

# The Day of Prayer in Camundongo

MILLCENT HOWSE, AFRICA

# A Technique of Prayer

MURIEL LESTER, ENGLAND

# A Letter from West China

JEAN GORDON FORBES, PRESIDENT

# Music in Japan

DULCIE COOK, TOKYO

# West to Saskatchewan and Alberta

ISABEL GRIFFITHS

# An Anniversary Festival

FRANCES BONWICK, KOREA



# FEBRUARY, 1937

TORONTO

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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. XI

Toronto, February, 1937

No. 2

## The Love of Home

Lord Christ,  
Be present this day in our home,  
To bless, to perfect, each action, each word,  
To build up herein, out of all the world,  
One single spot where Thy will of love is perfectly done,  
Thy Kingdom of earth is perfectly come,  
Thy ideal of love for all human life  
Fully and spotlessly realized:  
Naught else but perfection, utter, entire,  
Do we pray for this day:  
And we know, O our Master, that this is Thy will,  
That here at least in Thy world should be perfect love:  
Then, in confidence, Master, we claim  
The fulfilment here of Thy promise this day.

—*God in the Commonplace.*—John S. Hoyland.

## Editorial

### The Day of Prayer

A SIGNIFICANT little incident regarding the Day of Prayer in 1936 is told by Señorita Laura Jorquera, of Chile, the author of that year's programme for the day. She had given a programme to a friend—"a devout, almost fanatical Roman Catholic, hardly expecting that she would read it." The day came. There was tension in the air of the city, and the few women who attended were worried and heavy-hearted. A group of military men had tried to surprise the government and take it. It was said there was serious trouble brewing.

A few days later Señorita Jorquera's elderly friend called, and the following conversation took place: "So, Laura," she said, 'your Day of Prayer saved us

from Civil War, or something close to that.' I looked not too well pleased at the joke.

"Seriously," she insisted, 'don't you think that was it? I do.'

"She had known what was brewing, had expected the alarm, even shot at it," she said. "I had to read the programme. I had to unite her prayers. She woke at dawn . . . played it through, I don't know how many times. Midday came; the alarm was not given. She heard it had all failed unaccountably. Nobody seems to know what happened. But she says it was that Day of Prayer's work."

"My dear, don't you see? That day, because the programme had been prepared by you (a Chilean), all over the world people had Chile's name on their lips; in their minds. They prayed for Chile—and they saved us."

## West China Union University

**T**HE *West China Mission News* for November features the twenty-fifth anniversary celebration of the Union University in Chengtu. It is most interesting to note the development of this most important institution from the pen of H. D. Robertson. At the beginning of the century thoughtful students in England and North America felt the need of higher education in China at a time when a new national life was stirring in that country. Many sailed as missionaries to take part in that movement, and always at the back of their minds was the vision of a Christian University. Years passed. Definite plans were made; a constitution gave the name "West China Union University" to the building that was to be, and these simple words state the object: "The advancement of the Kingdom of God by means of higher education in West China under Christian auspices."

In 1910 the university was established with an entering class of students taking courses in arts and science. In 1924 co-education was introduced, and the first few women students tremblingly entered the doors. At the present day, one third of all the students are women, and they have taken their places in all the professions and in the social life of the university.

Five co-operating boards of Churches, of which one is The United Church, help to support this important enterprise, and many members of the staff are missionaries supported by their boards. Half the teachers are Chinese. Increasing interest and support from the Provincial Government and the people of China show that they recognize the value of the university and look upon it as their own institution.

A Fund, made available by friends of the late Dr. Henry T. Hodgkin, "a great servant of the Kingdom of God," has been given as an endowment to the university, and the first lecturer was Dr. Francis Wei, President of Central China University, who lectured during the anniversary. He gave an address on Christian Education in China, with special emphasis on the need of to-day in Chris-

tian institutions: quality rather than quantity; shaping the programme to the resources available; and the need of a clear vision of what university education is to mean to the youth of China.

## Echoes of the Federal Council

**O**VER two hundred delegates met December 9th-11th at Ashbury Park, New York, for the biennial session of the Federal Council of the Churches. Reports since in weekly papers of the United States, and in a release from the Council itself, give the idea of the presence of a new spirit in men and women shaken by the experience of the National Preaching Mission which preceded the conference. "Something had happened upstream," one writer puts it, "before the delegates gathered." Plans for conserving the spirit of these meetings, and for an advancement in every area of life, were brought forward and endorsed.

It is interesting to remember that the Federal Council came into being twenty-eight years ago as a co-operating body for all Protestant Churches. It stood for unity as well as it could in a world full of disunion in the Churches, even although it has had only such power as each of its constituent denominations would bestow. But in the matter of wider activities such as peace, inter-racial and international relations, it has had a good deal of influence. It was this co-operative body which sent forth the Preaching Mission, and it is to this body the missionaries returned in December, pleading for a deeper and more practical unity of the churches than has yet been accomplished. The President of the Council, Dr. Ivan Holt Lee, who accompanied the Preaching Mission everywhere and who spoke with such insight and force at the General Council of our Church in Ottawa, declared in his presidential address that Protestants "have more unity than we have any agency to express," and sounded the note of a great forward step in that direction.

The three noonday periods of worship centred round the theme, "The Fellowship of the Church." Right Reverend Peter Bryce, Moderator of The United Church, took the first period: "A



United Fellowship." Dr. Stanley Jones followed with "A Universal Fellowship," and "The Church Invisible" was given by Dr. Herbert Willett, as a memorial for leaders who have passed away during the year.

### Release of Generalissimo Chiang

IN our issue this month we have a brief letter from Miss Eleanor Graham, West China, accompanied with a picture of Generalissimo Chiang and his wife. We little knew, when we prepared these for publication for the February number, the travail of soul through which these two were soon to pass, and the whole world has waited with conflicting emotions until the welcome news came of the general's ransom. There seems little doubt that this man, the apostle of the New Life Movement, has done what none of his countrymen so far have been able to do—welded a large number of the Chinese people into a definite unity. He is foremost in all the arts of peace: rural reconstruction, good homes, social welfare reforms without and within.

His noble wife, a Christian also, who has so ably supported her husband in all his constructive undertakings, played a large part in his release.

### A Chinese Church

THE Australian *Christian World* publishes an article by Hedley P. Bunton on the Church of Christ in China, and uses these words: "This is not a denomination: it is a venture in Church Union, and like The United Church of Canada is a tremendous success."

It is interesting to note what progress has been made by this new Church. At the time of union in 1927, thirteen missionary societies of varying communions were brought together, and the churches of these in Chinese towns and villages linked together. Although there is not yet any thought-out plan of government nor any formulated creed, both these will come when Chinese leaders have time to think and plan prayerfully for a Church which must express the faith and aspirations of Chinese Christians.

### A Triumph for the Untouchables

NEWSPAPERS and magazines everywhere have noted the amazing edict issued by the youthful Maharajah of Travancore on his twenty-fifth birthday, "that henceforth there shall be no restriction placed on any Hindu by birth or religion from entering or worshipping in temples."

When one is informed that there are 1,765,000 out-castes in Travancore; that their forbears for thousands of years, as well as themselves to-day, have been crushed by the inexorable caste system; and that now, suddenly, their untouchability is removed—it is no wonder that the *New York Times* calls this "the greatest Hindu reform for eight hundred years."

There is peril and opportunity both in this astonishing and radical change. These people will either crowd into the temples, embrace Sikhism, or press into the Christian fold. In a short time the new Indian constitution is going to give a voice to all India, and the power of the common people is on the ascent.

### Passing of Mrs. Anson Spotton

ALTHOUGH not unexpected, the death of Mrs. Anson Spotton in Toronto on December 31st saddened many hearts at the New Year season. Mrs. Spotton, formerly Loretta Gearin, was born in Thorold. She graduated in 1906 from Toronto University, and taught for some years in Ontario high schools. After her marriage to Mr. Anson Spotton, former County Judge of Wellington county, she resided in Harriiston and Guelph, but shortly after his death in 1928, Mrs. Spotton came to Toronto as Executive Mission Secretary of the Woman's Missionary Society. Here, even in the brief time she was able to serve, she endeared herself to all with whom she came in contact: the staff, the members of the Board, and the wide circle of missionaries as they came in groups home on furlough. When ill-health forced her retirement, her bright cheerfulness amazed all, and even to the last her courage and serenity never failed.

# A Technique of Prayer

*This message from Miss Muriel Lester, founder and director of Kingsley Hall, London, who was one of the outstanding speakers in the National Preaching Mission of North America, is most appropriate this month as we approach the World Day of Prayer.*

1. Last thing before you sleep say, "Father, into thy hands I commit my spirit."
2. Directly you wake, turn your thoughts to God in joy; greet him in words, not said word; necessarily, but words clear in your mind; think of him as shining beauty, radiant joy, creative power, all-pervading love, perfect understanding and serenity. This will soon become an automatic habit, taking about six seconds, and you will wake with his name on your lips.
3. Some time before breakfast, take at least five minutes for prayer (fifteen is better). It is good to pray as you walk, so when you're in the country go for a walk before breakfast, and have your prayer then. In this prayer you must offer the whole day to God. Remind yourself that he is sure to have some lovely thing just going to happen, and you must have a hand in it; you'll be needed, either as a pray-er, inspirer, adviser, worker, speaker or messenger boy.
4. Take your food at breakfast, and at every meal, as a gift from the hands of God. Remember the hungry and breakfastless, pray for the Kingdom of Heaven to be set up soon for their sake. There is enough and to spare of everything needful for health and happiness if God's laws are kept.
5. Then, while you're going to work, wedged in bus or tube, or strap-hanging, remind yourself that all these crowds of people are God's children. Think how near he is to each of them, how dear they are to him, how much they need him.
6. Some time during the day (many people choose midday for this) make special prayers for people you want to help. If they are ill, make a picture in your mind of them with Christ by their side, taking their hand, putting new strength into them. If they are miserable, imagine them with joy gradually filling their hearts; they don't know why, but things don't look so black now, everything seems brighter, rosier; then suddenly they realize Jesus Christ is by their side. If they are getting cynical or going downhill, or being fiercely tempted, a different sort of picture can be made, but on the same lines. You can make your own picture—you become an artist through praying.
7. Before you go to bed, get quiet for a few minutes, walking home, or indoors alone, and let all the things that have worried you, or that have made you ashamed of yourself during the day, or things that you haven't understood, come back into your mind. Face them all as you wait quietly, with your mind open and unafraid, in God's presence. Everything will sort itself out satisfactorily. It always does, once you get into this regular habit. The worries clear themselves up. Perhaps your folly or your sin looks sillier, worse than ever now, but the burden of it goes directly you face it fairly and squarely in the presence of God.

If any problem remains unsolved, don't worry; make note to bring it to some one you can trust. The co-operation will help you to find your way through. Remember, when you've got to the end of your tether, there always stands the Saviour, understanding every problem, stronger than any foe, the overcomer of every evil, your Friend, Jesus Christ.—*Muriel Lester, in Ways of Praying.*



MUSIC IN A LEPER CAMP

*Miss Millicent Howse, Camundongo, West Africa, playing the gramophone.*

## The Day of Prayer in Camundongo

MILLCENT HOWSE

SOME of us out here in Africa would be delighted to hear just how the Day of Prayer programme is carried out in China or Japan or Korea or Trinidad or any one of innumerable other countries, and because we are curious as to what others do, we are taking it for granted that there is a reciprocal curiosity on their side regarding Africa. Here is how it was planned and carried out in Camundongo.

First of all, an advance copy of the programme in English arrived in Dondi early in December. There it was translated into our native language. Later, typed and mimeographed copies were secured at every station, and we were ready for the preparation. The villages of the Camundongo area fall naturally into two groups, those in the vicinity of the mission near enough for a day's trip, if not on foot at least by car, and those too far away for even a day visit by car. Both had to be reached. We sent letters to the leaders of all our far-away vil-

lages, enclosing copies of the programme, and telling them to be getting ready. Then Miss Robertson and I invited all the women leaders from in or near Camundongo to come to our house one night. We divided up this immediate area and named the villages where services would be held. We planned for services in seven villages here, and named helpers who would go out from Camundongo to be present at each. We gave out programmes so that each helper could be reading it over and getting prepared. Our far-away villages fall naturally into four groups, so that altogether there were Day of Prayer services in eleven centres.

Following that meeting we sent a circular letter to every village in our whole area, large or small, near or far. We announced the date, told the division of the villages and the centres for meeting, gave the names of the women to be sent to each as visiting guests, and told the theme of the day that all could be preparing their hearts.

Most of the villages chosen for centres made excellent preparation, cleaned paths, swept their little schoolhouses and decorated them with flowers, and let all the work in fields, etc., go for the day. A few days before the Friday we invited all the leaders back to our house, together with all who were going out as visiting helpers. We went over the whole programme with them, and had some of the weaker sisters practise their reading a bit. Well, the Old Testament is not in Umbundu yet, and those passages from Isaiah and Zechariah were veritable Waterloos! "They shall beat their swords into ploughshares, and their spears into pruning-hooks," was a real stumbling-block at first both for reading and for understanding. Imagine reading those wonderful chapters for the first time! We explained to them a little about the Abyssinian war and a little about the League of Nations, just enough for them to realize that there are countries at war, and that there are also others honestly trying to bring about peace. That was a most interesting evening, and in good Ladies' Aid fashion we finished up with refreshments, coffee and corn-cakes.

The day came. Much to our relief, for this is our rainy season, the day was beautiful, not a cloud in the sky. In the morning there was great activity everywhere. Women were going in all directions, getting off to their various centres. Our two cars got off. Dr. Gilchrist, who arranged some of his medical work to suit our day, was in his car with one crowd of women going to one village, and I in our W.M.S. car with another crowd going to another village. The excitement was high. The day's work was on, the programmes were carried through, and we joined with women in prayer all over the world.

Afterwards we tried to sum up the

day's activities, and the women came once more to our house. This time we had each leader tell just how the day had gone in her village. We had given the lists for a roll-call village by village, and the grand total of women and older girls gathered in our seven groups was 807. Most of the offering came that day, but some of it has come since. It included about eight hundred pounds of beans, besides corn, eggs, chickens and a few coins. The monetary value was small, but God knows the real value of such offerings. On the following Sunday morning one of the women leaders reviewed the week's activities before a large congregation, and told how the day had gone. Our men are really beginning to see that our women can do things.

One little incident that happened during the day we must tell to our own shame. In our arrangements we had forgotten entirely our Leper Camp, had sent them no programmes, and had arranged for no one to go and help them. However, not to be outdone, and knowing that it was some sort of a special day, they got together that morning and had a little prayer-meeting. That afternoon they sent up to our house two large-sized baskets of beans, which they had agreed to take in exchange for the meal of their food ration. Each had given a little—missionaries and native leaders alike felt condemned when we saw it.

That was our day. We surely feel that it was tremendously worth while, and are most enthusiastic about it. Our African women are really beginning to feel that they are entities; have a part to play, and can make a real co-operative effort towards the bringing in of the Kingdom of God. We have already had the various groups express their opinion as to where they want to meet next year, and the Day of Prayer has become a very real and fixed institution with us.

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To work for the evangelization of the world is not a duty. There is no such thing as duty for the Christian, in the sense of cold obedience to a command that is not countersigned by the heart's approval. There is but one motive for Christian action. It is the motive of love; and we shall be on the side of missions only if the love of God in us is so overflowing that it must needs go out over all the seas of the world, kindling its beacons upon every shore.—*"Why Christian Missions?"* by Ernest H. Jeffs.



THE TRAVELLERS AT HANKOW FLYING FIELD  
*Mr. and Mrs. G. E. Forbes and Miss Grace Sykes starting for West China.*

## A Letter from the President

MY DEAR MISSIONARY MONTHLY:

We were going to fly to West China! The very thought of it was exciting. We had never been in an aeroplane before, and we wondered just what really would happen. Miss Grace Sykes and Rev. Geo. King had come with us from Honan—Miss Sykes to fulfil a long-cherished desire to visit West China, and Mr. King as a missionary bodyguard. It was very delightful that almost always one or more of the missionaries travelled with us from place to place, giving us opportunity for fuller discussion of the work and for closer fellowship, and also relieving us of the necessity of battling with language barriers and strange travel customs.

So it was Mr. King who drove with us to the flying field at Hankow, that glorious October morning, watched our luggage and ourselves being weighed, our cameras taken from us, saw us climb into the big Douglas plane with its huge silver wings, and waved his "farewells" as we glided smoothly away, gradually rising higher and higher until the ground

looked like a Peking rug, and the people on it mere specks on its surface.

We were really in the air, and the porter had come around and loosened our seat straps, which were fastened only when we were rising from the ground or landing, to prevent any unnecessary moving about in the plane. Soon he came along with a cellophane package of absorbent cotton to put in our ears to deaden the sound of the engine, a few minutes later he presented us each with a package of Wrigley's chewing gum, a suggestion that it might be a cure for air-sickness, and not long after brought hot coffee and biscuits. The C.N.A.C. certainly take good care of their passengers.

