

THE MISSIONARY MONTHLY

Vol. IV

TORONTO, JANUARY, 1929

No. 1



ESQUIMAU WOMAN AND BABE

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

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THE MISSIONARY MONTHLY

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

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THE MISSIONARY MONTHLY

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Vol. IV

Toronto, January, 1929

No. 1

Oneness of Purpose

*FOR the evangelization of the peoples in non-Christian lands;
For the healing of their suffering bodies;
For the enlightenment of their minds;*

*To give the gospel to the strangers within our gates;
To develop in them the spirit of Christian citizenship;
To care for the needy in soul and body;*

*To develop the spiritual life of the womanhood of our Church;
To enlist them in Christian stewardship;
To promote the union of those who love the Lord in the service
of those who need Him:*

This Society of our Church is consecrate.

With these great themes before us let us pause on the threshold of another year and seek more truly to sense their meaning. How easy it is to repeat them, and how far we are from their perfect fulfilment!

The more immediate years of our united life as a missionary body have gone far in welding the ties of friendship and understanding, and the appreciation of the inheritance into which we came. The thought of the necessary reconstruction is fading into the background and there presses to the fore the direct objects to be undertaken in the fulfilment of our purpose. We felt the atmosphere of it in Winnipeg at the recent General Council meeting, which reached its highest moment when our honored Moderator, Dr. Gunn, in the quiet beauty which characterized his utterances, carried that whole membership of ministers and laymen with him in the deep desire to recognize anew the sacredness of their calling as followers of the Christ, and in the desire to give first place to communion with the Father and study of His word.

So, too, at that epoch-making Conference in Jerusalem, those world Christians who gathered there, students of the times in which they are living, bid us give heed to the call for a more heroic expression of our Christian faith. "Not alone is it sufficient to express religion in principles, even in high principles of fellowship, service and sacrifice," but in daily living the way of Christ.

Let us then, in the secret of His presence, seek that understanding heart and sympathetic desire to study conditions and the needs of our missionary task, for only then will we, in this new year, more worthily and heroically fulfil the purposes to which we have dedicated ourselves as members of The Woman's Missionary Society, and help to answer the challenge recently expressed by a Korean member of the Younger Churches: "It seems as though the Older Churches are not yet brave enough to follow the whole way with Jesus."

JANET T. MACGILLIVRAY, *President.*

The Month of Beginnings

SWEET is the lingering look on tasted joys;
And blessed the heart that holds those joys divine,
That keeps its childhood faith through life's annoy;
So would I dream of vanished years of mine,
Yet wistful stretch my eager hands to greet
This glad New Year that comes on shining feet.

—Margaret Cable Brewster.

Editorial

In a Changing World

ANYTHING worth while is always in transition. It is either busy at growth and expansion or else it has fulfilled its function and is giving place to something more adequate for its day and generation. This thought has more than ordinary interest for us at the beginning of the New Year. We realize then as on no other occasion, unless it be on birthdays, the elusive quality of time itself, and the resistless onward urge of the days, unmoved by the cry of the human heart for postponement.

Surely it is that very quality of transiency that makes living things so precious. Sometimes, indeed, little lifeless things have strange power over us—a glove, a letter, a picture can stir us to the depths. But that is because of the associations belonging to them; they are articulate of a definite personality. But how different is the joy we have in a rose, dawn and sunset, a little child, an anniversary with friends. It is happiness, but near to tears, inarticulate with feeling which we dare not voice, which is, indeed, beyond our power to express. Below all present delight we are listening to the waves beating on the infinite shore, and know ourselves to be a part of the great mystery of life and death which tells the story of mankind.

We are sure that poets all over the world are trying, and have always tried, to tell this. They paint for us the revolving seasons, the beauty of flowers and moving waters, the joy and pain of youth and

love, but always there is that undertone, sometimes slow and solemn, sometimes silver sweet, of poignant sorrow for the things that will not stay.

Green sun-warmed leaf and crimson-petalled rose,
Share the deep secret of swift passing breath;
Consuming flame to fairest beauty grows
And life is kindled by impassioned death.

We cannot help thinking this is the reason why the saints of all times have set God upon a rock "that cannot be moved; that they have called Him a strong tower, a refuge, a fortress, and more significant than any other name, an eternal home."

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home.

In that prayer can be heard the answer to all the deepest longings of the human soul in transit for a sure foundation beyond the reach of time or change.

The Decision of a Great People

TEMPERANCE forces won in November the greatest victory in their history, when Herbert Hoover was elected President of the United States over Governor Alfred Smith, of New York.

There has rarely been an election which had in it more thrilling elements of uncertainty. The Democratic party nomi-

nated Smith because he was the "wet" advocate, and they felt confident he would sweep to victory on that issue. But he was also a Roman Catholic and they reasoned that this would also corral the votes of his co-religionists. All this was broadcast with an assurance and publicity so glaring that the Republican party had their own doubts as to the issue. Added to this was the popularity of "Al" himself, a popularity which showed itself in the most spectacular demonstrations during his election tours.

And yet, Hoover won, and won with a majority so overwhelming that no doubt will be felt for a long time to come regarding the will of the American people on the subject of prohibition. For in spite of the religious issue, which has been made much of in some quarters, it is generally conceded that the most important issue was just whether the United States would support or repudiate the Eighteenth Amendment.

One experienced a deep feeling of admiration for this great people—so conglomerate and with a name abroad for "the almighty dollar," who yet could so unite on a real moral issue and win a big victory. It has been proved that the women had much to do with the results, for the number registering was preponderantly large. When the women of the nation seriously set themselves to any task, especially one which is intimately connected with safe-guarding the young life of the communities, then, and not till then, will satisfactory progress be made.

A Christian Press Conference

IN COLOGNE, Germany, there gathered in the late summer two hundred editors of religious papers from various countries for the First International Christian Press Conference. Very stimulating were the discussions which arose, centring around the great mission of the printed page and the need of a closer co-operation between all religious publications.

Mr. H. W. Peet, of England, brought one of the finest contributions. Speaking about the past he complained that the religious journalist of other days had been

inclined to restrict his news to very parochial happenings of his own denomination, the utterances of its preachers, its tea-meetings and petty gossip, and when he had gone outside these it was too often to attack the orthodoxy of others. "The paper must strive," said Mr. Peet, "to bring home to the public what is happening to the world outside its borders and it must not forget it is a part of this wider world. . . . One of the noblest tasks of editors at the present time is to help the readers to have a wider and deeper understanding of what used to be called the needs of the mission fields, but what I prefer to call a world consciousness." Mr. Peet quoted a statement of Lord Cecil's, "The ideal of a good journalist is to make righteousness readable," and in closing Mr. Peet said: "A truly Christian journalism is not dull second-hand stuff about stale ecclesiastical matters, but a journalism which interprets and mediates truth to humanity."

Another lively discussion centred around the Christian Union movement, a subject presented by Dr. Frederic Lynch, of New York. Dr. Lynch spoke of the need of united efforts: "The religious press can keep always before its readers the ideal of unity as expressed in our Lord's own prayer that His disciples may be one. It can impress upon its readers the fact that there is a good deal of common enemy now, so to speak, in the paganism of our great cities, in the paganism of much of our literature, and plays, and it can call upon the churches regardless of doctrinal differences to unite in co-operation and federation to fight the common enemy and promote the Kingdom of God.

"It can keep its readers fully informed of every step anywhere in the world, toward reunion of the churches. Knowledge is the best propaganda. It can advocate increasing practice by the denominations of union upon the mission fields, where most remarkable progress is being made. It can advocate increasing unity in the sphere of similar groups. It is bad enough that there should be Baptists, Presbyterians, Lutherans and Methodists, but there is no reason in the earth why there should be different kinds of Bap-

tists, or Presbyterians, or Lutherans, or Methodists. And it can always in its editorials put the Kingdom of God above the denomination which it represents. Thus it leads its readers out and beyond the walls of the denominational citadel to where they get broad vistas of Christ's Kingdom which is universal, including all denominations and above them all."

Will You Join?

THE PROGRAMME for the World Day of Prayer, February 15th, is published in this issue. We are not surprised that unity is the prevailing note of a world-wide meeting following the Conference at Jerusalem. It could hardly be otherwise, and we rejoice again that the longing for unity is seeking ever-increasing expression in many hearts to-day. The diverse elements in the great conference were fused into one in the fire of that passion for oneness in Jesus Christ, and is it too much to expect that, as we gather together in city or village in many lands and under many flags, we may forget all differences of race, sect and creed in the deepening consciousness of fellowship with one Master and Lord?

Shall we pray for this day beforehand? Shall we make it known amongst our neighbors, especially the New Canadian neighbors? Can we make them feel that the day is theirs also, and that they and we together may kneel side by side to implore God's blessing upon our countries? Last year this was done with a great enrichment of fellowship to all concerned, but many will never hear of the opportunity unless we tell them.

And those who live in a district where the day passes unobserved might well be the ones to bring a blessing upon their community. Will you not be the one to do this? How simply it could be arranged! In March of last year we published, "The Woman with the Little Room," the beautiful tale of the woman of Shunem, who, seeing Elisha passing by often, made for him a little room. "For," she said, "it shall be when he cometh to us, he shall turn in thither." Later in connection with the Bible story, we printed the story from Fukui, Japan,

of the poor widow who eked out her scanty living by teaching sewing, but, who, when no place could be secured for the children's weekly meeting, begged the missionaries to use her bare little room, and was rejoiced when they accepted.

Have you a little room where this beautiful service can be held? Will you make one with the women of East and West, praying together in little groups everywhere for a better world, for peace on earth, for oneness with Jesus Christ? Surely there will come, because of this such a blessing from the opened windows of Heaven that there shall not be room enough to receive it.

Two Great Nationals

IN THE conference which took place at Gotemba, Japan, in September, 1928, an account of which we are publishing elsewhere, Toyohiko Kawaga was given a leading part. His is a voice like that of the prophets of old thundering against the prevailing evils of their time, and no man has done more than Kawaga by addresses, and the publication of pamphlets and novels, to draw the attention of his country-men to the unworthy elements of their civilization.

He gives not alone his talents, but his life. He lived for years in the slum districts of a large city, enduring, as far as possible, the discomforts and miseries of the slum-dweller and the outcast.

Conditions in Japan call yet for drastic changes. The population is the densest in the world for its arable area, and the death rate consequently very high. In Kawaga's city, Shinkawa, it is fifty-one per thousand! It will be a surprise to many to know that, among the four worst national diseases, leprosy holds a place. There are sixty thousand lepers in Japan, the largest number in any civilized country.

It is impossible not to compare this great leader, Kawaga, as Miss Walker does in her article, with that other, Mahatma Gandhi, of India, equally eager for his country's good. But Gandhi's method is retreat and repudiation; Kawaga's is advance and selection. Gandhi has so long desired to free himself

and his disciples from Western materialism, that he is now calling for repudiation of all European culture, too. "Do without!" he says, "and realize happiness." This man, who lives hourly in the presence of God, has not yet found that peace of soul that comes to those who accept Jesus Christ as pre-eminent. And yet—do we not feel as we listen to him that he interprets Christ as only those who live very closely to Him could do? Indeed, does he not know Him better than many so-called Christians? .

"I believe," he writes, "in the teaching Christ as I understand it from the sermon which He gave on the Mount of Olives, and I believe in what is contained in that sermon taken as it stands. . . . I beg of the people of the East not to mix up with the teaching of Christ the current religion of modern civilization. . . . Of truth I say unto you, young men, drink deep from the spring of the sermon on the Mount, for the precepts of Christ are not for His disciples alone, but for you and for me."

Kawaga, of Japan, has accepted Christ. His message is, therefore, a definite and aggressive one. "Some may think," he says, "that religious education is unnecessary. But religion is not fictitious or visionary; it lies in the hearts of men and is the power of vital life. . . . I never criticize Buddhism unless it becomes necessary, but it is true that Buddhism is one-sided. Christianity is more inclusive, more universal. It is Life, Love, Redemption."

Korea Speaks on the Conference

IN THE first page of this issue the President, Mrs. J. MacGillivray, calls us to the high adventure of the New Year. At the close she speaks of the impression received at the Jerusalem Conference by a Korean Christian, and we cannot but ask ourselves what were the impressions gathered by the other nationalists assembled to whom the name of Jesus has not been handed down through generations of believers. It seems as though these young Christians should

have a freshness of vision and approach like that of the disciples who walked with the Master in the days of His flesh, and that through such nationals the new spirit alive in the world to-day should find adequate expression. But in the eyes of one at least, something was wanting at Jerusalem.

At the last General Assembly of the Presbyterian Church in Korea, the delegate at the conference, an able Christian leader, brought back his report. He spoke first of the land of Palestine and its hallowed associations. He was trying to reconstruct the country of the Master's ministry when Jesus walked the winding roads, conversed with the people by the way and knelt on the Mount of Olives in the last struggle. But when the young man entered the conference walls, Jesus seemed somehow removed and less real. It seemed to him that the hall was full of old men, learned and world-weary, "for whom," says a writer in *Korean Echoes*, "the freshness of the message of Jesus had vanished, who knew that there was something dangerously wrong in the present state of affairs, but could find nothing better to do than tinker with the system in an effort to make it more Christian in spirit."

These are strong words. They come from a young member of a subject race who doubtless wanted a much more fearless pronouncement in regard to international questions. Untrammelled himself by long years of tradition, he wanted Christ to have His full way at the conference; no matter at what cost, the new wine must burst the old bottles.

It is an interesting commentary on the standpoint of a national, and in it there is food for thought in these days of conferences and over-organization. But we remember with comfort that the call issued by the Council had in it these fine words: "We believe that the life of the Church can only be renewed so that its power can be commensurate with its task, if it resolutely seeks the first things and from all ecclesiastical concerns that deaden its witness, turns again to God."

In Old Peking

THE MUNICIPAL Bureau of Public Safety in Peking has ordered that women of the city under thirty years of age must "bob" their hair or pay what is called a degeneracy tax. This is contrary to the mandate of General Yu-pu, the Military Governor of Chihli, under a former regime, who prohibited hair-bobbing, threatening to punish even his own wives for disobeying his order.

The present decree is meant to discourage the old Manchu style of hair-dressing, for the up-to-date mayor, Ho Chi-kung, is determined to eliminate the feudalistic habits which so many of the people still follow. He has also decreed that men who wish to wear queues must pay a heavy monthly tax, and that foot-binding must stop or those practising it will be fined periodically.

A Boy's Stewardship

WE PUBLISHED lately a letter to Miss Oliver, Superintendent of the United Church Farm Home in Georgetown, from an Armenian girl whose lot has fallen in pleasant places, yet not too pleasant for her to cease to remember the Home where she was so happy. Her experience is parallel to that of many others, and the welcome accorded the boys and girls, when they returned this year to the farm for holidays, has been the subject of grateful letters from both.

A number of the boys are in high school, the expense of their education being carried by special financial assistance. Others are working on farms and it is encouraging to know that many are, like

the girls, happy in their appointed work, and better still, that they realize their responsibility for the Church's work.

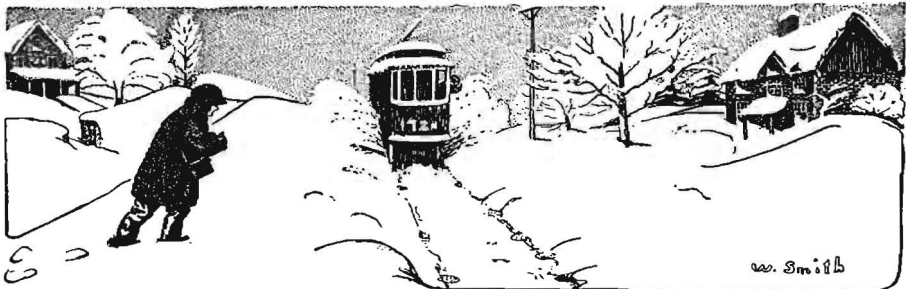
One such boy was visited by Rev. Ira W. Pierce, Secretary of our Church Committee for looking after these boys and girls. He spoke of his contentment in his work and the good wages he was making—\$320 a year. On parting he said: "Mr. Pierce, don't you think God has been very good to me?" "I do," replied his friend. "Then don't you think I should be very good to God?" asked the boy earnestly. And in proof of his gratitude this Armenian boy sent his tenth, thirty-two dollars, to the Church who had helped him in time of need.

* * * *

All of us who belong to the varied fraternity of the Wesley Buildings, have missed the genial presence of Dr. Creighton, editor of *The New Outlook*, who has had to lay down his pen for an indefinite period on account of illness. We are all glad to know that he is profiting by the treatment given him and is daily growing stronger.

* * * *

Mrs. Walter T. Currie, widow of the founder of the Angola Mission, West Africa, passed away in Toronto, December 3, after an operation performed the day previously. Mrs. Currie returned to Canada in September in poor health, and her many friends hoped that rest and change would strengthen the tired body of one who gave her whole self to Africa. But God has His own plans and His own way of renewal, and we can only thank Him again for the manifestation of grace and power in the life of one of His saints.



