present there are about one hundred and fifty girls in the school, and they are studying happily under the present principal, Miss Govenlock, and the other kind teachers. In September, school opened in the beautiful new building which you have just built for us. Every one who has any connection with the school is filled with great joy and pride to have such a beautiful and splendid building. The formal opening will be on the eleventh and twelfth of November, at which time we shall be very happy also to meet again our old teachers. At this time we want to express to you our deep gratitude for this beautiful new building. We do wish that some of you might come to visit our school, then we might tell you in person, or in some way make you feel what we cannot express, of the gratitude that fills our hearts for the evidences we have

seen of your love for us, and for all you have done for the girls of Shizuoka province.

Yours sincerely,

Ito Kato

Signed on behalf of the Alumnae Association
of the Shizuoka Eiwa Jo Gakko.

AFRICA

*Camundongo,
October, 1926.*

To-day I had a pleasant surprise. A woman who was here for medical treatment for some time before I went home for furlough and to whom I gave a cloth so that she should be suitably clothed to attend services on Sunday, came in with a glowing face and presented me first with a chicken and then with little native-basket, as an expression of her gratitude. Some times we feel the natives are lacking in real appreciation of what is done for them, like the nine healed lepers, and the return of the tenth one is a source of encouragement. Of course I have no doubt that the nine lepers were all very glad that they were healed, but the expression of appreciation meant something, and still does.

I am depending much upon my native helpers this year, and have some good ones, but it would be better if I could give more personal supervision. Still I think that on the whole things are going very well.

We have had a great deal of sickness here since I returned, "flu" turning to pneumonia in many cases. I believe I wrote of the death of Foringa, one of our most promising leaders. We suffered another serious loss in the passing of Sachmentbe, the Doctor's chief medical assistant, such a fine, helpful young man. His young wife, a graduate of Means' School at Dondi, was left with a little son a week old. Both were in bed at the same time. I am sure little Samuel will be a great comfort to her. She says his name was given her in a dream on two separate occasions before he was born. She is returning to her village with her father for the present, but we are considering having her for a Bible woman later.

Miss Edith Clark arrived to-day, and it has been a glad day for all of us!—*Elizabeth S. Mackenzie.*

*Chisamba,
October, 1926.*

We had a good journey from Portugal to Angola, arriving really the day before we were

due at Lobito. We found it nice and cool at the coast, where after only one day at the hotel, we started inland, Mrs. Steed, the children, Miss Mackenzie and I, leaving Mr. Steed to care for customs' matters. The Canadian shipment was also at Lobito. The missionaries were in full number at Bela Vista to meet the train, and we had about five minutes with them. At Chinquar we saw Major and Mrs. Swaddling, who had come to see us too. At Villa Silva Porto we left Miss Mackenzie and when we arrived at our own station, Catabola, Mr. Lloyd and the boys met us and we were soon down at the mission station, very glad to reach our desired haven.

The first week was taken up with receiving natives who came to greet us. It was a real joy to be back with these people, who are so dear to our hearts.

We were very sorry to hear that Miss Patterson was not able to leave in September, but we are glad that Miss McGhie is on her way and we hope that she will come on to Africa soon. As she is to take charge of the Medical work at Camundongo while Dr. Hollenbeck is on furlough, it is very important that she should get a knowledge of the Umbundu language.

We have been thinking about the meeting of the Board which was to be held in October, I should have loved to be with you all. We shall I am sure hear a report in due time—*Helen J. Melville.*

CANADA

*Pine River, Man.,
Sept., 1926.*

I have been feeling the need of a room to hold meetings in at Ethelbert, where I can have socials for young people, games for the children, and the various activities necessary for such.



PINE RIVER UNIT



ROUND LAKE INDIAN SCHOOL

gatherings. I wonder if it would be possible for me to get the necessary things if I could find a room?

We had a busy day lately. A little blind girl from a Ukrainian family near here was going to the school for the blind in Brantford. Her mother came in to tell us that she had no clothes for her, so we told her to bring her in. Early the next morning the child arrived with her sister who was going to school. She stayed all day, and although she had never been here before she was so contented and happy. She arrived in a dress to her shoetops and such long hair that you couldn't tell just what she was like.

We had very little in the house of her size, but we started to do some remodelling. One little blue dress was too short so we put a black serge band round the bottom and made little black serge bloomers. We managed to fit her up from underclothes to dresses, and even a coat. The only coat we had was badly worn on cuffs and collar. There happened to be a bit of muskrat fur, and we made new collar and cuffs of it. She was very proud indeed. Then we trimmed her hair, and such a difference it made! Of course there were many other things not done that day, but we felt well repaid for our time and trouble.

The day she left with her brother who has attended the school for years, we went to the train to bid her good-bye, and give her a doll of her own. She was quite happy to go, and although she may be lonesome, it is a great opportunity.—*Myrtle McArthur, Evangelist.*

Round Lake, Sask.

I thought you might like to know the result of our bazaar which was held October 29. When the morning dawned, I was afraid we might not do as well as in other years, as it was very cold, with flurries of snow. However, Indian people are very indifferent regarding weather, and the day before the bazaar, tents began to pop up among the trees along the lake shore, and our children became very much excited. By supper time many of them had asked to be allowed to go to the tents and have supper with their own people.

The time set for the opening was two o'clock, but a long time before the folk began to gather and when the door was finally opened an excited crowd poured in. Then the fun began! Every member of the staff had to help, and what with candy and ten cent lunches, and the sale of many other things, we were a busy lot. When all was over, we counted our money and found we had made a record of \$250. Some came in later bringing it up to considerably more. I am hoping to be able to send our Presbyterial Treasurer \$300.

Altogether we all voted the bazaar day a success socially and financially. One girl summing up said: "Oh, gee! we had a good time!" and they all told me at bedtime what a happy day they had. It is a good thing for the Indian parents—they look forward to it and buy good warm things which they really need, whereas otherwise the money might be spent foolishly.—*Mrs. Runacres, Matron.*

Wahstao, Alberta

Our mission band prepared a programme with the anticipation of presenting a first class concert to the people of this community. Great excitement reigned in the Home as the night drew near, and one can imagine the disappointment of all, when, awaking on the morning of the appointed day, we found a heavy rain falling. Conditions were no better when the chairman, Rev. Mr. Ponich, arrived, and, after waiting for nearly an hour beyond the time, the audience consisted of six people!

The girls had made an autograph quilt, realizing a worthy sum from it, and they had intended to auction it off at the concert. But we were loath to let it go with so few bidders, and as the children did their parts so well, we felt that a second concert must be held, and the programme repeated. A couple of weeks after, we secured the Community Hall, at Bellis, and the concert was repeated before a large and enthusiastic audience. The collection amounted to \$10.00, and the quilt sold for \$16.00.

We were all glad for the privilege of holding our concert at Bellis, for, although the town is only seven miles from our Home, the people do not realize just what is being done for the children. Many remarked on the healthy appearance of the children. May, four years old, attracted the admiration of all, and one gentleman was heard to say: 'I enjoyed 'The Bonnie Banks of Loch Lomon', but that little one up there takes the cake!'—*M. V. Cloughton.*

KOREA

Hamheung, Korea

A missionary of seven weeks' standing is hardly in a position to write an official letter, but I know you will realize just how jumbled first impressions are apt to be. For that reason, I do not need to be afraid of giving you false ideas of things as I have found them here.

First of all, Korea itself. I might as well admit that, at first, I was a little disappointed. The hills seemed rugged and barren after the luxurious foliage of Japan, and the none too clean garments of nondescript color worn by the crowd on the wharf at Fusan also contrasted unfavorably with the dainty bright kimono of the Japanese women.

But the first feeling passed away very quickly as I came to see more of the country and the people. Korea is beautiful! I do not think there could be a lovelier view than that from the verandah of the McCully house where one

looks down over the city and the harbor to the distant hills. In Hamheung, we have no harbor of course, but, instead, beautiful rolling hills, many of them covered with dark pines and other lovely trees—certainly we do not suffer there from lack of foliage—and a little river winding out through what I am told is the largest plain in Korea.

My first days at Hamheung, I loved to sit in the porch of the Macdonald house where Miss Murray and Miss Cardwell are living, and just gaze at the perfect beauty of it all. As for the people, lack of the language is a barrier and I have felt as detached from the life about as though I were in a moving picture theatre—simply looking on. I imagine that I have been more fortunate than most in the fact that I am my aunt's niece and have received a ready welcome for her sake, despite short skirts, cropped hair, and an almost perfect ignorance of language and customs. So, in spite of difficulties, I feel that I have been able to come very close to the Koreans already, and I am sure that I shall grow to love them a great deal.

I was able to get a teacher for language study soon after I arrived at Hamheung, and put in six hours a day for about a month, so had a good start before I came to Seoul. We worked in a delightfully informal way, wandering out under the trees or wherever we could find a shady spot. Language study out here is full of thrills anyway. Can you imagine the feeling it gives one who has been sitting through a church service, to all intents and purposes deaf and dumb, to discover that she is able to turn up the correct number of the hymn, and follow the Scripture reading in her English New Testament so that she is actually able to turn the page at the right moment. And then next Sunday perhaps she catches the names of the days of the week in the announcements, and possibly another word or two gives her a clue so that she really understands a little of what is being said! And then that day that she gets a whole sentence in a conversation! Even asking the

I know not by what methods rare,
But this I know God answers prayer;
I know that he has given His word
Which tells me prayer is always
heard,
And will be answered soon or late,
And so I pray and calmly wait

—Selected

servant for a drink of water, and getting it, is a triumph!

I've been getting a little of the unpleasant side of life too. Of course there are always the smells and the fleas, and other things of like order, but I think my worst experience so far came on the day the roof leaked, and the rain poured into my closet over my best clothes. We carried some of my shoes outside to pour the water out of them, while the state of the hats on the upper shelf is indescribable. It seems that this sort of thing has been going on for years. The ceiling in my room was patched and repapered just before I went in, but apparently every time it rains, the roof leaks in a new place. It does seem a shame to be putting money into repairs when an entirely new house would almost certainly be economy in the end, but the others feel that there are so many other needs more pressing that we cannot hope for anything better for some time to come.