There were fourteen of us on board, and not every one enjoyed the sensation of being in the air as much as we did, but the seats were comfortable, could be adjusted for sleeping or sitting straight up, and we were flying gaily along among or above the clouds, into the bright sunshine and the blue, blue sky. I must confess that I thought we would go whizzing along, as the aeroplane looks



to one standing on the ground, and was a bit disturbed that we were going so smoothly and apparently so slowly. With true feminine logic, I began to suspect that something was wrong. Possibly the engine was stalled! Soon the young American pilot came out to have a chat with us, leaving his Chinese co-pilot to drive the plane, and very casually I ventured to ask how fast we were going. When he as casually replied, "One hundred and eighty miles an hour," I knew the engine had not stalled. It was just the natural way for a plane to act, and I liked it. The scenery below us was beyond words to describe. There was the constantly moving picture of mountain, valley and river; of mud-colored villages, thatch-roofed huts and walled compounds; of flooded rice-fields, cabbage patches and garden beds. Then we skirted close to the mountain sides, where live tribes of people with no contact with the outside world. We flew down, down, near to the Yangtze Gorges, where the swirling waters and boiling rapids turned and tossed themselves against great rocky limestone cliffs that rose in jagged points to the sky. The wonder of it all! The awesomeness of watching from the sky the boats fighting

their way through this turbulent way and arriving at their desired haven triumphant!

Then in three hours we were at Chungking, and were met by Miss Lamb, Miss Stewart, Mrs. Wei, the Bible-woman, Miss Lui, Principal of the Girls' School, and Mrs. Gordon Jones, with a thermos bottle of hot coffee and a bountiful lunch, which we ate with relish, sitting on Imperial Oil tins by the side of the plane while the big tanks were being filled with gasoline for the rest of the journey. The twenty-five minutes passed all too quickly, and we had to be off again on our way to Chengtu, promising to fly back again to Chungking in a few days. We had come from Hankow in three hours, and the latest missionaries to arrive had made a quick trip by boat in thirteen days. The marvel of it!

There was Miss Harrison, waiting for us at the flying field at Chengtu, with a group of W.M.S. missionaries; there were Mr. and Mrs. Owen, our own missionaries from Westminster Church, Weston; Dr. Lindsay, our travelling companion across the Pacific, Dr. and Mrs. Agnew, and others. And soon we were driving through Chengtu, that great city that is becoming more modern and up-



LANDING AT CHUNGKING, WEST CHINA

*Mr. and Mrs. G. E. Forbes in sedan chairs preparing for the steep climb upward.*

to-date with every turn of the clock, on to Fang Chen Gai, which is the W.M.S. compound, and a very beautiful compound it is, too. We had a very happy tea-party that afternoon with the W.M.S. family, who were so overwhelming in their kindness throughout our whole visit that it almost makes one's heart ache with love for them all. There were teas and dinners and a reception, when the whole mission staff came to greet us. There were visits to schools and hospitals and churches. There was the twenty-fifth anniversary of West China Union University, some of which functions we attended and appreciated. There was the Woman's College, with over one hundred bright, attractive girls crowding into every faculty and winning scholastic honors all round. In June, 1936, in the graduating class of twenty were three dentists, our first women dentists, and so they are pioneering in every sphere of activity, and making good all along the way. China needs more than anything else to-day trained Christian leadership, and especially among her women, and the Woman's College is making an effort to meet that need.

It was interesting to make friends with so many of the teachers in the schools. They are so fine and mean so much for the success of our work. One wonders how the work could be carried on at all without the faithful service of teachers, Biblewomen, nurses, and women evangelists, who initiate work themselves and also co-operate heartily in the activities initiated by the missionaries, with whom they work so closely.

It was a joy to meet and have tea with several members of the Chiang family, one of whom, Miss Pearl Chiang, the Principal of the Union Normal School, Chengtu, is taking post-graduate work in Toronto this year. Another sister is Mrs. Wu, wife of a professor at the university, who with her wee baby, Jeanie, came to meet us at Miss Thexton's home. Two other sisters, one a graduate doctor, and the other a public-health nurse, are in the Women's Hospital at Chengtu, rendering a fine service.

We were interested in experiments that were being made in nutrition for

children in the Household Science Department of our Girls' School; in the remarkable progress in music; in improved methods for teaching sanitation and public health; in the fly-proof kitchen at the hospital; in the amazing work of the West China press; in all the various types of work that are so well organized and carried on so successfully. We wished we might have stayed a month in Chengtu, to have really learned more in detail the way in which the missionary enterprise is making its mark in this busy city of Chengtu.

Then we went itinerating, out thirty-five miles to Penghsien, through beautiful country villages, beside fields being made ready for the next crop of rice, fields that were irrigated by the wonderful irrigation system that is the pride of the Chengtu plain, the system which has been working for two thousand years, and which has been so successful that in all those years there has never been a famine here. There were six of us in the itinerating party, each in a rickshaw, with the baggage coming along on a wheelbarrow. Rev. Homer Brown led the way—for a while—then Miss Harrison, whose clever planning had made this trip possible, Rev. Mr. Owen, Miss Sykes, Mr. Forbes and myself. Our rickshaw men were smart runners, and we reached Penghsien about four-thirty in the afternoon, having made two stops on the way—to visit churches and schools, at one of which we found a fine Chinese luncheon prepared for us. We had hoped to reach Penghsien in time for the public-health clinic at the church, but were too late. However, we met with the workers, visited the school, a fine little hospital carried on by an enthusiastic Chinese doctor, saw the park where the day before the children from the school had been showing forth their athletic and dramatic ability to their credit, and were interested in learning that government officials were taking much interest in public welfare generally. At Mr. Rackham's home that evening we met with the teachers, and spent an evening of real fellowship.

The next morning from the top verandah we watched the sun rise over the

far-distant, snow-capped hills of Thibet, and made ready for the return trip to Chengtu. Alas! a tire on my rickshaw was flat, and so hindered the whole party. We watched the rickshaw man take off the tire, blow up the tube to find where the leak was, then gather up with his fingers a bit of the rubber around the leaky hole, tie a piece of white string around it tightly, put it back in the tire, pump it up and start back on that long, thirty-five-mile trip. Will you believe it, that tire carried me back to Chengtu with the bit of white string unmoved by weight or distance.

On the way back Mr. Brown and Miss Harrison gave out many tracts to people we would meet along the way, and it was interesting to turn around after we had passed and see that sometimes two or three barrows would be huddled together on the road, their owners seated comfortably on them, while one of the number, usually a younger lad, read to them the leaflet that had just been given him. So the seed was being sown.

All too soon we had to leave Chengtu and fly away again to Chungking, that beautiful city that is built on a hill and that has over a million people within its boundaries. Miss Lamb and Miss Stewart and Dr. Irish met us, and as we crossed over from the flying field, we heard the sing-song of the river-men, who busily all day long ply their oars, as the strange-looking boats cross back and forth across the river bearing their freight of human lives. It did seem as if the people were always on the move.

Here we had our first experience in a sedan-chair, carried on the shoulders of two stalwart men up the hundreds of rudely-carved stone steps from the water's level to the city street far above. Here we were transferred to an automobile, and driven to the W.M.S. House through finely paved streets, wide and

lined with good-looking stores and substantial buildings. The house and school are built together, so we were soon introduced to all the attractive teachers, and found their friendship warm and sincere. That afternoon we met the missionaries of all Boards working in the city at a weekly meeting they have for prayer and fellowship. One of the joys of our trip was getting to know, not only our own missionaries, but also those from other countries and other denominations. Next day began the visiting of schools and hospitals, each one different from any other and yet in the main, the same. We saw our fine Girls' School with its energetic principal; the little schools for the children of the slum areas; the fine Boys' School, where Mr. Endicott is making his influence felt; the Primary Boys' School, where they stood at attention so quietly for such a long time, listening to speeches and singing their own songs. In each one we felt the worthwhileness of the patient, careful work being done by missionary and teacher alike. Then we had a Chinese reception and feast, with cordial addresses of welcome and friendly gestures, which made us glad again that we had come, and sorry we could not stay longer. I wish there were time to tell you of the missionary luncheon at Dr. Irish's, of the visits to the hospitals, the walk over the hills, the visit to the new bank building, and the friendly conferences with those of other Boards, but my letter is already too long. West China has given us a thrill, and we will revisit it many times in mind and memory, and live over again those happy nine days.

Very sincerely,

*Frank Gordon Forbes*





# Music in Japan

DULCIE COOK, A.T.C.M.

Director of Music in Azabu School, Tokyo.

SOME fifty or sixty years ago Western music was unknown in Japan. To-day the people flock to hear the world's great musicians. The enthusiasm and appreciation evoked is indicative of the truth that all nations are akin; for East and West have not followed the same path in the evolution of music.

Have you ever heard a Japanese composition performed? Some of the classic *naga-uta* (which means long song), for instance? You would no doubt want to laugh. About fifty years ago Italian opera was heard in Japan for the first time. The audience laughed outright! It must have been extremely disconcerting for the Japanese, who are the politest people on earth, to so completely forget themselves. To-day, however, they enjoy what once they ridiculed.

Such a rapid revolution in taste is more readily understood when we remember that the Japanese in all departments of science and art have manifested an eager desire to equal if not surpass European nations. Still, their own music has a closer relationship to Japanese mentality than ever Western music can have. It is not surprising, then, that at first we find no pleasure or inspiration in their music.

The earlier music of Japan came from other Eastern countries—Korea, China

and India. Various types of music were evolved. Japanese music is differentiated from that of the West in that they did not develop their theory side by side with performance. The composers kept

their compositions a secret within their own families. Pupils memorized the works of teachers, and the "*viva voce*" method of instruction was the rule. The only notation developed, unlike that of the West, which is easily read when understood, simply indicated pitch, higher or lower, without degree. All else was kept in the mind of the composer and the pupil to whom he chose to impart it.

Since the Japanese have adopted the Western method, their progress in this has been phenomenal. At first there was an attempt made to combine Western and Japanese in-

struments to play Japanese music. This, however, was not successful due to the difference in the scales on which the two systems are constructed. Later efforts were made to improve the native instruments in order to combine them in symphony orchestras, or in trios and duets with foreign instruments.

The Japanese stringed instruments consist of the *koto*, the *samisen* and the *biwa*. The *koto* has thirteen strings, the *samisen* three, and the *biwa* four. Since



MISS DULCIE COOK AND THE STAFF OF THE  
MUSIC DEPARTMENT

they are played with a plectrum, they are capable only of a *pizzicato* effect, which, together with their limited range of notes, lack the possibilities of expression that can be obtained with Western instruments.

Another difference between the music of the Orient and that of Occidental countries is found in the rhythms used. The fundamental rhythm of Japanese music is duple—related closely to their poetry—based on the number of syllables, and not on the feeling of strong and weak syllables. The triple rhythm of Western music is not found in the Japanese.

With all these fundamental differences which seem impossible to bring together without loss of the individuality of one or the other, the question arises—is the Japanese musician going to imitate the Western style, or is he going to make use of both? May the Japanese composer be able to build up a system of music that will interpret to the world the soul of the Japanese people?

Japan boasts to-day two symphony orchestras, the first of which was organized by a German about 1877. Two years later the Institute of Music was founded—now known as the Imperial Academy. As yet Japan has no opera, but is working toward founding a national opera. Several Japanese singers trained abroad have already attained success in opera, appearing in some of the leading opera houses of Europe and America. Among them is Hitzi Koyki, who attended our Girls' High School in Tokyo.

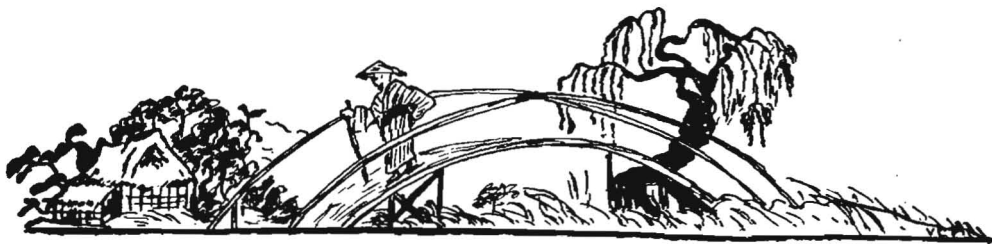
The modern period of Japan's musical history began in the Meiji era, when, under the shock of Western contacts, her isolation was broken down. This development owes much to the Christian faith. As in the days of the evangelical revival in England, music has proven the handmaid of religion in Japan. We call to mind the enormous influence of Charles Wesley and others in the Methodist movement. One would not be far from the truth in saying that the impetus of that revival depended as much upon the hymns sung as upon the sermons preached. Not only is music the handmaid of religion in its inspiration of worship, but it has a moral and therapeutic value which cannot be overestimated. As Mr. Mason, of Columbia University, points out: "We must look to the musical and artistic development of our citizens for relief from the lawlessness of to-day, which is born in idleness and inspired by the monotony of present-day labor." Says ex-President Hoover, "Musicians are the pioneers in the great field of organized constructive recreation now so vital to our nation."

Harmony in the inner life of the citizen and in the life of a nation is the great quest of to-day, and the Church of God has no more effective weapon than music. "It washes from the soul of man the dust of everyday life."

*Thou lovely art, my joy and consolation,  
Whose wondrous power drives all our  
care away.*

*Thou hast my heart throughout my life's  
duration.*

*The world rejoices in thy magic sway.*



# West to Saskatchewan and Alberta

ISABEL GRIFFITHS

"SO you are back from the West," they say to me. "Was it a good trip?" "Yes," I reply, "it was a good trip."

But if only I could talk to them for fifteen minutes, or half an hour, or even half a day, I could begin to tell them what a good trip it really was. Perhaps I can make you see it with me.

A second trip brings a joy that a first

directly or indirectly, is involved in the drought problem.

Difficulties have drawn members of the church closer together. Ministers and people have shared problems and have worked together to relieve conditions that never faced the Church in the good years. At one service which I attended a woman walked five miles with

only rubbers on her feet to have her six-weeks-old baby baptized. In Spruce Lake the people have built their church themselves. Every one, from the junior boys with their passion for hammering nails, to one of the women who donated the chimney, all helped. Many other illustrations could be given.

In many of those districts I found Auxiliaries at work. Funds were low and the women felt isolated, but when I spoke of the fellowship of the Woman's Missionary Society, a nod went around the audience. Many of the programmes were excellent. Auxiliaries, both city and rural, were using "How to Use Men

and Women of Far Horizons," and enjoying the meetings thoroughly. At one of the sectional rallies the first programme was demonstrated, and after it was over a little Chinese woman, who that day had attended for the first time, asked to be introduced to the missionaries.

In Vermillion, Alberta, the Auxiliary was divided into circles to prepare one meeting each during the year. They also were meeting bi-weekly to read "The Far Horizons Bookshelf" and other missionary books. They had a waiting list!

In Carnduff and Oxbow the Auxiliary members were asking women outside their membership to join a circle, and to be responsible for two meetings a year. They were not urged to join the Auxiliary, but they were attending the meet-



LOON LAKE

*The newest and most northerly Auxiliary in Saskatchewan.  
Mrs. Marshall, in centre, is president.*

trip can never have, the joy of meeting friends again. Everywhere the drought was the chief topic of conversation. In some districts, of course, folk were fairly fortunate. Their crops were not good, but prices were fair, and there was money in the district. But farther north in Saskatchewan than ever before and generally in the south of both Saskatchewan and Alberta, crops were a total failure. In some districts there was some grass feed, but in others Russian thistle was the only crop. Every one rejoiced at the open autumn, because the stock would not have to be fed from the precious little stacks. In many places, water was bought by the tank or carried long distances. Even people in the cities were fully alive to the crop situation. Every one everywhere, either

ings in increasingly large numbers to discover what preceded and what followed their own chapter. During a discussion with the Carnduff Executive regarding the place of temperance in the meeting, one of the members said, "We just decided that we were convinced about temperance, so we should put our convictions to work. We put sentences about temperance in the weekly paper. We have been making temperance posters, and placing them in the school, too."\*

A number of Auxiliaries were anxious for suggestions as to how they might "overflow" into the church and the community, and were very interested in bulletin boards, husband and wife banquets, mystery mothers, and other suggestions for co-operation. A number, it was encouraging to discover, were planning to be more friendly to Oriental people and those of other races in their communities.

"We don't care so much for ourselves, but this is not fair to our young people," I overheard one woman say. It is true. The older people have memories of other places, of larger relationships than are possible in a small town. The young people are finding it difficult to complete a high-school education, and for most, college or even professional training is impossible. Positions are scarce; so the young people must stay at home, where money is likely to be scarce also. They must make their own lives count, therefore, or they face an aimless future. The Church can and does put meaning and richness into living, and a missionary vision of the task of the Church can open windows for young people into a world where God is at work. They must be drawn into the mission of the Church for their own sakes and for the sake of the future Church in Canada. For, after all, the Church is people.

It was a prophecy, perhaps, to find two hundred young people at a Young People's Provincial Convention in Regina deeply concerned over the work of the Church; it was encouraging to find C.G.I.T. flourishing, and the number of

Affiliated Groups growing. But children's work was not equally promising, and everywhere the cry went up, "Leaders, leaders!" Leaders are made as well as born, and perhaps this is the time when local Auxiliaries would do well, not to look for ready-made leaders, but to produce them.

I visited two School Homes, one at Battleford and the other in Edmonton. I learned to know Mrs. Wells at Battleford, and Miss Kathleen Anderson and Miss Edith Houston at Edmonton as friends as well as fellow-workers, and was given the privilege of sharing, to some extent, in the home life they are providing for the girls. In Drumheller I visited Miss Ratz and Miss Nicholson in their snug cottage. Miss Nicholson showed me about the community centre, still showing the marks of the Mothers' Club concert the previous night. After hearing four years ago that neither children nor adults could be invited to the mission because there was no room, a concert which taxed the capacity of the hall certainly seemed an advance.