The Abundant Life

MARY E. HURLBUT

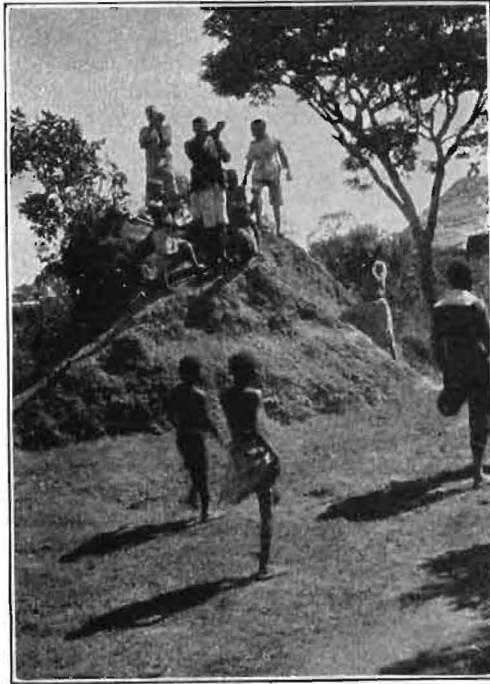
FOR SEVERAL years we have wanted to do some special work for the women and girls in the villages. We felt that if we could only give the women a glimpse into the things the girls learned in school that they would be more anxious for the girls to receive an education and more sympathetic when they finish their schooling and try to help their people.

It is often very difficult for the girls to help the village women. At our Alumnae Association this year one of our girls told some of her experiences. Hers seemed to be quite typical. She had tried to keep herself and her house clean, and she wanted to help the others to do likewise. They would only say, "She just likes herself. She thinks that she is a white woman." They would not even associate with her. When her baby was coming they said that if she wanted to live like a white person they would not help her. When the baby did arrive the young husband had to care for her as none of the women came near. As the husband, according to native custom, is not around at such times, it showed that these two had a new conception of marriage. When she washed her baby daily, they said that it was because she thought they got it dirty if they picked it up. I wonder how many of us would be strong enough to live up to our ideals and win the people to us if we were faced with such opposition?

So we wanted to help pave the way for our girls by helping the women. Then, too, we thought that our classes with girls would make them want to come to school. We also felt that if we got out into the villages and stayed there we could get into closer touch with the women and girls, and would understand their problems

better. As a result of this we offered to give an extension course in some village this dry season. We limited ourselves to two such trips this year, but we hope to do more another year. We have just returned from giving our first course and shall give a second one in about a week. Our first one was given at Kalunda, an outstation of Dondi, and our second one will be at Susua, an outstation of Camundongo.

A great deal of preparatory work fell on the teacher and elder of the village. It was up to them to arouse the interest of the women and girls, not only in their own village, but in the surrounding outstations, for the women and girls from these villages were invited to attend. Furthermore, the men of the village were to make adobe bricks for building stoves in two houses, one for our use and the other for demonstration purposes in Miss Clarke's classes in cooking. One of our workers who has made several such stoves went out and showed them how to construct them, and the stoves really worked fine. They cannot say that it is



A BUGLE CALL TO CHURCH

beyond them for an Ocimbundu mason built them.

We got our loads off on Monday morning, and about noon we started in the auto. It only takes an hour in the auto, but four or five by foot. We received a wonderful welcome when we arrived. They had arranged for us to have two houses.

We started our classes the next day. Miss Dibble had charge of the kindergarten and the girls' Bible classes. The three girls who went out with us were to help in the kindergarten. When I tell you that she had from eighty to one hundred little tots each day, most of them not knowing what it meant to go to school, I am sure you will realize that even with these three little girls to help her, that she had her hands more than full. These classes were held in front of one of our houses. How the children did enjoy the songs, games, stories, and handwork! Many, at first, had to be taken away from their mothers by main force, and many cried loud and long. They had no idea what was going to happen to them, but after the first day they came of their own accord and enjoyed it all.

The women and girls assembled in the schoolhouse and we had devotional exercises. The women had charge of these. John Victor, the teacher, had done very good work with a picked choir, but I was anxious to give the women something especially for them. During the first forty minutes after devotionals we

worked on one or two numbers, which I had translated and adapted for Mean's School last year. How they did enjoy the work! It was amazing how well they did in so short a time.

We were all busy all the morning, with callisthenics, cooking, hygiene, and Bible study.

Because there were about eighty women, and an unusual number of girls, the classes had to be divided for cooking, part coming one day and part the next. Even so a class of forty or more women or girls is too many to handle easily for demonstration purposes. But Miss Clark managed them very well, and showed them how to use the stove and how to make many new dishes. They baked several things in the oven. I think that this was one of the biggest surprises that the women and girls had. She was always careful to use things that they had or could obtain without much cost. How eager they were when it came their turn to cook the food! They especially enjoyed tasting the dishes that had been prepared. One of the elders became interested and arranged for some one to milk his cows. Imagine having cows and not using the milk!

The Bible classes conducted by Miss Dibble and Mrs. Webster were a great inspiration to all who attended. As so few of them can read or write, their spiritual life is apt to get cramped. What a wonderful day it will be when most of the women can read their own Bibles! Mrs. Webster spoke more than once of the unusual attentiveness and interest shown by the women; they seemed intent on making the most of this opportunity. We all spoke of their neat appearance. They seemed to have taken a few steps in advance and were anxious to make further progress.

In the hygiene classes I gave them simple rules of health and explained the reasons for these rules. Mrs. Tucker came out one day and gave them a talk on community hygiene. Personal, home and community hygiene needs to be stressed as much out here, and maybe more than it does at home. Mrs. Dart came out another day and talked to them about discipline of children. This talk



LITTLE MOTHERS

was very helpful, as they often let the children rule them to the extent that the children really do not know how to obey.

We had hoped that a nurse could come out and demonstrate the bathing of babies, but this was not possible, so Mrs. Dart agreed to help us. She tried to use just the things that all could have. A native mat placed on the ground made a good substitute for a table. The tub was a big native basket, which she filled with water and showed the women how to test the temperature. Then she showed them how to bath the baby, using old clean cloths for towel and wash cloth. After the baby was washed she told them how to rub it with palm oil. This is used a great deal by the natives and it seems to be needed to keep their skin from becoming too dry. Instead of powdering the skin, they oil it and it does not look greasy, but just smooth and satiny. Then the women were allowed to try bathing the babies. It was interesting to hear the other women reminding the bather of things that she was forgetting. After several babies had been bathed the girls had their turn. They were as eager as the women. Many of them begged babies from their relatives on which to practise. Finally Mrs. Dart had to tell them that the time was more than up.

Almost none of them had seen a microscope. Most of them had not even heard of it. So I showed them a few things under one, which helped them to understand a little how doctors had learned about the causes of diseases, etc. I also had a few *National Geographics* with me, and they did enjoy seeing the pictures of other peoples.

You would have enjoyed watching the classes in callisthenics. At first it took them the whole period to get their places. Each one had to be conducted to the spot where she was to stand. They have no idea of forming in rows and getting a certain distance apart, but after a few days most of them could find their places and before the ten days were up they were doing creditable work. The girls attained more accuracy, but it was great to see the eagerness of the women. A

small matter, like a baby tied on the back, did not hinder them at all!

While a large part of the women from the other outstations stayed at Kalunda the whole time, others came and went each day. Some of these came from villages two hours' away by foot.

As Saturday is an extra day for the women, since they must pound meal enough for two days, and get in extra wood and water, we were not sure whether it would be possible for them to have school that morning. So the teacher asked the women what they wanted to do. They called a meeting and the women from the other outstations said that they knew that it would be hard for the Kalunda women to have school on Saturday, and yet they would be ashamed to sit and do nothing, when they had come so far and when it was such an unusual chance to learn. They said that if the Kalunda people would agree to have school they would help them with their work. We, therefore, had school.

One moonlight night we played with them. They enjoyed our entering into their games, although we are not skilful at them as they are. Several nights we played the victrola. They enjoyed the laughing pieces, and laughed so heartily that one could hardly hear the record. What surprised me was their keen enjoyment of a record by Caruso and Madame Schumann-Heinck.

We inquired about their Sunday afternoon services. They said that they did not have them in the village, but that they divided into groups and went to the surrounding villages to hold services. One was chosen as leader and the others went along to help with the singing. They remarked that in the last year the attitude of the people toward Christianity had changed decidedly. We noticed that although we were there at the time of the full moon, and although there were many heathen villages nearby, we never heard the drums calling them to their heathen dances. Surely the change must be due to the Word which the people of Kalunda have preached Sunday after Sunday in the surrounding villages.

The World Day of Prayer

February 15, 1929

To Promote Oneness in Purpose, in Service, in Intercession and Consecration
for Bringing in the Kingdom of God

Suggested Programme

1. OPENING HYMN.—“Crown Him with Many Crowns,” followed by the Apostles’ Creed, in unison.
2. SCRIPTURE READING.—Philippians 2: 1-15.
3. GENERAL CONFESSION, followed by the Lord’s Prayer (both in unison).

Almighty and most merciful Father; we have erred and strayed from Thy ways like lost sheep, we have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults; restore Thou them that are penitent according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous and sober life, to the glory of Thy Holy name. Amen.”
“Our Father” . . .
4. CHAIRMAN.—Reading of the following utterances of the International Missionary Council, which met at Jerusalem, March, 1928.

“The Council recognizes that the Kingdom is the gift of God, that activities to spread the Kingdom and to extend the Gospel reach full significance only when they are a kind of ‘acted prayer,’ that ‘we have to struggle not with blood and flesh, but with . . . the spiritual forces of evil in the heavenly sphere.’”

“We have a pattern in our minds as to what form life should take. We believe in a Christlike world. We know nothing better; we can be content with nothing less. We desire a world in which Christ will not be crucified, but where His spirit shall reign. We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ. We share that horror; but are impressed with a deeper one—that men should live without Christ.

“Herein lies the Christian motive. It is simple: We cannot live without Christ and we cannot bear to think of men living without Him . . . Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more.”
5. PRAYER OF PETITION.
 - (a) For our King and Empire, our country, our community, our churches, our homes.
 - (b) That personal devotion to Christ and His Kingdom may actuate all teachers and students, employers and workers, legislators and electors, and that their stand in moral questions of the day may truly reflect His mind.
6. HYMN.—“Soldiers of Christ Arise.”
7. PRAYER.
 - (a) *Missions Abroad.* For the Christian Church and believers in all non-Christian lands, that they may bear steadfast witness to the Gospel as the power of God unto salvation; for all non-Christian lands, and those in them who have not heard the Gospel or, hearing it, have not accepted Christ as their Saviour; for Christian lands that they may realize their responsibility and receive the blessing of the nations whose God is the Lord.
 - (b) *Missions at Home.* For the work of Christ in the homeland, among native races, New Canadians, frontiersmen, strangers, sick, prisoners, all needy ones, and those have not yet acknowledged Christ.
 - (c) For missionaries, deaconesses, social service, hospital and institutional workers for a sacrificial spirit in the Church, and that the young people may respond to the challenge of Christ.

8. HYMN.—"Jesus Shall Reign Where'er the Sun."

9. PRAYER OF THANKSGIVING AND CONSECRATION.

(a) *Thanksgiving.* For what has been accomplished through the International Missionary Council at Jerusalem, the League of Nations, the Kellogg Peace Treaty, relief and philanthropic organizations, the distribution of the Scriptures, Christian Literature and Women's Union Christian Colleges in foreign fields; that these means may be blessed by God for the furtherance of His Kingdom and peace and good will among the nations.

(b) *Consecration.* For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power; that we may be ready for any sacrifice in order to make Him known to all mankind; that we may learn to pray as Christ prayed and that an ever-increasing number of intercessors may be raised up until the whole Church is awakened to prayer.

10. HYMN.—"Dear Lord and Father of Mankind," followed by the Doxology (if desired).

11. BLESSING (in unison, standing).—"May the grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen."

The School Built by Prayer

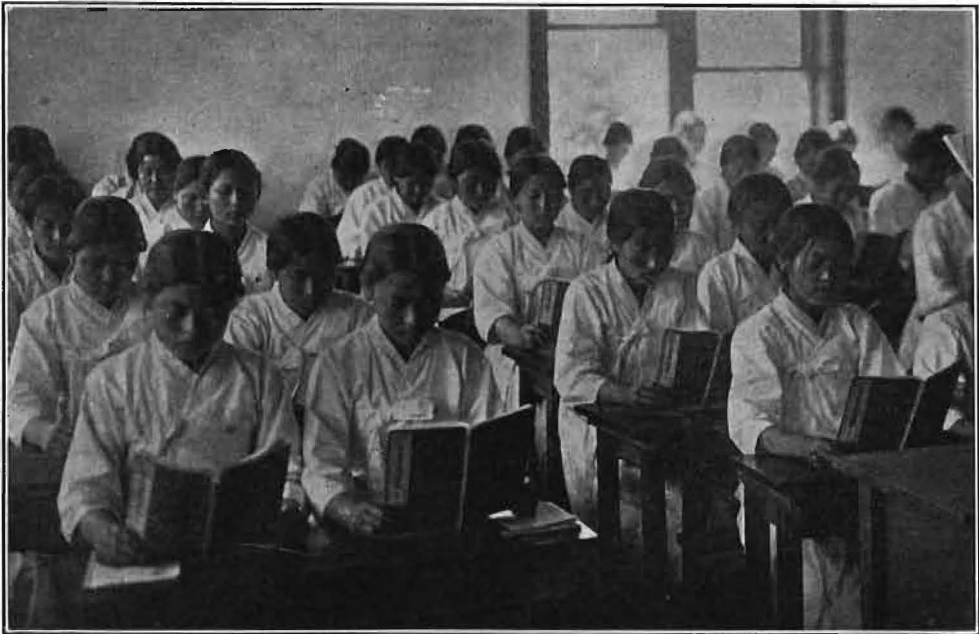
EDITH CROWE

"The Kingdom of Heaven is like to a grain of mustard seed."

NEARLY thirty years ago, the first Christian woman in the city of Hamheung, the only woman there who could read, heard the Master's voice speaking to her heart, saying, "Go, tell the good news of a Saviour's love."

She did not travel far from her home.

Up and down the streets of her own city she went with an invitation on her lips, to which eight little girls responded. She gathered them around her in her home, and taught them to read, using the only book she owned, a copy of the New Testament, as a textbook. Love and



SOME GIRLS OF THE HAMHEUNG SCHOOL

patience wrought wonders in these young lives, transforming them, filling them with a great desire for greater knowledge.

In course of time this teacher died. The missionaries who had given help when it was needed in the little school, now took charge. One of these missionaries was Miss Ethel McEachern, the present Principal of the Girls' School. Girl students increased in number and enthusiasm, but problems of school accommodation also increased. These were solved for a time by the erection of a building to provide for fifty students, the funds for which were given by The Woman's Missionary Society in the home land. This building had mud walls, was whitewashed inside and out, two storeys in height, and had a tiled roof—an attractive structure twenty odd years ago.

In greater numbers came the learners, hungry to be taught. They overflowed the school building into native huts, which were pressed into service as classrooms. Hear this petition, written by the Korean girls to the Home Board at that time:

"We are but poor, ignorant Koreans living in darkness, bound down by a net of sin. The Almighty, to save our poor people, sent the kind missionaries over hills and vales, over the mighty waves, and through them we have received the Light, and are being led to a knowledge of Him. . . . There is a great difficult before us . . . the lack of proper accommodation for us all. Our classrooms are but poor Korean huts. However thankful we may be for our opportunities to study, we cannot feel that these dark buildings are sanitary.

"Our small companions must sit on cold wooden floors, while the wind blows through the paper windows, and the snow flurries outside. . . . Even before hearing from us you will have heard from others of our desperate condition.

"Will you who are so full of love and sympathy not enable our prayers to be answered by improving our present accommodation? We hope and pray that in the midst of your work you may rest peacefully in the love of God."

This prayer was answered in part in 1926, when the former Presbyterian Board of the Maritime provinces built a dormitory for the girls, which has never been used for the purpose for which it was built, as it was immediately pressed into service as a high school, the huts still being used as classrooms, as a matter of necessity.

Once again came the plea, in 1927, for a school building that would come up to the standard required by the Japanese Government. The Board, at its meeting in October of that year, which was the second of our United work, after repeated consideration of its budget, decided that the \$22,500 required for the new building could not be granted, but . . . "The prayers of the saints ascended up before God." His Spirit compelled certain women to offer their time and energy for the work of providing the necessary funds if the Board would give its sanction to their willing service. This was done, the proviso being that the money was to be regarded as over and above the allocation for 1928, but to be included in the budget.

The first meeting of this little committee was a memorable one. Like the disciples of old "they first gave their own selves to the Lord" in a reconsecration of body, mind and spirit, asked for guidance and wisdom in the methods used, and were unanimous in feeling that the strongest dependance should be placed in daily, urgent, trustful prayer.

The first thought in the minds of the women was that large amounts of money might be procured from those in the membership of the Church, who have been entrusted with the stewardship of great wealth, and in that way the money would be quickly raised by ten or a dozen gifts. A loving Father needed more than money for Korea, as He soon showed them. He needed love, sacrifice, interest and knowledge of her needs.

A news letter was prepared and sent through each Conference Branch to its membership. "Tell people of the need; ask God for the money," became the foundation thought of the work. Prayer

was promised for this school from friends far and near.

From far Korea, from lonely prairie homes, from missionary societies in Newfoundland, in the Maritimes, from every province came the message, "We are praying for your work."

Dr. Florence Murray, on furlough, gave three precious weeks of her holiday-time to tell about the needs of the school, and the girls for whom it was to be built. Great interest and sympathy were aroused, and more gifts began to flow into the treasury.

