

The Missionary Monthly

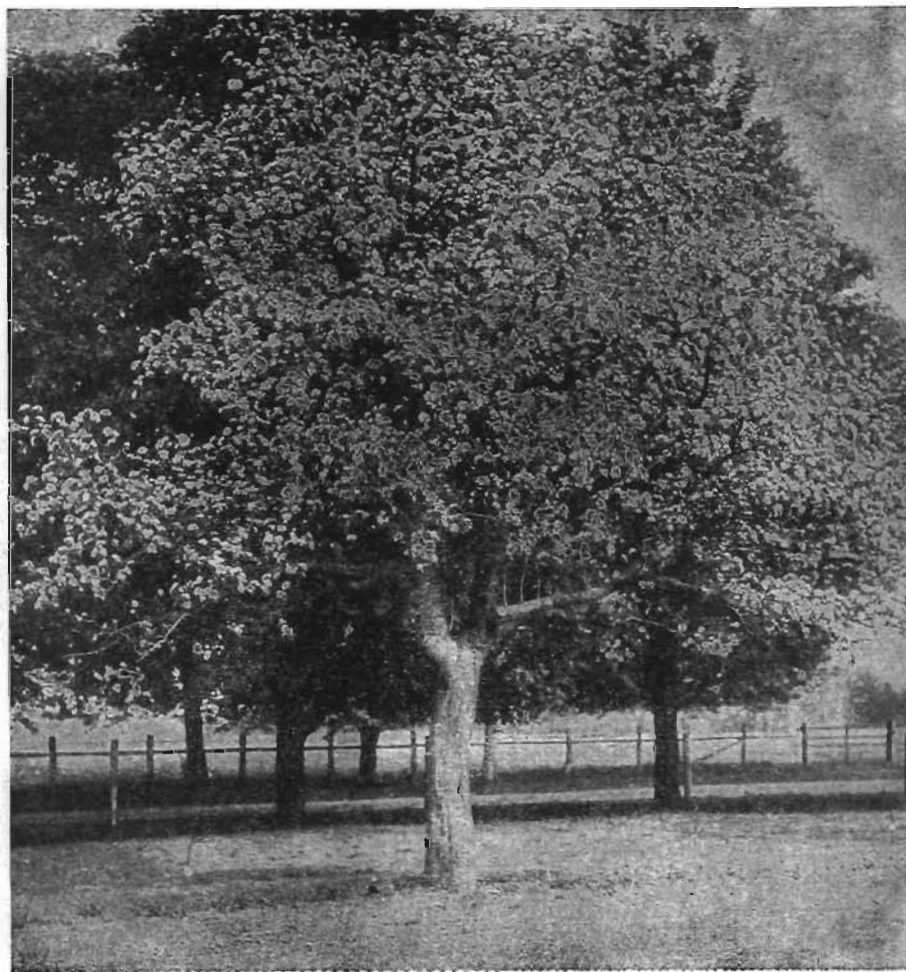


Woman's Missionary Society
of the
United Church of Canada

VOL. 1

TORONTO, JUNE, 1926

No. 10



APPLE BLOSSOMS

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

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The Missionary Monthly

EDITORS—Mrs. J. H. Turnbull, Mrs. K. N. Tait, Miss Effie A. Jamieson, Mrs. G. J. Blewett.

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The Missionary Monthly

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The Message

The Monthly Leaflet

The Missionary Outlook

The Monthly Letter

Vol. 1

Toronto, June, 1926

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JUNE 10TH, 1926

O GOD, who hast exalted our Lord Jesus Christ to be Head over all things to the Church that all may be one in Him, and who hast put gladness into our hearts that we should see this day of the Son of Man: send peace and prosperity to all Christian people who are striving to draw nearer to Thee and to one another in the unity of the Spirit. Rejoicing in the gracious Providence that has led us hither to a wider fellowship of faith and service, we entreat Thee to lead us onward, from this time forth, to fulfil the sacred mission unto which Thou art calling us and the hopes of those departed hence who by faith foresaw this day. Confirm our solemn purposes; make us equal to our high trust; and govern our counsels and endeavours in all labours of love.

Endue, we implore Thee, O Lord, ministers of the Word and Sacraments, and all such as serve Thy Church in any charge or office, with the manifold gifts of Thy Spirit. Graciously raise up and prepare younger generations to carry forward the work of the Lord and to sustain the Church in the days to come. Increase the liberality and holy living of Thy people.

As we join hearts and hands in loyalty to our Divine Lord, we pray Thee to seal our union with Thy glorious and gladdening presence, so that, being rooted and grounded in love, we may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God. *Amen.*

—From the Inaugural Service, June, 1925.

Over Night, a Rose

THAT over night a rose could come
I one time did believe.
For when the fairies live with one,
They wilfully deceive.
But now I know this perfect thing
Under the frozen sod,
In cold and storm grew patiently
Obedient to God.

My wonder grows, since knowledge
came
Old fancies to dismiss;
And courage comes. Was not the rose
A winter doing this?
Nor did it know, the weary while,
What color and perfume
With this completed loveliness
Lay in that earthly tomb.

So maybe I, who cannot see
What God wills not to show,
May, some day, bear a rose for Him
It took my life to grow.

—Caroline Giltinan.

Editorial

A VERY wonderful thing has been happening during the past weeks, so quietly and unobtrusively that it is difficult for us to grasp its deep significance and far-reaching effect. In the formation of the new Presbyterials and Conference Branches with their solemn inaugural services, we recall again the co-ordination of effort made possible by the consummation of Union on the tenth of June. The old forms, intimate and denominational, have now dissolved, and with the crystallization of the new, a higher, clearer note is heard, and the sweep of a world-wide vision opens before our eyes. It is like climbing a hill toward which we have long been travelling, and we catch our breath when we reach the top and see before us, mile after mile, of what to us is undiscovered country. This is true of our relationships with one another—we are discovering new friends. It is true of our methods of work. It is most true of the work itself. We have so much to learn of new mission fields, and not only of the new, but much to learn of the old, for there is no doubt about it, our old conceptions of Home and Foreign missionary work are no longer acceptable. We cannot speak of mission work in the old terms at all. If we have something for China, she has also something for us. So it is with all countries, and more especially with India. That striking book

by Stanley Jones, *The Christ of the Indian Road*, reveals to us with startling clearness the spiritual hunger of India, her acceptance of the spiritual superiority of Jesus, and her rejection in large measure of the western interpretation of Him. India has much to teach us.

And in the work of the homeland, we are confronted with the same revolution in the missionary idea. Inter-racial problems will not down, and we find that our relationships with people on the other side of the world, have an uncanny connection with our own country. We are discovering that *foreign* missions is really a misnomer—they become *home* missions as we talk of them.

Let us then be open-minded toward one another and to the work, nourishing that fine charity which in Moffatt's unforgettable phrase, "makes no parade . . . is gladdened by goodness, always slow to expose, always eager to believe the best."

Keeping the Vision Clear

IN these days when we are so busy working out the details of our new organization, how necessary it is to keep steadfastly in mind the great purpose for which we have come together. In a recent message to Christian workers in Japan, John R. Mott reminded them that the unity and oneness among His followers—down

the generations, for which Christ prayed, was not to be regarded as an end in itself, but rather as a means to ensure the great central end of the Christian cause, namely, "That the world may believe." Difficulties there are bound to be, but they may be, as Dr. Mott says, "in a very real sense our salvation," difficulties which "will inevitably lead us to God and serve to deepen our acquaintance with him, and thus lead to the discovery of His ways, His resources, and, therefore, His abundant adequacy." Perhaps never before have we faced a task that so completely called for all our resources. Shaken out of the old ways which by long habit had become dear, called to set foot upon a new and untrodden path, this calls for courage of no mean type, and tests one's powers to the utmost. And we have need as never before of keeping the vision clear of what it all means, the pattern vouchsafed to us in our high moments. Time we must have, in the midst of the busy throng of problems to be solved, for dwelling apart in the great, unhurried spaces of God where souls grow quiet and at rest, and where alone by communion with God we grow to be like Him. Then shall we be fitted to bear our part in the great task to the end, "that the world may believe."

Our New Study Books

INDIA will form the basis of study in auxiliaries during the year 1926-7, with *Moslem Women*, by Dr. and Mrs. Samuel M. Zwemer, as supplementary reading. The fact that this year will be celebrated as the Jubilee year in the Central India Mission makes the choice a most appropriate one, and a great deal of interest awaits the publication of the books which are being brought out on the subject. Rev. Frank H. Russell, M.A., D.D., of Dhar, India, is writing the book for adults, and Miss Dorothy Kilpatrick the one for the C.G.I.T. and Mission Circle groups, comprising tales and sketches of Indian life told in her own vivid and sympathetic way.

At the same time, the Literature Committee felt that the Moslem problem was of sufficient importance to study in relationship to India this year. No problem touches India more nearly, for of the 320 millions of her population, 70 millions are Moslems, a greater number than in any other country. Is it not possible to make use of some of the splendid material available on these subjects for summer reading, and thus

get in tune for the coming winter study? Lists of books will be found on pages 528, 539, 540.

Lifting the Load

IN a recent report, sent from a Manitoba Presbyterian, notice is taken of the number of Auxiliaries who are adopting a special missionary for prayer, and there is recorded a little incident, rich in spiritual meaning to those who remember the gold chains which bind us to the source of strength. There are now in Manitoba 106 Auxiliaries which have this intimate fellowship with a definite work, and the following story was told at the meeting: "One day, Miss Lisbeth Robertson, of Indore, was standing at her school window watching a burdened woman passing by, and she bent her own head beneath the load of her anxiety. At that very moment, a letter was handed her from an Auxiliary in Manitoba which told her that they had taken her with her cares and burdens upon their hearts and were remembering her in prayer. At once the burdens lifted."

Is there any limit to the power of fervent prayer? Surely not. No gift that we could offer is to be compared to it in the results which it can achieve.

Our Deaconesses

MISS QUICK, our deaconess-at-large in Cochrane and Timiskaming Presbytery, is going over her field, finding out the weak places and giving all the help possible. Her visits will not only lead to greater activity in our own missionary work, but stimulate the religious lives of the mothers in the homes, and educate them along the lines of child welfare in all its phases.

Miss Keith is finding renewed interest among the women and girls of the Ukrainian Mission in Oshawa. She has lately organized a C.G.I.T. group and expects good results.

The Jewish mission in Montreal has had several changes of staff since the end of the year. Our faithful deaconesses, Mrs. Hurst and Miss Richey, resigned. The latter joined her family in the United States. Mrs. Hurst felt the claim of home duties pressing, but remained until the arrival of Miss Oliver, in February. In the meantime, a strong appeal came from Sherbrooke Presbytery, Northern Quebec, asking that a deaconess with nurses' training be sent at once to assist the minister of the United Church to look after the crowds of people flocking into that region. St. John's Lake is

being opened up by the establishment of a great aluminum plant, and the newcomers to this district are for the most part British and Protestant. The opportunities for service are marvellous, and Miss Oliver, having all the necessary qualifications for the work, was asked to go. She gladly consented, and left for her new field, May 11. Miss Alp, daughter of the manse, who has just completed a course in one of the Training Homes in Toronto, has taken up the work in Montreal in Miss Oliver's place.

Miss Dorothy Kushner, a former pupil in our Ukrainian Mission in Winnipeg, is taking deaconess training at Manitoba College, and giving part-time service in the mission.

Girls' Day

GIRLS' DAY, March 18th, was celebrated with peculiar success in Montreal, when the American Church hall was packed with girls from Young Woman's Auxiliaries, Mission Circles, and Canadian Girls in Training groups, of the United Church. Miss E. F. Tweedie, president of Montreal Presbyterian, took the chair and Mrs. W. W. Alexander opened the service with a few words, and then each group brought forward the offering which represented a week's self-denial and earning. A pageant, *A Willing Captive in Japan*, was presented by the Dominion and Douglas C.G.I.T., and a number of the girls contributed a very good musical programme. The offering amounted to over \$200.