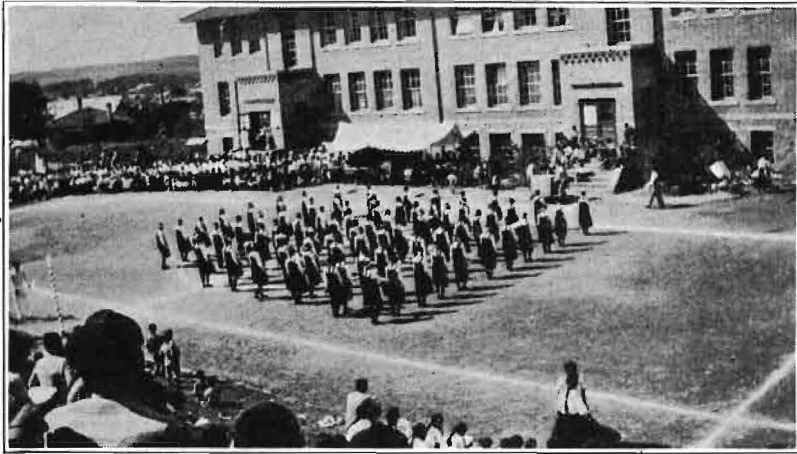
My last week-end I spent with our two workers, Miss Myrtle MacGregor and Miss Iris Prior at Moose Mountain Indian Reserve. We drove nine miles from Carlyle, the nearest town, including four miles of twisting trail on the reserve itself before we reached "home." The day school is close by, and next day we went over to see it. Knitting-bags hanging on the wall, sewing-kits and plasticine in the cupboard and a large kitchen, pantry and washroom in the rear emphasized the Indian character of the school. Handwork is emphasized, and the government, with the help of the teacher, provided the midday meal for the Indian children. Miss Prior has her headquarters in the clinic room attached to the house, where she tends patients who come for treatment. She is on call to go anywhere in the Reserve. As part of her work she distributes the bales of clothing sent by the Woman's Missionary Society.

Was it a good trip? But I can never tell you of the fog on Lake Superior,

\* *Answers to Alcohol*, was the book used for information. Order from the Literature Department, 410 Wesley Buildings. Price, 25 cents.

nor of the peculiar eeriness of passing other ships in the fog at night. I can never describe the beauty to be seen from the verandah of the Battleford School Home when the leaves are a blaze of molten gold in the valley of the North Saskatchewan, nor the compelling loveliness of the Rockies with snow on their backs. You will have to see for yourselves the crags and vistas of the

north shore of Lake Superior and the delicate etching of the woods when the snow makes a picture in black and white. Those things are never to be forgotten. But if you ask, as Anne Lindbergh's friends asked about Russia, "Did you like it?" then I must copy her answer, "It is not *it*; it's *them*," for it is the *people* whom we remember, and I liked them.



"BRIGHT FAITH" SCHOOL GIRLS ON FOUNDERS' DAY, LUNGCHINGTSUN

## An Anniversary Festival

FRANCES BONWICK, KOREA

*Young and old came forth to play  
On a sunshine holiday,  
Till the livelong daylight fail,*

*Thus done the tales, to bed they creep,  
By whispering winds soon lulled asleep.*

**Scene:** Myung Sin Girls' School, Lungchingtsun, Manchoukuo.

**Dramatis Personæ:** The students and staff of the high and primary school departments, numbering over three hundred.

**Time and Occasion:** Founders' Day celebrations—September 22nd and 23rd, 1936.

IT was in Autumn, the festival season, that we celebrated the twenty-third anniversary of Myung Sin Girls' School. The opening note was sounded when honored guests, representing many different organizations, arrived to celebrate

with us the happy occasion. Amongst them were Mrs. G. Ernest Forbes, President of the Woman's Missionary Society, and her husband! The roomy auditorium had been suitably decorated with plants and flowers, and in the background beautifully outlined against a dark wall shone a bright cross sending its rays far and wide, signifying "Bright Faith"—Myung Sin. Among the many pleasant things that were said, some words of a leading educationist in town still stand out in the memory. Although not a Christian, he admitted quite frankly that Myung Sin School's strongest point was its character education, and he urged the girls to treasure their great opportunity of learning something more than mere knowledge. A short survey of the his-



tory of the school and several musical numbers brought the programme to an end, and started the other events in motion. The crowds of people who were already making the rounds of the various showrooms, and gazing interestedly at the array of handwork, testified in a very gratifying way to the genuine interest that the community was taking in our institution. All our teachers agreed afterward that a great deal had been accomplished toward making the townspeople more aware of Myung Sin School.

Next morning the primary children and teachers were on hand early to take their share of the programme. For purposes of competition the whole school had been divided into "Reds" and "Whites," and all decorations, such as flags and bunting, head-bands, signposts, had been arranged accordingly. As events moved on, it was exciting to watch the scores of the respective sides gradually mounting up. The programme went forward with a swing and pep that small children, well trained and in happy mood, can display so well. The band from Eunjin Boys' School contributed much toward creating a festive atmosphere.

Sunshine and cool breezes favored us. The second day happened to be a public holiday, and so hundreds of pupils from other schools were free to attend our festival. Parents with small children on their backs and others led by the hand came to spend the day and watch the children perform. Visitors from local organizations, and teachers from other schools, came in full force. By noon of the first day crowds of people were streaming through the building and seeming to enjoy all that they saw. A classroom had been temporarily converted into a dining-room, where our visitors could repair and be served by some of the girls acting as waitresses with Western and Oriental food, prepared under the direction of the Domestic Science teacher.

Three o'clock saw the opening of the pageant before a tremendous crowd that had gradually been increasing as the day

wore on. The school grounds are still in the process of being graded, but fortunately the contour of the land lent itself to the assemblage of our fans. The boundary-lines were packed with sight-seers. Every possible point of vantage was occupied to capacity, and eager faces awaited the arrival of the players. It was distinctly a Korean performance. Old fancies and myths, strange melodies and customs cleverly caught from the fabric of old Korean culture, and deftly woven around a slender theme, comprised the story. One could watch faces light up with delight as they saw this tale unfolding. Even the costumes had been made to conform as nearly as possible to those in vogue among Korean village folk. The story goes that representatives from five different districts meet to unite. The head men then convene to discuss ways and means, and finally agree that a queen be elected from among nominees selected from each village. One who is considered to bear the tokens of a queen is finally chosen and crowned. Immediately upon ascending the throne, she declares a public holiday, and commands that each village demonstrate its skill in sport and song. Then there follow exhibitions of skill in high swinging, archery, jumping on the seesaw, and similar sports. The folk songs, rendered by the minstrels from each group in turn, were especially well done. In some ways their weird minor tones remind the Western listener of Gaelic melodies. There is a sadness and poignancy about Korean folk songs that is appealing. Five o'clock saw the curtain fall on the final scene, and all that remained to be done to complete the day was a grand clearance. As soon as the last guest had departed all hands went to work with brooms and brushes, moving chairs, tables, organs, decorations, and the hundred and one articles that had served a temporary usefulness at the merry-making. And after the work was done there was enough food left to satisfy the hungry mouths of the girls who had done their large part to make Myung Sin School's twenty-third anniversary a worthy success.

# Programme for the World Day of Prayer

February 12, 1937

BY MABEL SHAW OF LIVINGSTONE MEMORIAL SCHOOL, MBERESHI, P.O. KAWAMBWA, N. RHODESIA

**Theme: The Son of the Living God.**

"He is the Head of the Body, the Church."—Col. 1: 18.

## Quiet Music

**Hymn:** Hail to the Lord's Anointed

(Tune: *Aurelia*)

## Call to Worship

**LEADER:** When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that Thou art John the Baptist: some Elias: and others Jeremias, or one of the prophets.

He saith unto them, Whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

And I say unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

Peter was the first in history to make that great confession. There is in the life of every one of us who sojourns with our Lord the high moment when in humble adoration we see Him with eyes that are opened and the same great confession is forced from our worshipping and wondering hearts.

Let this Day of Prayer be for us a festival of Him who is "Very God of Very God and Son and Brother of man," thinking of his body on earth, the Christian Church.

*Let us pray (in unison, with heads bowed or kneeling)*

O Christ, the Lord of all good life who hast called us to build Thy Church in the world, do Thou enrich and purify our lives and deepen in us our discipleship. Help us daily to know more of Thee, and through us, by the power of Thy Spirit, show forth Thyself to other men. Make us humble, brave, tender, and loving. Make us ready for adventure. We do not ask Thee that Thou wilt keep us safe, but that Thou wilt keep us loyal; who didst for us face death unafraid, and dost live and reign for ever and ever. Amen.

## Reading (Responsive Scripture lesson)

**LEADER:** And it shall come to pass afterwards that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. (Acts 2: 17)

**RESPONSE:** And it shall come to pass in the latter days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow unto it. (Isaiah 2: 2)

**LEADER:** And many peoples shall go and say, Come ye, and let us go to the mountain of the Lord, for He will teach us His ways and we will walk in His paths. (Isaiah 2: 3)

**RESPONSE:** And he shall judge between the nations and shall reprove many peoples, and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. And the streets of the city shall be full of boys and girls playing in the streets thereof. (Zech. 8: 5)

**LEADER:** There shall be the seed of peace, the vine shall give her fruit; and the ground shall give her increase, and the heavens shall give their dew, I will cause My people to inherit all these things. (Zech. 8: 12)

Let us pray and give thanks, in silence, for the glorious hope of the future, remembering the great heritage of our Christian faith.

*Silence for one minute.*

## Prayer (in unison with heads bowed, or kneeling).

O Christ, who in the days of Thy flesh didst gather unto Thyself holy and humble men of heart and who dost now gather them out of every race and nation to be a holy people unto Thee. Hear our prayer that it may please Thee to strengthen and enlarge Thy Church in every land, and to unite all those who profess and call themselves Christian in faith and hope and love. We beseech Thee, that Thy Church may proclaim the gospel throughout the whole earth and make disciples of all nations; that Thou wilt give to all Thy people grace to understand and to believe Thy word and to show forth their faith in their lives.

We beseech Thee that Thou wilt remove from us all hatred, prejudice and narrowness of thought, that we may receive, and rejoice in all that Thou revealest. We beseech Thee that Thou wilt guide us in all perplexities of belief and conduct, that we may hold fast that which is true, and faithfully confess Thee before men. Amen.

**Hymn (standing)** City of God, how broad and far(Tune: *Richmond*)

LEADER: Let us pray for the Christian Church, that it may be strong, uncompromising and courageous, and guided in its leadership to meet changing conditions.

*Silence, to be followed by a short prayer by one appointed.*

LEADER: Let us pray for the missionary programme of our churches, at home and abroad; for each individual missionary, and remembering those who are planning the programme for the International Missionary Council which will meet in the Far East in 1938.

*Silence, to be followed by a short prayer by one appointed.*

LEADER: Let us pray for our own community, that it may be cleansed and recreated by dynamic Christian leadership, and for a more widespread and active interest in the cause of temperance.

*Silence, to be followed by a short prayer by one appointed.*

LEADER: Let us pray for youth everywhere, that their vision of God may be clear and unobstructed and their enthusiasms and energies directed into channels of usefulness and service.

*Silence, to be followed by a short prayer by one appointed.*

LEADER: Let us pray for His Majesty the King, George VI, his counsellors and advisers, for all parts of the British Empire, that they may set an example of godliness and justice; for our own nation, that it may face its inconsistencies and measure its operations by Christ's law of love and brotherhood, and for the world family of nations, that they may find ways of peace and co-operation.

*Silence, to be followed by a short prayer by one appointed.*

**Hymn:** Breathe on Me, Breath of God(Tune: *Trentham*)

*(To be sung in a devotional attitude as a prayer—devotional attitude continued until the Amen of the following prayer.)*

LEADER: Jesus said, I am the bread of Life. He that cometh to Me shall never hunger, he that believeth on Me shall never thirst. I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the Light of Life.

**Prayer (in unison)**

Most blessed Lord, who dost stir our hearts to see visions and dream dreams, and who dost give to our sight the rapture of the forward look, we give Thee thanks for Thy servants who stand on the hills of dawn and speak to us of the glory that is to be. Eternal Lord, in whose perfect Kingdom no strength is known but the strength of love, we pray Thee so mightily to spread abroad Thy Spirit that all peoples and ranks may be gathered under one banner of the Prince of Peace, as Children of one Fatherhood of Love, to whom alone be dominion, glory now and for ever. Almighty Lord, give to every state a dawning spirit of human brotherhood, a new respect for man and woman, new loyalty in service and charity, new happiness in work and justice in reward, that our homes may be restored in Thee and in Thee our cities rebuilt, and all the world reflect Thy light and Thy love. Amen.

**Hymn (standing):** O Master, Let Me Walk with Thee(Tune: *Marylon*)

**Short Address** on the purpose of the World Day of Prayer. (This is to be found on page 8 on the programmes sold by the Literature Department.)

**Solo (if desired)****Offering****Dedicatory Prayer** (in unison) *remain seated with bowed heads.*

Our Father, for Thy loving care and bounty, we give Thee thanks. Accept the offering which we bring this day. Bless the gifts of the thousands who join in this act of worship around the world, that they may aid in fulfilling the prayer which our Lord taught His disciples, saying: "Our Father which art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil, for Thine is the Kingdom, the Power and the Glory, for ever." Amen.

**Hymn (standing):** The Day Thou Gavest, Lord, is Ended(Tune: *St. Clement*)

*Congregation will remain standing and join in dismissal.*

**Prayer**

Now unto Him who is able to keep us from falling and to present us faultless before the throne of His glory, with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.

**Please send offerings** to the Treasurer, Inter-Board Committee: Miss Bessie MacMurchy, 122 South Drive, Toronto, Ontario.

Corresponding Secretary: Mrs. G. D. Atkinson, 35 Admiral Road, Toronto.



# News from Overseas

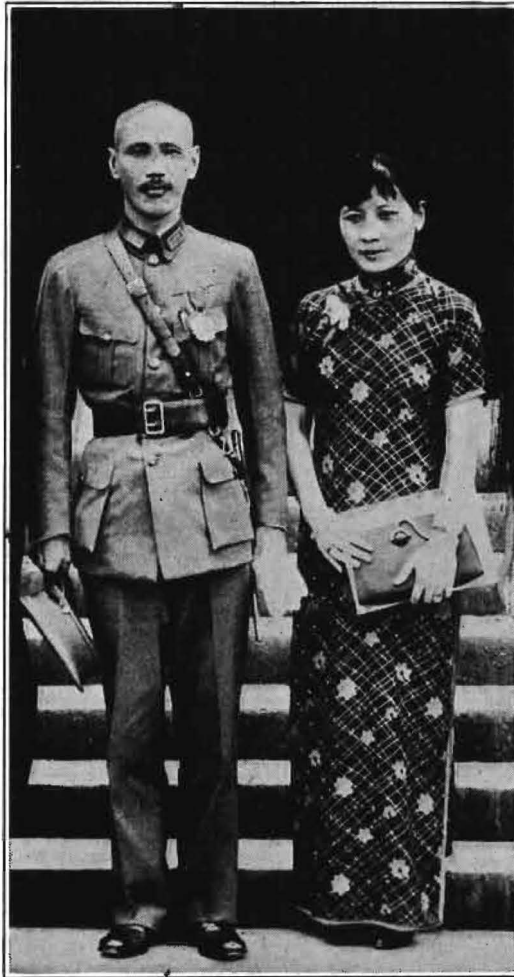
## West China

"The Double Tenth," China's Dominion Day, October 10th, the anniversary of the founding of the Chinese Republic, was celebrated with more than usual vigor this fall, to express the rejoicing of the people over the fact that the provinces of Kwangtung and Kwanghsi had decided to cast in their lot with the Central Government. All the schools were called out to a great demonstration on the parade ground, and for three days the older pupils assisted in supervising the traffic and the sweeping of the streets. On the evening of the tenth, the schools held a lantern procession. Chinese lanterns of all sizes and shapes were in evidence. One section of a Boys' School were evidently an "Airforce." Our own girls carried ordinary lanterns trimmed with colored paper, and when the end of the procession came were among the few wise virgins! They sang school songs, and gave school yells as they marched. It was very thrilling.

Chiang Kai Shek, who won the personal devotion of Szechuan during his short stay in this province, celebrated his fiftieth birthday the end of October, and there is to be another demonstration and lantern parade then. Such events, along with the fear of invasion, are all having their

part in welding this unwieldy nation into a more solid whole. The Girl Guides and Boy Scouts, now in all the schools, even although they emphasize military training, are helping to give these boys and girls a discipline which they very much need.

I could write much on the great changes taking place so rapidly at present, but I mustn't take more space, but, I'll only say in closing, "Who wouldn't want to be a missionary in China in these exciting days"?—*Eleanor Graham.*



GENERALISSIMO AND MADAME CHIANG KAI SHEK  
*Taken on the steps of one of the West China  
University Buildings, Chengtu.*

## Korea

Little Chung Soonie, my T.B. spine case, lies patiently upon her back month by month. Yes, I think she is getting better; her mother is very hopeful. She takes her cod liver oil and goes outside every day on her little bed. She is bright and cheerful, and is so happy over her little gifts that I take her each month, sent out by kind friends at home. But most of all, I thank you for your prayers for her. The last time I was there I told her how people all over Canada were praying for her. The poor mother broke down and cried, and we all joined in prayer, thus completing God's great triangle of prayer. So we feel sure that God will heal this little body and greatly use her in His service. — *Beulah Bourns, R.N., Hoiryung.*

### Central India

Six annas a dozen, a cent a piece, it always used to be, but now with some of our Indian friends going in for chicken raising, helped by missionary friends to get better-bred hens, and eggs double the size, the price has gone up, and to-day we pay two cents for a real egg.