Wonderful gifts. Each one with a story, if time permitted the telling. Gifts of ten, twenty, fifty dollars slipped through a letter slot, with a note, "I wish it were ten times as much, from a friend." A quarter, hot from a little boy's hand, pushed into Dr. Murray's, with, "If this here is any use for that there school you can have it." Golden quarter!

A rural auxiliary sends "all the money we got from the eggs the hens laid on Easter Sunday."

A daughter writes, "Mother is blind, but is praying for the school, and sends ten dollars; she would like to know how the fund is growing."

Mission Bands send their gifts. Girls' Circles give to the education of their Korean sisters.

One dear woman was left a legacy of twenty-four hundred dollars, and gave it all in memory of a beloved father and mother. Love and sacrifice laid at the Master's feet.

One branch sends fifteen hundred dollars as a special memorial to the dearly loved wife of a minister in its constituency.

Large gifts have come: one of fifteen hundred, one of a thousand, others of varying amounts, but none have come unaccompanied by good wishes for the school and prayer for the completion of the amount needed.

In June, 1928, at the meeting of the Board in Toronto, the decision was made to send forward ten thousand dollars to Hamheung, with permission to begin the building. Plans had been prepared and

approved by the Mission and the Board some time before this, to be in readiness. A builder was in Korea from the United Church staff in China, during the period of the evacuation of the missionaries, and was willing to undertake the work of construction. The day had come. Prayer's answer made visible in brick and mortar to the longing eyes of Korean girlhood. The only Christian High School in Korea had begun to be built.

With encouraged hearts and strengthened faith the women appointed to receive the funds applied themselves more diligently to the work of telling of the need for them. In December, 1928, the fund was completed. A triumph of faith and prayer, a glorious confirmation of the promises of God had been given to His believing people, and to His holy name is given all the glory. The members of the special committee wish now to express their grateful thanks to each person, each group, who have sent gifts, great or small, toward the building of the Girls' High School in Hamheung, Korea. Those who have held up the hands of the workers by earnest prayer throughout the year cannot be thanked in words for the strength and power which has flowed through their petitions to the hearts of those who might, without this, have become discouraged. It is felt that this prayer should now continue for the students who shall pass through this school, that their influence and teaching shall be a mighty power for God's kingdom in their native land.

We join hands across the sea with our Korean sisters, who have prayed for this school, not for one year, but for ten, and as we look into their happy faces we say, "Oh, magnify the Lord with me, and let us exalt His name together." We remember how our Father prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word," and rejoice that because *this* prayer was answered in their lives, we are sisters indeed.

"O give thanks unto the Lord; call upon His name: make known His deeds among the people."

McKay of Round Lake

R. J. Ross

Principal of Round Lake Indian School

A GENUINE saint of God has passed from us in the person of Dr. Hugh McKay." So began Rev. Dr. A. B. Baird's so fitting tribute to his memory.

It was on February 26th, 1884, that Rev. Thos. Wardrope, D.D., of Guelph, representing the Foreign Mission Committee of the Presbyterian Church in Canada, presented Rev. Hugh McKay with a Bible on the eve of his departure for the mission field among the Indians of the North-West.

The young missionary spent March, April and May with Rev. G. Flett at his mission on the Okanese Reserve in Manitoba. Then, following the Hudson Bay trail, he journeyed west. Leaving the Okanese on June 1st he pitched his tent at the eastern end of Round Lake on June 6th. He has ever since been known as Hugh McKay of Round Lake.

There were about a thousand Indians in the vicinity of Round Lake. The first summer was spent in building a house and stable, visiting Pelly and Birtle, becoming acquainted with the Indians and establishing a school. With the assistance of Jacob Bear and his good wife, he gathered in seventeen Indian children, and the work of teaching began, the children learning from Dr. and Mrs. McKay how to speak English, and they learning from the Indians how to speak Cree.

In March, 1885, the rebellion broke out. The Indians became much agitated and

took their children away from school. The following weeks were filled with anxiety. On going to Broadview he found that everything was in readiness to remove the women and children to a place of safety. His friends in Broadview, fearing for his life, advised him to remain with them. Instead of remaining in safety, he returned to Round Lake by way of the encampment, where the Indians had gathered preparatory to joining

in the rebellion. There were cries of, "Machkay! Machkay!" He found himself ushered into the presence of the warriors and confronted with the chief. The chief said to him, "They tell us that five hundred soldiers are coming through Broadview to put down the rebellion. That's a lie. You know it's a lie! Tell us it's a lie."

"Yes," said Mr. McKay, "it's a lie. There are not

five hundred soldiers coming to quell the rebellion, but five thousand, and if five thousand cannot do it, there will be fifty thousand."

After the Indians had considered these words, the Chief stood up to speak. He said, "I am not going to fight. I am going home to plant potatoes."

And thus ended the preparations of the Round Lake Indians for taking part in the rebellion. Some of these same Indians came to the mission that summer and helped to build a log schoolhouse.

Soon the Indian children began to



DR. AND MRS. HUGH MCKAY

come to him in great numbers. By 1886 there were sixty seeking admission. For their accommodation a large two-storey building was erected, and in 1888 a two-roomed schoolhouse. Again in 1918 it was necessary to increase the accommodation and the present four-storey structure was put up. In all these building operations the devoted missionary contributed not only his strength and energy, but gave liberal donations of money as well.

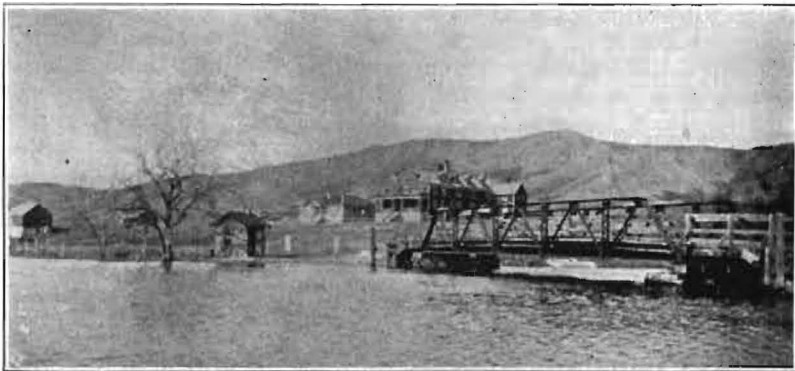
In January, 1900, Chief Kewistahaw and his principal men made a request for a church on the reserve, promising to assist in its erection. The building is made of logs placed upright. It is lathed and plastered inside and out. The ceiling is arched and the wainscoting is of matched lumber. There are six Gothic windows, and a brick chimney. The Indians cut and hauled the logs, provided the willow lath, burned and hauled the lime, hauled the sand, stone and lumber, and did the painting and varnishing. Dedicatory services were conducted on July 1st, by Professor Hart, of Manitoba College. Although this church is twelve miles away from the school, Dr. McKay, with his team and buggy, and often accompanied by Jacob Bear, thought it no hardship to journey there Sabbath after Sabbath. Here is an extract from one of his letters: "Although we are in the city, we live much of our time at Round Lake, the valley and the hills, the glens and the



THE OLD CHURCH, ROUND LAKE

bluffs, and the people. How often in thought we take a trip up through the Reserve, the homes in the valley, the people at Goose Lake, the church, and we linger long and enjoy the music when we sang, 'God is our refuge and our strength.' When the four parts of the music were sung there was melody in it. I would like to hear it again."

He had a keen sense of humor. There was a twinkle in his eye when he related how he presented his tea cosy to an Indian who came in wearing a straw hat in the middle of winter, and how the same Indian came back a few days later and handed back the gift with these words, "Too much laugh."



ROUND LAKE, MANITOBA

He understood the Indians and sympathized with them. Their poverty and nakedness appealed to him and his vivid portrayal of scenes he was continually witnessing brought a noble response from the ladies of the church. He knew that when the Indians sinned grievously, it was the result of much temptation. He deplored the inactivity that allowed the liquor interests to have their way, for he

feared the effect upon the Indians. How fitting that five of those Indians, whom he had baptized and taught and befriended, and to whom he had shown the way of life, should leave their threshing outfit standing idle in the field and journey to Winnipeg at their own expense to take their place beside the bier of him who had been their advocate and friend through many years.

Pine and Bamboo

MARIE M. STAPLES

Kindergarten Teacher, Tokyo, Japan

ONCE more the Christmas and New Year seasons approach. The latter continues long into the month, and if we meet someone whom we have not seen since the end of the year we must not forget to say, "A Happy New Year!" Not only so, but we must add thanks for all the many kindnesses received last year, and good wishes for continued friendliness during the present one. These being over we may proceed with ordinary conversation.

Last year we had fifteen Christmas celebrations inside one week, and many of them were on the premises. There are Sunday school groups, English night school, kindergartens, dormitory girls, groups in our social work, the boat children, our household, including our two pastors and their families, and our Canadian group in our mission, who work here in Tokyo, for we always plan to have Christmas dinner together. Last year we all met here in the Aiseikwan. Azabu usually claims that honor, but last year the honor fell to us. It was a wonderful day, the twenty-sixth; sunshine and warmth greeted us, and for most of us the greatest part of the Christmas rush lay behind.

Our Christmas dinner was much as one would have at home. A Christmas which you would not be so well acquainted with is the one for the boat children and grown-ups. About three weeks before Christmas two or three shy little urchins were found near our door, and on being

asked what their honorable business was, they said, "When is the Foreign Festival?" They were told and went off happy.

On the morning of the eventful day some of the teachers went in a boat up and down the canal in front of our house, and the one which joins it, telling the people to get ready as they would be called for a little later. A few of them could come on land and walk as they were near, but the majority had to be brought.

They were told stories, and taught hymns and kindergarten games. Some of the kindergarten children sang for them also. Meantime the committee looking after the presents were given numbers and the age of the one holding each number, and from among the supplies and gifts sent in they selected something suitable, wrapped it up and put the number on it. When the meeting was over each guest handed his number and received the parcel with that number on it, as well as some cakes and two oranges. Then they were ready to return to their homes, the little floating canal house-boats, which are the only homes they know.

Some of the people are quite well-off and see that their children receive an education, but many children are never registered, so cannot receive any education. They roam about wherever they can procure work and, therefore, education is difficult.

The Asahi newspapermen, hearing of

our work among these people, came and asked if we would take them around that they might distribute *omochi* (pounded rice), which is as necessary for their New Year celebration as our Christmas cake, etc., is to us. Miss Allen and two or three teachers, with two newspaper representatives started off on December 27th to distribute *omochi*. Many things were given to various needy families in a slum district near us.

A school among the elite of Tokyo, desiring to spread cheer, asked to borrow our wee rented house in the slum district, where they gave free medical advice and medicine for forty days. We were all busy and a bit tired when it was over, but there is so much real joy in Christmas!

As Christmas drew near all the sign-boards in front of the Aiseikwan took on a very Christmas-like appearance. Scarcely were our Christmases well over when the New Year's decorations of pine and bamboo appeared at our gate and at those of our neighbors, and all over Japan, for they were preparing for their great festive season. There are still a few places keeping the old calendar, but

for the most part the new calendar, the same as ours, is used.

Just as our Christmas decorations carry with them stories of ancient customs, so each bit of decoration used at New Year's has some interesting meaning. At the gateway or doorway are the pine and bamboo, both of which are green the year round, spelling to the mind all fresh and everlasting qualities. The bit of straw which hangs all along in front of the closely joining stores and houses takes us away back into ancient history, when the sun goddess hid her face for a while, but after much coaxing finally appeared from her hiding-place in a cave. The people pushed a bit of straw in the opening so that the cave could never again be so tightly closed. You see now why the sun shines every day!

We are often prone to forget the daily mercies. Over the doorway is usually a bunch of braided straw and various other things tied in some pretty way. There is likely to be an orange; two fern leaves; a bit of green stuff, which looks like seaweed and is known as *kobu*; dried lobster and bits of paper cut in the familiar



KINDERGARTEN CLASS AT FUKUI, JAPAN

squares, suggesting prayers. All these things may or may not be in the bunch hanging over the door, but the more the merrier, for each has a good meaning. The lobster's back is always bent, and signifies for all a long life, so long that the back will be bent with old age. The orange, with its wrinkled skin carries the same wish, that one will be so old that the face will be wrinkled with age. The ferns represent the tail of that mystic long-lived bird, the phoenix. The straggling *kobu* brings happiness, for it is the last part of the word, *yorokobu*, meaning "to be happy." These are not all the decorations one sees, but quite a num-

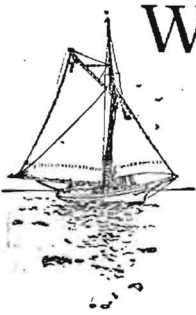
ber. With these decorations on all sides of us we begin the New Year, which is kept in real earnestness. Everyone calls on or visits their families, and wherever one goes there are good things to eat, and all the favorite games of the season.

On the seventh of January all decorations are taken down and piled in some selected spot, often a temple yard; and outside appearances are once more normal. One who has eyes to see will notice little pieces of pine and bamboo stuck in the ground where the larger decorations were, just as we are loath to do away with all the holly and greens after Christmas.

The Little White Ships

LIZBETH ROBERTSON

Returning from her last furlough in Canada



WHEN one is writing a report and reading Alfred Noyes' "Drake," at the same time it is natural to make comparisons, he in the little *Golden Hynde* making his way over mysterious seas around the world, we in our steamboat on a chartered sea, crossing from New

York to Plymouth in ten days, picking up messages from the world as we go along. But no Spanish galleons did we meet that we might rake their sides with fire, and swarming on board take from them,

"An hundred weight of gold, and twenty tons
Of silver bullion; thirteen chests of coins,
Nuggets of gold unnumbered, countless pearls,
Diamonds and emeralds."

Three weeks more and we have come from Liverpool to Bombay, through the blue waters of the Mediterranean, and steadily, steadily through the Suez Canal and out into the Red Sea, out into the

summerland—in five weeks from Winnipeg at 35°, to Bombay in the tropics; in 1933 we may go home in one week!

In Drake's time we see Winnipeg, with the proud Indian stalking along the noble banks of the Red and the Assinaboine, in the evening the smoke winding peacefully up from his wigwam; Bombay, a scarce inhabited island, loosely held by Portugal; on the throne of North India, Akbar, the Great Moghul, a ruler who reminds one of Cyrus, the Persian. These are other days—Bombay, a great port, with the British flag flying calmly and staunchly.

In Bombay Miss Vaux and I turned to different highways, she to go by the Great Indian Peninsular Railway to Woodstock, in the Himalayas; I, by the Bombay Baroda and Central India Railway, to the plains of Malwa. Gone the thugs and the pindaris of earlier days, gone the robbers and the pillagers; peaceful fields, peaceful villages, flourishing towns open their hearts to the light of the sun. It is March, and the wheat is ripe and yellow and full in the stalk. It is March and the jungles are radiant with the glow of the *dhak*,

"Flowers that with a scarlet gleam
Cover a hundred leagues,
And seem to set the hills on fire."

Rutlam has always a welcome and a breakfast for the returning voyageur. It is the "Plymouth" of the Mission field. From Rutlam it is two hours to Kharua, and Kharua is a hospitable inn, with cheerful lights and good companionship. Miss Drummond was getting ready for her voyage across the seas, and for two months I was trusted with her school of most interesting village children. These are the children Pestalozzi would have loved, the children that more and more attention is being given to, the children of the villages, the hope and mainstay of India's future.

At the beginning of May I returned to Indore, passing Miss Duncan, Miss Patterson and Miss Caswell on their way to the hills, having closed the roll of a strenuous year. But I was not alone in the hot season, for I had with me a Persian damsel, Feroz Begum, who loved to play on her harmonium and sing me songs of Arabi, and we ate puris and curry, and welcomed the cool of the evenings. In the mornings I had three pupils for two hours, the daughters of the Divan of Rutlam.

The end of June brought the Monsoon, and the people came back from the hills; then schools and colleges opened. The Normal Class has grown since 1920. There were two in the class then; this year, twenty-two, seven in the senior and fifteen in the junior class. We moved out of the two small rooms we had occupied in the school into the Assembly Hall, which gives us room for classes to come in for practice, and is in every way light and bright and airy. The Inspector, Mr. Devari Lal Singh, was very pleased with this room, but thought we ought to have desks for the classes that come in. They sit on mats on the floor. I had three long tables made for the Training Class.

Gwal Toli village school affords the

girls practice in teaching and tries their resources in discipline. This school is always as full as it can hold, fifty-seven in this one room, and five classes going on at the same time. We often have classes come over to the Hall. This school has given the girls some practice in sewing, also. At Christmas every girl made at least one shirt and now one sees them fluttering bravely in the wind as the boys come and go.

The city school for girls is too far away to be used very much as a practice school, and most of the children are Marathi. It has not increased in number, for Indore is well provided with schools, and sometimes we have wondered if this school should be closed, but it is practically our only work in the city, and these little girls, with their quaint long skirts and basques, are very appealing, and though they go out early as little brides they never seem to forget their old school and the hymns they used to sing. I am sure it is a little leaven in the heart of the old city.

On Sunday mornings two of the Training Class girls and I usually go on out to the outskirts of the city to the worst street in town, where we have some very excellent friends. I was quite sure I was meant to steer my ship once more for India's shores when I went out to the Ballai Mohulla again. With some money I received from Brandon Plains, as an aid, I bought a portable gramophone this year, and men, women and children come and sit around me to hear this "needle baja."