A Missionary Family

THIS year's outgoing party to West China has the honor of including in its numbers two members of a notable missionary family. Dr. Retta Kilborn needs no introduction. Throughout her many years of service in China, at first in connection with the Woman's Missionary Society, and then with her husband, Dr. Leslie Kilborn, under the General Board of Missions, she has maintained a warm sympathy with the work of the Woman's Missionary Society, giving of her services on its behalf whenever possible. Her long experience and training in medical work will make her a most welcome addition to the staff of the Woman's Hospital in Chengtu.

Her daughter, Miss Cora Kilborn, who accompanies her, is the third member of the family to return to China in missionary work. Miss Kilborn enters upon her work with high qualifications. After graduating from Victoria Uni-

versity she trained as a nurse in the Toronto General Hospital and followed this with Social Service work in Montreal. The family have assuredly made a rich gift to the land to which they have given their hearts.

Change at Nelson House

ANOTHER of our missionaries in the Indian work is this year retiring from active service—Miss Alice Jackson, who for the past twenty-six years has laboured abundantly first at Kitamaat, B.C., and later in the remote field of Nelson House in the far north of Manitoba. When it became known last year that Miss Jackson's work was drawing to a close a special call went out for someone to fill her place in this distant, lonely spot. A successor has been found in Miss Carrie Field, who goes north in June to take up the work laid down by Miss Jackson the latter part of April. "Now don't let anyone pity Miss Field," writes Miss Jackson; "she is the one who should be receiving congratulations." Our best wishes and loving interest assuredly follow Miss Field to her new task, rich in opportunities for service, and to Miss Jackson as well, in the days of well-earned rest ahead after her life of strenuous work.

A New Representative at Dhar

A REQUEST has come lately from the Central Indian council asking that Dr. Alice Anderson, for a short time lecturer on the staff of the Ludhiana Christian Medical College, but now visiting in Canada, be appointed to work on the Central Indian field. It will be remembered that Dr. Margaret O'Hara has long desired someone who will take up the work at Dhar which she will some day lay down, and during a brief visit there Dr. Anderson was so impressed with the importance of the service which Dr. O'Hara was carrying on, that in spite of several tempting offers of work in other parts of India, she has consented to be our representative at Dhar.

A Much Needed Rest for Miss Archibald

WE regret that Miss A. J. Archibald, for thirty-seven years a faithful worker in Trinidad, has been compelled to return to Canada on account of ill-health. She will be at Vancouver at a private hospital belonging to her two sisters, so all the good care possible will be hers. A letter from Miss Archibald will be found among the *Letters from the Field*.

Our First United Representatives

It is with pride and thankfulness that we announce the names of the following missionaries, some returning after furlough, others newly appointed, but all for the first time under our United Woman's Missionary Society.

Missionaries Returning from Furlough

To India: Misses Lizbeth Robertson, B.A.; Margaret MacHarrie, R.N.; Hilda D. Banks, B.A.; Dorothy Kilpatrick, B.A.; Alice B. Munns.

To Honan: Dr. Jean I. Dow; Misses Isabel McIntosh; Elizabeth McLennan, B.A.; Margaret Macdonald; Leah Dinwoody; Violet M. Stewart (already sailed).

To West China: Dr. Retta Kilborn; Misses Martha Swann; Annie Thexton; Lois Russell; Louise Foster; Edith Loree; Mary Lamb.

To Japan: Misses Annie Allen, B.A.; Esther Ryan; Katharine Greenbank.

To Korea: Misses M. M. Rogers; Mabel B. Young, R.N. (already sailed).

To Canada: Ottawa, Miss Nina McKim; Sydney, Miss Martha Wagg; Radway Centre, Miss Eunice Heather; Kolokreeka, Miss Elma Ball; Toronto, Miss Mary Thompson; Victoria, Miss Ruth Ede; Vancouver, Miss Ada Morgan formerly of West China; trans-

ferred from the General Board), Windsor; Miss Lola Clark.

To Africa: Misses Helen J. Melville; Elizabeth S. Mackenzie.

New Appointments

To India: Dr. Alice Anderson.

To Honan: Miss Jean Sommerville; Dr. Margaret Forster.

To West China: Misses Cora Kilborn, B.A.; Ada Sandell; Florence Fee; Olive Isaacs.

To China: (Field to be determined) Miss Mabel Carroll.

To Japan: Miss Marion Banks.

To Korea: Miss Helen MacMillan, M.A.

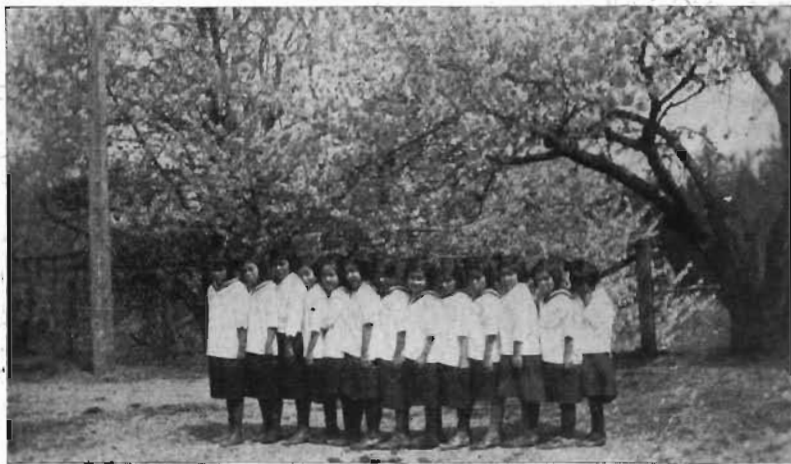
To Africa: Miss Willa Patterson.

To Canada: Hamilton, Miss Grace Bishop; Toronto, Miss Minnie Thompson; Wahstao, Miss Viola Cloughton; Victoria, Misses Mossop, Madeline Bock; Montreal, Miss Annie Pond; Welland, Miss Phoebe Collins; Nelson House, Miss Carrie Field; Eriksdale, Man., Miss Carrie Treffey, Miss Ball (staff nurse); Matheson, Ont., Miss Mina Carson; Miss Carnegie; Teulon, Man., Miss Florence Crawford, (substituting for Miss Beveridge); Kenogami, Que., Miss Oliver; Quebec City, Mrs. Anderson; Montreal, Miss Alp.

Field to be determined: Miss Jessie R. McGhie.



Portage La Prairie Indian School



Little Indian Blossoms, Alberni School

Our Work Among the Indians of Canada

TO understand something of the work among the Indians in which the Church has been engaged since 1866, it is necessary to remember that, prior to Confederation, on account of the scarcity of the white population, the western Indian could wander where he would and choose his own location for camping. Gradually, however, as the settlers began to spread westward, difficulties soon arose between them and the Indians, and the Government wisely resolved to make peace with the natives and buy their title to the land. Thus, in 1871, the first treaty in the name of the Great Mother (Queen Victoria) was ratified. By it, each Indian band who signed it, was given a tract of land called a reserve, a family of five receiving 160 acres, and every man, woman and child an annuity of five dollars, and a promise of schools for the children.

Long before the Government decided to become responsible for the physical welfare of the Indian, however, the Christian churches had a definite programme for his education and his religious training. He had already learned to look upon the missionary as his friend, turning to him for the advice and help he required, so it was natural at this transition period when, perforce, the Indian gave up his nomadic life to settle down, probably to farming, that these same missions should be asked to continue to help him along the same lines.

The Government pays towards the maintenance of the pupils in our boarding-schools, and the W.M.S. have been responsible for the sal-

aries of the staff except that of the nurse, which is paid in part or in full by the Government. The farm instructor's salary is usually paid out of the school funds. The Department of Indian Affairs (supplies, buildings and equipment) grants \$145.00 annually for the support of each pupil signed into a boarding-school till the age of eighteen.

The statement is sometimes heard "The Indians are dying out," but a recent report of the Department of Indian Affairs declares there are now 109,294 Indians in Canada, including Eskimos, and that the population is steadily increasing.

The former Presbyterian Church began work among the Indians in 1866, and the name of James Nesbit and his helper, John Mackay, will always be associated with that work. In 1874, Lucy Baker became the honored first missionary of the Women's Missionary Society, and labored there until 1905. At the time of union this Society had eleven missions, harboring in all about 600 children.

In the outline of each station which follows it will be seen that wherever there is a school there is also reserve work, and one of the most important parts of the task is the following-up of the young folk after school that they may not relapse into paganism.

Alberni and *Ahousat* boarding-schools, and *Uchelet* day-school, our British Columbia mis-

sions, are all on Vancouver Island. Although our missionaries report these to be most interesting fields for educational and religious work, the difficulties encountered are greater than in the provinces east of the Rockies. As the Indian can always find work there, he is more independent, and for that reason, is not so easily brought under the influence of the missionary, nor so dependent on him. *Alberni* school work began in 1891. A farm of 156 acres surrounds it, and the boys are taught farming, care of stock and gardening. Latest reports show an advance along all lines, with 97 pupils at school. *Ahousat*, recruiting from a wide district, has reached an attendance of 43. The work here was begun in 1895, and is in a most isolated position. The Indians in the vicinity are in better circumstances than in past years, and are improving their homes and surroundings and the children of the school, as reported by the inspector, are doing most satisfactory work. *Ucluelet* also has had a good year's work, our missionary there holding Sunday-school services, and doing all she can for young and old.

Cecilia Jeffrey. Work among the Indians at Shoal Lake, laid the foundation for this isolated school in Ontario, 45 miles from Kenora, and with no doctor nearer than Winnipeg, 100 miles away. The school has maintained a fine standard, but is handicapped for lack of space. The Department of Indian Affairs, however, has



Ahousaht Indian School

decided to build a larger one. Esther Redsky, one of the graduates, has entered Ethelbert hospital as a nurse, and two other girls are ready to follow in her footsteps.

Round Lake, Saskatchewan, will always be associated with the name of Dr. Hugh McKay, a native of Zorra, who was for forty years the spiritual guide of the Indians there. He began in a small way to take a few starving children into the little log house which served him for home. He fed them and clothed them and taught them. From this modest beginning has grown the circle of Indian boarding schools under the care of the Presbyterian Church. Mrs. McKay deserves that her name too be perpetuated as a mother and friend of the Indians.



Open Air Service in an Indian Encampment

File Hills, Sask., is also steadily increasing in attendance, necessitating additions to the classroom accommodation, and extra buildings for the farm in connection with it. In the Provincial Exhibitions held each year in Regina, the children of this school compete with great eagerness, and won last year seventy-five prizes. We are fortunate in having follow-up work here, with Miss Latimer as the deaconess in the colony of the File Hills Reserve.

The Day Schools in Saskatchewan are *Moose Mountain, Hurricane Hills, Côté Improved, and Round Plains*. There is something distinctive and encouraging about each one. The Inspector was particularly impressed in his last visit with the splendid physical condition of the children at Moose Mountain. We remember

of scholars. The farm work here is under the care of a farm-instructor, who, with the help of the older boys, takes care of cattle, horses and stock of all kinds, besides attending to the other work of the farm. *Swan Lake* is the one day school of Manitoba connected with our work, and as it was too small, the Department of Indian Affairs has built another. It is already full to overflowing.

The Woman's Missionary Society of the former Methodist Church in this, as in all other branches of its work, built upon the foundation laid by the pioneer missionaries of the General Board of the Church. The story of Indian work in British Columbia, where the work of the Society chiefly lies, is bound up with the



File Hills, Indian Boarding School

Miss McGregor's account of her visit to Côté in the March *MISSIONARY MONTHLY* and the promising Indian Woman's Missionary Society there organized. Hurricane school has had a struggle to influence the Indian educationally, but twelve families attend the services on Sunday, and at Round Plains, a reserve made famous by the thirty years' service of Lucy Baker, good work is still being done.

