

The Missionary Monthly

Vol. III

TORONTO, SEPTEMBER, 1928

No. 9



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

Officers of the Dominion Board

MRS. H. A. LAVELL, *Past President*

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 ETHEL BENNETT, *Assistant-Treasurer.*

MISS EFFIE A. JAMIESON, *General Secretary, Room 411, Wesley Bldgs., Toronto.*

CONTENTS

| | PAGE | | PAGE |
|--|---------|---|------|
| Icelandic Woman..... | Cover | Young People: | |
| <i>By courtesy of the C.P.R.</i> | | The Choice of a Vocation..... | |
| God's Gift (Poem)..... | 385 | <i>Winnifred Thomas</i> | 411 |
| <i>B. Y. Williams, in House of Happiness</i> | | Camp Mayaro, Trinidad..... | |
| Editorial | 385 | <i>Agnes Rampersad</i> | 412 |
| The Worker in the Wilds | | Japanese Girls in Training..... | |
| <i>Rev. Arthur Barner</i> | 390 | <i>Margaret Ryan and Elizabeth Copeland</i> | 413 |
| Dr. A. J. Hunter..... <i>Mrs. J. S. Watson</i> | 391 | Mission Bands: | |
| Light Bearers in Africa..... | | Prayer | 414 |
| <i>Elizabeth C. Campbell</i> | 394 | Training Leaders.. <i>Harriet J. Pollard</i> | 414 |
| Covenant Prayer..... <i>Catherine Campbell</i> | 395 | The Palm Branch.. <i>Elizabeth Lathern</i> | 414 |
| A Long-Buried City..... <i>M. S. Herdman</i> | 396 | Programme | 415 |
| Our Outgoing Missionaries..... | | News from the Conference Branches.... | 416 |
| <i>Winnifred Thomas</i> | 397 | Sailings of the Missionaries..... | 423 |
| Letters from Our Fields..... | 398 | Personal Notes..... | 423 |
| At the Jerusalem Conference..... | | The Bookshelf..... | 423 |
| <i>Helen Calder and Luella Miner</i> | 404 | New Organizations..... | 424 |
| Auxiliary Interest: | | In Memoriam..... | 425 |
| Prayer. <i>A book of Prayers for use in</i> | | Financial Statement..... <i>Eva Smith</i> | 426 |
| <i>an Indian College</i> | 405 | THE MISSIONARY MONTHLY Page: | |
| Prayer..... <i>Bessie A. Rae</i> | 405 | The United Church Missionary Under- | |
| Programme | 406 | taking..... <i>Janet T. MacGillivray</i> | 427 |
| Our New Ambassadors, Home and | | The Literature Department..... | |
| Foreign | 408-409 | <i>Mrs. A. M. Phillips</i> | 428 |
| Flashes at the Annual Meeting..... | 410 | | |

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 427.

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. III

Toronto, September, 1928

No. 9

God's Gift

One only night had I to spend
In Amalfi by the sea;
I prayed an earnest prayer to God
To let the evening be
A cloudless one,
To let the sun
Set clear and flawlessly.

It seemed God had not heard; clouds rose
To hide the heaven's blue.
But, oh, the sunset I beheld!
The glory shining through
That clouded west—
The loveliest
Amalfi ever knew!

No longer do I word my prayer,
"God give this certain thing!"
Nor fret about the good or ill
That life may chance to bring.
The gift God sends
Always transcends
My small imagining!

—B. Y. Williams, in *House of Happiness*

Editorial

The Moderator's Tours

THE WELCOME Dr. James Endicott, Moderator of The United Church, has received from all interested in the mission work of the Church throughout the scattered fields which he has visited during the past year, has been a triumphant vindication of this method of mutual acquaintanceship. The presence of the representative head of the Mother Church has put heart into the whole enterprise abroad, and has been to missionaries and nationals alike a proof of the vital interest of the Church at home and her anxiety to share intelligently in the solving of problems relative to the individual stations.

Perhaps in no place was the welcome so dramatically enthusiastic as in Africa, the last field to be visited, from which the Moderator returned in midsummer. When he arrived at the coast he was accorded high honors by a vast assembly

of representative people. He was placed in a special conveyance, the *topoia*, and every Christian man in the country sought a turn to carry an end. The congregation which greeted him on Sunday was the second largest in the history of The United Church—5,190 persons! And in a Communion Service in the country of the Ovimbundu, the Moderator baptized 106 into the Christian faith.

In a letter written at the time, Mrs. J. T. Tucker, one of the missionaries, says: "Crowds lined the roads, singing and waving branches. When he dismounted a choir of 400 from the out-stations sang songs. . . . The people began coming on Thursday and by Saturday afternoon, when he arrived from Galangue, there were 4,000 people there. By Sunday morning the crowds were increased beyond the capacity of the buildings, and service had to be held under the trees behind Hay School.

"All the resident missionaries were present and four new workers, Dr. and Mrs. W. E. Strangway, and Rev. and Mrs. R. B. Harrison. In the afternoon separate meetings were held for men, boys, women, and girls, and at night the Moderator gave the Canadian Church's message to the daughter Church in Africa."

The papers had some interesting comments on the visit and on the subject of Church Union. "Canada has led the way," one editor writes, "in a remarkable enterprise. . . . It is encouraging to learn that already the experiment is justifying itself in a richer fellowship, better service for Christ and the people, and a great saving of money and effort. . . . We are all prepared to give lip service to the ideal of Church Union, but is it not time for us to do something more than this where the way would appear to be opening up for evincing Union? Where are our South African Joshuas who will lead us into a larger and a more spacious church life?"

The General Council, which will meet this month in Winnipeg, will be enriched by the narrative of the experiences of the Moderator in his tours.

New Policies at Jerusalem

WE SHALL likely hear echoes of the Jerusalem Conference for a long time to come. This is as it should be. It was a gathering representative of the nations of the world in a sense never before realized. At it creative forces were at work that will probably change the whole policy of missions and bring a new and reviving quality to the message of the Christian Church. The word co-operation at Jerusalem was clothed with a meaning which shook the world.

These great facts are apparent to all students who read carefully the addresses of the Conference and familiarize themselves with the conclusions arrived at later. Few people will dissent from these, but there is a grave danger that they will not be brought clearly enough before the notice of the people at home.

"It is possible," writes A. M. Chirgwin in *The International Review of Missions*,

"that the value of the Jerusalem meeting might be greatly lessened, not by any considered opposition to the aims and policies it has formulated, but by what is much worse, sheer ignorance of what it stood for and inability to understand the language it spoke."

The July number of the magazine mentioned above gives, in a striking way, an interpretation of the new spirit manifest in Jerusalem. In an article entitled, "A Creative International Fellowship," Dr. John R. Mott says some significant things. In calling for more intelligent co-operation between the older and the younger churches, he writes: "Every genuine co-operative unselfish enterprise leads into a land of larger dimensions. Genuine co-operation seems to be absolutely essential to ensure the giving of full-orbed expression to the message of the Church of Christ. Christ has not revealed Himself solely or fully through any one nation, race or communion, still less through any one individual or group. No part of mankind has a monopoly of His unsearchable riches."

In a fine passage Dr. Mott recalls his readers to the fact that co-operation without deep spiritual unity is bound to fail. "Only as we enter into the mind and heart of Christ, by simple reliance on a Presence and Power greater than our own, shall we realize genuine co-operation and unity."

An equally stimulating article in the same number is Mr. Paton's, "The Jerusalem Meeting—And After," with its clear-cut enunciation of the issues involved in accepted policies and the difficulties to be faced because of them.

But perhaps the most significant contribution is that of Canon Oliver Quick, of Liverpool, relative to "The Christian Message." Religious papers everywhere have commented on the amazing conclusions of the great conference in this regard—amazing because of their unanimity and spiritual tone. In Canon Quick's statement two things stand out clearly in the affirmation of the Message. One is the *uniqueness* of Jesus Christ, and the other is His *universality*. "He is Lord, unique, mysterious Incarnation of the Godhead, triumphing once for all in

His cross, resurrection and ascension. But He is also Christ the Fulfiller, not of Hebrew prophecy alone, but also of every human aspiration after that kingdom of God, which is the one true fellowship of men."

In *The Indian Witness* Dr. Stanley Jones gives an account of the meeting; and one passage expresses his wonder at the unity which prevailed:

"If Lausanne could not get together, Jerusalem did. We ought to have split into a hundred fragments, but we did not. It seemed to us a miracle that we were held together. . . . What was it held us? It was the living Christ. Here we were one. The Conference was Christ-centric. This sense of unity found expression in a common communion on Easter Sunday morning, entered into by all denominations, including Anglican bishops and clergy. It was interesting to see Anglican bishops receiving communion at the hands of Chinese and Indian laymen. Something was happening to bring us together. That something was Christ."

Twenty-Five Years of Service

WE PUBLISH in this issue the story of Dr. A. J. Hunter's activities in the Home Mission Field of Teulon, Manitoba. Such a record is at best most imperfect. Who can give an adequate idea of the services of one crowded day in a medical missionary's life, or sum up the influences which in the doing of these radiate to other lives by the way? And here are twenty-five years, rich years, full every day from dawn to dark and often to dawn again of the kind of work likeliest that of the Master.

It is good to know that, unlike that other, Dr. Hunter is not without honor in his own country. We have received an account from Mrs. J. S. Watson of the "Hunter Celebration," by which, on June 28th, the people of Teulon sought to show their love and gratitude to their missionary doctor. About sixty people came from Winnipeg to take part in the festivities. The town council of Teulon declared the day a civic holiday, and the children of the primary department

showed their gratitude by singing national songs as an introduction to the open air programme which followed.

Rev. J. F. Douglas, minister of Teulon United Church, presided. The mayor of Teulon, speaking for the townsfolk, presented Dr. Hunter with a gold watch in appreciation of his services. Others who spoke were: Mr. Cummings, Inspector of Public Schools, associated with Dr. Hunter from the beginning in welfare work; Dr. Munroe, President of Manitoba Conference; Dr. Cornie, Convener of Home Missions; Dr. Woodside, Convener of Presbytery; Mrs. Reycraft, President of Winnipeg Presbyterial; and Mrs. C. W. Gordon, President of Manitoba Conference Branch. The latter presented greetings from Mrs. H. M. Kipp, Secretary of Medical Work, on behalf of The Woman's Missionary Society. Dr. Baird, an old-time friend, presented the doctor with an illuminated address from Winnipeg Presbytery.

Those closely associated with Dr. Hunter in the hospital and two homes presented him and Mrs. Hunter with bouquets, expressing meanwhile their loyalty and love. Two Ukrainians, Mr. Yakminishak, a Winnipeg lawyer, and Mr. Bychinsky, co-editor with Dr. Hunter of the *Canadian Ranok*, both spoke of the valuable services which the doctor had rendered the Ukrainian people.

Those who were present from Winnipeg had an opportunity of inspecting the hospital, where Miss Baxter is in charge, and of seeing the two pictures, one of Dr. Hunter, and the other of his mother, who assisted him in the first difficult years. These pictures are to hang in the Hunter ward. They also visited the boys' and girls' homes, and many gracious words of commendation were given to Miss Beveridge and Mrs. Freeland, who have so long and so faithfully mothered the little ones under their care.

Two by Two

A DEVELOPMENT of evangelism which takes one back to the early days of discipleship is related in the *Honan Messenger*, by Mr. W. B. Dhang, who returned last year to China from Toronto University.

He asks, "How does higher education help rural evangelism?" and proceeds to answer his question by a most suggestive article. When the spring term of his University opened, the whole theological college, staff and students, went off to the country. They divided into groups and then, two by two, went preaching into the surrounding country! They attended to their own needs: each carried a bag of bedding and, at camp, drew water, washed dishes, and otherwise kept house. Each had also a bundle of Christian literature.

Nor was any tour arranged. Each must find his own audience. As Mr. Dhang writes, "It might be a Christian home, or the market-place, or talking to a few old ladies gossiping in the street in the warmth of the spring sunshine." And immediately to us there came a picture of the two old ladies sitting in the sunshine long ago on a doorstep at Bedford, speaking of the goodness of the Lord, and of the untutored listener nearby, who, having heard them, turned to the writing of that deathless book, "The Pilgrim's Progress."

"On coming back," concludes Mr. Dhang, "all of us, staff and students alike, have discovered that there are still many lessons to be learnt besides what we get in college halls; that there is a tremendous field of labor in the country, and a great deal of joy in rural work which some of us never suspected. . . . It has given us a new stimulus to our academic work."

Back in Szechwan

WE HAVE just received a letter from Miss Mary L. Lamb, one of our missionaries of West China, who is now in Chungking, Szechuan. She writes: "It is nice to be back again, and it is encouraging to find how faithfully our Chinese Christians have carried on during our enforced absence. It would look as though there was enough evidence to prove that Christianity had really taken root in this land, and it should go on and grow, even if the work of the foreign missionary does seem to be curtailed for a time. We may have to adapt

ourselves to changed conditions and find new methods of work, but the day of the missionary is not over in Szechuan at least.

"Four of us members of The Woman's Missionary Society came up from Shanghai about two months ago, and the other three have gone on to Chengtu. We hope to have reinforcements in the early autumn."

Miss Lamb speaks of the birthday of Mr. Mao, whose life-story was also sent in by Miss Florence Jack and appears in this number. Mr. Mao is one of the leading men of the Chungking Church, which is now independent and self-supporting. The birthday celebrations took place in June, and for two days friends and relatives, who had come from all parts of the country, were entertained at the church. He spread a lavish feast for all. Our missionary was the only foreigner present, and when she asked Mr. Mao for a message for those at home through THE MISSIONARY MONTHLY, he said: "Tell them that all this happiness has come to me through no merit of my own; it is only Christ in me that has made it possible. I owe all that I am and have to Jesus Christ who saved me from sin."

Our Cover Picture

WE SPOKE in the August issue of the unique Folk Song and Handicraft Festival inaugurated last year in Quebec and repeated with such signal success this year. The interest taken in this delightful celebration has stimulated a like interest in the contribution New Canadians are making to this country, and the New Canadian Festival, held this year in Winnipeg, was an effort to bring before the sympathetic and admiring eyes of the older Canadian all that is most worth while in the culture and industry of the new.

How was this done? In a setting as colorful as might be found in a sunny corner of their own picturesque countries, Europeans gathered in the Royal Alexandra, garbed in the quaint, rich, old costumes, which have hardly changed for generations. Rare old shawls, ker-

chiefs, aprons, smocks, many discarded on reaching a land where such might be despised, were brought forth again, pressed and donned for the great occasion. Old songs were revived and, as at Quebec, a number of concerts were given at which music and dancing were enjoyed by all.

Nor was this all. The industry of the European woman was shown at its best. Some of the rugs and blankets exhibited were made by them from wool which had been grown, dyed, carded and spun by themselves. There was also linen from their own flax. Into the beautiful dresses have gone these artistic touches of exquisite handicraft which seem to be the birthright of some peoples.

What was even more noteworthy in the New Canadian Festival as in the Festival of Quebec, was the spirit engendered by the meeting of old and new. Older Canada expressed a spontaneous admiration for the gifts which the newer contributed. On the other hand, the Europeans, proud and happy to contribute, yet made it plain that they, too, were Canadian, and that they were ready to offer their peculiar gifts voluntarily for the enrichment of that dear country which is now their home.

Our cover picture is that of an Icelandic woman at the New Canadian Festival in Winnipeg.

The Woman in the Pew

IN SEVERAL accounts of the last Conference of the International Missionary Council concern was voiced regarding the attitude of some of the folk in the home churches—"the man in the pew," who, if he were thinking at all about missionary matters, is thinking about them in the old terms. Does he realize the revolution which has linked the missionary idea with all the great forces in the world to-day, or to what extent these influence his own life and the lives of generations after him?

And what about "the woman in the pew?" Is she, too, thinking along the old lines of missionary appeal as of something far away, geographically distinct from her own life? Is she lagging far behind the leaders of the movement

whose united thought and effort found expression at Jerusalem? If so a tragedy is taking place. We are all mutually dependent on one another and no real progress can ever be achieved without the closest co-operation between these in the forefront of the enterprise and the ones who remain at the home base.

How can the woman in the pew keep in step, and share in the spiritual uplift of the new day? We know of no better way than by the printed page—in the language of one writer, we must "travel the same intellectual and spiritual path of those who went to Jerusalem." THE MISSIONARY MONTHLY is endeavoring in a humble way to do that. We seek to give, not only a record of the definite work accomplished by our missionaries, but something of the new spirit that is alive in the world to-day which has influenced them and us.

Plans are being made in many auxiliaries for a MISSIONARY MONTHLY Week in October. (See page 427.) Can this not be made more universal so that we may think unitedly on all the great questions at issue and be able to understand and uphold the policies which, in due time, will be presented for decision? Are we finding time to read our magazine? Are we using the information and inspiration which it gives in the home, in the auxiliary, and in the community? If so others will want to share in the great purpose of missions, and we and they together will provide that enthusiastic and informed home constituency which is essential to the success of the missionary enterprise.

An International Picnic

FIVE hundred people of the United Churches of Toronto joined another large group in an All Nations picnic, July 7th, on the beautiful grounds of the Ontario Ladies' College, Whitby. The picnic was a venture and a success in one. Sixteen nationalities were represented in the crowd of old folk, mothers and fathers, boys and girls, and babies, who left the Church of All Nations, Toronto, for a happy afternoon together. There was the old Italian woman, who was the first member of the Italian Church in

Toronto; the Japanese pastor, who welcomed his countrymen; Swedes, Finns, Ukrainians, Germans, Bulgarians, Czechoslovakians, Roumanians, Armenians, and Chinese. Some of them were in national costume. One little Dutch girl clicked about in wooden shoes, and beautiful Chinese costumes made a splash of brilliant color on the lawn.

Members of the Summer School of Missions were the hosts. Tea was served in the shady orchard, and there was no lack of appreciation of the good things provided. Later, on the lawn, a number of addresses were given by the representatives of the different countries. Most of them spoke fluent English—as the Japanese spokesman said: "This meeting reminds me of a school for the study of English where an oratorical contest is being held in order to test who can use the best English!"