Keeping chickens is not considered a very classy business in India, but with the introduction by missionary agricultural farms of better breeds, and a good deal of encouragement by missionary friends, the Indian peasant begins to realize that the low-caste hen can be improved and become a source of income. When Ramlal arrives at the bungalow, a nice fat hen under his arm, he says, "It's one of the new kind, Miss Sahib, feel how heavy it is. It must be worth one rupee, eight annas (about fifty cents)." Before the day is over the fifty cents has changed hands again, this time in the bazaar for a cotton coat and a *dhoti*. "A whole new outfit of clothes for one hen," contentedly sighs Ramlal, as he trudges home to his village.—*Florence E. Clearihue*.

### South China

The two outstanding events recently in Kongmoon were the building of the kindergarten and the typhoon. Before school closed in June the builders came. They put up two large mat-sheds, one over the spot where the new building was to stand so that they could work

in sunshine and rain, and another for a temporary home for the workers.

When the roof was all on, excepting a few tiles, there came the typhoon! On a Sunday night the wind rose, growing higher from midnight until dawn. By dawn, it was blowing a gale, and everybody fastened everything that could be fastened. The workmen took up their beds and fled to the school, where they had to spend Monday and Monday night, as their usual kitchen and dining-room—the ground—were flooded. They prepared their meals in the school kitchen. One needed to open doors with caution. At the school, doors on the north side of the room are placed opposite those on the south, in order to get a "through breeze." The workmen taking refuge in the schoolrooms entered from the north side, and were warned by a servant not to open the south doors. They grumbled about her scolding.

"I am not scolding," she said. "I am just telling you not to open the doors."

They opened them. Bang went the doors on the north, and crash went the glass. One door was wrenched from its hinges and fell down a flight of stairs, meeting a workman on the way. Both suffered. The door had to undergo extensive repairs, and the man had to go around with a face adorned by white gauze and sticking-plaster.

Practically all the mat was ripped off the roof of the mat-shed which covered the kinder-



LANGUAGE SCHOOL STUDENTS IN KOREA  
*Miss Dorothy McBain, B.A. (1935) and Miss Elda Daniels, B.A. (1936).*

garten buildings, but as the tiles were already on the roof, very little damage was done. The trees of the compound suffered badly, some being uprooted, and others so broken that they had to be cut down. Something happened to the electric lights, and we were left groping in the dark behind our fast-closed shutters, or getting breakfast by the light of a candle stuck in a bottle. Great waves broke over the bund, and it was dangerous for river craft. To our surprise, the steamers arrived from Hong Kong. They left Hong Kong at seven o'clock on Sunday evening before the blow began. One of them, in which Dr. Lind was a passenger, anchored down the river a mile or so, but dragged her anchor until she arrived at the port. Seeing that she was in danger of crashing against the bund, full-steam was put on, and she got across to the opposite side of the river. That was just after daylight, but she was not able to come along-

side to discharge passengers until noon. By noon the worst was over.

When we read the Hong Kong papers the next day, we found that there the wind had, at two different times, attained a velocity of one hundred and thirty-one miles an hour. One sea-going ship was blown broadside through the pass, and entered the harbor in that unusual manner, while another dragged her anchors across the harbor and finally broke up on a rock. A third was neatly set up on the football field of a small island. Damage, both on the water and on land, was great, and we were very fortunate here in comparison.

But now the typhoon season is over. The kindergarten is finished. School has reopened, and the children are very proud of the new building. "Our School," they call it.—*Bessie Cairns.*

## From Coast to Coast

### Making Contacts in a New Presbyterial

Two years ago one of the southern Presbyteries in Saskatchewan was divided into two—Assiniboia and Shaunavon. The latter, however, is a scattered district, and members of the Woman's Missionary Society found it difficult to organize, so it was decided that two officers of the Assiniboia Presbyterial should visit Shaunavon in the interests of the Society. Accordingly Mrs. J. E. Hood, Kincaid, Mission Band Secretary, and Mrs. W. D. Johnston, Woodrow, one of the Vice-Presidents, undertook the trip. Mrs. R. J. Macdonald, President of the Branch, encloses a brief letter from each. Mrs. Macdonald writes: "While Northern Saskatchewan revelled in Indian summer weather, winter descended on the area which these two brave women had to traverse. To us, it was a marvellous trip, especially when studying with the map! It is over the country in which dear Mrs. McShane worked so heroically years ago. To a casual observer, it may look like wasted energy, but personally I believe that, made by two such women through the personal contacts they made, it will yield marvellous returns."

Extracts from the two letters: "Mrs. Johnston came from Bellevue Auxiliary, south of Meyronne and Woodrow. She drove the car

and called for me in the morning of October 20th. The first meeting was arranged for October 21st, at Belfield School, about 180 or 185 miles away. This was to be a united gathering of the Consul and Alice McShane Auxiliaries. The interest was excellent, although the members were few. By the time we had driven sixty miles from Kincaid we entered a winter area, snow and intense cold. This, and the fact that there are no country telephones, may account for the small attendance. Ordinarily the whole countryside is linked up with a homemade barbed-fence-wire telephone, to use which they employ a set of earphones. However, this autumn the fences have not been gone over and gotten into working order, so telephoning could not be done.

"Several years ago when just one or two radios were in the area, one of these would link up with the barbed-wire contraption, and many, many families would all sit in and listen to the programmes.

"Mail also comes very infrequently. No Sunday Schools are held after the students are gone. One of the fields had a son of George Pringle as their missionary.

"The Shaunavon meeting was October 22nd, and was held in a home—a large attendance and excellent interest. The thankoffering leaf-



—Sent by Miss Margery Gregg.

**TWO CHARMING GIRLS**  
*All Peoples' United Church, Sudbury.*

lets were used for the devotional; a Mission Band was reorganized. The Auxiliary Executive met after the social hour and voted money for the Board study book and supplies. Rev. Foster Hilliard, the minister, visited the meeting and was sympathetic. We told the women we met everywhere of the great friendly organization behind their efforts."

"I felt at first it was a foolish thing to send up there on a mission two women who knew nothing about the country to which they were going, but there are at least *two* more women very much concerned about the west, and when there are enough hearts concerned, we shall have a better organized Woman's Missionary Society in the south and west of our province. We enjoyed our trip, it is an interesting country and such nice women."

**Community Missions East**

Christmas is a wonderful time wherever Christ is known, but especially is this true with our big folks and little folks at St. Columba House. Banquets and parties and

Christmas trees are the order of the day, and, oh, how kind we find the people of Montreal! They seem to insist that at least for once in the year there will be no hungry people.

Here is a family of eight. Father is working, but how inadequate is the small amount he earns to meet the needs of the family. Some one telephones to St. Columba, "We want a family with lots of children, because we have found a person who wishes to supply clothing and a Christmas basket for a whole family." What joy there is in that home when each little child is warmly clad and able to go to school and Sunday School in comfort.

Little Joan got lost one day after Sunday School, and so she stayed and had supper with the teachers. She seemed to forget for the present that she ever had a home of her own. When summer came her mother was able to take her and her four brothers and sisters to camp. How they did enjoy the water and the country air, and all came back home better able to cope with the heat and dust of the city streets. In the meantime, Daddy had lost his job, so since that time they have been receiving help from the city relief. The other day Joan was ill, and a wee baby doll came from St. Columba House to cheer her up and make her forget her pain. Some very kind friends provided a fine Christmas basket with an abundance to supply their wants for several days, and they were so grateful.

St. Andrew's Church gave a party for all our Sunday School children, when over two hundred were treated royally—first a fine supper, then an entertainment, and finally a Christmas tree and Santa Claus, and the children went home to dream of the many happy hours spent at St. Columba House.—*Mary I. Thompson, Montreal.*

**Community Missions West**

Miss Ethel Hickman has undertaken the work in Pine River in the Duck Mountain area in northern Manitoba, and in writing, recently, she said she takes off her hat to the work done by her predecessor, Miss Myrtle McArthur. In speaking of one of her appointments, Miss Hickman tells that it is still a problem to hold Sunday School in that area, because after arriving at the station she is a mile from the house where the service is held, and since she is away a few days she must take her organ and suitcase along with her.

"The place where I stay overnight is about a quarter of a mile from the station, which makes it quite easy for me to get there in the morning. The man at that place is trying to help me solve the problem of cartage. He has made a hand-sleigh large enough for my suitcase and the organ. Now that the sleighing is good I can haul them from the station to the Sunday School home in the morning and back to my boarding house in the evening. One reason that they made the sleigh is that they might have the organ in the home overnight. They like the music. I am glad they appreciate it, because although I cannot play very well, we can spend a very profitable hour together. These people are not charging me anything for staying with them, although I am there for supper and for breakfast as well as sleeping there. They are so kind and so thoughtful."

#### French Work

Every year a grant of \$25.00 for French literature is made from our Society, and most of this is spent in subscriptions to "L'Aurore," the little French paper which finds its way

into the homes of the French people in the Namur district. These people immigrated many years ago from Belgium, settled on the land and built up around them some of the customs of the old country.

From home to home copies of these papers go until everyone has read the message and the newspaper is practically worn out from reading. The gift is very acceptable.

#### Oriental

Recently, Miss Wilma Gardner on her way through Chinatown in Victoria, discovered on one of the down-town streets a pitiable little figure dressed in boy's clothes. Investigating the case she found a little girl whom she took to the Oriental Home. Apparently, the child seemed deaf and dumb, but Miss Gardner persevered, with the result that the little girl has been improving remarkably, and three days ago spoke, much to the surprise of everyone in the Kindergarten. She has said something every day since. No one thought she would ever speak, and the result is that everyone is thrilled.

## Christian Stewardship and Finance

LUTHER E. LOVEJOY, in his "Stewardship for All of Life," states that "stewardship in its full New Testament meaning involves responsibility to those about us, and provides a solution for the social, racial, industrial and economic problems which confront the modern world."

Ofttimes we use words so glibly that we fail to think of their real meanings. This may be the case with the word "responsibility." We hear it often, and use it without pondering it. The word is really "response ability." Does that not add new meaning to it? If we think of our responsibilities as "response abilities," it ought to make us able and ready to respond to many needs.

We should have the "ability to respond" to the leadership of our Master: how can we know His will unless we spend time daily in meditation and prayer?

We should have "ability to respond" to the spiritual needs of our Auxiliaries. The devotional part of our meeting should be a real worship period. As individual members we

should plan to make our contribution to it.

We should have "ability to respond" to the needs of the individual women of our Church and Auxiliaries, by spiritual encouragement, in times of sorrow and trouble, by friendliness always.

We should have "ability to respond" to our Presbyterian and Conference Branch officers by co-operation with them in all routine business matters.

We should seek for "ability to respond" to all material calls for the support and maintenance of our work in the many fields at home and abroad by systematic, sympathetic and loyal giving to the funds of our Woman's Missionary Society. Not only in giving money, but in giving service and making sacrifices should we seek "ability to respond."

\*"The Stewardship Primer" is now available at the Literature Department.

(MRS. H. T.) BEATRICE M. THOMPSON,  
*Dominion Board Secretary.*

\* See "Literature" page, January, MISSIONARY MONTHLY.



# Mostly About People

On November 28th, Miss Margaret E. T. Addison, O.B.E., LL.D., was honored by the Victoria University Women's Council—her name was given to the Women's Residence, 137 Bloor St. West, Toronto. Brief speeches were made at the reception in connection with the ceremony, each one paying tribute to Dr. Addison's fine spirit and her pioneer service in women's education.

\* \* \* \* \*

The Foreign Missions Conference of North America met at Ashbury Park, New Jersey, January 6-8. The Committee on Women's Work preceded it—from January 4 to 6. The W.M.S. delegates were Mrs. Hugh Taylor, Foreign Missions Executive Secretary; Mrs. R. P. Stouffer, Secretary for Japan, and Miss Edith Clarke, on furlough from Africa. Miss Mary Gormley, at present studying at Yale, also attended some of the sessions.

\* \* \* \* \*

Mrs. J. Maxwell Loveys, Home Missions Executive Secretary, and Miss Marion Hodgins, W.M.S. missionary at Radway, Alta., were the delegates at the Home Missions Council meeting at Asbury Park, New Jersey, January 11-14, 1937.

\* \* \* \* \*

A letter of sympathy was sent from the December Executive to Miss Margaret Addison, Bonnyville, Alta., whose father passed away November 11th in Mannville, Alta.

\* \* \* \* \*

A scholarship of \$50.00 has been granted Miss Mary Taypotat, of Round Lake, Sask., for the year 1937 from the Indian Scholarship Fund. She is now in Brandon attending high school.

\* \* \* \* \*

Miss Margaret Macdonald has reached Angola, West Africa, safely, and is at Camundongo for language study.

\* \* \* \* \*

Miss Marion Hodgins was appointed as missionary delegate to the Home Missions Council of North America, and Miss Edith Clark, Africa, was one of the missionary delegates to the Foreign Missions Conference, along with Miss Mary Gormley, West China, who is now studying at Yale University, New Haven, Conn.

\* \* \* \* \*

The Executive accepted with deep regret the resignation of Miss Eliza B. Dolmage,

who has been on leave of absence from West China, since 1927, from the work of the Society, and who has previously spent one term in West China.

\* \* \* \* \*

Dr. Isabelle McTavish is sailing for Honan on February 13th on the *President McKinley*.

\* \* \* \* \*

Rev. D. L. Warnshuis, M.A., D.D., of New York, Secretary of the International Missionary Council and formerly a missionary in China, was in Toronto for a brief visit connected with the Council meeting which convenes in 1938 at Hangchow.

\* \* \* \* \*

Rev. R. J. Macdonald, D.D., Saskatoon, Sask., has been appointed Superintendent of Missions in Southern Saskatchewan and Southern Alberta, releasing Dr. Dorey, who comes to Toronto as Associate Secretary of the Home Mission Board.

\* \* \* \* \*

Rev. R. McNaughton, Regina, lately presented an organ repaired and free of charge to Moose Mountain Mission. The organ belonged to the late Mrs. McNaughton, who was deeply interested in the Woman's Missionary Society.

\* \* \* \* \*

On December 15th a large crowd of interested people in Bloor St. Church, Toronto, welcomed back from the Orient Rev. and Mrs. G. Ernest Forbes. The meeting at eight p.m. was preceded by a supper for secretaries of the Church Boards, their wives and husbands, and missionaries from the fields visited by Mr. and Mrs. Forbes. Later, in the church, the travellers had an opportunity to give their impressions of the fields and both addresses touched the audience deeply. Dr. Arnup introduced Mr. Forbes, and Mrs. Frank Day, Mrs. Forbes.

\* \* \* \* \*

A peace drive is being inaugurated in the United States, and will continue during the winter months. Dr. Maude Royden, of England, is undertaking the campaign, but outstanding leaders in North America are taking part—educators, clergy, authors, and leaders in many fields—and it is hoped to touch 1,000 important cities. Can we not capture for Canada some such drive at a time when war shadows the future outlook of almost all nations?

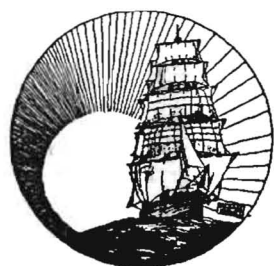
# Auxiliaries

## Our Theme for March

*"Stories That Must Be Retold"*

WINNIFRED THOMAS

HAVE you read Aggrey's story of the three monkeys? Those of us who have seen his radiant face and have wept and laughed by turns under the spell of his eloquent speech, wish we might have heard him tell



that story of the first and the second and the third monkey which he compares to the pioneer missionary, the modern missionary and the Christian leader who is a native, "a man of

the soil." "Each," says Aggrey, "was absolutely necessary." In Programme V we thought of the pioneer and of the modern missionary, who may be in his own way a pioneer, an adventurer in meeting new problems in a new way. In Programme VI we think of the national Christian leaders. We realize anew that Christian Missions is not a project of the white man only or of the English-speaking peoples. In this enterprise there have always been great leaders from all the countries of Europe, and they and we are joined to-day by Christian men and women of Africa, of Asia, of South America and of the Islands of the Sea. Of these our fellow-workers we think in Programme VI, which consists of a series of stories whose significance is seen in the light of Aggrey's parable of the three monkeys. After the stories have been told, all will feel free to discuss the questions on page 27 of *"How to Use."*

From the *"Far Horizons Bookshelf"* one book particularly should not be missed—and fortunately it costs only 50 cents—*"Juliette Dericotte,"* by Cuthbert. In its pages we meet a great and beautiful personality, a Negro woman of the South. Here we learn to understand something of the tragedy caused by our blind race prejudices and to love the woman whose spirit was so brave and so Christlike that she transcended these barriers. When she

died in young womanhood, at the end the victim of that same race discrimination, the white people of her little town marvelled that her friends encircled the world, and they wished that they, too, had known her. She, herself, writes: "There is so much more to know than I am accustomed to knowing, there is so much more to love than I am accustomed to loving." This book helps us to know one woman and through her all others of her race, and, understanding, to begin to love them. Her brave words spoken to a group of Southern white students in a college where she was not allowed to eat in the same dining-hall with them, "Shall we be forever strangers—and neighbours," makes us wonder what riches of friendship we are missing in our own communities because our prejudices separate us from those of other races, classes and creeds. If only one book can be purchased let it be *"Juliette Dericotte,"* and, having read it, lend it to the young people in your congregation.