That is one very tiny little stream in a corner of the field, but there are wider streams, and, though Hinduism seems such a Mighty Armada, yet silently steal out the little white ships, and though the end is not yet, a strong hand guides our dauntless fleet, and "love will find out the way."



Toys or Rags

LAURA H. HAMBLEY

MRS. TZEN was asked one day to give a short address to a Sunday school. As she did not know that she was to speak, she had nothing prepared. It was evident that she was thinking it out as she went along. She was trying to find something that the children would remember.

She said, "There is a common sight that you would see on the streets and roads in China that none of you have ever seen in Canada. Can you guess what it is? It is the sight of small children begging by the roadside. They are in rags and are covered with terrible sores and dirt. They will die before long and no one will know, and no one will care. Here in this land, if there is an old horse or a stray cat or a helpless dog, there is sure to be some one to look

after it, but there is no one who cares about the multitude of poor, neglected children in China."

Very often in ordinary conversation in a home Mrs. Tzen would draw mental pictures of the contrast between the child life of China and the child life of Canada. She could not recover from amazement at the sight of a whole floor of Eaton's given over to toys and playthings for children. She would give one to understand that in China there are few, if any, toys for children, and that no one ever thinks that the children ought to have anything to make life interesting.

Mrs. Tzen will have many wonderful things to tell back in China, and one of the most wonderful will be what Christianity has done for children.

Letters from Our Fields

A British Columbia Home

We are always glad to receive a first letter from one of our new missionaries. Here is one from Miss Leda Parnell, appointed last fall: I have been in Prince George four weeks last night. I enjoyed my trip out very much. The mountain scenery was delightful the last day.



A PRINCE GEORGE QUINTETTE

I like my work very much, and am fairly well settled. There are five girls and one boy here. I am very fond of them, and we are a happy family. I am sorry that we have not more students here as we have accommodation for five or six more. It seems to me the school home is not very well known and I hope that some plans may be made for the future by which parents desiring to send their girls and boys away will know about the home. Since Grade XII work is to be taught in Prince George next year there should be more applicants for the home.

The girls do not have much spare time as they have considerable homework to do. There is a choir composed of girls, from twelve to seventeen, each Sunday morning at church, and all our girls are in it. They are also interested in their Sunday-school class, although it has not as yet any week-night meetings. We are to have a visit from our Provincial Girls' Work Secretary, and she will help in re-organization plans.

I have been enjoying the morning worship with the girls very much and always try to have a special one Sunday morning. I have taken



PRINCE GEORGE, B.C.

the position of Beginners' and Primary Superintendent in Sunday school, and I sing in the adult choir. I find this work a nice change from school teaching.

A Generous Gift to Our Azabu School

Miss F. Gertrude Hamilton writes: Just the other day the Toyo Eiwa Jo Gakko was the recipient of a gift of ten thousand yen, the interest on which is to be used as scholarships for students in our high school department. The donor is by name, Mr. Yetaro Kinoshita, whose wife was a student here in the early days of the school. Early last month Mrs. Kinoshita passed away, and her husband very soon approached us with a statement of his desire to establish a "Kinoshita Scholarship Fund" in his wife's memory, and for her school.

Mr. Kinoshita is a Christian of long years' standing. He was baptized here by a missionary of the Disciples Church before going to America, where he studied for thirteen years in schools of the Disciples Church, and later at Harvard, Yale and Columbia. These years of study abroad were made possible by the

kindness of wealthy friends, and by his obtaining scholarships from some of the above colleges. As others thus helped him win his way to his present comfortable circumstances, he wishes to do all he can to make the procuring of an education both possible and pleasant for a few picked students of this generation.

Two years ago his second son died, and in his memory Mr. Kinoshita did for Keio University, where his boy was studying, just what he has done for us.

We have been greatly touched by his generosity, and impressed by his keen desire to see more of the wealth of this land go into the education of its youth. The day he was depositing this money to our credit in the Mitsumishi Trust Co., he said to me, "I wish others would follow my example. There are many men much better able to give liberally than I, but they haven't benefited by scholarships, and so don't know what such funds mean to educational institutions."

I am sure the hearts of all our friends at home will overflow with gratitude towards this new friend, who in this very liberal way has shown his interest in our school and in all for which it stands.

General Secretary's Department

EFFIE A. JAMIESON

THE NOVEMBER meeting of the Executive Committee was one of unusual interest. In addition to the regular business, Dr. James Endicott, ex-Moderator, was present and gave considerable information regarding the Angola West African Mission. The Rev. W. T. Gunn, D.D., Moderator, was present also, and after assuring the members of the Executive of his willingness to serve The Woman's Missionary Society in every possible way during his tenure of office as Moderator, brought to us one of his great and inspiring messages, such as were given to the General Council.

Then, before the close of the day, news came of a cable from Honan, which indicated that this mission field is about to open again, which seemed almost like a miracle, considering reports received even recently. So with our vision enlarged, spirit strengthened, and hope renewed, the day's work came to a close.

The Moderator's Message

The message which Dr. Gunn brought to us was but a reiteration of the great call which has gone forth from the General Council this year, a call to a more heroic practice of the Gospel of everyday life, a call to repentance, and prayer and study of the Word. In another page in this issue, there will be found the message from our President for the new year, and the Home Organization Committee wishes to bring this matter before our full membership in order that the message and the call may gain an entrance into the hearts of all. The words of our Lord, "For their sakes, I sanctify myself," is the heart of this message.

Questionnaire for Vice-Presidents

From the Bay of Quinte Conference Branch Executive came a suggestion that this questionnaire be accepted as an official form and be printed for the use of all Presbyterial Vice-Presidents. The Home Organization Committee, while realizing that the suggestion of a questionnaire was an excellent one, felt that each Presbyterial should be free to secure this information in the way it deemed best. It was thought, however, that this excellent sugges-

tion should be passed along through THE MISSIONARY MONTHLY in order that all interested might have an opportunity of following this suggestion, even though they modified the questions to suit their constituency. Credit should be given the Lindsay Presbyterial for the inauguration of such a plan.

The questions were as follows:

1. Have you a Woman's Missionary Society?
2. Have you a Young Woman's Auxiliary?
3. Have you a Mission Circle?
4. Have you a Canadian Girls In Training Group? If so, is it affiliated with The Woman's Missionary Society?
5. Have you a Mission Band?
6. Have you a Baby Band?
7. Are the existing organizations covering all the needs of your church; if not, is it possible to form any of these branches of work?
8. Have you a Strangers' Secretary?
9. Have you an Associate Helpers' Secretary.
10. Have you a Finance Committee?
11. Have you a Missionary Monthly Secretary?
12. Have you adopted the envelope system?
13. Are you planning to meet your allocations?
14. Have you adopted a missionary for prayer?

The thought was that this information tabulated and on file would be of great value also to new Vice-Presidents taking office, and that in many ways, it would give the Presbyterial Society intimate knowledge of the organizations within its bounds. At the same time the Home Organization Committee pointed out that while this questionnaire was very fine in the first place, that these questions would become very stereotyped after they are used on one or two occasions, and that while approving of the idea, we would point out this tendency and would ask that the Vice-Presidents using the questionnaire method, would take every precaution to keep their questions fresh and challenging.

East and West

Africa

THE COUNCIL of the Angola West African Mission adopted some interesting resolutions at its last meeting. One was of gratitude for the visit of Dr. James Endicott, then Moderator of The United Church, and all that the visit meant to missionaries and people alike.

Two others were of equal interest, and the first has a very special significance now, in the light of Mrs. Currie's recent death:

Resolved: That in view of the announced retirement of Mrs. Currie from active service we take this opportunity of placing on record our heartfelt recognition of her long, distinguished and devoted labors in this field, first as a gifted and successful missionary of The Woman's Missionary Society at Chissamba, and later as the wife and efficient co-worker of our honored pioneer, Dr. W. T. Currie, and again in recent years, as a greatly esteemed teacher at Camundongo, Means School, and at Currie Institute;

That we express our admiration and thankfulness for the spirit of courage and devotion which led her to apply for re-engagement to this field after long illness, and subsequent death of Dr. Currie in Canada;

That we express to Mrs. Currie our affectionate regret that at this time she finds herself in such a trying condition of health and our earnest hope that she may be granted full recovery and health to enjoy the rest which she has so richly earned.

Resolved: That the Council of the Angola West African Mission at its annual meeting in Dondi, in the month of June, 1928, hereby expresses its fraternal regard for the deep interest in the work and welfare of all its sister missions of The United Church of Canada;

That we assure them of our thankfulness and admiration for the great work which they are forwarding in various parts of the world field, and of our earnest and ardent hope that all the missionaries may this year and always experience great joy and satisfaction in their efforts for the advancement of the Kingdom of our Lord and Saviour, Jesus Christ, and that in all their affairs,

"The Lord bless them and keep them;

The Lord make His face to shine upon them,
And be gracious unto them;

The Lord lift up the light of His countenance upon them,
And give them peace."

Canada

An impressive little ceremony was held at the Anna Turnbull Hospital, Wakaw, Saskatchewan, October 31, at the opening of the new wing. Mrs. R. Miller represented The Woman's Missionary Society, and Dr. R. G. Scott briefly sketched the steps leading to the establishment of the hospital.

A number of ladies from Prince Albert were present and at the W.M.S meeting which followed, they added greatly to the inspiration of the programme. Mrs. W. A. Macdonell gave an address on the World's Sunday School Convention in Los Angeles, at which she was present.

During last year, according to a letter written by Mrs. Scott in November, ninety babies were born in the hospital. The staff are looking forward to the great facilities which the new wing will bring to doctors and nurses alike.

Honan

The following cablegram from Honan was received, November 19, 1928, by the Board of Foreign Missions: "Mission approves return of missionaries if disengaged; await letter before taking action,"

Hope had already been awakened for just such news by a letter from Dr. W. H. Grant, Weihwei, North Honan, who quoted an extract from the minutes of the Honan Mission Executive Committee: "Resolved: That since conditions in Honan are now settled, and since passports are now being issued for women to return to the interior, this committee would draw the attention of the women members of the Council to the likelihood of its being possible for them to return to Honan shortly."

Dr. Grant has another equally significant piece of news. When he, in company with other missionaries, went to Weihwei on a tour of inspection in October, he learned that the county official, together with a deputy of Marshall Feng's, were in the compound investigating the losses sustained by the mission and missionaries through the soldiers. Dr.

Grant writes: "As soon as they heard that we had arrived they called upon us. They were both very cordial. . . . But what Marshall Feng intends doing after he knows how great our losses are, he did not tell us, except that the county magistrate has been ordered to issue proclamations calling upon all who may have anything of ours in their possession to return what they have at once and that nothing more will be said of it; but if they do not return what they may have at once they will be severely punished later. This deputy has been keeping us busy preparing lists of what was in the houses when we left in the spring of 1927."

Dr. Grant has a warm tribute to pay to the caretakers who were left in charge. They saved a considerable amount of furniture, concealing it in a clever fashion in divers places; they salvaged books, hospital equipment, and even pianos in the same manner.

The doors, closed so suddenly in 1927, are tentatively opening again, and it seems as though the Honan Mission is entering a new era, the possibilities of which we dare not conjecture.

More Candidates Are Needed

During the years which followed the inauguration of The United Church it was difficult to foresee definitely what new missionaries would be needed by The Woman's Missionary Society in the immediate future. Many causes contributed to this uncertainty, such as the readjustments regarding fields and staffs and the evacuation of missionaries from China, many of whom have been filling important positions in the home fields, as well as the questions in the minds of many regarding the budget which could be raised by the united Society. These conditions inevitably prevented us from putting forth our best efforts in the recruiting of new candidates.

Now we can say with assurance that more candidates are needed for work both in Canada and in other lands. This should rejoice our hearts, for we believe that many young women are anxious to have a share in the missionary enterprises of The United Church. Every member of the Society can help in bringing before young women the opportunities for service under The Woman's Missionary Society.

These are some of the new missionaries who should be appointed during 1929 and 1930:

IN THE FOREIGN FIELDS

To Angola, West Africa: one teacher; one vocational teacher; one nurse.

To Trinidad: one high school teacher; one teacher for Vocational School.

To Central India: three nurses; two teachers (one for Girls' High School, Indore).

To Japan: one specialist in music; one specialist in social service; one specialist in finance; one teacher; one evangelistic worker.

To Korea: one nurse; one teacher; two evangelistic workers.

To South China: one nurse; one teacher; one evangelistic worker.

To West China: two doctors; two nurses (one with training in Public Health).

IN CANADA

To Oriental Missions: one.

To Outpost Hospitals: six.

To Schools and Homes: ten.

To Indian Schools: one.

To Strangers' Work: one.

To Community Missions: four.

The Candidate Committee has recently published a candidate's handbook which presents these calls from our fields, as well as the many phases of work being done by our missionaries and the qualifications necessary for this life-work. There is in each Branch a Candidate Adviser, and the Dominion Board appoints a Candidate Secretary. Those who know of young women who are interested in missionary service can help greatly by securing for them copies of the candidates' handbook and by putting them in touch with these officers who are responsible for the recruiting of new missionaries. We can all pray that God may guide us in the securing of new recruits for this phase of the work of His Kingdom.—Miss Winnifred Thomas, Candidate Secretary, 135 St. Clair Avenue West, Toronto, Ont.

An Appreciation

The following is a copy of a resolution sent from the Council of the Village of Teulon, Man., covering the services of our workers, Miss Isobel Beveridge and Mrs. Harriet Free-land: This Council wishes to go on record as

recognizing and appreciating the high quality of work accomplished through the Boys' and Girls' Homes of Teulon, under the management of Miss Beveridge and Mrs. Freeland respectively. These institutions provide good homes for many otherwise homeless children, and this Council believes that the good influence of these homes is far-reaching in its effect upon the lives of the boys and girls passing through them, in raising the standard of citizenship in this community and wherever beyond this community that these young people may go. This Council realizes that this work could not have been accomplished without systematic economy, patient effort, good judgment, and self-sacrifice on the part of the matrons in

charge; therefore, this Council wishes to extend to Miss Beveridge and to Mrs. Freeland sincere appreciation of their faithful work, and to The Woman's Missionary Society of The United Church, appreciation for the maintenance of the institutions.

To Miss Beveridge, who has resigned from her position, the Council, while regretting the loss occasioned by her departure, wishes her all the benefit and enjoyment of a well-earned rest and every success in the future.

To Mrs. Freeland, who has just left on furlough, the Council wishes a pleasant and beneficial holiday, and a sure and safe return to her girls, her many friends, and her work here. —H. DRUITT; JAS. GRAHAME.

Auxiliary Interest

O GOD, who hast been our dwelling place in all generations, we come as our fathers of old to lean upon Thine eternal mercy. We thank Thee for the past year, for deep and difficult problems overcome because of Thy nearness and patience, for happy hours when our hearts sang for joy, for thorny ways that led to Thee. We cannot face the New Year without the consciousness of Thy presence. We long to walk daily with Thee as did Jesus Christ so that Thy thoughts will become our thoughts and Thy will our will. Send the spirit of Thy dear Son into the hearts of all men, that hate and discord will fade away in the strong light of love, and the New Year become luminous with peace and righteousness. . . Bless this work to which Thou hast called us. We thank Thee for the growing determination toward peace, for the increasing oneness of Thy people, for the deepening consciousness of universal brotherhood. More and more may we incline our thoughts to Thy commandments, striving for the fulfilment of the great laws which Thou gavest of old to Thy people. Increase our faith as the years increase and may the grace of our Lord Jesus Christ lead us into ever deepening fellowship with Thee. For His sake. Amen.

A New Year's Message

MRS. JOSEPH M. WEST

To Secretaries in the Department of the Stranger.

THIS is a message to the newly elected Strangers' Secretaries in our Auxiliaries and Circles. I wonder if you realize just how the work of the Department of the Stranger depends upon you. From time to time little messages trickle through the reports of the Presbyterial and Conference Branch Secretaries to me, and I want to appeal to you for them. There are twenty-five hundred of you, and so many are doing wonderful work, but there are some who are making the pathway of their senior officers unintentionally difficult.

There are some who never answer a letter, there are some who feel and say that their work is so trifling that it is not worth putting

on paper. Do you remember the story of the man with one talent? Life is made up of little things, and if you were directing the department you would know that the greatest developments during the last fifteen years have come about through some little thing that some Secretary did without realizing how worldwide was the influence she set in motion. What would you think of a treasurer who thought it was not worth while to record twenty-five cents or a dollar in her book? Is a soul worth less than a dollar? Then there are some Secretaries who constantly are pursued by the text, "Let not your left hand know what your right hand doeth," and this poor left hand, which is the sufferer in this department, is usually

the Presbyterian Strangers' Secretary. Of course, there is a truth in this attitude and out of respect to Secretaries who feel that way, our reports call for only the number of people you care for, but remember, even "one" is a number.

Secretaries are given an opportunity to report their work more fully, and this is their great opportunity to help the Presbyterian Secretary. Even now I often look over my own notebook of the work I had to do years ago as an Auxiliary Secretary and in the light of time how important the little things which did not seem worthy of the record have become! Make a resolution this year to record your work, to keep in touch with your Presbyterian Secretaries and make team work possible.