In Manitoba, a fine work is carried on at *Birtle* and *Portage La Prairie* boarding schools. In the former, recent additions to the building have made room for one hundred scholars. Farm and garden products are a great help in the school economy, and give the boys and girls a knowledge of successful farming methods. *Portage* has need of better school accommodation if it is to serve an ever-increasing number

names of our missionary heroes, Thomas Crosby and Charles M. Tate, men whose adventurous lives of romance and sacrifice have been the inspiration of all later work.

When Mr. Crosby was appointed a missionary to the Indians of British Columbia, in 1871, his field was so great that he himself was ignorant of its extent and needs. Beginning in the southern part of the province he gradually came into contact with the Indians of the north, who came south for purposes of trade, and in course of time Port Simpson, an important trading post for the Indians of the Northern Coast, became the centre of his work, from which the Gospel was carried to the tribes of the Northern Pacific.

Crosby Girls' Home.—The work done by Mr. and Mrs. Crosby on behalf of Indian girls in

need of protection appealed to the newly organized Woman's Missionary Society (1881) and one of its first grants was towards the Crosby Girl's Home. Soon after, the entire responsibility for this Home was taken over by the Society. The present building, opened in 1923, stands on a magnificent site overlooking the harbor, and is having untold influence in raising the standard of the home life of the people in the community.'

Elizabeth Long Memorial Home.—The origin of the Home at Kitamaat, forty miles from the coast up the Douglas Channel, was due to the desire of Mr. and Mrs. Tate, that the Indian children should have a continuous school life uninterrupted by the migrations of their parents to camp. This work too was taken over early by the Woman's Missionary Society. The building now in use, erected in 1908 and named the "Elizabeth Long Memorial Home," after a former beloved matron, has accomodation for thirty-four children.

An important part of the work at Kitamaat is that of our field matron, who ministers to the health of the community.

Coqualeetza Institute.—The Indian Residential School built by the government at Sardis, B.C., at a cost of about \$200,000, and with accomodation for 200 pupils, is a direct outcome of early work done by the Woman's Missionary Society. The school, though now maintained by the Government, is under the supervision of the Church, and our Society helps to support a deaconess worker on the reserve and shares



Crosby Girls' Home

equally with the General Board the responsibility of any deficit that may occur.

Hospital Grants.—Annual grants are also made towards the Indian hospitals in British Columbia, at Port Simpson, Hazelton and Bella Bella.

Nelson House.—In Northern Manitoba, about 700 miles north of Winnipeg, is situated in what is perhaps the most isolated of all our fields, where for thirteen years our missionary nurse, Miss Jackson, has given heroic service. Her home accomodates only four little Indian girls and herself, but her ministrations extend for many miles on all sides to her people to whom she is indeed a beloved friend and helper.



"Elizabeth Long Memorial Home," Kitamaat, B.C.

The story of our United Indian work is not complete without mention of the ministry of the missionary on the reserve who cares for his people not only in spiritual things but in physical. In many of these reserves, the missionary's wife lays the foundation of women's work, teaching the mothers how to be successful home-makers, and bringing them a new vision of what a Christian home should be. Nor would we forget the supplies which are sent out each year from our auxiliaries, without which it would be impossible for the missionary successfully to help the sick, the very old, and the children. In the same way, the Christmas gifts, made or bought by the mission bands, are sent to the schools are not only a help to those in charge, but give the boys and girls a close contact with children of another race.

In speaking of the excellent school work accomplished, the religious influence surrounding the scholars and the adults must always be remembered. The Bible is taught in the school room, there are auxiliaries for the women, C.G.I.T., Boys' Clubs and Mission Bands for the younger folk. Our Indian missions are for the most part in lonely districts, and our faithful workers there must often grow weary with the isolation, but they have the joy of seeing many of the young and not a few of the older ones accept Christ as their Master. Their vision in a future, ever growing nearer, is a rising generation of Christian Indian citizens, who will make an important contribution to a land once altogether theirs, but now theirs and ours.

An Indian Child's Prayer

A TEACHER among the Sioux of North Dakota gives this scene from wigwam life. The baby daughter of Old Bull lay in her father's arms, very very sick. The stern face of the Indian did not show his sorrow, but his heart was as heavy as that of any white father. A little daughter stood near, looking pitifully at the sick baby. Presently she said: "Father, little sister is going to heaven to-night. Let me pray." She knelt at her father's knee and prayed in her Indian tongue: "Father, God, little sister is coming to see you to-night. Please open the door softly and let her in. Amen."

This child is a granddaughter of the famous Sitting Bull. He was a great warrior and chief, but a ruthless man and a savage.

—*Flinging Out the Banner.*

Coqualeetza Institute

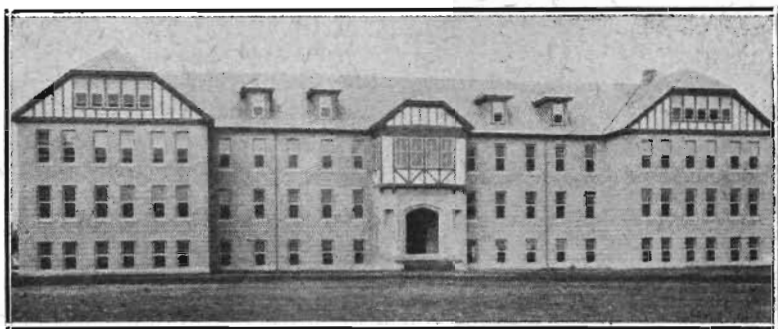
WHEN the new Coqualeetza institution was opened in October, 1924, Rev. Mr. Tate gave the following brief historical sketch in the *Western Methodist Recorder*:

In the year 1888 the first Coqualeetza Institute was opened for the reception of Indian pupils, and was soon filled to capacity. It stood upon a two acre plot of land purchased from the late Shelton Knight, at Sardis in the Chilliwack valley. The name "Coqualeetza" was taken from the farm of the late A. C. Wells, now occupied by his son, E. A. Wells; but the name has been changed to "Eden Bank Farm."

We thought the name "Coqualeetza" was very appropriate for an institution of this nature, the meaning of the word being, "the

place of renewing," or "the place of cleansing." The locality had been used from time immemorial by the Indians for renewing their property, which consisted entirely of hand-made blankets, spun and woven from the wool of the mountain sheep. After being stored away all winter in their boxes they were carried to the bank of the Lukakuk river where the dust was beaten out of them, and they were washed in the stream.

The first school was a frame structure, built entirely by the Woman's Missionary Society. It was a very imposing structure at that time, and bid fair to become an important factor in the education of the Indian youth. As already stated, it soon became too small, and all appeals to the General Board, and the



Coqualeetza Institute

Woman's Missionary Society were in vain, and we were told that we must be content with what we had. However, providence, or the carelessness of a seamstress in upsetting a coal oil lamp, wiped out the building entirely, leaving us, however, with \$4,000 insurance wherewith to reconstruct. Our next appeal was more successful, as not only the General Board of Missions, but also the Dominion Government came to our assistance, and the beautiful, red brick, new Coqualeetza

was erected on a twenty-acre lot obtained from Mr. H. Webb. This building was completed in 1893, with accommodation for 100 pupils, and a staff of ten instructors. After thirty years of helpful service to the Indian youth of British Columbia, the red brick Coqualeetza has given place to a handsome new fireproof structure erected by the Dominion Government, immediately behind where the old building stood, and with accommodation for 200 pupils.

Missionary Summer Conferences

WHITBY, ONTARIO, July 2-9. Apply Dr. F. C. Stephenson, 299 Queen St. W., Toronto;
 KNOWLTON, QUEBEC, July 5-12. Apply Miss J. R. King, 476 Victoria Ave., Montreal;
 WOLFVILLE, N.S., July 13-20. Apply Rev. A. A. McLeod, Kentville, N.S.

THE cry of to-day in our churches is for trained leadership. How many enterprises that are waiting to be undertaken could be carried through successfully in your own congregation, if there were only those enthused with the task and fitted to lead? In no department is this need greater than in that which relates the congregation to its world-wide commission. And this in a day when the opportunities were never so great nor the summons quite so imperative!

The great question then is one of securing inspired and trained leaders. Where can one go or where can the Sunday School, Young People, Missionary Societies and other organizations of the congregation send representatives to learn the attractiveness and tremendous sweep of the modern missionary enterprise, its bewildering problems and amazing successes? Where can one best fall under its spell and come to know the missionary question in all its bearings?

Where can one have unhurried conference with missionaries from the field and under expert guidance learn, not only the most effective methods of missionary education, but also how to put a new content into the term "Missions?"

It is to render just this service that the Conferences of the Missionary Education Movement are held. And they do it. You can hardly afford not to have your Society represented there this year. The programme provides for Bible Study, Mission Study and Method Study each morning. The afternoons are given over to rest and recreation, a special committee being responsible for arranging the best possible programme of sports. Two strong features mark the evenings—a vesper service on the lawn and a platform meeting at which addresses are given descriptive of different lands and the various phases of missionary work. Can a better investment be made by a Missionary Society, than the sending there of a representative?

Kindergarten Birthday Fête

Mary E. Scott.

TWENTY-FIVE years ago, Miss Hargrave rented a little house in Ueda and opened the Baika (Plum Blossom), Kindergarten. At that time no one knew much about a kindergarten; but two or three of the men of the town, appreciating the fact that Miss Hargrave had come all the way from her own country to teach and help the people of Ueda, thought that they should at least do all in their power to help her. So they talked about her among their acquaintances and succeeded in interesting them in her work and in persuading them to send their children to her.

As a result of this help from outside, added to the efforts of the kindergarten teachers themselves, a few children were finally taken into the kindergarten and work was begun. This was the first kindergarten class in Ueda. The first Japanese teacher was Kudo San, now Mrs. Ishii. Three years later the present build-

ing was finished, and we can imagine the pleasure with which they moved into their bright and spacious new home.

This being the twenty-fifth birthday of the kindergarten, we felt we must have a celebration worthy of the occasion. The members of the mothers' meeting, and the Alumni, the Woman's Society of the church, the Tokida kindergarten and the young women of the Y.W.C.A., all took a lively interest in the preparations. The young people worked early and late making the very artistic decorations. The older people took the responsibility for the bazaar and the noon lunch. Altogether, more than seven hundred lunch tickets were sold before the day of the celebration.

When the day arrived the whole building and dormitory and foreign house were thrown open to the guests. The formal meeting, to which nearly every one came, began about half-past nine in the morning. Seated close together on Japanese matting in the front, nearest the platform, were the children of both kindergartens. Behind these were the older children, with grown-ups here and there amongst them and at the back. Almost all of the people present either had graduated themselves from the kindergarten or had children in attendance, and all seemed to feel that the kindergarten was theirs. It was like a great family gathering. The crowd was thoroughly good-natured and sympathetic, out for the day and for a good time, and enjoyed everything.

After the formal opening items on the programme, several of the former teachers, who had arrived as guests, were introduced; telegrams of greeting were read and a letter from Miss Hargrave, written especially for the occasion. Then the Mayor spoke very appreciatively of our work here, and two elderly men, who for years have been faithful friends to both missionaries and Japanese teachers, recalled some happenings of interest.

Among the people of Ueda are several outstanding friends of the kindergarten who have for years given kindly advice and help. These and a few of the former teachers were called to the platform and presented with a souvenir cup made especially for the anniversary. With each cup was given a letter of thanks from



Off to Kindergarten

Miss Robertson, representing the Woman's Missionary Society, and a lovely Japanese poem, composed for this occasion.

Rev. Zentaro Ono, who gave the chief address of the day, spoke of the privileges and encouragement given to Christianity by the Emperor, and said, "We in this day have no cause to fear or be ashamed to avow ourselves Christians." He spoke of the value of Christian education, and, very beautifully, of love as shown in nature and in mother-love, and of the love of God.

At noon came the delicious and very uniquely

served lunch, and a social hour. Then the guests reassembled for a concert provided by the young people of the Alumni. In the evening these latter came back for a meeting of their own. Ninety of them were present, two or three of whom had come all the way from Tokyo just for the occasion. It was most gratifying to all the teachers to see the love shown by these big boys and girls towards their first school, and as we looked around on them we felt proud of the bright and capable-looking company who had first learned in this kindergarten to believe in God.