The school building is still a serious problem. The new building is very nice as far as it goes, but it can take care of only a fraction of the enrolment. It is a continual marvel to me that a school of such a size and standard should exist with so little to work with, at least from a material standpoint. The situation reminds me of the old definition of the ideal school as one consisting of Socrates on one end of a log and a pupil on the other! . . . But in spite of difficulties a very splendid work is being done, and I am looking forward eagerly to the time when I can have my own little share in it.—*Helen MacMillan.*

HONAN

This is the New Year Season, and every house is decorated for the occasion. On New Year's morning one is reminded of awakening some beautiful autumn day to find that the fairies had been at work through the night tinting all the leaves for us. The fairies have been at work here for several nights and days, but alas, they are not the kind of fairies we used to know, for they have pasted hundreds of ugly pictures on the doors and walls of the homes, hideous pictures of the false gods to frighten the people into burning incense and doing all sorts of foolish things.

At New Year's some of the idols are taken out for a ride. The people have a great time dusting and brushing them up. Then they tie them to a sedan chair and away they go. The other day as I passed along the street going to class, there was a crowd by the roadside; when I got closer I saw that this time it was an old ancestral tablet that occupied the chair, it had to be in the procession too. Another day I saw a man carrying one on his head.

The women are not busy during the first month, so we take advantage of this opportunity to gather the Christian women together for Bible study. We make an effort to get the new Christians in to study and learn to read. Some come in from the country villages and stay for a few days. We have also a special class for non-Christian women which is generally very interesting.—*Gladys Bompas.*

Subscriptions May Be Sent at Any Time

Although it is urged that new subscriptions and renewals to *The Missionary Monthly* be sent in November, **they may be sent at any time.** Any one subscribing in March for one year will receive the January and February copies in order that their subscriptions may expire in December. If the previous issues are exhausted when subscriptions are received, the subscriptions will begin with the current number to expire with the December issue, and a refund will be made to cover the price of the magazines not available.

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December 1	December 10	December 20	December 30
26,780	35,242	43,321	47,641
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"Somebody said that it couldn't be done,
 But she with a chuckle replied
 That "maybe it couldn't," but she would be one
 Who wouldn't say so till she tried.
 So she buckled right in with the trace of a grin
 On her face. If she worried she hid it.
 She started to sing as she tackled the thing
 That "couldn't be done," and SHE DID IT."

With apologies to Edgar A. Guest.

Our Magazine

Ethel M. H. Smith, Convener Editorial Committee

I LIKE to call it "Our Magazine," and I feel that in so doing I am giving expression to the general feeling of regard for it in the heart of the Woman's Missionary Society membership. It has a personality all its own and to many of us it is a very old friend, for the heart of a friend never changes, though the appearance, the dress and the circumstances of life may make her, at first glance, scarcely recognizable.

Lying by me, as I write, is the Christmas number, beautiful in appearance, powerful in appeal, and compelling in suggestion. It is Wisdom's call to follow the Star of Peace.

The magazine has come a long way to December, 1926. I look upon its achievement with pride, as I think back along the train of its lineage. I can see before me one of its earliest ancestors, a little four-by-five leaflet, coverless, pictureless, without departments, and without most things; just letters from a few missionaries, at home and abroad.

To-day, we have THE MISSIONARY MONTHLY, a worthy successor of all, displaying growth and development in every way. The subscription list, too, has grown and will continue to grow, for new names may be *added at any time* throughout the year, see page 260. We should seek to send on as many renewals and new subscriptions as possible in November, but we should always keep adding to the list at all possible times. *You or I* may be the very one whose effort and enthusiasm completes the climb to the 100,000 mark!

General Secretary's Department

THE HEADQUARTERS' BUILDING of the United Church of Canada is a hive of industry and in no corner of the great building can more activity be found than in that portion set apart for the offices of the Woman's Missionary Society. Once a month the Executive meets all day; the minutes of this meeting are sent to the presidents of the Conference Branches, as these officers are *ex-officio* vice-presidents of the Dominion Board. But it has occurred to the general secretary that many members of the Auxiliaries, Presbyterian Societies and Conference Branches might be interested to learn of some of the most important matters being dealt with by the Executive, and this page will be an effort on her part to convey to the whole constituency a very short report of the very long executive meetings, especially touching such action as concerns the Home Organization Department.

The Dominion Board accepted the principle of the departmental method and at the first executive meeting the chairmen of the Departmental Committees were appointed. These, with the memberships of the committees and also the names of the representatives to the Boards of the Church, will be found in the Annual Report which will shortly be in the hands of the membership. We are very happy to be able to state that the method works! Already, in the very short period we have been functioning, we have come to an appreciation of the principle and have realized that only in this way could so great a work be carried, on the basis of voluntary service.

Easter Thankoffering. In view of the fact that the Easter thankoffering has so great an effect upon our income, it was decided that this first year, when we are aiming to raise a united budget, we should hold the Easter thankoffering meetings before March 31st, 1927, including the gifts in the work of this year. Elsewhere in this issue appeals will be found for the making of this meeting a memorable occasion in the life of our society.

By-laws. In the by-laws for the whole organization such changes and additions have been made as were rendered necessary by action of the Dominion Board. The by-laws for Mission

Circles, Mission and Baby Bands have been added, so that now we have by-laws covering our complete organization from Baby Band to Dominion Board. These, with the constitution, will be published in the Annual Report and have been issued in pamphlet form as well, for use by the membership.

Mission Band Life Members on Consecutive Payments. A memorial on this matter had been presented to the Dominion Board and referred to the Executive, requesting that this plan be continued in our United Society. The Executive has decided that the plan will not be continued, but at the same time stated that faith would be kept with the boys and girls who have already contributed more than one payment for this purpose. These are to be allowed to complete their life memberships in the Woman's Missionary Society according to the old plan.

C.G.I.T. Material. There has been an expressed need for material for the work of affiliating the C.G.I.T. groups as provided for in our constitution. To aid in making the plan of work known, three pieces of literature are being prepared:

- (a) An affiliation form.
- (b) A leaflet setting forth the plan of affiliation with the W.M.S., to be published jointly by the Woman's Missionary Society and the Board of Religious Education.
- (c) A service of affiliation.

The first two are ready and can be secured from the literature department; the service of affiliation will also be ready in the near future and will be available for those who are to have the joy of bringing into our society, the teenage girls, with their vision and enthusiasm.

Report Forms. It has been agreed that reports for our whole organization are to be annual only, with the exception of the Finance Department, and the Strangers' Department, reports of which will be rendered quarterly. Forms to care for the reporting of all departments of work for the year have been prepared by a special committee and are in the hands of the printers. These will be sent down to all concerned at the earliest possible moment.

In Memoriam Certificates. It has been decided that "In Memoriam" certificates will be issued by the United Society. No stated amount will be required to secure these certificates; if one is only able to make a gift of \$5.00 to honor a loved one, it will be possible to secure an "In Memoriam" certificate. Also, if it is desired to make the gift a much larger amount than the \$25.00 which was what was formerly required by one section of our United Society, it is possible to do so and a certificate will be issued. These certificates will be prepared by the Literature Department and will be issued through our regular system for the handling of life memberships. When one is desired, the gift is made to the Auxiliary treasurer, who forwards the request, with receipt, to the Conference Branch treasurer, who in turn sends the certificate as ordered.

Radio for Nelson House. A gift of a very fine radio set from Mr. John A. Tory, received

through Toronto East Presbyterial, was accepted and the thanks of the Executive ordered sent to Mr. Tory and the Presbyterial. What mere words could express the appreciation on behalf of our missionary, who in her isolated post, will have so many happy hours as she "listens in!"

Of course there were long reports from the Foreign and Home Missions Committee: our great world-wide work, with the accompanying work in Canada, makes great demands in administration. Then we heard from the Candidate Committee, as there was outlined a great new forward-looking policy, the Supply Committee, Finance, Literature and Periodicals, each committee consolidating its work and reaching out to the greater tasks which lie at hand. As we look back we realize all the way we have come, but we press eagerly forward, confident that just ahead the Master has for us a greater and wider opportunity for service.

News of Our Missions

A centre of life and work is the All Peoples' Mission at Windsor, Ontario. At present the

accommodation is very insufficient for the large number of boys and girls who attend the various activities of the mission. However, a new recreation hall is to be built immediately. The contract is let, and if weather conditions are favorable, it will not be long before the young people are enjoying their new gymnasium.

In Ford City, near Windsor, sixty-six and one-half per cent. of the school children are foreign born! Our missionary, Miss Black, addressed the Public School Board asking permission to use the new school building one day a week to carry on work among the boys and girls. This was willingly granted. At her first meeting, she had sixty girls after school, and after four weeks 180 enrolled. Nothing so far has been done for the boys. This is the first work attempted for the foreign children in Ford City.

Miss M. A. Robertson, secretary-treasurer of our Japan Mission, tells of the dedication of the new school at Shizuoka on October 18 and 19. All say the building is very lovely, a monument to the patience and painstaking qualities of Miss Courtice, who spent her summer looking after the building. The Alumnæ have furnished the platform, including a very



BRIDGE IN WEST CHINA



VILLAGE WORK IN AFRICA

nice piano. They donated for that purpose about \$1,500. The old building has been remodelled, and the kindergarten building rebuilt.

At the New Year season, women in China go on long pilgrimages to burn incense at the temples. One of the missionaries tells of a crowd of old women last year who came to Siu Wu for that purpose, all wearing queer black toque-like headdresses. Each carried a stout stick to help over the long roads, which she felt she must travel in order to do homage to the dusty old idols and thus insure her family a prosperous New Year.

At the same time, a number of the Christian women went to Weihwei to attend Bible School. They were given their railway fare, the funds this year having been contributed by friends at Buchanan, Saskatchewan, and went away very happy. The old women came with curiosity to the chapel at Weihwei, and after listening for a time to the Gospel of True Happiness, they went away. One of them said, "We will certainly discuss this new religion and come again."

Setting up new homes in Africa. The following extracts are from letters from Miss

Sibyl G. Hosking. What a picture they paint for us! Here is one of our missionary nurses having to take over the charge of a large hospital, while the doctor is on furlough, a hospital that gave over 25,000 treatments last year. Then in Central Africa, she must be not only dietitian as well, but she must grow the food and provide the milk which will enable her to give her patients the diet they require for restoration to health. Here surely is a task calling for courage and resourcefulness, but our workers always measure up!