If you look over the instructions in the leaflet with regard to your duties, you will see a most emphatic instruction that you co-operate with your minister. The Dominion Board co-operates with the Board of Home Missions, your Conference Branch and Presbyterian Presidents are now on the Home Mission Committees of Conference and Presbyteries, and this arrangement is reciprocal in the interests of the work itself. Similarly your work should be in co-operation with your minister. This does not mean that you need worry him with every little detail, but he should be aware of your activities. For instance, it is certainly wise to ask him as to the wisdom of reporting removals, for he may have, as minister, confidential information which you have not.

Should you meet with strangers whose own churches have made no provision for their pastoral care and they seem drawn to The United Church, your minister, through his specialized study of theology, is invaluable in relating them to your church. These are only samples of the way in which better work can be done by "co-operation," which is the key-note of the relationship of The Woman's Missionary Society of The United Church to the whole Church. Last year twenty-five hundred Secretaries reported that they had cared in some way for one hundred thousand people coming or going, and I am sure the unrecorded deeds might have doubled this number, but more important by far than figures would have been the inspiration the Secretaries in the Auxiliaries could have given to the Presbyterian Secretaries.

Every month I write to the Conference Branch Secretaries and they are wondering

how they can transmit my messages through the Presbyterian Secretaries to you, while I am wondering how I can receive the inspiration of your work through the Presbyterian and Conference Branch Secretaries. Let this be a year of helping one another in what I believe is coming to be realized as one of the greatest, if not the greatest, departments in our Society. As one Branch Secretary wrote recently, "I am only beginning to realize the scope of this work and it is not so long ago I considered it only an interesting side line."

How the Experiment Worked

Elizabeth Forbes Tait

"Give till it hurts" our president had said, "and your souls will be truly blessed."

Now "hurting" never appeals to me, whether it be myself or others, so I set about finding some other way to bless my sensitive soul and contribute my share of the W.M.S. budget.

Next day I called on a neighbor, who had but recently come to live in our community. She seemed popping full of ideas on household management and somehow our discussion led to flour bags. Now, when the contents of these had been turned into family brain and brawn, I had been wont to take the scissors in hand and, after five or ten minutes' wrestling with the thing, first at one end and then at the other, I got the chain stitch started. After a hurried hemming on the machine they became squares of strong cotton, disfigured by trade marks, of course, but ready to perform any service beneath the dignity of a refined towel.

So I considered my duty done. But my neighbor endeavored to show me that I wasn't living up to my privileges. She made aprons, dresses and underwear from flour bags, and even curtains, which she hemstitched and trimmed with lace. It had grown to be a fad with her, a perfect mania. She must have kept the family working overtime consuming the contents of those bags; it was bag and baggage! Sometimes they put up a year's flour ahead, so that she could have the bags to clothe the family.

Here was a chance to raise my missionary money. Economize on the family linen! The very thing! I must have dozens of those bags around somewhere. It would simply be fun putting them to such attractive uses and nobody would be "hurt."

"But how," I asked her, "do you get rid of those gigantic trade marks that seem to stick like glue?"

"Easiest thing in the world," she assured me, with an airy wave of the hand. "Just boil them in a solution of soap and washing powder and away they go!"

Well, next day I put what bags I had on hand into my boiler and the eliminating process began. The house became filled with a sudsy odor, and I hadn't room on the stove to cook the breakfast cereal. It was August, and I couldn't have a fire in the afternoon on account of the heat, so my husband had to do without his porridge, which we cooked in the double boiler the day before, and that put him in bad humor for the day. About eleven I had to remove the boiler and give the dinner a chance. With high hopes and a stick I hauled out my bags, but instead of the spotless condition I had been deluded into expecting, I found them changed but little. Most of my work had gone for nothing, and I went to the window and cast a few malevolent glances in my neighbor's direction as a sort of safety-valve to my feelings. At the earliest opportunity I informed her of my failure.

"Oh, you should soak them over night in cold water first and then rub soap into them. I clean forgot to tell you that," she declared apologetically.

Nothing daunted, though feeling rather surly, I tackled the job again. After soaking, I soaped them according to directions and started the boiling process again. Some of them were Quaker flour bags and, as I held them up on the stick after boiling awhile, there was the smug countenance of the old Quaker still grinning away at me, large as life.

In no enviable frame of mind I again sought my thrifty neighbor, who cheerfully ignored my black looks and covert reproaches, while she smilingly apologized for omitting another little item.

"I should have warned you that some of the trade marks are so stubborn, they need special treatment. Take them on a board and, while wet, rub some strong washing powder into them with a brush. It never fails to remove them."

So I girded myself once more to the fray. I spread the old Quaker and his background

out on the sink shelf and went at him with washing powder, rubbing it in with a new scrubbing brush and a savage delight, and lathered his tantalizing countenance into oblivion.

This treatment worked like a charm and every disfiguring mark disappeared. In fact, it worked too well, for when I removed the last piece from the sink shelf, I found that, like Mary's lamb, everywhere the scrub brush went, the paint had sociably followed, and there was the board as naked as the day it was sawn from the tree!

Let us hear the conclusion of the whole matter. I had a few pieces of coarse white cotton which were worth little more than the soap and other cleansing agents used in the operation; plus the elbow grease, domestic inconvenience and finally the paint, concerned in the transaction. Henceforth my neighbor's chatter about thrift fell on my ears even as the clatter of raindrops on a tin roof. With glad and thankful heart I dug my hand deep into my pocket and gave till it "hurt," convinced that many of these makeshifts for raising the Lord's money are but devices to cover our own meanness.

Suggestive Programme

For Auxiliaries, Young Woman's Auxiliaries and Mission Circles, February, 1929

Subject for Study—"The Blacksmith's Hammer," Chapter V. "Days of Development," Chapter VI. Study Book—"Drums in the Darkness," by John T. Tucker.

Hymn—"How Sweet the Name of Jesus Sounds." While standing, repeat Psalm 23, in unison.

Minutes and Business.

Watch Tower—Four heralds, two minutes each.

Hymn—"Oh, Master, Let Me Walk With Thee."

***Devotional**—The Partnership.

Prayer.

†**Study Leaflet**—The Blacksmith's Hammer, chapter V. Days of Development, chapter VI.

Hymn—"The Morning Light is Breaking."

Closing.

*Price 3 cents.

†Price 5 cents.

Order from

Mrs. A. M. Phillips,

Room 410, Wesley Buildings, Toronto 2.

Young People

The King's Daughter

ETHEL A. CHILDS

ONCE upon a time there was a princess who was born on a fortunate day. Peace and prosperity dwelt in her land, and from infancy she had been surrounded by everything that made her pathway smooth and fair.

On her eighteenth birthday she looked back upon a life wherein no pleasure had been withheld, no gratification denied. Fortune had lavished gifts upon her, but that morning as she looked into her father's face she was conscious of a longing yet unsatisfied. She walked alone in the gardens of the palace, following a winding path until she came to a favorite spot, a white marble seat beside a tiny lake. In the distance blossoming fruit trees spread a fairyland before her. The booming of bees came to her ears, the sunshine fell warm upon her, and the fragrance of the blossoms was everywhere.

As she sat there, she toyed with a golden casket that had been one of her birthright treasures. Idly she pressed a spring, and the lid flew up to display a wealth of jewels, blazing upon the white velvet lining. She chose one, a flaming ruby, and as she held it in her hand a warmth of gratitude welled up in her heart for health.

She was glad for the red blood that coursed in her veins, for her clear eyes and strong step. She went back to all that had gone to make up this treasure that was hers. She went back to the time even before her birth, to the tenderness which surrounded her mother, to the skilful care with which she had been ushered into the world. She recalled the wisdom and watchfulness that had provided her with proper food, fresh air, sleep, and exercise. She thought of the sanitary laws of her father's kingdom that had given her pure water and had protected her from disease, and of the medical and dental science that had been at her command. And she laid down the ruby.

She picked up an emerald that flashed green fire. The emerald spoke to her of the training of mind and body that had been hers, of school days with their companionship, and of all that she had learned from books and teachers. She rejoiced in her enjoyment of beauty in art and

in the out-of-doors, in an ear keen to the music of the thundering organ or the notes of the cardinal. She thought of the books that she had read and the pictures she had seen, the great libraries at her disposal, and the treasures of mind and heart that she was privileged to share. And as she laid down the emerald she gave thanks for her education.

Then she chose a deep blue sapphire. In it she saw the freedom of her life, her right to choose her friends, to decide on a definite plan of training, and to think out for herself a part of usefulness. And she looked ahead to a day when she would be free to choose from among her suitors the man she loved. With him she would found the home of her dreams, and she was glad that her casket contained a sapphire.

She took a string of pearls, smooth, lustrous, beautiful, and she held them against her cheek. She loved them. Each one to her was a friend, the loved ones at home, her school companions, her teachers and those who had ministered to her in many ways. All who had treated her greatly and generously were represented there, and she stroked them affectionately.

Many lesser jewels, amethysts, turquoise, topaz, opals, gleamed in her casket. She chose one, the greatest of all, a blazing diamond, from which all the others drew their fire. She gloried in its wonders as it shone with the red of the ruby, the green of the emerald, and the blue of the sapphire, and yet had the white purity of the pearls. This priceless gem was the knowledge of the love of her Father, who had given her all these gifts.

And as she enjoyed her jewels she was conscious of a stir and she raised her eyes to see a semi-circle of other girls standing near, their eyes on her treasures. Instinctively she closed her casket, for she saw these girls were strangers. Their faces and garments and manners were all unfamiliar, and she drew away. Then she looked again beyond the color and clothing and custom, into the hearts of these girls, one by one. There she saw a hunger for happiness, a desire for usefulness and a yearning for goodness like unto her own. And she leaned

to them and opened her arms and said, "You are my sisters. Come and share my jewels," and she opened her casket and gave them her treasures.

Then beside her stood her Father, the King, and a great radiance was upon His face so that it shone into the hearts of all these girls and they, too, knew Him for their Father.

The princess was about to close her empty casket when the King said, "She that saveth her life shall lose it, but she that loseth her life for my sake hath found it."

And behold the casket was not empty, but filled, and the jewels glowed with divine radiance.

An International Concert

No more enthusiastic exponent of mission circles can be found than Miss Alice Wickware, Ottawa. Lately she planned a concert of National Music and Folk Songs, which was held, November 15th, in St. James' United Church, Ottawa, and was an undoubted success. The following is Miss Wickware's account:

The Mary Henderson Mission Circle of St. James' United Church recently arranged a programme which showed in a very delightful way the great heritage of music which has come to Canada with the people from older lands overseas. The vivid colors of national costumes against a background of dark green curtain, trailing maple leaves and flags, made a charming picture. Added interest was given by the fact that several had been born in the country they represented, and others were first generation Christians.

The programme opened with Pauline Johnson's "Legend of Qu'Appelle Valley," given by a girl dressed in a real Indian costume. There followed a group of old French songs. In the British group, England was represented by a fair young girl dressed in quaint old English fashion, who gave an extract from the Right Honorable Mr. Stanley Baldwin's famous speech "On England"; Scotland and Wales sang their old familiar songs, while a piano arrangement of a traditional Irish air was played for Ireland.

For the Scandinavian group there were violin selections from Grieg, a merry Swedish Folk Dance, and some delightful Danish Folk Songs sung by a charming Danish young lady. For the Romance group there were songs of Roumania, and a violin solo for Italy. Then

came the Slav contribution, which consisted of Polish Folk Songs by two Polish boys with very fine voices; Ukrainian Folk Songs by a Ukrainian soloist; a Czecho-Slovakian Folk Dance and some fine Russian songs of Rachmaninoff

As a fitting climax the participants formed a semi-circle, with Canada in the middle, who gave Dr. Duncan Campbell Scott's wonderful "Ode to Canada." As she finished one felt that indeed some little thing had been done

"To bridge the sordid rift

Between our heritage and our use of it."

And when all joined in singing "O Canada," and the national anthem, one knew there were no foreigners on that platform—all were Canadians.

Out of Practice

Rubinstein, the great musical composer, once said: "If I do not practise for a day I know it; if I miss two days my friends know it; and if I miss three days the public knows it." May not the same be said of the practice of the presence of God and the practice of the service of man? May not the lack of harmony in one's relation to the Infinite and the false notes struck in one's relation to men be explained by the neglect of daily devotions and service?—*Robert P. Wilder.*



A QUEENLY DAUGHTER OF AFRICA

Mission Bands

ANOTHER year has gone, O our Father, and as we look back we see how full of faults it has been, we are truly sorry and wish we had tried harder to do well. We thank Thee that we have another chance to try again, and we pray Thee that Thou wilt give us the strength to do better. Help us, no matter what comes in this new year, to do our best. If illness comes, let us bear it bravely; if disappointment comes, let us learn to go to Thee for comfort. If joy comes, let it make us all the more ready to try and give joy to other people. Bless us now, O Lord, and all through the year, for the sake of Jesus Christ, our Lord. Amen.—
A Chain of Prayer.

A New Book

JEAN L. CHANT

Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.

Dear Mission Band leaders, boys and girls:

A Happy New Year to you all! I wonder what kind of missionary story you are going to write this year. The pages of 1928 are now closed, but 1929 has, I trust, three hundred and sixty-five fresh and spotless sheets on which you may write finer stories than ever. You have done well in the past year, but, if you are in downright earnest, this year is bound to be better. The holiday time, with its wonderful Christmas spirit and kindly New Year wishes, would not be ours did we not live in a land where Jesus and His Gospel are known. Now what about the boys and girls who live in countries where He is not known? Are we going to keep this joy to ourselves or are we going to obey His command and send the good news to every corner of the earth? I know you want to share it with the other children of our big world family, and mission band is the place to learn how. There is no limit to our field of study; we go right around the world. This year it is Africa, and here we have much to learn. Already we love Mone Ze and Edima. Last year we listened in and the boys and girls told their own stories. From China, Japan and India they came. Can you ever forget P'an P'an and Pomegranate Blossom, Kom Loi and the children who had really "nothing to read?" And you remember what the "Jesus Hospital" and the Christian schools did for these children and others? The Friend of little children says, "I am come that they may have life and that they may have it more abundantly." But how can they hear without a teacher, and how can they teach unless they be sent?

Some years ago, we had as a study book the life story of a fine young Chinese boy, called Mook, who took as his motto a verse which we like to sing in mission band:

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

After many years of hard work he became a useful and clever doctor, and he preached as he healed, so that many of the people of his country were brought to know and love Jesus. I hope you sing the hymn occasionally.

Do you know that the practising of world friendship with the "far aways" is sometimes easier than the same thing at home. There are probably some girls and boys in your school or town, not Canadian born, whom you may be neglecting. They are strangers to our customs, and perhaps to our language, but they can always understand a kindness. Ask yourself how you would feel if you were dropped down in a school in Italy or China. The development of a fair, kindly, friendly spirit, with all your schoolmates and playmates, is a part of our mission band work. I take it for granted that you are all trying to be the kind of boys and girls Jesus would have you be, so, in the new year just begun, keep on studying, praying, giving as much as you can and so hasten the coming of the day when God's will may be done on earth as it is in Heaven.

We are privileged in having a share in a great work and we will try to do our part faithfully and well. It may not always be easy, but

things that are worth while are not as a rule easy. And we have to help us, His own promise, "Lo! I am with you alway."

"Jesus, my Saviour, Master, King,
Who didst for me the burden bear,
While saints in Heaven Thy glory sing,
Let me on earth Thy likeness wear;
Mine be the path Thy feet have trod,
Duty and love to man and God."

A Missionary Circus

Annie W. Hill

In a small town in one of the garden spots of Ontario there is a group of small boys, whose ages range from five to twelve, who gather once a month to the number of twenty or twenty-five as a mission band. They officer it themselves, and carry on all the business, doing it well, too, under the wise direction of a couple of women, in whom the boys recognize kindred spirits.

These boys are no picked lot of goody-goods, but just the ordinary everyday specimens who tear their trousers, gouge holes in their stockings, and whose tousled heads are a torment to the fussy high school sister. Yet these boys are to be the leaders of bye-and-bye, and meantime they enjoy learning how other fellows live in those queer countries of India, China, Japan, and Africa. Having learned this, the next thing they say is, "What are we going to do about it?"

They couldn't tell you that giving money is just another way of giving service, but they've heard Dad say, "You can't do much without money, and you've got to hustle to get it." So they hustled.

In the incubator brains of four or five of the boys of the ten or twelve year age was hatched the brilliant idea of a circus in Bill's barn, and all that such a performance involved. Stray cats were rounded up and fastened into slatted boxes. A few dogs were similarly corralled, and the big barn began to take on the right look, with circus cages a-plenty. Knotted ropes were hung from the beams for the performers. An indulgent mother or two promised a batch of candy for sale, and the rank and file of the junior members attended to the necessary advertising.

Candy would be one cent; general admission, one cent; reserved seats, presumably for grown-ups, two cents. I didn't get details of the reserved seats, so we can picture for our-

selves the old saw-horse, the discarded seat of the old family democrat, a couple of Grand-mother's milking stools, and other interesting relics.

The eventful day came at last. To a delighted audience the circus wonders were displayed. Distinguished acrobats climbed up and down the ropes. (Should I use the word "shinnied" here?), others performed gymnastic steps and stunts on the beams.

But the best was yet to come. The barn-door opens. What is that fierce animal creeping stealthily along? Surely it can't be a leopard? Yes, there's the long tail dragging on the barn floor, the four legs, the glassy eyes. Valiant defenders of the helpless audience produce wooden guns with amazing speed and take aim at the intruder. A dog that was not caged sprang into action to do his share; those behind the bars raised their voices in howling protest; the cats joined in the chorus, and one of them got loose and made a wild scramble for the beams and safety.