Our Missionaries in British Guiana

From Left to Right Standing: Mr. Scrimgeour, Mr. Wilson, Dr. Cropper, Mr. Rattee, Mr. Nicol, Mr. Fisher. *From Left to Right Seated:* Miss Cropper, Miss Barlow (a sister of Mrs. Scrimgeour), Mrs. Cropper, Mrs. Nicol, Miss Anthony and Mrs. Scrimgeour. The attractive little folk are Ralph and Gladys Scrimgeour and Jean Barlow.

Sunshine and Shadow at Essequibo British Guiana

By R. Gibson Fisher

INASMUCH as this completes my twentieth year at Essequibo, it may be well in my report to glance back over the period of my sojourn here, partly because of the great change which this year has witnessed in Canada, involving such an enlargement of the number of interested friends and supporters, many of whom, we like to think, will welcome news from new and unfamiliar fields of service. Economic conditions have gone from bad to worse, and have inevitably resulted in

an unsettled population, seriously handicapping all missionary endeavor. Had we retained all whom we have admitted to communion on profession of faith, we should now have had a splendid army of 876 Christian soldiers here, instead of the paltry 121, who are with us today. True, a number of these, twenty-six per cent., have been called to higher service, but no less than 524, or sixty per cent., of the whole, have been lost through removal from the district.

On the other hand, we have been cheered this year by fruit on branches which never had borne fruit before, in all, forty such baptisms, and after such experiences as these, no place seems hopeless now. Our Communion roll for the first time has a net increase of twenty, no less than fifty-seven well-tested candidates having been received this year at the table of the Lord.

In some degree I cannot but think that this pulsation of new life is related to the passing hence of "Mem-Sahib" Fisher, during the closing days of 1924, and the shock which her sudden home call gave to many who had known and frequently grieved her by their godless ways. One such case, a man and a woman, near neighbors of ours at Sarnia Manse, had sorely tried her patience many a time, and for nearly twenty years rejected all her efforts to help them and their squalid family to a better life. But they were completely conquered by her death, and within a week, to my great surprise, requested baptism and Christian marriage, and when the great day came on January 18—her own wedding-day—they begged that an enlarged photograph of her, which they had seen at the Manse, should stand on the table facing them, to witness their surrender, or at any rate to increase their realization of her presence, as to her efforts alone they ascribed their change of heart and life. And so verily "she being dead, yet speaketh."

Another helpful influence has been the provision of an extra catechist this year, paid for by the native church, out of the abundance of their poverty, and, in addition to all ordinary offerings, as a special memorial to Mrs. Fisher, and surely one of which she herself would heartily approve.

These twenty years have witnessed a gratifying growth in material equipment. When the pioneer missionary at Essequibo, Rev. J. D. MacKay, M.A., in the prime of life, and after less than thirty months of service, was drowned in the Essequibo River in 1905, no single school, or church, or residence, or building site, testified to the presence of the mission among men. A vast amount of my care and labor has gone in efforts to provide a suitable home in each district for a steadily growing work. And, to-day, in every place, some tangible evidence is visible of the mission's

presence and desire to serve. Nine churches, eleven day schools, seventeen residences for native agents, Sarnia Manse, with its five acres of land totalling in cost something like \$25,000, not only bear record of the love and self-sacrifice of many friends in the homeland, but remind the passer-by that some one cares for his soul. It must not be thought, however, that all our building needs are met. In several stations we are still carrying on in most unsuitable premises that do not belong to us, and in three we have none at all beyond some convenient palm tree.

The day-school has proved our only means of access into many prejudiced communities, and it is no slight cause of joy and gratitude to-day, that we have been able to operate no less than eleven such schools, all of which are recognized by the British Guiana government. Our new school was opened in 1925 at Maria's Pleasure, in Wakenham, where hitherto for twenty years we have tried in vain to gain a footing. Now the way has opened in a remarkable manner, and eighty Indian boys and girls were in attendance at the close of the year. The new building occupies the site of an old Hindu shrine, and at the service in November, I saw two old Hindu residents furtively wiping away unbidden tears as they recalled memories of other days; and I overheard one say to the other, *Ah! brother, see you not? Yesu Masih has taken over Vishnu's holy shrine; now all the boys and girls of the settlement will learn to love and follow Him.*

This year has also witnessed a pleasing growth in the spirit of co-operation. We have joined with Anglican, Methodist, Baptist, and Salvation Army workers in a series of magic-lantern open air services on the coast and on the islands of the Essequibo Estuary, at which practically every Indian in the district has heard of Jesus and His Love.

In closing, the year has been a chequered one to me. It began in deepest gloom, and has brought sickness, sorrow, perplexity, loneliness and bitter disappointment. But God has been my helper. The return of Dr. and Mrs. Cropper in September, followed by Dr. Wilson and Mr. and Mrs. Nicol in November, brought relief and joy to me and to all other members of the British Guiana staff.

Immigration

Mrs. Joseph M. West.

SINCE 1881, Canadians, through their Governments have admitted over five million immigrants, have given away seventy millions of acres of fertile land free, have spent millions on immigration propaganda, last year six millions, and have educated children at an average cost outside of Québec of approximately \$100 a year. Immigrants yield little for years in direct taxation, their income and assets being practically exempt. In 1881, 47,991 came. The peak was in 1913 with 402,432. Last calendar year there were 84,907, including 17,717 from the United States. There is no record of those who returned to the Old Land, but last year 85,757 went to the United States. Had no Canadians left since 1881 and no immigrants entered, the population would have been the same as at present, allowing for the normal increase of population.

In 1924 the United States passed a rigid immigration law—famously known as the Quota Law—limiting the entry of citizens of other lands to two per cent. of any nationality resident in the States in 1890, but admitting an unlimited number of Canadian-born. Many from other lands have and are coming to Canada, with the hope of crossing the border. At present it will take between five and ten years to exhaust the waiting-list of those asking to go under the quota. In the meantime they are here and must remain or return to their homes. This has brought into Canada many social problems not of her own making, e.g., men have come to Canada and married their fiancées from overseas, returning to their business in the

States, leaving behind them young wives from whom they must remain separated months or even years. Homes will be set up here and children born, free to enter the United States while parents must remain.

Mexico, another contiguous country, has just passed a law taxing all aliens and appointing a commission which may exclude any one.

Home events have always played an important part in the impulse to seek new environment, so often it is, "Mother died," "My boy friend was killed in the war," or "The children were growing up and there were no prospects in our town." The letters and invitations of successful settlers have always brought others, but world events have caused the great tides of immigration, noticeably the great depression following wars such as the American Revolution, the Napoleonic, the Crimean, the American Civil, the Boer, and the Great War. The Irish famine in 1845 sent us hundreds. This time the door to the United States is practically closed and

The Alien

A LIEN, speak—
 What do you seek—
 Reign of law or revolution?
 Torch and knife,
 Lust and strife—
 Are these your plans of evolution?

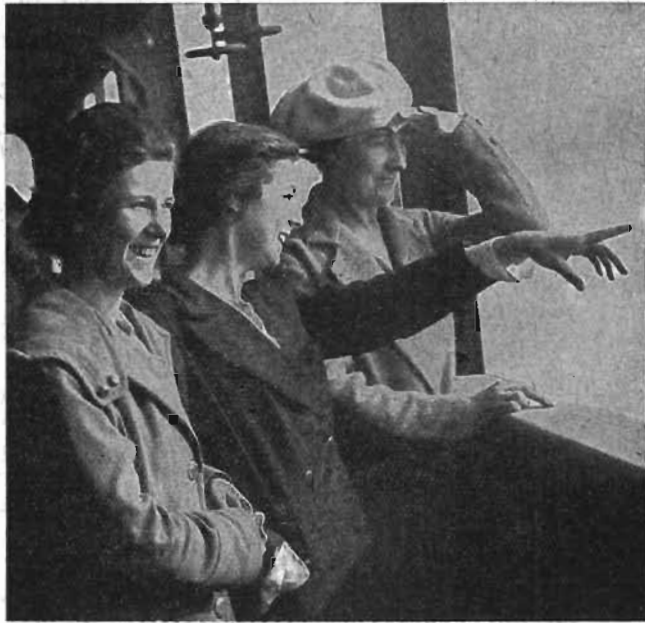
Nay, I mask
 No devil's task!
 Ask your pilgrim blood what drew me!
 Ask YOUR sire
 How Freedom's fire
 Flamed for him,—and beckoned to me!
 Chained in tongue—
 Custom strung?
 Prey to wild-mouthed agitation?

Then give schools,
 And hopes and tools,
 For my emancipation!
 Russ, Swede, Pole?
 Nay, a soul!
 Will you succor or forsake me?
 Clay am I,
 Beneath your sky,
 Come; what will you make me?

—Daniel Henderson.

Canada becomes the Mecca.

A comparison between the conditions of travel eighty years ago and now, is a tribute to the awakened conscience of the people. Then the voyage by sailing ship took weeks, and passengers were indiscriminately huddled together in the hold, sick, diseased, starving. Many died at sea, others were thrown ashore at Grosse Isle to die, or make their way as best they could. Now, while the final medical examination is held at Canadian ports, the transportation companies and the British Board



"There's Canada!"

of trade insist upon a primary test before sailing, and health on shipboard is ensured. Men and women agents of the Canadian Government are stationed in Britain to give accurate information to intending settlers before breaking home ties. Unaccompanied women are protected by steamship and government conductresses, port officers, travellers' aids, representatives of all churches, Red Cross and health departments, provincial and government hostels, employment bureaux, and philanthropic organizations. Little children on their way to relatives are as safe as in their own nurseries. There are eighteen agents stationed in the United States also, with an emphasis on the New England States, to repatriate French-Canadians. All Government officers are paid by the Federal Government. (Immigrants coming via United States' ports are examined at the border. No passports are required for people from the self-governing Dominions or the United States.) There are at least five European and five British Companies with a fleet of over fifty ships bringing settlers.

While the Immigration Act remains unchanged, there are at present several interesting developments, e.g., the British and Canadian Governments and the Railways have united in the British Empire Scheme with a new passage agreement to relieve the "dole" in Britain and the "railway deficit" in Canada. It became

effective March 15th. Those willing to go on the land or enter into domestic service may come at rates varying from £3 to Halifax, St. John or Quebec, £4 10s. to Toronto, £5 10s. to Winnipeg, or £9 to Vancouver, with free passage for children under seventeen. The opinions vary as to the quality of settlers likely to come under such a drastic reduction. There are a number of social, philanthropic or religious group movements, e.g., Russian refugees from Asia, Lutheran refugees from agricultural camps in Central Europe, Mennonites. Children not with parents or guardians must be, for the next three years at least, fourteen years of age. The 3,000 British family scheme brings within three years 3,000 families to settle on land under the control of the Federal Government. Loans for implementations are granted up to £300. This with the price of the land is payable over a period of years. The C.N.R. and the C.P.R. are bringing from the continent 4,500 farm laborers and 1,000 families, each with \$500, to settle under the Land Settlement Branch, and still other families for the Lake districts of Manitoba. Oriental immigration is practically negligible.

Canada's immigration policy has been to encourage and invite agricultural and domestic labor, but to admit others medically and mentally fit, or unlikely to become a public charge,

if willing to make the venture. The attitude to the latter is apt to be similar to the story told by a Blue Coat boy, a clever draughtsman and machinist, coming out during the depression in the iron trade in England at the close of the American Civil War. In looking back over fifty years of life in Canada, he says, "When I saw the agent at Quebec and stated my business, he gave me a severe raking down for coming to Canada at all, more especially without fully acquainting myself with its requirements and ascertaining the fact that such fellows as I were absolutely useless in this and, probably, any country under the sun. I found out afterwards my appearance on such a mission, with a plug hat and good suit of clothes, had acted on the old man's temper like a red rag to a mad bull, and he at once jumped to the conclusion that I expected to live by my wits and not work." (Fifty years later after working in the iron industry in Canada and United States.) "So while I cannot claim to be a favorite of fortune, we have never suffered from a real misfortune and my boys and girls have matured as sound in mind and body as the average Canadian, small thanks to their dad, and so taking all things by and large, I have had a happy, contented life so long as we could keep out of debt, but the conceit was clean knocked out of me, when as a young man, the humiliating fact that no one had any use for me was rubbed in month after month, and year after year, until at last I had no use for myself and lost the self-respect and confidence that I needed so badly afterwards." Yet the Bible says, "Comfort ye my people."

