

The Missionary Monthly



Woman's Missionary Society of The United Church of Canada

Vol. 3

TORONTO, JANUARY, 1928

No. 1



WAR MEMORIAL, PORT OF SPAIN, TRINIDAD

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

Officers of the Dominion Board

MRS. J. MACGILLIVRAY, *President.* MRS. J. D. WALKER, *3rd Vice-President.*
 MRS. ANNIE O. RUTHERFORD, *1st Vice-President.* MRS. A. W. BRIGGS, *Treasurer.*
 MRS. C. R. CROWE, *2nd Vice-President.* MISS EVA SMITH, *Assistant-Treasurer.*
 MISS EFFIE A. JAMIESON, *General Secretary, Room 411, Wesley Bldgs., Toronto.*

CONTENTS

	PAGE		PAGE
Editorial	1	A New Year's Message	
Greetings from the Trinidad Pioneers.....	 <i>Mercy E. A. McCullough</i>	30
<i>Mrs. John Morton and Rev. K. J. Grant</i>	8	Y.W.A., Mission Circles and C.G.I.T.:	
Who is My Neighbor?..... <i>A. J. Archibald</i>	9	C.G.I.T..... <i>Rose Bartlett</i>	31
Evelyn Lackner..... <i>Gertrude J. Langford</i>	11	Mission Bands:	
The Land of the Humming-Bird		Prayer and Programme.....	32
..... <i>Elizabeth H. Morton</i>	12	St. John..... <i>Jean L. Chant</i>	33
Mosque or Mud Hut..... <i>Adele McPherson</i>	15	A Banner Year..... <i>Gracey Gundy</i>	33
Alive Again..... <i>Florence F. Jack</i>	16	The Heart of a Child..... <i>Lillian M. Eddy</i>	35
Years Ago in Trinidad.....	18	<i>The Palm Branch</i> <i>E. B. Lathern</i>	36
The World Day of Prayer.....	20	Finance Department	
News of Our Missions.....	21 <i>Mrs. J. W. Bundy, Mrs. A. W. Briggs</i>	37
Through the Windows of the World.....	23	News from the Conference Branches....	38
Letters from Our Fields.....	24	In Memoriam	40
General Secretary's Department.....		New Organizations	43
..... <i>Effie A. Jamieson</i>	28	THE MISSIONARY MONTHLY PAGE	
Auxiliary Interest:	 <i>Lettie Allan Rush</i>	44
Prayer and Programme.....	29	The Literature Department.....	45

The Missionary Monthly

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

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

SUBSCRIPTION TERMS—Subscription price, payable in advance: individual mailing, 50 cents; in parcel, 35 cents; single copies, 5 cents. Make all money orders and cheques, payable at par to THE MISSIONARY MONTHLY, 415 Wesley Buildings, Toronto 2. See page 44.

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

The Missionary Monthly

CONTINUING

The Missionary Messenger

The Message

The Monthly Leaflet

The Missionary Outlook

The Monthly Letter

Vol. 3

Toronto, January, 1928

No. 1

Editorial

A Whole I Planned

ANOTHER year lies behind us, a year of effort, of failure and success. When we look back at the days which made it, we are surprised to find how softened by distance are many of the hard obstacles of the road, while, on the other hand, we see with clear and startling precision many lovely things which, as we passed by, we scarcely noted. We realize that never, until we are lifted above it, can we find the true perspective of the way, and, since that is so, we are humbled before the opening future, knowing ourselves to be creatures of time who miss the infinite every day in our walk and conversation.

Eye specialists tell us that, when the eyes are weary with work close at hand, a look through the window at the far distances brings rest and comfort to them. What a lesson for the New Year! One of our prayers at this time might well be that we may receive the ability to gain that wider outlook—to see the *Whole*. "Youth sees but half," says Browning. "Trust God: see all, nor be afraid!"

Did we see all, we would learn a readier *charity*. We would look, not at the isolated actions of others which might never be repeated, but upon the way of life they take, no matter how far they sometimes diverge from it. We would have a clearer *perspective* in the midst of crowded days. Women are often lacking in this most important quality. A recent writer says of one of his characters: "The curdling of the tomato soup at luncheon was a tragedy to her; the whole household suffered from her outlook the rest of

the day." How many of the minor tragedies of life overwhelm us, when all over the world voices are calling for the help that only Christian women can give!

We would have a more robust *faith in God*. Can any of us deny that a vision of the Whole does not indicate the finger of God in the history of the world and in the life of the individual? We get a glimpse of the great plans of our heavenly Father, and we are stirred to remember how, through anguish as well as happiness, He is shaping us for His purpose. The fine old words of the psalm come to us with a rich new meaning, "O send out thy light and thy truth; let them lead me. . . . Why art thou cast down, O my soul? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God."

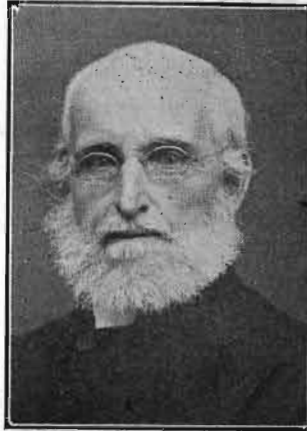
When the history of our Society comes to be written, we shall find that many of the obstacles upon which we stumbled have crumbled away, but the lovelier things will be unfolded, the self-forgetfulness which asked only to serve, and the strong faith in an ideal which we have helped to shape for the future.

The Trinidad Mission

WE ARE stressing Trinidad in January, because the Jubilee of the mission occurs this year. As in the India number, we are depending to a great extent upon pictures to recall the past and review the present, as a detailed account of even a small mission is impossible in a magazine so limited for space. But we would remind our readers that Trinidad, especially in regard to the work



MRS. JOHN MORTON



REV. JOHN MORTON, D.D.



MISS A. L. BLACKADDER

carried on by The Woman's Missionary Society, will be vividly brought before us by the two women who will represent the Society at the approaching Jubilee. The members of the erstwhile Maritime Provincial have always been closely associated with Trinidad, and so it was most fitting that Mrs. C. F. Sanford, President of the Maritime Branch, and Mrs. G. E. Forbes, so long connected with the work in that constituency, should be present at the interesting ceremonies. We are looking forward to the more intimate records of the country and people which they will be able to give through these pages.

The discovery of Trinidad has in it all the elements of the dramatic. Washington Irving tells the story thus: "About mid-day, a mariner at the masthead beheld the summit of three mountains arising above the horizon. As the ships drew nearer, it was seen that the three mountains were united at the base. Columbus had been determined to give to the first land he should behold the name of the Trinity. The appearance of these three mountains, united into one, struck him as a singular coincidence, and with a solemn feeling of devotion he gave the island the name of La Trinidad, which it bears at the present day."

That was in the year 1498. Spain gained a precarious footing in the years that followed until 1505, when that colorful personality in English history, Sir

Walter Raleigh, made his appearance on the scene. Unlike the Spaniards, Raleigh explored the southern and western coasts on to Port of Spain, interviewing Indians and learning the value of the land. He writes: "Its soil is very excellent, and it hath the store of deare, wild porks, fruits, fish and foule. There is enough mineral in the Pitch Lake to supply all the world."

The growth of cocoa and sugar plantations made necessary men to work them, and slavery throws a dark shadow over the early industrial life of the community. There is a treaty dated 1701, by which the Royal Company of Guinea promised to supply the Spanish colonies with 4,800 negroes a year for ten years. With the abolition of slavery in 1834, the situation became acute; the negroes interpreted freedom to mean "no work," and the sugar interests were faced with disaster. Every effort was made to secure laborers from other quarters, and finally, in 1845, the first East Indian immigrants arrived. There was a long difficult period of adjustment; Government inspection was little more than a shadow, and no link save his working contract bound the immigrant to his master. Added to this were the problems of alien customs and ways of life, which the Indian brought from his own country, many of which clashed with the ideals of the British people.



REV. K. J. GRANT



MRS. K. J. GRANT

REV. LAL BEHARI
First Native Parson

But a new era dawned at last. Planters, Government and immigrants worked together, and when John Morton first went to the island in search of health, he reported: "The population is steadily increasing, sugar is prosperous and trade active. In the Naparimas and Savana Grande there are over fifty sugar factories."

But the prosperity of the island was not the chief impression which the young man received. He was burdened with the thought of the 20,000 Indian people brought into a Christian country and none caring for their souls. "To think," he would say, "of these people living in a Christian community for years, making money, and then returning to India without hearing the Gospel of Christ! What a stain on our Christianity!" It was he who, in the time to come, was to have that stain wiped out. He returned to his home in Nova Scotia with an impassioned appeal for help, and so successfully did he present it that, three years later, accompanied by his wife and little daughter, he was sent as the first missionary to Trinidad. A few years afterwards Rev. Kenneth J. Grant, his wife and son, joined the little pioneer group.

A book lies at hand on the editor's desk, "John Morton, Trinidad," edited by his wife. It tells the tale of the first missionary and his colleagues, the early life of John Morton, his call to service,

and his splendid services till the time of his death. But it tells unconsciously much more than that. One discerns behind it the background of infinite devotion and self-forgetfulness of the pioneer missionary women. When asked in later years how she learned to be a missionary, Mrs. Morton was wont to reply, "By the companionship of a good man and by the things I suffered." And yet it is by no means a sad story. There is a sturdy common sense in the midst of adventure; it sparkles with interest and humor.

The first efforts of the two women were devoted toward a point of contact with young women untouched by the influence of the schools. In San Fernando Mrs. Grant gathered groups of girls into her home, and by lessons in the art of housekeeping, but much more by the concrete example of her own life, gave them their first ideals of Christian home-making. Mrs. Morton established a little boarding home in Tunapuna where a like ministry was carried on, and Mrs. Thompson, her daughter, later continued the work in Couva. These two homes formed the beginnings of the Iere Home which has proved an untold blessing in the lives of the East Indian girls.

The work among women and children, which Mrs. Morton and Mrs. Grant began, has been carried on with the same unselfish service by the wives of missionaries since, and by those who have repre-



WOMEN'S COUNCIL, TUNAPUNA
Mrs. Morton, Sr., Seated

sented The Woman's Missionary Society in that field. To assist in the training of teachers, young women were sent from Canada to take charge of the largest schools, and Miss Blackadder was the first to be appointed. She gave thirty-seven fruitful years to the work and is now enjoying a well-earned rest at her home in Lawrencetown, Annapolis County, N.S.

Miss Adella J. Archibald was the first superintendent of the Iere Home, which was opened in 1906, and Mrs. Adolphus, as matron, became her East Indian associate. Miss Archibald has given long years to the work in Trinidad, and it was a matter of deep gratitude and joy, to us at home and to the missionaries on the field, that she was able to return after her last furlough. Miss Ford (now Mrs. W. I. Green) and Miss Bessie Bentley have in turn been superintendents in Iere, devoted to the care of the junior girls. Some years later the school became overcrowded and the older girls were transferred to San Fernando.

The school at San Fernando, afterwards the Naparima Girls' High School, deserves special mention. It began in a very modest way as a day school only, organized by Miss Doyle, a local teacher. Later Miss Marion Outhit came from Canada to assist, and when she was

forced by ill-health to return home, Miss Margaret G. Beattie, B.A., took her place. She is now in charge of the Sarah Morton Dormitory and the Training Class for girls. The coming of the girls from Iere necessitated a reorganization of the school; Miss Archibald was appointed principal, Miss Beattie assisted her and Mrs. Adolphus became the matron of the new institution. Later, when Miss Archibald left, Miss Beattie and Miss Constance Young, B.A., Kentville, N.S., took charge of this interesting work.

In 1920 Miss Archibald was released for purely evangelistic work. She kept in touch with the girls when they left the school to live in homes of their own, where they worked in conditions which were destructive to Christian ideals. Miss Archibald has had the help of Miss Bessie Bentley and Miss Ford for this most important activity. Our latest recruit for this field, Miss Adele McPherson, is a valued helper here.

The newest venture in our Trinidad field is the Iere Vocational Training School at Princes Town. Many of the girls who would not continue higher studies often lost what they had when they returned to the undesirable conditions of their homes, and this school was opened with the purpose of giving them a training along industrial lines, domestic

and manual, which would fit them for a useful life.

Such is an outline of past and present in this far outpost of the Empire. As always, our hope lies in the young people of the race, the girls of the two schools and the boys who are being trained for leadership by our United Church missionaries. Those of us who have looked into the intelligent faces in the group of Trinidad Girls in Training, presented in the October number, realize that a new chapter is being written to-day to add to the glowing records of the past.

The Detroit Convention

THE TENTH Quadrennial Convention of the Student Volunteer Movement meets in Detroit, Michigan, U.S.A., December 28-January 2. The editor remembers, as though it were yesterday, another such in the same city which, as a delegate of Queen's University, she attended. Does one ever forget one's first convention? What vivid impressions there are, listening for the first time to speakers, whose names are known in missionary organizations all over the world, the crescendo of interest and enthusiasm, the high spots of inspiration which one tries to capture and pin to a note book, and the saturation of ideas, some of them too vague for recording, but which, nevertheless, leave behind a rich deposit of spiritual good. At that second Quadrennial Convention, probably about 800 registered. It was considered most successful from a numerical point of view; at the last one, held at Indianapolis in 1924, there were more than 6,000 delegates!

But the difference in the number of those attending is as nothing compared to the change in conditions in the world everywhere, and in the outlook of the students, who will gather there in 1927-28. It is not too much to say that there has been, and will continue to be, a complete revision of the whole policy and practice of the missionary enterprise, and that the students of the North American continent will play a most important part in the new programme.

The youth of to-day faces frankly the issues of life. He is determined at this

Convention to do away with all glib assertions and bring a note of genuine reality to all the discussions. What are some of the queries which he will try to answer?

Is the day of missions over? If not, of what should modern missions consist?

What have missions accomplished and at what points have they manifestly failed? Why the success? Why the failure?

Are there abiding values in non-Christian cultures and faiths that we Christians have failed to recognize, and have, therefore, left unrelated to Christianity?

What effect has the projection of Western denominations into the mission field had on the acceptance of the gospel by other peoples?

Do missions make for international understanding or strife?

What impression is made on foreign students in our country as to the genuineness of our Christian profession? How are they treated when they come to us?

Should we not be glad that, in an age when so many are denouncing young people as unstable and irresponsible, hundreds of them will gather at the holiday season to grapple with such tremendous problems? Pray for them that they may be profoundly convinced of the power of Jesus Christ to transform lives everywhere, no matter of what nationality, or color or creed.

The Ukrainians and Literature.

THE *Canadian Ranok* (Dawn), a Ukrainian paper published in Winnipeg and edited jointly by Dr. A. J. Hunter and Rev. S. Bychinsky, has just been issued in a new form. It lies on the editor's desk, and, like many other suggestive things, it leads one's thoughts far afield. The heading illustration pictures, on the one hand, a field of wheat neatly stooked, a prosperous-looking farm and, in the distance, a little church; on the other, is a farmer at his fall task, driving his four horses toward the sunrise and the elevator! And then, below, comes the Ukrainian type, so unintelligible to us, but so full of significance to a folk far from home, confronted by a strange language in bill boards, newspapers and books. Can we picture to ourselves the value we would set on a paper, written in the English language, were we in like circumstance?

The *Ranok* is not the only Ukrainian paper. There is a Bolshevist or radical labor paper. There are also two which favor the Orthodox Greek Church, and one the Roman Catholic. Dr. Hunter points out that these last advocate nationalism of an extreme type, and create suspicion against English Protestants. The Ukrainian is extremely sensitive to his own interests, his own language and literature, and the editors of the *Canadian Ranok* find their greatest difficulty in convincing him that he may become an evangelical Christian without betraying his own nationality. It is the same struggle the world over. Sensitive nations feeling the smart of others' assumption of racial superiority, and refusing to accept Christianity in the fear of losing their traditional heritage.

The editors of a paper of this type have no easy task. There is the constituency of simple folk wrestling with the arguments of Seventh Day Adventists and of Russellites; there are those who have been influenced by Bolshevist propaganda and have thrown all religion over, and there are others, sceptical, indeed, and yet searching for truth, who require a very different approach. Thus the contents of the *Canadian Ranok* are more varied and wider in outlook than most papers of its kind. Lew Wallace's *Ben Hur*, translated by Mr. Bychinsky, has been running this year and will be a permanent contribution to Ukrainian literature. There is one page in English, stories and poems translated by Dr. Hunter from Ukrainian literature. The story at present running is by a Ukrainian woman, eighty years old who, like George Eliot, writes under a man's name. Religious articles, subjects regarding temperance, politics, science, agriculture, all find a place. But the paper is also combative, because subscribers write asking searching questions on disputed points of religion which they desire to have cleared. Here are some typical questions: What is the significance of the clerical collar? What is the true Church of Christ? Was Peter married? Should we worship Saturday or Sunday? What are Protestants? What is the source of evil in the world?

The Woman's Missionary Society is in touch with this interesting people in hospital, school and community centre. We have a number of their children under our influence during the most impressionable years of life. But along with this, there should be a strong appeal through the printed page to the masses outside. As in China, there is already upon them a deluge of literature of a kind antagonistic to our ideals of Christian citizenship. Dr. Hunter pleads for our co-operation in this splendid work. He feels the need of a strong pamphlet defending the Bible against the attacks of Bolshevism. He also desires that those working among Ukrainians should enlist the sympathy and interest of that people in the *Canadian Ranok*, their own paper, in their own language. The subscription price is \$1.00 a year, with a special rate for missions. Address Dr. A. J. Hunter, Teulon, Manitoba.

A Leader and Prayer

IS THERE not something most encouraging in the fact that prayer is being recognized more and more as a vital preparation for any effective gathering? While this is called the most materialistic age the world has ever known—and it may be so—it has yet produced a World Day of Prayer, on which women of all the world meet together in their respective countries to implore God's blessing for mankind. For months before, the chief preparation for such a day is the preparation of heart necessary for the reception of the blessing.