In the general mix-up the leopard (skin) makes a safe get-away, and the audience dissolves in laughter and cheers. Net result: one dollar and seventy-five cents, which the boys proudly hand over to the treasurer for the missionary cause.

Suggestive Programme

For Mission Bands, February, 1929

Opening Hymn:

"Let us with a gladsome mind,
Praise the Lord for He is kind," or
"Onward Christian Soldiers."

Scripture Lesson—Stories of Healing. Matt. 15: 21-28. Matt 20: 30-34.

Prayer—For the children of Africa, that they may learn to know and love Jesus. Followed by Our Lord's Prayer.

Minutes and Business—Report of the Palm Branch Secretary.

Hymn—"Jesus Loves Me," Verses 1 and 2. (Verses in English, Chorus in African, Page 19. "In the African Bush.")

Report from four Heralds—Have a special report from Angola at each meeting.

Hymn—"Jesus Loves Me." Verse 3, as above.

Study—The Village School. Pages 26 and 73, "In the African Bush."

Hymn—"Lord, a Little Band and Lowly," or "Children of Jerusalem."

Closing Prayer and Benediction.

J. L. C.

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.*

MEDICINE HAT PRESBYTERIAL.—A splendid meeting was held in September, at which many problems of the auxiliaries were discussed. Closer co-operation between auxiliaries and girls' groups was urged. Secretaries of Christian Stewardship and Temperance gave encouraging reports. Most interesting reports of the Branch Conference were given by the president and delegates. The president dwelt on the great need of united prayer to strengthen the religious life of the community. The following recommendation was forwarded to each auxiliary:

"That the W.M.S. women of the entire district are urged by this presbyterial executive to devote more time to earnest prayer during the autumn and winter months, not only for the success of our missionary activities, but that to our various churches a great spiritual awakening may come."

Bay of Quinte

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

*Treasurer, Miss Lazelle Brown, 135 Victoria
St., Belleville, Ont.*

BELLEVILLE PRESBYTERIAL.—Napanee North held their sectional meeting in October, with Mrs. T. H. P. Anderson, Newburgh, in the chair. The meeting was most successful in

every way. Two hundred and fifty were present. Temperance work was particularly stressed.

The third annual meeting of Belleville Section was held at Canifton, October 11th, with Mrs. F. W. White presiding. Over four hundred interested women attended this gathering. The devotional exercises of the morning session were taken by Mrs. J. Y. Sills and Mrs. Badgley. The morning session was almost entirely devoted to Circle, C.G.I.T., and Band work. Mrs. E. B. Sexsmith gave an inspiring address on "The Call of the Child," urging all mothers to respond to the call of the Christless child. Miss Robina Templeton spoke on the work of the C.G.I.T. Mrs. F. Bennett stressed the importance of the Department of Associate Helpers. Encouraging reports were heard from every department. A very fine feeling of Union is in existence. Canifton Band of boys and girls, who have recently raised twenty-two dollars by self-denial, sang "All the Band Are Workers."

At the afternoon session Mrs. T. S. Wright and Mrs. P. White took the opening devotional exercises. Roll call followed and an instructive talk was given by Miss Lazelle Brown, Belleville, who is taking the place of the Treasurer, Mrs. H. Irvine, Lindsay. Mrs. Irvine has been forced to resign on account of ill health of her husband, who has been ordered to go to Florida. Mrs. E. M. Baker spoke forcibly on Temperance.

The Tamworth Section of Belleville Presbyterial held its annual meeting in Yarker, on October 19th, with Mrs. T. P. Anderson presiding. Fourteen auxiliaries reported, each showing earnest efforts to keep alive mission-

The Palm Branch

To whom it may concern! May we again draw kindly attention to the important fact that it is the right of all members of younger groups, and in fact of all in the homes of The United Church, to have a copy of their Missionary Newspaper, The Palm Branch.

It is that they may have the inspiration of our Woman's Missionary Society that the Dominion Board publishes such a paper and makes it possible for it to go out below cost. It seems that this is a very valuable responsibility that our older groups may take: to interview busy leaders and see that they are well supplied. Many have already done this and leaders and members appreciate it. It might be one splendid way of doing Missionary work in affiliated C.G.I.T. groups, where if desired auxiliaries are ready to serve.

ary activities. Mrs. James Laughland, Napanee, made an earnest plea that every one subscribe to THE MISSIONARY MONTHLY. Mrs. H. M. Paul, Newburgh, retired missionary, who gave over thirty years of her life in the work in Western Canada, presented the resolutions from the Conference Branch meeting held in Lindsay in June. Mrs. James Wilson, Strathcona, spoke on Temperance, urging each woman to do her utmost to stamp out this evil. Miss Edna Allan, Yarker, missionary on furlough, gave a short talk. The Quiet Hour, taken by Mrs. Breault and Mrs. Pine, was a spiritual uplift. Reports of Circles and Bands were given. Mrs. Frank Herrington spoke on "The Place of the Mission Band in the Home," and Mrs. J. Lewis gave a paper on "The Circle Girls of To-day Are the Workers of To-morrow." Mrs. Forbes, Weston, gave an intensely interesting talk on her trip to Trinidad. An invitation to hold the next meeting at Maitland was accepted. Miss Paul closed the meeting with prayer.

Napanee South held their sectional meeting in Morven, October 10th, with Mrs. F. L. Hooper presiding. Wilton Auxiliary took charge of the morning devotional period. Fourteen auxiliaries all gave reports of an encouraging nature. Mrs. Foley gave an excellent paper on "The Importance of the Mission Band in the Life of a Girl." The Quiet Half-Hour was in charge of Mrs. G. I. Perry, Morven. Switzerville Auxiliary took charge of the afternoon devotional period. The principal speaker was Mrs. G. Ernest Forbes, Weston, one of the delegates to the Jubilee Celebration in Trinidad. Mrs. Forbes entertained her listeners in a very charming manner with a full account of her trip.

The annual meeting of the Madoc Section was held in Cooper United Church on October 12th, with one hundred and fifty in attendance. Mrs. W. H. Hicks presided, and Mrs. Adamson took the devotional exercises. A plea for the use of W.M.S. envelopes was made by Mrs. Foster. Mrs. W. S. Gordon brought to the meetings "Echoes from the Branch," which proved both interesting and helpful. Mrs. G. Harris was in charge of the Band work. Nine auxiliaries reported. Two were absent. Each report showed earnest and systematic effort to keep up the regular meetings, to study missionary work, and keep alive an earnest endeavor. An impressive In Memoriam service was conducted by Mrs. Rivers. Mrs. Montgomery and

Mrs. Grills were in charge of the opening devotional exercises in the afternoon. Mrs. J. McCaffery outlined the Temperance Campaign which is being conducted through *The Northern Messenger*, and urged every woman to become an active worker in the great cause. Mrs. Percy MacMullen, Mount Pleasant, gave a talk on "The Value and Importance of the Press Secretary." Mrs. Bailey and Mrs. Barret spoke on Band work. Mrs. Forbes, Weston, told of the missionary work being carried on in Trinidad and of how those East India people, having become Christians, are now planning to carry the Gospel to Africa. Rev. M. Adamson closed the meeting with prayer and benediction. An invitation to have the next annual meeting at Tweed was accepted. In memory of deceased members one verse of "Faith of Our Fathers," was sung. Miss Hattie Magee outlined "The Ideal W.M.S. Member," furnishing much food for thought. Mrs. Bedel gave an interesting sketch of "The Ideal Auxiliary." This was followed by "The Influence of the Ideal Auxiliary on the Life of Church and Community." Mrs. R. J. Smith gave an able talk on Temperance, which was followed by a resolution favoring a policy of Total Prohibition. The closing address was given by Mrs. G. Ernest Forbes, Weston, who again thrilled her listeners by her story of the work in Trinidad.

COBOURG PRESBYTERIAL.—The third annual meeting of the Western Section of this presbyterial was held in Roseneath United Church, July 27th, with Mrs. J. T. Field, First Vice-President, presiding. Fifteen auxiliaries were represented, as well as Circles and Bands. The reports showed increased interest and a keynote of honest endeavor and confidence rang through them all. Nearly all the auxiliaries have adopted the group and envelope system and report good results from their use. An inspiring Quiet Half-Hour, led by Mrs. J. W. Roberts, President of Cobourg Presbyterial, and Mrs. McLaughlin, Grafton, brought to a close the morning session. Mrs. McIntyre, Secretary of the non-Anglo-Saxon section of the Strangers' work in Toronto, gave the address of the day. Mrs. J. T. Daley, Port Hope, Bay of Quinte Conference Branch President, gave brief echoes from the Dominion Board. The Roseneath Mission Band delighted the audience by their presentation of the modern Mother Goose Children as little Light Bearers. The papers given by all

the presbyterial officers, each dealing with her own work, were most interesting and helpful.

The Eastern Section of Cobourg Presbyterial held its third annual meeting, September 6th, at Wooler. At the morning session Mrs. Howard conducted devotional exercises. Mrs. Clarence McMaster gave an inspiring address of welcome, to which Mrs. Clare replied. An address on Circle and C.G.I.T. work was given by Miss Nellie Martin, deaconess at Picton. The Quiet Half-Hour was conducted by Mrs. Roberts, President of Cobourg Presbyterial. Miss Chance, Toronto, whose work is in Western Canada, gave an inspirational address, which was much enjoyed. The departmental secretary's conference was fully appreciated. The members of the Wooler Auxiliary served lunch to over one hundred delegates.

British Columbia

Press Secretary, Miss Jean Forin, 3651 Granville St., Vancouver, B.C.

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

VICTORIA PRESBYTERIAL.—This presbyterial held a very pleasant farewell tea in First United Church for Dr. and Mrs. Simon Fraser, who are returning to Trinidad to resume their missionary work. A large gathering was present from the various city churches and was welcomed by the President, Mrs. James Hood; the Vice-President, Mrs. W. G. Wilson, and the Treasurer, Mrs. C. E. Souley. Dr. W. G. Wilson spoke briefly of Dr. and Mrs. Fraser's sojourn in Victoria, expressing regret at their departure and extending the good wishes of all. Dr. Wilson, on behalf of friends in Victoria, presented a gift of one hundred dollars to Dr. and Mrs. Fraser. Dr. Fraser thanked those present for the kindness shown to Mrs. Fraser and himself in Victoria, and expressed the hope that some day when his work is finished in Trinidad they may return to Victoria to make their home.

Hamilton

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

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

The Executive of the Hamilton Conference Branch met on November 14th, in the Centenary Church, Hamilton, with Mrs. Arnott,

President, presiding. Eight of the nine presbyterial presidents reported for the nine months' work within their districts. Reports were also received from the secretaries showing a marked advance over the preceding years in each department. An increase of six new Baby Bands, five new Mission Bands, twenty-one new affiliated C.G.I.T. groups, and six Auxiliaries was reported. Each presbyterial had increased the number of subscribers to THE MISSIONARY MONTHLY, and it was resolved to work earnestly for greater increase in 1929. After discussion as to ways and means of securing one-quarter of the auxiliary allocation within each quarter of the year, the weekly envelope system of giving was recommended. Rev. J. F. Reycraft, who as Home Mission Convener of the Conference, now has a place on the Executive of the Hamilton Conference Branch, gave an inspiring address on Consecration.

A discussion of the best methods in auxiliaries brought forth many interesting experiences. The executive of one auxiliary adopted the habit of meeting for prayer fifteen minutes before the monthly session, with the result that the membership rose from thirty-nine to one hundred and thirty-nine. An evangelistic visitation in the homes of the congregation by members going in couples to press the Gospel invitation resulted in 107 new church members in another place. The workers parted with a new sense of the power of personal prayer and an earnest spirit of reconsecration as the secret of victorious service. "If we have a spiritual surplus we have no material deficit."

NIAGARA PRESBYTERIAL.—This presbyterial held its annual district rally on October 23rd, 1928, in First United Church, Stamford. At the morning session, at which about 150 were present, Miss Mitchell presided. The following speakers aroused much interest: Mrs. Silas Smith, Mrs. Hawkins, Mrs. Maddaugh, Mrs. Harris, Miss Bell, Mrs. Graham, Mrs. Robertson, Mrs. Overend. Mrs. Welsh led in prayer in the afternoon, while Miss Scott and Miss Mitchell presided over the meeting. After the roll call each auxiliary gave a brief statement of what they had found during the year. In the afternoon there were two addresses, one by Miss Box, Beamsville, on "Christian Stewardship," and one by Miss McIntyre, Toronto, on "Immigration and the Stranger."

London

*Press Secretary, Mrs. Norman Anderson
R.R. 2, Wilton Grove, Ont.
Treasurer, Mrs. J. I. Dixon, 1609 Bruce Ave.,
Windsor, Ont.*

HURON PRESBYTERIAL.—The west section of this presbyterial held a meeting in the United Church, Auburn, October 17th, with a large number present, and Mrs. Andrew, Goderich, in the chair. The auxiliary from Queen Street Church, Blyth, took charge of the devotional exercises. Mr. Alp, Auburn, welcomed the visitors; Mrs. McKenzie, Bayfield, thanked the ladies of Auburn for their hospitality. From fourteen of the sixteen auxiliaries of the West Section there came encouraging reports. Many of the auxiliaries were trying to get each member in the church a member of the Society. Another aim was the introduction of the monthly envelope. There were encouraging reports from C.G.I.T. groups and from several bands.

The afternoon session was opened by the Holmesville Auxiliary taking charge of the devotional exercises. Mrs. Gardiner, Presbyterial Treasurer, gave a promising financial report, while Mrs. Lundy impressed the audience with the thought of being faithful. Miss Lawrence spoke on the importance of having an enthusiastic press secretary in every auxiliary. A charming quartette was rendered by the Westfield Auxiliary, and long will be remembered the inspiring address of Miss Rennie, Branch President.

The women from Victoria United Church, Goderich, presented the two-part play, which has been printed in *THE MISSIONARY MONTHLY*. Mrs. Ross, Honan, China, gave a wonderfully instructive address. Mrs. J. E. Hogg in the closing address said that our Society was the most inspirational in the world.

A large number of women met for conference in the United Church, Clinton, September 27th, with Mrs. Lane, Seaforth, presiding. The devotional exercises were led by Mrs. Hiles and Mrs. Beeton, Ontario Street Church. Mrs. Doan gave an address of welcome. The roll call of auxiliaries brought out many good ideas and proved the envelope system the best way of raising the allocation. Sympathy was expressed for the Wesley-Willis organization in the loss of their church by fire. On the resignation of Miss Hume, Mrs. Weir has taken charge of the Young Woman's Auxil-

iaries, C.G.I.T. groups, and Circles. At the afternoon session the devotional exercises were led by the Londesboro and Burns Auxiliaries. Mrs. Childs, London, in her charming manner gave a fine address, presenting the needs of some of the foreign mission fields. Mrs. McIntyre, Toronto, told a real story of the home mission work. Short but interesting reports were given by each of the presbyterial secretaries. Mrs. Fitzgerald and Mrs. Aiken sang a beautiful duet. The Egmondville Auxiliary invited the convention to meet with them next year.

MIDDLESEX PRESBYTERIAL.—The third sectional meeting of this presbyterial was held at Knox Church, Newbury, with a large delegation representing Auxiliaries, Young Woman's Auxiliaries, Circles, C.G.I.T. groups, and Mission Bands from Appin, Glencoe, Cooke's Church, Melbourne, South Caradoc, Tait's Corners, Wardsville, Newbury and Cairo. Mrs. J. Strachan, District Vice-President, presided. The devotional period at the morning session was conducted by Mrs. A. G. Munroe, Newbury; Mrs. R. C. Twiss, Glencoe, and Mrs. Leitch, Melbourne. At the afternoon session the devotional period was conducted by Mrs. Lethbridge, Tait's Corners; Mrs. Hutton, Cooke's Church, and Mrs. Finlay, Wardsville. Encouraging reports were given from all the organizations represented, after which a splendidly arranged Round Table was conducted by Mrs. Childs, London. Then Mrs. Strachan read a beautiful message. Mrs. Lotan, Appin, and Miss Atkinson, Wardsville, gave splendid reports from the Conference Branch meeting held at Woodstock. The address for the afternoon was given by Mrs. W. R. McIntosh, London, on "The Peace Movement." Mrs. McIntosh's address was much enjoyed. Mrs. Childs, London, President of Middlesex Presbyterial, brought a most interesting message from the Dominion Board. Mrs. Lotan, on behalf of the Appin Auxiliary, asked that the next sectional meeting be held in Appin. This invitation was accepted.

A sectional meeting of the Northern District of Middlesex Presbyterial was held in Carlisle United Church, October 30th. There were two addresses in the morning session, one by Miss McPherson, Ailsa Craig, and one by Miss Sproat, Lucan. Mrs. Cumming, Ailsa Craig, was at the literature table. At the afternoon session Mrs. B. S. Scott, London, gave an

address on Young People's Work. Mrs. J. H. Childs, London, presided over the Round Table Conference. Mrs. W. P. Dundass, London, gave an address on Stewardship. The closing words and prayer were by Mrs. J. H. Childs, London.