Much emphasis has been laid upon the importance of "doing" for the rising generation, often to the exclusion of the woman adult who, after all, is the key to the situation. There is no factor equal to a contented woman in settlement. Education and health departments are directed to the care of the children, and even the Church, faced with difficult problems, says, "Give us the children," not realizing that such an

attitude created, in the homes, problems of still greater magnitude. While the mother untouched by Canadian life, toils unselfishly on from 6 a.m. till 10 p.m., the family drifts steadily away. Two Russian girls, in Canada fifteen years, who had succeeded in school and in business till their hours were now 9 a.m. instead of 8 a.m., realized that their mother could not yet speak English and was shut out of Canadian life. Though she was fifty years of age, they undertook, day about, to teach her for an hour before going to business.

The old country "domestic" becomes in most cases a home maker, but she, too, has her disappointments. An intelligent, Christian cook-general, who spent her evenings out at the library, said, "I'm going away home; maybe I'll go to a chum in New Zealand. There's nothing the matter with my work and the wages are all right, but I'm just clean lonely. My mistress (and you know her) never talks to me about anything but my orders." The church member tried to explain that the young mistress was timid and did not know what to talk about, and New Zealand was a bit far away. Next Sunday the girl said, "I've booked my passage—return passage to Canada, but I'll not go to the same place."

While the non-Anglo-Saxon children will meet others at school and likely go to Can-



A Welcome from Miss King, Montreal

This little girl travelled alone from the Old Country to join her father in the West

adian Sabbath Schools, the non-Anglo-Saxon Protestant adult is a challenge to the Canadian Church, and the women of the Church must find a point of contact with the women. In a city hospital a Finnish woman, a "red" and an atheist, so they said, lay very ill. She knew the end had come and turning to a visitor said, "Can you find me a Finnish Bible and somebody to pray with me? The priest goes by and the Canadian minister, but there is no one for me." They found some one, but next day the bed was empty. There are scores such and the problem of pastoring them living or dying is difficult. They cannot become English, Scotch, or Irish, but they will be Canadians, and ours. Here is an open door for women of intelligence and sympathy.

One has to take the long view of immigration. Who foresaw, in the bringing of Chinese labor to construct the C.P.R., the entry of these people into laundries, restaurants, etc.? In the coming of a quarter of a million of Ruthenians to the Western Provinces, who foresaw the Independent Greek movement, the development of medical, educational and hospital work, costing

the United Church upwards of a million dollars, but playing no small part in the present reformation movement in Central Europe? Truly the world is one neighborhood. If it were possible to compare after a period of from ten to twenty-five years' residence in Canada the value to the state of the educated immigrant and his family from the trades and professions, with the same who have come under subsidized immigration, we might reverse our policies.

Colonization rather than Immigration is the need. This involves citizenship, and at the bottom of that stands religion, and the Christian religion is at the foundation of the British Constitution. The interpretation of the Christian religion is entrusted to the Christian Church. Jesus said to Peter, "Lovest thou me? On this rock (this loving relationship to me) I will build my church. Lovest thou me? Feed my sheep. Feed my lambs." The United Church has declared to the world, "In essentials unity, in non-essentials liberty," and with a new sense of freedom and love is trying to realize her opportunity in caring for Christ's sheep and lambs from every land.

Gathering Them In

MANY of our readers are familiar with that great biography, *Mary Slessor*, and can recall the continual struggle she had against the superstitious fear of twins. In Calabar, as in other parts of Africa, the twins were killed at birth. In Rhodesia, however, this superstition does not obtain, as this charm-

ing picture shows. Through the courtesy of Mr. and Mrs. Hume, of Ottawa, we are permitted to use this photograph of their daughter-in-law, who went to Africa in 1924, to become the bride of Mr. Douglas Hume of the Brethren Mission. Mrs. Hume, senior, was for many years an officer in the Canada Congregational Woman's Board of Missions.

The twins in this picture are wearing little shirts which Home Helpers, in London, Ontario, made out of worn cashmere stockings, with an edge of colored crochet round the neck and sleeves. In any new district, a trifling gift like this to a heathen mother, often opens the way for friendship with the missionary and the hearing of the Gospel message.

The little lad, is the child of Rhodesian Christians. Almost every morning bright and early, he makes his way to the missionaries' house and pounds with his little fist on the door, eager for the welcoming "Good morning," and the smiles he knows await him. He then plays happily about the house till breakfast time when he runs off to play with the other boys and girls in the African sunshine.



A Missionary Heroine

IN June, 1906, there passed away in Montreal, at the age of eighty-eight, a woman whose unique experience as a pioneer missionary in Labrador entitles her to a place in our remembrance and esteem. A widely-scattered circle of friends honor the memory of her unselfish life, and it was through the thoughtfulness of her grandniece, Miss May Brodie, one of our valued workers in Montreal, that we are able to tell our readers the story of Miss Jane Brodie's life. Miss Janet S. Harvie, who is also closely associated with the Woman's Missionary Society, and is now treasurer of the new Presbyterial, is also a grandniece.

The Labrador Mission, as it is called, is now a well-established fact, and a great deal of interest has been aroused in the people and country through the splendid ministrations of Dr. Grenfell. But, perhaps, there are not many who know so well the humble beginnings of the work, and with what labor and self-sacrifice, the first seeds were sown.

Labrador has long been associated with the Moravian missionaries, but their field of service was in Northern Labrador. The people of the south and the coastal region bordering the Straits of Belle Isle were mostly English or French-Canadian, and cod-fishing, as to-day, was the support of the majority of the people. When this failed there was much privation. The climate is not favorable for the growth of fruit and vegetables, and the men were too busy at their fishing to give time to even scant agriculture. The houses were built of logs sawed in two, and placed upright with the rough side out, the seams all calked with moss, and the roof made of poles, bark and sods. When the fishing season was over, the folk prepared for winter quarters, bringing down their rafts of wood for the fuel, and making ready for the long cold months when they were cut off from the rest of the world.

At the time the mission was started, the religious condition of the people was at low ebb. Parties of Indians occasionally crossed from post to post of the Hudson's Bay Company, finding their way up Mingan where they received absolution from a Roman Catholic priest and then set forth again on their hunting expeditions. The Bishop of Newfoundland had visited the northern part of the straits several times and established two churches, but



Miss Jane Brodie

both of these were far removed from the isolated stretch of country where Miss Jane Brodie in 1860 began her heroic work.

In the summer of 1856, Mr. Charles Carpenter, a student of Meriden, N.H., made a trip to Labrador for his health. Seeing the destitution of the people and their spiritual needs, he applied to the American Board who referred him to Dr. Wilkes, Montreal, then of Zion Congregational Church. After some correspondence, the Canada Foreign Mission Society undertook the work which was helped and supported by a number of old families of Montreal. In 1874-75, the Labrador work was finally transferred to the Ladies' Missionary Society of Zion Church.

On the very day of Mr. Carpenter's ordination in Montreal, the 9th of May, 1860, the little company including Miss Brodie, a young student who had joined the party for the trip, and a carpenter to work on the mission house, set sail for the Labrador coast. After a tedious and dangerous passage of forty days, they arrived at Caribou Island, and settled down at the little summer house there, preparatory to building winter quarters at Esquimau River. But for some reason, they were compelled to spend their first winter on the island, in the

slight structure, which they made as habitable as possible for the long, severe season. Fearful storms swept the island, and through the cracks of the poor little building the snow filtered in. All about stretched a monotonous waste of snow as far as eye could see, with no visible road, and the only means of communication was by dog-sleigh. For eight months of the year the station was cut off from the outside world.

Miss Brodie had wasted no time in beginning work. She gathered some girls around her who boarded at the mission. In the long winter evenings they sat around the fire and turned the hours to good account, reading and talking. By the following year added responsibility fell upon her. Mr. Carpenter was obliged because of sickness to leave in the autumn, and Miss Brodie remained in full possession of all departments of the mission, teaching in the school, giving relief to the poor, conducting services on Sunday and week-days, and giving herself unreservedly to her work. She had removed by this time to the warmer house at Esquimaux to be nearer the people, and she made it yet more comfortable by pasting it all over the inside with newspapers, which served the double purpose of making it lighter and warmer. A little room was partitioned off for herself, but she seldom had a moment to be alone, although she must often have yearned for it. One or other of the school girls always wanted to spend the night with teacher, and

there were always numerous other callers. At first, there were hardships a-plenty. Some winters, vegetables gave out entirely, and the dread scurvy attacked them. Then, when communications re-opened and the first bags of potatoes arrived, the little company fell upon the raw tubers and devoured them.

After Mr. Carpenter's return, Miss Brodie, who had been struggling with ill-health, was obliged to leave for a rest. Two new workers arrived, as there was little doubt that Mr. Carpenter would also have to give up the work for a similar reason. The expedition vessel was delayed long enough at the North to permit Mr. Carpenter to make all preparations for departure, but just before its arrival, to the surprise and pleasure of the little company, Miss Brodie returned. She had feared that the mission might suffer for want of workers, by Mr. Carpenter's removal, and she could not stay away.

The last eight years of her life as missionary there were full of active and happy work. She and her fellow-missionary, Miss MacFarlane, made journeys, one of them to Old Fort Island, and Miss Brodie from L'Ance a Loup, forty miles distant up to the station, calling on all the houses on the way. A good part of the time the journey was made on foot.

She spent the evening of life quietly in Montreal. Her faculties remained clear and alert, and she retained a vital interest in the work at Labrador to the very end.

The Gospel in the Community

Kaingolo—Sunday in a Christian Village.

IT was Sunday morning, the glorious sunshine lay over the broad plain looking off to mountains east and north, the fine tall forest trees round about, the clear streams running through the village. Kaingolo was neat and clean to observe the Sabbath. The new adobe church lacked only the seats; the services were held in the old grass one. Kulivela asked me to speak and it was wonderful to look into the faces of that company of Christians after our long journey where the Word has yet little place. He taught the children, the class of Cilimbo, his wife, because she was away at the station on a visit. Cisandanda, wife of Kandenge, helped by leading in prayer.

Kulivela is a very dignified person. His Christian faith lights up an otherwise very unattractive countenance, badly pockmarked. His services were marked by great reverence and rapt attention. His wife, Cilimbo, is very graceful and beautiful; we have often said that she is the most beautiful native woman we know; and she has, too, graces of the spirit. In the chilly dawn and at sunset, Kulivela struck with a screw wrench on an iron railway-tie which hung by his door, and in a few minutes singing was heard in the church as all gathered for prayers. Part of the day he spent in sewing on his hand machine out in the sun before his door. Orange and other fruit trees about the homes of the natives were bear-

ing fruit. It is eight years since he began to build, there a Christian village hewn out of the wilderness.

Saimbutu—An African Village with a Civic Guild

We went on to Saimbutu Tuesday morning. Saimbutu has a broad outlook to the north towards two long mountains with thick woods to the south. It is near the plains of Wambu and Bie, and the boundary between our out-stations and those of Bailundo and Dondi. The leader there is Mingeli and his wife, Esenge, parents of Luisi. This is the third year since they built their house and made a clearing. They have quite a company of people about them who have put up a good large house for school and worship. Every Thursday is village improvement day, and all do some work to help build, plant, or clean up. These two were school boy and girl in Sachikela and learned to work in the house of the missionary. Now they have a good garden with vegetables and a herd of cattle and milk for family use. Fresh lettuce, cabbage, tomatoes, eggs and chickens were brought to my tent, and each morning, a big cup of milk. This is unusual, as the natives do not use milk.