"Samuele and Mandalina were married recently. He is a good carpenter and she is a Means' School graduate. We went down to see their house, where everything was very nicely arranged and so clean. He worked very hard to get everything in good order for his bride.

"Last Sunday Samuele and Enoke, with their wives, sat together in the church, Enoke with his little boy on his knee. It looked so nice. I wonder if the people in the homeland can quite appreciate how revolutionary this was and the comments it evoked!

"A lot of the girls have left the Boarding School this year to be married, and have gone to far-off villages. Our prayers go with them. We do so hope that they will keep up the things they have learned, but it is very difficult, with the pull all the other way."

Through the Windows of the World

Protestant Workers in Mexico

IN VIEW of the strife in Mexico between the Roman Catholic Church and the Calles Government, it is of interest to note the attitude of Protestant workers on the field. Miss Parker, a missionary of the American Friends Mission in Mexico, writes in *The Missionary Review of the World*: "We hear very little of any religious strife in Tamaulipas. It is mostly Catholic women who are missing the opportunity to attend mass. The great majority of the men are indifferent or frankly opposed to the Catholic priests. The money collected in fees before abandoning their churches was enormous. The civil marriage ceremony is the only one recognized by law, and the cost is slight, and in some states is free. But the church does not recognize the civil ceremony as valid and discourages their members from complying with it, at the same time refusing to lower their fees for the poorer classes, with the result that many simply dispense with any ceremony at all. The Government has seen to it that the churches remain open in charge of a citizens' committee, so that the people may go and worship, even if there is no priest to say mass and hear confessions. Our own services and those of all other Protestant churches have continued without interruption or molestation."

African Boys Learn Trades

FROM Angola, West Africa, Dr. W. C. Bell reports on the industrial work at Bailundo. "Our station is a hive of industry. We only wish there were more time to be given to the various activities, and a larger force to direct them. The boys were divided into groups covering field work, cleaning, repairs, carpentry, tailoring, etc., rotating every four weeks. This gave opportunity for nearly every one to try his hand at almost everything. From a field close at hand, bought for \$1.50, the boys raised forty-five tins of nice beans, and the standing corn yet to be harvested gives promise of a good yield. It was hard to keep back the applicants for the tailoring class, and no one missed a day. Another year we hope to increase our equipment in order to give more attention to the trade. Scores of trousers, coats, shirts, etc.,

were made following the preliminary instruction in hand work. The fact of having a most excellent instructor made the teaching very effective. Likewise in the carpentry shop it was exhilarating to see the enthusiasm and interest manifested."—*The Missionary Review of the World*.

Japanese Women Workers

JAPAN has now 1,100,000 business women, an abrupt increase of those who earn their own living compared with several years ago. The number of these women has been increasing steadily since independence of women was urged, especially after the earthquake, when many, who lost their husbands, felt the necessity of earning their own living.

According to statistics, 98,000 are in medical service, doctors and nurses, and 78,000 are in the service of education. Others are in government offices, waitresses, actresses, musicians and hairdressers. Of the total number, about fifty per cent. represents those working in Tokyo alone.

Scotland and Prohibition

A SIGNIFICANT fact of the trend in Scotland on the liquor question is the stand the church papers are taking. The *Record*, the United Free Church of Scotland magazine, has an editorial on the subject of the vote on local option in which it is called the most important matter before the church. "The Church and the liquor interest stand resolutely opposing each other. In financial resource, in the art of appeal to self-indulgence and prejudice, and in the power conferred by vested interest, the liquor is infinitely the stronger; the Church relies on

FAITH came singing into my
room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be;
But Faith said, gently, "Don't you see,
They really cannot live with me?"

spiritual passion, on moral persuasion, the appeal to conscience, to unselfishness and self-sacrifice."

Through the Dark Continent

THE opening of a new motor road in the heart of Africa has made it possible to traverse the length of the continent without a single day of trekking; rail, steamer and motor enabling one to go from the Cape to Cairo in thirty-four days. Thus the dream of Cecil Rhodes comes true!—*The Missionary Herald*.

Needy Areas in Korea

SO MUCH has been said of the progress of Christianity in Korea, that such a reminder as the following from Rev. Robert Knox of the Southern Presbyterian Church, has in it an element of surprise. He says: "Occasionally one hears someone say that Korea is evangelized. We do thank God for what He has done in this land, but let no one think the task complete. In going from one little church to another we itinerators pass hundreds of villages, where there is not a single Christian, where the masses are devil worshippers, where women slave from morning till night without love or care for the husband who spends his money on his young concubine, where the dying struggle against leaving a world of suffering for the great black fearful unknown, where mothers hang paper prayers over their gates in superstitious hope that the smallpox demon will spare their little ones, where the sorceress is called in to scare away cholera, where little children go blind from preventable conditions and the sick languish wholly uncared for. The burden, ravages, hopelessness and darkness of sin are evident on every hand."—*The Missionary Review of the World*.

Dan Crawford's Last Letter

HERE is part of a letter written by the famous missionary Dan Crawford and dated less than a month previous to his death. He and his African friends were on a river trip and were running short of provisions when some native Christians happened to pass their way in a canoe, and at once came to their help with food. "It was an intense joy and relief to us, not only for the sake of the actual help and food, but because we 'minority' Christians in the canoe had put such public faith in their word of promise because they were Christians, while the men with us, not Christians, said with a sniff that we might as well push off at daylight

and get on as far as possible before the heat, as the strangers (the Christians!) no! were not likely to come to our assistance. Yes, depend upon it, this example of practical Christianity has made much more impression on our pagan paddlers than all our preaching. In fact all along this river these outsiders saw that we have had love and help only from Christians and but for the Christians I don't know, I cannot think, what we should have done. It has been a most terrible journey."

Prayers of Former Cannibals

REV. J. S. HALL and other representatives of the Sudan Interior Mission have been at work since 1916 among a pagan tribe in Nigeria who were cannibals when they went to them. Mr. Hall writes of some of the converts: "The Gospel has wrought wonders in the lives of these men, transforming them from creatures of the lowest moral standard into splendid workers for the cause of Christ. Perhaps their prayers best illustrate the depth of their spiritual experience. One man prayed in public: 'O God, Thou knowest how at the first approach of the white man, we feared to go near him. But as he drew us to him by his kindness, we dared and loved to sit at his feet and go on his errands. So as to Thee, O God. When we knew Thee not, we dared not approach Thee, but as Thou hast drawn us by manifold kindness, it has become our greatest joy to sit at Thy feet, hear Thy word, and run on thy behests.'"—*The Missionary Review of the World*.

Christ Can

THE HOME for lepers in Dichpali, Central India, originated, says Rev. G. M. Kerr, "in the heart of a devout Hindu who is still one of its best helpers. He came to us years ago, saying, 'What Krishna cannot do, Christ can,' and besought us to build a shelter for these pitiable sufferers. The inmates catch the spirit of the place. One day, to our utter amazement, we found one of them, a Brahmin of high family, a cultured university man, scrubbing the back of a Madiga, a leather worker, the worst of the outcastes. Our surprise at seeing one of India's demigods engaged in such menial service was countered by his feelings almost of resentment. 'Why need you be surprised?' he said. 'These English ladies render such service for me and such as me. Why should I not serve my brother?'"

Auxiliary Interest

PRAYER

WE GIVE Thee thanks, O Lord, for Thy great goodness to us at all times, and especially for the Spirit which is constraining the women of the world to pray and labor for international peace and goodwill. We praise Thee, O Lord, for all our varied gifts and the growing opportunities opening up for their varied uses; for the joy of international friendships, overstepping all barriers of race and uniting Christian women in a great sisterhood throughout the world. Help us to follow Thy way of love and understanding in the settlement of all personal disputes and to teach this way to others, so that at last the way of force may perish and the way of Christ shall rule among the nations. Grant that we may think and speak in terms of peace and live in the same spirit, and so create an atmosphere in which strife, suspicion and unrest shall die. Amen.—*Mrs. Ethel M. Spurr, England, President of the Woman's Commission of the Baptist World Alliance.*

SUGGESTIVE PROGRAMME

For Auxiliaries, Young Woman's Auxiliaries and Mission Circles

March, 1927

Study Book: *New Days in Old India.*

- | | |
|--|---|
| 1.—Opening Hymn, 470, "Nearer, My God, to Thee." | *Leaflet—Faith in a personal God. Prayers. |
| 2.—Prayer. | 6. Offering. |
| 3.—Minutes and Business. | 7.—Watch Tower—Facts from the Fields. |
| 4.—Hymn 474, "O for a closer walk with God." | 8.—Hymn 582, "O Master, let me walk with Thee." |
| 5.—Devotional Period— | 9.—Annual Meeting. |
| Scripture Reading, Matt. 6: 1-15. | 10.—Benediction. |

PRACTICAL TALKS

Ethel M. H. Smith

No. 2 Planning the Prayer Service

Having caused our auxiliary and its method of review to pass before us, having cleared out the useless accumulation of the year or years, having considered new ideas and made new plans, can we now do better than ask a blessing upon our membership, our work and workers, and the Great Cause for which it all stands? Thus, having been brought into closer communion with the great loving spirit of the Creator, we shall be the better prepared to consider and plan for that very important service in which we and thousands of others shall be privileged to take part early in the month of March, the International and Interdenominational Prayer Service.

Think what it means in itself! The lines are gone from off the map, no geographical boundaries are hemming us in. The Woman's Missionary Societies of the Christian world are on this day lifting their hearts and voices in unison to the All-Father that they may be led aright in seeking to further His cause on the earth. Creed and dogma are forgotten in the face of the crying need of a Christless world. These alone are in themselves great factors, and the greatness of the occasion should be appreciated to the full by all.

It is not a service to be prepared carelessly nor attended thoughtlessly. The service should be a most impressive one, making itself felt in

*Price, 3 cents.

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

the homes and the individual lives of the community. If such is to be the effect, there is need of careful planning and readiness upon the part of each to do the required bit. A well conducted prayer service does not *happen*. It is still a month ahead, but it is time now to consider it. It is an interdenominational service and does not depend upon one auxiliary, but a ready co-operation and an evidence of having thought things out on our part may be the very thing that is needed in this community.