In like manner, the prayers of the wide world are being sought for a blessing upon the Jerusalem Conference, to be held Easter week in the holy city. No conference of modern times has so stirred the thought of religious peoples to the breadth and depth of the missionary purpose, and groups are meeting together in many countries to ask the guidance of God upon a gathering so fraught with destiny for the future of the races:

The necessity of spiritual preparation for this great conference, was the preface to an address by Rev. William Paton, Secretary of the International Missionary

Council, at a mass meeting of women in Toronto, November 28. Mr. Paton spoke on "The Industrial Condition of Women and Children in Non-Christian Lands." To those of us who have heard him before, he brings always a virility and sure grasp of his subject that is most compelling. In language restrained but none the less forceful, he drew a picture of the women, with motherhood imperilled and desecrated by the conditions under which they live, and of the children, whose cry, as in Mrs. Browning's day, goes up to God.

Child labor, long working hours, the employment of women in mines, the dangers of forced labor among primitive peoples, were all subjects to which Mr. Paton brought an expert's knowledge.

Nor did he forget the solution of these problems. Those present left the meeting with the missionary purpose strengthened because of the emphasis of the power of the spirit of Jesus, which alone is able to permeate all classes and leaven the whole.

A Tribute to a Beautiful Life

IN NOVEMBER there was held in Silverthorne, a district closely associated with her beautiful ministry, a service in memory of Miss Mary Blain. Mr. Hugh Blain, her father, presented a gift of one hundred dollars to the Silverthorne Church, and this was used for the purchase of an organ, dedicated to her memory. Rev. J. A. Miller conducted the significant little ceremony; Mr. A. Ferry, the student in charge, preached the sermon, and the organ, used for the first time, was played by Mr. Woodside, a son of Dr. George Woodside, St. Stephens, Winnipeg.

A New Home for Strangers

THE establishment of a residence for household workers under The United Church at the Lilian Massey House, 97 Homewood Ave., Toronto, marks an interesting development in immigration. An afternoon tea, November 23, provided an opportunity for the inspection of the

building, and many took advantage of it. Mrs. Lanceley and Mrs. Boyd of the Toronto Conference Branch received the guests. Serving tea were the presidents of the Presbytery Women's Associations, Mrs. Pateman, Mrs. Moat and Miss Colvin, and the Presbyterial Strangers' Secretaries, Mrs. McIlroy, Mrs. McGregor and Mrs. Hall.

The house will meet a very evident need in providing temporary residence to household workers out of employment, or to those who have been discharged from hospitals. After the necessary equipment has been secured, it is hoped that the home, which is most comfortably furnished and at the service of both Canadians and overseas workers, will be self sustaining.

A Picture From The Past

WE ARE glad to publish the following message received from Mrs. Thompson, who, at the age of three, accompanied her parents, Dr. and Mrs. Morton, on their first adventure to Trinidad:

"Memory sees a little girl sitting on a lattice porch, weak and weary after malarial fever, and disgusted with bitter medicine. She slips down the steps and rests her poor wee head on the topmost one. In the bright, cool hour of the closing day, a picture of loveliness and beauty arrests her. Brilliant black and yellow birds, dashing to and fro, in and out among the leaves of two cabbage palms, gracious, lofty sentinels on each side of the black pitch walk, entrance to Iere village mission home. I can see them, I can hear them as I write, these dear *kiskadees*, calling out to one another, 'Qu' est-ce que dit? Qu' est-ce que dit?' (what are you saying?)

"Looking back upon that scene from the vantage point of to-day this is what I think: 'Behold what God has wrought! The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. The word of the Lord is true.'"—*The little three-year-old girl, Agnes Morton Thompson, St. Catharines, Ontario.*

Greetings from the Trinidad Pioneers



The Manse, Tunapuna, Trinidad.

GREETINGS from Tunapuna. As our Diamond Jubilee Celebration draws near, my thoughts turn to The Woman's Missionary Society, whose officers and members, since earliest days, by their letters, gifts of money, clothing, etc., have done so much for the women and children in our Mission. I take this opportunity to express my grateful thanks to the Society for their sympathy and help throughout the years.

I am only partially recovered from a year's illness, but I am hoping to meet the Canadian friends who are coming to us in January.

We are trusting that much good may result from our Diamond Jubilee celebration.

*Sincerely Yours
Sarah Ellen Morton*

Halifax, Nova Scotia.

LEARN with very great pleasure that you are devoting the January Number of THE MISSIONARY MONTHLY to the Trinidad Mission and its Diamond Jubilee, and it is with a heart full of thankfulness that I, an old missionary in that field, send greetings through you to our whole Church. We can truly say "The Lord hath done great things for us; whereof we are glad." His hand has been very visible all along the way.

Dr. Morton, a young minister in Bridgewater, Nova Scotia, seeking health, was divinely guided to Trinidad in 1865, just twenty years subsequent to the first arrival of an immigrant ship from Calcutta. On his return, such were his representations that in 1867 our Church Synod, in session at New Glasgow, N.S., the very year of the Confederation of the Provinces of our Dominion, resolved to undertake work amongst these people who were brought to our Western shores.

Every circumstance in connection with the work is fitted to awaken gratitude and to inspire confidence in the Divine leadings. As the work advanced in Trinidad we were able to carry the Gospel to the East Indians in the Islands of Grenada and St. Lucia, and later to assist in the larger and more remote island of Jamaica. Our continental neighbor, British Guiana, with her dense Indian population, was also visited by your missionaries and there a good work is in progress. From India also, the Home Land of our people, cheering, heart gladdening intelligence has come of the happy influence exercised by Christians who have returned.

My thoughts go back to the early days, fifty-seven years ago, the day of very small things, and the contrast resulting from the unceasing toil of missionaries and converts is very manifest. To the Lord we give thanks. I cherish the hope that still greater things may be in store for my dear Indian people, and my daily prayer is that the blessing which maketh rich may be largely given.

Yours very sincerely,

H. J. Grant

Who Is My Neighbor?

A. J. ARCHIBALD

IT IS Thursday morning, the day for the Women's Class, so prepare for a busy day. Girls make up all the other classes at La Pique W.M.S. premises, San Fernando. Here is the Naparima Girls' High School and the Sarah Morton Dormitory.

tricts have already arrived by bus or cab. This term the class numbers fifteen. Only six of the women are paid Bible women, who give whole or part time to the work. Most of the others are the wives of the men, who make up the preaching staff.



WOMEN'S CLASS, SAN FERNANDO

To-day's class is made up of women, some of them not very young, for several are former students of the Boarding school. None of them carry the title of "Miss."

Where shall we meet? The school and dormitory are already filled with the girls' classes; no room there for these women. The basement store-room will serve the purpose for the present, so the trunks and other articles have been pushed out into the small entrance at the back. We have Miss Bentley to thank for this original idea.

We shall not be able to meet till 9.30, for several of the women come from the Couva district by train. Others from the San Fernando and Princes Town dis-

tricts do a certain amount of voluntary work, and are receiving training which will enable them to do more in the future. About half the number understand English better than Hindi. We teach both languages, as these women have to use Hindi when they are visiting and teaching.

The course of study consists of lessons from the life of Christ, selections from the Psalms, and Bible teaching on prayer. Devotional exercises mark the opening and closing of the sessions, for the cultivation of the prayer life is a necessity anywhere in the success of Christian work. What are missions without prayer? We also give special attention

to the translation of Hindi hymns, as Hindi poetry is difficult. Poetical forms are used instead of the ordinary prose forms. Miss McPherson teaches the course in *Prayer* as well as a short course in *Hygiene*.

The women are becoming more familiar with the Bible and finding out to a certain extent what a treasure house it is of knowledge and inspiration. Informal discussions prove interesting and helpful. At a class meeting the account of the washing of the disciples' feet is read. As the last words are spoken, "By this shall all men know that ye are my disciples, if ye love one another," the Peter of the class says, "No one does this."

"Even old Christians, so old that their families are grown up, think only of themselves," adds another.

"Yes, nations do not love one another. Some nations do not like us," rejoins still another.

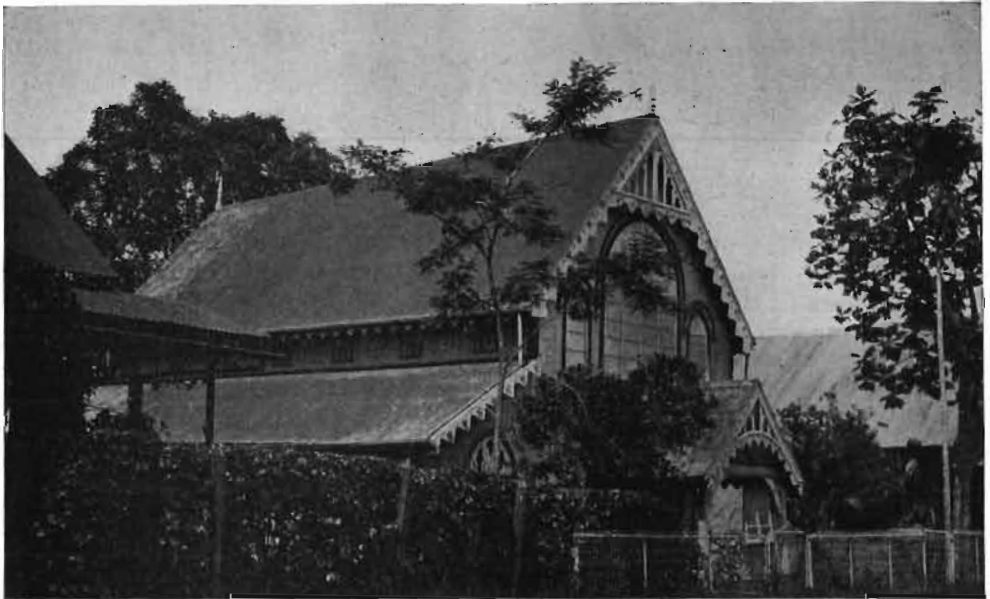
"You must remember," says one, who has not hitherto spoken, "that some castes of our own nation do not follow the law of Christ in their treatment of the lower castes, but then, they do not know Christ."

"We can all see the shortcomings of other nations, and of our neighbors," remarks another. "What about ourselves? Right here in Trinidad we are living in the midst of many races of people. What is our attitude to them? To the negro, for example? Do we ever speak of him as we claim others speak of us? Or treat him in like manner?"

"I do!" admits one, never afraid to acknowledge a fault. "Only this morning I told my little girl never to associate with ——. I wrong in this."

A laugh clears the air, and a thoughtful member brings the class back to attention. "We must read this chapter over and over and pray that we may get something of its spirit."

Who is my neighbor, and what is my relation to him? It is an old, old question, but never more vital than to-day. It must be faced by each missionary of our Church, each Christian minister, each member of our Woman's Missionary Society, each citizen of the country, each representative of the nations.



ST. ANDREW'S CHURCH, PRINCES TOWN

The churches at four of the Centres are of this style. The Primary School is at the right and Jere Vocational School at the left of picture

Evelyn Lackner

GERTRUDE J. LANGFORD

MANY hearts were saddened when word came that Miss Evelyn Lackner, our missionary to Japan, had passed away, October 27, after undergoing a serious operation at the Kitchener-Waterloo Hospital. The Japan Mission and



EVELYN LACKNER

The Woman's Missionary Society feel a great sense of loss, and the Japanese young people and children, in whose interests she labored, will miss a true and loving friend. Those present at the last Board meeting in Toronto, will always remember the plea she made for more suitable land for the Social Service centre at Kameido, situated at present on the outskirts of Tokyo in a most unhealthy and undesirable district. Very few of her listeners knew that at that time she was facing the ordeal of an operation, but all that was forgotten as devotion to her beloved work prompted her to speak.

After teaching school in and near Kitchener for several years, Miss Lackner felt the call for missionary service, and, in 1917, went to Japan under the Woman's Missionary Board of the former Methodist Church. Most of her first term she spent at Kanazawa, where she specialized in work with girls. She was very successful and able to organize a number of Japanese Girls in Training groups.

Going back after her first furlough, she arrived in Japan just after the terrible earthquake in 1923. As she had been

assigned to the Social Service work at Kameido with Miss Annie Allen, she faced a tremendous task in the emergency work resulting from the tragedy. Many refugees found that help as well as food and clothing were distributed from this centre. Often employment was found for those who had suffered great losses. For several months, until her health no longer permitted it, Miss Lackner, with her Japanese associates, carried the responsibility of the work, as Miss Allen had been taken ill, and the happy, cheerful spirit, in which she guided the affairs of each day, was an inspiration to all with whom she came in contact.

In recognition of the great amount of relief work done at the centre, the Japanese Government gave a grant of money for the carrying on of this much needed branch of social service. This money, along with donations from both Canadian and Japanese friends, made it possible to inaugurate a Fresh Air Camp at the sea-side for the unfortunate little slum children. This project was most dear to Miss Lackner's heart. Her enthusiasm for the camp was so great that she was able to inspire and interest many Japanese friends, with the result that, for the past three years, a fresh air camp has been conducted each summer. Her untiring efforts for this cause has been rewarded in seeing many undernourished children return to the city with strength, happiness and hope.

All this work needed the special executive ability, patience and love that she possessed. She also saw many special cases of need which she met herself. For the past five or six years, Miss Lackner has been helping to educate a Japanese young man for the ministry. A friend of hers in Ontario will now help him to finish his education. After preaching a couple of years in Japan, he will come to Canada and attend Victoria College. Re-

cently she has been helping to put the daughter of a Japanese minister through high school.

Realizing that she might not come through the operation successfully, she left a farewell message with her pastor, Rev. W. D. Spence, expressing the hope that a member of the congregation might volunteer for the Japan Mission. This challenge to take up her work was given at her funeral service held in Trinity United Church, Kitchener.

A very deep sympathy goes out from the Board of The Woman's Missionary Society of The United Church of Canada to her parents, Mr. and Mrs. George F. Lackner, and to the four sisters and brother who are left behind. Her associates on the field will feel keenly the loss they have sustained, and all who have known Miss Evelyn Lackner will pay tribute to a life devoted to the bringing of happiness and joy through the Christian message to the youth of Japan.

The Land of the Humming-Bird

ELIZABETH H. MORTON

Miss Morton was born in Trinidad, and is the daughter of Dr. and Mrs. H. H. Morton, and granddaughter of the pioneers of the Trinidad Mission.

DO TELL us about Trinidad as you remember it!

The request sounds simple, but the one requested feels shy about complying. To describe that which is dear to one is such a difficult task. In many a case has the poorly chosen word given the wrong impression, and the Trinidadian has wished she had remained silent.

"What would you like to know?" is an inquiry beset by pitfalls. The first question invariably is "Have you any snakes in Trinidad?" And when assured that there are not only corals, boa constrictors, water boas and many varieties, but such interesting insects as scorpions, centipedes and the tarantula spider, one sees the inquirer writhing, as the imagination builds up a coiling, hissing world clinging to that tiny dot of red on the map of South America marked Trinidad. Somewhat assured by the quick explanation that the Trinidad snakes are well-behaved, and, for the most part, keep to their homes in the forest, the questioner inquires about the mysterious asphalt lake of which the geography tells. This is much safer ground! A great many Trinidadians have never seen the Pitch Lake, but they all know that it is there, that it adds to the Island's wealth and assures our

place in the geography. Still, when the explanation is given that in appearance the lake is like an elephant's skin, and that the pitch is dug out with pick axes, the Northerner feels disappointed. The imagination painted a much more exciting picture.

The questions generally stop here, and this really must not be allowed, for Trinidad, though indescribable, as is every lovely land, has a personality not yet depicted, either by her wealth in snakes or in pitch. Pictorially, her wealth is immense. Within her almost eighteen hundred square miles, are three mountain ranges, one of which, the Northern range, was declared by a well-known traveller of India to be a miniature Himalaya. There are two glorious waterfalls, the Maracas Falls, over three hundred feet high, where water descends into a rich bowery of tree ferns, mosses and the typical greenery of the tropical forest; and the Blue Basin Falls, where limestone gives a blue-green beauty to the water.

The bathing beaches are numerous with glittering brown sands, studded at certain times of the year with pink shells and here and there the pale mauve sail of a stranded Portuguese man-o'-war, a type of sea urchin.

The plains of Trinidad are fertile in sugar, cocoa, coffee and rubber, while hardy cocoanut plantations are found by the seashore. He, who has not seen the sugar cane in bloom, or the vari-colored cocoa pods clustered on the trunk of the mother tree, or the golden poui flower, whose bloom ushers in the rainy season, has missed a great deal of beauty. All this is to be seen, besides many other beauties, such as groves of whispering bamboos, gaily colored butterflies and birds, immortelle flowers, orchids, and cactus that blooms by night, oranges, mangoes, bananas and other fruit in profusion. Here and there, is found a tiny humming-bird, now almost a rarity, but at one time so common that the native Indians called the island Iere, the land of the humming-bird. This was long before Columbus voyaged west and named it for the Holy Trinity.

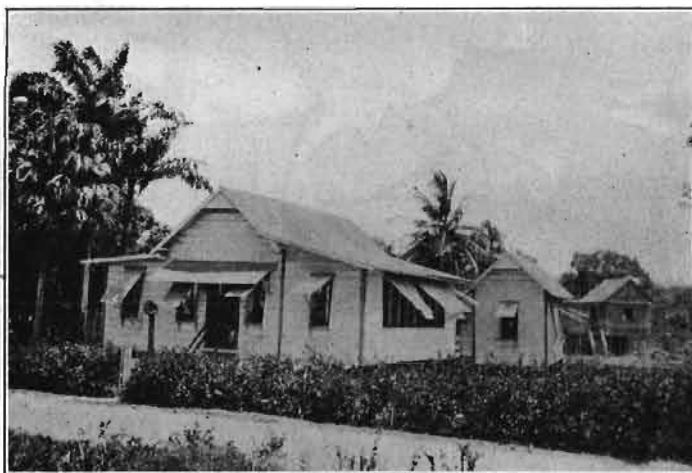
But it is not in the glories of Nature alone that the wealth of Trinidad consists. From those far-off days when Spanish gentlemen of fortune, buccaneers like Captain Kidd and English adventurers like Raleigh, played their part in Trinidadian history, to the days of the refugees of the French revolution and until to-day, Trinidad has excited a peculiar fascination over people of every nationality, with the result, that, to-day, she finds herself possessed of a most cosmo-

politan population. This is so, in spite of the fact that her thermometer registers a mean average of 83 degrees F. every day and that mosquitoes are numerous.