The sectional meeting of the South-East District of Middlesex Presbyterian was held in Crumlin United Church, October 12th. At the morning session a most helpful Round Table Conference was conducted by Mrs. J. H. Childs; Miss Tapscott, Missionary Monthly Secretary; Mrs. B. S. Scott, C.G.I.T. Secretary; and Mrs. W. Screaton, Literature Secretary. Each spoke on the work of her own department. Mrs. J. J. McWilliam gave a comprehensive address on the world-wide activities of the Society. Harrietsville Auxiliary took charge of the morning devotional period, and Belmont the afternoon period. At the luncheon Mrs. A. E. Brown, Thorndale, welcomed the guests. Mrs. A. George, Dorchester, replied.

The third sectional meeting of the Strathroy Section of Middlesex Presbyterian was held in Mount Brydges Church, June 8th, 1928. The morning devotions were conducted by Miss Clara German, Strathroy. Miss Mildred Morgan, Kerrwood Circle, gave an address on the Circle. Miss Jeanette Douglas, Strathroy, gave a talk on the Conference Branch Convention. The Quiet Half-Hour was conducted by the Kerrwood Auxiliary. The devotions of the afternoon session were conducted by Miss Douglas. Miss Griffith gave an address on the Student Volunteer Convention. Mrs. H. E. Livingstone conducted a conference. Mrs. McWilliams, London, gave an address. The closing exercises were conducted by Bethesda Auxiliary.

The sectional session of the North-East Section of Middlesex Presbyterian was held in Grave Church, with a splendid representation from the district. Mrs. J. J. McWilliams, Secretary of the Presbyterian, presided over both sessions. Mrs. Thompson led the devotional exercises, after which many encouraging reports were read. Mrs. D. L. MacCrae closed the morning session with a conference on Methods of Work. The devotional session of the afternoon took the form of a memorial service for the late Mrs. James Wheaton, Thorndale. During the afternoon there were several short addresses. Mrs. G. F. Scott, London, spoke on the Young People's Work,

and Mrs. W. P. Dundass spoke on Christian Stewardship. Mrs. McWilliams gave a talk on the League of Nations, and Mrs. J. H. Childs spoke on the discussions of the council meetings of the Board regarding the situation in the fields. Mrs. D. L. MacCrae told of the stand which the Church took at the Council meeting in Winnipeg regarding the liquor question. The meeting passed a unanimous resolution supporting the action of the Board.

Manitoba

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

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

PORTAGE LA PRAIRIE PRESBYTERIAL.—A very successful Mission Band Rally was held in Grace United Church, Portage La Prairie, October 6th. From two o'clock cars were busy bringing happy, excited children and their leaders, who were bent upon making our ninth rally the best yet. About 150 registered, and one particularly encouraging feature of this meeting was the presence of ten of our public school teachers engaged in this work as leaders of Mission Bands.

At 2.30 the meeting opened with a rousing sing-song, led by Dr. Leslie. Five little girls from Euclid Band took the devotional exercises, which were followed by an address of welcome from Knox Band, given by little Helen Cooper, Hong King, who travelled last summer all the way from China unaccompanied. Willie Warren, West Prospect, replied on behalf of the visiting bands. Mrs. McDermott gave a very interesting talk. Quite a long programme followed, consisting of instrumental duets, recitation and stories from the Bands at High Bluff, North High Bluff, Burnside, East Prospect, Edwin, Poplar Bluff, and Grace Church.

Splendid reports were presented by eleven Bands and three Baby Bands. The offering was dedicated by Mrs. A. T. Smith. Mrs. Carmichael, Oakland, gave a splendid address. This part of the meeting was closed with votes of thanks extended to all those who had helped make the rally a success and by prayer by Mrs. Carmichael. A half-hour of supervised play for the children and conference of leaders followed, and all present felt greatly benefited by the 1928 rally.

WINNIPEG PRESBYTERIAL.—An interesting conference of Mission Band and Baby Band workers was held in Knox Church. Mrs. E. Morgan delighted the gathering with many helpful suggestions on programmes. Mrs. L. Hancock, who presided, led a discussion on Mission Band work to which Mrs. A. Corrigan, Kildonan West, and Mrs. B. A. Lennox, Home Street Church, gave valuable contributions. Mrs. S. Guest spoke on Baby Band work and called on Mrs. W. J. Smith, Maryland Church, Mrs. M. D. Grant, St. John's, and Mrs. F. D. Tucker, Young, to tell of their work. About sixty were present and all joined in the informal exchange of ideas. Miss Kathleen Caswell, who is with her family in Winnipeg, has been speaking at many gatherings in the city and district. Dr. and Mrs. J. S. Mackay were most generous in speaking during their stay in Winnipeg.

Increased interest throughout this presbyterial is evident as a result of the semi-annual meeting of auxiliary presidents and leaders of Young People's work and the members of the Presbyterial Executive. The President, Mrs. L. J. Reyecraft, warmly welcomed the visiting presidents and leaders at the recent meeting held in Westminster United Church. Mrs. J. F. Kilgour spoke on tithing, while Mrs. C. E. McGreer, as Secretary of Christian Stewardship and Finance, gave a survey of the financial state of the presbyterial and a timely discourse on ways and means. Mrs. W. T. Allison then gave a delightful talk on her recent travels. Following this the President led in a very profitable discussion.

ROCK LAKE PRESBYTERIAL.—The executive of this presbyterial heard at their November meeting with great regret that their President, Mrs. A. C. Strachan, Manitou, was leaving the presbyterial. Deep appreciation of her leadership and consecrated service was expressed by Mrs. Ferguson, Pilot Mound. Mrs. Kennedy, Darling, First Vice-President, will act as president until the next presbyterial meeting.

Maritime

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

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

FREDERICTON PRESBYTERIAL.—The autumn thankoffering of the auxiliary of St. Paul's United Church, Fredericton, was held on the

25th of October. Miss Florence Bird, missionary from Japan, was the chief speaker of the afternoon. The attendance was good and a generous offering received.

WINDSOR PRESBYTERIAL.—The auxiliary of the United Church, Kentville, held two very successful meetings in October, one taking the form of a birthday party and the other the autumn thankoffering.

CUMBERLAND PRESBYTERIAL.—Miss Sadie O. Tait, on furlough from Japan, gave a very interesting address at the thankoffering meeting of the Northport Auxiliary on October 12th. Miss Tait appeared in Japanese costume and showed interesting articles and photos.

The executive of this presbyterial convened in Trinity United Church, Oxford, October 17th, with twelve officers present. Mrs. J. R. Millar was voted a corresponding member and Christian Stewardship Secretary.

ST. JOHN PRESBYTERIAL.—A meeting of the executive of this presbyterial met in St. David's Church, October 9th. Satisfactory reports were received from the secretaries. Mrs. Goodwin's report of the Branch Executive meeting was very helpful. It was decided to hold the next meeting in St. John in January or February; a presbyterial rally to be held in Sussex in May or June was also planned.

TRURO PRESBYTERIAL.—The auxiliaries of the congregation of Coldstream, N.S., held a rally meeting in the manse with a good representation. Mrs. E. E. O'Brien gave a thoughtful talk on world friendship. Mrs. Tait spoke on the Dominion Board. In this quiet little corner the missionary banner is being held aloft. These rallies are very stimulating and encouraging.

Montreal-Ottawa

Press Secretary, Mrs. J. R. Binks, 211 Holmwood Ave., Ottawa, Ont.

Treasurer, Mrs. Ruth C. Antiff, 11 Blenheim Place, Westmount, Que.

MONTREAL PRESBYTERIAL.—The Auxiliary of Wesley United Church, Montreal, held an enjoyable birthday tea on Thursday, October 25th. Mrs. R. S. Logan, Presbyterial President, gave a delightful address. Mrs. R. M. Cushing presented moving pictures of the children of the French-Protestant Home at their summer camp in the Laurentians.

Fairmouth Auxiliary has a unique way of interesting its members in the year's study

book. The members meet weekly at homes and devote the evening to the study of one chapter. This is continued until the book is finished. Occasionally a review of several chapters is given at the regular meeting for the benefit of those who are unable to attend the study class.

The annual thankoffering of Lachute Auxiliary this year took the form of a tea at the conclusion of which the members were addressed by Mrs. R. S. Logan, President of Montreal Presbyterial.

DUNDAS PRESBYTERIAL.—A delightful reception was held during the afternoon and evening of September 13th by the Morrisburg Auxiliary, at the home of Mr. and Mrs. Arthur Nash on the twenty-fifth anniversary of their wedding. A very generous offering was made by the guests to the funds of the Society in which both Mr. and Mrs. Nash have always shown the keenest interest.

Toronto

*Press Secretary, Mrs. Frank C. Trebilcock,
102 Kilbarray Rd., Toronto, Ont.*

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

At the full executive meeting of the Toronto Conference Branch held in Grace United Church, November 30th and 31st, it was decided that commencing with January, 1929, the life membership certificate will not be embossed; the name of the member will be written on it. This was done in order to cut down expenses in the Branch.

The three Toronto Presbyterials assembled at Grace United Church, Toronto, for the semi-annual executive meeting of the Toronto Conference Branch. Mrs. E. B. Lanceley, President of the Branch, officiated, and Mrs. John MacGillivray, Dominion President, gave an account of her recent visit to the northern section of the province.

A motion ratifying the allocation of \$171,000 was carried. Mrs. James Burns gave her report on Christian Stewardship and Finance, and also the financial statement of the Treasurer, Mrs. James Litster, who was unable to attend. Mrs. H. W. Gundy reported on mission bands, and Mrs. Theo. Trickey, on C.G.I.T. The necessity of securing real leaders for the work of women's organiza-

tions was urged. Reports were presented by the Recording and Corresponding Secretaries, Miss Mary Russell and Mrs. C. W. Follett; by the Life Membership Secretary, Mrs. A. MacMillan, and the Young Women's Secretary, Mrs. M. Irwin.

Out-of-town representatives were: Mrs. E. I. Scott, Algoma; Mrs. Robert Crawford, Dufferin and Peel; Miss N. MacMillan, North Bay; Mrs. C. R. Knight, Simcoe; Mrs. A. J. LaPine, Sudbury; Mrs. D. A. MacKeracher, Temiskaming. Toronto Presbyterials were represented by Mrs. G. D. Atkinson, East Toronto; Mrs. E. R. Young, Centre; and Mrs. J. H. Oliver, Toronto West.

Mrs. R. J. Fleming was a speaker at the conference. Mrs. Fleming had just returned from an extended tour of the Orient. Two missionaries from India, Miss Florence Clearihue and Miss J. Weir, moved and seconded a vote of thanks to the speaker.

TORONTO WEST PRESBYTERIAL.—The executive of this presbyterial met, November 19, in High Park United Church. Mrs. J. H. Oliver presided and spoke of the encouragement derived from the eleven sectional meetings held during October. Two new missionaries were reported at St. David's and Silverthorne, and the organizing of two new Young Woman's Auxiliaries at Perrin, Memorial, Mount Dennis, and Runnymede. Initial plans for the annual meeting, which will be held in Dunn Avenue Church on January 31st, were made. Appreciation of the use of "New Eyes for Old" was given to the Missionary Monthly Secretary.

Through October this presbyterial held eleven sectional meetings, to which the secretaries brought practical suggestions and in which they sought to get into closer touch with the auxiliaries. The presbyterial feels deeply grateful for the speakers who made the meetings so inspiring and helpful. Korea's message came through Miss Maud McKinnon; West China through Miss Winnifred Harris and Mrs. Gerald Bell; Africa, from Mrs. A. W. Banfield; and India, from Miss Florence Clearihue. Mrs. Murray Brooks brought echoes from the Jerusalem Conference, and Mrs. Jessie McIntyre, Miss Winnifred Thomas, Mrs. A. E. Armstrong and Mrs. A. O. Rutherford all brought valuable assistance.

TORONTO CENTRE PRESBYTERIAL.—On October 13th the Mission Band Rally for the northern section of this presbyterial was held in Trinity United Church, Newmarket, under the leadership of Mrs. J. G. W. Bray. The Scripture selection was recited by Miss Millie Umehara of the Temperanceville Band. Mrs. Bray gave an interesting address on "Methods of Work for Mission Bands," and Mr. Paisley showed many curios from Africa.

TORONTO EAST PRESBYTERIAL.—The monthly meeting of this presbyterial was held in the Sherbourne Street United Church, October 29th, with the President, Mrs. Atkinson, in the chair. The members voted to hold their annual conference on January 24th and 25th. After reports from the Secretary of Mission Bands, the meeting was concluded with the Vice-Presidents' reports, and a discussion of the by-laws.

Personal Notes

There died in Zamboanga, Philippine Islands, one whose life of service in Canada had an uplifting influence upon all with whom she came in contact. Mrs. John MacMillan, Toronto, as Miss Isabel Robson, served as a missionary in China under the China Inland Mission for a number of years and then, when invalided home, she became editor of *China's Millions*, teaching in the meantime a class of Chinese women in Toronto, and going in and out among them in their homes. This work she did under the former Presbyterian Board.

Later Mr. and Mrs. MacMillan were appointed to work in China, and when conditions necessitated removal, they went to the Philippine Islands, where Mrs. MacMillan died. Mrs. J. L. Forster, mother of our missionary, Dr. Margaret Forster, Honan, is a sister of Mrs. MacMillan.

The Bookshelf

Royton Manor. Caroline Atwater Mason. (McClelland and Stewart, Toronto.) \$2.00

The author has given us in "Royton Manor" an attractive story, with lovable characters facing and conquering difficult problems.

Deborah Duane, young and lovely, is drawn into marriage with one who proves to have little sympathy with her high ideals, and the quiet loving atmosphere he shares with her family. Nevertheless she witnesses truly for her Saviour to whom she has pledged herself, and wins her husband to be a follower of Jesus Christ. This would suggest much theology and little plot, but Caroline Atwater Mason manages to clothe the orthodoxy she is upholding in a bright, unusual way.

One is brought in touch with Italian scenes and what is evidently a true picture of the Anglican priesthood in contrast to the Roman Catholic order.

This would prove an acceptable gift-book or an addition to the Sunday school shelves.—*Carlotta Wickson.*

Diana Drew. Isabel Brown Rose. (Fleming H. Revell Co., New York.)

Another of these delightful romances of India from this author's pen. She has already

captivated all hearts through "Red Blossoms," and "The Measure of Margaret," but she endears herself to her readers still more in her latest effort.

Mrs. Rose knows so well how to weave the bright threads of a charming love story through the more or less drab experiences of everyday life on the mission field, introducing here and there, as a brilliant splash of Oriental color, something of the mystery and beauty of the great land of India. The result is a work of art.

Diana Drew feels that life has treated her cruelly and, still nursing her grudge against fate, she leaves her English home and goes to India. There she learns that there is the sweet as well as the bitter, honey as well as gall, in her life's cup. She finds the truth of Browning's advice, "Grow old along with me, the best is yet to be." She discovers a way to love and serve amid happier surroundings than she has ever known. But whom she loves, and how and where she serves—well, you must read the book for yourself and see!—*Lettie A. Rush.*

"*Diana Drew*" can be obtained through the Literature Department, Room 410, Wesley Buildings, Toronto.

Nine Months' Financial Survey

Conference Branch Returns for Nine Months—January 1st to September 30th, 1928

	Amount Raised	Allocation
Alberta	\$ 18,100.00	\$ 37,000
Bay of Quinte	44,929.12	100,000
British Columbia.....	20,350.00	42,000
Hamilton	47,791.13	120,000
London.....	60,008.06	149,000
Manitoba	39,505.00	82,000
Maritime	46,500.00	115,000
Montreal-Ottawa	44,600.00	115,000
Newfoundland	1,900.00	10,000
Saskatchewan	27,960.00	60,000
Toronto	76,000.00	170,000
	<hr/>	<hr/>
	\$427,643.31	\$1,000,000

A NINE months' survey shows that the total givings from the eleven Conference Branches, from January 1st to September 30th, 1928, amounts to \$427,643.31, which is less than half of the million dollar objective by \$72,356.69. In other words at the end of the third quarter we find ourselves in the position of having to raise \$572,356.69 during the last three months if the desired goal is to be reached. You ask, "Is this possible?" I would say, "Not at all impossible, judging from the records of former years." The last quarter naturally shows the largest returns, because of the Autumn Thankoffering, and because of the fact that an attempt is made in this quarter to make up arrears in envelope and other giving. Therefore, let us go forward with faith and optimism, trusting that our membership of some 200,000, realizing fully the outstanding needs of our work, will do all in their power to measure up in the final returns.

As one compares the givings of the last three years, quarter by quarter, there is much to encourage. For instance at the end of the third quarter of last year the returns from the branches amounted to \$343,570. This year the figure is \$427,643.31, an increase of over \$84,000 or twenty-one per cent. This is very encouraging when we consider that last year was a nine-month period, and the third quarter's returns included the Thankoffering, which is not the case in the ordinary calendar year.

However, be that as it may, the fact remains that if we are to raise, as we should, one quarter of the total allocation each quarter of the year to finance our work as it should be financed, then this survey shows we are more than one quarter's givings in arrears. We ask, "How can this be remedied? What is the solution of it?" There is but one answer and that is Systematic Giving by Envelope.

Will all the Secretaries of Christian Stewardship and Finance, Branch, Presbyterial, and Auxiliary, feature this next year as they have never done before? Examine the filled-in report form to find out in what presbyterial, in what auxiliary, Systematic Giving needs to be emphasized specially. Then all will be well.