A meeting of representatives from the various auxiliaries of the town or district to plan for the service should be arranged at least a fortnight in advance. These representatives may very properly be the president and secretary of auxiliaries. This group will consider the supplied programme and adapt it to its particular need or limitation. The hour should be the one set for the service. Change should be made only where local conditions make it quite unsuitable.

As to the place of meeting, it is usually thought wise to hold the service, in successive years, in the church homes of participating auxiliaries. This should not be, however, a hard and fast rule. Much may be added to the spirit of the meeting, if the building in which it is held is easily accessible, of convenient size, well-lighted, well-ventilated and, generally speaking, cheery and comfortable.

Who shall preside? Possibly the presidents annually in turn, or it may be there is some woman possessing especial gifts in the conduct

of a devotional service. If such there be, why not use her?

Shall there be an address? If there is someone who can be counted on for the message, that it shall be fresh, helpful and brief. Brevity above all things; do not forget that the service should not exceed one hour.

The choice of hymns: Let them be familiar to all, but let them be the very choicest, the ones that breathe the prayer spirit in the richest, truest sense.

Who shall lead in the prayers? Stop here and consider. We all know that every auxiliary has its *few*, who can be counted on to lead in prayer. Do not, if at all possible, choose them. It may be necessary for them to supply at the last moment. Why should the older women and the ministers' wives always do it? There is a younger group who should be found in this, as well as in the more Martha-like forms of service.

There is other very necessary detail, which counts in a smoothly running service. A uniform announcement should be read from all the church pulpits on two preceding Sundays, or appear on the calendar. The caretaker should understand about having the building opened and heated at the proper time, the accompanist should be arranged for and on time. A couple of members from the hostess auxiliary, at the door with a handclasp and word of greeting, can do much to make the stranger feel welcome and at ease.

All these things being arranged, let the prayer leaders meet some days before the meeting, that there may be an understanding as to what is required.

A quiet, clear voice.

A definite petition.

An adherence to time limit, two minutes answers well.

A realization that the leader is but a voice, giving expression to the desire of all.

So much for actual planned detail. What about the membership as a whole? May we suggest that it be much given to thoughtful consideration of the privilege of the service, that all may be in the spirit. Have we thought of Christian prayer as not so much an asking for things, as just the practical process of going to the Great Spirit and taking what we need—peace, power, inner stability, and quiet wisdom? Have we realized that it is by thus purifying our lives and thoughts that we may become suitable channels for the perfecting of God's plans?

Thought for the Year

I think that all of us each day
Should do the things that come our
way

The best we can; I think that we
Should merciful and kindly be,
Should wear with very gentle grace
Humility in every place,
Accept the privilege to bless
Our fellowmen with kindness,
And not let pass one chance to give
A bit of pleasure while we live.

—Youth's Companion.

An Easter Thankoffering Appeal

to

Conference Branches, Presbyterials, Auxiliaries, Young Woman's Auxiliaries,
Circles and Bands

WE HAVE entered upon the last quarter of our financial year. From Conference Branch to Auxiliary, let December 31, 1926, the close of our third quarter, be a time of real *stocktaking*. Financially, where do we stand? As a Woman's Missionary Society, how far have we gone towards the goal of our United objective of approximately a million dollars? In each Auxiliary the question of great moment to be considered is: How much of the allocation assigned to us has been provided for? How much have we still to raise before the closing of the year, March 31, 1927? If prospects are not too encouraging, and difficulties appear to be insurmountable, let us remember that into the last quarter comes the Easter Thankoffering. Make that the occasion worthy of the great theme of sacrifice which marks the Easter season. What an opportunity it will be to emphasize Christian Stewardship by putting into practice the great saying of Christ, "It is more blessed to give than to receive."

May we suggest to Auxiliaries that this Easter meeting be made outstanding from the standpoint of:

- a. *Programme.* A carefully planned Easter programme.
- b. *Prayer.* Along the lines of Christian Stewardship, what about including in our Time Budget for 1927 daily prayer for Missionaries?
- c. *Giving.* The Secretary of Christian Stewardship and Finance in translating responsibilities and obligations to the budget into opportunities for service, should emphasize in her report three things:
 1. The amount of the allocation assigned, showing its relative importance to the budget of the whole Society.
 2. The amount raised to date.
 3. The amount to be raised at this Easter meeting if the total objective is to be reached.

To make this possible, number 3 should be carefully worked out by the Committee of Christian Stewardship and Finance, previous to the meeting, i.e., the amount should be assured in advance by the securing of Life Memberships, Junior Memberships, In Memoriam and Retirement Fund Gifts, etc.
- d. *Attendance.* Let this be a regular Rally Day for all active, associate and prospective members, in fact for every woman of the congregation. Where possible inexpensive invitation cards could be sent out. Provide a way for the new, the lukewarm, the shut-in members to get there. If at all possible plan to have the Young Woman's Auxiliaries, Circles and Bands represented. They should have a valuable contribution to make. Make it a never-to-be-forgotten meeting in the history of the Auxiliary.

(Mrs. J. W.) HENRIETTA BUNDY,

Secretary of Christian Stewardship and Finance.

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

I HAVE REDEEMED THEE

The Story of an African Girl

Among the eighteen who were baptized and received into church fellowship last July, was Vihemba, one of our school-girls. She is about fourteen years old, but smaller than most girls of her age. She has good features, with a deep expression of quiet satisfaction in her large, luminous eyes. A few years ago she did not wear this shining face. She was a sad-looking child, her body thin and her feet crippled with jiggers and the long marches. She is a rescued slave, but a great happiness has come into her life.

She says she can remember one spring morning in the corn field how some men came and caught her and took her with them on a long journey with others far from their village and relations. That was in the Ngangela country, in the interior and the men were taking them to Cilenge near the coast to sell them for cattle.

They avoided the main travelled roads lest the slave party be recognized, but one night they camped near an outstation of Sachikela, the school of Kulivela. Some Christian boys of Sachikela, coming home from Dondi for the Christmas holidays, were also spending the night there. Sekulu Kulivela and the Christian boys became suspicious about this party of four girls, three boys and some women with babies, and they asked: "Who are these?"

The man answered: "They are our children."

But the truth came out from one of the guard. There was a struggle and the men fled. Kulivela took the party and sent them to Sachikela. The missionary appealed to the nearest Government post and the captives were declared free to return to their villages. Some of the women found their way to their homes, but of the others and the children it could not be found from where they had been taken. They entered the school. That was five years ago.

Vihemba was taken into the Girls' Boarding School and gradually came to feel at home among the girls and learned the Umbundu language. At first she was ill almost unto death because of the condition of her feet. Manjola, one of the older boys of this far interior group, came one day to the missionary saying, "I see how lame Vihemba is, how ill

she is. I can remove the poison from her feet." So he prepared a mixture of salt, petroleum, pepper, onions, soot, palm oil, rubbing this into her toes. Then he took a thatching needle and removed the poisonous jiggers and their sacs of eggs from the poor toes.

She became quite well and strong, developing into a bright, capable little girl. See her with her basket and little hoe off to the fields with the girls as they work together with a laugh and song; in the afternoon in school as the wonders of reading and writing are revealed to her; in the evening watching the other girls at play and sometimes joining in the songs and games. The Gospel message reached her heart and one day she confessed Christ as her Saviour.

This last year she has spent in the home of a Christian family in the station. Cingawove needed a little girl to help with the children so Vihemba found a home with Ngonga and Cingawove, to whom she has become as one of their own children. She is as fond of the two little girls as they are of her.

Next month she enters Means, the Central school for girls at Dondi. Her outfit, two working suits of dark calico, and one light-colored dress for Sunday, has been prepared by her foster father and mother.

Will the girls of Canada not pray for this little girl in her school life that she may keep close to her Saviour and grow in the things of the new life?

We are delighted to introduce to the circle of young womanhood represented in all our Mission Circles and C.G.I.T. groups, Maikawa Ei Ko, a Japanese sister of Vancouver, elected last year first vice-president of the Builders' Club, a C.G.I.T. group, and one of the speakers at the C.G.I.T. Conference held at Vancouver, B.C. This group of fifteen girls wished to assist the Ladies' Aid in buying a share in the Women's Building, and in redecorating it, so they gave a recital consisting of piano solos, duets, violin solos and community singing. They made seventy-five dollars as a result of their efforts.

Why I Believe in Missions

Maikawa Ei Ko

MY SUBJECT this afternoon is, "Why do I believe in Missions?" As I thought over my subject I found I had many reasons for believing in Missions. As my time is limited I shall state my reasons in as few words as possible.

1. The effect of Christianity on civilization.

To use Japan as an example, in feudal times, before Christianity came to Japan, the barons had power over the lives of people who were bound to their masters and lords. The people sacrificed their lives and their families for their masters. Since Christianity entered Japan, the people have become free.

In the non-Christian countries you will find men living together in communities, because they dare not live a free, safe, independent home life as Christians enjoy for fear of outrage and death at the hands of lawless men; you will find energy repressed, thought stifled, individuality crushed, because the souls of men are robbed of the very breath of life, the breath of liberty, of freedom to be and to do what God intended for them.

2. The wonderful effect on the literature and art of the world, all the madonnas and the beautiful pictures are based on the Bible story.

3. Christianity has raised the standard of womanhood. Before Christ, women were kept in ignorance and were the playthings of men or used as slaves. But now in the home she is not ruled by her husband, but is considered the queen of the home. The beauty of mother-

hood is acknowledged by all. Women now have equal education with men, enter any profession and business and have also the franchise.

4. The need of world peace and its solution in Christianity. The only way to world peace is to work out the great principles taught by

Jesus Christ, "Love and Unselfishness." This law must be the foundation for world peace.

Christ said in the 22nd chapter of Matthew, verses 37, 38, and 39, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Christ, knowing that the law of Love was the only way to save the world, gave this command, the working out of which will bring international peace.

5. My own experience as a C.G.I.T. girl. Our C.G.I.T. ideal, as you know, is a strong body, a keen mind, a pure heart, and a desire to serve.

6. The value Christianity places on life. Before Christianity entered Japan many, many people committed

suicide, but the teaching of Christ is changing this condition. We are learning in Japan as in Canada the thought expressed in this poem:

"Teach me to live! 'Tis easier far to die,

Gently and silently to pass away,

On earth's long night to close the heavy eye

And awaken in the glorious realm of day.