Port of Spain, the capital, is a city of about the size of Halifax, N.S., or Victoria, B.C., and is possessed of street-cars, electric lights, radio, and all modern conveniences. It has broad streets thronged with negroes, Spaniards, Chinese, Europeans, South Americans and East Indians. In many cases, these peoples cling to their native costumes and their own civilization of speech and custom.

It is a thrilling thought! A land rich in beauty, in economic development, in history and in humanity—the latter the most precious of all! To give the East Indian population settled there the benefits of Western schooling, to teach them to read and to hold precious their own Hindi language, and to give them the vision of Jesus, has been the task of the Canadian Mission in Trinidad.

These are but a few of the many colorful things which constitute a Trinidadian's memory of her island as she knew it years ago. There are so many others. But then to describe Trinidad is impossible! One must know her. Having visited Trinidad, the general verdict of the northerner is that, except for the heat, it is one of the most charming places in the world.



MISSION SCHOOL, SAN FERNANDO DISTRICT



CANADIAN MISSION STAFF, TRINIDAD, 1927

Standing: Miss A. MacPherson, Rev. J. C. MacDonald, B.A., Rev. Geo. Murray, M.C., Mr. H. R. Ross, B.A., Rev. W. I. Green, B.A., Rev. H. H. Morton, D.D., Rev. G. D. MacLeod, B.A., Rev. H. F. Kemp, B.A., Rev. V. B. Walls, B.A., Miss C. Young, B.A., and Mrs. G. D. MacLeod, B.A.

Sitting: Mrs. H. F. Kemp, B.A., Mrs. J. C. MacDonald, Mrs. Geo. Murray, R.N., Mrs. H. H. Morton, Miss A. J. Archibald, Mrs. W. I. Green, Miss M. G. Beattie, B.A., and Miss B. C. Bentley.

Absent: Rev. F. J. Coffin, D.D., and Mrs. V. B. Walls, R.N.

Mosque or Mud Hut?

ADELE MCPHERSON

I WANT to tell you about a meeting which I held recently in a district of Trinidad which is largely Hindu and Mohammedan. It will be different from the sedate and orderly gatherings which you are accustomed to attend, but had you been present, I am sure you would have been keenly interested.

After a beautiful drive through the sugar cane fields, we drive up before our meeting place. No, it is not a church, or public hall or even a school house,—it is a karat-roofed mud hut. It holds perhaps fifty people. At the door we meet the Catechist, a stalwart Indian. His work as a Catechist is practically his whole interest in life. He speaks English and three Indian dialects, Hindi, T a m i l and Telegu.

It is almost time for our meeting to begin. Quite a number of women have already gathered, and, as we enter, we are greeted with "salaams" and smiles. We find there are about twenty-five women and a number of children, some of whom are tiny babies. The latter, as you may imagine, do not contribute to the peace of the meeting, but it is often a case of bringing the baby or staying at home.

We open the meeting by singing a familiar Bhajan (Hindi Hymn), such as:

*"Yisu Masih mero prama bachaiya
Jopapi Yisu kane awe."*

The Bhajan is well known and most of the women join in the singing. During worship several others join our group,—for the Catechist is standing on the road

and no one passes him without a very good reason. So when we reach our lesson we have thirty present. A few of our original listeners have slipped out the back door. They suddenly remembered their rice might be burning!

The Bible passage is read in Hindi by an earnest, honest, sweet-spirited, little Bible woman. Only a few years ago, she was a Hindi priestess. The story of her life is full of interest. After she became a Christian, she married a Catechist of our mission, and since his death, about three years ago, she has been doing Bible woman's work. As we explain the lesson in English and Hindi, we refer to a picture roll which illustrates our meaning. By an understanding nod of a head here, and an expressive "Ha" (nasal a) there, we know that some are being reached by the message, which tells of the everlasting gospel of love.



MOHAMMEDAN MOSQUE, SAN FERNANDO,
TRINIDAD

At the close of our Bible lesson, we have decided to speak for a few minutes on some phase of hygiene. If one looks closely into the faces of some of those present, one will see the great need for a practical knowledge of this subject. Seventy per cent. of the people of Trinidad are suffering from hook worm, and the majority of cases of the disease are contracted through ignorance and carelessness. To-day we speak about the mosquito and the fly, where they breed, the sickness they cause, and how to keep as free of these as possible.

At the close of the meeting there is the usual lingering for a few minutes to ex-

change greetings. We are urged to return again as soon as we can, and to make our meeting a regular event.

I do not wish you to think that all our meetings are held in mud huts. In the older districts, meetings are held in the church, and many of the women who attend are Christian, some of them of the third generation. At the chief centres,

where considerable time and effort has been expended in leadership, they have organized Mission Bands, have followed a definite programme and, by their industrious efforts, have helped materially in different departments of church work. So it is our Indian women become Christian, and grow in usefulness in the life of the Church.

Alive Again

FLORENCE F. JACK

THE school was full to capacity. Among the new pupils came a girl of sixteen, sweet, gentle, refined. She was the daughter of a Post Office Inspector, who was generally away from home travelling, during which time the daughter kept house for an elder brother.

Ma Chao Lan quickly made for herself a very special place in our school life, and I have never seen a girl who so entirely won the love of pupils and teachers—both Chinese and foreign. Her progress in study was remarkable; rapidly she outdistanced her companions, and, at the end of eighteen months, she was leading the school. It was a joy, too, to see her keen interest in the Christian religion. The chaos and misery of her own country weighed very heavily upon her eager young heart, and she strove to find light as to what could be God's will for China. This intense earnestness and the close application to her work proved sometimes too much for a not robust body, and we endeavored to help her to see that her desire to become a woman doctor and thus help her sisters, could be realized only as her body was strong for the work.

After about eighteen months and during the summer holidays, she and some friends were to go to Shanghai. Serious trouble on the river blocked their way, and, after a long delay at a port half way between Chungking and Shanghai, Ma Chao Lan finally got back to Chungking, arriving on the day when the whole city was in a ferment over the now notorious "Wanh sien Affair." Heedless of crowded streets and angry paraders, she came as

quickly as possible to see us and tell of her doings. Sick she had been and still was, and not fitted for school work, so for some time she made occasional visits as she was able.

One day, realizing from the accounts of the two Chinese teachers, who frequently went to her home, that change of environment might benefit her, I invited her to become our guest for two weeks, and, in that time, cheerful society, good food, fresh air and a pleasant room did much to make her strong and well. At the end of the fortnight she went home, not because we did not desire to keep her, but on account of the fear of courteous Mr. and Mrs. Ma, that they were imposing a burden on us. But we still saw Chao Lan from week to week, and greatly I rejoiced to see her becoming brighter and stronger.

Christmas came with its joyous celebration. She came to us sharing in the fun and frolic, but I detected a subtle change. She was troubled. I tried to find the cause of the shadow on her face, but, though unshed tears in her eyes attested the contrary, she begged me not to be anxious about her—she would be all right.

Three weeks later, two of the Chinese girl teachers came to me with anxious faces. "We have met Ma Chao Lan's little brother on the street," they said, "and he says that she is very ill and has been taken to the hospital."

We at once went to the house, and were greatly astonished not to be invited in. A young girl, another of our school pupils,

opened the door for us. "No one knows where Ma Chao Lan is," she informed us, "save Mrs. Ma, who is sick and cannot see you."

Anxiously we returned home. The teachers begged to see what I could do. "We are sure there is something wrong," they cried. "We must see her if she is so ill."

My own heart was filled with foreboding. "I will go and see Mr. Ma at the American-Oriental Bank where he is employed," I told them. My first attempt was fruitless, and conditions in the city at the time made a delay of ten days before a second visit was possible. Then, in the office of the foreign manager, I met Mr. Ma. Courteous greetings passed between us, and then I requested to know where his young sister was that we might visit her.

With sad face and troubled voice, he replied, "She is dead!"

"Dead!" I exclaimed, shocked and grieved, "How is it possible that you did not let us know how ill she was? You knew how she loved us and we her."

"Yes," he answered, "but she was taken ill very suddenly. I took her to the French Hospital. She died ten days ago; she is buried across the river." He described the place to me. I knew it well.

"But," I said, with tears I made no attempt to hide, "a few weeks ago she was carefully examined by our doctors. What could have gone wrong so suddenly?"

To this Mr. Ma spoke of a sudden operation and added, "You know, she was always thinking of China; she thought far too much. Her mind was too strong for her body."

I could say no more; sorrowful and puzzled, I took my departure. Mr. Ma, whose sorrow was, I felt sure, quite genuine, promised to send me a photograph of this dear pupil.

That was a day of sorrow in our school, and the undisguised fear and doubt of the Chinese teachers added greatly to my own. We could, however, do no more;

confirmation of the news came from other sources, the promised photograph arrived, accompanied with courteous words, and sadly we had to accept the loss.

Three months later, I arrived in Canada for furlough. One of the first letters from West China to greet me was from a dear teacher of the school telling me of a visit she and her fellow teachers had made to the grave of Ma Chao Lan. But one month later came another story.

"Oh! such a wonderful thing had happened! Do you think Ma Chao Lan is dead? No, no, she is alive again! We are so overjoyed we do not know how to write to you. If only you were here to share our joy! Yesterday, standing in the office, I saw Ma Chao Lan in the gateway speaking to the gateman. I was so surprised, startled, afraid, I could not believe my eyes. But she came right up into the school, into the office; we crowded around her to hear her story. And this is it . . ."

Just an attempt on the part of the family to force an engagement and then marriage upon her—a common enough story in China. But Ma Chao Lan's resistance was not so common. The persecution had brought that shadow to the young girl's face and sapped her strength, but she had stood out firmly and courageously against the family effort to defeat her object. "I remembered," she said, "the words of Jesus that he came 'not to be ministered unto but to minister.'" Finally, when she could bear it no longer, she decided to disappear. She took passage on a steamer for Shanghai, and hid herself in a certain school until, in May, she thought she could return

A bright New Year and a sunny
track

Along an upward way,
And a song of praise on looking back
When the year has passed away,
And golden sheaves not small or
few—

This is my New Year's wish for you!

—Selected

home. And, in their great joy at her return, the family promised to allow her to pursue her education and attain the goal.

The grave?—oh! that deception had been carried out to "save face," when all attempts to find her had failed.

Listen to the sequel. In September came another letter, this time from a leader of the self-supporting church in Chungking. "We had many baptisms in

August, among them being Ma Chao Lan and *her whole family*." Do you not think, W.M.S. women, that you, too, may rejoice over such a return for your investment of love, prayers and gifts, given to bring your Chinese sisters to the knowledge of the One whose service is perfect freedom?

Cast your bread upon the waters; thou shalt find it after many days.

Years Ago in Trinidad

SOME of the trials of a housekeeper in a strange land and among a strange people are vividly depicted by Mrs. Morton in the letters and records of long ago.

"Rosanna was the daughter of one of the black elders. As she could not understand my English and I could speak neither Congo nor French *patois*, we wasted no time in conversation. I returned from a walk one evening to find Rosanna at one of my trunks with the contents strewed around her on the floor, having reached nearly the bottom. She had taken the keys from their hiding-place, where I thought she had been too stupid to find them.

"The ebony-skinned Rosanna was succeeded by Jane, a rather fine-looking mulatto, descended from American emigrants and priding herself on the fact as well as on her professional skill. I said to her one day, 'Jane, you need not wait at tea.'

"Very well, madame, I will not; it is not fashionable!"

"She once found a tarantula in her room—enormous spiders covered with long hair. Their bite is popularly supposed to be fatal. Jane related her experience thus: 'Madame, when I first saw him I was too frightened, but I prayed for faith and fortitude, and with that I jumped on him and ground him to powder!'"

* * * *

Rev. Dr. Whittier, Nova Scotia, then of Port of Spain, visited Tunapuna and examined a

class. Willing to puzzle the boys a little, he asked, "What did Joseph's mother say when they brought home the bloody coat?"

A small boy answered with great dignity, "She was not present, sir."

* * * *

"The loose notions and prevailing practices in respect of marriage here are quite shocking to a newcomer. I said to an East Indian woman whom I knew to be the widow of a Brahman, 'You have no relations in Trinidad, I believe?'"

"'No, Madame,' she said, 'only myself and two children; when the last immigrant ship came in, I took a *papa*. I will keep him as long as he treats me well. If he does not treat me well, I will send him off; that's the right way, is it not?'"

"This will be to some a new view of women's rights."

MRS. MORTON.

* * * *

Little Agnes Morton had two small sisters as playmates and schoolfellows, Mongeree and Sebertee, all of them at the time about five to seven years of age.

One day Agnes came rushing into her mother with flushed cheeks and flashing eyes, saying, "Mama, Mama, Mongeree is married and I am not married yet!" In the same breath she named a gentleman whom she felt quite sure would be willing to act in the ceremony, an elder in a former congregation!

"A very necessary part of the training was on the right uses of alcohol," wrote Mrs. Morton. "The people brought with them from the East the notion that brandy was the favorite beverage of the Christian."

Once when she arrived at a school the children rose as usual and said, "Salaam." To make them smile, Mrs. Morton said, "You are all going to get a Christmas to-day, and I am not going to get anything. Who will give Mem Sahib a present?"

A sweet little girl answered at once, "I will; what do you want? Rum?"

* * * *

"Large numbers are secret believers. A few months ago a well-known Hindu became very ill, and was visited by our men. He read the New Testament and listened attentively to the truth. At his funeral some of the Hindus asked if he had become a Christian.

"Listen!" said one of the most influential Brahmans in Trinidad, 'he was a Christian at heart, and if you open him you will find that he was a Christian inside, but he was a coward like myself and many others who are afraid to acknowledge themselves Christians before their fellow countrymen.'—*Rev. S. A. Fraser, San Fernando.*

From a village upon which no impression seemed to have been made the night school drew a number who learned to read the Bible in Hindi, and who preferred it to any other book. One of these, a Brahman lad, when reading about Jesus, looked up into Mrs. Morton's face and said, "If Jesus would forgive my sins, I would be well glad!"

* * * *

A young Hindoo asked, "What person had his name called three times?"

The girls answered with confidence, "Samuel."

"No!" said Sankar.

The girls tried timidly, "Elijah? Saul?"

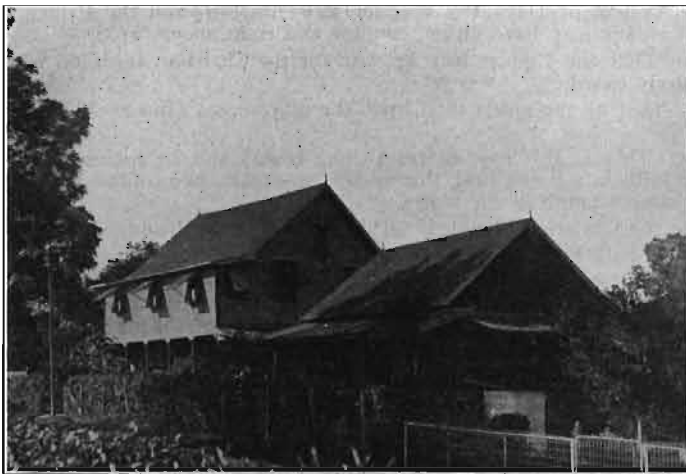
At last Mrs. Morton said, "You will have to tell us, Sankar."

With a glance of triumph, Sankar announced, "Robinson Crusoe, when his parrot called him."

* * * *

One of the smallest boys in Mrs. Morton's Bible class asked one day, "Why did Jesus tell His disciples, when sending them out to preach, not to say *Salaam* to anyone by the way?"

The class answered correctly, but the boy was not satisfied, and gave another answer himself. "Because," he said, "if they stopped to say *Salaam* and to have a smoke they would be too late."



HERE HOME AND COTTAGE, PRINCES TOWN

The home of the newest venture in Mission enterprise—vocational training for girls.