On the Sunday, Kanyima and his wife Cinakulile, leaders from another out-station, were there to spend the day and both helped in the teaching. On that day, sixteen women and girls and four men took their stand for Christ, each one telling how he or she had been drawn to hear the Word of God and how they had come to believe. The Sunday School was interesting and so were the evening meetings when Mingeli read and explained the Word.

From dawn till dark, there was not much time to be alone. The women came with their sick babies in the morning, expecting me to have medicine. I had quinine and eye drops which were used. They came to visit over the camp-fire till late on in the night, when one heard some interesting stories of native customs. Every one was most kind and hospitable. Esenie sent a girl to carry to my tent all the water I should need over Sunday, for, said she, "No one in our village goes to the brook on Sunday to fetch water." Mingeli repaired by bushcar pump with beeswax and arranged for my loads to be taken to the next out-station.

The morning we left Saimbutu, many of the people came a long way to accompany us.

The Touch of Human Hands

THE touch of the human hands,
This is the boon we crave,
As groping day by day
Along life's rugged way,
We seek the comrade heart that understands,
And the warmth, the living warmth of human hands.

The touch of human hands,
Not vain unthinking words,
Or that cold charity,
Which scorns our misery.
We seek the loyal friend who understands,
And the warmth, the pulsing warmth of human hands.

The touch of human hands,
That care that was in Him,
Who walked in Galilee,
Beside the silvery sea.
We need the patient Guide who understands,
And the warmth, the living warmth of human hands."

Then we said good-bye in the woods by repeating Psalm 23, with a prayer and a hymn. The little path through a forest where olombula trees were laden with golden fruit, brought us early in the afternoon to a clearing, the out-station of Bongo, with the Kanjamba as leader. He was not at home. They had been expecting one of the young men from the station to come and help him and teach in their school. Epuka has now gone to another out-station. They still wait. There we saw the three-roomed house they were building for him, just the frame-work of sticks up. In one of the rooms they pitched my little tent. So many nice women came to visit me, and then I went around through the village and saw their clean kitchens. Fruit trees, mangoes and pawpaws, were set out along the streets.

There were no lanterns here and so they gathered before sunset in the House of God for prayers. Again, it was inspiring to meet that little company of believers in the wilderness. One of their number read from the Word and then told what he had read and asked me to finish. We left the next morning amid protests for making such a short stay.

Letters from Our Fields



Village Women of Kharua Listening to the Gospel

INDIA

It was late in the afternoon when we arrived at the village where our camp was to be. Having pitched it for the week, in a clean grassy place under a row of good shade trees, not far from the village and near a good well, we made long trips in our tongas, through very jungly parts, to villages to encourage the Christians, perhaps a man in one village, a woman in another, while the Gospel was given to many non-Christians.

Our Sunday morning service was held in Padmakheri, four miles from camp. Ten years ago not a Christian was to be found in that village, now twenty or more have accepted Christ. Our company of fifteen from the camp joined them, women and children, nine in all going in the ox-cart, the men walking. The room, which serves as a school during the week, looked very attractive as the morning sun sent rays of light through an opening in the East. Bright pictures, some of Bible stories and others of children were fastened on the white mud walls, and mats made of palm leaves covered the mud floor; a stool served for the catechist who preached.

I wish I could introduce you to every one of

the congregation, but you must meet Moti, one of the finest village Christians we have, no half-way with him, no danger of discovering an idol lurking in his courtyard. Every appearance of idol-worship was done away with ten years ago, when he was baptized. Dolibai, his sister, is just as fine a Christian and has a great influence among the village women wherever she goes. Partha, their brother, who has been lame for years, walking with difficulty with a stick, wears an expression of wonderful peace and happiness since his acceptance of Christ. He spent two or three years in Kharua, learning to read and write, and is now a teacher of boys and girls in his village. What a joy to have fellowship with Christians like these!

The room was soon filled with Christians. "Little children, keep yourselves from idols," was the text and it was not the idols of stone that were spoken of, but money, position, etc. The service was all in Hindi, of course, and simple enough for every one to understand. A little village girl took up the collection as though that were her work every Sunday.

After medicines were given to those in need,

we returned to camp. A service in the evening where a number of non-Christians were present, closed a busy week.—*Margaret Drummond, Kharua, Central India.*

NORTH HONAN

We are counting greatly on a conference soon to be held of forty, twenty Chinese and twenty Canadians, and hope and pray that plans may be made to advance the cause of the church in Honan. We have some very splendid men and women in the church, and some who are ready and willing to bear responsibility. We feel we, too, shall benefit by their co-operation, and the work be greatly blessed.

The Girls' School here opens on Tuesday, and I must say I am rejoiced, for with all our schools closed it has been very depressing. Our Sunday services are also being held again in Rosedale Church, Sunday School for two Sundays now, so things are much more promising. True, we are in perilous times, and the deeds done almost at our very doors make one wonder how long, oh, how long, can such things be allowed? The business street was raided one night—now thought to have been by soldiers—and next morning a coolie, accused of being a bandit, was beaten to death. Another man also taken and accused, had a friend who recognized him, and said he was a seller of cloth, so they went to his home and took all his goods.

On Friday or Thursday last, about one hundred soldiers deserted, and two of their officers were killed. A citizen of Wei Hwei, who had been guarantee for some of these men, was hanged by order of the Brigadier-general, so we were told. The people live in terror, not knowing when their turn may come.

We live here in the midst of the chaos and strife, and go on with our daily work. It will be interesting to see how many girls venture to our Boarding School. I feel the responsibility very much at such a time, but we know your prayers are being continually offered on our behalf, and we know He is able to keep us in His care, and so our minds are at rest.—*Davina G. Menzies, Wei Hwei, North Honan, China.*

* * * *

Good crowds of women have attended the tent meetings in all parts of the field. Besides, we had special meetings for women in ten centres, three of which were visited twice. In

each place, groups of interested women took advantage of the opportunity to study the Bible.

Eight of our Christian women attended the Women's Bible School at Wei Hwei, one has already graduated, and is doing good work among her friends and neighbors. She is known as the "praying woman." These women take turns in coming with us to country places to preach, although only one of them has a regular salary. They also give a great many voluntary services, and it is most encouraging to see with what earnestness they undertake the work.

Two Bible classes for women were conducted at Siu Wu. These were primarily for country women, but the city women attended too. The responsibility of supplying fire and light was left entirely to the local Christian women, and they supplied most of the kitchen utensils, so we feel that our women are making progress along the line of self-support.

On clinic days, large numbers come for bodily healing, and while they wait their turn, they listen gladly to the preaching of the gospel. It is in this way that many hear for the first time of the Great Physician.—*Gladys K. Bompas, Siu Wu, North Honan.*

TRINIDAD

The year, 1925, being furlough year, only six months were spent on the field, the other half was spent in Canada. It was an unusual privilege to be able to attend the wonderful Inaugural service of June 10, an experience never to be forgotten.

During my absence, Mrs. Kemp greatly assisted the work by directing the Bible women, and attending the meetings. Three Bible women in the San Fernando Field gave the afternoons to work, and two inexperienced women made a beginning in the Couva field. Assisted by these, and volunteer workers, meetings were held in sixteen districts, several other places being visited occasionally. In addition the Bible women did house to house visitation, and their sympathetic interest in the sick, and the troubled, helped their own work and the mission generally.

The two mission bands of Fyzabad were regularly carried on. The master of the Day School is President of the junior band. The women's society, *The Happy Workers*, continued to raise funds for work outside their own district. Their foreign mission offering

was sent to the support of the Trinidad missionary in British Guiana.

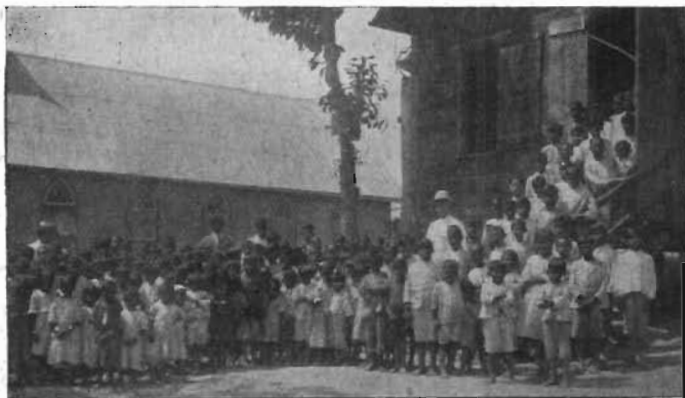
To Mrs. E. Ings, of Vancouver, for again contributing a Training Student Bursary, and to other friends for money and material, we record grateful acknowledgment and sincere thanks. In the new year of service to which we look forward, may there be increase in material support, and more important still in spiritual blessing.—*A. J. Archibald, Trinidad.*

WEST CHINA

Christmas is over, and, in spite of all the student Bolshevik propaganda, most places fared very well. Here in Luchow we did not ask for any military protection, and the students came on both afternoons of our concert and did considerable damage. Some armed

people had sent up a long list of accusations against him, relating to his mal-administration, illicit acquiring and use of public monies, etc. His brigadier commander, his wife and a concubine or two have gone in the melée—all killed, we hear. He was really a fairly good type; the Luchow people thought highly of him.

Shortly before Christmas I went out into the country for a week to a Bible Institute for helpers and other Christians, and on our return brought with me two little girls, of twelve and thirteen years, who had been attending school there, both very bright, and such nice kiddies. Every day they are making fine progress in their Lower Primary studies. From knowing almost nothing of arithmetic, they are now



Fyzabad, Trinidad

police at length arrived on the scene and scattered the students, taking some prisoners. One official has promised to repay the cost of breakages.

The Szechwan Military Council is trying to rearrange appointments somewhat. Our general was ordered out of here and a dual administration has taken his place. The general himself and some of his staff and army were told to go up to Chengtu, to be "sized" up. Since then we hear that the Conference decided to take his rank away and disarm his men. There was some firing and some students were accidentally killed. Meanwhile his wives are scattered; the first wife, a rather nice-looking young woman, is refugeeing with a wealthy family here; his personal staff are taking refuge anywhere they can. The Luchow

taking long division, and their geography and Bible work are coming on apace.—*Charlotte A. Brooks, Luchow.*

CANADA

An interesting event took place in the Chinese Mission, March 12th, when Mary Sam, recently a high School girl in our Home, was married to Mr. Lowe, a merchant of Victoria. The Mission was crowded with guests, both Oriental and Occidental, who witnessed the happy event and enjoyed the reception which followed. The bride and groom departed amid showers of rice, confetti and coins, taking with them the best wishes of a host of friends.

Our regular Mission Circle and Band concerts were held in the Mission, toward the end of March, and the proceeds were added to the

funds of the closing year. Miss Henderson had her Chinese group repeat their programme in Fairfield Church for the benefit of the people there.

We could not allow the season of Spring wild flowers to pass without giving our children a chance to see them in their native haunts. One morning was spent on Mount Tobmie gathering lilies and other flowers, and the children had a very happy time indeed.

In April we felt that we should like to give our friends of the former Presbyterian and Congregational Churches an opportunity for seeing our Home and the kind of work that is being carried on here. A reception was arranged for, and about eighty ladies took advantage of the occasion to spend the afternoon with us, enjoying the kindergarten, inspecting the Home, admiring our babies, and spending a social hour over their cups of tea. After our guests had gone, Mrs. Spencer expressed to Miss Martin the love and good wishes of the Advisory Board on the occasion of her birthday, with the hope that she might have a very pleasant furlough year.

Miss Staples has returned to us after spending part of her vacation among friends in the city, and Miss Davis leaves this week to spend a month with a friend in the Anglican Mission School in Carcross.—*Clara E. Horning, Victoria, B.C.*

* * * *

There are about forty-five pupils in our school this year, and we have one Roman Catholic child from the village. The parents were here last Friday to listen to the radio. I think that our school has done more to raise Protestantism in the eyes of the Roman Catholics of Namur, than anything else that could have been done. They think and compare, and their comparison is not favorable to their organization, for though they are in the majority, their schools are very miserable.