MAIKAWA EI KO

"Teach me that harder lesson, how to live,
To serve thee in the darkest paths of life;
Arm me for conflict now, fresh vigor give,
And make me more than conqueror in the
strife."

My last and strongest reason for believing in Missions is the great commission given by Christ in Matthew 28, verses 19 and 20.

Go ye forth, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Teaching whatever I have commanded you; and, lo, I am with you always, even unto the end of the world.

CAN WE INCREASE INTEREST IN INDIA?

Mrs. Alfred White

Have you, as a C.G.I.T. group, become interested in our worthy relatives in India, in their wonderful land and in what they have brought and will bring to the common life of the world? Then you will be keen to interest others as well as to grow in interest yourselves. What are some of the effective ways in which you may do this?

Perhaps the Woman's Missionary Society of your church will ask you to help with their Easter Thankoffering programme. They have been studying India during the year; they have been having talks and papers; they want something different; they want some phase of life in India presented in a fresh way. Here is your opportunity for some dramatic work. What fun to work out your own dramatization!

You might plan to portray, "An Afternoon in an Indian Hospital," "A Scene at a Village Well," "A Visit to a Zenana," "An Indian Railway Station," or "A Hindu Festival." Or perhaps you would like to impersonate different characters. "An Indian Widow," "An Indian Moslem Defending his Faith," "An Indian Student," "An Industrial Worker," or you might take one of the great leaders of India like Pandita Ramabai, Lilivati Singh, Sadhu Sundar Singh, or Tilak. If you enjoy pantomime, why not take one of the stories from "Prince Rama and other Indian Tales," or from "India and Her People," and have the best reader in your group do the reading while the rest of you do the acting? How about taking a ready-made play like, "The Pill Bottle," by

Margaret Applegarth, which takes about an hour to give, "Followers of the Star," a pageant taking one and a half hours, or something else showing life in India. Be sure to choose one which gives a fair—not an exaggerated or one-sided—picture of that land, and its people, one you would be quite satisfied to have your Indian friends come in and see you play. Try, too, to find a play portraying a natural situation and dialogue rather than taking an artificial, preachy one which you yourselves cannot enjoy and against which your audience may very likely react.

What preparatory work must be done before you can get your message across through your dramatization? To have any real value, before the play is undertaken there must be a study of the country where the scene is placed and an effort made to understand and appreciate the background, the training, the outlook and the aspirations of the characters that are to be played. Much of the effectiveness of your play will depend on this preparation. But you have many helps. You probably own a copy of "India and Her People" and of Dorothy Kilpatrick's "Prince Rama and other Tales." You can probably borrow from some member of your W.M.S., "New Days in Old India," "Building with India," "The Wonderland of India," and back numbers of THE MISSIONARY MONTHLY. Then some members of the group may be able to bring from home, "The National Geographic Magazine," or "Asia." These will all help you. Suppose each member of the group were to get a small note book in which to tabulate and sum up the information you are able to secure from all sources. You might make individual maps in these note books and a collection of pictures from India or you might have a group Indian scrap-book. These will greatly help you when it comes to "dressing up." Perhaps you will divide your group into committees which will report on, for example, schools in India, home life among the Hindus, social problems of the people, what kind of Christians the people of India make, how missions are changing conditions. You will discuss these reports and sum up the findings in your note-books that you may have them later for reference. This preliminary work will likely take several mid-week meetings.

Now you are ready to go at the play, assign the characters and arrange for staging and costumes. You should certainly try to make the

costumes yourselves rather than renting them. The Baptist Board in New York has a leaflet on "Oriental Costumes and How to Make Them," which may be suggestive. Then your final meeting, whatever it is, must be advertised. Indian posters would be an effective means of doing this. You might use some of your most striking pictures. It is well to remember throughout that the chief aim of all this is not to entertain, but to educate and interest your audience. A brief explanation of this might be made to them.

No request may come to you to help the W.M.S. Perhaps your Sunday School superintendent would like a ten-minute sketch or an impersonation as part of the opening service on Missionary Sunday in the Sunday School. Or, why not plan all by yourselves, "An evening in India," to which you will invite the older boys and girls, young people and adults of your congregation? Interest in India and its people needs to be increased and perhaps you are the ones to take the initiative. You might incidentally ask for a collection!

Do you need some money? You might try an Indian Guest Tea. If the several groups in a department would unite in this, each group might decorate its own room or its own corner of the main room to show some particular phase of life in India—one group might choose a zenana and serve tea to their guests there—another might have a low-caste home—another a village bazaar—another a ward in a mission hospital. The girls would, of course, be in costume. Some posters around the room would add attractiveness and then your guests would like a programme as well as their refreshments. Each group might contribute to this, perhaps playing Indian games, giving a short play, singing some folk songs, or telling a story. The carrying out of such a guest tea would require much of the same preliminary work as putting on a play or pageant, and an exhibit might form part of the evening.

The primary children are having stories of India and need, to make these more vivid, a model of an Indian village. The girls in your group might make this for them from cardboard, clay, etc., with the homes, the carts, the utensils and little figures.

Perhaps your group enjoys debating. How would this be for a subject, "Resolved that the Hindus make more earnest Christians than Canadians"?

Then, of course, our missionaries in India are constantly in need of your help and there are many things that you can do. For use in the hospital, for example, the one in Neemuch, or Dhar, Central India, you can make bandages, mouth wipes, face-cloths, towels and baby clothes. Then in the schools, they are so glad of nicely dressed dolls, scrap-books (here, be careful of your pictures, using those which truly represent western life), pictures and cards. While preparing a box of such things you will want to know where they are going, to what kind of people, living under what conditions! You will want to know just what a hospital in India is like and what work is done in a school there. Again you will go to your many books and magazines and find out all you can.

The few activities listed here will, we feel sure, suggest many others to our resourceful C.G.I.T. girls who are eager to introduce to others the winsome, gifted people of India.

1. *Baptist Board of Education, 276 Fifth Ave., New York, price 20 cents;* 2. *Missionary Education Movement, 150 Fifth Ave., New York, price, 35 cents.*

Living Epistles

Christ has no hands but our hands
To do His work to-day,
He has no feet but our feet
To lead men in His way,
He has no tongue but our tongues
To tell men how He died.
He has no help but our help
To bring them to His side.
We are the only Bible
The careless world will read,
We are the sinner's gospel,
We are the scoffer's creed,
We are the Lord's last message
Given in deed and word.
What if the type is crooked?
What if the print is blurred?
What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Selected

Mission Bands

PRAYER

OUR FATHER, we thank Thee for all the good gifts of Thy love to us, Thy children in Canada; for happy homes, for father and mother and friends, for food and clothing. Bless our brothers and sisters in every land, many of them living sad and lonely lives, hungry and naked, and without any knowledge of Thee. Let us each shine here like a candle in our own corner, making together a clear bright light for Thee, and by many little acts of love and sacrifice help to spread abroad the story of God's love as revealed in Jesus Christ. Amen.

SUGGESTIVE PROGRAMME

March, 1927

Story Books: *The Wonderland of India*, or *Two Young Arabs*.

- 1.—Opening Hymn—"Tell me the Stories of Jesus," or "When Mothers of Salem."
- 2.—Scripture Lesson—Mark 1: 32-39; Mark 8: 1-9.
- 3.—Prayer—Sentence prayers for the sick and needy in body and spirit. Lord's Prayer—all.
- 4.—Minutes and Business.
- 5.—"The Gospel Bells are Ringing."
- 6.—Reports from four Heralds. (The latest news from four mission stations.)
- 7.—*Thank-offering collection.
- 8.—Prayer for God's blessing on the offering.
- 9.—Study—*The Wonderland of India*. Chapters 6 and 7.
 - (a) Practical Christianity.
 - (b) The woman doctor in India.
- or, *Two Young Arabs*. Chapter 3.
 - (a) Visiting in Persia.
 - (b) Searching for peace.
- 10.—Hymn—"Jesus Loves the Little Children," or "Hark the Voice of Jesus Calling."
- 11.—Closing prayer and benediction.

*It is desirable that this Easter Offering be earned or saved by self-denial.

A GOOD BAND MEETING

Mrs. C. A. Chant.

POSSIBLY you may have heard some people declare that they had no interest in missions, but I am quite sure you never heard any such statement from a boy or girl under fourteen years of age. The imaginative faculty of the child is quick, his natural impulses sympathetic and loving. He can grasp the idea of world-mindedness, and the helping-hand quicker than the adult and, provided the matter is presented in the right way, will be intensely interested in the work of the Christian missionary.

The natural way to present the subject is through the Master's command, Mark 16, verse 15. In the mind of a child obedience is connected with love, and to love Jesus and not to do as He desires, is to fail Him. And why should one part of God's world-family suffer

and starve and others have plenty? If the boys and girls of Canada are more favored it should increase their responsibility to those who do not know of a loving Heavenly Father.

The story of an Indian girl, who heard for the first time of Jesus, makes a great appeal. She was very ill and the doctor, eighteen miles away from the camp, was sent for. Finding that in their ignorance they had delayed too long, he was only able to relieve the pain. Her fear of going alone to what they called the happy hunting-ground was very great, and gently the doctor told her of Jesus and His love for all children and how he said, "I go to prepare a place for you."

Peace came to her, but her only words were, "And you have known this so long and have never told us."

Many other stories may be told of boys and girls living in constant dread of evil spirits, bound by terrible superstitions and customs, but gathered into our mission schools and made strong and happy Christians. Stories such as these will arouse the interest, and then with the Study Book and its accompanying *How to Use, THE MISSIONARY MONTHLY and The Palm Branch*, no one can want for material to carry on.

One of the essentials in a Mission Band, indeed for any kind of good and effective teaching, is *order*. The meetings are, as a rule, held in a room in the church building. We gather to learn how we may share in the work of the Master. It does not seem possible that there should be any disorder. Sometimes the disturbing person just needs a little more to do, so we find an office for her. Perhaps an unruly one has a real talent in some line, and if we can get to know him better and discover this we may find him a great help. An occasional meeting of the officers alone will do much towards promoting a good spirit in the band.