The World Day of Prayer

A Fellowship of Intercession for Every Woman of Every Land

February 24, 1928

SUGGESTED PROGRAMME

1. OPENING HYMN—followed by the Apostles' Creed—"Prayer is the Soul's Sincere Desire," or "Spirit Divine, Attend our Prayers," or "Breathe on Me, Breath of God."
2. CHAIRMAN'S STATEMENT OF PURPOSE OF MEETING. (Three minutes.)
3. SCRIPTURE READING—Psalm 103, or Psalm 67, with Luke 4: 16-21.
4. GENERAL CONFESSION, followed by the LORD'S PRAYER (both in unison, all standing).
 "Almighty and most merciful Father; we have erred and strayed from Thy ways like lost sheep, we have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults, restore Thou them that are penitent according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous and sober life, to the glory of Thy holy name. Amen."
 "Our Father"
5. PRAYER—*For Canada:*
 - (a) *Thanksgiving for the past* (silent prayer, following each suggested topic announced by Chairman).
Let us give thanks: For those who in courage and faith laid the foundations of Empire in righteousness, in home, school and church. (Pause.)
Let us give thanks: For our material wealth and resources and industrial development. (Pause.)
Let us give thanks: For the vision of those who brought about Confederation with its resultant blessings. (Pause.)
 - (b) *Prayer for Future Guidance:*
 That the Spirit of Christ may dominate national life in home, school, industry and Government, so that righteous legislation may be enacted, pertaining to immigration, education, temperance and all that makes for good citizenship.
 That young men and women in all vocations may give their lives for the service of Christ and His Church.
For China. That through her tribulation she may be brought to the knowledge of God, who is the Ancient of Days, the Wonderful Counsellor, and the Prince of Peace. That Chinese Christians may have vision, courage and endurance.
For Japan. That the Empire may be won for the Christian faith, on which alone culture can be securely based.
For India. That as she meets the Christ she may accept Him as "The way, the truth and the life."
For Africa. That in this time of transition, dying faith in ancient gods may give place to a strong faith in a living God, that so she may make her contribution to the enrichment of the Christian Church in the world.
 (Prayer for the Christian Church in all these lands to be included.)
6. HYMN—"Jesus Shall Reign."
7. PRAYER—*For the Moslem World and for all Other Fields:* That zeal may be given the Christian Church to enter the opening doors of opportunity, and that wisdom may be given her to present the Gospel of Jesus Christ in the right way to differing minds.
For the League of Nations and International Relationships. That there may be a growing sense of brotherhood and good will among all peoples, and that peace in righteousness may be established.
For the Jerusalem International Missionary Conference. (Chairman's statement regarding Jerusalem Conference.) That the meeting and all activities connected with it may contribute toward the fulfilment of God's purpose; that in fellowship and mutual sharing those from East and West may realize and demonstrate their vital oneness in Christ; that out of the work done in connection with the meeting, that may be spoken and written which will kindle a flame in the hearts of men.

8. HYMN—"The Day Thou Gavest, Lord, is Ended."
9. PRAYER OF GENERAL THANKSGIVING (in unison).
 "Almighty God, Father of all mercies, we, thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen."
10. THE DOXOLOGY.
11. BENEDICTION (in unison, standing)—"The grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen."

News of Our Missions

Oriental

MRS ALEX. HAMILTON, Secretary of Oriental Work in Canada, in the absence of Mrs. Bews, sends the following account of an interesting conference:

"Among the many pleasures which life brings, not the least is to be permitted to see the unfolding of a great ideal. In the spiritual sense, this corresponds to the first signs of dawn in the sky of our natural world. Such was the pleasure given to me in my attendance at the Convention of Chinese workers for Eastern Canada, held in London, Ontario, October 5-7.

"It will be readily understood how an ideal was being realized when the Christian Chinese assembled with Canadian Christians to discuss the best methods of reaching the Chinese in our country who are yet untouched by the gospel. It was a challenge to The United Church and other churches to understand these guests of ours and the best means of approach to them.

"The Convention was favored by the presence of experts in this line, and their messages were listened to with deep interest. There were delegates from the Presbyterian, Baptist and United Churches, all of whom have the work very much on their hearts. Our mission in Montreal and Toronto is co-operative with that of the Presbyterian, and encouraging reports were given. G. W. Hinman, New York, a missionary from the States for nine years in the province of Fokien, and now engaged in consolidation of Oriental work in the States, Canada and Hawaii, gave a masterly paper on the 'Co-operation of Boards for the Develop-

ment of the Chinese Church,' Dr. A. J. Fisher, South China, now on extended furlough in New York, gave an address on 'Child Welfare,' pleading for the sympathy and help of Christian people for the uncared for multitudes of little children. Dr. Fisher was long associated with our Canadian missionaries in South China and with Dr. Noyes of The United Church. He is a member of the Christian Council of South China.

"The third expert was the Hon. K. H. Chou, Chinese Consul General in Canada. He spoke three times on Sunday, once at the Sunday school, at the Convention banquet and at the Canadian Club. He also gave an address to the Chinese community at London, and this last was a climax, for although a Fokienese, his words were in such pure Cantonese, that the Canadian and American missionary guests, as well as the Chinese, understood every word. He showed a keen sense of humor and an ability for putting himself in the place of his audience. He pled with his countrymen to master the English language, taking advantage of the kindness of Canadians who desire to help them. His crowning appeal to them, however, was to find and know Christ, who is the only leader who can save China.

"Other addresses were given by Rev. K. Y. Tang, Montreal, and Rev. J. Yeung, Toronto. They are both men of scholarship and devotion. Their message was interpreted by Dr. Noyes, the friend of all Chinese.

"The sessions were held in St. Andrews, London, of which church Rev. D. C. McGregor, D.D., is minister, and his address on *Thanks-*

giving, especially in relation to this great work, will be long remembered. The opportunity is great for making known the Christ to these, our guests from the land of Sinim, and the burden of responsibility is heavy if we neglect it."

Community East

The new community hall at Walkerville is filling a long-felt need. Six years ago a beneficent work for new Canadians was undertaken in Walkerville. This mission was started in a very humble way. A small house was secured in which day school, Sunday school and a mothers' meeting were held. The work grew so rapidly that, in a short time, it was decided to build a new community hall.

This building is delightfully situated and is a bright commodious structure, with a pleasant sitting-room, and with bedrooms for our missionaries.

Mrs. Gordon Wright, who was then President of the London Conference Branch, presided at the dedication service, to which the other officers were invited. The order of service was adapted from that used for the dedication of churches. There were present the Branch Executives, the missionaries, different local committees, and the Executive of the Elgin Presbyterial. May the new building, so auspiciously dedicated, be a great factor in making the new Canadian a vital part of the community!

West China

The following is a letter written to our missionary, Miss Uberta Steele, from one of the girls in the Middle School at Chengtu, Szechwan, West China:

My Dear Principal,

I sent you a letter to Shanghai in April. Did you get it? A few days ago we got a letter from you. We thank you very much. It is very kind to us.

When you go to Canada you must be very glad because you can see your relatives and old friends, at once. May God protect your trip.

Now I shall tell you about my work in my

home. I get up at six o'clock every morning. I read the Bible a quarter of an hour and pray. After that I study the Spring and Fall Annals an hour. Then I review English, and then study Chinese. I eat dinner at one o'clock. Then I write English almost an hour. After that I read the "Four Books." Then I read other books. In the evening I do my hand-work. Then I pray and go to bed at nine o'clock. Some days I do not do all this work.

I cannot study in another school. My father does not want me to go to Chengtu again. He wants me to study Chinese in my home. I hope our school opens again soon. Perhaps I can go to study then. I am always thinking of you. Please remember all Suifu pupils and others.

Your pupil,

C. L. PEN.

India

In a remote corner of Rutlam, seldom visited by missionaries, two of our workers recently arrived among the Bhils who live there. As they waded across the Mahi River, they saw two herd boys fleeing before them. Suspicion and fear, however, soon changed to friendliness. Women laughed as they confessed how they had fled with their children from the approach of the missionaries and had spent the night in the jungle.

Lalibai, who is Miss McLeod's sympathetic Biblewoman and a Bhil Christian, knows how to win their confidence, and is a great help.

A little motherless girl of nine and her three brothers, the children of a well-off Brahman, spend a great deal of time after school in the compound playing with the Christian children.

One day the eldest boy, who is eleven, borrowed some dishes from the head teacher and went to the bazaar where he bought bread and little cakes. He then invited all the children to his party. After justice had been done to his refreshments, he announced, "We will now sing 'King Jesus has come.'"

After they had finished singing, he said, "Gideon Sahib will now address us."

Eleven-year-old Gideon, not so courageous as his namesake in Bible history, shyly arose to give his "address," and proceeded to tell what he had heard Dr. Endicott say a few days be-

fore in addressing the Jubilee at Indore. He stood up very straight, and seemed to imagine himself the great man as he assured his hearers how glad he was to be in India, and that he would tell the people of China and of Canada about India and her people, especially of the Christians.

Then the chairman said, "Samuel Sahib will now speak."

Whereupon nervous little Samuel, not yet eight years old, jumped up and, after looking

wildly about, said, "The girls of the schools will now sing for us."

The three girls present proceeded to do so in their best style. The programme continued until everyone had a chance to contribute something. Then the young Brahman host dismissed his guests, washed the dishes, politely returned them to the owner and finished by sweeping up the scraps. It is not likely that caste will trouble this eleven-year-old boy when he reaches man's estate.

Through the Windows of the World

Christianity and Japan

THE FAILURE of the bill brought before the Japanese peers by the Minister of Education for control of all religious teaching very clearly illustrates the general sympathy of the Japanese people with Christianity and the indirect influence which Christianity exerts among them.

A missionary present at the debates speaks of the keen interest taken and the real knowledge and sympathy manifested by the peers in the great truths of our religion. It has had a heartening effect upon the workers everywhere. Although a small body numerically, the Christians have influenced many who have not named the name of Christ, and these are opposed to any movement which would hinder the freedom that is dear to all Christian folk.

A King at a Mission Hospital

C. T. WHARTON, of the Southern Presbyterian Hospital, Bulape, Africa, tells of the arrival of King Kwete, of the Bakuba people in the Belgian Congo: "The king reached us, accompanied by a great horde of followers, and a chain-gang of hundreds of pitiful prisoners. He gladly consented to have classes in the catechism started in his camp, one for the free Bakuba men, one for the prisoners, and a third for the harem and the royal women. The women, of their own accord, insisted on having two classes daily. The king gladly welcomed the suggestion that I come and read the gospel of Matthew in his own tongue. Twice on Sundays he has had himself carried into the church to attend the services, and has after-

wards made comments, showing that he attended carefully to what was being said and done."

Revival in Russia

WORD has come by wireless from Riga, that a religious revival in Russia is causing concern to the Soviet authorities. A special report on the anti-religious situation in town and country was considered at a plenary sitting of the committee of the Communist party in Moscow in June. The official spokesman, Barkanoff, said the anti-religious organizations unquestionably were suffering discomfiture, and a sort of religious revival had occurred among the masses. It was particularly apparent at Easter. Barkanoff complained that the 29,000 members of the "Anti-God Society" had proved unable to stem the religious tide. The society, he said, must therefore be reorganized and agitators specially trained on a mass scale to meet the new "menace," particular attention being devoted to propaganda among women, children and adults.—*The Missionary Review of the World*.

Is Islam Spreading?

A MOHAMMEDAN paper, *The Mussulman*, printed in Calcutta, published a letter from Mr. Kaled Sheldrake, director of the Islamic News service from London. He says that twenty-three years ago, when he became a Moslem, he was practically alone; now his claim is that, in England, there are three thousand Moslems. Three magazines circulate their beliefs.

There is a fine new mosque in Paris, and one in Berlin, with many Moslems in France, Germany, Belgium and Holland and other countries ready to be gathered together. On this continent, Mr. Sheldrake points to the mosque in Chicago, and notes the great number of Moslems in South America, notably in Argentina and Brazil. Of even greater moment to us is his boast of twenty mosques in Australia.

Mr. Sheldrake's appeal to his followers is worth noting: "To-day, when a weary world seeks consolation, it is Islam and Islam alone that can guide a stricken humanity. Moslems! Be up and doing, and bring to the Light those who are now groping in darkness."

The Bible by Aeroplane

WHEN Commander Richard Byrd crossed to Europe on his memorable flight, he carried with him a miniature Bible, so small that its pages were little larger than a postage stamp, and its weight one ounce, the first book to cross the Atlantic by air!

On his return, the American Bible Society at the close of the ceremonies at the Eternal Light in Madison Square, presented the flyer with a leather-bound Bible and these words in gold on the cover:

"Presented by the American Bible Society

to Commander Richard E. Byrd and the crew of the *America*, who were the first to carry the Bible to Europe by air."

A World League for Temperance

THE REPORT of the activities of the World League against alcoholism has just come to hand. It was presented in August at the Council held at Winona Lake, Indiana, U.S.A., and, although there is much to cheer the heart of the temperance worker everywhere, there is also matter for thoughtful and serious questioning.

All problems of to-day that are connected with human welfare are no longer bound by the limits of any particular country; they assume an international aspect. This League has for its object the attainment "by means of education and legislation the total suppression throughout the world of alcoholism, which is the poisoning of body, germ-plasm, mind, conduct and society produced by the consumption of alcoholic beverages."

The exposures of the Royal Commission coming in Confederation year, and shortly after our provincial governments have pronounced against prohibition, should make all Canadians thoughtful regarding this most important and vexing problem.

Letters from Our Fields

School Closing

From Chissamba, West Africa, comes the following letter by Miss Elizabeth Read: Our last school year was a very satisfactory one, in spite of some discouragements. My six African teachers showed a very fine spirit of co-operation, both in their classes and in helping me. These teachers are not as fully trained as you might imagine, many reaching only the eighth grade, but they do their best. One is not able yet to put on them the entire responsibility of the school work, and because of the dearth of text-books I have to give a good deal of my time to preparing lesson outlines and helps for them. One must bear in mind that the mental foundation and background of these Africans is very different from all other races of mankind. As to education or a highly-cultured civilization as in

China, Japan, or India, none was found. So the missionaries had to commence educational work on rock bottom, in very truth.

Our school closing was a very happy one, and all seemed to be satisfied with the results. The weekly and monthly test gave a great impetus to diligent study and progress. We had a nice little programme of songs, hymns and prize distribution. The first two items by the wee tots were very cute. Their teachers took entire charge of the teachings of these songs. They sang two of the very familiar kindergarten songs, "Good Morning, Merry Sunshine," and "The Blacksmith." To see a row of twenty shining little black faces, and to hear the songs accompanied by the appropriate gestures brought laughter and joy to us all. When they finished these songs, they quietly bowed their wee heads, put their hands up and sang so sweetly the "Lord's Prayer." It was all very

sweet and made a queer lump in one's throat. This group made such a contrast to hundreds of others in heathen villages, with filth and squalor surrounding them, not knowing the tender love of the Good Shepherd for His little lost lambs! It is so true here, in our part of Africa, that *Cleanliness must be next to Godliness*, if we are to raise the living conditions of these people and diminish the infant mortality, which is just shocking.

My head teacher, a splendid Christian man, gave a very fine parting message to the school. To my great surprise, he took the very words out of my mouth, that beautiful passage from Philippians 4:5-9. However, we followed different lines of thought, and we felt the message was doubly strengthened. My six teachers sang with such depth of feeling, "Tenderly Guide Us, Thou Shepherd of Love." No untrained singing at home could have equalled it, and indeed it far surpassed many trained choirs. It just brought the tears to one's eyes. We have several bass and tenor voices amongst our lads that can stir the very depths of one's being! God has certainly endowed these African brothers and sisters of mine with a wonderful gift of song. Oh, if you could only hear them yourself! To close the happy little evening I played some of their favorite hymns on the gramophone. They listened to these with great awe, as they recognized their own hymns sung by such artists as Louise Homer, Alma Gluck, Evan Williams and Reginald Werrenwrath.

A New World

Miss Annie Bradley, Rua Tomas d' Anuncia-cao, Lisbon, Portugal, writes the following:

Our hot weather has changed now, making an end to a long spell of fair, dry days. They tell me, this is the beginning of winter, three months of steady rain. A very different winter from that which we have known. But then it is all different, just like being in a new world. However, I am liking it immensely, the people, my boarding place and even Portuguese food, which is fish and fruit every day to every meal. I think I could write a book to you, describing the people and conditions here. Missionaries are needed so much right here in Lisbon, surely Africa cannot be worse. I will be so glad when I can talk and perchance drop a few seeds here before going on to my desired land of labor.

I got busy at language study the first week I was here, and can talk a little now—enough to shop, or get along on the street car, or to make my wants known at the table or to the lady of the house, and I can count to 10,000 in Portuguese. I was as proud as a little school boy, I think, when I could count so far.

Mr. Morton, of the Bible Society, gave us much assistance getting settled in Lisbon. Mr. and Mrs. Harrison and I are boarding in the same place, Senhara Silva's home. It is typically Portuguese; they do not speak or understand a word of English. However, they are clean, hospitable, and make us as much at home as possible. We like it very much. Of course, it is very different, and we miss our home comforts, but we must gradually adapt ourselves to our environment now, and we really do consider ourselves fortunate here. It is when we dominate life that we are really living anyway, isn't it? Our greatest difficulty is in the food problem, being so different, it has caused us to be covered with hives ever since arriving—most uncomfortable things, but not serious. All the other missionaries here from North America had them all the time they stayed in Lisbon. However, now that Dr. Strangway has come, we are getting help.

I am taking conversational Portuguese from Senhor Linso three times a week for an hour and a half lessons. Then in October, I am to have another teacher as well for the examination work. Some of the missionaries have had three teachers, but I am going to try doing with two, and I have already made arrangements to do observation work in the Kindergarten when I can understand a little more. I have connected myself with a Brethren Mission here and also an Anglican church where I am to help a little in the music. This will serve to keep me in practice.

O Master Workman, if Thou choose
The thing I make, the tool I use,
If all be wrought to Thy design,
And Thou transmute the Me and Mine—
The noise of saw and plane shall be
Parts in the heavenly harmony,
And all the din of working days
Reach Thee as deep and peaceful
praise.

Back to Work

Miss Jessie Whitelaw, Hoiryung, Korea, writes: My voyage across the Pacific was very pleasant, the weather was ideal, and I met many nice friends on the steamer. I left August 11, and arrived in Yokohama, August 22. The following day was spent in Kobe with friends, shopping and getting my goods through the customs. I went by train from Kobe to Shimonoseki. The scenery in the interior of Japan is very beautiful. The fruit trees were loaded with peaches, persimmons and bananas. The fields of rice, beans and millet promised a good harvest. The Japanese are artistic by nature; this is especially evident in the landscape gardening. From Shimonoseki we travelled by steamer across the Japan Sea to Korea. Making the journey by night, we reached Fusan, the first port in Korea, early the next morning. Here I had again my first sight of Korea with its wonderful hills and valleys. From Fusan I travelled by train to Seoul, the capital of Korea.