A lover of Browning among the Italians reminded his audience that the poet had loved Italy so much that he said if his heart could be opened after death "Italy" would be stamped upon it. "Many of the Italians are stamping

'Canada' upon their hearts through the kindness of the people." Many others brought messages and several of the groups sang songs, ending with the hymn, "What a Friend we have in Jesus!"

Those present will feel the glow of that day for a long time to come. The weaving together of the national life is being done in just such hours of wholesome happy fellowship.

A Bulletin from Honan

AFTER repeated attempts, seven American missionaries have arrived in Honan, North China. They journeyed through by train and visited the six stations, noting with sorrow the damage done to many of the buildings by fire and plunder. Soldiers occupy the mission houses, but, in spite of this, at one station, a Christian Chinese general welcomed them cordially and attended Christian worship with them at the pastor's house.

The men hope to return permanently in September.

The Worker in the Wilds

REV. ARTHUR BARNER

Superintendent of Indian Missions

WITH my three capable Indian young men I have just made the journey from Nelson House, reaching Mile 137 Hudson Bay Railway last night at 6.30 p.m. An incident took place as we were starting which will interest readers in every part of Canada.

To speed the parting guest, Mr. Hutty, missionary, Miss Caroline Field, the W.M.S. nurse, a worthy successor of Miss Jackson who devoted herself so many years to the task at Nelson House, Mr. Charles Clay, teacher, and some Indian friends kindly accompanied us to the first rapids on the Burntwood River, about three hours' journey. There a fire was kindled and we ate the parting meal.

While so engaged, a canoe was seen rounding the bend. Two Indians and

two white men were the occupants. One white man got ashore near our campfire. His hand was in a sling.

"Is the nurse here?" was his first question.

After a brief explanation of his trouble, it was arranged that he should continue his journey to the W.M.S. dispensary at Nelson House, and Miss Field would follow without delay.

Thus do these workers in the wilds minister to all comers. There are many white men in this country, for the mining excitement is keen. This man would have faced a journey of three days by canoe to secure the services of a doctor, and seven hours by canoe to find a nurse seemed a small matter to him!

Dr. A. J. Hunter

Friend of the Ukrainian People

MRS. J. S. WATSON

WHEN Dr. Hunter first came West to Teulon in 1902, it was with the intention of getting acquainted with the newcomers, of trying to understand them, and of helping them to understand us. Following the active immigration policy of that time, thousands of settlers from Northern and Central Europe had settled in distinct colonies in the West. Just north of Teulon he found there were between twenty and thirty thousand Ukrainians. Just south of it was one of the oldest English-speaking colonies in Manitoba, while scattered around were colonies of Swedes, Icelanders, French, and a colony of Jews.

At that time Teulon was little more than a swamp with a ditch running through for drainage. When the railway went through, it became a great wood shipping centre, and each year thousands of cords of wood were hauled by ox cart or horses through the mud and swamp of summer and the intense cold of winter.

These newcomers began life on very little. "An axe, a spade, a few overalls, and a little more" completed their equipment. The homes of the Ukrainians were likewise simple; a few rough logs plastered inside and out with a mixture of clay and straw, an oven of the same mixture, and a roof of straw thatch, and they were ready to face a Western winter.

On Dr. Hunter's arrival, he found the people suspicious of any religious effort

on his part. To his curative advances they responded more readily, especially when his pills and potions were provided gratis. Living conditions among them were unsanitary, and his medical efforts were thereby seriously handicapped. When a year later Dr. Bryce suggested a hospital, he readily agreed to its need. With the offer of \$800 from the Home

Mission Board, if an equal amount could be raised locally, he set to work, and with the help of Mr. Madill succeeded in raising the amount. A builder was secured and finally the hospital was ready for use. To their dismay they found that the builder had underestimated the cost by \$1,000. To cover this debt Dr. Hunter gave his note, endorsed by Dr. Bryce, but it was a great relief when the Women's Home Missionary Society was organized and took over the indebtedness.

To this small hospital the doctor brought his mother from Toronto to make a home for

him and to assist in the organization work. Later the hospital was enlarged, and their own home was built nearby.

The first nurse to arrive was Miss Picker. She stayed a few months to organize the work and then she left. About this time the doctor had an infected thumb, which almost cost him his life. When he returned he found the hospital in charge of Miss Bell, who for many years cheerily and effectively carried on her work as matron. Assisting



REV. A. J. HUNTER, M.A., M.D., D.D.

her was Miss Davidson and later Miss Beveridge.

In those early days conditions of work were difficult. With no water in the building and little in the way of sanitary arrangements or equipment, one had just to do one's best and for the rest trust to Providence. The country roads were trails through swamps or over stony ridges with stumps where trees had grown. Often the doctor and nurse were called to drive forty or fifty miles into the country. Breakdowns of the vehicle were to be expected, and sometimes they

honest friendliness and fair dealing," and it was by this creed that he lived his life among them.

In the meantime the doctor was interesting himself in the community life at Teulon. There was a Methodist church in the village, and a Presbyterian one a few miles out, and he looked around for some means of arousing community spirit. His first effort was toward forming a Natural History Club. With the help of Mr. Cummings, a teacher who had come to the district, he gave talks on birds, beasts and insects until the people,



HUNTER CELEBRATION AT TEULON, MANITOBA
Dr. Hunter is standing in front with hands folded

arrived too late. More often they were able to relieve pain and often to save life. For his fee for one such trip the doctor points with pride to two jack pines growing in his front garden.

And so the years went on, years full of service, sometimes of encouragement, and often of discouragement. He finds the people suspicious even yet of his efforts, and he says, "We cannot get far in mission work if we depend on benevolences alone. We must explain ourselves; tell what we stand for." One thing he knew would win them—"simple,

especially the children, became more and more interested in gathering specimens. Dr. Hunter himself had a fine collection of specimens, and also a collection of coins. Through his efforts a Social Service League was formed, and a community hall was built over the school.

In his rounds among the people the doctor had come across some unfortunate children, who through accident or illness were likely to be handicapped for life. Several of these he had gathered into the hospital and into his home, planning to give them an opportunity for schooling.

His plan then enlarged to the idea of a home for boys and girls, where they might be trained under an efficient matron, become imbued with Christian and Canadian ideals, and at the same time take advantage of the local school. He hoped that they might go out among their own people as teachers and leaders. In 1910 the dream was realized, and the boys' home was built, with Miss Beveridge as matron, and in 1914 the girls' home was built, with Mrs. Freeland in charge. These two have given splendid service through many years.

The hall, which had been built over the school-room, was now needed for school-rooms. It was purchased by the school board, and another one was built alongside by the Service League. It has since been used and enlarged as a high school. These things would not have been possible had they not foreseen the possibility and planned ahead.

Another problem which troubled the doctor was the need of a community church. He felt that if Christianity is really a religion of love and brotherhood, it should bring people to a common understanding. It should not divide, but should unify. And so they planned a community church in so far as was possible. But they were more fortunate in a community Sunday School which was to serve all adjoining districts. The vans which in week days brought the children to the consolidated school, also on Sunday brought them to a community Sunday School.

"As the doctor says, "Medical work may in time become monotonous," especially when "something more than benevolence" was needed to come to a better understanding with the Ukrainian people in whom he was particularly interested. He has sometimes been called a dreamer, but his dreams have all proved "visions." He felt that what was needed was the scattering of information broad-

cast among the people. They needed education. They had been told that we were trying to assimilate them, "to swallow them up in the British sea," and they did not want to be swallowed up.

It was to realize this dream that he joined the *Ranok* editorial staff, and he and his Ukrainian friend, Mr. Bychinsky, have since been endeavoring to "bring about a better condition of affairs when Greek Orthodox, Catholic and Protestant can sit down quietly together and discuss religious problems intelligently without losing their tempers." And he has decided that if they remain Catholic or Orthodox, they will have to be intelligently Catholic or Orthodox.

To understand the Ukrainians still better and to help us to understand them; he decided, with the help of Mr. Bychinsky, to translate into English some of the poems of Taras Shevchenko, a Ukrainian poet. Dr. Hunter says that he is convinced that Shevchenko is a very god to the Ukrainians. Dr. Hunter's literary effort has proved successful, not financially, for his venture has not been understood by English-speaking people, but it has been successful in getting very close to the heart of the Ukrainian people.

The time has come when we would commemorate the twenty-five years of service of this man, who is preacher, philosopher, poet, physician, scientist, and prophet, all in one, but who is first and foremost "The Friend of the Ukrainian People."

If you want to know more about him, read his "The Kolizar of the Ukraine," and we hope some day to publish his "Early History of the Teulon Mission." In his own words: "When we admit a vast number of other people into the 'Melting Pot,' we just have to melt along with them. . . . Let us join together as Canadians and seek the best things from whatever country they may come."



Lightbearers in Africa

ELIZABETH C. CAMPBELL

WE HAVE just come back from Dondi, where we attended the closing exercises of the Central Schools. A joint programme had been arranged, beginning with a concert on Friday night in the chapel of Currie Institute. The singing of these Umbundu students is very worshipful. The girls, besides taking part in "Praise ye the Lord," "Gloria," and other anthems, sang several choruses by themselves.

Saturday afternoon was given up to sports. Fifty-two girls executed a drill march with flags to the music of the phonographs, and the boys went through very difficult exercises with great precision. The contests, potato race, threading the needle, obstacle race, tug of war, etc., caused much laughter. All the former students of Currie Institute and Means School had been invited back for a reunion, and they were enjoying the social time. The local *chefe*, in whose honor the Portuguese national anthem

was sung, expressed himself pleased at the contests.

On Sunday, at the Lord's Supper, three hundred students sat at the table, and Mr. Steed's message was a fitting exhortation to use the one talent given to us. On two of the evenings pictures were thrown on the screen outside, a series on the Life of Christ, and scenes from different countries.

One night the girls gave a dramatic representation of the Parable of the Ten Virgins. It was set under the starlight among the rocks and boulders. As we talked about the suddenness of the Lord's coming, a meteor shot across the sky leaving a trail of light, solemnizing the scene.

The graduating exercises of Means School were also held outside. The platform was a flat rock with a boulder rising up behind. Trees grew out of the crevices, and red lilies about the platform. The high seats on the rocks were occupied by people from the villages. On a bench in front sat the five girls, dressed in white, who were to receive their diplomas. Back of them were the first, second and third year girls and the former students from the various stations, many of whom had two or three children with them. On the other side sat the Currie Institute students.

It was the close of the rainy season, but the day was one of glorious sunshine. It was cool enough under the shade of the trees, too, and a missionary next to me wore an overcoat. The programme looked good, but the strong wind carried the words of the speaker so that we could not hear.

The girls reviewed their year's work. One at a sewing machine, another making a blanket, others at a table making bread, conversed as they worked, giving thanks to their teachers. Now they stand to receive their diplomas. The tall, noble-looking girl in the centre is Dorina Yobi. Her father and mother were among the



BURDEN BEARERS AND LIGHT BEARERS

first members at Chissamba Church. The next one is Madelena, daughter of Chief Kanjundu. I overheard one of her teachers speak of her intelligence and poise. Beside her is Namalinya. She is the only one of her family who has accepted Christ and she has been faithful. Napilika has a shining black face; Kanjambu's is a light shade of brown. Neither of these have the memory of Christian parents; they and Namalinya

had their first teaching at Sachikela. They all look very happy as they listen to the words of hope and admonition to continue to learn of Jesus and be light-bearers among their people.

In the chapel at Currie Institute later we saw thirty-one of the young men receive their diplomas. Think what these young people can do for the villages waiting for some one to come and tell of Jesus of whom they have never heard!

Covenant Prayer

CATHERINE CAMPBELL

CHATRA stood waiting to drive his herd into the stable as they came with the village herds from the jungle. Gloom was written on every feature, and despair was in the droop of his frame. He watched the glowing west with apprehension. That sky meant frost. Around the corner came the missionary from her evening stroll after a strenuous day in camp.

"Good evening, brother. The fields are beautiful."

His face brightened at her greeting and then clouded. "Look at that sky! Frost to-night. Alas! for the wheat and the channa! Our kablas are almost empty for the rain ruined the corn crop. The mice and rabbits are now in the fields. Rust has begun on our wheat. What are we to do?"

"I know what to do," was her answer. "We'll send up the Harvest Covenant Cry at the camp-fire meeting to-night."

She knew the deperate necessity for an answer. She had been told that last year some parents had lived on half a scone a day in order that the children might be fed.

The glow of the camp-fire fell upon a circle of anxious faces of the elders and the carefree ones of the younger crowd. "It is cold. Will there be frost to-night?" sent all eyes to the clear, cold sky. A chorus of, "Frost to-night and the wheat and channa will go!" spoke their conviction.

Taking up the Book and turning to

Genesis 8:22, the missionary explained the Harvest Covenant. Then turning to Psalm 66:18, she read: "If I regard iniquity in my heart, the Lord will not hear me." She then called for humiliation and confession of sin. Heads were bowed, but only God knows what and by whom sins were confessed. Quiet whisperings only were heard below. In a few words the Covenant Cry arose from one and another. Thanksgiving, simple and earnest, followed, and they arose to go. Stretching himself, Kalia Chatra remarked, "We always have two nights of frost."

"And we shall have two nights of prayer," was the prompt reply.

Early next morning the missionary looked out of her tent door. Marvellous! The sky was overcast with light fleecy clouds, and consequently no frost. What a cry of thanksgiving was sent up!

Next evening a thankful group gathered about the camp-fire. Again the Covenant Cry for safety from frost, mice, rabbits, and rust arose. Again the answer came—no frost. They organized to snare rabbits; kestrels were seen hovering over, and diving into the wheat fields after the mice, and, when the wheat ripened, a group was seen beating out a sheaf and examining the grains. "Not much damage," was the verdict.

"Merely coincidences," some one will say. Maybe, but very soul-satisfying coincidences that give cause for thanksgiving and rejoicing to many poor folk.

Some weeks later, the missionary, hastening to catch the motor, which would take her home, passed through beautiful wheat fields. But for that coincidence,

those now reaping with thankful hearts would have been heavy-laden and down-cast, and she praised God for His coincidence.

A Long-Buried City

M. S. HERDMAN

At the present moment history is being reconstructed by the spade of the excavator in the Indus Valley. A civilization 5,000 years old has been brought to light by Sir John Marshall, Director-General of Archaeology

IT WAS in April, 1916, that I wrote to Lahore asking Sir John Marshall, of the Archæological Society, for a pass to see the excavations at Taxilla. I received it with the printed instructions therein: "Visitors are not allowed to talk with the workers or to take photos of the excavations."

At Rawal-Pindi I paid sixteen cents for a third-class return to Taxilla, or, as it is called in the time table, Kala Terai. When the train left me I found I had to walk a mile to the famous spot. The first thing needed was a guide and, for twenty-four cents I obtained two, the stipulation being that I photograph them and forward their pictures when completed. They spoke Punjaubi, which I did not know, but with some Hindustani and a sprinkling of English thrown in we got along somehow.

So we arrived! The caretaker showed me a museum full of curios obtained in the course of the excavations. Alexander the Great, 333 B.C., having crossed the Indus, arrived at Taxilla conquering and to conquer. He was met by King Porus and his men mounted on elephants,

but the great Greek was victorious. Now, down the old stone steps I went, walking the long, buried streets, treading where Alexander the Great went! There were clay moulds for turning out leaden coins, some of these having animals with snout-like heads imprinted on them, altogether what an antediluvian beast would be like. There was a stone idol, giant size, the foot of the image being two feet long. The ornaments of the women included beads of cornelian, bloodstone, agate, onyx and some like Scotch pebble. There was also a quantity of bright blue clear glass used as tiles. In the museum were a number of small terracotta figures of bulldogs, etc.

I kept the letter of the law regarding photographs, but took this picture of the two camels. Underneath where they tread is historic ground, and "these are ancient things." It will be a helpful thought to the workers in foreign lands that God often sees budding faith in hearts where man can see nothing. This cannot be valued with the gold of Ophir, the precious onyx or sapphire.



Our Out-Going Missionaries

WINNIFRED THOMAS

TWELVE new missionaries have been appointed by The Woman's Missionary Society, and another is ready for appointment this year. Some are already taking up their new tasks, others are at sea journeying to the countries which they are to serve. In these lands they will find a new home, learn a new language, and make new friends. Whether working in Canada or in other lands all will spend their lives as Christian missionaries, having their share in the great missionary enterprise of the Christian Church. Surely every member of The Woman's Missionary Society of The United Church will welcome this introduction to our new missionaries, and will want to pause for a moment to think of them, and to pray that God may give them wisdom and an understanding heart and a deepened sense of His presence as they give their lives to His service.

While these new missionaries are sent out by the Board of The Woman's Missionary Society with the commission of The United Church, yet each branch feels a special interest in those who have grown up within its bounds. It may, therefore, be of interest to list them according to Conference Branches. Miss Beryl Morson and Miss Eleanor Jost are from the Maritime Branch, and Miss Margaret Laurie from the Saskatchewan Branch, while the remaining ten have come from the Toronto and Hamilton Conference Branches, Misses Gwendolyn Suttie, B.A., Margaret Halliday, Henrietta Campbell, Ruby McCarrill, R.N. Leda Parnell, and Katherine Rutherford, B.A., belonging to the former, and Misses Olive Brand, Marjorie Millar, Rachel Isaac, R.N., and Jean Alexander, R.N., to the latter.

Of even greater interest is it to know where our new missionaries are to go and what work they are to do. Five are remaining in Canada. Miss Alexander is joining the staff of St. Paul's Hospital, Hearst, Ont., and Miss Henrietta Campbell also goes to Northern Ontario, where she will serve as a community missionary

under the Cochrane Presbytery, having her headquarters at Timmins. Miss Brand has been appointed to the Battleford School Home, Saskatchewan, and Miss Laurie to the School Home at Wahstao, Alberta. Miss Parnell is to serve as teacher in an Indian school, but has not yet received a definite appointment.