Those who wish to explore the life of that continent which is closest to us and yet usually farthest from our thoughts, South America, should read John Mackay's profound and scholarly book, *"That Other America,"* which was written as a mission study book for the women of the United States. *"Lupita,"* by Alberto Rembao throws light on modern Mexico. The bookshelf is true to its name, it calls us to look at the Far Horizons.

## The Auxiliary

### IV. The Open Meeting—"A Family Project"

Instead of "a family party" might not all of the organizations of the Woman's Missionary Society undertake, as "a family project," an open meeting to which all of the congregation would be invited? To work together on such a project might create as strong a bond of comradeship among the members, young and old, as to play together at "a family party." Such an open meeting would also stimulate missionary interest among those who are not members of the Society.

Invite everyone in the congregation to attend the open meeting. If there is a Sunday School room, give it over to the Mission Band and let them entertain the guests from 7.30 to 8.00, using the suggestions given by the Mission

Band Secretary (page 81). Then go to the Church auditorium for a more formal service, the Circle conducting the worship (see page 77); the Affiliated C.G.I.T. Groups adding their contribution to the programme (see page 78); and then the Auxiliary sharing with the audience something fine from their study of *Men and Women of Far Horizons*. If the Church is a one-room building, the Mission Band could share in the general programme, their part following the worship service. The Circle members, possibly augmented by the Affiliated C.G.I.T. Groups, may usher and form the choir. The President of the Auxiliary should preside except during the worship service. If there is an Auxiliary only in the congregation, the worship service and the following programme may be presented by its members and will be most worth while.

What can the Auxiliary contribute to such a programme? Three suggestions are offered:

1. Present the lantern lecture, "Far Horizons." (Write Literature Department, Room 410, Wesley Buildings, Toronto.)

2. Present the Programme from "How to Use" which the Auxiliary has found most interesting. Programme I, II, III or IV would be suitable.

3. Use Aggrey's story, "The Three Monkeys," as the keynote of a programme presented by seven women. The President will tell Aggrey's story and then introduce two stories of pioneer missionaries, told by two of the members, such as those of Mr. Helser (102-104), Dr. and Mrs. Seagrave, or Dr. Paul Harrison; two stories of modern missionaries such as Ray Phillips, Mabel Shaw, or Brayton C. Case; and two stories of national Christian leaders such as James Yen, Josefa Abiertas, Kagawa, Dr. Habboob, Mrs. Yao ("The Chinese Mother") or Mrs. Akagi.

What is the value of such an open meeting? It may be invaluable. It will create a spirit of comradeship among all the members, young and old, making them feel that they are all part of one organization in the congregation;

it will give all the members a chance to contribute something to a missionary programme; and, best of all, it is certain to interest some men and women who have never before caught a vision of the wonder and worth of world missions.

## Temperance

### Alcohol and Athletics

"A drinking man has not clear sight, and the athlete must have it; a drinking man does not have full capacity in nerves, and the athlete has got to have it."—*Alonzo Stagg, University of Chicago.*

### Alcohol and Mental efficiency

"I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine."—*Thomas E. Edison.*

### Alcohol and Physical Fitness

"I do not use alcohol; it has no place in the life of those who would be fit. Nor do I use it as a doctor."—*Doctor Otto Peltzer, noted athlete and runner.*

### Alcohol and Social Progress

"Drinking is the greatest foe of social progress. It makes its victims content with miserable conditions and surroundings." — *Philip Snowden.*

### Alcohol and Achievement

"Leave drink alone absolutely. He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such risks, I do not drink."—*William Howard Taft.*

### Alcohol and Health

"From the point of view of health, there never has been any question but that abstinence from alcoholic liquor proves extremely beneficial."—*Dr. Wm. J. Mayo.*





# A Service of Worship

## for

### Auxiliaries and Mission Circles

MARCH, 1937

"In the Footsteps of Jesus"

**Theme:** "Jesus, Lord of All."

**Hymn:** Joy to the World! the Lord is come, *The Hymnary*, 55.

**Prayer:** (all standing) Thy Kingdom, O God, is an everlasting Kingdom, and Thy dominion endureth throughout all ages. Come to Thy world and to us Thy children by every means that love may choose: come, and make all things new. O Thou who art Lord and King of every land and tongue, hasten the coming of Thy Kingdom throughout the world, that among all nations and all peoples Thy reign of love may be established, and Thou be all in all. Amen.

The Lord's Prayer (in unison).

**\*Devotional Leaflet:** "Jesus, Lord of all."

**Reading:**

*Leader:* "Christ is Lord," was the watchword of the early followers of Jesus, as they enlisted in the company of those who marched under His banner.

*First Speaker:* Paul, the great Christian leader and missionary, said of Jesus Christ, His Lord: Galatians 2: 20.

*Leader:* Down through the centuries millions have acknowledged Christ as Lord, and under His banner His followers have gone forth to make Him known to the people of the earth. To-day in every land and race are companies of men and women who serve our Lord, Jesus Christ.

*Second Speaker:* In our day, Schweitzer, of Germany, distinguished philosopher, musician and doctor, saw in the sculptured face of a Negro the deep need of the black man and went forth to darkest Africa. Of Jesus, His Lord, Schweitzer writes: "He comes to us as One unknown, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which He has to fulfill in our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is."

*Third Speaker:* Kagawa, Japan's adventurous Christian leader, thus declares his loyalty to Christ: "I am willing . . . His sake," page 118, "Men and Women of Far Horizons."

*Fourth Speaker:* A Japanese Christian, Mrs. Akagi, at the close of a Christmas day, begun in loving service to needy homes, wrote these words: "Since Christ . . . Yes, life itself!" "At the end . . . years ago." Pages 161-162.

*Fifth Speaker:* Josefa Abiertas, who has been called "the Jeanne d'Arc of the Philippines," not only led many of her countrymen to accept Christ as Lord, but, because of her devotion to Him, worked with passionate zeal for temperance, woman's suffrage, social justice and the care of the poor and the unfortunate. Josefa said: "Christianity is not . . . mockery." Page 123. "With the help of God, I am determined to launch a fight against all kinds of evil." "A Filipina woman . . . she loves." Page 121.

*Sixth Speaker:* Sekula Malenga, of Africa, Chief of the Va Galangue tribe of Angola, trader and traveller, when he accepted Christ as Lord, thus spoke to his family and his tribe: "I have blundered . . . for this country." Pages 177-178.

*Seventh Speaker:* Caroline Macdonald, a truly great Canadian, who rendered distinguished service in Japan, devoted the last years of her life to work among Japanese prisoners. She wrote: "People . . . the Master." Page 206.

*Leader:* Let us in prayer renew our allegiance to Christ, our Lord. (Silence). Lord of our lives, who gavest heart and mind and energy to doing the Father's will, grant to us new vision that we may see wherein we may love and serve Thee more truly with all our hearts and minds and strength.

*Response:* Come, O Lord Jesus, and reign in the hearts and lives of men.

**Leader:** Let us seek to enter with deeper love and loyalty into our Lord's will and longing to draw all men unto Himself till the whole earth shall be full of His glory. (Silence.) Deepen our love and devotion, O Lord, that we and our missionaries and all Thy disciples throughout the world who have entered into the riches of Thy love, may ever seek to share them with others, to the honour and glory of our Sovereign Lord.

**Response:** Come, O Lord Jesus, and reign in the hearts and lives of men.

**Leader:** Let us pray for our fellow-Christians in other lands as they seek to share the life of our risen Lord with their own people. (Silence.) Lord Christ, we thank Thee for our fellowship with all who serve and honour Thee and are showing forth Thy life in other lands. May their example inspire us to nobler living and more worthy service, that we together with them may seek with all our strength the advancement of Thy Kingdom throughout the world.

**Response:** Come, O Lord Jesus, and reign in the hearts and lives of men. Amen.

### Hymn:

**Leader:** As we sing this hymn, let us think of the great company throughout the world who march to-day with us under the banner of Jesus Christ, our Lord: Lead on, O King Eternal, *The Hymnary*, 402. The Leader reads verse 7 of hymn 407.

**Closing Hymn:** The Day Thou gavest, Lord, is ended," *The Hymnary*, 568, the Leader reading verse one and all beginning to sing with verse 2.

**Benediction:** Ephesians 6: 23.

\*Price, 3 cents, The Literature Department, 410 Wesley Buildings, Toronto.

**NOTE:** All who are to take part in this service should be on the platform or at the front of the room before it begins. In a small Circle or Auxiliary two speakers might alternate instead of seven taking part in the reading.



## A Bible Study Guide for The Women of Our Society

"In the Footsteps of Jesus"

**Theme:** "Jesus, Lord of All."

"Thy will, O Lord, victorious be  
In every land—all life—in me!"

### 1. Jesus, Lord of My Life.

Matthew 6: 24, 33; 7: 21-27. What does Jesus demand of those who accept His Lordship? What is His test of the sincerity of those who call Him "Lord"?

John 21: 15-17; Galatians 2: 20. "Christ is Lord," was the watchword of the Early Church. What did it mean to John to accept Christ as Lord? What did it mean to Paul? What does it mean to us?

### 2. Jesus, Lord of all Men.

Mark 3: 31-35. Who formed the first group of people who gave their devotion to Jesus? What bound that group into a brotherhood, a fellowship?

Matthew 13: 31-32. If this little company represented the "seed," what did Jesus mean by the "tree"? What was His vision and His faith for the future? To what extent has the "seed" actually become a "tree"?

Luke 13: 29; Revelation 7: 9-12; 19: 16. How have these great visions actually been realized in our day, in Canada and throughout the world? What part have home and foreign missionaries had in realizing this vision? What are we doing to help this vision to be fully realized?

"It is impossible to touch Jesus without touching millions of hearts now living and yet to live."

Ephesians 2: 11-22; 4: 1-6. What binds together in a fellowship all men who acknowledge Jesus Christ as Lord? How can we overcome the barriers that separate us from other Christians?

### 3. Jesus, Lord of All Life.

Matthew 6: 33; 13: 33; Acts 26: 19; What was Jesus' "heavenly vision" for the life of all mankind? Did He think that society would be transformed by a sudden act of

God or by the Spirit of God working slowly but powerfully in the lives of men everywhere?

Mark 4: 26-29. What is man's and what is God's part in bringing that day when Christ shall be Lord of all life, when "the kingdoms of this world are become the Kingdom of our Lord"?

"God Himself cannot do some things unless men *think*. And God Himself cannot do some things unless men *work*. And God Himself cannot do some things unless men *pray*."

"The man's a dreamer! —Good! That places him in close relationship with God." "When the soul shares the purpose of God, not coldly, but with eager desire, a new way is opened whereby the Lord can enter into the hearts of men." Intercessory prayer is our identification with God's dreams for His children.

"We believe in a Christ-like world. We know nothing better; we can be content with nothing less." If Christ is to be Lord of all life, He must be Lord of that small part of life nearest me and I must help to make it Christ-like. If Christ is to be Lord of all Life, His Kingdom must come on a world scale, and, therefore, I must share in the world mission of the Church.

"As a follower of Jesus Christ, I would seek to extend God's rule in my own life, in all life and in all lands."

WINNIFRED THOMAS.



## Mission Circles



### The Circle Takes Part in an Open Meeting

**W**ILL not the Mission Circle enter enthusiastically into "a family project" such as planning a special missionary programme for presentation to the whole congregation? It is suggested that on such an occasion the members of the Mission Circle might form the choir and take charge of the opening worship service. The service in this issue on the theme, "Jesus, Lord of All," might be beautifully adapted for a church gathering. If Circle members use it for this occasion, the following changes and additions might be made.

A Christian flag might be used as the central symbol for the service. It can easily be made. The background is white. In the upper left-hand corner is a blue square, about one-quarter of the flag. In the centre of the blue is a red cross, the ensign and chosen symbol of Christianity. To follow this flag or to take one's place beneath it symbolizes allegiance to Christ as Lord.

The whole Circle might enter the church, two by two, singing the opening hymn, "Joy to the world! the Lord is come," as a processional, one member, alone, leading and carrying the Christian flag. The President should previously have taken her place on the platform to announce the hymn. Those who are to take part in the service will go to the platform,

the others to the choir loft. The leader will place the flag in a high position in the centre of the platform for the duration of the worship service.

Following the opening hymn and prayer, as given in the service, in place of the devotional leaflet, hymn 72 in the Hymnary, should be used. The verses may be sung as a solo and all the Circle members may join in the refrain, "'Tis the Lord! O wondrous story!" This is very impressive.

For the reading, the president as leader and the seven speakers in turn will stand beneath the Christian flag while reading their parts, thus signifying allegiance to Jesus Christ as Lord. The president will lead in the prayer, the Circle members and, if possible, the whole congregation, joining in the response.

For the hymn, "Lead on, O King Eternal," the president may lead carrying the Christian flag, and the Circle members march behind her singing down one aisle and up another, the congregation also singing. The whole of the Circle will then take their places in the choir, the flag being put in a high position at one side. The Auxiliary president will preside for the remainder of the meeting.

If such a service is to be conducted by the members of the Mission Circle, careful and prayerful preparation will be necessary. Thus to share their best with others will, however, be a happy experience for them and an inspiration to the congregation.—*Evelyn Follett, Secretary.*



## Canadian Girls In Training



### The Affiliated C.G.I.T. Groups Take Part in an Open Meeting

**P**ERHAPS, as an affiliated group you are planning to contribute to the programme for the Open Meeting of the Woman's Missionary Society.

"But we are too busy to prepare anything special," protests one weak member.

"We don't have to have anything special. We are to share something we have enjoyed during our missionary education project," another replies.

"Let's write our ideas on the blackboard," suggested the President.

Your list will look something like this:

1. The pageant at the end of project 11, in "Adventuring with Girls around the World."
2. Songs of other nations from "The Treasure Book of Songs."
3. The story of Ling Yang told by one of the girls with dramatization of the parts we have already dramatized during the project.
4. A presentation of the work of the four "Special Objects" missionaries, from the Special Objects news sheet, The Missionary Monthly and, the W.M.S. Annual Reports. Four girls could impersonate them.
5. An exhibition of the things we brought to the group meeting for the Country and Contribution Contest.

Perhaps your list will not be as long as this one, but any one of these would make a good contribution to the Open Meeting.

### A Chinese Girl in Canada

PEARL CHIANG

*Head of the Kindergarten Training Department of Union Normal School, Chengtu West China, studying in Canada with the help of a W.M.S. Scholarship.*

**I**N being selected as one of the Chinese scholarship students to have this wonderful opportunity of studying in your country for two years, I feel that I have been given a

high honor and privilege. To have dreamed a dream for years, and then to have that dream come true! When I was in the University of Shanghai, and even during the time when I was teaching, I used to dream of going abroad to study. Whenever I heard that so and so had gone to such and such a country to study, I always envied her. A year ago I did not dream that I should actually be in your country this year. However, whether it still seems to be a dream or not, here I am in your country. It is almost four months since I arrived. Would you get excited if you were in a new country where you have never been before in your life? Or would you be excited if you dreamed about something, and that dream actually came true? This is the sort of feeling I am having at present.

I enjoy very much being in your country, and I find everything very interesting. I have gained ten pounds in weight, and this is one of the indications as to how nice and kind your country as a whole is to me. As the real winter comes on, I am going to enjoy the new experience of wearing foreign skirt, pull-over and overshoes.

How I wish that I could see you all, and have a real visit with you. Owing to time and distance it is difficult for us even to meet one another. Fortunately, I am given this opportunity of writing you a letter, and of sending you my warmest compliments, best wishes and love. I am going to tell you something about my school life in China by way of introducing myself to you, so that you may get to know me better. Perhaps some day you are going to tell me something about yourselves.

The first thing I would like to tell you is that the freedom or liberty that I have enjoyed so much has been mine on account of being brought up in a Christian family, and of having all my education in Christian schools. When I mention freedom it reminds me of a

verse in St. John's Gospel, Chapter VIII, "You shall know the truth, and the truth shall make you free." That is to say, if my family had not known the truth, Jesus Christ, they would not have let me go anywhere to study. No matter how wonderful the opportunity of coming abroad to study might be, they would not have consented to my having it.

When I was seven years of age, my grandmother, the first Christian believer in our family, sent me to the Friends' Mission School to begin my Primary School education. Being in the Friends' Mission School a year, I was called back to study in the Anglican Mission School in my home town, Mienchow, which is about one hundred miles from Chengtu. After graduating from the Primary School, I was promoted to High School. This high school is located in the capital of Szechwan, named Fang Chen Gai Girls' High School of The United Church of Canada. Probably you have heard much about this school. I studied there four years when Miss U. F. Steele was the principal. Unfortunately, when I was there there was no C.G.I.T. Group, but its activity plays a great part in the life of schoolgirls now. I wish I could take the time to tell you about the beautiful and inspiring services they have at Christmas and Easter, and the projects and work of each group carried out all year through.

After graduating from high school, I had the privilege of working in the Y.W.C.A. for a half-year, followed by a year of teaching in Fang Chen Gai Primary School, where Miss A. C. Thexton was the principal. Then I went to Peiping Pei Hwa School of the Anglican Mission, and Keen School of the American Methodist Mission, Tientsin. Altogether, I spent a year and a half learning English in these two schools before I would be admitted to Yenching University, a Union Mission College in Peiping. After being in Yenching University a year and a half I was transferred to the University of Shanghai, formerly called Shanghai Baptist College, as it is a Baptist Mission School. I was in Shanghai four years and graduated in the year of 1931.