All the way from Fusan the country was covered with fields of rice, millet, beans and many kinds of grain. Korea can boast of good crops this year. The thatched or tiled roofs had red peppers drying on them or hung under the eaves. The Korean men walking about in their long, white tournimagies (coats), the women with babies tied to their backs, and the little children in their many-colored garments looked just the same as before I went home on furlough.

My special friend, a Korean graduate nurse, and some student nurses from my former field met me at the station and took me to the Nurses' Residence at Severance Hospital, where they are employed. I met all the Korean nurses there and the American and Canadian nurses and doctors in charge. After three happy days there, I came north and renewed acquaintances with Koreans and mis-

sionaries in Wonsan, and Sungjin, and finally arrived at Hoiryung.

I was glad to make a little visit at Lungchingtsun, my old station in Manchuria. Lungchingtsun is a station of The United Church of Canada, where work is carried on among Koreans in China. In my three years of absence, the work had developed rapidly. The hospital with its well-equipped operating-room, its X-ray plant, and its efficient staff make a medical unit of which any church may well be proud. The in-patient department, which was nearly full, appealed to me very much. The wide wards with opened, screened windows provided ventilation and light. The principles of hygiene are taught in a practical way. Although this hospital was opened primarily for Koreans, practically half of the patients are Chinese.

Early in 1920, when I first saw this hospital, the building had just been completed, but was not equipped. The doctor was operating in a very small room, where many kinds of work were carried on. A wood stove provided heat, hot water and sterilization. Before long, a special gift of money from friends at home enabled us to equip the building. It is astonishing what a good foundation has been laid for medical work in Lungchingtsun in the last few years. It gives one the courage to go on without lowering or laying aside one's medical ideals.

My new appointment is to Hoiryung to organize Public Health Nursing. The next few months will be given to review in language study, and in preparation of programme to open this new branch of nursing in Northern Korea.

Full of Promise

Miss Nellie Forman, Regina, writes the following interesting letter regarding the opening of the new Community Hall: To say that October 23 was a red-letter day in the history of our mission does not half express the elation of the folk in the East End, who had watched every stage in the erection of our long hoped for building with enthusiasm and keen interest. The weather was perfect for the opening service. Everybody was on hand, the Sunday school *en masse*, the fathers and mothers and hosts of friends, until every seat was filled and many were standing. There were at least 400 present.

I know not what the future bath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies;
I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—John G. Whittier

Rev. Dr. Strang, Superintendent of Missions for Southern Saskatchewan, presided, and Mr. D. J. Thom, K.C., of the building committee, presented the key to Dr. Colin Young as the representative of the General Board of Missions, who was the preacher of the occasion.

Short addresses were given by Mrs. W. W. Andrews, who was President of the Advisory Board when the mission began, by Mrs. Laird, President of the Saskatchewan Branch, and by Miss Nellie Kilgus, who represented the mission. These were followed by a most interesting ceremony, a baptismal service, the parents in every case having been members of our boys' and girls' clubs in the early days. This was conducted by Rev. Mr. East, who has charge of the Sunday evening preaching service, a new venture for us. Our new choir, composed of our own boys and girls, rendered an anthem most acceptably. Many friends were present from outside points: Moose Jaw, Tilney and even Stratford, Ontario, were represented!

Receptions were held for two days following when the building was thrown open for inspection. The guests were received by Mrs. John Balfour, President of the Advisory Board, and Miss Nellie Forman, the missionary in charge. The older boys and girls were happy conducting the visitors through the house. Refreshments were served by the ladies of the Advisory Board. Everybody seemed happy over the new building, and also over the enthusiasm of the girls and boys who had acted as guides.

I cannot tell what the new building means to me. I have a fellow feeling for Jacob of old, for it is seven years ago that we were promised it. To me it is full of promise, a fine opportunity for wonderful work.

China's Womanhood

Rev. Frank Dickinson, in a letter to the West China News, writes: If the writer were called upon to pick out one branch of service which impressed him, both on the trip and later at the Educational Conference (leaving out the work of graduate doctors and principals), it would be the work that is being done by the young women between the ages of twenty and thirty, most of them under twenty-five, who are doing a wonderful piece of hold-together work.

We saw these young women in the central stations carrying through the daily programme,

undaunted, smiling and happy, and they were carrying the load like old stagers. We dropped in on them in their central schools unannounced, and in out-of-the-way places, but no matter where we saw them in action (and they were always in action), we felt that they were masters of the situation. Moreover, we felt they were outstanding leaders in their community.

It is impossible for one to describe adequately the contrast between these well-dressed, well-educated, immaculately kept young Christian women in cities, towns or villages and the thousands of other young women in the different communities. The mission-educated, with their unbound feet, bright, business-like ways, and their work booming, stand out as noticeably as would a foreign nurse dressed in white against a blue-gowned crowd of ordinary Chinese.

Undoubtedly, China has a great national programme to carry through, but it is not going to be done by the stuff that has passed off as the Nationalistic programme during the last year or so. Young women like those we saw in action on the itinerary will be largely responsible for the next move towards better things.

When one considers that these young women are practically of no higher educational standing that the Middle School, and many of them not that, it is even more remarkable that they have been able to take up the task and carry on so very efficiently.

Is this the place where an outsider dare to put in a word? *Woman's Missionary Society, start the stream of these wonderful young women into the university.* If you do it now, great will be your satisfaction in your own day and generation, and future generations will rise up and call you blessed.

Christ has no hands but our hands
To do His work to-day;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

—A. J. Flint

General Secretary's Department

EFFIE A. JAMIESON

Hour of Intercession.—One morning last winter, when the Home Organization Committee was meeting, the General Secretary presented a suggestion which had been lying upon her heart. In the former Board with which she had been connected, the larger Board with which it was affiliated in the Foreign Field had a famous Friday noon-day prayer meeting, held in the chapel at headquarters. It was known everywhere, and members who were visiting in the city knew that at that hour they could go to 14 Beacon Street and meet there many of their co-workers, missionaries just arrived from the field and the officers and leaders of the Board. Moreover, the membership everywhere knew that this was the Hour of Prayer and hearts were lifted and supplication offered by thousands far removed. Out in the mission field the workers knew and felt renewed strength and courage as the hour approached. The testimony of the years has been that since the establishment of the Friday noon-day prayer meeting the work grew and prospered.

The General Secretary brought forward the suggestion that we should found such a prayer-meeting in connection with our new United Society and then to her great joy learned that we had inherited a prayer-meeting which was established twenty-seven years ago in the Metropolitan Church, Toronto. It is a Friday morning prayer-meeting too, held from ten to eleven o'clock, and there is the same testimony as to its service and power throughout this long period. My appeal is this. Let us take this great inheritance of twenty-seven years of continuous prayer service and let us enlarge it into the "Hour for Intercession" of our United Society. Last year our membership responded with zeal to the Call to Prayer for Spiritual Revival as sent forth from the International Missionary Council. The keynote of this call was:

We ought never to be willing to live any year just as we lived the past one.

—J. R. Millar, D.D.

"Realizing the inadequacy of present efforts to meet the needs of the world, the members of the Committee are deeply convinced that only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled."

We as a Society are confronted with so many "waiting tasks," the needs of our own pioneer land are so great and varied, the calls from the lands where our Church is at work are so pressing, our hope indeed lies "in the new tides of spiritual life" within our new Church through its womanhood and girlhood. Our resources are so inadequate for the task, let us lay hold mightily upon the promises of our God. Do we need power? "All power is given unto me," said our Master. Do we need money? "Our sufficiency is of God," St. Paul tells us. Have we manifold needs along all lines? "Ask and it shall be given unto you," was the command and the promise.

We call upon our membership everywhere to accept this inheritance of an established Hour of Intercession, and to make it our own. Beginning at Newfoundland, right across Canada, up and down, north and south, will not each member of our Society set apart a few moments at least of the hour from ten to eleven o'clock, each Friday morning, to humbly and earnestly pray for the work of our Woman's Missionary Society of The United Church of Canada. To the membership in Toronto and vicinity a cordial invitation is issued for you to be present, and take part in the prayer-meeting. To all others, who may be planning a visit to Toronto, we ask them to set apart this hour for fellowship and prayer at the appointed place, a classroom of the Metropolitan Church, Toronto, corner of Queen and Church Streets.

Annual Report Forms

Referring again to this subject, might we ask that all Presbyterian Secretaries, Corresponding, Young Woman's Work, Mission Band and Baby Band, refer to the Annual Report itself for the form in which their material should be listed; name of place first in

alphabetical order, then name of church in alphabetical order. There may be many errors in the lists as at present printed in the Annual Report; the Secretary, with knowledge of the local constituency, is the one who can

correct these errors. Also, great care should be exercised in the spelling of names and in the addition of the various columns. We want our directory and statistics to be as correct as is humanly possible.

Auxiliary Interest

Suggestive Programme

January, 1928

ALMIGHTY God, Whose hand hath led us to the threshold of another year, accept our grateful thanks for the innumerable blessings of the past. For all the happiness which has enriched us, for all the struggles which have strengthened us, and for all the sorrows which have purified us, we render thanks to Thee. May we continue in this new year to grow in grace and in the knowledge of Jesus Christ. Prosper the work to which Thou hast called us, and make us faithful witnesses of Him Who came, not to be ministered unto, but to minister. We would remember especially at this time, Trinidad and Thy servants, our missionaries, who spend their days in service to her people. Bless those who have finished their work there, whose faces are toward the setting sun. May they see God's hand in the history of the long years behind, and vision His gracious promises fulfilled in the greater future. Strengthen the faith of the native pastors and teachers, and may the new Christians hold steadfastly to the faith. Amidst the changes of life, may we all fix our hearts on the Master, the same, yesterday, to-day and for ever. For His sake. Amen.

Study: "New Paths for Old Purposes" by Margaret E. Burton. Chapter 4, Christian Missions and Racial Attitudes.

Prayer Theme: That Christians everywhere shall recognize worth in their fellow beings, irrespective of color, and practise the spirit of Christ in all race relationships.

Opening Exercises.

Hymn—"Standing at the Portal."

Silent Prayer.

The Lord's Prayer.

Hymn—"O For a Thousand Tongues to Sing."

Minutes and Business.

Reports for the year:

Recording Secretary, Corresponding Secretary, Treasurer, and each departmental secretary (with verses 1, 2, 3, 4, of "My Gracious Lord, I Own Thy Sway" interspersed between the various reports.)

Prayer—Thanks for the blessings of the past year, and guidance through the coming year.

Hymn—"The Son of God Goes Forth to War."

Devotional Leaflet—*Respect for Other Folk.

Prayer—For God's blessing on the message.

Study—Chapter 4, "New Paths for Old Purposes."

Leaflet—†Christian Missions and Racial Attitudes.

Prayer—See subject.

Hymn—"Forth in Thy Name, O Lord, I Go."

Benediction.

*Price 3 cents.

†Price 5 cents.

Please note that all of the programmes that appear in THE MISSIONARY MONTHLY are suggestive. Each organization is at liberty to adapt them to its own specific need.

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

A New Year's Message

Mercy E. McCulloch.

THE OLD year is over. The New Year has dawned. May it be full of true happiness for every Auxiliary member; for all the young women and girls and children, for our devoted missionaries, for the teachers, doctors, nurses, matrons, Bible women and all other helpers in our far-flung mission line, for the native Christians in all lands, especially those brave souls in China who are carrying on so nobly, for all who come within the great and, thank God, ever-widening circle of our Woman's Missionary Society of The United Church of Canada. With Tiny Tim we clasp our hands and reverently pray, "God bless us every one!" Yes—"God shall bless us; and all the ends of the earth shall fear Him." "Hitherto hath the Lord helped us." We need have no hesitation in setting out on the untried adventures of the New Year, for He said, "Lo! I am with you alway, even unto the end of the world."

Whether we measured up to our opportunities and responsibilities in 1927 or not, the old year is gone past recalling now, and the New Year lies before us, white as a great meadow covered with the spotless beauty of newly fallen snow. What kind of foot-prints are we about to make? The carols of Christmas are still ringing in our hearts. Shall we be like good King Wenceslaus:

"Mark my footsteps, good my page,
Tread thou in them boldly,
Thou shalt find the winter's rage
Chill thy blood less coldly"?

Will those who follow our leadership be able to say:

"Heat was in the very sod,
That the saint had printed"?

When we walk up the mountain side, and look over the vast territory with the thronging millions of souls, to whom The United Church of Canada has the responsibility of carrying the good news of the Babe of Bethlehem, the Redeemer of the world, we are thrilled with the opportunity and privilege the Master has given us as co-workers with Him.

But how easily we get discouraged! There is so much to do—my share can be so infinitesimal—I'm busy anyway—let some one else do it! It is very easy to forget that the Lord has a job for each and every one of us, a burden fitted just for our particular shoulders, our ability, our time. We may not realize its importance, but if our thread in the great tapestry of life is knotted, or broken, or missing, the other threads that depend on ours will be awry and the pattern will not grow as God planned it. He needs us all.

Did you hear the strange experience of Bobby? He had read in his Bible lesson with Daddy just before bedtime the words, "If I had not come." When he awoke Christmas morning, there was no plump stocking by the mantelpiece, no holly wreaths in the windows. He went out for a walk, and found all the factories busily at work. When he tried to ask why they were open on the birthday of Jesus, he was harshly driven away. He went to the orphanage where his Sunday School class had sent gifts, and found only a vacant lot. Then, to his church, and found again a *For Sale* sign with, "If I had not come," written at the bottom. Finding a poor man hurt by the wayside, he ran to the hospital for help, and found a high fence around an empty lot, and, over the gatepost, the words, "If I had not come." He ran to the Mission at the corner, but found a group of ill-clad men, gambling and cursing. Disconsolate, he ran home and picked up his Bible to find the passage he had read with his father, but all the last part of the Book had blank pages. He held one up to the light and traced the watermark, "If I had not come." A great sob rose in his throat, when suddenly he heard his Mother's gay, sweet voice, "Wake up, sleepy Bobby! Merry Christmas! See your lovely stocking!" Do you wonder that, before Bobby went downstairs, he slipped down on his knees beside his bed and said, "Oh! dear Jesus, I am so glad that you did come. Help me to tell others about you."

We have set down lovingly in our Christmas records the kind gifts of our dear ones. Did we put at the head of the list the gift of the Father who sent His only begotten Son? We planned our remembrances for our friends for Christmas Day. Will the whole year be long

enough for us to give an adequate gift to Him? When Christmas, 1928, comes, may we all look back on a year of true Christian stewardship because no one has ever told them about Him. of time, talent, money.

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

Canadian Girls in Training

Rose Bartlett

JANUARY the first! What a fresh new optimistic phrase it is! And what a fine time to be talking of new arrangements, new plans, and new relationships!

New arrangements? One has just been brought about by the Dominion Board of The Woman's Missionary Society, whereby a new secretary has been added to the Board specially to look after the welfare of Canadian Girls in Training, and to help strengthen their relationship with The Woman's Missionary Society. Previously, as you know, this work and the Young Women's work were both handled by Mrs. Purdy, but these two fields were both so large, and showed such hopeful signs of becoming even larger, that it was decided to separate the departments and appoint a new secretary, who is the writer of this article.

Which brings us, of course, to *new plans*. These always come popping into our heads at the new season, and I am sure you have a great many clamoring to be worked out, just as I have. Would it help to clarify them for you, if you worked some of them out on paper and presented them to your group, or even sent them to Miss Mills or to me? New missionary ideas and activities are always most gladly received.

Which, in turn, bring us to the main point of our story—*New relationships*. Our C. G. I. T. movement is an advance from the intimate contact of the home, out through the school, the church, and the community. Would it not be a great stride forward if every C. G. I. T. group at this new year, would decide to broaden out its idea of community to include not only the city, or province, or country, but the whole round world? This is truly an ambitious thought, but not so far-fetched as it might at first seem. Merely by expressing the desire to do so we may become a part of a great group of members of our church, who are reaching out

in friendship to women and girls near and far, from Canada to Africa, to Japan, to China, and to many other places, where love and service are needed. Perhaps you are thinking, "But there are so many relationships here at home, if we try to form still others we shall be overwhelmed!" Let us think still further, and ask ourselves if we are seeking and forming those relationships which lead directly to the fulfillment of our purpose as Canadian Girls in Training, and of our 1927 conference theme.

*"To be alive in such an age,
To live to it, to give to it!"*

Let us not be "conquered by these headlong days, but stand free."

If then we choose to unite with The Woman's Missionary Society in their mission of world fellowship, what must we do? We must tell them of our desire so that they may welcome us into their organization. We must pledge ourselves to work with them in helping people everywhere to know Jesus and His way of living. We may do this by striving through study and activities to understand better our neighbors near and far, by remembering them constantly in our worship, and giving ourselves the joy of sharing our money and our gifts with them, and by constantly maintaining an

A year to be glad in,
Not to be bad in;
A year to live in,
To gain and give in;
A year for trying,
And not for sighing;
A year for striving,
And hearty thriving;
A bright new year.
Oh! hold it dear;
For God who sendeth
Only lendeth.

—*Mary Mapes Dodge*

attitude of friendliness and good-will toward them.

Can we really be Canadian Girls in Training and resist this challenge? It is the call of the new year to each one of us, and I should like to think of C.G.I.T.s all over Canada responding in their own hearts to this challenge on the threshold of 1928.

*"Breathe the world thought, do the world deed,
Think hugely of thy brother's need!"*

and we shall know what world friendship means.

"I cannot get interested in missions," exclaimed a petulant girl. "No, dear," said her aunt, "you can hardly expect to. It is just like getting interest in a bank: you have to put in a little something first. And the more you put in—time, or money, or prayer—the more the interest grows. But something you must put in, or you will never have any interest. Try it and see."