Eight are leaving for the foreign fields of The United Church. The three who are going to West Africa will enter educational work. Miss Halliday will act as supervisor of village schools, Miss Rutherford will probably be assigned to a school where her work will be among older girls, and Miss Millar will do kindergarten teaching. Both Miss Halliday and Miss Rutherford are high school teachers, and Miss Millar has just completed the kindergarten course given at the Toronto Normal. The two nurses are going to fields where they are much needed. Miss Isaac will assist Dr. Victoria Chung in South China, where three or four nurses are required at once. Miss Morson, who is a teacher, hopes eventually to enter evangelistic work in Central India, and Miss Jost is looking forward to similar work in Japan, her special interest and study for several years having been the religious education of children. Miss Suttie is needed as a teacher in one of the girls' schools of Japan.

All of these out-going missionaries have been students at the United Church Training School for one or two years. Misses Halliday, Jost, Suttie, Morson and Campbell are graduates, and the others have taken the shorter one-year course required of the candidates of The Woman's Missionary Society. They have found this final year of preparation invaluable, and it is significant that increasingly the missionary candidates are spending the additional year of study required for graduation from the School. As a result of the friendships formed at the school and the fellowship created

among missionaries and candidates at the school of missions, these new missionaries go out with a sense of being already one with the great army of Christian missionaries at work in all parts of the world.

Unfortunately Miss Margaret Mustard, R.N., who had hoped to become a foreign missionary, was not recommended for this work by the Medical Board. She is, however, undertaking an important piece of work in the hospital at Ethelbert, Man., Miss Bertha Clark was appointed to the Iere Vocational School in Trinidad, but she, too, has been delayed because of ill health. It was with deep regret that these reports were received.

It marks a new day in the development of our missionary movement that Miss Cho Ide this year returns to Japan as a missionary teacher after two years of study at The United Church Training

School, from which she graduated this spring. Miss Ide was a teacher in the Girls' School in Azabu before she came to Canada on a scholarship from The Woman's Missionary Society. Her charm, her quick intelligence, and her spiritual insight have endeared her to all who have come to know her in Canada. She is the first of the Japanese students to have the opportunities of this scholarship, and she will make a great contribution as she returns to her work in Japan.

In the home field, too, it is expected that Miss Dorothy Kushner will be appointed to a position under The Woman's Missionary Society this year. Miss Kushner is a young Ukrainian woman who has graduated from Manitoba College, and has volunteered for service among the New Canadians under the Board of The Woman's Missionary Society.

Letters from Our Fields

Missionaries at Lisbon

Millicent Howse, one of the missionaries commissioned last year for Africa and now in Lisbon for language study, writes as follows: We have been thinking that perhaps the readers of THE MISSIONARY MONTHLY would be interested in seeing the enclosed picture of missionaries at Lisbon this year. It was taken during a little farewell party which

we had for some who were starting off on their journey. There are six different boards represented: English Baptist, United States Free Methodist, United States Bible Christians, United States Congregational, United Church of Canada General Board, and United Church of Canada Woman's Missionary Society.

We have had a very happy time at Lisbon this year and it is the first time that more than five have been in the city at once. We consider ourselves very fortunate. Through the year we have had several little parties and reunions such as this, and we have also met many lovely people in the city who have been very kind to us.

Portugal has two possessions in Africa—Angola and Mozambique—and some of our number are going to one and some to the other. We dislike the thought of breaking up. In the picture the Canadian representatives are Dr Strangway, top row, second on the right; Mrs. Strangway, seated fourth from left; Millicent Howse, seated, second on the right; Annie Bradley, third row, second on the right; Edith Brown, third row, third on right.



GROUP IN PORTUGAL

Days of Parting

It is good to have this letter from Miss Mary Robertson, written just before her return home: Here I am once more in the town where I first spent my days in Japan. Many have been the changes in country and town since I first came over that single railroad that led from Tokyo to Kobe.

In those days how we had to wait at the large stations for the trains coming from the opposite direction! There was always time

dren present were in Japanese clothes. Foreign clothes allow much more freedom of movement, so that they are quite popular. In our schools, uniforms are now imposed, so that we seldom see a girl in Japanese clothes below the fourth grade.

I wish that you could see this beautiful plant that we have here. The school is really a very fine building, and the surroundings with their pretty trees and flowers are very lovely. The old buildings now afford ample quarters for evangelistic facilities, besides giving the



FAREWELL TO MISS ROBERTSON IN FRONT OF MISS MIKADO'S HOUSE

At back: Misses Greenbank, Ryan, Barr, Robertson, Mikado. The new scholarship girl, Tami Maruyama, is sitting on the extreme right

enough at stations to do ever so many chores, but now some trains whiz by and do not even deign to stop. Certainly the railways and trains have been big factors in hustling the East. Men run for their trams now.

Shizuoka, too, shows the inroads the West has made in the minds of the people; busses carry people here and there; and streets are widened to meet the new form of traffic. The character of the shops everywhere changed. Many ready-made clothes for children are on display; in the kindergarten which I visited this morning only four little girls and two boys out of the fifty-seven chil-

foreign teachers' splendid rooms which they did not have before.

They have been remarkably kind to me here, making me a reception to-day of old ladies I had known in the early days. A number of the graduates were also present. A very pretty kimono was the gift of the latter, and the girls of the school presented me with a set of beautiful lacquer trays.

It gives me much pleasure to know that Miss Courtice is to succeed me. She comes to Tokyo to take up her residence about the first of June. Before that time comes I have much to do, for my packing is hardly begun, and you

know what it means to break up one's home and sort over one's belongings even in so small a corner as one calls home out here. After so many years I have accumulated a good many things.

I sail on June 21 with the Sunday School delegation going to attend the Convention at Los Angeles, where I am to be the guest of a friend of many years. Mrs. Large's protégé, O Ichi San, now Mrs. Ikeda, is planning to go and will visit Mrs. Large.

Council this year was one of the best yet. Miss McLeod is chairman for the coming year. Very few changes were made in the stations, Miss Keagey coming back to Kofu, and the new ladies being in Tokyo for language as usual. Two people leaving Kanazawa made a problem, but Miss Govenlock goes there, and Miss Ryan goes to Ueda in September. We do need more experienced workers badly. Miss McLachlan is being obliged to return home, and Miss McGaffin is not returning; this has made us short-handed indeed.

Now I am in Kofu, Miss Veazey and I having come up the new electric road along the Fuji River, opened not long ago; a beautiful road it is and quite an enterprise. Mikoda San's house built by the graduates is now done. It is a pretty little place where she can be comfortable in her old days.

A Visit to Czecho-Slovakia

This is a letter from our missionary, Olive Isaacs, who was granted leave of absence in order to go abroad with the Hungarian Consul's family: We have been spending two weeks in a beautiful mountainous part of Czecho-Slovakia, which was Hungary before the war. We are visiting at the home of a Hungarian baron, a lovely country estate in a typical Hungarian village. All are Hungarians except the officials. Most of the inhabitants are peasants, and live just as they have lived for several hundred years.

The first thing that strikes a stranger is their style of dress. It is not what one might call stylish or *chic*. Both women and girls wear very full skirts, nearly down to the ground and very tight bodices, and the women wear a piece of cloth tied to their heads instead of hats. The poorer people go bare-footed, while the better-off ones wear black leather leggings and shoes. Many of the men wear full white cotton trousers with a dark

apron over them. The peasant women work in the fields just like men, digging the shovel into the soil with their bare feet and carrying loaded baskets on their backs. Oxen are used instead of horses. The houses are all white-washed, so that they look nice and clean, and I imagine the inside is kept clean and tidy too.

They tell me that most of the peasants are very poor and that their food consists chiefly of black bread and dried beans. The women are old before they are forty, and even many of the little girls look like little old women. They are very friendly and when I walk down to the village post office or store, every one I meet says, "Yoa na put keevahnok," which means, "I wish you good day." The children cry, "Kaza choakalum," "I kiss your hand," and the little boys raise their hats politely.

The most interesting time I had here was when I went to church. The only church is Roman Catholic, as all the Hungarians in this village are of that faith. The peasants are very religious. Here and there along the roadside and in the streets are crucifixes and little shrines where the people cross themselves, pray, place flowers, or show other signs of reverence to Jesus Christ. In many of the houses are niches cut in the wall over a door or window containing a crucifix. When I went to the church I was surprised to find that it was filled with people, and many more were outside kneeling, sitting or lying down, because there was no more room inside. There were two pews on either side of the altar for special families, such as the one we are visiting, and so I got a good view of the congregation, the most interesting one I have ever seen. Young and old stood throughout the sermon, except those of us who occupied the first four front pews. I felt very sorry for those who had bare feet because the floor was stone, and very cold. If the children got tired, they sat down on the floor.

All the folk were in their Sunday clothes. The men dress all in black, most of them with long leather leggings. The married women also dress in black with a black cloth on their heads. The women who have been married recently wear a fancy white lace headcloth, and the girls who are going to be married, of whom there are quite a number, have a white bodice and a plain white head-cloth. I think I prefer our custom of the diamond ring; it is not so conspicuous.

The older girls wear full skirts like their mothers, only of bright-colored material and made to stand out by wearing three or four white embroidered petticoats starched very stiffly. As the women wear no hats these skirts are handy in time of rain. When we came out of church it was raining and the women turned up their outside skirts over their heads! The girls' bodices are decorated with fancy ribbon, gold and silver lace, all of which is very cheap here. The more colors one has the more stylish one is! When they poured out of church they made a blaze of color as they hurried down the little footpath of the village. Most of them, I suppose, would have to take off their Sunday clothes as soon as they arrived home, and take care of the pigs, and the chickens, geese and goats, for after all they are peasant folk and have to work hard for a living.

On the Ocean

Mrs. Tzen, our Chinese friend, probably arrived in Tzeluitsing, West China, in June, and would be warmly welcomed by her daughter, Tzen Fay, who enters Medical College in Chengtu, in the autumn. Miss Ethel Virgo kindly sends the following letter from Mrs. Tzen, written at sea: I have as my cabin mate a Cantonese lady. The first day we could not talk to each other, but I taught her some Mandarin, so now we can converse a little. The Chinese food is delicious, and I think I have gained five pounds more on this trip. I thank our Heavenly Father because He has answered the prayers of my many friends in Canada. This time I have not been the least bit sick. I have had much peace in my heart day by day. Please tell my friends that I wish them peace and tell them that this time when crossing the Pacific I was perfectly well.

Looking Forward to the New School

The following is a letter from Miss Helen J. McMillan, Hamheung, Korea: Actually there seems to be little to report. Everything is running smoothly—remarkably so, considering Miss McEachern's absence and the fact that the girls have again been disappointed in their hopes for registration. Mr. Kim, whom you probably knew in Toronto, has taken hold in a way which has won the admiration of us all. We were certainly fortunate to have a man of his ability to fall back on in this emergency.

At present the outlook for the school seems bright. There were no graduates from the high school this year, but we had a class of eighty-four in the primary, probably the largest in the history of the school, and the applications now coming in indicate that we shall have fine entrance students even under present limitations, so you can imagine what we are hoping for when we have the buildings and equipment which will enable our school to attract the brightest and best. I have been very much impressed with some of the girls whom I have been meeting this year and I have wished so often that I could conduct some of the Mission Bands and C.G.I.T. groups at home into one of their meetings so that they might see what Korean girls are capable of.

Of course, my own contacts are still very much limited, as anyone who has been through this interminable process of learning a new language can understand. Still, I am having a very busy and very happy year, for I have felt that I have already a real though a small place in the work. Apart from my duties as school treasurer I have had no actual responsibility in the school administration, so have no excuse for neglecting my study. However, working hours are spent in the school building and through Mr. Kim's consideration I have been able to keep in fairly close touch with the life and work there, and so become a sort of link between the mission and the Korean staff. Then there is some English teaching and a small class on Sunday to bring me into contact with the girls. While Miss McLellan was here at the first of the year we helped the latter group to organize themselves into a club somewhat along the lines of the C.G.I.T. groups at home, and so far this has been going well. It seems to me that work of this sort has tremendous possibilities and I am hoping that we may be able to go into it more extensively later on. If Miss McLellan had been here a little more we might have done a good deal even this year. I say we, but as a matter of fact what usually happens is that we talk the plans over together before the meeting when she takes charge while I listen and wonder whether I shall ever learn to express myself with half her ease and freedom. Really it is hard to imagine how very dumb one still is after nearly two years of study. It is possible at this stage, with daily practice during the week, to learn a vocabulary and some stereotyped sentence forms

which will enable one to conduct a Bible lesson in some fashion on Sunday, but that is such a different thing from giving it the vivid personal touch which will make it a message with a real appeal. Still, when one looks back over the progress made, instead of to the long road still ahead, things do not seem quite so discouraging.

We have heard encouraging reports of the campaign for the Girls' School. It is too bad that Miss McEachern is not able to speak and tell some of her experiences. I think that I am beginning to realize what she must have gone through all these years. But surely that is all over now. If only she can come back next fall well and strong, with such a student body as we have now, with a budget sufficient to provide qualified teachers and suitable equipment, and with the prospect of obtaining the necessary buildings in the near future, it should be possible from now on to begin to see results from these years of struggle. We have not heard directly for some time of Miss McEachern's progress, but are hoping that the splendid efforts of The Woman's Missionary Society, in behalf of the school, will be just the tonic she needs to help her get her strength back quickly and bring her to us soon. We have missed her so much, especially recently, as plans are being made for the new buildings. The fact that Mr. McHattie is here and may not be able to remain many months seems to make it necessary to go on with this work and, of course, so far as possible the plans will be sent to her for criticism, but it will be difficult to really keep in touch at this distance. You have no doubt heard that we are hoping that the funds may be coming in rapidly enough to warrant authorizing the mission to let the contract this spring. It would mean so much to have this work done while Mr. McHattie is here, if at all possible. Indeed, it is difficult to see how it could be managed otherwise, for Mr. McRae, who has supervised some of the other building, expects to leave the field permanently this year.

They tell us that it is essential to good language study to get out into the country, and after Miss McLellan gets back I hope to take some short trips with her, and am looking forward very much to seeing something of that side of the work. I imagine it is a good thing for those of us who are preparing for educational or medical work to get out occasionally

where conditions are more primitive than in institutions in the city where electric light, running water, etc., make living conditions in some ways not very different from those at home. Of course, we may live in a house where the plaster keeps continually falling down and stovepipes part at unexpected places nearly smoking us out and springs a new leak or two every rainy season, but on the whole few of us have much to complain of in so far as having comfortable living accommodation. So perhaps we need a little country work from the point of view of gaining experience, as well as from that of language study. Some would go so far as to advocate a year's country itinerating as a preparation for other forms of work.

News from Chengtu

Here is interesting news from Miss Edith Loree, Chengtu, Szechuen: We arrived here April 27th, and it does feel good to be back. That morning we had our breakfast and were coming down the slope of the last hill before we reached the Chengtu plain, when we met Dr. Wilford and Dr. Gladys Cunningham coming up to meet us. They had a motor car waiting at the foot of the hill to bring us in. The car belongs to General Den, one of the two biggest men of the city, and Dr. Wilford, who knows him well through his work in the hospital, is able to borrow it occasionally. The new motor road out that twenty-five miles is all new since I left, and it seems wonderful to be whisked into town in three-quarters of an hour, instead of having to spend the rest of the day on the road. Our loads did not arrive until five or so in the afternoon. We stopped outside of the city and were served foreign tea and cake in a nice tea shop by one of our leading Christian business men of the city, Mr. Pen Chi Ling.

Dr. and Mrs. Cunningham, who arrived up here about two weeks ahead of us and had just had their first meal in their own house the day we arrived, took us in, and we lived with them about ten days, until we got our own house cleaned and found a cook. We had a great many Chinese callers. Our old friends and colleagues do seem glad to have us back. They ask when the others are coming.

The days fill themselves up very full. Within a week after we arrived I found myself teaching in the Fang Shen Gai Middle School. Mr. Hwa, the principal, greeted Miss

Swann and me with, "I have an opportunity to attend the China Christian Educational Association Conference in Shanghai, for they will pay my way. Will one of you take over my work in order to release me?" We had other work in mind, but it was finally decided that I should take over his work. We arrived on a Friday, the following Thursday I started in with the teaching, and that Saturday he left. I wakened up that morning to find myself acting principal of a school of eighty-four boarders, with twenty-one girls in the graduating class.

However, the responsibility is not as great as it sounds, for Misses Yang and Gong, the two girl teachers there, are responsible. Even when Mr. Hwa was here they looked after such things as the meeting of guests by the students, giving permission to go out, cleaning the school, etc., so I do not have any of that worry. Then there is the old school secretary, who has been in the school for years. He is a great help and a veritable source of information. Much of the mathematics and science, in fact all of it in the senior years, is taught by graduates of Union University, men who just come in to teach their own subjects, and are paid by the hour. I have made it very clear to all and sundry that I am only acting in Mr. Hwa's absence and that he is returning in the autumn to the principalship.

My biggest task is getting next to the students. I feel that I must know them a little, and they me, before I can be of any great use to them in the way of a spiritual adviser. Most of these girls have been in a mission school for some time. Many of them have already made their decision; many of them have perhaps questions in their minds, while others are perhaps doing little thinking along those lines. How to do the best for them all and just when and where to make the contacts is the difficult thing. I go over and take prayers with them at 7.30 in the morning once a week. They have them every day at that hour. Then they come into the office to see me and talk over their plans for next term; in this way I am getting to know some of them.

Up the Yangtse Once More

Here is a very welcome letter from Dr. Retta Kilborn: I think I mentioned in my last that I had written the Consul asking permission for a fourth W.M.S. worker to go to Chungking.

March 3rd this permission came. It was decided that Miss Loree be the fourth, as Miss Thexton was teaching in the Shanghai Baptist College, and felt it would not be fair to the college to give up the work at this date. Miss Russell is now teaching full time in this institution, having taken over the work Miss Loree was doing.