Last fall, Chalmers Church, Ottawa, gave us a radio with a man to install it. It is a loud speaker and has given us much enjoyment. Last Sunday we had a fine service from New York, and on Saturday, a French concert from Ottawa.

This year, we have had the pleasure of receiving among us an old Roman Catholic Belgian and his wife. He was among the first

settlers of Namur, a very intelligent man. His becoming a Protestant has created quite a sensation among his family, but they are taking it better now. One of his married sons often comes and reads the Bible and discusses religion with him.

I am surrounded by fourteen children, so if I am making any slips kindly excuse them! They are all at study, and have heard each other's lessons so that I might have time to write. We have in Namur, this year, Mr. Sioni, a professor of violin of Montreal. He is the son of a Huron chief of Lorette, and is in Namur for his health. He plays at the church services. During the influenza he came to our aid with the roots of an herb which he calls Bois Glouse. We made a tea of it, and it was a great help. It seems to break up the flu if taken in time. His father was a doctor who used herbs for his patients, and he tells us that when the flu was at its worst some years ago, the Indians of Lorette all used this herb and there was only one death.—*Emma S. LeBel, Namur, Que.*

KOREA

Girls from the Myung Sin School (School of the Bright Faith), entered the Kando sports in the autumn, and were pleased to carry off the silk flag, which was presented by the committee to be won three times. Naturally, considerable time had to be given to preparation for taking part in the programme, girls of different sizes practising for their particular race. But it was especially gratifying to see the interest and energy expended by the older girls. They decided among themselves that they should like to make dresses for the smaller girls who were to take part, so they set to work, and sewing machines and needles were kept busy for a few days. They revealed a latent natural ability and thrift that it did one's heart good to see, and incidentally the girls from the Myung Sin School with their pale green dresses, and pink sashes, and blue ties made a very attractive appearance. When some one remarked that we were not getting much studying done those few days, our veteran teacher said, "Well, they are learning to sew, are they not?"

More than one way of preaching the gospel! —*Gertrude L. Cass, Lungchingstun, Manchuria.*

Welcoming the Newcomer at the Port

By Rev. John Chisholm, Immigration Chaplain in Montreal

OUR golden opportunity for ministering to these incoming strangers is afforded, when, amid the confusing multitudes on docks or railway stations, they are kindly approached and intelligently directed. The nature of the work done can be best placed before you by one or two illustrations:

The chaplain at the dock sees a woman with four children clinging to her, standing near a large pillar upon which is fastened the letter "A." The printed list of passengers in the chaplain's hand is looked at, and prominent, near the head of the list, he reads the name of "Mrs. Archibald and four children." In an instant the bewildered woman is surprised to hear the salutation, "Good morning, Mrs. Archibald." The accent of her reply easily indicates that she hails from north of the Tweed. The chaplain then says, "I am a minister of the United Church of Canada, sent to welcome you and instruct you how to get safely to the train leading to your destination." "Oh, my, what a relief. I belong to the United Church myself," was her emphatic exclamation. The chaplain continues, "Please, show me your tickets? Vancouver! Are your things all here?" "Yes." "Tell the man with the coat of arms on his cap whom you see standing over there, that your belongings are 'settlers' effects," and he will not examine them nor charge you any duty. The other man in uni-

form is a railway checker; get him to tie one of the strong cards he holds in his hands on each one of your trunks and boxes. He will then break each card in two and give you the half which bears the same number as the half on your trunk. Now take a good look at that other man with his distinctive uniform; he is a freight checker and will give you a sheet of paper properly filled in for each of your large boxes of household effects. This is called a weigh bill. Then when those checks and weigh bills are given you, put them in your purse with the same care as you do your money. Then just walk away and leave your trunks and they will reach Vancouver in perfect safety. Be sure to take your small baggage, needed on the train, to that bus you see standing there and you will be taken free to the railway station. When you get there, sit in the waiting room until my deaconess takes you to the Dorchester house where you can rest your children and yourself until you leave in twelve hours' time for Vancouver."

Near the same pillar and under the same letter, two fine young men are standing engaged in earnest conversation. The passenger list is again looked at and the names, "James and William Allan," are seen among the "A's." The chaplain turns to them and says, "Good morning, young men; are you the Allan brothers?" "Yes," was the reply, with an accent indicating that they came from the south of the Tweed. To give a reason for his inquisitiveness, the interrogator says, "I am the British Chaplain, to welcome young men and others and to direct them to where they are most likely to receive employment and how to reach their destination safely. Here is a card for my Hostel where you can wait until you make your minds up where you are going."

After going thus from pillar to pillar on the dock, the chaplain rushes to the institutions to which he had sent men and women from the dock or station. As he enters the sitting-room of the Hostel, he is greeted with, "Thank you very much for sending us here. We have had a nice shower bath and an excellent meal."

At night when the immigrants settle in their trains, the chaplain walks among them and meets personally all who went to see friends and did not go to the welfare institutions.

LET US welcome, then, the
strangers,
Hail them as our friends and
brothers,
And the heart's right hand of friend-
ship
Give them when they come to see us,
Gitche Manito, the Mighty,
Said this to me in my vision.
"I beheld, too, in that vision
All the secrets of the future,
Of the distant days that shall be.
I beheld the westward marches
Of the unknown, crowded nations.
All the land was full of people,
Restless, struggling, toiling, striving,
Speaking many tongues, yet feeling
But one heart-beat in their bosoms."

—Longfellow in "The Song of Hiawatha."

Missionary Monthly Secretaries

Presbyterial Missionary Monthly Secretary, it is most important that your name and address be on file in the office of THE MISSIONARY MONTHLY at an early date. Address Mrs. Parsons, 628 Confederation Life Building, Toronto 2.

Auxiliary Missionary Monthly Secretary, please forward your name and address and the name of your auxiliary at once to the newly appointed Missionary Monthly Secretary of your Presbyterial. This is necessary in order that helpful material may be forwarded to you from time to time.

- ☐ Appoint a **Missionary Monthly Secretary** in each auxiliary, and if possible place all orders with her. Your kindly co-operation in having her forward all subscriptions is greatly desired, as it saves both time and money in office management.
- ☐ Each member is urged to become a subscriber to the official organ of the Woman's Missionary Society of the United Church, and to use it in some way at every meeting.
- ☐ Our aim for 1926 is 100,000 subscribers. To reach this, each auxiliary should have an average of **one** subscription for every **two** members. What is the average for your auxiliary?
- ☐ Subscriptions to THE MISSIONARY MONTHLY will be received at any time to expire with the **December issue**. Please remit as follows for the balance of the current year:

| | | Parcel | Individual |
|-----------------------------|--------------------|--------|------------|
| June | December inclusive | .18 | .24 |
| July-August (double number) | " " | .15 | .20 |
| September | " " | .12 | .16 |
| October | " " | .09 | .12 |

- ☐ For those who wish a complete file for this year, back numbers will be supplied, so that the subscriptions may begin with January and end with December, 1926.
- ☐ Single copies may be ordered at any time for five cents each.
- ☐ Sample copies will be sent on request.
- ☐ Please report promptly non-delivery of magazines.
- ☐ A poster and a free leaflet in the interests of THE MISSIONARY MONTHLY have been prepared, and will be sent free on request to any auxiliary.

The Missionary Monthly, 628 Confederation Life Bldg., Toronto 2

Watch Tower

Short Notes from Our Home and Foreign Fields

China

OUR class is smaller this year than we expected," writes Miss Irene Thompson, of the Normal School, Chengtu. "Some were prevented by war from returning to the capital; however, the fifteen girls we have make a good class. Two of them are taking the kindergarten course with Miss Ketcheson. I enclose a picture of last year's graduating class, four of whom are kindergartners. They are now scattered all over the province, doing—we trust—good work."

Miss Constance Ward, who was formerly stationed in Tzeliutsing, is now, since returning from furlough, associated with Miss Thompson in the Normal School.

Indian

THE Indian chief at Nelson House, in Northern Manitoba, is a good Christian and a local preacher, always conducting the church services in the absence of the missionary, Rev. Mr. Hutty. His family has been almost wiped out by the dread scourge, tuberculosis. Three daughters died, one after another, in about two years. In March his wife passed away from the same disease, and his great loneliness is very touching. Miss Jackson, our missionary nurse in that far-away place has been the friend and comforter of her people in their troubles.

Italian Mission, Montreal

THE work among the children in our Mission is the most promising field of our endeavor. We have them in both day schools and Sunday schools. They are making splendid progress in their studies. The Mission Band, organized since Christmas, is composed for the most part of public-school pupils, children of our church members. Three girls from Shaw Memorial C.G.I.T. help with the handwork. The Junior Red Cross Club is our newest venture and is a great help in school discipline and hygiene. This is a school club and the members are very enthusiastic over their committees, pins and posters and their work for children in hospital. Mrs. Shaw, the Quebec organizer, is securing Italian posters and periodicals for our use through the consul here.

Japan

AIRINDAN, the United Church's settlement at Nippori, Tokyo, is paying money to three families for sending their daughters to school. The parents of the girls insist on selling them into slavery otherwise. One girl was sold during the last summer vacation in spite of the offer made by the workers. One of the girls who has been educated because of this precaution has graduated from school and is at present working for the school at the settlement for 15 yen a month, to the great satisfaction of her parents. Abject poverty appears to have crushed the spirit of hope out of the population. The organization is now seeking to restore hope and ambition by means of personal visitation, school, Sunday school, Gospel services, medical clinic and all other available means.

India

BISHOP JOHN W. ROBINSON, of the Methodist Episcopal Church, reports a striking mass movement of low caste Indians from Hinduism towards Christianity, mentioning more especially the Chamars, leather-makers by caste, but engaged in farming. Our Woman's Missionary Society work in Central India has a point of contact with the Chamars, as Miss Alice Munns, one of our missionaries, teaches in the Boys' Chamars School. She calls it *The Bridegroom School* as all the boys save one, although they average only eleven years, are married! She speaks sympathetically of the limitations of the low caste children, and their restricted future.

Korea

THE Ham Heung Hospital started a new venture in August, a branch dispensary in the town of Hong Won, about thirty miles distant. Here a small house was rented, a floor put in the main room, and a front wall with a door and window put in the building. A partition and curtain inside, to shut the waiting room off from the consulting room, and rice paper pasted on the window to keep

out the gaze of the curious public, transformed a shoemaker's shop, with an open front and the ground for a floor, into a dispensary. Some clean paper on the walls, a straw mat on the floor, and the little back room became an abode for the former male nurse from the hospital in Ham Heung, who is now combined dresser and drug dispenser in the new clinic.

—*Korean Echoes.*

Ruthenian

WAHSTAO has annually a week of special prayer just before the Easter season. This year Rev. C. W. W. Ross, of Lamont, gave this station a week of preaching at the close of which girls and boys of the Wahstao Home and School gave evidence in personal testimony of Christian growth during the year. Those living day by day with these children realize in their hearts a joy unspeakable. They also realize that many interested readers will share this joy with them.

Trinidad

FROM Trinidad comes an interesting account of the Annual Speech Day of Naparima College and Girls' High School at San Fernando. His excellency the Governor and Lady Byatt distributed the certificates and prizes to the students in Grant Hall, where the proceedings took place. A distinguished group occupied the platform, while the body of the hall was uncomfortably filled with students and their friends. His Worship Mayor Gopaul was chairman, and in his opening address paid a high tribute to the work of the Canadian missions. To Rev. H. Kemp, principal of the college, fell the pleasant duty of welcoming the Governor and his lady. In the fourteen years of their residence in Trinidad, only once, six years ago, had they been similarly honored. He reviewed briefly the history of the mission, paying a high tribute to the pioneers Morton and Grant, also to Dr. T. F. Coffin, who for twenty-two years has been the bulwark of education.