Mission Bands

Suggestive Programme

January, 1928

WE THANK Thee for a glad New Year. Be with us each step of the way we travel; be our Comrade and Guide. Keep us strong to do the right that we may be good soldiers of Jesus Christ. Fill us so full of happy thoughts that we may have no room for any that displease Thee. Bless our mission band, the leader and the members. May we be always in our places, accepting the tasks given us cheerfully and doing them as well as we are able. And so, in home, and school and in the mission band, may this be the best year we have ever had. For Jesus' sake. Amen.

1.—Opening Hymn—"Jesus Shall Reign."

2.—Scripture Lesson—Luke 2: 40-52.

Biography of St. Luke. (MISSIONARY MONTHLY, December.)

3.—Sentence Prayers—For our Missionaries. For those whom they are helping. For all Mission Band girls and boys that they, too, may help.

Lord's Prayer.

4.—Minutes and Business. Fees Received. Distribution of Mite Boxes.

5.—Hymn—"Ye Fair, Green Hills of Galilee, That Girdle Quiet Nazareth," or, "Tell Me the Stories of Jesus."

6. Reports from four Heralds.

7.—Hymn—"Jesus Loves Me."

8.—Study—Chapter 3, "Please Stand By."

1—Ten "finger stories," of work for children in non-Christian lands. Page 50.

2—How the "hurried persons," do their work.

9.—Hymn—"There is work to do for Jesus."

10.—Closing Prayer.

The Useful Member

"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it's a bad sprain; and the minister says I know now how the church feels, in not having the use of all its members.

"I've never before thought just what being a member of the church meant, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor my doing it at all, and half the time I let some one else do it. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been about as useless a member of the church as this sprained hand has been to me, all stiff and crippled and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them, that's certain. I guess that's the way the minister felt about me."—*Selected.*

St. John

Jean L. Chant

IN OUR study-book, "Please Stand By," which we hope every Mission Band in The United Church is using as the text for 1927-28, we again, in imagination, hear our announcer say, "Dear friends of the radio audience, this is station WORD." We are now going to receive a message from the author of the fourth Gospel! St. John tells us that Jesus said, *God so loved the world that he gave his only son that whosoever* (Red, Black, Yellow, Brown, White), *believeth on him should not perish, but have everlasting life.* "The whole, wide world" is there, and if we are trying to follow the Good Shepherd, whom John tells about in Chapter 10: 11-16, the second part of our Bible study for February, we will realize anew our responsibility to the boys and girls of non-Christian lands.

John was a common name in the time of our Saviour, and there has been some difference of opinion as to which of the Johns of the early Christian church wrote the fourth Gospel. However, the oftener we read it, the more convinced we are that it is the work of the "beloved disciple." The details, which the writer gives us of many of Jesus' signs and miracles, lead us to believe that he must have been with Him as a companion and observer. He must have been familiar with the country and people of Galilee, Judea and Samaria to have written what he has in his record.

John was the son of Zebedee and was a fisherman by trade. Probably he was in partnership with James and Simon Peter. Jesus called him on the shore of the Sea of Galilee, as he sat mending his nets, and he left all and followed Him. He was at first a disciple of John the Baptist, and he tells us more about his work and preaching than do the writers of the other Gospels. What St. John's object was in writing this beautiful account of the life of Jesus he tells us in Chapter 20: 31, "These are written that ye might believe that Jesus is the Christ, the Son of God and that believing, ye might have life through his name."

John emphasizes the personality of Jesus rather than the events of His ministry. The spiritual is connected with the healing of the body. We find that John selects certain incidents and miracles as spiritual signs. When Jesus opened the eyes of the blind he said, "I

am the Light of the World." When He raised Lazarus from the grave He said, "I am the Resurrection and the Life." The "well of water springing up into everlasting life" is associated with the scene at Jacob's Well. Other names used for Jesus that are contained in the Gospel by John and that bring out a definite side of His mission are, the Word, the Way, the Truth, the Bread of Life, the Good Shepherd, the Vine, and the Door. John evidently treasured carefully the words of his Master as seen in his account of conversations with the family at Bethany, with Nathanael, with Nicodemus and with the disciples in the upper room, Chapters 13-17. Perhaps the great power and strength of this Gospel lies in the fact that John was not only a disciple, but a friend of Jesus. "Ye are my friends if ye do whatever I command you." John 15: 14.

In Chapter 21: 20-23, the incident occurs in which the "beloved disciple" follows Jesus and Peter. He explains the meaning of "tarry till I come," and this is followed by the epilogue. These last two verses were probably written by some members of the early church, the Elders of Ephesus or others, and simply bear witness to the truth of John's testimony.

A Banner Year

Gracey Gundy

HAPPY NEW YEAR! What a thrill we get as children's voices echo the glad words from room to room! The curtains have been drawn back and lo! a New Year has appeared fresh from the hand of the Father. With bowed heads and hearts filled with gratitude we pause on the threshold to thank the Giver of every good and perfect gift.

"Our loving Heavenly Father, we look up to Thee at this the beginning of another year, confident that Thou wilt be with us in all our undertakings if they are in accordance with Thy will. Especially we implore Thy blessing. O God, on all those who teach the children and the youth of our land. Teach them to reverence the young lives, dear and plastic, which have newly come from Thee and to realize that generations yet unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. Gird them for their tasks, and save them from physical exhaustion, from loneliness and discouragement, from the

numbness of routine and from all bitterness of heart. Amen."

Those of us who are especially interested in Mission Band work will, I am sure, want to include this resolution among others we may make at this time:

Resolved:—To be a more efficient Mission Band Leader by

(a) *More prayerful study of our missionary obligations.*

There is one statement that makes our hearts ache and, alas! it is one we hear so often, "Boys and girls aplenty but no leader to be found." How can we solve this trying situation? Surely it is a subject for prayer, yea, prayer, and more prayer. Are we justified in saying a leader cannot be found just because we were unsuccessful the first, second and third time we made an effort to locate one? Truly "Faith without works is dead," but keep on working and praying. Leave no stone unturned. "Expect great things from God, attempt great things for God," and leave the result with Him.

It is not always because of lack of time that members of our Woman's Missionary Society refuse to attempt Band leadership, although nine times out of ten that is the reason given. More often I believe it is a lack of knowledge of missions. This recalls a concrete case where a young mother with five children, ranging from four to fourteen, was asked to lead a Band. After prayerful consideration she consented to undertake the leadership, though her knowledge of missions was woefully meagre. The promise, "Lo I am with you alway," was put to the test and proved a sword and buckler.

Would it not help greatly if a leadership training group were formed in each church where a competent member of an auxiliary could instruct the members, dwelling specially on our obligations as a Woman's Missionary Society? We who have been years in the work have a grasp of the magnitude of the undertaking that has only come with the years. How can we expect our young people to get a vision or insight into the work if we do not take pains to teach them? If some idea of the burden, which the Board of The Woman's Missionary Society is so bravely carrying, were better understood and our young people enthused to the great need of trained leaders, surely there would be a response. "Inspiration comes through information."

(b) *A dominant desire to inspire the boys and girls.*

To do efficient work among boys and girls, there must be enthusiasm on the part of the leader, and ability to impart it. Why shouldn't there be enthusiasm when the task is so well worth while? It is the Master's work and we are co-laborers with Him. "Go ye into all the world and lo! I am with you always." Ours is a gigantic task, but that will only make a greater appeal to these young enthusiastic Band members. Review the situation often so that they may never lose sight of the goal we are aiming at. Saturate them with the idea that we are depending on them to carry the torch in the days not so very far ahead, and we want an army of leaders reaching across this Dominion on whom we can depend to carry on this very necessary task.

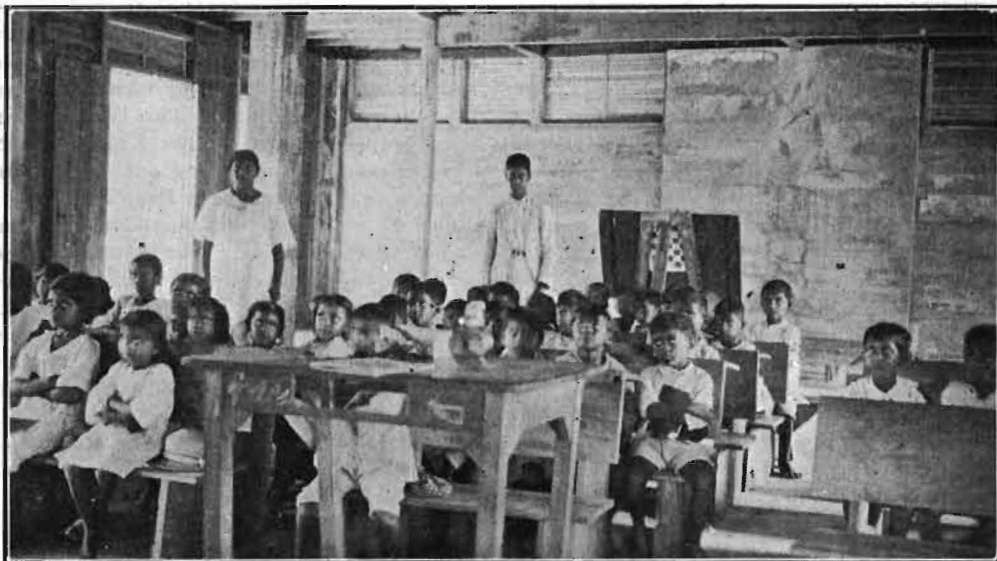
(c) *Story telling to graded groups.*

When there are children of various ages meeting together, it is impossible to have a programme suitable to all ages. Unfortunately, where the leader is without an assistant, the situation is unavoidable, but a hymn suitable for the younger ones can be sung, and a short story told that they can understand. These little ones will be fascinated with pictures of children of other lands, or models of these children with their "queer" dress. A prayer for other children such as you find in Lucy Peabody's "Prayers for Little Children" could be taught.

Our Study Book, "Please Stand By," is proving most fascinating to boys and girls of the Mission Band. The gospel messages from W.O.R.D., so delightfully told by Mrs. Chant each month, should be memorized by every boy and girl in the Dominion.

(b) *A determined effort to teach systematic giving.*

Which do you favor? To raise your allocation by having a tea, sale of work, bazaar or other scheme, or by an honest attempt to instill into the minds of our boys and girls the desire to give systematically. If we, the members of The Woman's Missionary Society, would only enthusiastically adopt the plan by contributing weekly through W.M.S. envelopes, it might be more readily accepted by the Band members as a wise plan. A Mite Box, which is given free



CHILDREN'S SCHOOL, TRINIDAD

to every boy and girl in the Mission Band, could be so used that earning and giving would be a joy. The "Cent-a-day" plan can be made so attractive that it is not a burden, and when a prayer, "for God's far away children" is breathed as the contribution is made, it is surely a worth-while practice.

Procure a tiny calendar and on each of the six surfaces of the mite box paste a month. When the money is earned and dropped in, that date on the calendar is marked with a cross. If a special offering were put in, days accordingly would be crossed out. This bookkeeping game is interesting because it tells the exact amount in the box. No danger of losing the mite box when so much interest centres around it, and all the time an impression is being made on the childish mind. Especially is this so when mother can tell stories of other lands. When June comes, and the boxes are opened at a special party given for the members by the Auxiliary, a prize could be given for the neatest and cleanest box. The calendars for the next six months could then be pasted over the past six by a special committee, and each boy and girl given his or her own box to take back home, when the party is over. Our Band members merit recognition from the Auxiliary, and the Band leader is encouraged and cheered by this effort on the part of The Woman's Mis-

sionary Society. Let us strive to make this a memorable year because of the concentrated effort on the part of those specially interested in the work with the boys and girls.

The Heart of a Child

Lillian McIntosh Eddy

THE MAN who saw into the heart of a child, and found a way to develop his threefold nature was one of Jesus' truest followers, Frederick Froebel. The fullest development of body and mind was his ideal for the child. School, in his day, failed because infancy and early childhood were neglected. As the child's growth starts with his first breath, so must his education, for the physical and spiritual grow together, and are closely bound up with one another. Early impressions are lasting. How our childhood days stand out in memory!

A Jesuit priest once said, "Give me a child until he is seven and I care not who may have him afterwards." We know what he meant. It is important to fill the years of infancy to Mission Band age with a growing knowledge of the principles of unselfish giving by means of suitable pictures and stories, so that the little

one may give his pennies to his needy brothers and sisters, as he shares his candy with his own brothers and sisters.

Dr. Soares, Dean of a Chicago College, speaking on Religious Education a short time ago, said, "It is not a waste of time to hold the penny for the baby fingers to drop in the cradle bank. It is not the amount that is so essential, but it is the training that is needed. Begin at the cradle or it will be too late." A great law is, "We learn to do by doing." At a big foreign missionary meeting in Atlantic City, not long ago, an educated Chinaman, speaking to one of our Christian men, told him this story.

A fine Chinaman came to a missionary in China and said, "I know your Jesus is the most wonderful Being, and I want to be a Christian, but I cannot. If you come with me to my temple I will show you why." He took him up the long steps into the heathen church, and what do you think they saw? A heathen mother with a tiny infant in her arms, bending the little head again and again before an idol.

"She will do that every day," added the Chinaman, "until the child learns to do it for himself. My mother did that to me, and the impression is left so that I cannot turn."

Prayers learned at our mothers' knees are never forgotten. Mothers the world over do the best they know for their children, so it

is for the Christian mother to tell the mother the true way. Thus we think the Associate Helpers' Secretary could work hand in hand with the Baby Band leader by taking literature for both mother and child. This links our missionary organizations of The United Church together, and we are hoping our women may see some way of forming a Baby Band.

Side by side with our Auxiliaries are our Ladies' Aid Societies. Our Circles correspond to our Sunday School Bible Classes. C.G.I.T. groups and Tuxis Square provide special missionary training for the intermediate Sunday School girls and boys. Mission Bands are for the Junior Sunday School children; and our Baby Bands are meant for the fuller development of the Cradle Roll. Co-operation is needed between Sunday School teachers and Band Leaders.

Deer Park Church Baby Band, Toronto, under the guidance of Miss Peterkin, has the enormous roll of ninety-one dear babies. Imagine this with more to follow! This was accomplished through co-operation between the minister, the Cradle Roll leaders and Miss Peterkin. Her wonderful personality has brought about the second largest Baby Band organization of The United Church in the Dominion. The largest is in St. Clair United Church, which boasts one hundred and forty-six.

The Palm Branch

Special to Auxiliaries

Are you searching for a connecting link that will bind you to the younger groups in your Church? We are glad many Auxiliaries are ascertaining whether or not their younger people are having their Missionary newspaper come to them, and if it comes in sufficient numbers to cover every member.

Leaders have expressed their appreciation and encouragement at this backing from their Auxiliary. Most younger people must be educated to the value of reading before they will search out a Missionary newspaper for themselves, and this is best done by a good supply of the paper published for them by the Woman's Missionary Society of The United Church of Canada.

Why not begin with the Christmas (1927), number which, to a certain extent, is still available and will surely appeal to all. It is an extra page number attractively printed in green and red, well illustrated, including a full-page Christmas Tree of the Nations. It will give all a chance to try for the meaning of the Prize Story.

Send all correspondence, money orders, and subscriptions to the Editor.

Price: Clubs of ten or more to one address at the rate of 15 cents a year. Editor, E. B. Lathern, Box 149, Yarmouth North, N.S.

Finance Department

Allocations to Conference Branches for 1928 Recommended by the Finance Committee and Ratified by the Dominion Board

Toronto	\$ 170,000
London	149,000
Hamilton	120,000
Maritime	115,000
Montreal and Ottawa	115,000
Bay of Quinte	100,000
Manitoba	82,000
Saskatchewan	60,000
British Columbia	42,000
Alberta	37,000
Newfoundland	10,000
Total	\$1,000,000

IN SENDING forward the Budget Allocations for 1928 to the eleven Conference Branches, your Secretary of Christian Stewardship and Finance would draw attention to the fact that in striking a basis for allocation the Finance Committee of the Executive Board first took into consideration the numerical strength of the Branch as to membership. With it were considered former givings and location as well as the percentage of increase that each Branch made over the corresponding time of the previous year. In struggling with a basis it is scarcely necessary to say that every effort was made to be fair to all concerned.

For the last two years the allocations to the Branches were based on a \$950,000 figure. The 1928 estimate adopted by the United Society at its recent annual meeting, points to the fact that it will be necessary to increase this figure by at least \$50,000—which means we are asking our eleven Branches to raise \$1,000,000 as a minimum figure of 1928. The total budget, less re-grants (\$201,469.55), adopted at the annual meeting, calls for \$1,244,522.94. Reckoning that an approximate \$50,000 will come direct to the General Fund as special revenue—anticipating too that the Branches will measure up to their \$1,000,000 objective—it will be seen at a glance that there remains still unallocated the large sum of \$194,522.94, a figure which the Executive Board will have to struggle with and seek to cover by reductions in expenditure wherever possible. With this in view, all our Fields have been notified to co-operate with the Executive Board in being as economical as possible. In China there may be some reduction in the estimate. Owing to conditions, we cannot foresee what the expenditure in this field will be, but for preparedness' sake, we have allowed the full estimate to stand.

Some Reasons for an Increased Budget are as follows:

1. Estimates for the work of the uniting sections covered varying periods. In order to bring them all up to December 31st, 1928, to begin working on the calendar year, a large part are for a fifteen-months' period.
2. The Board adopted an increased scale of salaries.
3. The grant from the General Fund to the Retirement Fund for investment to provide annuities is an obligation for a year and a half. Adjustment was made originally for only six months.
4. It was necessary to make provision for publication of two Annual Reports in one year, owing to the change in the date of closing the year.
5. All missionaries in the Home Field have been granted a year's furlough after six years of service. This new ruling applies to quite a number of workers.
6. Purchasable supplies for all institutions are now included in the estimates.

Branch Presidents were present at the Dominion Board Executive when the matter of the budget was discussed. They will realize to the full the seriousness of some of the financial problems facing us with regard to the estimates, and, further, they will be in a position to emphasize many of the facts herein stated.