Miss Loree could not be ready to leave on the 9th, so we decided to divide the party; Misses Swann and Lamb and two of the Chinese teachers and the Chinese school-girl were to go on the date fixed, and I was to wait for Miss Loree. On the evening of March 9th we went down to the steamer and saw our first W.M.S. workers again turn their faces to the West. It was a joy to see them go, but with the joy I could not help a feeling of anxiety as to what the future has in store. It is God's work, we have tried to follow His guidance and believe all will be well.

On the 13th inst., Miss Loree and I went aboard our steamer and bade good-bye to friends and loved ones, and also turned our faces to the West. We had a pleasant and uneventful trip to Hankow, arriving there on the 17th. Misses Swann and Lamb were still there and had booked passage for all of us on a steamer of the same line leaving for Ichang on the 19th.

From Hankow to Ichang our steamer was one of a convoy. The convoy comprised four merchant vessels and two gun-boats. The river between Hankow and Ichang is infested with brigands. More than one boat has been held up and in one case the captain was carried off and held for ransom. These robbers or pirates are most bold; in fact just before I arrived in Hankow one of the Yangtse Rapids Transportation Co.'s steamers was occupied by these ruffians right in the harbor. They held the ship till American marines cleared them out.

We had a peaceful journey to Ichang. The robbers would have to be bold indeed to attack us, guarded as we were. At several places we saw armed men on the shore, but no shots were fired.

Our Chinese teachers and the school-girl have been a big expense. The Chinese object to British ships carrying Chinese passengers unless they will transport soldiers. This has created difficulties which it would take too

much space to tell in a news letter. The Chinese boats are unsafe because of brigands, more unsafe than the foreign steamers, as nearly all of the foreign steamers have an armed guard on board. We have secured passage for our Chinese on the *Kingwo*, the British steamer on which we are booked. It was only this morning I finally secured their tickets. It will be a relief to get them safely back to Szechwan. This is the only British passenger ship running at present between here and Chungking. She is due to leave tomorrow, but will not get away, I fear, because the water is falling so rapidly. It is unusually low this year. It rose a short time ago, but is again almost at its lowest level.

The steamer on which Mr. Dsang Lin Kao, acting-president of West China Union Uni-

versity, was travelling was wrecked sixty miles above Ichang. While the steamer stranded there, the people of the village came and relieved the passengers of all their belongings. Some of the seventeen steamers have been wrecked this season at or near this place. Mr. Dsang was on his way back to Chengtu from Shanghai, where he had been attending a meeting of the Council of Higher Education.

The Cunninghams, Dr. Harold Brown, and Mr. J. Endicott have reached Chungking and Dr. Brown is on his way to Chengtu. Consul Blunt passed through here on his way to England. He reports things quiet in Szechwan. Mr. Hanel-Derry has taken over Mr. Blunt's duties in that Port. We were all saddened to hear of the death of Dr. McCartney, of Chungking, from heart failure.

At the Jerusalem Conference

The women had two short meetings by themselves. . . . Miss McDougal, of Madras College, and Mrs. Speer had charge of two of the devotional periods of the general meetings. Several of the Oriental women made important contributions to the discussions. Little Helen Kim made some of the Continental delegates sit up when she said that Christianity had a blurred vision in that it did not allow women in the pulpits. She said that Christ told the woman of Samaria to bear witness, but put no limitation on the way in which she was to bear that witness. Another Oriental woman told us that she was sure Paul would change his message about women if he were here with us to-day.

The tiny Japanese lady present is a W.C.T.U. Secretary, and she was shocked by the smoking of the British and Continental delegates, and, I was told, remonstrated with them, but to no avail. She had the courage of her convictions, for in one of the public discussions she pleaded that we should not send to Japan missionaries with a lower moral standard than the one which they were trying to enforce.

Mrs. Cheng, one of the Chinese delegates, left her husband in charge of her family while she came to the meeting. Miss Tseng, the other Chinese woman, is a direct descendant of one of Confucius' disciples. She had a college for women in her ancestral temple in

Changsha, with at least two foreign women, British, teaching under her. . . . Miss Tilak, daughter of the Marithi poet, was one of the delegates.—*Helen Calder in The Missionary Herald.*

North of Gethsemane and not far down under the olive trees . . . we met with the bishop (McInnes) again for a still more solemn meeting Thursday evening, sometimes in bright moonlight, sometimes under the clouds, which dropped upon us just a few tears as if they, too, remembered the agony of Gethsemane. More time we spent in meditation, but what the bishop read, and our low singing helped to make it real. I hoped that he would read, "Into the garden my Master went, clean forspent," and he did.

At that communion service, and at the one in our conference hall Easter Sunday, "brought near" was the thought in my heart; for truly Christ was with us, especially at the early-morning service. . . . Dr. Speer gave us a wonderful sermon on the resurrection, and at the close of the latter, Arab women from a village on Olivet, the priest, all Russians, came and sang their tragic passion music and then the joyful songs of the resurrection. Our hearts were so tender that we could not keep back the tears.—*Luella Miner in The Missionary Herald.*

Auxiliary Interest

Prayer

In the Auxiliary Meeting

BESSIE A. RAE

PRAYER undoubtedly lies at the foundation of all life and work for God. The organizations which have merged in our United Society were born and cradled in prayer, and became mighty through prayer. In the constitution of this new Society, after stating the name by which it is to be known, the first line reads, "Its object shall be to inspire a spirit of prayer . . . among its members," thus committing us to a praying membership. How gladly, therefore, we should come together in intercession, we women, who owe everything to Jesus Christ.

Thanks giving crowds upon the heart as we draw near to God in prayer. Innumerable petitions ascend for the millions of women and children in lands beyond the seas, whom we are sistering. There is earnest intercession for our beloved Dominion, for our Indian sisters, for the newcomers from many lands, for the poor, the lonely, the suffering, while we praise God for the blessed ministry of our Home Mission hospitals, schools, homes and other institutions, and over four hundred missionaries! It seems as we wait in God's presence as if they were with us, each pleading for remembrance. We commend to the Heavenly Father those who are just setting out on the great adventure; others who are busy in the study of a new and difficult language; those who are in

the thick of the fight, that God may cause them always to triumph in Jesus Christ; those nearing the end of active service, rich in the experience of the Heavenly Father's faithfulness; our missionaries who have faced perils in their return to West China; those who are preparing to follow, and very specially those others who are not permitted at present to

serve in person in China, some of whom are being called meanwhile to unaccustomed tasks; ones much tried, workers of the Formosan Mission, who have been constrained to leave a work that has grown unspeakably dear through years of fellowship and service; the sick and weary; and our very own missionary for prayer. We ask that many more workers may be sent forth.

The President and officers of our Dominion Board are lovingly remembered before the Great Father whose grace alone is sufficient for labors and responsibilities such as theirs. Leaders in Conference Branches and Presbyterials, the basic work in

Auxiliaries, Circles, C.G.I.T. groups, and Mission Bands, with great emphasis on Bands; the women in the congregation whom we long to have with us; our money allocation, all have a place in our prayers. Think of the vast interests with which to compass the Throne of Grace—and only the nearest have been touched upon—and just half an

Saviour divine,
Who perpetually for suffering
humanity
Dost bear the burden,
The dread relentless burden of redemption,
We pray thee that we, thy servants,
to-day
May with these weak hands
Uplift a little corner of the weight
that crushes thee.

Grant unto us that we may share in
thy holy mystery of pain,
The sacrament of agony,
Which redeemeth the world,
Give us courage of heart,
That we may drink with thee a little
of thy cup. . . .
Help us to see thee as thou art,
Incarnate in the starving, the disease-
stricken, the hopeless;
Give us grace in serving them to
serve thee.

In our loneliness and pain,—
Help us to pay honestly, unstintingly,
and bravely
Our part of the great price,
Which of old and forever thou, O,
God,
Paid in man for man.
Ennoble us this day with thy work of
redemption.

—A Book of Prayers for use in an
Indian College.

hour a month for the doing of it! Should there be one vacant moment?

How does the prayer season in your auxiliary answer to this description? In many auxiliaries the prayer life is rich and full, but there is no denying that in others it is pitifully weak. When the opportunity is given for united prayer, only one or two respond, the same faithful souls, meeting after meetings; while the other members remain silent, praying in their hearts no doubt, but not giving of themselves as they might in this precious time of intercession. We do not forget that "Prayer is the soul's sincere desire, uttered or unexpressed," and we would not minimize the power of unspoken prayer, but the helpfulness of the prayer season depends also upon the spoken word, and it is with this aspect of prayer in the auxiliary that we are concerned at the moment. Is it too much to

expect that every member, in addition to active participation in prayer offered by others, should be willing to lead in audible prayer? Should this not be our aim? How may we help in its realization?

In the first place by *cultivating our personal prayer life*. This is the heart of the problem, for it is most unlikely that those who do not practise private prayer should be learned in the art of social prayer. How many really know how to pray? In one of his letters Paul speaks about, "Zest in prayer." What do we know about it? Do our hearts bound with joy when opportunity offers for a quiet time with God? Are we willing to let everything else go rather than that prayer should be crowded out? Instead do we not find it easier to do anything than pray? What is the remedy? Paul's prescription is, "Attend to your prayers," the idea being that of tension, of stretching out in eagerness after prayer. Now if it is our habit only to kneel for a few moments morning and evening, while we repeat the usual formula, we are not attending very much. A Korean woman may well be our teacher. This woman had only belonged to Jesus for a little while and did not know how to speak to Him, but she was all attention when missionaries and others prayed in the church service and elsewhere. She repeated the prayers aloud. The school girls who were present might nudge one another and smile, but our friend was oblivious. Her great ambition was to be able to pray and she took lessons on all occasions.

We may learn, too, from a girl in the homeland, who was greatly exercised about her failure in prayer. She had friends who lived by prayer, who set a whole hour in the day for communion with God, and she longed to be like them in character and influence. She determined to learn, and having planned a free hour, knelt down and prayed for everything she knew, then looking at her watch she found that her prayers had occupied only five minutes, so barren was her desire toward God. As she gave herself to prayer, however, an hour became too short. She attended to her prayers.

And one great Example in prayer, Jesus Christ, how He attended to His prayers! As we watch Him at prayer, we never cease to wonder how He was able in the busy years of His young manhood, when He worked long hours at the carpenter's bench, to lay the foundations of prayer.

Suggestive Programme

For Auxiliaries, Young Woman's
Auxiliaries and Mission Circles

— October, 1928

Study Subject—Introduction to a study of Africa: "Drums in the Darkness."

Prayer Subject—That a study of the Continent of Africa may be, not only informing, but it may kindle a new interest and a more generous support of mission work in that field.

Doxology.

Lord's Prayer.

Minutes and Business.

Watch Tower—Four Heralds (two minutes each).

Hymn—From Greenland's Icy Mountains.

Prayer—(See subject.)

***Devotional Leaflet**—God's Possessions.

Hymn—The Morning Light is Breaking.

†**Leaflet**—Introduction to a study of Africa. Chapters I and II, "Drums in the Darkness."

Closing.

*Price 3 cents. †Price 5 cents.

Order from

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

And He who is our Pattern is willing to be our Teacher also. Think of it! To have the privilege of taking lessons in prayer from the greatest Teacher of all time. God's Word is the text-book which He prescribes. In it He speaks to us; and prayer is our response. Praying souls of all ages are ready to come to our help. The prayer that appears on the auxiliary page of *THE MISSIONARY MONTHLY* may profitably be pondered for instruction and inspiration.

In the second place, *let us arm ourselves with at least the minimum equipment for intelligent prayer for our work.*

(1) *THE MISSIONARY MONTHLY.* Every woman who would be a real prayer force should keep at hand the latest copy to be prayed through, after the first careful reading, a page or two at a time. It is in it that we find recorded the most recent achievements, emerging needs, news of our missionaries, jottings from Conference Branch and Presbyterial, all calculated to stimulate praise and prayer.

(2) The Annual Report is another prayer book that is indispensable, for here we are able to follow our missionaries as they work, until we become one as never before in the fellowship of service, and feel its burden on our hearts. Secretaries of the Board talk with us of success and failure in their departments. The tremendous financial needs clamor for attention.

(3) "Drums in the Darkness," our study book, ought also to be in the possession of each member. For purposes of study, two or three copies might serve a small auxiliary, though not very satisfactorily, but for purposes of prayer, each woman should have her own copy that she may share the life and labor in prayer for the coming of Christ's Kingdom in that land of promise.

Do we say that this is altogether too much trouble? Well, that is the way with sustained prayer. It is never easy. It means the death of self. It means being burdened with the needs of others. It means a closer fellowship with Jesus, "who ever lives to make intercession." Then, in all our praying, reality is the first requisite, and definiteness in petition is closely involved in this reality, a definiteness that can be gained only by such brooding over the work as I have been advocating.

Another essential factor in the development

of a praying auxiliary is a president who is herself a woman of prayer, whose prayers endear her to her fellow-workers, and open up to them the possibilities of prayer, who sees to it that there is an adequate prayer period at each meeting and who plans as carefully for this part of the programme as for any other. No doubt on occasion such a leader will call into operation the largely unexplored resources of silent prayer, so presenting the needs that an appeal is made to every heart, evoking earnest supplication. She will be on the outlook, too, between meetings to say a word in season to the diffident.

To speak of the diffident suggests a hindrance that must be taken into account, for whatever our course of preparation, it is not going to be immediately easy to take part in prayer in the auxiliary. No new line of service is easy, and particularly is this true of social prayer. The enemy of souls has a peculiarly effective weapon that he uses to discourage such prayer, namely, *nervousness*. For a score of people who can speak to the point without self-consciousness, not one can pray. All who have learned, however, have overcome the same shrinking from which we all suffer, the same confusion of mind that confounds us, as we open our lips in this unaccustomed exercise. And here as elsewhere, "Try is the beginning of triumph," so let us be humble enough to begin, considering beforehand the petition the Lord would have us offer, if we are so minded.

And what then? As the unique importance of the ministry of intercession is enforced month by month by a praying president, as we attend to our prayers and learn to pray by praying much in secret under the guidance of the Great Master, as we grow in understanding of the work and its needs, and our petitions and thanksgiving take definite shape, as we seek courage to voice them in the auxiliary meeting, what will follow? We ourselves shall become new women, transfigured women, for you remember it was, "As Jesus prayed, the fashion of His countenance was altered," and He was transfigured. Better still, our beloved Society will grow in power and beauty beyond our dreams, for "Our vast enterprise for winning the world for Christ halts and falters for need of the one thing that will speed it forward, conquering and to conquer—the spirit of believing prayer."



GWENDOLYN SUTTEE, B.A.
Japan

Our New Ambassadors



OLIVE BRAND
*School Home, Battleford,
Sask.*



RUBY MCCARREL, R.N.
Central India



ELEANOR JOST
Japan



JEAN ALEXANDER, R.N.
Hospital, Hearst, Ont.



KATHERINE RUTHERFORD
Africa



MARGARET LAURIE
*Home School, Wahstao,
Alta.*



MARJORIE MILLAR
Africa

Home and Foreign



BERYL MORSON
Central India



CHO IDE
Returned to Japan



LEDA PARNELL
*School Home, Prince
George, B.C.*



RACHEL ISAACS, R.N.
*South China, co-worker
with Dr. Chung*



MARGARET MUSTARD, R.N.
Hospital, Ethelbert, Man.



HENRIETTA CAMPBELL
*Community Work, Northern
Ontario*



MARGARET HALLIDAY
Africa



BERTHA CLARK
Trinidad

Flashes at the Annual Meeting

Miss A. J. Archibald, one of the pioneer missionaries in Trinidad, to whom the deputation carried a very special message from The Woman's Missionary Society, on the completion of nearly thirty-eight years of service, is a noted matchmaker and peacemaker among her many children, big and little.

One of her married girls came to her once and complained about her husband. She declared that she would never live with him again. Miss Archibald at once went to the home and listened patiently to each story poured out in her sympathetic ears. Then she said, "You have each told me your story. Now just go ahead and live together happily!"

One wonders if it were all arranged as simply as that.

At another time, when one of the men argued regarding the foolishness of education for women, she stood her ground firmly with concrete examples of the necessity for it.

"Women," said the man, "are only good to cook and sometimes to worship God."

"How can they worship God unless they be taught?" she asked.

At last, the man driven into a corner, cried desperately, "But if they be taught how could God get His hell full?"—*Mrs. C. F. Sanford.*

A little boy had a certain bantam hen of which he was very proud. In due course she laid an egg, proportionate indeed to her size, but not to her master's ambition. So he took a large egg and laid it in her nest. On it he printed these words: "Look at this and do your best!"—*S. L. Bowes.*

Two little girls were coming from Sunday school. The phrase, "The devil, like a roaring lion, seeking whom he may devour," had made a powerful impression on one of them.

"Do you think he'll come and bite me?" she asked her friend fearfully.

"Don't you worry, Mary," replied the other, "there ain't no such thing. He's just like Santa Claus. He's your own father!"—*Mrs. K. N. Tait.*

A small boy quarrelled with his little friend. Coming to his mother he said, "Jessie is a Bolshevist, Mother."

"But why do you think that?" she asked.

"Because I don't like her!"—*E. B. Lathern.*

One of our missionary's children, returning home for the first time in his short life, was taken down town. He was unusually silent on the road home, and as he entered the house he asked, "Mamma, why don't nobody look at me?"—*Miss Margaret Keagey, Japan.*

A little girl of Wakaw, Saskatchewan, where one of our W.M.S. hospitals is situated, was being taught by her mother that the Sabbath should be kept as a day of rest:

"Doesn't God work on Sunday?" she asked.

"No," her mother answered.