The programme, well-planned in every detail, is the strongest assurance of an orderly meeting. There is no time for finishing touches after the hour of opening. The Leader must know what she is going to say and do and she must be fairly certain of the girls and boys who are to take part. She should also be prepared to fill in if any one fail. "I suppose you plan your meeting some days ahead," one was heard to remark to a Band Leader. "Ahead," she exclaimed, "two weeks ahead! As soon as one meeting is over I start planning the next. One has just to carry it around in a corner of one's brain all the time, and in time it becomes so interesting it is no burden."

And the earnest Band Leader not only plans, but *prays*, prays for the wisdom, tact and strength she needs. Not in our own strength

can we face the task and the trust which Mission Band work implies. It is not the will of our Heavenly Father that one of these boys or girls should be lost to the great work of World Missions. And if we win the young people of Canada, how far-reaching that influence may be!

Bright hymns, a good pianist, an interesting little lesson, occasional lantern slides, which may be rented at Room 410, and, of course, a good use of the *Study Book* are some further helps to a good meeting. Make use of your older members in telling stories from the Study Book.

Mission Band work is not easy, but *it is worth while*. When we feel sometimes unequal to the task let us think of the second part of our Lord's message, "Lo, I am with you always."

"Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come."

This verse from one of our well-known hymns was the favorite of a little Chinese lad called Mark, who went to be a helper in the home of two missionary ladies. Of course he learned about Jesus and tried to follow in His steps. He made up his mind that with God's help, some day he would be a doctor and help the suffering people in his country. Many disappointments and difficulties came his way, but he was always cheerful and hopeful. He did all sorts of work until he got through his High School and at last the prayer he had been praying for years was answered by an American gentleman putting him through the medical school.

AN IMPORTANT series begins in the Christmas number of "The Palm Branch," our Missionary Paper, that will help you in your work for all younger groups: "Programme Laboratory where Plans are to be Entered for Testing." The holiday paper is in two colors and will greatly attract junior and all younger readers. Now is a good time to begin a subscription that will cover every member of your groups. It is not yet too late for the December number. Address all correspondence, orders, money to Miss E. B. Lathern, Box 149, Yarmouth North, N.S.

I
AM EARLY
WHAT
A PLEASURE

WHICH ARE YOU?

Mrs. H. W. Gundy

I
AM LATE
WHAT
A PITY

Is this a problem? How are you as a band leader solving the difficulty? In order to do anything like efficient work we must have an hour or more for the programme at each meeting. We must begin strictly on time in order to educate the children, but how disappointing to have to begin with only a half-dozen present! Can we not devise some means of helping and encouraging the boys and girls to be there ahead of the appointed time for the meeting?

The above posters have been used with excellent results. Try them for three or four months, when possibly you will have to drop them for the remainder of the year while you try a new scheme. The poster on the left is hung in a prominent place until the end of the first hymn, then some one puts up the other. There can be keen competition by dividing the band into two groups giving each a name or color. Have an attendance officer stationed outside the door who will keep strict account and report the winning group. At the end of

the three or six months, the group having most members on time wins the contest.

The attendance officer can mark the roll as part of his duty. This is especially desirable where the band is large, as much precious time is spent where forty or fifty names have to be called. Frequently a prize is given where there is perfect attendance for the year.

The use of lantern slides for the first ten minutes of the meeting is a good way to obtain a full attendance on time. You might announce that they should be shown ten minutes before the hour appointed. Pictures never fail to attract children, and when slides are available, illustrating our own work in other countries, the children soon become acquainted with the customs and dress of boys and girls of far away lands. These slides can be obtained from 410 Wesley Buildings, Toronto.

Telephone operators are a great help in securing a full attendance. This important office is eagerly sought, and, fortunately, a number can be appointed. Divide the members into groups of four or five. Each group will have an operator whose duty it shall be to remind each of his or her members of the meeting and to urge them to win points for the group by being on time. The operators keep strict account of the number of points won and a reward of candy or something suitable is given the winning group.

How to be Happy

Have you ever thought about it—
How you move about at will?
What would life be without it?
Does your heart with gladness thrill
Just to walk?

DO THE boys and girls ever think how grateful they should be just to be able to walk? What would you do if you had no legs? Would you feel like slumping down, and doing nothing for the rest of your days? That was not the way Mike Dowling did, whose story appeared in the March *MISSIONARY*



STEVE PELASKI IN THE CENTRE

MONTHLY. It is not the way of Steve Pelaski, one of the Ruthenian boys in our Vegreville School Home. He had wandered into a field of grain near his home, when he was four years old and both legs were cut off with his father's binder. He was carried to one of our hospitals not far away.

Well, the years have gone by, and here is the latest portrait of Steve sent to us by Mr. F. J. Earl, Superintendent of the Home. Has Steve slumped down? Not a bit of it! Mr. Earl says he has not a trouble in the world, and at a recent mission band meeting, he recited a piece called, "How to be happy," the burden of which was—

Do something for somebody, quick!

What do you think of that for a mission band motto?

Mr. Earl says it would make us all glad to know the gratitude of Steve's father to the

Woman's Missionary Society for all their care of Steve. When he comes to take his boy home for the holidays, he takes Mr. Earl's hand in both of his and the tears are very near the surface. You see if there had been no hospital in that far away place, Steve might have died, and if there had been no school home, he might never have learned to be happy. So, children—
Do something for somebody, quick!

The enormous extent of Central Africa was vividly portrayed by the late Dan Crawford. "Africa is far, far bigger than you think. Give me the whole of India, and in it goes. Now, the whole of China, and in that goes too. Plus India and China, give me Australia, and in the three go easily. And still Africa, my Africa, like Oliver Twist, asks for more. So we will put in Europe. In it all goes."

Personal Notes

THE bells of All Saint's Church in Tientsin rang out wedding chimes on the 5th of October, 1926, when Dr. Robert Baird McClure, of the United Church Mission, of Honan, was married to Miss Amy Louise Hislop, of Whitby, Ontario. Dr. McClure is the only son of Dr. William and the late Mrs. McClure, of Tsinan. The bride was given away by her father, Mr. John Hislop, who had accompanied her from Canada. The ceremony was performed by the Rev. C. W. Scott, of Tientsin. The young couple have proceeded to their station at Hwaiking, Honan, followed by the good wishes of hosts of friends.—*The Honan Messenger.*

The mission at Stellarton, N.S., has been deprived of a valued worker, Mrs. Littlewood, who has been granted several months' leave of absence on account of illness. We extend our sympathy and hope for her complete recovery after a season of rest.

A warm welcome was ready in Korea for Miss Kate McMillan, niece of the late Dr. Kate McMillan, whose name is remembered with love by missionaries and Koreans alike. The mission also rejoiced at the return of Miss Maud Rogers from furlough and of Rev. Kim

Kwan Sik, after three years' study in Knox College and in Princeton.

Miss Willa Paterson, our new missionary under appointment to Africa, assisted Miss Follett, at Copper Cliff, Ontario, until the end of December. A very fine work is being carried on there among the Italians.

Miss Edith Clark reached Camundongo Station on October 20th. She left Canada on July 1st, 1925, and the period intervening has been spent in Portugal in language study, in which she attained a high standing at the Summer Course at Coimbra University.

Miss Jessie R. McGhie sails from Portugal for Africa on January 15th. Owing to the fact that she must assume the responsibility for the medical work at Camundongo, in June next, it was considered wise for her to proceed to the Field immediately.

The following new missionaries arrived in Honan, in November: Rev. and Mrs. J. C. Mathieson, Dr. Margaret Forster, Miss F. Higginbotham, and Rev. W. A. Roulston.

News from the Conference Branches

Strangers' Secretaries

The new literature of the Department of the Stranger has been distributed through Conference Branch secretaries, to all the secretaries of the department throughout the Woman's Missionary Society. It combines what are believed to be the best features in the former methods of the uniting societies and, therefore, to avoid confusion, should be studied by executives of all auxiliaries. The literature is free, and additional copies may be secured from the Literature Department and its depots.

There are several publications. "The Department of the Stranger" is devoted to its history, methods of work, and the relationship of Strangers' Secretaries to ministers and Home Mission Boards of the whole Church; "The Auxiliary Strangers' Secretary," sketches her work in the congregation, and gives her definite instructions; "How to Approach the Stranger" ventures to offer a few suggestions to visitors, for rightly or wrongly the newcomer, particularly from over the water, is apt to feel at first that the present fashion in much of the social and religious work on this continent is inquisitive, patronizing and commercial.

The Removal Slips give an opportunity to the church to care for the people moving from place to place, and the Quarterly Report Forms make it possible for Conference Branch secretaries to check up the weak spots periodically. The supply of literature is for one year only and suggestions will be welcomed for the next issue.

The names of Strangers' Secretaries appear in the Annual Report. We trust the correspondence secretaries as they report removals to one another and acknowledge receipt of information will strengthen the ties that bind the auxiliaries together from coast to coast.—*(Mrs. Joseph M.) Ethel West.*

Alberta

*Press Secretary, Mrs. A. Rannie,
2034-21st Ave. W.*

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

GRANDE PRAIRIE P.S.—This new Presbyterian is six hundred miles from Calgary, about as far from Winnipeg or Vancouver. It was

formed at the home of Mrs. A. Graham, wife of the pastor, and the following are the officers: President, Mrs. A. Graham; 1st Vice-President, Mrs. A. R. Judson; 2nd Vice-President, Mrs. Robert Mitchell; 3rd Vice-President, Mrs. Callister; Treasurer, Mrs. Geo. Robertson; Recording Secretary, Mrs. L. J. O'Brien; Mission Band Secretary, Mrs. Rogers; Strangers' Secretary, Mrs. F. Cummy; THE MISSIONARY MONTHLY Secretary, Mrs. Nelson; Home Helpers' Secretary, Mrs. W. W. Cunningham; C.G.I.T. Secretary, Mrs. D. Patterson; Corresponding Secretary, Mrs. L. C. Porteous.

Bay of Quinte

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

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

KINGSTON P.S.—A number of successful rallies have recently been held by the President, Mrs. R. O. Jolliffe, Kingston, and members of the executive. Seven of these meetings have been held, the following places being visited: Harrowsmith, Glenburnie, Newboro, Seeley's Bay, Addison, Mallorytown and Cataraqui.