In each Branch assuming its proportion of the \$1,000,000 figure will the Secretaries of Christian Stewardship and Finance do all in their power to co-operate with the Executive Board in emphasizing:

- (a) The study of Christian Stewardship and all that it implies;
- (b) Systematic and proportionate giving;
- (c) The use of envelopes (weekly or monthly);
- (d) An increase in membership;
- (e) The making of Conference Branch, Presbyterian and Auxiliary quarterly surveys;
- (f) The Budget Plan from Conference Branch to Auxiliary;
- (g) Branch and Presbyterian Financial Conferences;
- (h) The remembering of missionaries in special prayer;
- (i) The power of intercession.

Dr. John Mott says: "The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. Every grave crisis in the expansion of Christianity which has been successfully met has been met by the faithfulness of Christ's disciples in the secret place. Every other consideration and plan is secondary to that of wielding the forces of prayer."

(MRS. A. W.) DEMEREDY F. BRIGGS,
Treasurer.

(MRS. J. W.) HENRIETTA BUNDY,
Secretary of Christian Stewardship and Finance.

A Six Month Financial Survey from April 1 to September 30, 1927.

The Budget for the nine months, April 1 to December 31, 1927, calls for \$712,500. Where do we stand financially at the end of the second quarter, September 30?

The Branch returns for the first quarter amounted to \$90,771.29; the Branch returns for the second quarter amounted to \$98,146.90; total, \$188,918.90.

Do we realize that this total amount (\$188,918.90) is only twenty-six and one-half per cent. of the amount required to finance our work for the nine months? In dollars and cents it means we have \$523,581.81 of our \$712,500 Budget to raise in *the last three months*—the last and important three months, in which our membership at large will have an opportunity of contributing gifts as a thank-offering to him who giveth all.

Comparative statements of Branch returns for the first six months of 1926 and 1927 (April 1st to September 30th.)

	1926	1927		1926	1927
Alberta	\$ 5,900 00	\$ 8,800 00	Maritime	16,489 50	21,784 00
Bay of Quinte ...	14,829 08	16,898 72	Montreal-Ottawa .	13,500 00	16,800 00
British Columbia .	7,900 60	10,100 00	Newfoundland ...		
Hamilton	14,869 47	24,079 96	Saskatchewan	10,112 15	11,994 00
London	19,857 27	29,724 72	Toronto	20,194 90	30,000 00
Manitoba	15,114 40	18,736 03			
			Total	\$138,767 37	\$188,918 19

An increase of \$50,150.82 (or thirty-six per cent.) in which all Branches have shared.

(MRS. J. W.) HENRIETTA BUNDY,

Secretary of Christian Stewardship and Finance.

News from the Conference Branches

Alberta

Press Secretary, Mrs. C. E. Bradow, 944 13th St. S., Lethbridge, Alta.

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

LACOMBE PRESBYTERIAL.—A delightful gathering took place, June 22, at the home of Mrs.

Marshall Douglas, Fairview, when the members of the Fairview Woman's Missionary Society entertained their friends from neighboring districts. A large number of ladies, especially younger ones, came. One hour was spent hearing about the conference meeting in Calgary from Mrs. R. B. Layton, and other members of the Presbyterian executive. True Al-

berta hospitality provided a sumptuous repast before the large gathering broke up.

Bay of Quinte

Press Secretary, Mrs. S. E. Revell, College St., Kingston, Ont.

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

ANNUAL MEETINGS

Belleville Presbyterial, Picton, January 24-25, 1928.

Cobourg Presbyterial, Cobourg, January 19-20, 1928.

Kingston Presbyterial, Kingston, January 26-27, 1928.

Lindsay Presbyterial, Peterboro, January 17-18, 1928.

KINGSTON PRESBYTERIAL.—The Executive of this Presbyterial met in Sydenham Street Church, Kingston, October 24, 1927, and arranged plans for the annual meeting in January. An appeal for clothing for poor children in Plevna was read, and responded to by the women of the churches of Kingston, Brockville and Gananoque.

RENFREW PRESBYTERIAL.—Mrs. Callan, Mission Band Secretary, has been untiring in arousing the children's interest in missions. She held two successful Mission Band rallies in the early autumn, one in Smith's Falls in September, and the other in Renfrew. Miss Ellis, of Ottawa, gave an inspiring address, and the reports from eleven bands were good.

Dr. O'Hara, of India, spoke at a meeting in Braeside, when the auxiliaries of Sand Point and Braeside united in a thank-offering service.

Mrs. Smyth, the President, has been in great demand for thank-offering meetings, and has brought a special message wherever she went. On Sunday, November 13th, she spoke at White Lake in the morning, and at Burnstown in the evening.

On November 18th, a special committee of the Presbyterial met in Almonte to arrange for the annual meeting. It was decided by a unanimous vote to postpone it until May 16 or 17, 1928. A full meeting of the Executive will be called in January to deal with the various reports.

British Columbia

Press Secretary, Mrs. J. A. Fairly, 2875 29th Ave. W., Vancouver, B.C.

Treasurer, Mrs. J. F. Higginbotham, 1356 Comox St., Vancouver, B.C.

VANCOUVER PRESBYTERIAL.—A rally held early in the fall helped to quicken the interest of the members. The executive have decided to hold the annual meeting in South Vancouver in February.

VICTORIA PRESBYTERIAL.—Enthusiastic and helpful executive meetings have been reported. The auxiliary presidents who attended were greatly helped by the reports and discussions. The Supply Secretary especially commended the work of the Y.W.A. in making a number of layettes. Gordon Head Y.W.A. made a beautiful layette by hand.

During November, Mrs. J. P. Westman, President, will visit the auxiliaries of several up-island points, including Duncan, Ladysmith, Wellington and Nanaimo, and will give her report of the Dominion Board Meeting.

Mrs. J. S. Gordon, Mrs. C. A. Wickens and Mrs. J. P. Westman, the British Columbia delegates to the Dominion Board Meeting in Toronto, on their way home visited a number of towns in Kootenay and Kamloops-Okanagan Presbyterial, also in Cariboo and Prince Rupert Presbyterials, giving reports of the Board Meeting.

Notice

It is believed that having the programmes in the hands of the audience greatly enriches the service of the Day of Prayer. It enables all to take part in the prayer and responses. The programme is published in this number of the magazine, but it has been arranged through the Inter-Board Committee of the Woman's Missionary Societies of Canada that, this year, additional programmes will be available from each of the Literature Depots of the Boards, at the rate of 50 cents per hundred, postage paid. Will all those planning to use the programmes place their order as soon as possible with Mrs. A. M. Phillips, Room 410, Wesley Buildings, Toronto, as the number of orders received will decide the number to be printed.

Hamilton

Press Secretary, Mrs. R. W. Craw, Lucknow, Ont.

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

NIAGARA PRESBYTERIAL.—A successful sectional rally of the eastern portion of this Presbyterian was held at Bridgeburg, October 5, 1927, with Mrs. James Barber, of Niagara Falls, presiding. Representatives were present from Stevensville, Ridgeway, Fort Erie, Bridgeburg, Stamford, St. David's and Niagara Falls.

There were two sessions, morning and afternoon. Miss Slack, of Bridgeburg, welcomed the delegates, and Mrs. Barber spoke on the "Purposes of the Rally." A welcome to two auxiliaries, St. David's and Fort Erie, was given by Miss Box, President of this Presbyterian. Mrs. Damude, of Fonthill, Strangers'

Secretary, and Mrs. Budden, of Niagara Falls, Mission Band Secretary, spoke on their branches of the work.

There was a discussion on ways of improving the auxiliary meetings. Each representative told what her auxiliary had found most helpful during the year. Lunch was served by the Bridgeburg ladies.

The speakers of the afternoon were Mrs. Honey, of Fort Erie, who spoke on "The Main-spring of the Auxiliary—Prayer," and Miss Gay, of China, who gave an account of her work in Hwaiking and Shanghai. A quiet hour, under the leadership of Miss Box, brought the session to a close.

GUELPH PRESBYTERIAL.—A conference of this Presbyterian was held in Melville United Church, Fergus, October 25th. The President, Miss Little, presided. The Acton Auxiliary conducted the devotional exercises. Greetings were extended to the delegates by Rev. Mr. Large, and responded to by Mrs. J. W. Stewart. Mrs. Austin Mitchell gave encouraging reports from the Recording Secretary's Department. The value of publicity in W.M.S. work was stressed by Miss Gowdy. Mrs. Caldwell spoke on Strangers' work. Miss Little made a strong plea for THE MISSIONARY MONTHLY. Mrs. Kennedy, Treasurer, reported an increase of \$1,900 over last year. Mrs. Ritchie reported on Mission Bands. Miss Jean Lillie explained the work of the Associate Helpers. Mrs. A. D. Savage spoke on Circles. Mrs. Harcourt, Literature Secretary, explained her work fully. Mrs. Spotton, Corresponding Secretary, explained many points of interest. Mrs. Plyley closed the morning session with prayer.

In the afternoon there was a lengthy discussion on life membership. Mrs. Crowe answered many questions on this subject. The chief speaker of the conference was Mrs. W. T. Gunn, Toronto, African Secretary. The keynote of her address was: "If the Christians will not help us, whither shall we go?"

London

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

Treasurer, Miss Helen Bartlet, 436 Victoria Ave., Windsor, Ont.

HURON PRESBYTERIAL.—Four very successful sectional meetings were held in this Pres-

In Memoriam

Mrs. Baker, Meaford, Ontario; August 17, 1927.

Mrs. Rankin Best, Smith's Falls, Ontario; October 28, 1927.

Mrs. A. J. Campbell, Inverness, Nova Scotia; November 13, 1927.

Mrs. A. W. Campbell, Embro, Ontario; July 21, 1927.

Mrs. Hannah Cross, Weyburn, Sask.; November 8, 1927.

Mrs. A. D. Fraser, Inverness, Nova Scotia; November 7, 1927.

Mrs. G. Haines, Wellburn, Ontario; August, 1927.

Mrs. Alexander MacCarthy, Spry Bay, Nova Scotia; September 30, 1927.

Miss Margaret Morrow, Toronto, Ontario; October, 1927.

Mrs. W. J. McMullin, Middle Musquodoboit, Nova Scotia; October 23, 1927.

Mrs. W. F. Nelson, Calgary, Alberta; August 3, 1927.

Mrs. E. Richardson, Wellburn, Ontario; June, 1927.

Mrs. John Robinson, Ninga, Manitoba; October, 1927.

Mrs. Joseph Ross, Toronto, Ontario; November, 1927.

Mrs. T. Siberry, Caledon East, Ontario; June 10, 1927.

byterial. The South Section, led by Mrs. Molard, of Exeter, held their rally in Crediton United Church. Mrs. Carscallen, of China, and Miss Mary Martin, of India, brought interesting messages from those fields. The Centre Section, under Mrs. Lane, of Seaforth, met in Brucefield. Miss Caroline Wellwood, of China, and Miss Martin, of India, gave splendid addresses. The West Section rally, under the leadership of Mrs. Andrew, of Goderich, was held in Dungannon. The North Section, with Mrs. Willis, of Wingham, leading, was held in Bluevale. Both of these meetings were addressed by Miss Wellwood. Miss Lola Clarke, Japan, was a welcome guest at Bluevale. At each of these rallies there was a roll call of organizations, and the reports were both interesting and encouraging. The work of the young people and children was presented by different speakers. Mrs. J. E. Hogg, of Clinton, Presbyterial President, conducted a question drawer, solving a number of vexing problems.

Miss Evelyn Mitchell, Field Secretary of The Woman's Missionary Society, spent the month of October in this Presbyterial. She gave a week to each section and, as far as possible, visited every auxiliary. Reports come from all points, telling of the education, encouragement and inspiration received from Miss Mitchell's talks. A great spiritual and financial uplift is expected as a result of Miss Mitchell's visit.

ESSEX PRESBYTERIAL.—During September and October six sectional conferences were held in this Presbyterial. Reports of the auxiliaries were very encouraging. Allocations are being reached. Each auxiliary adopted a missionary for special prayer. The President, Mrs. A. C. Tillman, and the Superintendent of Christian Stewardship and Finance, Mrs. Large, attended every conference. The reports of the Treasurer and Supply Secretary were most encouraging. Mrs. Thomas's appeal for the organization of more Baby Bands made us feel that this work is very worth while. The reports of the Strangers' Secretary and the Associate Helpers' Secretary renewed our interest in the New Canadian and the shut-in. THE MISSIONARY MONTHLY Secretary made us realize that every month we have a book of real information coming into our homes.

Mrs. Tillman conducted helpful Round Table Conferences and a Question Drawer. We feel much encouraged, and believe that December

31, 1927, will see us with our allocation paid, and with a wider vision of the work than ever before.

MIDDLESEX PRESBYTERIAL.—Splendid sectional meetings have been held throughout this Presbyterial between June and October. At these meetings the auxiliaries represented had the opportunity of hearing how other auxiliaries discussed the problems of The Woman's Missionary Society. First-hand information is brought to these meetings by the workers in the "front-line trenches." Our veteran missionary, Dr. Margaret O'Hara, India; Miss Govenlock, Japan; Mrs. Ormond, India; Miss Hodge, China, and Miss Mitchell, Home Missions, all gave their best to arouse enthusiasm, and to impart inspiration to those laboring at the home base.

The auxiliary reports revealed steadfast loyalty and sincerity of purpose. We hope that all will exert their best efforts to reach the financial objective.

Montreal-Ottawa

*Press Secretary, Mrs. W. E. Wright,
Cardinal, Ont.*

*Treasurer, Mrs. Ruth C. Antliff, 111 Blenheim
Place, Westmount, Que.*

DUNDAS PRESBYTERIAL.—This Presbyterial held its second annual convention at Spencerville, October 20th. There was an unusually large attendance. Excellent papers on "Through the Eyes of Youth" were given by Y.W.A., Mission Circle and Mission Band members. "The Value of System and Organization" and "Why the Cupboard Was Bare" were dealt with by members from the different auxiliaries. The speakers were Mrs. W. H. Henderson, Branch President; Miss McKim, All Peoples' Mission, Ottawa; and Mrs. R. B. McAmmond, Fow-Chow, China.

The Young People of Prescott at the evening session presented a pageant, "Miss Canada's Reception." The large attendance, the thoughtful papers and discussions, the question drawer, and the fine addresses combined to make this an unusual gathering.

The Executive of the Montreal-Ottawa Conference Branch met in St. James' Church, Montreal, November 9th. Mrs. W. H. Henderson, President, presided. Miss Tweedie and Mrs. Merrill conducted the devotional exercises. The secretaries submitted reports, which

showed that every effort had been made to make the nine-month year a success. Mrs. Antliff and Mrs. Burns spoke on "Echoes from the Board Meeting." Arrangements were made for a membership campaign the week of January 15th. Plans were made for the annual meeting of the Branch to be held in Sherbrooke the latter part of April.

Toronto

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

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

The first annual Rural Sectional Conference of the Toronto Centre Presbyterial met in the Richmond Hill United Church, October 20th. The conference was well attended and encouraging reports were read. An address of welcome was given by Mrs. W. M. A. Trench, president of the local auxiliary. This was responded to by Mrs. E. R. Young, President of the Presbyterial. The quiet half-hour was conducted by Mrs. Marshall, Newmarket.

An address was given by Mrs. Hill, former President of the Congregational Women's Missionary Board. Mrs. Hill went to Angola, Africa, thirty-five years ago and was missionary there for ten years.

Mrs. E. R. Young gave an account of the work being carried on by The Woman's Missionary Society of The United Church. She emphasized the great need for workers in both home and foreign fields.

The Question Drawer was ably conducted by Mrs. F. Rae, Willowdale. Mrs. N. G. Glass favored the conference with a solo, "The Lord Is My Shepherd." Mrs. F. Rae, Willowdale, gave an impressive closing message. The ladies of the Richmond Hill Society served luncheon to about one hundred and twenty people.

Personal Notes

Our sympathy goes out to the widow and two daughters of Rev. Robert Moffatt, M.D., who died suddenly in late autumn at his home in Vancouver. As a second "Robert and Mary Moffatt," although in no way connected with the pioneer African missionaries, Dr. Moffatt, an Ontario man by birth, and his wife, an

Oberlin teacher, went to West Africa as missionaries of the former Congregational Church. He gave five years as an industrial worker, then, after an interval spent in theological and medical studies, five more years to a devoted ministry among the African people. Mrs. Moffatt's ill-health made retirement necessary, and, after two years at the war, Dr. Moffatt became ship's doctor on one of the *Empress* boats. He died while at home between trips.

One daughter is studying medicine at the University of Toronto, and one is at college in Vancouver.

Mrs. Abe, one of our Japan Mission High School graduates, for many years teacher of Japanese to our missionaries and friend and adviser as well, has had the privilege of an all-around-the-world trip. She left Japan by way of the ports and Europe and returned to Japan in August via San Francisco. She travelled as companion to Baroness Sonoda. Early in August the Baroness and her party arrived at Niagara Falls, N.Y., where they spent an enjoyable day and where Miss Preston, formerly of Japan, had the pleasure of a short visit with Mrs. Abe.

Mrs. Abe regretted that she was unable to visit Toronto, so well known to her by hearsay through her long association with Canadian missionaries. Mrs. Abe was one of the first three of our associate national workers in Japan invited to meet with our Japan Woman's Missionary Society Mission Council in its annual gathering.

Rev. Clifford F. Grant, son of Mr. T. Geddes Grant, Port of Spain, Trinidad, has been appointed by the United Church to a field in India. Mr. Grant is a grandson of the veteran missionary, Dr. Kenneth Grant, who helped to establish the Canadian Mission in Trinidad sixty years ago. Dr. Grant is now living in Halifax.