A little later the little maid said, "Mama, you made a mistake. God does work on Sunday. Once after church when we were over at Dr. Scott's house, he came over from the hospital and said they'd just got a new baby there!"—*Mrs. H. M. Kipp.*

The sweetest story of the season in our Central India Mission is only half lived yet. A little orphan boy in a mission school lost his temper long ago in a game. He was punished, and he said, "Kindness have I taken at the hands of the mission. *This I will not take.*" He left, sought out his own non-Christian relatives, settled among them, later married, and strove to forget the mission. Once he came back, for he had an elder brother risen to be a master in the schools, but the brother said sternly, "While your wife is a non-Christian, you are none of mine!" The little wife herself replied, "Doubtless your religion is good. I, too, believe; but if I openly worship, my old father and mother will refuse bread at my hands. They have no one else. While they live I do not take the name." So the prodigal went back sorrowing to his village, then moved farther and farther away from his old surroundings. A few weeks ago he came to the tent door. The great parable of Luke 15 was told. When asked to read the story himself, Laly read unflinching, then, closing the Book, began to explain eagerly, "See," he said, "that son came back a long, long way. He had greatly erred, but his father loved him, and—and—" Here the poor, eager voice faltered, for was not he himself the younger son come home. The story is not all written yet. Soon after the little wife, sons and daughters will bear the name. Then should follow school for the little ones, *but there is no school.*—*Mrs. T. D. Patton.*

Young People

The Choice of a Vocation

WINNIFRED THOMAS

Little girls play "Let's Pretend," and in their play enact the experiences of grown-ups. Older girls, too, in imagination enter into adult life and picture themselves in the circumstances through which the women whom they know are passing. As they read books their knowledge of life is enlarged and a greater range of possible experience is opened up to them.

Does not this throw light on the process of choosing a vocation? One girl watches and admires her high school teacher and decides that she will be a teacher. Another meets a nurse and hears of her work and for her nursing seems the one and only vocation. Another goes to a C.G.I.T. camp and comes home feeling that nothing could be more fascinating than to become a girls' work secretary. Choices such as these are made on the basis of insufficient knowledge, for the first step in choosing a vocation is to know all that one can know about all the vocations that are open to girls to-day—and there are a great many!

How can a girl learn about the different vocations? First of all, she can look about her and find out what professions and callings are being followed by the girls and women of her own community, and if possible, see them at their work, and talk with representatives of different vocations.

Most women are so interested in their work that they are glad to talk about it. If a girl hesitates, as an individual, to seek an interview with such women, she can certainly suggest that they be asked to speak at a meeting of some organization to which she belongs, such as a C.G.I.T. group or a Mission Circle. The reading of biographies of women is a great assistance to a girl who is choosing her vocation. Recently there has been published a fascinating book which every teen-age girl should read, "Girls Who Did," by Helen Ferris and Virginia Moore. (Ryerson Press, Toronto. \$2.50.) It tells in each interesting chapter the life story of a girl who entered one of the vocations open to women to-day, and gives in each case the difficulties and attractions which a particular vocation presents.

As it is an expensive book several girls might club together to buy it and read it aloud. Supplementing what a girl can learn of vocations in her own community, such reading will give the wider knowledge on which to base a choice.

In considering the question of a life work, girls who are members of The United Church should not fail to realize that in the work and institutions of The United Church a large number of women are having a place. What more worth-while vocation than one of the many open to women within the Church? Just that the variety may be recognized, it may be well to list a few of the types of positions filled by women under The United Church. There are foreign missionaries, medical, educational, and evangelistic, home missionaries, settlement workers, heads of orphanages and homes for girls, teachers in Indian schools, matrons of school homes, nurses in pioneer hospitals, church secretaries, social service workers, and leaders in religious education. There are places in the enterprises of The United Church for the doctor, the nurse, and the teacher, and for the young woman trained in household economics or social service, and for the one who is deeply interested in children's work or girls' work. The leaders are eager to give full information regarding the opportunities and qualifications, and The United Church Training School and Manitoba College offer courses in preparation for Church work.

As she learns more and more about possible vocations, the time will come when a girl will be able to say, "I should like to do this or this." It is not enough, however, to desire to enter a certain vocation, for it is not true that every one can do what she really wants to do, though desire and determination will take us far. What is true is that every normal girl can do some one or two things well, and it is for her to discover what one of the many vocations that attract her is the one for which she is best fitted. In making this discovery she can study her own gifts and aptitudes, but she should also seek counsel from her parents,

her friends, and teachers. Once sought, this counsel should be received gladly even though at times it may be discouraging. We must remember that joy comes when we find the work which we can do better than we can do anything else.

Dr. Mott, in speaking to missionary candidates, always sounds a warning against "short cuts," and this advice is equally applicable to those entering other vocations. Any work that is worth doing is worth doing well, and no matter how gifted a person may be she cannot do her work well without adequate preparation. A girl should take the maximum not the minimum preparation required, even though this involves sacrifice and difficulty. She will be rewarded by the sense of being master of her work and by being given as times goes on, positions of greater and greater responsibility. If those who have had most experience in vocational guidance could give to a girl only one bit of advice regarding her preparation, it would probably be, "Complete junior matriculation." Many of the most interesting and important vocations cannot be entered without it, such as medicine, law, and the teaching of the advanced grades. To become a student in the training centres for those looking forward to library, social service, or church work, junior matriculation is required. Many teachers are to-day taking an Arts course extramurally, and for this and all university courses, junior matriculation is required. The best hospitals are beginning to demand it, and the nurses filling the most responsible positions in hospitals, Red Cross, and public health work, are those with a good general education.

The girl who is seeking to follow Jesus Christ will approach the choice of a vocation as He approached every choice, with a sincere desire to do the will of God. She will start out believing that God has a purpose for His world, and for all His children, and that there is work that He wants each of us to do. She will believe that God has a place, a purpose for her, that He in His love is eager to reveal it to her and to give her the strength to carry it out; and she will know that His purpose for her must be related to His wise and loving purpose for all His children. Her greatest joy will come when she finds the work she delights in and is fitted for, and realizes that it is the work God wants her to do.

Camp Mayaro, Trinidad

AGNES RAMPERSAD

President of the Trinidad Girls In Training

Away from the noise and distraction of the town we spent a delightful week in the peace and solitude of Camp Mayaro. Soon all narrow-mindedness and jealousy and selfishness were swept away, and the camp spirit had descended and taken possession of every one.

The mask of reserve was banished, and leaders and girls formed an ideal group, bound together by the ties of comradeship and love. What a happy picture was portrayed on the beautiful shores of Mayaro, and what an ideal Trinidad Girls In Training group was formed! Could we but bring back with us the camp spirit, half of our dreams would be realized, and we would wield a mighty influence for good.

In the loveliness all about us Nature spoke to us through the roaring waves, the rustling of the cocoanut palms, the whistling of the wind. We felt that we had drawn so much nearer to our Divine Creator that we saw a new and fresh beauty in the things which seem commonplace to us. In our work and play we grew to think kindly of others, and to see the good in everybody.

Our well-planned programme kept us busy, but we were all very happy. We had no time to think of the mean and petty things of life, and a spirit of helpfulness, co-operation, and good fellowship prevailed. The fourfold programme was almost perfectly carried out. The spiritual pervaded all, and was emphasized in the devotional and Bible study periods, the physical in walks and swimming, and the social in everything.

Around the cheerful blaze of the camp-fire we sat and sang until we were sent to bed. Well did the firelight reveal to us the possibility of making our T.G.I.T. organization a powerful influence for good. As the fire crackled cheerily, spreading its light around, so should our hearts burn to shed the Great Light that other hearts may catch its radiance and be happy, too.

What has camp life meant to us? We like to think of it as a means of drawing us together, of rousing us from our selfishness, and renewing our strength and enthusiasm. We have come back with higher ideals and aspirations, with greater confidence in ourselves, and in our powers to accomplish that

purpose whereunto we are organized—to raise the standard of girl life, and our own lives to higher levels.

Japanese Girls in Training

MARGARET RYAN AND ELIZABETH COPELAND

As leaders of a group of Japanese C.G.I.T. girls we would like to share with you something of what we have gained in this work.

Just imagine your own feelings upon being asked to organize a number of Japanese girls as a Canadian Girls in Training Group—that is how we felt! But their sincere friendliness and interest put us at ease and we were able to give them a little glimpse of what C.G.I.T. meant. As they seemed anxious for Canadian leaders we consented and certainly did not regret our decision when we heard one of the girls exclaim, "Oh, if we only have a group, life will be worth living!"

There are ten girls in the group, most of whom attend high school. Our President, Hideko Hidaka, has been invaluable in helping to carry through the programme. She matriculated from the Haney High School two years ago, while only fifteen, and is now completing her training as an assistant kindergarten teacher. Next year she expects to assist in the Japanese kindergarten at Haney, B.C.

Muriel Fujiwara, with her literary and oratorical gifts, has proved a most efficient Secretary. She is leading the matriculation class, and is a promising musician. Cana Okamura, our Vice-President, and Ruth Akagawa, our Treasurer, complete a very competent executive. These, together with the unanimous support of the group, their untiring interest, and keen sense of responsibility have made our leadership almost advisory.

During the year our meetings have been devoted largely to two projects; dressing dolls and making scrapbooks for the children's ward of our city hospital, and preparing a concert to introduce and explain the meaning of Canadian Girls in Training to the families and friends of the Japanese girls. Exceptional talent was shown in connection with the latter project. A portion of the proceeds was given to help their church.

Although our activities have been very worth while a great deal of our success has been due to the reverent atmosphere created by the girls during our periods of worship.

All too soon our first year's work is over, but the joy and satisfaction of our friendship and understanding continues. We certainly have enjoyed every moment and are hoping that the girls have received as much help through their group life as we have through our association with them.



MOHICAN GROUP, C.G.I.T., NEW WESTMINSTER, B.C.

Mission Bands

OUR HEAVENLY FATHER, we thank Thee for the happy holiday season and for the new strength and gladness it has given us. Bless us as we take up the tasks of life again that all the work which we are given to do in school or church or home may be done well and cheerfully as unto Thee. We pray for the children of every land. Some have never heard the story of Jesus and know nothing of His love for them. May we help to send them the good news. Make us witnesses in our country for Jesus Christ, each one a missionary with a message of joy to all who need it and willing service for every one. For Jesus' sake. Amen.

Training Leaders

HARRIET J. POLLARD

TO BE able to secure an election and hold the office for a number of years is not necessarily leadership; neither is the fact that one holds more offices than any other a real mark for leadership. Leadership consists primarily of two important elements: the ability to see a little farther, and willingness to do a little more; in other words, vision and devotion to a cause, an ideal.

Young children may be called suggestible—that is, open to receive suggestions. In his book, "Childhood and Character," Mr. Hugh Hartshorne tells us that this ability to receive suggestions from others is one of the prime essentials of leadership. He also points to the fact that all little children have an intense desire to mother something.

In church work it is recognized that it is necessary to cultivate the fertile field of childhood if we are going to provide leadership for the men and women of to-morrow. And surely there is no more gratifying work than work among children. There one finds the plastic mind, where indelible impressions may be made. Children accept the word of their leader without question. By thorough preparation and providing plenty of variety, a leader can always hold the attention of her class or band if she will select interesting material. One of our psychologists tells us that Attention is the Mother and Interest the Grandmother of new ideas. If we wish to make indelible impressions, we must secure both the Mother and the Grandmother.

The Palm Branch

The Greatest Nature Lover. When you thrill to the beauty of the out-of-doors, do you ever stop to think that, years and years ago, Jesus did, too?

As a boy growing up in Nazareth He must have wandered out on the gently sloping hills; He must often have searched out the first glorious blossoms. How else could He have told the people in later years that all the magnificence of Solomon's court was as nothing compared to the beauty of the blossoms that God had placed just at hand if they only had eyes to see.

Do you think Jesus did not know the peace of the stars—the magic of the far blue hills and grey-green plains? Oh, yes, He knew them all—all these expressions of God's love. And when we know them in the spirit of worship, we are following the example of Jesus.

He stored away all the beauty and strength and peace of the out-of-doors in those early years. Then at the end of a day of healing sick bodies and dwarfed and stunted souls—trying to make people see the love and tenderness of His Father-God—He went away into the hills alone to pray, to renew His strength amid all the peace and loveliness of God's temple.—Quotation from July-August "Palm Branch."

Send your subscription now. Price in clubs of ten or more copies, 15 cents a year. Send all correspondence, money, etc., to the Editor, Miss E. B. Lathern, Box 149, Yarmouth, N.S.

At an age when children may be most easily impressed, the mission band presents most of these factors to their minds, though not, of course, in such a way as to make them analytically aware of what is going on. By using that mothering instinct, a leader may enlist first their co-operation to relieve a need close at hand, as when a Sunday School class brought pennies to provide milk for a poor, sick child. From the children near by to the children of other lands is but a step, and by helping them to feel the need of such children and arousing in them a desire to help, one is developing the larger vision of life, which is the first qualification of leadership. But we must be careful that no attitude of superiority is developed.

Enthusiasm is contagious. A leader who has no enthusiasm for the work she is attempting, need not expect outstanding success. To speak of such work before the children with whom she is working as if it were a burden is a real blunder. But if one will attempt great things for God in a mission band and will expect great things from God, she cannot help being enthusiastic, and her enthusiasm will soon be reflected in the children. And Enthusiasm in a cause is twin-brother to Devotion to that cause, the second qualification of leadership.

Because of their extreme youth band members are bound to require the suggestions of their leaders. And in that way little ones early learn the value of co-operation, and without recognizing the fact they form the habit of accepting suggestions from others. How many are the pitfalls into which that leader falls who will not accept suggestions from others! And alas, how often is this the stumbling block among older folk!

There is developed in the mission band a still further qualification for leadership in addition to Vision, Devotion, Suggestibility. It is the Ability to see the Good in Others. They see the offices being passed around, and later passed on to other members. They learn to recognize the fact that not merely one but many children are able to undertake and carry out definite work. And failure at this very point is surely another rock upon which the craft of Leadership has too often been wrecked.

So much for theory. How shall we put it into practice? The personal touch comes first. A little girl of six was invited to join the

band by the newly appointed leader, who went to her home to speak to the mother about it. The child was delighted that she was wanted, and thought it wonderful that anyone took that trouble on her account. New hymns were taught that the mission band might sing in public. The child took part in the meetings. The seed planted so early has been bearing fruit ever since, not only in a sympathetic attitude toward missions, but in active service for the cause.

Great leaders have reached their decision to

Suggestive Programme

For Mission Bands

October, 1928

Devotional Period.

- (a) Hymn, "I Love to Tell the Story."
- (b) Scripture. A boy tells, not reads, the story of Joseph sold into Africa, who saved his people from famine. Gen. 37.
- (c) Leader: Let us pray the prayer that Jesus has taught us. (All repeat the Lord's Prayer.)

Hymn—Chosen by the girls.

Leader—To-day I am going on a long journey and I thought perhaps you would like to go with me. I am going to a country called Africa. Can some one tell me how to go? By train, or automobile, or boat? (Describe the trip, starting from your home town. Have a member of the Band or a Committee sketch a map of the World and point out the outline of the whole trip.)

Story Period.

*Subject: Moffat and Livingstone.

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

Prayer—Let each of us close our eyes and just think our prayer to God. He can hear us just as well as if we spoke out loudly, if we really mean what we are thinking.

Leader—Dear Father in Heaven, we thank Thee for our happy time together. May we follow the example of those two brave missionaries about whom we have been hearing. May we be ready to tell the boys and girls in other lands of Thy love. For Jesus' Sake. Amen.

*Price 2 cents. For sale at Room 410 and the Depots.

enlist for Christ either through contact with a great personality, or through the urge of a great need. Let us teach Christ at our mission band, and present the greatest personality, and teach stories of Bible heroes and missionary leaders, using something of C.G.I.T.

methods for variety. Let us present the call of the great need in such a way that it will make them feel that they can have a part in supplying the need, and know the joy of service, and thus secure their devotion to the cause.

News from the Conference Branches

Alberta

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

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

LETHBRIDGE PRESBYTERIAL.—The June meeting took the form of an united service, when the auxiliaries from Knox United and First United Churches met with Wesley United to hear the reports from the conference branch meeting, which was recently held in Edmonton. Mrs. McKillop's report came and was full of inspiration as well as revealing a splendid spirit of optimism. Mrs. Bradow in her report brought the audience into touch with the personalities of the convention. Her keynote was Christian fellowship. Mrs. Ross emphasized the Temperance work. All who were present were deeply interested and felt they had listened with profit, as well as pleasure, to the reports given by these well-chosen delegates. A social hour was enjoyed at the close of the meeting.

Bay of Quinte

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

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

BELLEVILLE PRESBYTERIAL.—Picton sectional meeting was held at Victoria, May 23, with Mrs. A. D. Way presiding. The quiet hour was in charge of Mrs. W. H. Osborne. Mrs. W. C. Haggerty gave an excellent paper on "Echoes from the Branch," and good reports of circle and mission bank work were brought in. The question drawer was conducted by Mrs. S. C. Gay in an able manner.

Miss Evelyn Mitchell, travelling secretary from the Dominion Board, visited Belleville Presbyterial during May and June. She was

well received at all places, gave inspiring addresses, and proved most helpful to many auxiliaries. Mrs. H. W. White arranged these meetings, and twenty-eight meetings were addressed by Miss Mitchell. Many outlying auxiliaries were invited to a central point to hear this interesting speaker.

Twenty-five years ago a small band of women, under Mrs. David Fleming, gathered in Knox Church, Strathcona, and formed the first auxiliary in that place of the Presbyterian Women's Missionary Society. Many recollections of those days were recalled at the silver anniversary of the occasion held in Knox Church when nine of the charter members were present. The Rev. C. F. McIntosh offered the opening prayer, and Mrs. D. L. Campbell gave a Scripture reading. Greetings from the presbytery were brought by Rev. J. M. Millar. Mrs. M. E. Tookey conveyed the greetings of many old-timers. Mrs. Hugh Duncan expressed the congratulations and good wishes of Knox Ladies' Aid. The mission band was represented by the Misses Margaret McDonald, Jessie Carmichael, and Jessie Templeton. Mrs. A. D. Miller brought greetings from the Edmonton Presbyterial, and Mrs. R. B. Douglas conveyed a message from Mrs. David Fleming.