When I was in Primary and High School there were not many games and extracurricular activities as the girls have at present. But when I went to university we played more kinds of games such as basketball, volleyball, tennis, baseball and boxing.

Sunday was a busy day when I was in High School. We went to Sunday School and church on Sunday morning. In the afternoon there was a Sunday School at Fang Chen Gai for the children who lived near by. I was a teacher in the Sunday School, and took my turn at leading the meeting. At night we had Christian Endeavour, which was conducted by the student body.

Educated in the institutions of so many different denominations, I have found my school life very rich; meeting so many kinds of people in different places enables me to grow broader both in experience and knowledge, and richer in the happiness of daily life. Now, here I am in your country. I feel it has much to offer me, and at the same time I am hoping to learn much during these two years in your country that will be a real help to me, and to the work among your leaders in West China, when I return.

With best wishes to you all.

## A Canadian Missionary Writes of Girls in China

DEAR CANADIAN GIRLS IN TRAINING:

May I tell you something about our C.G.I.T. in West China, for we have it, too, though the "C" stands for Chinese in our case. So far the girls have not prepared a special costume for C.G.I.T. activities, but we have badges worn to each gathering pinned on a dark gown in winter or a white gown in summer. The badges are made by the girls themselves. The monogram is drawn on white linen, and embroidered with dark-blue silk thread. The badge is then finished off neatly around the edges. Each group chooses a different group color, and a ribbon bow of that color is worn at the top of the badge, where it is attached to the gown.

In Chengtu city we have eleven groups among our Middle School and Normal School students, and so we have a great variety of colors when the groups come together for a joint session as we do for our dedication service, at Christmas and at Easter, and for our closing lawn-party in June. Each group brings its banner, too, the background of which is of the same color as the ribbon bow, and bearing the group name in vivid Chinese or English lettering. The effect is most colorful and



inspiring. We see before us a youthful army of girls, all keen and enthusiastic about life as they hope to live it under the leadership of Jesus. The names chosen by the groups show plainly the reality of the vows taken, and the group mottoes hold before them a high standard of life and conduct.

The groups often reorganize with the same members and leader, year after year, each September when school opens. They keep the same color and name, and take up again the same project. Such groups are building up a real group tradition. New girls who have expressed a wish to become C.G.I.T. members are invited into the groups to fill vacant places, though often one or two new groups have to be organized because of the members wishing to share in the programme.

Several Chinese teachers, who were C.G.I.T. girls in their student days, have volunteered to become leaders of junior groups, and their whole-hearted interest is a joy to us all. To aid them, some books in Chinese have been prepared, including a Manual of Worship, a Book of Stories, also one on Leadership. Editing these books has been a pleasure to those on the committee, knowing how great is the need for such help among our leaders, especially in outlying places, where there is no missionary to help. Not all our groups are in Chengtu. Each central station has its contingent of C.G.I.T. girls, and in some smaller towns the Chinese teachers are carrying on alone. How we wish we could arrange for some summer camps. That is a dream and a hope we have for the future, but we are ready for camps now, and the girls need the associations and opportunities which such an experience affords.

A definite meeting-place has been selected at each church or school where C.G.I.T. groups have organized, and the club room is gradually taking to itself a distinctive air in the trophies adorning the walls, many of these made by the girls themselves.

It is always thrilling to see a group standing in four-square formation with clasped hands, to repeat the C.G.I.T. pledge or facing the west for Taps. What matters it that the beloved words are spoken in a different language from that in which we first memorized them, or that the sparkling eyes and glowing faces, looking out on life unafraid, belong to a different race?

How often in a C.G.I.T. meeting I have wished I could "transplant" a Canadian group to be with us for some of our meetings, or that we could fly across to Canada for a meeting with a Canadian group. The advantages would be on both sides. So many gifts have come to us from Canadian groups. The girls are always thrilled and grateful. Sometimes it is a book of snapshots showing much thoughtful work on the part of the senders. Sometimes it is a collection of postcards or Christmas cards or pictures that come our way, and are of great use to us in our projects among the Chinese people. Some dolls came to a group. The girls dressed them, but found it very hard to part with them afterwards, for, would you believe it, they had never owned a doll of their own!

This year a large doll dressed in Canadian-Girl-In-Training costume came from a thoughtful group in Canada. It is the darling of us all. Miss Steele had the Chinese carpenter make a glass case to hold it. It occupies a place of real honor in Chengtu C.G.I.T. club-room. It cannot become soiled or broken, and is always on display. Woe betide any one who may attempt to break in and steal! The links of memory binding us to the Canadian Girls are many, and lasting and real friendships are being made.

Oh, there is so much I should like to tell you about how we conduct our meetings, what fun we have, what work we do in our projects to help the Chinese around us know about Jesus, what lovely candle-lighting services we have at Christmas, what gorgeous flower services we have at Easter when our roses, sweet-peas, jasmine, etc., are at their best, also about the pageants and choir singing we have shared in at the special services of the church—it would require a whole monthly to tell it all! Suffice it to say that C.G.I.T. has gripped the imagination of the Chinese girls, with its fellowship and opportunities for service. We long that every girl may line up with us, dedicating her life to the Master.

MARTHA COUTTS.

Miss Coutts kindly consented to write of the work in which the C.G.I.T. groups are interested as their fourth Special Object. Miss Annie Ward is the missionary connected with the Special Object gifts in Chengtu, Szechwan, West China.

# Mission Bands

"Jesus loves all the children,  
All the children in the world,  
Brown or yellow, black or white,  
They are precious in His sight,  
Jesus loves all the children in the world."

## The Mission Band Takes Part in an Open Meeting

MARION S. SMALL

**D**OUBTLESS during regular meetings when some activity has been particularly successful, you have said to yourself, "If only their mothers could see that." The Open Meeting of the Woman's Missionary Society has been planned in order that all the members of the Society may share with each other and with all the members of the congregation the interesting things they have discovered during the course of their missionary study. The Open Meeting will, therefore, be just the place for your Mission Band members to show the things that they have made and to demonstrate their visits to other lands.

The first part of the evening may be given over to exhibits. The Mission Band might contribute the following:

The "Log of the *Greybird*"—see page 7.

The Indicator for Givings—see page 7.

The dolls dressed to represent the countries visited.

The map with the small aeroplane pinned to it. It would be interesting to trace the route of the aeroplane with red ink.

The "Book of World Friends."

The plasticine or flour and salt model of Western Canada.

The articles which the members have prepared for Supply Work.

Since as many boys and girls as possible will want to have a part in the meeting, several might be placed in charge of the different exhibits to explain how they came to be made.

As the Mission Band's contribution to the programme, a short "trip" to different countries might be presented. A leader should stand in front of the map showing the journey of the *Greybird* and should introduce the members who impersonate the characters. She says: "You must know that Professor Morton (introducing a large boy) is going on a world trip to secure botanical specimens.



## A Game for Mission Band Children

PREPARED BY MRS. C. A. VESSEY

Tune: "Here We Go Gathering Nuts In May."

The children are divided into groups in some such way as this:

All children in bright colors are in one corner and are Japanese children.

All with brown eyes are Indian children.

All without bows on hair are Chinese children.

All with bows are Korean children.

All dark-haired children are African children.

Leader stands in the centre and sings:

"Now I will take a Japanese boy,  
a Japanese boy,  
a Japanese boy,  
Now I will take a Japanese boy,  
Into our World Friends' Circle."

Then Leader and "Japanese boy" sing: "Now we will take an Indian girl," etc.

When all the children are in the large circle, with hands joined, they sing (Tune, "Tramp, Tramp, Tramp"):

Mrs. Morton (introducing her), Joan (she curtsies), and Ray (he bows) are going, too. They travel by aeroplane from Vancouver. They make their first stop at Winnipeg.

*Professor Morton:* I must go to the University and you can come with me, Ray. (Turning to Mrs. Morton) What are you and Joan going to do?

*Mrs. Morton:* We are going to visit some of The United Church kindergartens.

*Joan:* Kindergartens here, too?

*Mrs. Morton:* Yes, dear. There are people from all over the world here in Winnipeg; so we shall see girls and boys whose parents travelled for many weeks to reach this city.

*Leader:* So Joan and her mother visited the kindergartens and they liked them very much. We hear them talking about them. Listen.

*Joan (excitedly):* Wasn't it lovely, Mother?

*Mrs. Morton:* Just lovely, dear. What did you like best?

*Joan:* I loved those Indian things that we saw at the McLean Mission! Did you see the Indian house of cardboard, straw and mud, and the plasticine dishes? Why, they had dolls dressed in saris, short skirts, little coats, all the ways they dress in India. And they played the nicest game, an Indian one. Oh, I wouldn't have missed that for anything.

*Mrs. Morton:* Yes. And do you remember when the teacher at All Peoples' Kindergarten told the story about Africa just before the offering?

*Joan:* Oh yes, and the little boy piped up, "Please, teacher, what do they do with the pennies, buy candy?"

*Mrs. Morton:* Did you notice how quiet they all were when the teacher asked them whether

they would rather have a story about Jesus or candy.

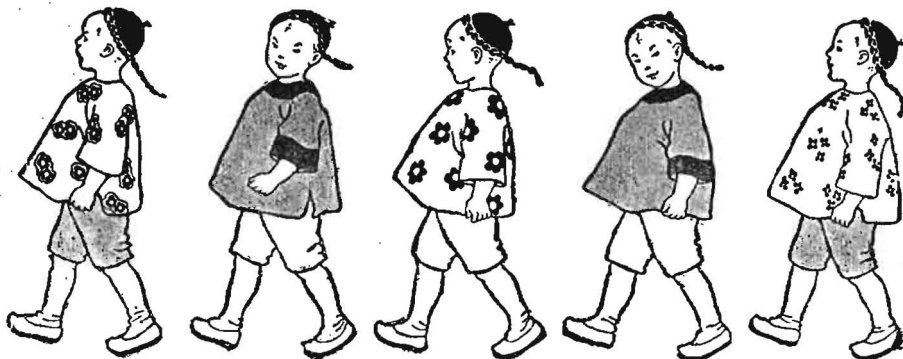
*Joan:* And they all voted for a story about Jesus. And then they took up the offering. So, of course, they are helping to send stories of Jesus to Africa. I'm so glad that our Mission Bands this year will send money to help the kindergartens in Winnipeg. I like new-Canadians.

*Mrs. Morton:* Not so very new now, dear. We are all Canadians together. Come, we must go back to the *Greybird*.

Following this glimpse into missions in Canada, the leader should describe the trip which the children made, pointing out on the map the different places visited. A revealing picture of missions in the Orient as related to the lives of the children is to be found in the Korean visit (pp. 46-47). It could be dramatized very easily. All the first part of the story could be set in the courtyard of the Mission House, and the birthday party in the courtyard of the Luns' home. The guests should be called into the house for the feast—and this would clear the stage of players. All the Mission Band members could be included in this dramatization either as principal players or as birthday guests.

In conclusion the leader should describe the homecoming, and the excitement in the Mission Band in Vancouver. Then all the children should stand and quietly and reverently take part in the closing ritual as described on the inside of the back cover.

As an alternative to the above programme the Mission Band might present the pageant suggested at the conclusion of "Friends Around the World." It will have more reality at the end of the year, however, than if presented before all the countries are visited.





# Baby Bands



IVANHOE BABY BAND, ONTARIO  
Under the care of Mrs. S. J. Kilpatrick

## Wouldn't You ?

BY KATHLEEN R. GEDDES

Once a little baby cried and cried and CRIED,  
And his worried Mother tried and tried and  
TRIED,

To learn why he wept  
More than he slept.  
Finally!

Eventually!

She did find out  
What 'twas about.

HE WANTED TO JOIN A BABY BAND!

THE MOST MUSICAL BAND IN ALL THE LAND.  
Wouldn't you

Do it, too?

If you had a tender, loving heart,

And wanted to do your part

In making other babies happy as you

And if crying was the only means you knew,  
Wouldn't you

Do it, too?

## Two Games for Older Baby Band Children

PREPARED BY MRS. C. A. VESSEY

GAME ONE. TUNE: "Tommy Thumb."

Drill the children on "True Story" children, naming a finger for each until they can name the fingers in any order. Then begin the game with hands behind back.

(a) "Little Taro

Little Taro, where are you?

In Japan—(Left thumb forward)

In Japan—(Right thumb forward)

How do you do?"—(Thumbs bow)

(b) "Sita dear

Sita, dear, where are you?

In India—(Left index finger forward)

In India—(Right index finger forward)

How do you do?"—(Index fingers bow)

Repeat with other fingers using the following:

(c) "Hong Shiao Yeh (pronounced "Hoong Sheow Yea")—In China land."

(d) "Stephen Lee—In Korea."

(e) "Danny Boy—In Africa."

(f) "Little world friends

Little world friends, where are you?

Here we are—(All left fingers forward)

Here we are—(All right fingers forward)

How do you do?"—(All bow)

GAME TWO. TUNE: "Did you ever see a Lassie."

Explain some custom of the children of different lands. Choose a custom that is easy to imitate.

## Examples:

"In Japan the children always bow politely to older people."

"In India the girls and boys weave beautiful mats for the floors of their homes."

"In China the children eat with chopsticks instead of with knives, forks and spoons."

"In Korea the children play in the water while their mothers wash their clothes in the river. Then when the clothes are dry the mothers fold and iron them by pounding them with round sticks like little rolling pins."

"In Africa the chiefs send messages from one village to another by pounding a big drum with a stick."

Then play. The children form a circle and imitate the leader, who stands in the middle of the circle and makes the motions.

## Example:

"Did you ever see wee Taro, wee Taro, wee Taro,

Did you ever see wee Taro go this way and that?

(She bows low, placing her hands, palms down, just above the knees. All imitate.)

Go this way and that way,  
Go this way and that way,  
Did you ever see wee Taro go this way and that?"

(b) "Did you ever see wee Sita, etc. (Weave right fingers through left.)

(c) "Did you ever see Hong Shiao Yeh, etc. (Hold left hand cupped near mouth; with right hand hold imaginary chopsticks and transfer food from imaginary bowl to the mouth.)

(d) "Did you ever see wee Stephen Lee, etc. (Clap the palm of the right hand on the knee as though pounding with a stick.)

(e) "Did you ever see our Danny Boy, etc. (Bend over and, holding the hands just opposite the knees strike the open palm of the left hand with the closed fist of the right.)

(f) "Did you ever see our world friends, etc. (All hold hands and dance in a circle in a clockwise direction.)

Note: If the names of the children are not known, "a Japanese," "an Indian," "a Chinese," etc., might be substituted.

## With the New Books

**The Fighting Angel.** By Pearl Buck. (Toronto: McClelland and Stewart.)

This is a companion biography to *The Exile* in which is told the story of the author's mother. *The Fighting Angel* is Mrs. Buck's missionary father. She draws his picture with consummate skill, fairness and calm appraisal, and one realizes that the writer is withholding, as far as possible, her own personal reactions, which were much more noticeable in the other story. Before we close the book we have in our minds a clear-cut picture of a remarkable man, a pioneer, with a single purpose in which all others are lost; sure of himself and of his faith, narrow, dogmatic and with all the passionate conviction which is often absent in a broader mind. He not only sacrificed himself to his Chinese brethren; he sacrificed his family also.

"Carie," the wife and mother, is sketched again, this time in the background, but with

a dominating personality all her own. It is a most interesting and arresting story—too exact not to have a strong foundation of truth, and yet—we know that the *whole* truth is not here. That is told in many another story of missionary heroism.

E. M. T.

**He Dwelt Among Us.** Ralph Connor. McClelland and Stewart, Toronto. Price, \$1.75.

Many people to-day are writing about Christ; eagerly trying to recapture the personality of the Man who walked in Palestine so many years ago. Ralph Connor always has color and reality in his books, and he brings these to bear on a life of Jesus along with a reverent insight into the meaning of that transcendent life. The author has seized the dramatic element in many of the incidents, but the essentials of the spirit are here, and we are never allowed to forget the underlying spiritual values in all the contacts of the Master with men and women.



# The Literature Department



## FORECASTS FOR FEBRUARY

The shortest month—favorable for study and for purchase of new literature

### NEWS FROM INDIA

**The Untouchables' Quest**, by Godfrey Phillips, is a most timely book on the subject which is so much to the fore in our thinking. In brief compass (90 pp.) the author interprets the recent surprising happenings among the Depressed Classes in India, particularly as they bear upon the missionary enterprise. Price, 35 cents.

### FOLLOWING ST. PAUL

**In the Steps of St. Paul**, H. V. Morton's companion to "In the Steps of the Master," is a book which no one will want to miss. Price, \$2.50.

### THE EASTER THANKOFFERING

A beautiful **Service of Worship** for the Easter Thankoffering meeting has been prepared this year by Mrs. Frank Rae. Price, 1 cent each, or 10 cents per dozen.

### REMINDERS

**The World Day of Prayer—February 12th.**

*Programme for Adults*—theme "The Son of the Living God," 1 cent per copy.

*Service of Worship for Youth*, 1 cent per copy.

*1936—and Before.* A vivid account of the observance of the World Day of Prayer around the globe. Excellent supplementary material for a speaker, and for use with youth groups. 2 cents each.

### Lent

*The Lenten Fellowship of Prayer* for daily devotions. Theme, "The Mind of Christ." Price, 3 cents.