Subjects for prayer were sent to each president and arrangements made for each subject on the list to be taken by a certain Auxiliary. The response to these appeals was very gratifying, often eight or ten from each Auxiliary leading in short prayers.

The following questionnaire was submitted to each Auxiliary, Circle and Band:

- (1) How many members had you last year?
- (2) How many members have paid their fees this year?
- (3) How many Life members have you?
- (4) How much money have you remitted to the Presbyterian Treasurer this year?
- (5) How was this raised?
- (6) Do you use mite-boxes or envelopes?
- (7) Are your members encouraged to give systematically and with what success?
- (8) Do you use the Study Book?
- (9) How many subscribers to THE MISSIONARY MONTHLY have you?
- (10) Is your Auxiliary (or Circle), a spiritual force in the Church?

Mrs. F. A. Larke, of Brockville, urged the women to uphold the standard of Christ which

is being raised all over the land by this, the greatest of women's organizations, the one with the largest field and the noblest task.

The President, Mrs. R. O. Jolliffe, gave an inspiring address on "Our Task as Members of the Woman's Missionary Society of the United Church," at two of the Rallies, while at the last meeting, Mrs. W. S. Gordon spoke on the Temperance question then before the public. At the close a resolution pledging support to the Ontario Temperance Act was passed by the large audience of women.

The meetings were well attended and the interest and enthusiasm shown was most encouraging. Especially was this true in the answers to the questions submitted which proved how successfully the work is being carried on in each auxiliary. They will also prove a great source of help and encouragement to small groups of earnest workers in outlying places.

Refreshments and a social hour at the close of each meeting enabled the women to meet old and new friends.

Near Centenarian Passes

There passed away in East Whitby, in December, one who has filled for many years an honored place in the community, Mrs. William Ormiston, in her ninety-sixth year. Her great age did not impair her faculties, and she remained bright and mentally active to the end. Always interested in church work, she was closely identified with the Woman's Missionary Society and to hear her lead in prayer in the meetings was as a benediction.

British Columbia

*Press Secretary, Mrs. J. A. Fairley,
2875-29th Ave. W., Vancouver.*

*Treasurer, Mrs. F. F. Higginbotham,
1356 Comox St., Vancouver.*

Miss Alberta F. Gould, W.M.S. nurse at St. Andrew's Hospital, Atlin, forwarded through the Branch Supply Secretary, the sum of \$25 for a Life Membership in the Woman's Missionary Society of the United Church. The membership was arranged through the W.M.S. Auxiliary of Grandview United Church, Vancouver. By way of appreciating Miss Gould's true missionary spirit the members of the Auxiliary presented to her a Life Membership pin as a Christmas gift. One desires to pay tribute to the thoughtfulness of our W.M.S.

workers when they make themselves life members of our Society, on whose work and activities the sun never sets.

KOOTENAY P.S.—Rev. Mr. Harcourt, a missionary on furlough from India, spoke at the anniversary services of St. Paul's United Church, Nelson, on the tremendous influence of the Gospel in the lives of converted natives. He said that God was stirring up a divine unrest, men and women were not satisfied with their lives and were facing problems which stirred them to the very depths of their souls.

NELSON.—St. Paul's W.M.S. were hostesses to Home Helpers and strangers on November 16th, when the offering including mite boxes amounted to \$60. Rev. F. R. G. Dredge welcomed the guests and spoke of the help that the Society gave to the church and its pastor. Mrs. J. A. Forin spoke on the Stewardship of Life, its equipment, resources, opportunities and faithfulness. She said how imperative is the challenge to faithfulness in the stewardship in our lives. Our Lord calls us to be faithful; the crying needs of humanity call us to be faithful; the unfinished tasks of the kingdom of God call us to be faithful; the unprecedented opportunities of the times call and appeal for faithfulness. Life at most will soon end, the night cometh when no man can work. The duties and responsibilities of the stewardship of our lives must be met now or never. The call is for immediate and sacrificial action.

FERNIE.—At the United W.M.S. thankoffering meeting, Mrs. Broley gave a very fine paper on India and the deaconess, Miss O. Whyte, spoke on W.M.S. work in general.

KASLO.—The W.M.S. took charge of the morning service on Sunday, November 7th, in the absence of the minister. Those officiating were Mrs. E. W. McKay, President; Mrs. H. D. Dawson, Treasurer; Mrs. W. G. Green, Ex-Treasurer, and Miss Mary Ledingham, Secretary. Miss Ledingham gave an interesting address on India, where she was a missionary for several years.

CRANBROOK.—The W.M.S. of the United Church held their annual thankoffering meeting on November 18th, at the home of Mrs. G. D. Carlyle. A programme was given by the following: Mrs. Bryce Wallace, Mrs. Morton and Miss Edna McPhee. The thankoffering amounted to over \$65 and over \$90 was turned in by Mrs. McFarlane, Home Helpers' Secretary.

CRESTON.—An Auxiliary was organized in connection with the United Church on November 26th, with a membership of nineteen. The deaconess, Miss O. Whyte, addressed a meeting of the Women's Guild dealing very fully with the work of the W.M.S. No organization took place at this meeting, but later, on Miss Whyte's return from the Crow district, an Auxiliary of the W.M.S. was organized and officers elected. On this trip, Miss Whyte organized a Mission Band at Wynndel, and also visited C.G.I.T. groups at Canyon and Creston.

Hamilton

Press Secretary, Mrs. Van Norman, Hamilton.
Treasurer, Mrs. J. G. Gauld, Waterdown.

NORTH WELLINGTON P.S.—Arthur Auxiliary enjoyed a visit from Mrs. J. W. Ridd, a delegate from the Manitoba Branch to the Dominion Board meeting in Toronto.

A Life Long Worker

Among the many members passing away, we notice the name of Mrs. M. M. Ridd, of Arthur, in her eighty-second year. She was a daughter of the manse, her father an active campaigner in the union of the old and new kirks. Mrs. Ridd helped to build the present church at Arthur, and participated in the larger union of 1925. She was a devoted W.M.S. worker and a president of the auxiliary for twenty-five years.

Maritime

Press Secretary, Mrs. L. W. Parker,
River Hebert, N.S.
Treasurer, Mrs. H. C. Studd, 36 Carleton St.,
Halifax, N.S.

Mrs. A. F. Robb writes: There has been some misunderstanding about the cost of the new Hamheung Girls' School, arising from the changing value of the Japanese "yen." While nominally worth fifty cents, it has varied much, since the war upset the value of currency all over the world. When the school was built, the yen had fallen in value so that it was worth only forty *sen*. The \$8,000 which the former Presbyterian W.M.S. (E.D.), gave for this building was exchanged for 20,000 *yen*—the contract price which was not exceeded. The Hwaiking shops gave a special gift of \$1,000 for equipment and the building and equipment cost \$9,000 only.

Mr. Robb inspected the new building since his return to Korea, and was very much pleased with it, and says it is wonderful value for the money, and that Mr. McRae and Miss McEachern, as well as the efficient Chinese contractor, deserve great credit for their clever and careful planning.

Saskatchewan

Press Secretary, Mrs. E. G. Sanders, Grenfell,
Sask.
Treasurer, Mrs. Stewart, 2260 Scarth St.,
Regina.

ASSINIBOIA P.S.—On August 5th, 1926, a very interesting meeting was held in Zion Church, Readlyn. The Augustine Auxiliary and the Readlyn W.M.S. were in full force, and the occasion was the presentation of three life membership certificates and pins to three faithful workers in the Auxiliaries, Mrs. P. B. Bridger, who was the first President of the Readlyn Auxiliary; Mrs. H. M. Bridger, Presiding Officer of the Readlyn Auxiliary; and Mrs. F. W. Greensides, Presiding Officer of the Davyroyd Auxiliary. The surprise of the recipients was almost overwhelming, and the joy of the donors, and the spirit of love and fellowship expressed in the meeting was something to be remembered.

On November 1st, at the home of Mrs. Greensides, President of the Davyroyd W.M.S., a farewell meeting was given to Mrs. Bell known as the "Mother of the W.M.S." in Davyroyd, on the occasion of her leaving for Oregon. She was presented with a beautiful Holman Bible from the members of the Auxiliary. Her farewell message to the Auxiliary was to fill in the gap and carry on the work. Although she would not be present in body, yet at every meeting her spirit would be present, and her prayers would be with those who were carrying on the work. Our prayers to God for her are that the closing years of her life may be crowned with His peace.

Toronto

Press Secretary, Mrs. A. N. St. John,
92 Clinton St., Toronto.
Treasurer, Mrs. James Lüster, 10 Selby St.,
Toronto.

TORONTO CENTRE P.S.—The first Rural Sectional meeting of Toronto Centre Presbyterial convened in Trinity United Church, New-

market, on Thursday, October, 21, at ten o'clock. The meeting was opened by the singing of a hymn, followed by a Bible reading by Mrs. Reynolds, of Aurora. A period of intercession preceded the roll call to which nineteen societies responded, with Circles and Mission Bands besides. All told of splendid work being done, of increased interest in the work, of systematic methods of raising money, of the benefit of the devotional leaflet and of prayer in our meetings.

The Round Table Conference was ably conducted by the secretaries of the various departments, each one giving us much helpful information. Mrs. Lehman, of Newmarket W.M.S., gave the address of welcome which was heard with keen interest and appreciation. After the singing of a hymn, Mrs. Winters closed this session with prayer.

The luncheon provided by the Newmarket Society was greatly enjoyed by seventy members.

The afternoon session convened at two o'clock. A hymn was sung, Mrs. McIntosh, of Richmond Hill, read the scripture lessons, after which came a period of prayer. Mrs. Cripps, secretary of the Convention, read the minutes of the morning session. Mrs. Frank Rae gave a most helpful and inspiring address on "The First Prize Woman's Missionary Society." Mrs. S. Booth delighted us with a solo. We had then the privilege of listening to Miss Alice Strothard, a missionary on furlough from Japan. She gave a wonderful picture of that land, its beauties, but also its great need of helpers. Mrs. George, of London, spoke most ably on the Temperance Question. A resolution of thanks was read by Mrs. Charles Belfry, of Sutton West Auxiliary. The meeting was closed with prayer by our President, Mrs. Rae.