Vocal solos were given by Mrs. Charles Hornsby and Mrs. W. P. McDonald. Mrs. John Carmichael gave an interesting history of the Knox Auxiliary since its organization. Mrs. N. D. Mills was the first president. Several old photographs lent interest to the occasion. Roses were presented to the charter members present. These were: Mrs. R. B. Douglas, Mrs. J. Carmichael, Mrs. D. L. Campbell, Mrs. D. S. McKenzie, Mrs. Berenger, Mrs. Bissett, Miss A. Lyle, Miss Lila McDonald, and Miss Margaret J. Blain. Flowers were sent to Mrs. David Fleming at Winnipeg.

A birthday cake, made by Mrs. Robert

Leslie and Mrs. Dan Cook, lighted with twenty-five candles, graced the table. Reminiscent talks were given by Mrs. D. L. Campbell and Mrs. D. S. McKenzie. Mrs. A. P. Wheeler was the capable convener of the programme, assisted by Mrs. Fraser Buckham and Mrs. H. C. Burwash. Mrs. S. M. Bolton, President of the Auxiliary, received the guests.

KINGSTON PRESBYTERIAL.—A meeting of the Brockville Branch of this presbyterial was held in Lyn, June 22. Mrs. George McNish presided, and the devotional exercises were conducted by Mrs. Delve and by members of Toledo, Caintown, Mallorytown, and Brockville Auxiliaries. Mrs. Wetherell gave an encouraging report on Temperance, Mrs. James Glazier on Supply Work, and Mrs. G. McNish on Associate Helpers. Solos were rendered by Mrs. Glazier and Mrs. Maitland, and a duet by Misses Mallory and Guild. The meeting was closed by Rev. Dr. Hamilton.

The final meeting of the Laura Wilder Y.W.A. of Princess Street Church, Kingston, took the form of a picnic on June 19, at the home of Miss Bertha Cliff. Some very helpful suggestions from the recent conference branch meeting were given by Miss Emma Peters, while Mrs. J. K. Curtis, who is leaving this charge, gave a farewell message to the girls. Plans were made for carrying on the work in the autumn.

A most interesting event took place on June 14th, when Mrs. T. G. Buck, Catarqui, entertained the Kingston Presbyterial on the occasion of the silver anniversary of her wedding. Every room of the old grey stone house, and even the broad verandahs surrounding the houses, were filled with a happy and interested crowd of people, assembled to do honor to host and hostess and to hear the report of the Bay of Quinte Conference Branch, held in Lindsay, May 8, 9 and 10. Rev. Dr. J. R. R. Cooper, Catarqui, conducted the devotional exercises, and Mrs. E. Cooke, President, was in the chair. An excellent account of the branch meeting was given by Mrs. S. E. Revelle, Kingston, while Mrs. John Evans, Kingston, sang a solo. Mrs. Cooper then presented Mrs. Buck with a life membership in token of the esteem in which she is held by all. Mrs. J. Cooke expressed the gratitude of those present to the speaker and singer and to all who had helped to make the meeting such a happy and successful one. The

lovely old homestead in which this celebration was held was bequeathed to the great-grandfather of the present owner when the United Empire Loyalists first came to Canada.

LINDSAY PRESBYTERIAL.—The annual meeting of Cannington Section of this presbyterial was held in Manilla United Church, June 19. Mrs. M. McKinnon, Vice-President, presided. In this section there are nine auxiliaries, three circles, and five mission bands, all giving encouraging reports of their work. During the year two new auxiliaries have been formed, Merryville and Seagrave. All auxiliaries report increased givings, deeper interest, and more subscribers to THE MISSIONARY MONTHLY.

Miss Chace, for many years missionary to the Ukrainians, gave a thrilling address in which she warned us of the influence creeping into our Western provinces, and assured us that if we were to keep British ideals as we hope to do, we must send more missionaries and teachers to these peoples.

Mrs. F. R. Edwards, Cannington, took charge of the question drawer, and Miss E. Dunoon, President of Lindsay Presbyterial, gave an excellent report of the meeting of the Board in June. It showed growth, increased interest, and splendid work in every department.

PETERBOROUGH PRESBYTERIAL.—The sectional meeting of this presbyterial was held in Knox United Church, Peterborough, June 22. Mrs. A. E. Thornley presided. This section includes the six United churches of the city, as well as Keene and Stewart Hall. The opening exercises were taken by Mrs. A. Throop and Mrs. Bookhout. An excellent report of the branch meeting, held in Lindsay in May, was given by Mrs. M. H. Johnston, Springville. A notice from Mrs. F. A. Larke, Brockville Temperance Secretary of Bay of Quinte Conference Branch, brought forth a strong resolution that as missionary women members should co-operate with the Boards of our Church for the elimination of the liquor traffic in Canada, and that an intelligent use of our franchise be made to this end.

Miss Annette Rose, Korea, was the speaker of the afternoon, and gave a most graphic description of conditions in that land and the work carried on by the missionaries among the women and girls. Miss Rose stressed the need of more workers. Only fifty workers are

now in the field, and The United Church of Canada is responsible for 2,000,000 Koreans.

Very encouraging reports were given by the auxiliaries, circles, Y.W.A.'s, and mission bands in the section. Mrs. Bookhout closed with prayer.

Hamilton

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

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

On Thursday evening, May 31, four young women were commissioned to missionary service before the Hamilton Conference. These were: Miss Olive Brand, Jarvis, daughter of Rev. Henry Brand; Miss Rachel Isaac, Brantford; Miss Marjorie Millar, Thorold, and Miss Jean Alexander, Kelso. The Scripture suitable to the solemn occasion was read by Rev. J. Y. MacKinnon, Zion United Church, Brantford; and Rev. Dr. Murdock MacKenzie, our veteran missionary from Honan, China, brought a statesmanlike and inspiring challenge from the mission field, while Rev. H. A. Graham, Guelph, President of the Conference, duly commissioned and charged the four missionary candidates concerning their duties in a touching and impressive service.

A protest was voiced in conference the following day concerning the place on the programme of conference that was given to this beautiful service. On account of the late hour many had to leave before the commissioning ceremony, and missed one of the most inspiring incidents of the year's work.

London

Press Secretary, Mrs. Norman Anderson, R.R. 2, Wilton Grove, Ont.

Treasurer, Mrs. J. I. Dixon, 1609 Bruce Ave., Windsor, Ont.

Miss Margaret Mustard, who has been engaged as a nurse in the Ethelbert Hospital, was given a farewell gathering in her home church in Brucefield, June 22, when she was presented with a purse of gold and an address of appreciation of her life and service. Mr. Hogg, who was her minister for the three years that she was in training in the hospital in Clinton, Mr. McIntosh, a former minister in Brucefield, and Mr. Blemner, her present pas-

tor, all spoke in glowing terms of her beautiful Christian character and her great disappointment in not getting to the foreign field, as she was unable to pass the health tests. It is hoped that when she gets stronger that she will be able to go.

PERTH PRESBYTERIAL.—There was a conference of Perth Presbyterial on the afternoon of May 16. In response to the desire for a rural conference, Mrs. More, Kirkton, a member of the Finance Committee, invited the delegates to her beautiful home, the situation of which made cars the most practicable conveyances. The weather was fine, and twenty-five capable women spent the afternoon in conference. Mrs. McAlpine, St. Mary's, President of the Presbyterial, presided at the meeting.

The keynote of the conference was struck by the presbyterial secretary with a quotation from Ruskin, which, with the pronouns changed to the feminine gender, reads: "The weakest among us has a gift, however seemingly trivial, which is peculiar to her, and which, worthily used, will be a gift also to her race for ever." This thought of stewardship helped to influence our judgments during the afternoon's discussion.

Each secretary had been asked to bring her peculiar problems. The consideration of these occupied the first hour. The secretaries may now even make an attempt at answering the oft-met question, "If we raise our allocation this year, will it be increased next year?" for besides referring to the technically detailed statement of Mrs. Bundy, in February MISSIONARY MONTHLY, they concluded that with an increasing demand for Christian teaching, with increasing immigration of women and children, with an increasing United Church membership and with increasing prosperity throughout the Dominion, The Woman's Missionary Society budget will naturally and necessarily be increasing.

In order to concentrate on the phases of the work needing special attention, three members of the Finance Committee were asked to introduce discussion on membership, intercession, and finance. As a result of the deliberations the following resolutions were adopted, and a copy sent to each auxiliary stewardship secretary.

When the resolution committee withdrew, Mrs. McAlpine very ably explained the stewardship charts, which were brought home

from the branch meeting. This was the first attempt of a conference of this kind in this presbyterial, but it was an honest effort to increase efficiency.

The Christian Stewardship Conference held at the home of Mrs. James More, Kirkton, May 16, 1928, endorsed the following resolutions: (1) That auxiliary secretaries endeavor to create a sphere of service for each member of the auxiliary; (2) That they give direction to some plan whereby every member will be led to spend more time in definite prayer for every department of missionary enterprise; (3) That they urge greater diligence in visiting the women of the church to the end that all the membership may become more interested and active in W.M.S. work; (4) and further, that they approve the use of envelopes to raise the W.M.S. funds.

During the months of May and June the officers of the Executive of Perth Presbyterial have visited all the auxiliaries in Perth on their regular day of meeting, thus meeting a great number of the members in their own auxiliaries.

Manitoba

Press Secretary, Mrs. J. F. Kilgour, 298 Kingsway, Winnipeg, Man.

Treasurer, Mrs. E. E. Bayne, 117 Ethelbert St., Winnipeg, Man.

BRANDON PRESBYTERIAL.—The district about Harding reports an interesting sectional presbyterial, held on Wednesday, June 13, afternoon and evening, in the Harding Church. In the afternoon there were several papers on the different phases and problems of the work, followed by discussions. Supper was served in the church, followed by a social hour. In the evening Miss Laura Hambley was the speaker. She gave a splendid and instructive address in her bright style. Her subject was, "Conditions in China as They Affect the Christian Church." It was altogether a very successful gathering, and many of the women, who have never been able to attend the regular presbyterial were given glimpses of the work which they never had before.

On Thursday afternoon, June 14, the First Church had their regular meeting, and in the evening they held a mass meeting in the club room. Miss Hambley was the speaker in the evening. The meeting was well represented by the outlying district.

Sparling Church had a very successful

gathering on June 25. The women of Zion had their date set twice, but were unable to hold their meeting on account of rain. They were very disappointed, as the Stewartville women were taking part in the programme, and were hoping that they might reorganize.

Maritime

Press Secretary, Mrs. K. N. Tait, Box 723, Truro, N.S.

Treasurer, Mrs. W. G. Watson, 40 Francklyn St., Halifax, N.S.

Thursday evening, June 7, was Foreign Mission Meeting of the Maritime Conference of The United Church, held in Fawcett Memorial Hall, Sackville, N.B. The first part of the meeting was given up to W.M.S. interests. On the platform along with the Executive of the Conference were seated Dr. Florence Murray, Hamheung, Korea; Mrs. L. W. Parker, Corresponding Secretary of the Maritime Conference Branch; some other members of the Branch Executive, and Miss Beryl Morson, the W.M.S. missionary for Central India.

After the opening devotions, Mrs. Parker was called upon to bring greetings from the branch. Then followed the commissioning of the candidate. Mrs. Parker, representing the Dominion Board of The Woman's Missionary Society, presented Miss Morson as a candidate for work under The Woman's Missionary Society in Central India. Dr. Rogers presented the scroll of commission to Miss Morson, and Mrs. Parker the Bible sent to her by the Dominion Board. The whole service was most impressive, the occasion being that of the commissioning of the first W.M.S. missionary to be commissioned by the Maritime Conference.

It was a disappointment that Miss Eleanor Jost, the other Maritime missionary elect, was detained by the illness of her sister. The Conference appointed Annapolis Presbytery a Commission of Conference to commission Miss Jost when convenient for her. Dr. Florence Murray held the audience spell-bound when she spoke on her work for the ten minutes allotted her.

A service of special interest was held in Central United Church, Yarmouth, on the evening of June 3. It was Yarmouth Presbyterial's farewell to its first missionary, Miss Eleanor Jost, who soon leaves for Japan. The President, Mrs. A. P. Stoneman, presided, and was assisted in the devotional exercises by the

following members of the Executive, Mrs. A. W. Hilton, who read the Scripture, and Mrs. H. D. Kelley, who led in prayer. Rev. G. Rogers, Central Church, in a short address spoke of the relationship between The United Church and her missionaries. Miss I. Blackmore, who spent so many years in Japan, told the congregation how they could best uphold the hands of all our missionaries. The prayer of consecration was made by Rev. W. R. Seeley, Wesley Church; and a pleasing duet was rendered by Miss Gray and Mr. Nickerson. The Chairman of Presbytery, Rev. A. Baker, Arcadia, addressed the gathering in a few timely remarks. Just before the singing of the closing hymn and the benediction, Mrs. Stoneman, on behalf of the presbyterial, presented Miss Jost with a gift, and wished her the best of blessings in the new work she is soon to undertake.

PICTOU PRESBYTERIAL.—This Presbyterial held a summer session at Hopewell on the afternoon of July 5. This gathering was designedly of a less formal nature than the regular meeting which was held in January. The meeting took the form of a picnic, after a very interesting programme had been carried out. The picnic was held on the grounds of Miss Margaret McArthur, whose gracious hospitality was appreciated by all present. The loveliness of the Hopewell valley and surrounding hills is far-famed. Mrs. J. A. McKenzie, President, opened the meeting with the 121st Psalm, and Mr. Jones, St. Columba Church, Hopewell, led in prayer. Mrs. Godfrey, Westville, sang a beautiful solo.

Dr. Foote, missionary from Korea, now home on furlough, was the special speaker of the afternoon. The plea is for more workers, and the prayer is that more young men and women may be led to respond to the cry.

Following Dr. Foote's stirring address reports of the annual meeting of the conference-branch, recently held in St. John, were given by Mrs. J. W. C. McDonald and Miss Annie Graham.

It was a great privilege to have Dr. McTavish, Toronto, the guest of the meeting. In a vivid manner he gave an address on how Government Control in Ontario has not worked out as its advocates and supporters promised that it would. We congratulate the provinces of Prince Edward Island and Nova Scotia in thus far successfully beating back the wave of untruthful, unrighteous propa-

ganda so persistently poured forth by the anti-temperance hosts.

Following this address a short time was devoted to a question box, conducted by the Presbyterial Secretary, Miss Annie Graham, when questions and problems of W.M.S. interest were settled.

The meeting closed with the singing of "O God of Bethel," and the benediction was pronounced by Mr. Young, Stellarton, after which the members gathered in groups on the tree-shaded lawn.

CUMBERLAND PRESBYTERIAL.—One hundred and twenty-five women attended the annual missionary picnic on the grounds of Mrs. Hodgson, Amherst, N.S., June 28. Trinity and Borden Auxiliaries had as their guests members from McGregor Auxiliary, and also welcomed those from Immanuel, Fort Lawrence, and Head of Amherst. In the absence of Mrs. R. B. Beharrel, Trinity's President, the chair was taken by Mrs. W. B. Murdock, Vice-President. After the opening hymn, Scripture was read by Mrs. Gesner, Amherst Head, followed by prayer by Rev. C. E. Crowell. The minutes of the June meeting were read by the Trinity secretary. A delightful selection was rendered by a ladies' double quartette.

Among the honored guests were Mrs. George Rackham and two daughters, lately returned from China. Mrs. Rackham was given a standing welcome. She spoke in a delightful manner of her experience in China.

Rev. Dr. McConnell, Superintendent of Home Missions for the Maritimes, was the speaker of the afternoon, but weather conditions forbade a gathering out-of-door.

Thanks are due Mrs. Hodgson and Mrs. Lena Johnson for the fine hospitality of this picnic.

At the last meeting of Cumberland Presbyterial conveners of groups of auxiliaries were appointed to call together these auxiliaries and their junior organizations during the summer. The group of which Mrs. L. W. Parker was convener met in the church at Northport, July 4th. For twelve years the auxiliaries in Northport congregation have had an annual rally. Representatives from many auxiliaries were present, and encouraging reports were read. Secretaries gave talks on their departments. Rev. C. L. Gesner and Rev. L. W. Parker took part in the meeting.

MONCTON PRESBYTERIAL.—This presbyterial held an inspiration conference in St. John's United Church, Moncton, June 21, with members from all three of the counties interested present. Mrs. W. H. Irving, President, presided at the sessions. In the afternoon Mrs. Manuel, Harcourt, had charge of the devotions, and Mrs. George Ross sang very acceptably. Miss Alice Oulton, Secretary of Christian Stewardship, gave a thoughtful address on her branch of the work, which was followed by a discussion. Mrs. George Allen, Missionary Monthly Secretary, presented our own magazine to the women in an attractive way, stressing its valuable features very emphatically. The session closed with a round table discussion of practical questions, led by Mrs. J. H. Anderson. The devotions in the evening were taken by Mrs. J. H. Philop, Sackville. Miss Jennie Grant gave a report of the recent branch meeting in St. John, and Mrs. J. H. Anderson, Onslow, N.S., Branch Secretary of Young Woman's Work, gave an address on her field and also on the recent Board meeting. Mrs. J. H. McKay rendered a pleasing solo after this address. Miss Jean Somerville, St. John, who is home on furlough from Honan, China, gave a vivid description of conditions in that war-tortured country. She gave graphic word-pictures of her work in a small walled city, and of the life of the average village girl in that province. She spoke feelingly of the young native church left to carry on alone. Rev. Henry Irvine closed this session with a prayer of dismissal.

WOODSTOCK PRESBYTERIAL.—The following appreciation of Miss Harper's life was published in *The United Churchman*. Ruth A. Harper was born at Jacksonville, N.B., and had the advantage of a Christian home. She was an active member of the church, and a good student. She taught school six years before she entered the Training School in Toronto. In 1917 she went to Toyko, Japan, and two years later she was stationed as a teacher in Kofu School. After five years of faithful work she came home on furlough, returning to Japan in 1923. In that year she was stationed in Ueda, and was engaged in evangelistic work. She wrote in 1926 of her gratitude for guidance of Him who never faileth. She also told of a general hungering and thirsting for the work of God, and of her desire to satisfy it. Frequently Miss Harper and other workers were asked to speak at

meetings of Young People's Societies, where practically no Christian work was being carried on.