### RECENT PUBLICATIONS

*Have you bought your copy?*

**A Primer of Stewardship**—Twelve topical outlines for short talks on Stewardship, by Mrs. H. T. Thompson. Price, 10 cents.

**Annie Bradley**—The story of a joyous young missionary to Africa. Price, 35 cents.

**A Short Story of the Year and Guide to Prayer**—An outline of the past year's work of The Woman's Missionary Society at home and abroad—with a prayer guide included. Price, 10 cents.

**The Eleventh Annual Report**—As necessary to a member of The Woman's Missionary Society as a guide book to a tourist. Price, 25 cents. (Cash with order.)

### THE FAR HORIZONS BOOKSHELF

**Juliette Derricotte**, by Marion Cuthbert. A brief sketch of the rarely beautiful life of a young American negro woman—a citizen of the world. Price, 50 cents.

**That Other America**, by John A. MacKay. A book which interprets the life of our insufficiently known neighbor, South America. Price, 60 cents.

**Lupita**, by Albert Rembao. A story of Mexican Revolution. Price, \$1.00.

### PRAYERS FOR THE KINGDOM

**With All Our Strength** is a most beautiful little book of prayers, whose central theme is The Kingdom of God and its relationship to the whole of life. Following the seasons of the Church's year the booklet offers enrichment for our private and corporate prayer life. Price, 15 cents.

**All Our Days** is a companion booklet for children and can be as helpful to them and their leaders as "With All Our Strength" for the adult group. Price, 10 cents.

*List of Easter material available on request*

All the above may be obtained from the Literature Department, Room 410, Wesley Buildings, Toronto 2, or from the Literature Depots:

166 Harvard Ave.,  
Winnipeg, Man.

3015-13th Ave.,  
Regina, Sask.

11012-85th Ave.,  
Edmonton, Alta.

412 Dominion Bank Bldg.  
Vancouver, B.C.

# News from the Conference Branches

## Alberta

*Press Secretary, Mrs. J. H. Carscadden, Red Deer, Alta.*

*Treasurer, Mrs. W. J. Kelly, 11120-65th St., Edmonton, Alta.*

Mrs. Lytle, beloved wife of Rev. A. A. Lytle, District Secretary for the British and Foreign Bible Society of Canada and Newfoundland, passed away recently in Calgary. Mrs. Lytle came from St. Marys, Ontario, to Alberta in the early pioneer days, and after her marriage came with her husband to Lethbridge, Alta.

In 1909 Mrs. Lytle was appointed the first Recording Secretary of the Woman's Missionary Society of Alberta Branch of the Methodist Church, and was retained for twelve consecutive years because of efficiency and tact. She filled many other outstanding positions in Branch and Presbyterial, especially in Young People's work, both before and after Union, and in all the activities in which she participated she gave unselfishly and unstintingly of her time and ability. Her personal charm and her wise counsel were ever a help to those who worked with her.

**CALGARY PRESBYTERIAL**—Mrs. N. D. MacKinnon, a valued member of Crescent Heights Auxiliary, passed away suddenly on October 28th.

**RED DEER PRESBYTERIAL**—Rallies in this Presbyterial were held for the northern half at Red Deer on November 16th, and the southern half at Didsbury on November 17th. Mrs. D. W. Thorne, President, was in charge at both, and the programmes were arranged along the same line—a message from the president, a dramatization of certain sections of "Men and Women of Far Horizons," and a talk by Miss Isabel Griffiths.

**LACOMBE PRESBYTERIAL**—Miss Isabel Griffiths addressed the thankoffering meeting of Lacombe Auxiliary, and illustrated her talk with interesting lantern slides. At the conclusion of the meeting Miss Griffiths displayed the native dress of women of China, Japan, India and Africa.

**CAMROSE PRESBYTERIAL**—The annual Fall rally was held at Daysland, October 28th, with the President, Mrs. R. H. Elliott, in the chair, who gave an inspirational talk on

"Widening Our Own Horizons." Mrs. Kirk, of Toronto, a visitor, contributed a book for the reading club work among the Mission Circle girls, which was very much appreciated. The highlights of the Dominion Board meeting were brought by Miss Hazel Hunt.

Mrs. M. Fox, Honorary President of Kilmam Auxiliary, and one of its first members, was the guest of honor at a tea given by the Auxiliary and the Guild, before she leaves for Edmonton, where she will make her home. She has been a faithful member, and her sunny smile and warm greeting to strangers will be long remembered, for she seemed unusually well fitted for the work of Strangers' Secretary. A presentation was made to Mrs. M. Fox, and a gift sent to Mrs. Ross Fox, who was unable to be present. Mrs. Ross Fox is leaving to make her home in British Columbia.

## Bay of Quinte

*Press Secretary, Mrs. Percy MacMullen, R.R. 3, Stirling, Ont.*

*Treasurer, Miss E. Lazelle Brown, 229 Albert St., Belleville, Ont.*

**COBOURG PRESBYTERIAL**—A very enthusiastic Mission Circle rally was held at Brighton in October with seventy-five in attendance. Mrs. Floyd Ketcheson, Frankford, presided over a well-arranged programme, and Mrs. S. L. TerriL, Wooller, was guest speaker, taking as her subject, "Making Everybody Circle Conscious." Frankford Mission Circle dramatized "Thanksgiving Ann," and Campbellford and Smithfield Circles also assisted with the programme. Brighton Circle furnished refreshments.

Gore's Landing celebrated the tenth anniversary of its organization with a banquet, recently, Mrs. Menzies, from China, was the guest speaker. Mrs. J. Harris, Secretary, told the story of the meeting on November 17, 1926, when Mrs. Barbour organized the Auxiliary.

A new Mission Circle has been organized at Castleton with sixteen girls as charter members and Miss Madeline Covert as President. Mrs. Maude Purdy was made a life member of the Society at an "At Home" which was held on November 5th at the home of Mrs. James Honeywell.

Welcome Auxiliary has lost two faithful members: Mrs. W. H. Symonds, who died October 12th, and Miss Thyra Martyn, R.N., who passed away in Port Hope Hospital, November 30th.

RENFREW PRESBYTERIAL—Mrs. N. Dalgleish, the official representative of this Presbyterial, has given a vivid report of her week at the School for Leaders in Whitby to several Auxiliary gatherings throughout the Presbyterial.

Mrs. J. V. McNeeley, Carleton Place, was guest speaker at Smiths Falls autumn thank-offering meeting, and chose as her theme, "Lamplighters."

Mrs. J. L. Callan, Vice-President of the Presbyterial, gave a résumé of the General Council held at Ottawa at an Executive meeting recently. Mrs. N. Robertson, Arnprior, contributed five hundred dollars to the Branch to be used for the purchase of a motor car to assist missionary work in the Canadian West.

Lanark Auxiliary are very active despite their small number of members, and have shipped a splendid bale.

Rev. D. A. Coburn, a former minister of Smiths Falls, was the guest speaker on W.M.S. Sunday, when all branches of the organization were represented.

Mrs. D. J. McKillop, Renfrew, passed away recently after a life of activity in the Woman's Missionary Society, the W.C.T.U., and other

church and community enterprises where she was a prominent social worker.

BELLEVILLE PRESBYTERIAL—Dr. J. S. Smith, Milford, and Rev. H. J. Veals, home on furlough from West China, were the guest speakers at the thank-offering meeting of Picton Auxiliary held recently.

Eleven Auxiliaries were represented at the fall rally of Tamworth section. Mrs. John Wartman spoke on Temperance, and Miss Ada Chilvers, R.N., gave a graphic picture of the hospital work at Teulon, Man. Mrs. Wilson, Strathcona, presided, owing to the illness of Mrs. Finlay.

### British Columbia

*Press Secretary, Miss Grace Fulton, 3206 Dorset St., New Westminster, B.C.*

*Treasurer, Mrs. C. E. Sonley, 1815 Belmont Ave., Victoria, B.C.*

*Life Membership Secretary, Mrs. J. B. Furniss, 425 East 29th Ave., Vancouver, B.C.*

On November 18th the Executive of the Branch met in Chalmers Church with the President, Mrs. E. Day Washington, in the chair. Mrs. W. G. Wilson, Victoria, brought a splendid inspirational message. Mrs. F. Broughton presented the needs of the Supply Department, and stressed that the senders visualize the fields to which their gifts go. A number of friends in Vancouver and Victoria were delighted to renew their acquaintance, during the past two weeks, with Dr. Victoria Cheung, of the Kongmoon Hospital, South China, as she passed through here for the east

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## THE MISSIONARY MONTHLY

**S**UBSCRIPTIONS to THE MISSIONARY MONTHLY have been coming in steadily, but much more remains to be done if we are to exceed the 1936 circulation. This will require the combined efforts of all secretaries of Conference Branches, Presbyterials and Auxiliaries as well as each individual member of the Society. Can't we all feel this is our personal responsibility?

\* \* \* \* \*

**T**HE annual Presbyterial gatherings are now being held all over Canada—some have already met. Secretaries, see that you have sample copies of both magazines, and that these are well displayed. Try, if possible, to hang some attractive posters near by, drawing attention to the magazines.

\* \* \* \* \*

**S**END all orders to your Presbyterial MISSIONARY MONTHLY and WORLD FRIENDS' Secretary as soon as possible.



on her furlough. Miss Grace Beattie, Trinidad, will be in British Columbia during January, February and March, 1937.

On November 20th the committee in charge of the Literature Depot held their annual fall tea at the home of Mrs. E. J. Meilicke, Vancouver, which was very successful. Miss E. F. Alcorn and her helpers, Mrs. E. Graves and Miss L. Mackay, had their stock of books very attractively arranged so that all might make their choice easily for Christmas gifts, etc. A very interesting programme of violin, vocal and piano solos was given by Mrs. W. H. Thompson, Miss Gene Canfield, and Miss Effie Dunham, all of New Westminster.

VANCOUVER PRESBYTERIAL — Mrs. E. Day Washington, Branch President, brought an inspiring report of the Dominion Board meeting held in Toronto to the thankoffering tea of South Arm and Steveston Auxiliaries on October 23rd in Steveston. Miss Alice Steeves, a valued member, was honored with a life-membership presented by Mrs. Mackenzie. An enjoyable social half-hour followed.

VICTORIA PRESBYTERIAL — The third Up-Island rally was held this fall in St. Andrew's Church, Nanaimo. After luncheon, Mrs. W. J. Graham, President of the Presbyterial, conducted an interesting and helpful round-table conference. A new girls' group, as well as a Mission Band, have been organized at St. Andrew's, Nanaimo. Missionary talks given at Parksville Ladies' Aid resulted in one member making a contribution of \$10.00 yearly to the Society.

Mrs. W. Gibson, Presbyterial Christian Stewardship Secretary, and Mrs. George Guy, Branch Stewardship Secretary, both spoke, urging each Auxiliary to have a Secretary for this very important part of the work. Mrs. E. Day Washington, Branch President, brought a splendid account of the Dominion Board meeting, and Mrs. C. E. Sonley gave an interesting talk on finance. The musical numbers were much appreciated.

In September Keary Street Church, New Westminster, held an enjoyable afternoon at the home of the President, Mrs. A. P. Dunham. They had read in THE MISSIONARY MONTHLY of the missionary-apron project, which they adopted and passed around among the members during the summer months. Mrs. D. McDougall, a member for forty-six years, donned

the apron, while the gift patches were removed and verses read. Two prizes were awarded for the best verses, the first going to Mrs. MacDonald, and the second to Miss Dickson. The sum of \$20.00 was realized.

KAMLOOPS-OKANAGAN PRESBYTERIAL — The Revelstoke Auxiliary annual supper was a great success with over seventy members and friends present to hear the interesting programme. Mrs. Rear, President, presided, and conducted the short devotional period. Mrs. Nicholson gave an informative address on the great work done by the Society in Canada. Mrs. Mohr entertained with a solo. Members of the Men's A.O.T.S. Service Club acted as waiters on this occasion.

The Mission Band at Revelstoke held its annual sale of work, and realized the sum of \$85.00.

Rev. W. R. Ashford, Summerland, spoke on the work of the Church in which he shared on its Pacific Coast mission boat at the thankoffering meeting of Summerland Auxiliary.

Enderby Auxiliary held their thankoffering meeting when a very interesting and helpful address was given by Mrs. Campbell Brown, Oyama, who with her husband was for many years a missionary in China. Refreshments were served at the close.

Miss M. E. Standen of Kaifeng, Honan, China, was the guest speaker at Penticton Auxiliary thankoffering meeting held on November 2nd. Miss Standen told of the many changes during her thirty-five years in China, and curios and tapestries on display interested the audience.

### Hamilton

*Press Secretary, Mrs. F. R. Meyers, 16 Beulah Court, Hamilton, Ont.*

*Treasurer, Miss M. L. Fawcett, 219 Prospect St., Hamilton, Ont.*

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

BRUCE PRESBYTERIAL—The annual C.G.I.T. rally of this Presbyterial was held on October 3rd in Southampton Church, with an attendance of one hundred, under the able leadership of the Secretary, Mrs. I. Robinson. Various groups gave reports as to the most helpful project in the year's work, which was followed

by a talk on this subject by Miss Jean Yeman, Ripley. Miss Hoogstadt, Chesley, returned missionary from Africa, was the guest speaker and depicted very vividly African life. A special feature was a candlelight service presented by the Walkerton group.

**NIAGARA PRESBYTERIAL**—One hundred and thirty Mission Band girls and boys and their leaders assembled on November 21st in Kitchener St. Church to hold their annual Niagara district rally. Recitations, songs, etc., were presented by the children, together with a playlet, "The Dove of Peace," by the Stamford Mission Band. Mrs. A. Salt, Presbyterian President, spoke briefly on the many ways boys and girls can help in the work, while Rev. N. McMurray gave a talk on "The Window That Would Not Wash Its Face." A miniature church had been erected, and the children filed past, leaving their offering at the open door.

### London

*Press Secretary, Mrs. H. V. Workman, Petrolia, Ont.*

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

*Life Membership Secretary, Miss A. Stone, 63 Metcalfe St., St. Thomas, Ont.*

**PERTH PRESBYTERIAL**—A record attendance was presented at the autumn rally of this Presbyterian held in Main St. Church, Mitchell, October 2nd. Miss Helen Robertson, who was the guest speaker, gave a vivid picture of her work in Africa. Two new features on the programme were a round-table discussion, led by Mrs. James Anthony, and the response to the roll call by the president of each Auxiliary, giving in a very few words the programme of work in her individual society. Miss Jessie Duncan, retired missionary from India, was present, as was also Miss Rennie, former President of the Branch. Mrs. W. C. Pratt, President of the Presbyterian, presided.

Excelsior Auxiliary of St. Mary's Church, celebrated the twenty-fifth anniversary in November with a banquet. The first President, Miss Minnie Graham, was presented with a bouquet of flowers, as was also Miss Jean Ford, who was a charter member in continual attendance, up till the present. A life-membership was presented to Miss Alice McIntyre, as she was a charter member and also a former

President of Excelsior Mission Circle. Mrs. W. C. Pratt, Presbyterian President, gave a short address. The girls of the C.G.I.T. group waited on the tables, and some of the members of the new Mission Circle, recently formed, gave a pageant.

**LAMBTON PRESBYTERIAL**—Mrs. Duncan Whyte, Past President of Forest Auxiliary, passed away in November. The Auxiliary mourns the loss of a most devoted and loyal member.

**HURON PRESBYTERIAL**—The Willing Workers Evening Auxiliary of James St. Church, Exeter, have sustained a great loss in the passing of their Honorary President, Mrs. E. A. Amy. Mrs. Amy organized this group, and she was also a valued member of the afternoon Auxiliary.

**KENT PRESBYTERIAL**—A splendid meeting of leaders and Mission Band workers was held in St. Andrew's Church, Chatham, October 30th. Mrs. James Scobie, Mission Band Secretary of the Branch, was the guest speaker, and she also led in the discussion of the various problems submitted by leaders in the work. Mrs. A. V. Walden, Presbyterian President, occupied the chair.

This meeting came as the climax to the four very successful Mission Band rallies held during the year in the different churches in the Presbyterian, under the supervision of Mrs. Arthur Cartier, Chatham, Presbyterian Secretary of Mission Bands.

**ELGIN PRESBYTERIAL**—The Presbyterian has been very fortunate in having the services of Miss Evelyn Mitchell as guest speaker during the month of November. Her itinerary was arranged by Mrs. Porteous, St. Thomas, and

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Sunday services were at Yarmouth Centre, Sparta, McBride's, Cowal and Aylmer. Of the fifteen other meetings arranged, one of the most interesting and successful was in Central United Church, St. Thomas, when four groups came together to hear Miss Mitchell. The Evening Auxiliary of First Church and the young people of Central were the guests of the Auxiliary and the Mission Circle of Central.

Speaking for the whole Presbyterial, may I express our thanks to the Dominion Board for making this itinerary possible, and to Miss Mitchell for the inspiration we received from her splendid leadership.

**HURON PRESBYTERIAL**—A successful rally of Evening Auxiliaries, Mission Circles and C.G.I.T. groups was held in North St. Church, Goderich, on November 5th. The special feature of the evening was an address by Mrs. McDonald, more familiarly known as L. M. Montgomery. Her interesting books will be even more enjoyed now that we have had the rare treat of seeing and hearing the author. The splendid programme consisted of a piano duet by members of Wesley-Willis, Clinton; a vocal duet by members of Wingham Evening Auxiliary, and a play presented by Londesboro Mission Circle. Mrs. W. P. Lane, Presbyterial Secretary of Mission Circles, presided.