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

New Organizations

Auxiliaries

ALBERTA CONFERENCE BRANCH

GRANDE PRAIRIE PRESBYTERIAL.—1. Beaver Lodge, Mrs. W. Fowler, Beaver Lodge; 2. Halcourt, Mrs. Donald McNab, Wembley.
HIGH RIVER PRESBYTERIAL.—Blackie, Mrs. G. H. Peacock, Blackie.

HAMILTON CONFERENCE BRANCH

BRANT PRESBYTERIAL.—1. Cainsville, Mrs. Rev. Atkinson, Cainsville; 2. Harrisburg, Mrs. Wm. Carpenter, 150 Brock St., Brant-

ford. NORFOLK PRESBYTERIAL.—1. Bethel, Courtland Circuit, Mrs. Geo. Simmons, R.R. 6, Tilsonburg; 2. St. Williams, Mrs. R. Trask, Port Rowan.

MONTREAL AND OTTAWA CONFERENCE BRANCH

DUNDAS PRESBYTERIAL.—Dundela, Mrs. A. Sisco, R.R. 1, Iroquois, Ont.

SASKATCHEWAN CONFERENCE BRANCH

KINDERSLEY PRESBYTERIAL.—1. Dinsmore, Mrs. R. S. B. Atkinson, Dinsmore; 2. Eston, Mrs. J. W. A. Henderson, Eston.

TORONTO CONFERENCE BRANCH

SUBURBY PRESBYTERIAL.—Coniston, Mrs. Oliver Hall, Coniston.

Associate Societies (affiliated)

EDMONTON PRESBYTERIAL.—Vilna, Mrs. David Bell, Vilna, Alta.

Mission Circles

HAMILTON CONFERENCE BRANCH

NIAGARA PRESBYTERIAL.—1. Niagara Falls, Morrison St., Miss Dorothy Scott, 1026 Wclland Ave., Niagara Falls; 2. St. Catharines, St. Paul St., Miss F. Cayliss, 33 Hamilton St., St. Catharines. NORTH WELLINGTON PRESBYTERIAL.—Palmerston, Miss F. Wilford, Box 133, Palmerston.

Mission Bands

BAY OF QUINTE CONFERENCE BRANCH

LINDSAY PRESBYTERIAL.—Minden, Sunbeams, Mrs. R. A. McRae, Minden. OSHAWA PRESBYTERIAL.—1. Cedardale; 2. Hampton.

HAMILTON CONFERENCE BRANCH

BRUCE PRESBYTERIAL.—Saugeen Indian Reserve. NORTH WELLINGTON PRESBYTERIAL.—Kenilworth.

MONTREAL AND OTTAWA CONFERENCE BRANCH

MONTREAL PRESBYTERIAL.—Rennie, Mrs. J. Murray Blair, Franklin Centre, Que.

TORONTO CONFERENCE BRANCH

TORONTO WEST PRESBYTERIAL.—Toronto, Silverthorn, Pioneer, Miss Anna M. Keith, 65 Rosethorn Avenue, Toronto.

Baby Bands

BAY OF QUINTE CONFERENCE BRANCH

OSHAWA PRESBYTERIAL.—Port Perry.

HAMILTON CONFERENCE BRANCH

BRUCE PRESBYTERIAL.—Ripley. NORTH WELLINGTON.—Union.

Affiliated C.G.I.T. Groups

BRITISH COLUMBIA CONFERENCE BRANCH

VICTORIA PRESBYTERIAL.—Courtenay, St. Georges, Unicheaun, Wohelo, Surefoot, Mrs. W. A. Alexander, Courtenay; Duncan, Miss

Edith C. Hood, Duncan; Union Bay, Miss Muriel J. Hobbins, Union Bay; Victoria City-Fairfield, Wohelo, Mrs. C. T. Ramsey, 1256 Fairfield Road; James Bay United, Miss Morris, 423 Parry Street, Victoria; Oak Bay United, Cucaculas, Miss E. Birkeland, 1764 St. Luke St.; Swastika, Mrs. V. A. Grey, 1547 Hampshire Road; Senorita, Miss Minnie G. Moore, 830 St. Charles Street; Victoria West, Chums, Miss Sara E. McKeil, 706 Craigflower Road; Gleaners, Mrs. George Guy, 622 Coventry Ave.; Joy Group, Mrs. Perry, 928 Arms Street, Victoria. WESTMINSTER PRESBYTERIAL. Chilliwack, Cheam, Wide Awake Group, Mrs. J. E. Guinet, Chilliwack; Lochdale, North Burnaby, Cliff Avenue, Excelsiors, Mrs. Portest, Lochdale; Port Moody, St. Andrew's, Pack O' Pals, Mrs. M. E. Woodward, Port Moody; Rosedale, Firefly, Mrs. A. W. Ogston, Rosedale.

LONDON CONFERENCE BRANCH

ESSEX PRESBYTERIAL.—Windsor, Willing Workers, Others, Miss E. Black, 975 Langlois Avenue, Windsor. LAMBTON PRESBYTERIAL.—Camlachie, Miss Myrtle Cairns, Camlachie; Petrolia, St. Paul's, Cheerful Chums, Mrs. Arthur Thomson, Box 396, Petrolia; Wanita, Mrs. Andrew Lane, Petrolia; Sarnia, Central, The Tillicum Group, Miss F. N. Bailey, 108 Cobden Street, Sarnia; St. Paul's, O.C. Ola, Miss Frances M. Grace, 184 Vidal St. S., Sarnia. MIDDLESEX PRESBYTERIAL.—London, Calvary, Jr. and Sr. Groups (seven), Mrs. George A. Young, 157 Windsor Avenue, London; First United, Uneedus, Miss Isabel Griffiths, 355 Dundas St., London; King Street, Junior, Miss Blanche McKenzie, 549 Quebec Street; Tillicum, Miss May Christie, 941 Queens Ave., London; Pilgrim United, Happy Hearts, Miss Kathleen E. Gilmore, 296 Princess Ave. PERTH PRESBYTERIAL.—Mitchell, Main Street, The Followers of the Gleam, Mrs. L. Edighoffer, Mitchell; Stratford, Central, Miss M. Gertrude Malone, 261 Ontario St.; St. John's, Fidelis, Mrs. Ingram, 70 Centre Street.

MARITIME CONFERENCE BRANCH

FREDERICTON PRESBYTERIAL.—Fredericton, St. Paul's, Ekolelos, Mrs. L. M. Van Wart, 229 Brunswick St.; Tonawanda, Mrs. D. H. Tozer, 219 York St.; True Blue, Miss Bessie Jardine, 273 Brunswick Street. HALIFAX

PRESBYTERIAL.—Halifax, St. Andrew's, Follow the Gleam, Mrs. A. M. Hart, 122 Spring Garden Road; Upper Musquodoboit, St. James', True Blue, Mrs. Arthur Henry, Upper Musquodoboit, N.S. LUNENBURG AND QUEENS PRESBYTERIAL.—Lunenburg, Central, Icuroka, Miss Marguerite Heisler, Box 195, Lunenburg, N.S. MIRAMICHI PRESBYTERIAL.—Dalhousie, Shining Heights, Miss Mackay, Dalhousie, N.B. ST. JOHN PRESBYTERIAL.—St. John, N.B., St. David's, The Beaver, Miss Bernice Sommerville, 382 Union St.; The Sunbeams, Miss Gladys Clark, 217 Victoria St.; Fairville, N.B., St. Mark's, The Reapers, Miss Annie L. Shaw, 74 Manawagonish Road, Fairville. YARMOUTH PRESBYTERIAL.—Yar-

mouth North, Wesley, Laf-a-lot, Miss Mary B. Crowell, Box 20, Yarmouth North, N.S.

MONTREAL AND OTTAWA CONFERENCE BRANCH

MONTREAL PRESBYTERIAL.—Lachute, Yokatine, Miss Elizabeth MacKimmie, Lachute, Que. QUEBEC-SHERBROOKE PRESBYTERIAL.—Chateauguay Basin, St. Andrew's, Alowin, Miss E. Agnes Prittie, The Manse, Chateauguay Basin, Que.

SASKATCHEWAN CONFERENCE BRANCH

SASKATOON PRESBYTERIAL.—Saskatoon, St. Thomas, Minamanakena, Mrs. E. W. Duffus, 820 Avenue B 7, Saskatoon.

Re-affiliated C.G.I.T. Groups, 15.

Entered Into Higher Service

- Mrs. C. S. Allyn, Tilbury, Ont., May 16, 1928.
 Mrs. Margaret Anderson, Toronto, Ont., October 17, 1928.
 Mrs. A. Bond, Banff, Alta., August 20, 1928.
 Mrs. Mary E. Bateman, Beeton, Ont., November 5, 1928.
 Mrs. Chester Beam, Steventon, Ont., October 29, 1928.
 Mrs. Atchinson Clark, Stake Road, N.S., May 28, 1928.
 Mrs. Arthur N. Cheney, Vankleek Hill, Ont., November 1, 1928.
 Mrs. A. Clinton, Windsor, Ont., March 13, 1928.
 Mrs. Olivia Earley, Beeton, Ont., October 17, 1928.
 Mrs. William Finley, Sudbury, Ont., March 10, 1928.
 Mrs. Henry Francis, London, Ont., October 26, 1928.
 Mrs. John Hardie, Dryden, Ont., March 16, 1928.
 Mrs. Caldwell Henderson, Windsor, Ont., January 31, 1928.
 Mrs. Richard Hewitt, Brighton, Ont., August 8, 1928.
 Mrs. Geo. Johnston, Hagersville, Ont., October 3, 1928.
 Mrs. James Lawrence, Tweed, Ont., August 17, 1928.
 Mrs. R. H. Lee, Kamloops, B.C., April 18, 1928.
 Mrs. Lockerbie, Owen Sound, Ont., October 30, 1928.
 Mrs. D. G. MacKenzie, North Shore, N.S., August 20, 1928.
 Mrs. F. Maines, Tweed, Ont., August 3, 1928.
 Mrs. Geo. R. F. McDonald, Little Branch, N.B., February 22, 1928.
 Mrs. W. V. McDonald, St. Thomas, Ont., October 16, 1928.
 Mrs. John McGuire, Uxbridge, Ont., November 8, 1928.
 Mrs. Hugh McLean, Little Branch, N.B., October 26, 1928.
 Miss Jane Morton, Melville, Ont., October 13, 1928.
 Mrs. E. Purdy, Windsor, Ont., March 24, 1928.
 Mrs. James Shildrick, Hagersville, Ont., February, 1928.
 Mrs. C. B. Stewart, Malagash, N.S., August 25, 1928.
 Mrs. L. Sora, Strayfield, Ont., June 29, 1928.
 Mrs. Fred A. Thompson, Vancouver, B.C., May 28, 1928.
 Mrs. Thomas Truman, Stouffville, Ont., April 22, 1928.
 Mrs. Geo. Wallace, Lefroy, Ont., June 26, 1928.
 Mrs. Joseph Ward, River Hebert, N.S., October 19, 1928.
 Mrs. L. W. Wickett, London, Ont., June 29, 1928.

Looking Forward

DURING 1928 over 57 per cent. of the membership of the Auxiliaries, Associate Helpers and Y.W.A.'s subscribed to THE MISSIONARY MONTHLY. By Conference Branches the percentages were as follows: Alberta, 61%; Bay of Quinte, 51%; British Columbia, 65%; Hamilton, 52%; London, 52%; Maitoba, 68%; Maritime, 59%; Montreal-Ottawa, 58%; Newfoundland, 50%; Saskatchewan, 83%; Toronto, 59%. Let us make the records for this year show

Every Woman in Every Church a Reader, a Worker, a Giver.

¶ We should like to thank our subscribers for the effort they have made to have subscriptions in the hands of their Missionary Monthly Secretaries in October and November. The mailing list for the January issue of THE MISSIONARY MONTHLY goes to press the 15th of December; subscriptions received in the Toronto office after this date have to be handled in a more expensive way and subscribers of necessity receive the January issue long after the regular date of delivery. When subscription lists are forwarded to the Presbyterian Secretary in October and November both time and money are saved. Securing subscriptions and renewals in these months also allows the Secretaries time to forward the lists before the busy Christmas season, and your co-operation in this matter has been greatly appreciated.

¶ Although subscriptions run from January 1st to December 31st, *new subscriptions at parcel and individual rates may be sent at any time.* Additions are made to parcels at the regular parcel rate, and back numbers of the magazine are sent to new subscribers as long as the issues last. A refund is made when an issue is exhausted, so that all subscriptions may expire with the calendar year. It has been found that the office work can be handled more economically when there is a uniform date of expiration.

¶ Local Missionary Monthly Secretaries are urged to increase their lists during the year, and to forward all orders to their Presbyterian Secretary, in order that her report may be complete for the Annual Presbyterian Meeting. Please refer to the Third Annual Report for the name of the Presbyterian Secretaries.

¶ The magazine is mailed so that it may reach the subscribers by the first of the month. Will the Secretaries who render the invaluable service of distributing the magazines please try to distribute the current issue during the *first week* of each month. If they find it impossible to do this alone, we would suggest that they ask Auxiliary members, members of Mission Circles or C.G.I.T. groups to assist them.

¶ On the inside cover of the magazine a request is made that cases of non-delivery be reported to the office in Toronto. Delivery of the magazine is guaranteed, but unless errors are reported we cannot "make good" our guarantee, and we appreciate the co-operation of subscribers who notify us *promptly* of all cases of non-delivery.

¶ A poster has been prepared for use at Presbyterian Annual Meetings; on request the poster, sample of the magazine and leaflets will be sent from the Toronto office for use at these meetings.



THE BOOKSHELF

OF
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A Call to Prayer

FROM the Jerusalem Conference comes a call to Christian people of all lands to prayer. The history of every great Christian movement is the story of answered prayer. Every spiritual awakening has been preceded and accompanied by much waiting upon God. Jesus not only taught His disciples to pray, but intercession was His constant practice. The greatness of the task and the scarcity of workers called forth His special command, "Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest." When non-Christian races from every land, starving for the bread of life, stretch forth hands to Canada, even settling upon our shores, it is surely fitting that our Woman's Missionary Society should stop and pray.

The dawning of the new year is truly an opportune time for the members of our Society to accept the call from the Jerusalem Conference and "Advance upon our knees." Mighty intercession could release the limitless possibilities of our organization to meet the pressing needs that are presented.

The following literature would greatly strengthen the promotion of the practice of prayer, and deepen the prayer spirit and life of the Society.

The Open Gate to Prayer. A devotional study of the Lord's Prayer in the ten chapters of this book shows the way to begin the practice of prayer and train the reader in it. Price 60 cents.

The Adventure of Prayer has been prepared with the help of young people for other young people. It shows plainly that the greatest Man who ever lived received all His power from the Father who is eager to give that same power to all who will let Him. Price \$1.00.

The Meaning of Prayer, by Harry Emerson Fosdick. Fosdick's books are so well known that they need no introduction. Price \$1.25.

God's Minute. In this book are 365 daily prayers, sixty seconds long. They are arranged for use from January 1st to December 31st, a prayer to each page, and they are written expressly for this book by eminent preachers and laymen. Price 60 cents.

Prayer and Missions. This is a book of which one never grows weary. It bears reading over and over again, and each time inspires new thought and determination to know from experience the important place given in the Bible to prayer. Price 60 cents, paper; \$1.00, cloth.

Prayer for Women Workers, by Mrs. G. H. Morrison. Women who are actively engaged in Christian work will welcome this valuable volume. This collection of prayers are simple in expression, and they are marked throughout for their spiritual tone. Price, \$1.25.

The Still Hour, by Austen Phelps. An old, but never to be outgrown study of the laws of prayer and the secrets of its successful practice. Price 35 cents.

How I Know God Answers Prayer, by Rosalind Goforth. This is a record of the prayer life of a missionary in China. Price \$1.25.

In addition to the foregoing there are the following leaflets: "Bible Words on Prayer"; "How Our Society Learned to Pray"; "How to Pray for Missions"; "Good-night Prayer"; "Three-minute Morning Watches with Jesus"; "The Stewardship of Prayer"; "The Fellowship of Prayer"; "Some Challenges to Prayer"; 3 cents each. "Prayer as a World Power," 5 cents; "The Glowing Ember of Prayer," by Jean MacKenzie, 5 cents. There are twenty-eight leaflets in all. Regular price for all, 78 cents. All ordered at one time, 70 cents.

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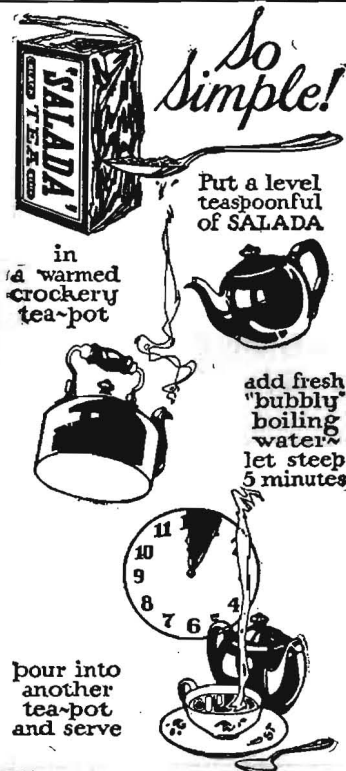


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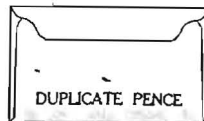
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