She much appreciated messages from home workers. An auxiliary sent a shower of birthday greetings. In reply she wrote, "I seem to have been caught in a shower of kind thoughts. I think of each one individually and pray that you may be faithful in your share of this great missionary enterprise."

In her last report the work had greatly increased and service was given in twenty-three places outside Ueda in addition to work there. Responses were also given to several other earnest appeals. Work in Sunday schools, Bible classes, meetings for children, other evangelistic services, and visitation, including visits to factories and personal work. As long as health permitted she responded to these urgent calls and expressed a desire "for a sufficient number of qualified workers to do the intensive follow-up work."

Last year Miss Harper's health began to fail, and later she went to St. Luke's Hospital in Tokyo, where everything possible was done for her that skilled physicians and nurses, and loving friends could do. During her sufferings she was wonderfully patient and cheerful. When the change came, and she knew that she could not recover, she wrote her mother to come, but the message did not come till after Miss Harper had gone to be with Jesus. On May 15th she passed peacefully away. The day before she was very weary; she slept away, and did not waken until her last breath. With a beautiful smile on her face she passed into the presence of the King.

A memorial service was held in her home at Jacksonville, N.B., May 20th. A large company of friends gathered. The pastor spoke from the text, "Hope thou in God," Psalm 42:5. Mrs. F. C. Squires sang very tenderly, "Crossing the Bar." The same day a service was held in Ueda, an account of which was published in *THE MISSIONARY MONTHLY* for August.

Saskatchewan

Press Secretary, Mrs. W. F. Cameron, Davidson, Sask.

Treasurer, Mrs. J. W. Stewart, 3730 Dewdney Ave., Regina, Sask.

KINDERSLEY PRESBYTERIAL.—A very interesting series of presbyterial meetings were held in Rosetown United Church by Kinder-

ley auxiliaries in May. Mrs. J. L. Nichol presided. Reports showed a membership of 249 women, and 255 children in thirteen mission bands. The president in her thoughtful address dwelt on the contribution of work in the home, where so many women in every province are united in prayer for the deepening of religious life in Canada through the missionary enterprise. She made a special plea for a Christian spirit in the attitude toward the non-British population on the prairie to the end that a better Canada might be built for the King of Kings. All secretaries reported progress. Mrs. Blewitt and the Rosetown Ladies' Choir favored the meetings with beautiful music. Dr. J. L. Stewart, Saskatoon, formerly of China, spoke on the uplifting of the womanhood of China, and Rev. B. Glover conveyed the greetings of presbytery, while Rev. Dr. Nichol and Mrs. McVicar, wife of the mayor of Rosetown, welcomed the delegates.

Toronto

*Press Secretary, Mrs. Frank S. Trebilcock, 102
Kilbarry Road, Toronto, Ont.*

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

On the tenth of June, a commissioning service was held in St. James' United Church for the four new missionaries of The Woman's Missionary Society sent from Toronto Conference Branch. These were: Gwen Suttie, B.A., to Japan; Henrietta Campbell, to Timmins, Ontario; Ruby McCarrel, R.N., to India; Margaret Halliday, to Africa.

The new service which, when accepted, will form the basis of future commissioning services of The Woman's Missionary Society, was used for the first time, and was pronounced very beautiful and impressive. Rev. C. E. Kenny, Owen Sound, President of the Toronto Conference, led the service, assisted by Rev. J. D. Byrnes, former President. Mrs. E. B. Lanceley, President of the Conference Branch, presented the young missionaries with Bibles from the Society.

TEMISKAMING PRESBYTERIAL.—The second annual meeting of this presbyterial was held on June 15, in the United Church, Cobalt. The President, Mrs. D. A. MacKeracher, presided at both afternoon and evening sessions, at which there was a splendid attendance. The devotional exercises in the afternoon were taken by the Kirkland Auxiliary.

The reports of the departments of the presbyterial were presented at the afternoon session, all of which showed activity and progress. The report of the corresponding secretary was indeed gratifying. The amount raised by the various societies for the nine months was \$1,299.79, Temiskaming being one of the three presbyterials reported at the conference branch as having exceeded their allocation. Aside from this the supply secretary reported splendid bales sent to Hearst and outlying districts, where many needy families were clothed, and homes brightened by these bales. Fifty-dollar donations were sent to Hearst and Matheson Hospitals, also complete layettes to each. Bibles and Testaments were distributed to the jail.

After the reports were read, Mrs. Fairlie and Mrs. Neale sang a duet, and then an interesting report of the Marjorie Herridge School Home was read by Mrs. Putnam.

"Echoes of Toronto Conference Branch" was given in a most interesting manner by Mrs. Fairlie, Cobalt, who attended the Conference Branch in March as a delegate from Temiskaming.

Mrs. MacKeracher's presidential address was both encouraging and inspiring. "The missionary problem," she said, "before the women of Canada to-day is a tremendous one, and can only be solved by each woman doing her part faithfully in the task of bringing together the family of the nations in the Kingdom of God."

At the close of the afternoon session a most delightful supper was served by the women of Cobalt Auxiliary. Before leaving the tables Mrs. N. Rawson warmly welcomed the visitors. Mrs. Putnam responded to the address of welcome.

Greetings from presbytery were brought by Rev. M. N. Omond, New Liskeard. The Elk Lake and Uno Park Auxiliaries conducted the devotional exercises of the evening session.

Miss Margaret Brown, of Honan, was the speaker of the evening.

Mrs. Purdy, as convener of the courtesy committee, extended to all who helped to make the meeting pleasant their thanks.

The officers are: Mrs. D. A. MacKeracher, Haileybury, President; Mrs. F. W. Hutt, Haileybury, Corresponding Secretary; and Mrs. H. A. McEwen, New Liskeard, Treasurer.

TORONTO CENTRE.—In the death of the beloved President, Mrs. J. P. Rice, on February 13, 1928, the Auxiliary of Yonge Street United Church sustained a great loss and the missionary cause a most able and devoted worker. Mrs. Rice's wide-spread sympathies, the sweetness of her personality, and her unselfish devotion to missionary work made her a power for good and her life a benediction. She "being dead, yet liveth." At the funeral service which was held in Yonge Street Church on the evening of February 15, the auxiliary attended in a body to pay their last tribute of love and respect. The deepest sympathy of the Society is felt for Mr. Rice.

DUFFERIN AND PEEL PRESBYTERIAL.—A bequest of \$363.88 has been given to The Woman's Missionary Society from the estate of the late Mrs. Elizabeth Bryant-Ross, who passed away September 27, 1927. She was a charter member of Grace Church, Brampton.

Sailings of Our Missionaries

September 6, from Vancouver, S.S. *Empress of Canada*, the Misses Uberta Steele, Florence Jack, Laura Hambly, Constance Ward, to West China.

September 21, from Montreal, S.S. *Letitia*, the Misses Margaret Drummond, Mary Martin, Bertha Manarey, Margaret Cameron, and the new missionaries, Beryl Corson and Ruby McCarrel, to Central India.

September 27, from Vancouver, S.S. *Empress of Russia*, the Misses Ethel Virgo, Lulu Rouse, Laura Darby, to West China. Well-wood hoped to sail in October.

In June, arrived in Canada from Central India, Miss Jessie Weir, now in Woodstock, Ont.; Miss Florence Clearihue, whose home is in Brockville, Ont. Miss Harriet Thompson and Miss Kathleen Caswell arrived later.

Personal Notes

Miss Olive Isaacs, whose letter from Hungary appears in this number, accompanied the Hungarian Consul's family to South America in July, and in September sails for home. Miss Jean Casselman has supplied most acceptably in Community House, Montreal, in Miss Isaacs's absence.

Miss Ethel Quick, community worker at Timmins, Ont., has had to apply for leave of absence indefinitely. Her work will be taken over by Miss Henrietta Campbell.

A friend of the Indians lately passed away in the person of Miss Jessie Bruce, eldest daughter of the late John Bruce, Markham township, York County, Ontario. Miss Bruce spent her earlier years in Ontario, going later in life to the Western provinces where she made her home. She died at Commerce, Alta.

Miss Bruce was very active in church work and for nine years along with her sister, who predeceased her, served as a missionary among the Indians at Swan Lake, Man.

Dr. Anna Henry, West China, who was appointed to special work among the Orientals in Victoria, has had to retire from the work and has been ordered rest and change.

The Bookshelf

Blazing New Trails. Archer Wallace. Here is a good collection of stories for the mother or teacher of boys by one who understands boys and is their friend. It is written with a purpose, as all good books are, and Mr. Wallace's purpose is to clear up any misunderstanding which might exist as to the real job of a missionary! What is his job? And if he has a regular one, what kind of a man is he apart from it? These are live questions and the answer to them is contained in this book, a thrilling record of that heroism which makes up the daily round of the pioneer mis-

sionary's life. Jobs to be done—such as the digging of wells, the making of boats, and the inventing of languages—and there was no one to do them but the missionary. How well they were done and what a mighty influence was exerted through them the book tells in story fashion.

We can imagine no better book to be in the hands of the teen-age boy, none that will face him at the close with a more convincing answer to the questions which beset him regarding life and its ideals.

New Organizations

Auxiliaries

MARITIME CONFERENCE BRANCH

BERMUDA PRESBYTERIAL.—Central Circuit, Harris and Shelley Bay Churches, Bermuda, Mrs. J. J. Bushell.

SASKATCHEWAN CONFERENCE BRANCH

QU'APPELLE PRESBYTERIAL.—Peebles, Mrs. Miller Rae, Peebles, Sask.

TORONTO CONFERENCE BRANCH

TORONTO EAST PRESBYTERIAL.—Toronto, Don Mills Road.

Associate Societies

TORONTO EAST PRESBYTERIAL.—Toronto, Queen Street East.

Affiliated C.G.I.T. Groups

ALBERTA CONFERENCE BRANCH

MEDICINE HAT PRESBYTERIAL.—Brooks, Wide-Awakes, Mrs. W. J. Moores, Brooks.

BRITISH COLUMBIA CONFERENCE BRANCH

KAMLOOPS-OKANAGAN PRESBYTERIAL.—1. Armstrong, Zion, Bonnie Briars, Miss Mary Anderson; 2. Merritt, Trinity, Wohelo, Mrs. N. J. Barwick, Box 64; 3. Oliver, Wide Awake, Grace M. Mitchell; 4. Revelstoke, Adanac, Edith Sturdy; 5. Salmon Arm, First, True Blues, Mrs. C. W. Lundy; 6. Salmon Arm, Mizpah, Mrs. G. R. Barnes, Salmon Arm; 7. Wohelo, Mrs. A. E. Bray, Salmon Arm; 8. Summerland and W. Summerland, St. Andrew's, Pollyanna, Miss Muriel Banks, W. Summerland; 9. Ok-we-su, Mrs. A. Walden, West Summerland; 10. Vernon, Central, Red Pepper, Mrs. Geo. G. Hacker Vernon; 11. Vernon, St. Andrews, Mrs. T. J. S. Ferguson, Vernon. VANCOUVER PRESBYTERIAL.—1. Britannia Mines, Mrs. H. F. Patriquin, Townsite, Britannia Beach; 2. Eburne, Richmond, Cololo, Jennie Tapp; 3. Vancouver, Collingwood, Wideawakes, Mrs. F. S. Steeves, 5871 Battison Street; 4. Pack-o-Pals, Miss Gladys McIntosh, 398 Rupert St. S., Vancouver; 5. Crosby United, Idaka, Eileen Allin, 2835 Stephens St.; 6. Ryerson, Premier, Dorothy Washington, 1292-59th Ave. West; 7. St. Giles, Olucan, Mrs. J. G. Mc-

Callum, 815-15th Ave. W.; 8. St. John's, Beavers, Margaret Morrison, 1645-11th Ave. West; 9. Trinity, Al-meeek, Miss Illma L. Bennett, 1622-12th Ave. E.; 10. Minni-ha-ha, Miss M. Stitt, 1830-13th Ave. E.; 11. Mohicans, Eileen Wallace, 1930-14th Ave. E.; 12. South Vancouver, Beaconsfield, Nashaak, Mrs. C. A. Kallman, 2151 Wanness Ave.; 13. South Hill United, Always Can, Mrs. A. D. Archibald, 6464 Chester St.; 14. Pathfinders, Janet West, 355-51st St. E.; 15. Comets, Elsie Frost, 185-46th Ave. E.; 16. Juanita, Miss J. Rogers, 234-36th Ave. E.; 17. Rainbow, Miss Helen Walker, 579-E 58th St.; 18. West Vancouver, Alerts, Mrs. A. Chilton, 15th and Inglewood; 19. Kerrisdale, Ryerson, Tusitalla, Miss E. L. Love, 5498 Trafalgar St., Kerrisdale. WESTMINSTER PRESBYTERIAL.—1. Burnaby, Jubilee Memorial, (2 Groups), Mrs. S. Robins, 3525 Daver St.; 2. Dewdney, Willing Workers, Florence Sawyer, Dewdney.

HAMILTON CONFERENCE BRANCH

BRANT PRESBYTERIAL.—1. St. George, Sunshine, Junior Group, Mrs. N. P. Sager; 2. True Blue, Mrs. E. J. Gordon. GUELPH PRESBYTERIAL.—Guelph, Chalmers, Sunbeams, Miss Flossie McCord, Y.W.C.A., Guelph. NIAGARA PRESBYTERIAL.—1. Grimsby, Trinity, Waskada, Miss Eleanor Hazelwood, Grimsby; 2. Trinity, Wanakita, Mrs. George W. Wood, Grimsby; 3. Niagara Falls, St. Andrew's, Chee-chee-Watah, Evelyn McCracken, 329 Morrison St.; 4. Lundy's Lane, Oronhyatekea, M. Louise James, 1739 Temperance Ave.; 5. Ridgeway, Memorial, Junior, Mrs. K. S. Ellsworth, Ridgeway; 6. Welland, Wita-wentin, Mrs. J. D. Payne, 268 E. Main St.

MONTREAL AND OTTAWA CONFERENCE BRANCH

MONTREAL PRESBYTERIAL.—1. Calvary, Minnetanka, Miss Annie M. Shill, 214 Regent Avenue, Apt. 2; 2. Calvin-Westminster, Minnetica, E. R. Mabon, 409 Burnside Place; 3. Rawdon, Desoak, Mrs. L. Oscar Bunt, Rawdon; 4. Valois, Hiawatha Junior, Jessie Cree, 29 Queen's Road, Valois.

SASKATCHEWAN CONFERENCE BRANCH

PRINCE ALBERT PRESBYTERIAL.—Spalding, Willing Workers, Miss Violet Hall, Spalding. SASKATOON PRESBYTERIAL.—1. Donavon, Knox, Sunbeams, Mrs. Chas. Addams, Donavon; 2.

Juniata, Wawanesa, Jean E. King, Juniata; 3. Saskatoon, Third Ave. Tuxora, Dorothy Bingham, 201-27th St. W. SWIFT CURRENT PRESBYTERIAL.—1. Gull Lake, R. C. Anglin and United Church, Ponas, Manihita and Minnehaha, Miss Jeanette Moasé, Gull Lake; 2. Rush Lake, Young Mariners, Mrs. James Horne, Rush Lake. YORKTON PRESBYTERIAL.—Bangor, Union, Sunbeam Group, Mrs. J. D. Williams, Bangor.

TORONTO CONFERENCE BRANCH

NORTH BAY PRESBYTERIAL.—1. North Bay, Trinity, Sunny Helpers, Doris H. Nichols, 31 Worthington St. W.; 2. Trinity, Kingernots, Jean Hatcher, 140 Copeland St.; 3. Trinity, Golden Key Group, Miss M. Deegan, 104 Worthington St. W.; 4. Trinity, Peppy Pals, Jean Armstrong, 29 Worthington St. E.; 5. Trinity Busy Bees Group, Aileen Norabell, 257 Worthington St. E. SIMCOE PRESBYTERIAL.—1. Barrie, Central, Bow Knot C.G.I.T., Miss Stella J. Cooper, 87 Bayfield St.; 2. Collingwood, Trinity, Yaotametus, Elsie Seigge!

Beech St., Collingwood. TEMISKAMING PRESBYTERIAL.—Cobalt, Bloom, Mrs. N. Rawson, The Manse, Cobalt. TORONTO EAST PRESBYTERIAL.—1. Danforth Church; 2. Simpson Avenue.

Correction

After the final proof of the Financial Statement of the Assistant Treasurer had been returned to the printer, an error was made, and the following correction is necessary:

On page 6, of the Financial Statement as presented to the Board, the two items just above "Canada" should read:

Foreign Mission Board, grant.....\$13,500.00
Interest on Foreign Payments..... 2,333.14

May we ask that all those who secured a copy of this statement at Board Meeting will make this correction of the printer's error.

EVA SMITH,
Assistant Treasurer.

In Memoriam

Mrs. Robert Adamson, Ingersoll, Ontario, December 31, 1927.
Miss Ruth Bigham, Dereham Centre, Ont., May 21, 1928.
Mrs. George Clare, Tweed, Ont., February 25, 1928.
Mrs. S. H. Gidley, Blyth, Ont., June 28, 1928.
Mrs. Warren Gifford, Delta, Ont., June, 1928.
Mrs. J. E. Griffith, Blackstock, Ont., June 23, 1928.
Mrs. S. J. Halbert, Alliston, Ont, June 3, 1928.
Mrs. Henry Hartley, Norwich, Ont., December 2, 1927.
Mrs. J. W. Hartman, Thornbury, Ont., May 9, 1928.
Mrs. Ephraim Leed, MacDougall, N.B., May 17, 1928.
Mrs. Ella Lowther, Kensington, P.E.I., July 22, 1928.
Mrs. Donald McAulay, Baddeck Bay, N.S., December 4, 1927.
Mrs. Archibald McDonald, Point Aux Carr, N.B., November 11, 1927.
Mrs. C. C. McNeill, Oxford, N.S., June 27, 1928.