The Toronto Conference Executive Committee held a two days' session in Sherbourne St. United Church, on November 17 and 18, with the President, Mrs. Ira Pierce, in the chair. Gratification was expressed that the Branch has now a complete organization, every Presbytery having its corresponding Presbyterial, Cochrane reporting for the first time with Mrs. J. D. Parks, of Timmins, as President.

Mrs. MacKeracher, President of Temiskaming Presbyterial, led in the opening devotional service. The Treasurer reported that the

allocation of \$166,625, being an increase of thirty-eight per cent., was being hopefully accepted by the local Societies. The Secretaries of Departments reported their activities and conducted Conferences on new methods of work. The Presidents of Presbyterials gave very delightful pictures of the variety of work carried on in the Branch. Every Presbyterial was represented and urban, rural, pioneer and frontier conditions were prayerfully considered.

Toronto East Presbyterial reported that the Presbytery had extended to their President the honor, with full privileges and courtesies, of being a corresponding member of the Presbytery.

Mrs. MacGillivray, President of the Dominion Board, and Miss Effie Jamieson, the General Secretary, brought messages of helpfulness and inspiration.

Mrs. E. B. Lanceley introduced a strong resolution in favor of the maintenance of the Ontario Temperance Act, and this was unanimously and enthusiastically endorsed by the meeting.

Owing to the feeling that no officer of the Board be continued as a Branch officer, a number of new Secretaries of Departments had been appointed at the October Executive meeting and were introduced to this meeting. These were—Mrs. H. W. Gundy, Secretary for Bands; Mrs. E. G. Smith, Secretary for Literature; Mrs. O. Hezzlewood, Secretary for THE MISSIONARY MONTHLY; Mrs. Charles Miller, Secretary for Supplies, and Mrs. J. A. Macdonald, Strangers' Secretary.

TORONTO WEST P.S.—The Woman's Missionary Society of the United Church took charge of the morning service at Long Branch, November 21. Mrs. P. Allport, President, presided and the choir consisted of women and girls,

"Go break to the needy sweet
charity's bread,
For giving is living," the Angel said;
"And must I be giving again and
again?"
My peevish and pitiless answer ran.
"Oh! no," said the Angel, piercing
me through,
"Just give till the Master stops giving to you."

—Anon.

several taking individual part in the service. Dr. Margaret Patterson, Judge of the Women's Court, Toronto, was the speaker, and gave a most helpful and interesting address on missionary work in India, taking for text, James 1: 17, "Every good gift and every perfect gift is from above.

"I am afraid," said Dr. Patterson, "that we have all enjoyed these good gifts for so long that we forget that they have come from above. I had the experience of being in India ten years as a missionary where there are three hundred and fifteen millions of people living in the area about the same size as the inhabited part of Canada. Woman is thought to be only the property of man. The Mohammedan religion allows a man to have three wives, and if one of these displeases him he has the right to order her out of the house. She has no redress. A woman of the higher caste will never allow her face to be seen by any man except members of her own household, neither will she look on any. Marriage arrangements are made before she has reached the age of seven years and it is considered a disgrace if the daughters of the house are not betrothed before that age. . . .

"Fifty-four millions of our British born sisters in India are not allowed the privilege of seeing the sunshine or the green grass. Their homes are built with an inner court and the only outdoor life they are allowed must be taken in this inner court with no opening to the outer world. The sunset is never seen by them because the only glimpse they have of the sky is by looking straight upward. They are,

as Queen Mary expressed it, 'the women within the walls.' One day a young wife filled with curiosity crept to an outer window and looked out and some one reporting this act to her husband she was immediately divorced.

"I do not want you to have the wrong impression of the Hindu people—they are much the same as ourselves, but it is our religion that has taught us to be kind. They are taught to believe that when trouble comes it is because the gods are angry with them and if they are kind to certain folk they will bring the wrath of God upon them. That is what happens to the little widows. Once they were burned on the funeral pyre of their husbands, but that custom was prohibited years ago. But the widows, many of them little girls, are stripped of all their pretty clothing, and wear only coarse cloth around body and head. Their very shadow falling on one is believed to bring bad luck.

"Let me tell you of a little Hindu girl from our own mission, who was about to become a bride. A little before the wedding, ulcers appeared on her hands, and when they did not heal under ordinary treatment, she was examined and found to have leprosy! She went to a leper asylum, and has been happy in working among the sufferers. She has done a great Christian work there.

"Do not these few words sum up the joy of service. I do hope there is some young person here this morning who will find contentment in making some one happy, and who will know the joy of service."

In Memoriam

Bay of Quinte Branch.—Columbus Church, Mrs. Janet Ketchen Ormiston, Dec. 1, in her ninety-sixth year, a true friend to the needy.

Hamilton Branch.—St. Andrew's Church, Arthur, Aug. 10, Mrs. M. M. Ridd, in her eighty-second year, a life member and an ardent worker.

London Branch.—Tillsonburg, Mrs. W. H. McKay, aged eighty-two, a charter and life member, whose Christian life has been a blessing to many; Union Auxiliary, Dec. 3, Mrs. Robert Graham, aged eighty-four, one of the oldest members, faithful and beloved.

Maritime Branch.—Horton Auxiliary, N.S.,

October 3, Mrs. F. G. Curry, aged seventy-six years, a charter and life member. Bay View, P.E.I., Cavendish Auxiliary, Mrs. Joseph I. Stewart, June 30; Mrs. Milton McKenzie, November 18, both faithful and valued members.

Toronto Branch.—Eglinton Auxiliary, Toronto, November 27, Mrs. J. Porter; December 5, Miss Mary F. Faircloth, highly esteemed members; Central Church, Owen Sound, Mrs. Sarah Wilson, faithful and much loved member, and Miss Jean T. Atkey, greatly missed; Avenue United Church, Orangeville, Mrs. J. A. Kearns, October 27, a charter member, active in the work she loved till shortly before her death.

The Literature Department of the Woman's Missionary Society

A Message from the Secretary-Treasurer

Interested groups of women throughout Canada, Newfoundland and Bermuda are thoroughly enjoying the study of this year's text-book, *New Days in Old India*. To many a new inspiration has come and a new resolve for a deeper interest in missions.

One woman writes:

"For the first time in my life, I realize that without money to give, without the ability to go, I may, aside from prayer, have a definite and important part in the great work of missions, but by a new path, with all the way to learn.

"In preparing for our study period during the Lenten season, one chapter a week for six weeks, I have been reviewing one of the former study books, *Lux Christus*, as an historical background. I have read *The Christ of the Indian Road*, *India and Her Peoples*, *Heroines of India*, *The Outcastes' Hope*, *Girls of India*, and the leaflets, *Our Work in India*, *Behind the Teakwood Window*, *The Boy Nobody Wanted*, and sketches of the lives of some of the women pioneer missionaries.

"Last evening I spent in reading *New Days in Old India*. The more I read of it the more I was convinced that God has opened in India a great and effectual door among India's people to the United Church of Canada and we must be true to the holy trust and God-given opportunity He has lodged with us. Last night I spent hours, when sleep would not come, in prayer, and planning. I find that I really know so little that I could use to interest others. All my life I have been "just naturally" interested in missions, but have never made a real study of the work, nor a single rational, systematic attempt to interest others.

"The needs of that great field have taken the strangest hold upon me. I am eager to know all the details. But I must have more help. Will you please send to me anything that you have in the Literature Department that will help me, not only as leader of my study group, but in making an appeal to my friends."

In case there are others who are having a similar experience as this correspondent, we

have pleasure in making the following recommendations: *The Romance of Prince Rama, and Other Indian Stories* (85 cents). See page 236 of THE MISSIONARY MONTHLY for January as to what Dr. Chown, Dr. Davies, Chancellor Bowles, Rev. D. G. Cock and Dr. MacKay think of this volume. A tribute from the pen of the ex-Moderator, Dr. Pidgeon, was received too late for publication, but another opportunity will be given you to see it.

Of course *The Christ of the Indian Road* (\$1.00) will occupy a place in the first rank. When I tell you that during the Christmas sales a telephone message was received in this department, "Can you loan or sell me a copy of *The Christ of the Indian Road*? I cannot get a copy in Toronto," you can well understand the great demand there was for this book. A copy of the sixteenth edition lies before me.

Previous mention has been made to *India and Her Peoples* (60 cents). The *Teachers' Times* writes: "No better introduction to the study of India and her peoples could be desired than this highly interesting volume. Its pages give a faithful and striking impression of Indian life such as cannot be obtained from the ordinary expensive text-books." *Heroines of India* for Senior girls (25 cents). This book aims at awakening in our girls a vivid consciousness of the need of India's women and children. *India on the March* (60 cents), is an attempt by a missionary to India to pass on to others something of the attraction and appeal India has for him and the joy he had in service there. *The Outcastes' Hope* (60 cents), is a review of work among the depressed classes in India. It gives a vivid picture of the life of the outcaste and the conditions of mission work among the teeming village populations of India. *More Yarns on India* (30 cents), is a series of true stories about real people known personally by the author. These stories give a vivid picture of the change that Jesus can make in the life of the Indian who really tries to love Him and follow Him. *Girls of India* (25 cents).

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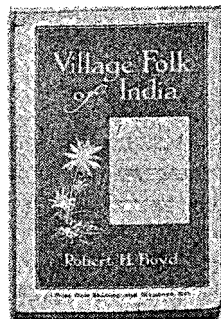
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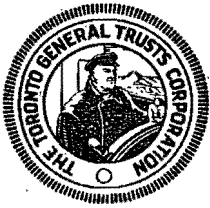
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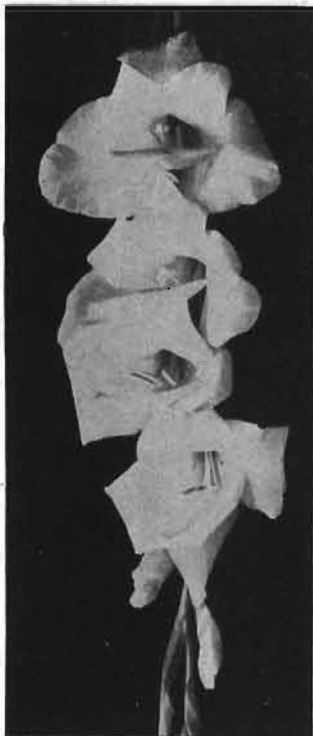
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