Miss Bessie Cairns, who has been doing such fine work among the Chinese women and children in Montreal, has returned to South China. Miss Edith Temperton, long associated with Chinese work in Canada, has taken Miss Gay's place in Toronto.

Dr. Carscallen, West China University, home on furlough, has been giving his services freely to the Woman's Missionary Society, and many auxiliaries in the Alberta Conference Branch are grateful to him for his splendid addresses.

Miss E. B. Dolmage, Tzeliutsing, West China, has been accorded a hearty welcome by the Woman's Missionary Society in her home town, Souris, Man., where she has been giving a series of most acceptable addresses.

New Organizations

Auxiliaries

Alberta Conference Branch

Medicine Hat Presbyterian.—1. Brooks, Mrs. W. F. Moores, Brooks, Alta.; 2. Lomond, Mrs. Lowe, Lomond, Alta.; 3. Bindloss, Mrs. F. Rogers, Bindloss, Alta. *Red Deer Presbyterian*.—Horn Hill, Mrs. R. Pye, Horn Hill, Alta.

Hamilton Conference Branch

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

London Conference Branch

Middlesex Presbyterian.—1. London (Grace United), Miss Annie Skelhorn, 128 Giles St., London, Ont.; 2. Mt. Bridges (Mt. Carmel), Mrs. G. Wickett, R.R. 2, Mt. Bridges, Ont.

Montreal and Ottawa Conference Branch

Dundas Presbyterian.—Oxford Mills, Mrs. B. B. Richardson, Oxford Mills, Ont.

Young Woman's Auxiliaries

Alberta Conference Branch

Lethbridge Presbyterian.—Lethbridge (Wesley).

Bay of Quinte Conference Branch

Kingston Presbyterian.—Kingston (Princess St.) The Laura Wilder Mission Circle is now a Young Woman's Auxiliary.

Mission Circles

Bay of Quinte Conference Branch

Kingston Presbyterian.—Kingston (Princess St.) The Barbara Heck Mission Circle; *Renfrew Presbyterian*.—Glen Tay.

British Columbia Conference Branch

Westminster Presbyterian.—1. Abbotsford, Miss Vera Hunt, Abbotsford, B.C.; 2. Cloverdale, Mrs. A. P. Currie, Cloverdale, B.C.

Mission Bands

Alberta Conference Branch

Vermilion Presbyterian.—1. Islay; 2. Chipman.

Bay of Quinte Conference Branch

Kingston Presbyterian.—Westport = (The Wide-Awakes); *Renfrew Presbyterian*.—Glen Tay.

British Columbia Conference Branch

Kamloops-Okanagan Presbyterian.—Penticton; *Vancouver Presbyterian*.—1. Dunbar Heights; 2. Prince of Wales School.

Hamilton Conference Branch

Niagara Presbyterian.—Niagara-on-the-Lake (Grace), Mrs. A. Yeomans, Niagara-on-the-Lake; *Waterloo Presbyterian*.—Kitchener (Trinity), Junior Guild, Mrs. J. M. Jeffers.

London Conference Branch

Oxford Presbyterian.—1. Brooksdale; 2. Embro (Holiday); 3. Sweaborg; 4. Verschoyle (St. Andrews).

Baby Bands

Bay of Quinte Conference Branch

Belleville Presbyterian.—1. Aikens; 2. Bay-side; 3. Belleville (Bridge St.); 4. Belleville (Holloway St.); 5. Gilead; 6. Trenton (Wesley.)

Affiliated C.G.I.T. Groups

Bay of Quinte Conference Branch

Renfrew Presbyterian.—Carleton Place.

British Columbia Conference Branch

Westminster Presbyterian.—1. New Westminster (Queen's Avenue), Mrs. E. A. Chester, 601 Queen's Avenue; 2. New Westminster (Sixth Avenue), Miss Betty Copeland, 508 Eighth Street.

The Best is None Too Good

LETTIE ALLAN RUSH.

NINETEEN-TWENTY-SEVEN was packing up, almost ready to leave, and Nineteen-twenty-eight was expected in a few days. Christmas was, once more, but a happy memory and there followed in its trail the usual feeling of relaxation, which comes with relief from high tension. Activity had gone on vacation, perhaps to garner fresh stores of strength to face the host of New Year Resolutions, that would so soon be making demands upon its resources.

Taking advantage of this lull in proceedings, Mrs. Able, President of the Woman's Missionary Society, of First Church, whose motto is, "Preparedness," decided to call on the members of her new Executive and talk over plans for the coming year.

The first woman to be thus favored was Mrs. New, who had been recently appointed Treasurer. After Mrs. Able, in a tactful and explicit manner, had acquainted Mrs. New with the duties of her office, the two ladies sat down comfortably, before a lazy grate-fire, to enjoy the inevitable cup of tea and to chat about the other officers of the Executive, in general and in particular.

Mrs. New remarked, "I must confess, I was disappointed, when Mrs. Bright was chosen as MISSIONARY MONTHLY Secretary. She is a woman of marked ability, capable of filling a much more important office."

Mrs. Able lifted her eyebrows in surprise, at the last sentence of her hostess and made reply, "Why, Mrs. New, do you not consider that office important?"

"Well, no, not very. Almost any one can take up subscriptions and deliver magazines."

Not wishing to be impolite, Mrs. Able felt, however, that she must correct, what she considered to be, a very wrong impression.

"Pardon me for disagreeing with you. To my mind, THE MISSIONARY MONTHLY Secretary is one of the most important officers in the Woman's Missionary Society. She should be a faithful reader of, and a firm believer in, the magazine, if she is to induce others to subscribe and also to make readers of subscribers. She needs to be a wide-awake woman, who can devise unique ways of presenting her department at the meetings. Really, Mrs. New, I feel strongly, that the best is none too good for this office."

"Perhaps you're right," came the laughing answer. "If so, Mrs. Bright is in her right place."

"I believe she is," replied Mrs. Able. "But I do not think any one woman is sufficient for this big task. In a Society as large as ours, she will need the help of all those who love our magazine. Oh, yes, this office is rich in possibilities."

Mrs. Able soon took her leave, but not before she had aroused in her friend a greater appreciation of the value of a MISSIONARY MONTHLY Secretary.

That same afternoon, in another cosy living-room, sat Mrs. Bright at her desk. Almost directly after her appointment, she set about making plans to increase the subscription list of THE MISSIONARY MONTHLY and to deepen the devotion of its readers. She was now ready to put some of these methods on paper.

She wrote feverishly, as if her thoughts were travelling faster than her pen. It is marvellous what concentration plus consecration to a task can do in the way of developing bright ideas. Here are the resolutions she penned:

1. I will take as my slogan "Information effects Transformation."
2. I will ask for five minutes at each monthly meeting to introduce the magazine in some novel way.
3. I will suggest the Society buy a few extra copies to be used as a circulation library.
4. I will ask for a Committee to help me in distributing magazines and soliciting subscriptions.

Of course, Mrs. Bright did not consider her plans completed. But she did feel she had made a beginning and she was eager now to start putting theory into practice.

How fortunate to have a MISSIONARY MONTHLY Secretary with so great a vision and a President with so keen a sense of the importance of this Secretarial Office! Surely, with such leadership, the Woman's Missionary Society of First Church will give THE MISSIONARY MONTHLY its share of prominence and make it the corner-stone in their Missionary Education Programme. May their tribe increase!

A new MISSIONARY MONTHLY Poster to be used at Presbyterian Meetings, may be secured from Room 415 Wesley Buildings, Toronto 2.

The Literature Department of The Woman's Missionary Society

According to the orders that have reached the Literature Department, authorized by The Woman's Missionary Society, it would seem that Auxiliaries and Mission Circles are realizing the advantage there is in making a study of the text book—"New Paths for Old Purposes."

In these days of unrest it seems very fitting that members of The Woman's Missionary Society should be seriously considering the problems referred to in this study book as problems that affect the human race, the world over. There has never been a text-book when there has been so great need for divine guidance in thought concerning the questions that are raised. We may try to close our eyes to the facts that are mentioned. We may lay the book aside and try to comfort ourselves in the thought that these things are of no concern to us. We cannot ignore them. These conditions are realities in which professed Christian women should have an intelligent, definite interest. We cannot shirk the responsibility. Some one has said that we are not only responsible for what we know, but for what we *might* know.

In case there may be members of an Auxiliary or Circle who are unfamiliar with taking up a study, may we call attention to a plan that is proving most acceptable, as the following testimonies affirm:

"The special helps we get from your Department are such a wonderful help in preparing the Programmes and keeping up the interest generally."

"We find this plan for our Suggestive Programmes and Literature very satisfactory."

"We certainly enjoy the leaflets at our meetings and find great help."

"We have received your leaflets regularly for each month, and find them very helpful in our meetings—in fact when the matter was

discussed in our last meeting some one stated that we couldn't get along without your literature."

It is called **SUGGESTIVE PROGRAMME LITERATURE** and the plan is as follows: One dollar, or less, if preferred, is deposited at Room 410, Wesley Buildings, Toronto. On the second of each month, the leaflets mentioned in the footnote to the Suggestive Programme, found in **THE MISSIONARY MONTHLY**, are sent to each depositor, so as to reach her almost a month before the meeting for which they are required. This leaves ample time to make full arrangements in harmony with the programme. This literature is prepared by persons who have a wide experience in programme plans. When the deposit is almost exhausted, the subscriber is notified so that the deposit may be renewed without a break in the literature.

To save the extra trouble involved in sending a remittance for small items, a depositor may order anything in this Department, and have it charged to the Suggestive Programme Deposit. Merely mail a card, state your order, and ask to have it charged to your Suggestive Programme account.

"How to Use New Paths for Old Purposes." (20 cents.)

"Please Stand By," by Margaret Applegarth, is the popular Mission Band Study Book. Price, 50 cents, paper; 80 cents, cloth. Both leaders and children find this study most interesting. It means much to boys and girls to get some idea of the life that children in other parts of the world are living.

"Suggestions to Leaders." (20 cents.)

When ordering slides on "Please Stand By," please order early, as this set is in great demand. Mission Band members show a keen interest in the pictures. There is no rental for the slides, but the customer is asked to pay the carriage to and from.

Order from **MRS. A. M. PHILLIPS**, Room 410, Wesley Buildings, Toronto 2.

or from Depots.

MRS. W. T. CREIGHTON,
166 Harvard Ave.,
Winnipeg, Man.

MRS. S. B. SANDERS,
2836 Victoria Ave.,
Regina, Sask.

MRS. J. R. LANE,
Calgary, Alta.

MISS M. A. ASSON,
401 Pacific Bldg.,
Vancouver, B.C.



THE WALKING SHOPS LIMITED

88 BLOOR STREET WEST, TORONTO

Lovely Linens

Entire stock to be reduced from 20 to 50%
for the month of January.

All Profits to Missions and Social Welfare

AT THE
SHOPS OF A
THOUSAND
AND ONE
DELIGHTS

Head Office:
788 ST. CATHERINE ST. WEST, MONTREAL
(Store and Tea Room)

Branches at MONTREAL, OTTAWA, QUEBEC,
ST. JOHN, N.B., NIAGARA, BERMUDA.

Your Next Invitation--

THE BEST
IS NOW
THE
FASTEST

to a party will give you a chance to learn of a fine feature of Langley service—the cleaning of party dresses. Your dress will have that lively newness and exquisite finish which has made Langley's famous—and which is now made infinitely superior by the only cleaning equipment of its kind on the American continent. And your dress will be returned to you quickly—faster than any organization in Canada has so far achieved.

Phone
Hillcrest 8001

MAIL ORDERS—We pay return shipping charges on all orders, except carpets.

Langley's
LIMITED
CLEANERS AND DYERS
253 Spadina Road, Toronto



"Make Your Will—and Live"

Take this Important Step Now—appoint a Capable Executor—then rest content with a duty well performed.

The act of making a Will should be approached, not as one of the last duties to be performed, but as one of the first. With an attitude similar to that which exists when purchasing Life Insurance, consider your Will, rather, as a definite obligation to your family and dependants—a means to safeguard their future welfare and comfort.

So that your Will may be properly drafted and legally sound, seek competent advice on its preparation.

And to insure the efficient administration of your Estate, appoint as your Executor this Corporation—"Canada's Oldest Trust Company," with a record of 46 years' service in this specialized field.

Write for Booklet—"Your Will"

The TORONTO GENERAL TRUSTS CORPORATION

"Canada's Oldest Trust Company"—Established 1882

W. G. WATSON, GENERAL MANAGER
TORONTO MONTREAL OTTAWA WINNIPEG SASKATOON VANCOUVER

H. M. FORBES, ASST. GENERAL MANAGER

Brown's
DEPENDABLE
FURS
"Always a Safe Buy"

Our Best Asset—Our Satisfied Customers

How Did We Get Them?

By strictly adhering to the right principles in our business—Honest values backed up by truth in representation.

You are invited to inspect our Dependable Fur Coats,

Prices Are Quite Moderate

Electric Seal	- \$125 up	Muskrat	- \$145 up
Hudson Seal	- \$275 up	Persian Lamb	- \$295 up

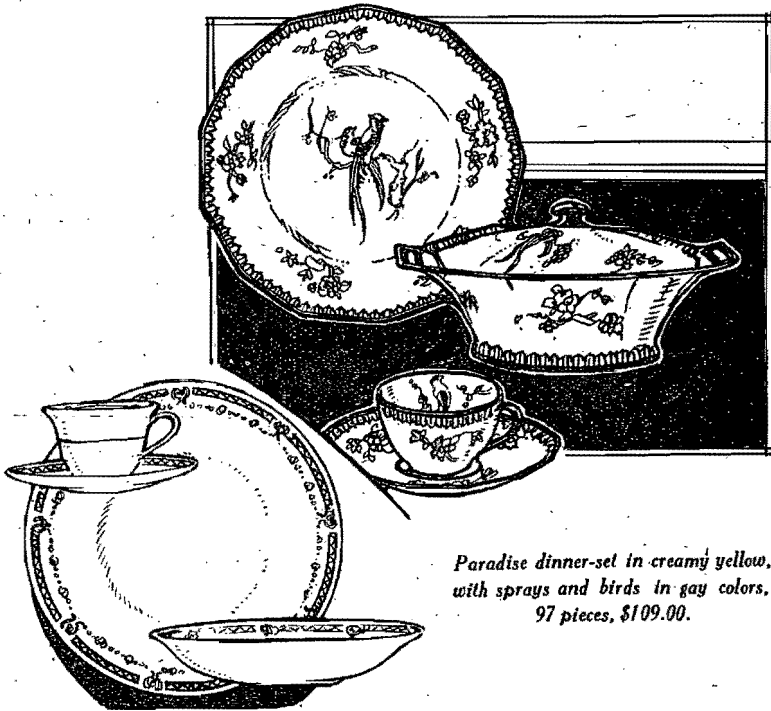


BROWN FUR CO., LIMITED

RAn. 8397.

769 YONGE STREET

Above Bloor
East Side



*Paradise dinner-set in creamy yellow,
with sprays and birds in gay colors,
97 pieces, \$109.00.*

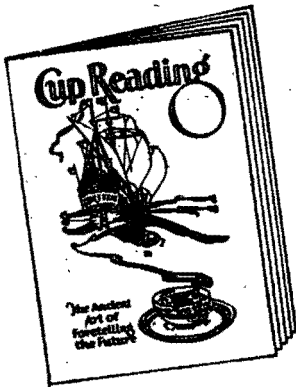
OPEN-STOCK DINNER-SETS

YOU LOVE pretty china? Who does not? And isn't it a joy to think that lovely dinnerware—by some of the most famous of English and French makers—can be bought in open-stock designs? One whole section of our China Department is devoted to them, among them the very beautiful Paradise design sketched and described above. Notable, too, are the following:

- Adderley's "Cobalt blue and gold" (formal band design), 97 pieces, \$208.00.
- "10200" with rose festoons and gold lines, 97 pieces, \$43.00.
- Limoges china, "violet" design, 97 pieces, \$43.50.
- "Chaumont"—white and gold Oriental china, 96 pieces, \$57.80.
- "Richborough" Wedgwood ware—brilliant with flower design, 93 pieces, \$59.50.
- "Merrywether"—Royal Doulton ware—scenic design in blue, green and yellow, 97 pieces, \$49.20.

Fifth Floor, Queen St.

THE T. EATON CO. LIMITED
TORONTO CANADA



CYNICS—*laugh if you will.* Intelligencia, be as high brow as you like, but we defy you in your inmost heart to deny that you like having your fortune told. So be it! Let us send you free our booklet, "Cup Reading." Address requests to Salada Tea Co., 461 King St. West, Toronto. If you do not use Salada we will also be happy to send you a small trial package. Tell us the kind of tea you like and how much you pay for it.

"SALADA" TEA

The Answer to the Tea Question



A Child's First \$100



\$605m

First save a Dollar
Then take it to the Bank
You will get a Bank Book
And have a Savings Account
And if you keep adding to it
Your money will grow to
\$100.00

*Any boy or girl can save it by
following this plan*

The Royal Bank of Canada

Prompt Re-Investment Prevents Loss of Interest

On December 1st \$63,437,250 Dominion of Canada Victory Loan Bonds matured. As there was no public refunding loan in connection with this issue, it is necessary for holders of these bonds to re-invest in existing issues. Prompt re-investment is desirable in order to avoid loss of interest.

Our current bond list offers a number of desirable re-investment suggestions.

Copy will be gladly furnished upon request.

36 King Street West
Toronto

Wood, Gundy & Company
Limited

An Investment that Will Pay Dividends

EACH time you make a deposit with The Standard Bank of Canada, you are making an Investment—an Investment in self-esteem and financial independence which will, from its commencement, pay you dividends in comfort, security and happiness.

Open an account at our nearest Branch and make an investment every Pay-Day.

THE
STANDARD BANK
OF CANADA

A. F. WHITE
President

N. L. McLEOD
General Manager