Mrs. Kenneth McRitchie, Baddeck Bay, N.S., December 17, 1927.
Mrs. Anna Miller, Toronto, Ont., June 27, 1928.
Mrs. William Miller, Norwich, Ont., December 21, 1927.
Mrs. C. L. Poole, Acton, Ont., April 19, 1928.
Mrs. Rawlings, Norwich, Ont, December 2, 1927.
Mrs. D. Robertson, Fitzroy Harbor, Ont., February 9, 1928.
Mrs. James Russell, Charing Cross, Ont., February 14, 1928.
Mrs. J. W. Shier, Windsor, Que., July 11, 1928.
Mrs. John Somerville, St. Thomas, Ont., June 9, 1928.
Mrs. John Stapleton, Wellington, Ont., May 15, 1928.
Mrs. James Tucker, Tweed, Ont., June 12, 1928.
Mrs. Bryon Williams, Norwich, Ont., March 14, 1928.
Mrs. Janet Douglas Williamson, Edmonton, Alta., November 6, 1927.

Financial Statement

For the Quarter, April 1, to June 30th, 1928

GENERAL FUND

INCOME

| <i>Branches</i> | | | |
|---|-------------|--------------|--|
| Alberta | \$ 6,200.00 | | |
| Bay of Quinte | 11,503.98 | | |
| British Columbia | 5,500.00 | | |
| Hamilton | 14,975.28 | | |
| London | 19,199.74 | | |
| Manitoba | 12,870.00 | | |
| Maritime | 12,500.00 | | |
| Montreal and Ottawa | 12,300.00 | | |
| Newfoundland | 900.00 | | |
| Saskatchewan | 7,710.00 | | |
| Toronto | 21,000.00 | \$124,659.00 | |
| <i>Donations:—</i> | | | |
| Africa | \$543.10 | | |
| Central India | 290.00 | | |
| China (West) | 27.50 | | |
| General Purposes | 37.65 | \$898.25 | |
| <i>Property Account:—</i> | | | |
| Interest on Bequest Securities | | \$4,068.11 | |
| <i>Interest:—</i> | | | |
| General Fund Securities | \$15,364.30 | | |
| Refund of amount adv. 1st quarter | 66.58 | \$15,430.88 | |
| Indian Scholarship Securities | \$168.75 | | |
| Less returned | 86.92 | \$81.83 | |
| Lillian Massey Treble Bequest | | 286.71 | |
| Building and Special Fund, Africa, Interest on Securities | | 29.72 | |
| Japan Scholarship, Interest on Security | | 312.50 | |
| Collection, at Board Meeting | | 56.88 | |
| | | \$145,823.88 | |

EXPENDITURES

| | |
|---|------------|
| Africa | \$3,954.31 |
| Central India | 21,945.61 |
| China (Honan) | 4,789.20 |
| China (South) | 575.00 |
| China (West) | 18,219.69 |
| Formosa (South) | 500.00 |
| Japan | 32,283.40 |
| Japan Scholarship | 441.30 |
| Japan—Work Among Prisoners | 1,250.00 |
| Japan—Woman's Christian College | 1,587.62 |
| Korea | 16,456.30 |
| Trinidad | 4,183.79 |
| Oshawa, Ont.—Llewellyn Hall Boarding Schools and School Homes | 16,544.87 |
| Community Missions East | 9,802.23 |
| Community Missions West | 4,133.80 |
| Indian Work | 6,306.66 |
| Medcial Missions in Canada | 13,017.20 |
| Oriental | 10,585.00 |

| | |
|--|--------------|
| Strangers' Work | 3,516.65 |
| Home Missions Board—Russo-German Work | 125.00 |
| Home Missions Board | 743.75 |
| Pensions | 1,962.50 |
| Home Organization Department | 1,177.90 |
| Training of Missionaries and Candidates | 704.50 |
| Literature and Lantern Slides | 2,000.00 |
| Periodicals Department | 2,018.60 |
| Administration | 6,569.65 |
| 514 Jarvis Street, Toronto, Ont.—Interest and taxes, \$715.78; less rent, \$430.00 | 285.78 |
| Bursaries—Purchase of Securities (part) | 3,481.00 |
| Sterling Trust Company | 1,000.00 |
| | \$190,411.31 |

BEQUEST FUND

INCOME

| | |
|---|----------|
| Bequest from the Estate of the late Elizabeth Currie | \$50.00 |
| Bequest from the Estate of the late Daniel Williams | 11.25 |
| Bequest from the Estate of the late Elizabeth Watson | 763.00 |
| Bequest from the Estate of the late Elizabeth Ross | 363.88 |
| Bequest from the Estate of the late Mrs. Park | 500.00 |
| Bequest from the Estate of the late Deborah Holmes | 748.65 |
| Bequest from the Estate of the late Elizabeth Jackson | 1,000.00 |
| Interest on Bequest of the late Lillian Massey Treble | 286.71 |
| Interim Dividend on Security of the late Mrs. Starr bequest | 62.50 |
| Refund of Interest advanced on purchase of Securities | 88.75 |
| Interest, Bank of Toronto | 137.41 |

PREPARATION FUND

INCOME

| | |
|---------------------------------|------------|
| Sale of Securities | \$2,422.20 |
| Interest on Securities | 40.77 |
| Interest, Bank of Toronto | 50.99 |
| | \$2,513.96 |

EXPENDITURES

| | |
|---|------------|
| Bursaries—Purchase of Securities from sale of Preparation Fund Securities | \$2,462.97 |
|---|------------|

RETIREMENT FUND—CAPITAL ACCOUNT

INCOME

| | |
|-------------------|----------|
| Assessments | \$375.00 |
|-------------------|----------|

RETIREMENT FUND—ANNUITY ACCOUNT

INCOME

| | |
|----------------------------|----------|
| Interest on Security | \$675.00 |
|----------------------------|----------|

EVA SMITH, Assistant Treasurer.

The United Church Missionary Undertaking

JANET T. MACGILLIVRAY

BECAUSE The Woman's Missionary Society is responsible for the support of the work for women and children in all the foreign fields under the care of The United Church, and for similar types of work of our Church in Canada from the Atlantic to the Pacific, therefore every woman in the Church should be a member of the Society and a subscriber to **THE MISSIONARY MONTHLY**, which tells the story of this work. When should she subscribe for 1929? Now. To whom should she give the subscription? To her Auxiliary Missionary Monthly Secretary.

Missionary Monthly Week

Suggestions for the Auxiliary Missionary Monthly Secretary.

A little play, "New Eyes for Old," written by Mrs. Rush to promote interest in **THE MISSIONARY MONTHLY** among non-subscribers, has appeared in the July and August issues of the magazine. Extra copies may be secured by writing to the Toronto office, see below.

The play may be effectively used as part of the programme of an evening given during Missionary Monthly Week for securing new subscribers.

Every woman in the Church should be urged to become a subscriber to the official organ of The Woman's Missionary Society of The United Church, and to read it in order that she may be informed as to the women's share of the Church's missionary undertaking.

Arrange with the President of your Auxiliary for a place on the programme of your September or October meeting. Distribute samples of the magazine and call the attention of those present to the proposed plan for Missionary Monthly Week in October.

The date of the week decided upon should be the one most convenient locally. Ask each member to co-operate by offering her services as canvasser, or by having her subscription fee ready when the canvasser calls.

Ask your pastor to announce from the pulpit your plan for Missionary Monthly Week, and to call attention to the valuable missionary information in **THE MISSIONARY MONTHLY**.

In large city churches, ask the young people to take over the canvass. Have a meeting and divide them into teams; rivalry among the groups will add much to the interest. Supply the canvassers with a list of the families in your church and samples of the magazine, and impress upon them the importance of placing **THE MISSIONARY MONTHLY** in every home. Close the campaign with a dinner, when the name of the winning team may be announced.

Small churches often cover a large territory, especially in the rural districts. Divide the work among leaders, assigning to each the canvass of her immediate neighborhood.

*On request, sample copies of **THE MISSIONARY MONTHLY** and of the pageant will be sent from the Toronto office. Please state number required.*

The Literature Department

Africa is the subject for study for the various organizations of The Woman's Missionary Society, 1928-1929.

The book chosen for Auxiliaries, Young Woman's Auxiliaries and Mission Circles is **Drums in the Darkness**, by John T. Tucker, D.D. Price, paper binding 75 cents, cloth binding, \$1.00. As this book has been on the market and in use for some time, no further mention of it need be made.

For affiliated C.G.I.T. groups, **Black Treasure, The Youth of Africa in a Changing World**, by Basil Mathews, price 35 cents, is the happy choice of book. It is most fortunate that the C.G.I.T. groups are to have the privilege of studying a book from Basil Mathews' pen. It is a volume of seventy-nine pages and seven chapters. In an attractive manner, his opening sentences refer to an exciting football match. One might naturally inquire, What has that to do with Africa? Before the second paragraph is completed there is a strong conviction that it has very much to do with Africa.

As the author carries his readers along, he unfolds, step by step, very vivid pictures of the African people, their customs, mode of life, the products of the country, etc., and in many other ways shows very clearly how dependent we are upon Africa and the African people for many of our everyday needs. The thread of conviction that runs through the whole book is that "we are in the same world. We must live alongside one another. The African has gifts that we have not. God made us like that so we could use the gifts of each for the good of all."

In the **African Bush**, 75 cents, is the text book for Mission Bands. Jewel Huelster Schwab, the author of this book has been a

missionary in Africa for twenty-one years. Her deep respect for and sympathetic understanding of the African people is evident in her work. This book lends itself most acceptably as a text-book. There are three parts. Part I is given over to stories based on African life. Part II has made provision for ten sessions. There are eight worship services, and an abundance of source material in which the boys and girls will delight. One feature of this material is music, which includes, Drum Calls, African Lullaby, Folk and Game-Songs, etc. Another attractive source of material is Folklore, which comprises Fables, Proverbs and Games.

An unusual feature of this text-book is Household Recipes, in which corn, peanuts and squash are the chief ingredients. Many Mission Band workers would hesitate to attempt to pronounce some of the words in this volume, but a Key to Pronunciation overcomes, in some measure, that difficulty. Then when additional reading is needed there is a full list in the Bibliography which immediately precedes the Pattern sheet that has varied suggestions for the Activity period. What a happy and interesting year awaits the Mission Bands in their study!

There is a wealth of supplementary reading available. These books will greatly add to the interest of the study.

The New Africa, by Donald Fraser, D.D., a missionary in Africa for more than twenty years gives a picture of Africa today. Price 60 cents. During his years of service in that continent, in his study of conditions and the people, he clearly concludes that the interests of the black and white are so intertwined that one cannot do without the other. He believes, as we all do, that the key to unlock the intricate problems of Africa is Jesus Christ Himself.

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

Or from Depots

MRS. W. T. CREIGHTON,
445 Somerset Block,
Winnipeg, Man.

MRS. S. B. SANDERS,
2636 Victoria Ave.,
Regina, Sask.

MRS. J. R. LANE,
832 13th Ave. W.,
Calgary, Alta.

MISS M. A. ASSON,
410 Dominion Bank Bldg.,
Vancouver, B.C.

Your Life Insurance Placed in Trust

The old way was to leave your Life Insurance to your family in a lump sum. They had the responsibility and anxiety of investing it, and often lost much of it through ignorance.

The new way is to place your Life Insurance in Trust. Through a Trust Deed devised for their protection you are able to continue your care for your family when you are no longer there.

Name the Toronto General Trusts Corporation as Trustee.

Write for Booklet



The TORONTO GENERAL TRUSTS CORPORATION

"Canada's Oldest Trust Company" — Established in 1882

HEAD OFFICE TORONTO

MONTREAL
OTTAWA

WINNIPEG
REGINA

SASKATOON
VANCOUVER

A Free 19-Cup Trial of SALADA Orange Pekoe

LET us introduce you to a new delight in tea drinking that you never dreamed possible. Women from all over Canada are writing to us asking to try this wonderful new blend, Salada Orange Pekoe.

All you have to do is to write your name and address on this advertisement and send it to the Salada Tea Company of Canada Limited, 461 King St. W., Toronto. We will immediately mail to you a 19-cup trial package of Salada Orange Pekoe Blend for you to test at our expense. We will also send you the folders, "Orange Pekoe, What this much-used term means to the Tea Drinker," and "The Art of Correct Tea Making."

Salada Orange Pekoe sells in all parts of Canada for 85c. per lb.



"SALADA" TEA



Send your Coat—as a test

of how Langley's—Canada's most famous cleaners and dyers—work wonders with cloth coats. The wonderful new Hatfield Cyclic dry-cleaning process brings back life and lustre to the fabric—makes colors clean and true—*destroys all micro-organisms and bacteria!* Modern pressing moulds back shape and style.

For refreshing coats such as this we charge \$1.75 up. Extra, of course, for fur collars and cuffs.

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

PLANTS IN HAMILTON AND KITCHENER

Phone
Hillcrest
8001

Langley's
L I M I T E D
CLEANERS AND DYERS
253 Spadina Road, Toronto

City Dairy Milk is *Naturally* Pure



MILK as given by the cow is Naturally Pure. It is Naturally Pure when we deliver it to our customers. You can taste the Naturally Pure flavor of City Dairy Milk.



THE HWAiking SHOPS

LIMITED

88 BLOOR STREET WEST, TORONTO

Linens for Household and Bridal Chest

- ☐ Our linens are embroidered on Irish and Chinese linen in the Industrial Mission Schools.
- ☐ We cordially invite those interested in Indian Carved Tables, Japanese Nests of Tables, Chinese Rugs, Embroidered Wall Panels, Japanese Prints and Brass Goods from over the seven seas, to visit our shops.
- ☐ Auxiliaries wishing to increase their income please write for particulars. All profits go to Missions and Social Welfare.

Head Office: 1622 ST. CATHERINE STREET WEST, MONTREAL
STORE AND TEA ROOM

"THE SHOPS OF A THOUSAND AND ONE DELIGHTS"

Woollens are washed like new with LUX

COMMON soaps with their harsh action, cause woollens to mat and shrink.

LUX safely and thoroughly removes every trace of dirt and leaves all woollens delightfully soft and fluffy. They look nicer—wear longer.

Remember, when washing anything you value—from flimsiest silk to heaviest woollen---



**ONLY LUX CAN
GIVE LUX RESULTS**

FOR YOUR PROTECTION
LUX IS SOLD ONLY IN
PACKAGES, NEVER IN
BULK

Lever Brothers Limited, Toronto

Where is there a Housewife who would not eliminate the drudgery of wash day for herself—or her home help—if she could?



THE

Acme

Electric
Washer

Lessens Labor

Makes Wash Day one of the most pleasant in the round of the daily household duties

The *Acme* is simple in construction—does its work speedily and thoroughly—it drives the water through the clothes—does not drag the clothes through the water. The most delicate of fabrics get no hurt, because there are no sharp corners in the *Acme* construction that could injure the clothes.

The *Acme* tub is of hard rolled copper—the wringer is full size, all metal, with fine quality rubber rolls—an effective $\frac{1}{4}$ H.P. Motor—angle steel frame—and all of the operating parts are enclosed in solid iron column. Economical—efficient—and easy to operate.

A Canadian product made for and sold only by the T. Eaton Company, Limited—and is moderately priced at

\$98

Deferred Payments may be arranged on Equitable Terms

Let us Demonstrate the *Acme* for you.

THE **T. EATON CO.** LIMITED
C A N A D A

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 and truth in representation.

You are invited to inspect our Dependable Fur Coats—The prices are quite moderate.

Muskrat Coats from \$125.00
Hudson Seal Coats from \$275.00
Persian Lamb " " 295.00



BROWN FUR CO., LIMITED

King. 9702

769 YONGE STREET

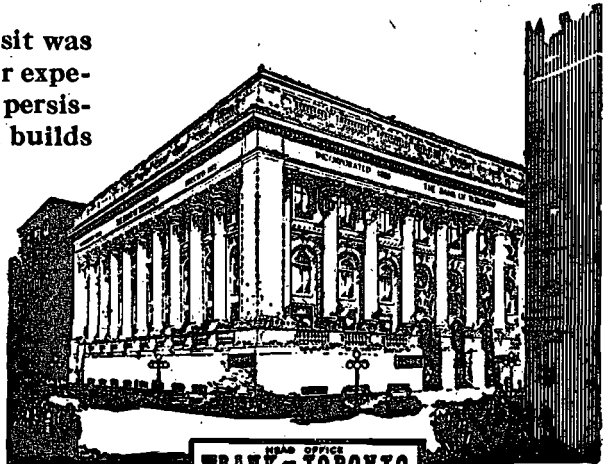
Above Bloor
East Side

"A Thousand Dollars Already!"

and to think our first deposit was so small!" This can be your experience too. Remember, it is persistence and regularity which builds up a substantial bank reserve.

If you are not already on the way, now is the time to make your start.

Open an account at our nearest branch



THE BANK OF TORONTO

Head Office: Toronto, Ontario
H. B. HENWOOD, General Manager

CAPITAL
\$5,000,000
RESERVES
\$7,000,000

Buy Bonds by Mail

It is easy to buy bonds by mail. It is only necessary to write for our list of current offerings and select the bonds best suited to your requirements. You may then mail your order and, upon receipt, we will forward bonds to you, with draft through your local bank.

Copy of current offering list will be gladly forwarded upon request.

36 King Street West,
Toronto
Telephone: Elgin 4321

Wood, Gundy & Company
Limited

If Your Employer Had No Regular Pay-Day



AN EMPLOYER would be considered very unfair if he had no regular day for paying his employees.

You are just as unfair to yourself if you have no regular day for depositing your savings.

Open an account at our nearest Branch. Become independent, and achieve success by making your "Deposit Day" as regular as your Pay-Day.

THE
STANDARD BANK
OF CANADA

A. F. WHITE
President

N. L. McLEOD
General Manager