Ebenezer Auxiliary has sustained a severe loss in the passing of Miss Mary Matheson, a much-loved past president and life-member.

### Manitoba

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

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

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

At the October meeting of the Branch Executive, Dr. J. A. Cormie gave his impressions of a trip he had recently made to the Indian missions of Northern Manitoba.

**PORTAGE LA PRAIRIE PRESBYTERIAL**—On October 14th a large attendance of members and friends celebrated the fiftieth anniversary of the organization of the Auxiliary at Portage la Prairie. Mrs. A. D. MacKay, Winnipeg, a charter member and one who helped to organize the work in 1886, was present to give the address. She traced the work from the early

days when the society was formed to start the first Indian school at Portage with one pupil, down through the years to the present Indian Residential School with one hundred pupils. Music was played on an old melodeon given by the Board in Toronto to the first Indian school. Flowers were presented to Mrs. MacKay by daughters of other charter members. Short addresses were given by Mrs. Farquhar McRae and Mrs. A. T. Smith, two honored members from the early days. A social hour was enjoyed at the close, when each present received a portion of the birthday-cake, which was decorated with fifty candles.

Mrs. C. J. Hyde, Burnside, who was chosen to attend the School for Leaders held in Winnipeg, has done good service to many Auxiliaries in her district by passing on to them many of the ideas she herself received at the school. She actually demonstrated how a chapter of "Men and Women of Far Horizons" might be worked out in pageant form, and showed how much variety might be used in the presentation of the study book.

**DAUPHIN PRESBYTERIAL**—The Auxiliaries in the northern part of this Presbyterial held a rally at Swan River on October 29th. Mrs. J. J. Shaw, Presbyterial President, presided. Mrs. Trudeau gave Mrs. Bayne's report of the Dominion Board meeting held in Toronto, and Mrs. W. H. Cotton and Mrs. Shaw reported on the School for Leaders held in Winnipeg in September.

Interesting features of the evening session was the dramatization of the first chapter of the study book, "Men and Women of Far Horizons," by members of Harlington and Lidstone Auxiliaries, and the affiliation of six C.G.I.T. groups. Guest speakers were Miss E. M. Hickman, missionary from Pine River, who, with the aid of lantern slides, spoke on her work in Alberta, and Miss E. Brown, Superintendent of Ethelbert Hospital, gave a very interesting sketch of the work there. Special music was very much enjoyed.

**BIRTLE PRESBYTERIAL**—Mrs. George Simmie, President of the Presbyterial, has held several joint meetings of Auxiliaries in various parts of the Presbyterial, among them Crandall and Decker, where she has given excellent résumés of the Board meeting in Toronto. Mrs. Simmie's resignation as President of the Presbyterial, is deeply regretted, but a welcome is

extended to her successor, Mrs. J. M. Fraser, Hamiota.

On September 29th, the north sectional meeting was held in Birtle, with Mrs. J. M. Fraser presiding, and Foxwarren Auxiliary conducting the devotional service. Mrs. Fraser gave a fine talk on the School for Leaders, recently held in Winnipeg, and Mrs. Simmie spoke of the Dominion Board meeting held in Toronto. Mrs. A. B. Simpson presided over a conference with Mission Band leaders, and a social hour followed.

WINNIPEG PRESBYTERIAL—The Auxiliary of Sparling Church, Winnipeg, celebrated the twenty-fifth anniversary of its founding on October 20th. A pleasing feature of the function was the presence of Mrs. Mary Moorcraft, a charter member and still an active worker. Tea was served at the close.

Young Auxiliary, Winnipeg, varied their form of fall thankoffering meeting on October 23rd by asking each member to bring as her guest a member of the church, not a member of the Woman's Missionary Society. Mrs. E. E. Bayne gave a very forceful address on "Why Be Interested in Missions?" There were one hundred and ninety present—a good beginning for the "Win One Campaign."

### Maritime

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

*Treasurer, Mrs. E. H. Langille, Tatamagouche, N.S.*

TRURO PRESBYTERIAL—Mrs. G. E. Creighton, Halifax, spoke at First Church, Truro, on the World's Sunday School Convention which she attended at Oslo, Norway, with her husband. Two other Nova Scotians were present—Miss Edna McLellan on her way home from Korea, and Miss Maud McKinnon, on her way back.

PICTOU PRESBYTERIAL—Miss Lavinia J. Sutherland, River John, passed away on November 26th. Miss Sutherland was Strangers' Secretary of the Presbyterial, and had been present at the thankoffering meeting of River John Auxiliary on November 15th. She had also conducted the regular November meeting in the interest of the Strangers' work.

Seven quilts and comforters were made and shipped by this Presbyterial to Newfoundland.

Eight dozen dresses and shirts were made, and hundreds of cards fixed up and sent to Trinidad. This was done by about fifteen women in weather hotter than we have ever had, this summer at least. Well done, Bermuda!

### Montreal-Ottawa

*Press Secretary, Miss L. E. Maude Reynolds, 64 Flora St., Ottawa, Ont.*

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

DUNDAS - GRENVILLE PRESBYTERIAL—The high light of the four consecutive sectional meetings held October 20th-23rd, was the addresses of Miss Florence Clearihue, Central India, who gave a very real picture of her work there. The sectional rallies were held at Easton's Corners with Mrs. E. E. McKendry presiding; Vancamp, Mrs. G. W. Carlyle; Colquhoun, Mrs. F. Davidson, and Johnstown, Mrs. B. Newman.

GLENGARRY PRESBYTERIAL—Avonmore's oldest member, Mrs. Hugh Ferguson, passed away recently. She was for many years a life-member and a lifelong loyal supporter.

MONTREAL PRESBYTERIAL—This Presbyterial held its fall rally in Westmount Park Church on October 27th, with the President, Mrs. W. J. Scott, presiding. Rev. E. Bruce Copland, Honan, China, gave a very fine address at the afternoon meeting, and Miss Olive Brand spoke on her work among the Ukrainians in Western Canada in the evening. She appeared in the native dress of the Ukrainian women. Mrs. E. Bruce Copland also spoke, giving an illustrated account of the work in Honan, and she displayed many articles of Chinese work.

The Auxiliary of Lachute Church regret to record the death of Miss Jane Dunbar, a charter member of the first Auxiliary formed in this district fifty-one years ago.

OTTAWA PRESBYTERIAL—The meetings of the General Council in Ottawa brought a distinct opportunity to the women of the Presbyterial, in the privilege afforded of meeting the missionaries from home and abroad, some of the members of the Dominion Board and other women commissioners to the council.

A number of gatherings were held—a supper-party at a local tea-room, when Mrs. D. R. Carson, President of the Presbyterial, Mrs. W. H. Sutherland, President of the Branch,

and Mrs. L. F. Stephens, Vice-President of the Dominion Board, welcomed the guests.

A more formal meeting was held one night in Dominion Church at which several of our missionaries spoke to a large audience, giving glimpses of their work. They were: Miss Jane Kinney, Japan; Miss Florence Clearihue, India; Miss Grace Beattie, Trinidad; Miss Ethel McEachern, Korea. Dr. Margaret MacKellar, Mrs. L. F. Stephens, Miss Winnifred Thomas, Mrs. J. H. Turnbull, Mrs. C. M. Loveys and Mrs. H. D. Taylor, of the Dominion Board, gave three-minute addresses, bringing to a close a meeting rich in inspiration, interest and value.

At the end of the week, Mrs. C. C. Smith, one of the Presbyterian Vice-Presidents, opened her home to another informal gathering for those of the guests who had not returned to their homes.

At a Conference of Mission Band leaders and Auxiliary Presidents of the Presbyterian in Stewarton Church, Mrs. W. L. Latimer, Secretary for Mission Bands, welcomed guests from all over the district. Rev. G. B. McLennan, Chairman of Ottawa Presbytery, spoke on "Planting Seeds," stressing the importance of Band work. Addresses were given by Presbyterian and Conference Branch officers, as well as interesting discussions by Band leaders.



MR. AND MRS. W. O. ALLAN

*Mrs. Allan is a charter member of Kinnear Mills Auxiliary, Que., and was President for many years. Taken on their golden wedding anniversary day, November 10, 1936.*

Miss Young of the Girls' Work Board, led a sing-song of C.G.I.T. type, and there was a fine display of handwork by all the Bands, and a good literature exhibit was practically sold out.

Girls of the Affiliated Groups of the Presbyterian met in conference at St. James Church, Mrs. Norman Rawson presiding and welcoming the 275 girls. The theme was "Peace and the Girls Around the World." The worship service was conducted by the girls of Dominion Church, and a pageant was presented by the girls of St. James, "Girls Around the World." Rev. Fermin Sauve, from French West Africa, told many thrilling experiences, and spoke of his eagerness to go back. The attendance prize was won by the group from East Templeton. Refreshments were provided by the Auxiliaries.

The St. James' Group repeated their pageant at a very large three-day district conference of the Girls' Work Board.

Carsonby Auxiliary celebrated the twenty-fifth anniversary on October 20th. Mrs. J. Holt Murray, Prescott, who organized the Auxiliary, addressed the meeting, and on behalf of the Auxiliary presented a life-membership to the first President, Mrs. W. Godkin, of Malakoff. There were also brief talks by Mrs. Carson, Presbyterian President, and two of her officers, Mrs. C. C. Smith and Mrs. Gordon Law. The worship service was led by Mrs. Blair, North Gower, assisted by charter members, and the quartette from the Metropolitan Tabernacle, Ottawa, sang.

QUEBEC-SHERBROOKE PRESBYTERIAL — Coaticook Auxiliary has suffered a serious loss in the passing of Mrs. Mary Nunns, one of the oldest and most active members. She was Recording Secretary for many years, and took an active part in all branches of church work until about a year before her death.

### Saskatchewan

*Press Secretary, Mrs. A. Pollard, Osage, Sask.  
Treasurer, Mrs. J. H. Laird, 153 Ominica W.,  
Moose Jaw, Sask.*

*Life Membership Secretary, Mrs. D. J. McIntyre, Lydden, Sask.*

QU'APPELLE PRESBYTERIAL — Mrs. J. E. Howes, a valued member of Moosomin Auxiliary, passed away on November 22nd. She



was Missionary Monthly Secretary, and will be greatly missed in all church work, especially in the Auxiliary which was very near to her heart.

**WEYBURN PRESBYTERIAL**—Mrs. J. A. Cottingham died at Milestone, Sask., on November 3rd, aged seventy-eight years. In the smaller Auxiliaries the passing of such women as Mrs. Cottingham is a distinct loss, for these pioneers builded well.

**ARCOLA PRESBYTERIAL**—The Executive of this Presbyterian met at Moose Mountain Mission House. The meeting was called to order by the President, Mrs. E. G. Bourne, at the sound of the mission bell, who gave a splendid report of Heward and Fillmore rallies, and read a letter from Mrs. C. W. Down containing much useful information regarding Temperance. Reports from secretaries were evidence that each department was earnestly endeavouring to carry on. The Treasurer's report showed an increase over last year of \$75, the total sum sent being \$410. Miss Edna Haines, R.N., in a brief talk described how minor surgical work is carried on. A donation from Handsworth friends made it possible to purchase a framed picture of Christ blessing little children. This was presented to the Mission Band of Indian girls and boys in an unveiling ceremony at which Miss Haines was made Honorary President.

Having been granted leave from her work for a period of six months, Miss Haines intends visiting friends in Ontario and California. On behalf of Arcola Presbyterian, Mrs. Bourne presented Miss Haines with a beautiful silver tea-service. Before taking their departure, the ladies indulged in a tour of inspection of storehouse, grounds and school. A delightful luncheon was enjoyed, at which Miss McGregor and Miss Haines were hostesses. Many visitors were present from other provinces, and these enjoyed the delightful afternoon and scenery of the Moose Mountain Reserve.

**WILKIE PRESBYTERIAL**—The sub-Presbyterial for the southwest part of the Presbyterial, held at Pinwherry, was largely attended. Mrs. Bowie, President of the Presbyterial, presided. A unique feature of the afternoon

were addresses by Rev. F. A. Schwartz and Mrs. Schwartz, of Rosetown, former missionaries to Liberia, Africa. They displayed and explained an interesting collection of African curios, and sang several native hymns. This was followed by an African monologue by Miss Muriel Riddell. Short addresses were also given by Mrs. Hornby on "Our Supply Work," and by Mrs. Mitchell on "A Message for Our Times." Pinwherry Mission Band presented a short play under the direction of Mrs. Jamieson.

A buffet lunch was served at the close of the meeting.

### Toronto

*Press Secretary, Mrs. R. McDougall, 28 Erin-dale Ave., Toronto, Ont.*

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

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

**GREY PRESBYTERIAL**—The four annual sectional meetings were held at Proton Station, October 13th; Heathcote, October 14th; Sarawak, October 15th, and at Hanover, October 16th. The Vice-Presidents presided at these meetings, which were very well attended. Mrs. J. H. Rutherford, President of the Presbyterial, was present, and spoke at all of the meetings. The missionary speaker was Miss Florence Clearihue, Central India, and she spoke on her work there. The dramatization of the first two chapters of the new study book was an outstanding feature of two of the meetings.

Other speakers at the meetings were Rev. Peter Webster, of Owen Sound, and Mrs. Patterson, Wiarton. Mrs. W. D. Staples, Hanover, Christian Stewardship Secretary, spoke at several of the meetings, her address combining both practical and inspirational objects of the work.

**COCHRANE PRESBYTERIAL**—Timmins Auxiliary has been holding some very successful gatherings lately. In September, Mrs. F. Charbonneau, Second Vice-President of the Presbyterial, gave a splendid report of the Presbyterial meeting held in Hearst, and in October, Miss Susie Smyth, missionary-at-large in Cochrane Presbyterial, told of the school for Leaders held in Toronto.

# New Organizations

## Auxiliaries

### HAMILTON CONFERENCE BRANCH

HALDIMAND - NORFOLK PRESBYTERIAL — St. James, Simcoe, Mrs. H. Black, Simcoe, Ont.

### SASKATCHEWAN CONFERENCE BRANCH

KAMSACK PRESBYTERIAL—Swan Plain—Mrs. McRae, Swan Plain, Sask.

## Mission Circles

### ALBERTA CONFERENCE BRANCH

DRUMHELLER PRESBYTERIAL — Newcastle — Miss Hannah Nicholson, Drumheller, Alta.  
LETHBRIDGE PRESBYTERIAL — Taber — Miss Gladys Vickery, Taber, Alta.

### BAY OF QUINTE CONFERENCE BRANCH

PETERBORO PRESBYTERIAL—Knox, Peterboro—Miss Ruby Milburn, 274 Sherbrooke St., Peterboro, Ont.

### BRITISH COLUMBIA CONFERENCE BRANCH

VICTORIA PRESBYTERIAL—Chinese, Victoria—Miss Mildred Mossop, 732 Cormorant St., Victoria, B.C.

### HAMILTON CONFERENCE BRANCH

BRANTFORD PRESBYTERIAL — Colborne St., Brantford—Mrs. F. G. Hicken, 47 Arthur St., Brantford, Ont.; Sydenham St., Brantford—Mrs. C. Humble, 21 Terrace Hill St., Brantford, Ont. BRUCE PRESBYTERIAL—Clavering—Miss Allena Hill, R.R. 2, Shallow Lake, Ont. HAMILTON PRESBYTERIAL—Delta, Hamilton—Mrs. Milburn, Apt. 12, 1137 Main St. E., Hamilton, Ont.; Sheffield—Miss Marguerite Rap-

polt, R.R. 6, Galt, Ont.; Winona—Fifty—Miss Jacobie, Winona, Ont. NIAGARA PRESBYTERIAL—St. Andrew's, Port Dalhousie—Mrs. Thelma Mukituz, R.R. 3, St. Catharines, Ont.

### MARITIME CONFERENCE BRANCH

HALIFAX PRESBYTERIAL—Bethany, Armdale—Mrs. Spicer, St. Margaret's, Bay Rd., Armdale, N.S. PICTOU PRESBYTERIAL—Sharon, St. John (Stellarton)—Miss Phyllis Bruce, Stellarton, N.S.

### SASKATCHEWAN CONFERENCE BRANCH

KAMSACK PRESBYTERIAL—Quill Lake—Miss Doreen Smith, Quill Lake, Sask. PRINCE ALBERT PRESBYTERIAL—Birch Hills—Miss M. E. Graham, Birch Hills, Sask. REGINA PRESBYTERIAL—Metropolitan, Regina—Mrs. W. E. MacNiven, 2043 Lorne St., Regina, Sask. SASKATOON PRESBYTERIAL—Knox, Saskatoon—Mrs. W. W. Forsythe, 826-8th Ave., Saskatoon, Sask.; Westminster, Saskatoon—Miss Marjorie Agar, 108 Clarence Ave., Saskatoon, Sask. YORKTON PRESBYTERIAL—Melville, Miss Margot Bergstrom, Melville, Sask.

### TORONTO CONFERENCE BRANCH

SIMCOE PRESBYTERIAL—Wyevalle—Miss Lilian Brock, Wyevalle, Ont.

## Mission Bands

### ALBERTA CONFERENCE BRANCH

ST. PAUL PRESBYTERIAL—Waskatenau—Mrs. Brekka, Waskatenau, Alta.

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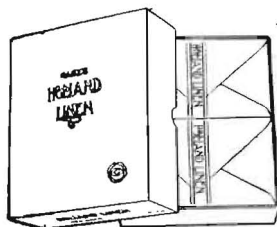
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