Suggestive Programme

FOR

AUXILIARIES AND MISSION CIRCLES

JULY, 1926

A Mite Box Meeting

- I—Praise God from whom all blessings flow.
- II—Lord's Prayer.
- *III—Devotional Leaflet—Conditions of Prayer life.
- IV—Prayer.
- V—Hymn—O Lord of Heaven and Earth, etc.
- VI—Minutes and Business.
- VII—Watch Tower—Five Heralds.
- (1) Read 2 Chron. 24: 8-11.
 - (2) Read inscription on Mite Boxes, Auxiliary, Circle and Band, and Little Light Bearers.
 - (3) Recording Secretary tell the number of members in the Auxiliary or Circle.
 - (4) Mite Box Superintendent give the number of Mite Boxes distributed.
 - (5) Treasurer—The Amount received from Mite Boxes.
- VIII—Hymn—Lord, Thou lov'st the cheerful giver.
- †IX—Mite Box Leaflet.
- X—There were 27,754 Auxiliary Mite Boxes distributed last year.
- (1) What amount was gathered in these boxes?
Answer given by twelve persons, one for each Branch. See report of Branch Treasurers in Annual Report. 9,721 Circle Mite Boxes were distributed. Circles will refer to Branch Circles Treasurer's Report in Annual Report.
 - (2) Discussion as to the use of the Mite Box.
- XI—Closing.

*Price 3 cents.

†Price 5 cents.

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

Suggested Studies for Auxiliaries

JULY-AUGUST

Study Arranged by Ethel M. H. Smith

PRAYER TORIC

For our Missions among the Jews in Toronto, Winnipeg and Montreal, and the Moslem World.

THIS study which is for the summer months, is something "over and above" the regular programme. May we not leave the prison walls of the indoors behind to-day and meet in the open, the lawn or the verandah? May we dispense with some of the formality of the other meetings, busy our fingers if we will, enjoy "the cup that cheers" and, as we do so, look back upon the road along which we have travelled?

"Prayer and Missions,"—what has this year's study meant to us, as individuals and as Auxiliaries?

"All the land in flowery squares,
Beneath a broad and equal blowing wind,
Smelt of summer."

—Tennyson.

Sentence Prayer—

"Give to us, O Lord, the sense of joy in the works of Thy hands, and may we see in all nature the proof of the power and love of our Father!"

Subject—Applying the Year's Study—

(1) What has been the power of prayer in the *new venture*, when the call came?

"Unlock the Gates! The ancient paths are ended,

On to the high roads of a larger dream!"

(2) Are we more careful to render thanks in thought, in word, in deed?

"For all things beautiful and good and true
For eyes to see the unseen in the seen
For work to do and strength to do the work,
we thank Thee, Lord."

—John Oxenham

(3) Have we a better *understanding* of God and His answers to prayer?

(4) Have we realized the *greatness* of our Lord's prayer, that it is not something to be repeated, when nothing else is available?

(5) Have we felt better able to get away from the mistakes of the past, and turn "the new leaf?"

"Let me live my life from year to year
With forward face and unreluctant soul!"

—Henry Van Dyke.

(6) Are we more definite in our petition? Is our prayer the expression of *intense desire within us*?

(7) Have we tested and realized the value of comradeship in prayer?

"In a sisterhood of service
No lines of caste dividing."

(8) Have we learned how to enter into *God's silence*, that without blare of trumpets, we may gather strength and carry on?

(9) Have we learned that the Christian life is one of *mutual dependance*?

(10) Do we begin the day with God, thus making it a day worth while?

"With every rising of the sun
Think of your life, as just begun."

We close the book, and we say, "we have completed the study," or are we but standing upon the threshold?

"I am a part of all that I have met
And all experience is an arch where thro'
Gleams that untravelled world, whose margin
fades,
For ever and for ever when I move."

—Alfred Tennyson.

How to Work Restfully

THERE is a life in the will of God, so quiet, so at peace with Him, so at rest in His joy, so perfectly content that He is doing best, that the lines are wiped out of the face, the fever is gone from the restless eye, and the whole nature is still. "Rest in the Lord and wait patiently for Him," and then spend the strength other men waste in fussy anxiety, in helping your fellow men.—F. B. Meyer.

Through the Windows of the World

A Splendid Ministry

MARY K. EDWARDS, missionary of the Congregational Church, among the Zulus for over fifty-seven years, is in her ninety-sixth year, quite lame and almost totally blind. She has done a marvellous work and in that long period of service has had only one furlough! She founded Inánda Séminary, in 1868, and has been "teacher, principal, agriculturist, horticulturist, nurse, doctor, cook, treasurer, secretary, educational consultant, matron and above all, friend to the Zulus of Natal. Thousands of native preachers, teachers, and nurses have passed through the institution." Is it any wonder that this woman has earned the love and respect of Britisher and Zulu alike, in that more than half a century of active and happy service?

The Truth about Soviet Russia's Children

AN appalling report of the number of homeless children in Soviet Russia, has been issued by authorities, who place the number at 300,000, exclusive of those in Ukraina, White Russia, and the Caucasus. Walter Duranty, of the *New York Times*, says of them: "Some day when the canons of political practicability have given way to a demand for stark truth, there will be written the epic of Moscow's homeless children, highway men, murderers, and dope fiends, almost before their bones have hardened. Now one can only give scant glimpses of their curious lives and obscure deaths."

Caste Reform in Travancore

UNDER this caption *The Missionary Review of the World* tells the following: The native state of Travancore, South India, has taken action to abolish the social restrictions imposed on the depressed classes of Hinduism, and has made a beginning by asserting their right to enter temples, and to use public highways, and waterways, formerly forbidden to them by the laws of caste. Two prominent non-caste Hindus, whose approach to temples is forbidden by custom, were charged by the Government with having trespassed in the tem-

ple precincts and thereby polluting the deity. The Travancore Durbar launched this as a test suit, and the present decision is in consonance with the policy now laid down by the Durbar, that, in the eye of the law, no invidious distinctions are to be perpetuated between caste and non-caste.

Student Movement in South America

ONE of the most interesting movements in South America to-day is the Students' Movement. Thousands of students in the various republics have joined hands in an "idealistic fraternity" whose watch-words are peace, brotherhood, humanity, international solidarity and service. The movement is demanding reorganization of the whole system of higher education, calling for an education that will make for the cultivation of the spirit. It is said that the university men of Chile have issued a manifesto declaring they would never take up arms against their Peruvian fellow-students; while in other of the republics the movement has associated itself with the depressed and laboring classes, bands of students voluntarily conducting night schools for neglected illiterates.

Bottle Makers and Prohibition

AN interesting sidelight on the question, "Does prohibition prohibit?" is afforded by the attitude of the bottle makers of the United States. They are loud in their denunciation of the prohibition law, insisting that it is ruining their business. At a recent meeting of their representatives in New York it was stated that thirty-five bottling concerns, declared to be the chief industries in the towns where they were located, had been closed as a result of prohibition. "We are not going to sit silent and let these people destroy our business," said one speaker, in supporting a resolution pledging their support to efforts towards modifying the law. It is evident that a law which is so seriously cutting into the business of the makers of whiskey bottles does prohibit to quite a considerable degree.

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

"June overhead!
All the birds know it, for swift they have sped
Northward, and now they are singing like mad;
June is full-tide for them. June makes them glad,
Hark, the bright choruses greeting the day—
Sorrow, away!"

Books for the Holiday Girl

MORE than the birds are glad for June and summer! We all are. We are almost relieved that C.G.I.T., Mission Circle and every other kind of meeting is over for the season for there hardly seems to be enough time for all the delightful things we plan to do during the long, beautiful summer days. Sometimes we are so glad for the freedom and loveliness of summer that we deliberately holiday the weeks and months away with little or no thought for the church activities which have been so much a part of our life during the winter. And yet how can we confine our missionary interest to any one section of the year? We prove our interest during the winter by participating in group activities and study, in the summer it is more an individual matter, and indeed, it often happens that we accomplish more by ourselves than we do as members of a group.

Have you ever heard a person say when activities were at their height, "Oh, I wish I could read that, but I can't; I haven't time." Surely such people will welcome the long summer months as the "appointed time" for reading books on a wide range of subjects. Our reading will, of course, require planning. You remember what Ruskin says, "Do you know if you read this you cannot read that; that what you lose to-day you cannot gain to-morrow?" In choosing books would it not be a good idea to keep in mind some which will give us a world outlook and supplement the missionary programmes of the year?

Any who last season worked out as a project, *An Evening in Japan*, will naturally want to read more about Japan. *My Lady of the Decoration* will always be a delight to girls and leaders alike. The latter would now have more time to read thoughtfully Kagawa's *Before the Dawn*. Those who studied China will be interested in *The Bells of the Blue Pagoda*, *The Feast of Lanterns*, *The Laughing Buddha*, *The Chinese Shepherdess*, and Mrs.

Sharman's recently published poems, *The Sea Wall*, while all will enjoy such magazines as *Asia*, *The National Geographic*, *The China Review*, *The World's Work*, *The International Review of Missions*, or *The Missionary Review of the World*.

Next year the various departments of the United Church will be studying India. Why not read during the summer months all the available books which will make India more real to us and provide a background for our more thoughtful study in the fall? It should not be hard to get a variety of books on India from a public library. You would thoroughly enjoy Rose Reinhardt's fascinating *Stories of India*; O. Douglass, whom we all know so well as the author of *Penny Plain and Pink Sugar*, some time ago published *Olivia in India*, a delightful story, a series of letters written by a young English girl on the occasion of her first trip to India. Many of us already know Kipling's *Plain Tales from the Hills* and *Kim*, but Kipling can be read and reread. In *The Ninth Vibration and Other Stories* you will find L. Adams Beck's very beautiful version of the building of the Taj Mahal, and other tales of the Orient.

We all need to read some of the works of India's great poet-philosopher, Rabindranath Tagore, *Mashi and Other Stories*, the fascinating play *Chitra*, *The Crescent Moon*, *Gitanjali* and *Fruit Gathering*.

The really studious advocate of Missionary Education who wants to dig deep in her attempt to understand Indian thought and life will appreciate Stanley Jones' *The Christ of the Indian Road*, which many consider to be invaluable to the student of missions, *The Book of Prayers for use in an Indian College*, and some book on comparative religions, such as *The Religions of the World*, Barton; or *The Religions of Mankind*, Soper.

"Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.

"I shall ever try to keep all untruths from my thoughts, knowing that thou art the truth which has kindled the light of reason in my mind.

"I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

"And it shall be my endeavor to reveal thee in my actions, knowing it is thy power gives me strength to act."—*Rabindranath Tagore, in Gitangali.*

Training for Leadership

How to Make the Most of the Summer Camps

The following article has been prompted by the memory of a small, but significant, gathering which was held in Toronto, on Monday, March 15th, when nineteen adults gathered to consider Girls' Work. They were all leaders of girls in responsible positions, eight of them Girls' Work Secretaries representing the Canadian Girls in Training movement in the various provinces in Canada and the remaining eleven the official representatives of the Woman's Missionary Societies of the Anglican, Baptist, Presbyterian and United Churches of Canada, all equally concerned for the fullest development in their different constituencies.

The gathering was the second of what now bids fair to be an annual conference to be held when the Staff Conference of Girls' Work Secretaries of the Provincial Religious Education Councils is in session in Toronto. Its purpose is to make all more thoroughly acquainted with the programme of work of the Church Boards of Religious Education and the Woman's Missionary Societies of the various communions, so that together we may discover new ways in which we can unite our forces in closer co-operation and mutual helpfulness as territorial and denominational leaders of girls. Already several helpful recommendations have emerged as to ways by which the Girls' Work Secretary in each province may be more thoroughly acquainted with the literature and policy of the Missionary Department of each denomination, so that she may place each C.G.I.T. group in touch with the missionary programme and leadership of the communion to which the girls belong.

This year the missionary representatives expressed a desire that their leaders of Mission Bands, Circles and Young Women's Auxiliaries

should reciprocate by making an effort towards closer contact with the whole programme of Religious Education for teen-age girls as it is admirably presented in the Leadership Training Camps. After all, methods of understanding and leading girls in their activities are the same whether contact of leaders and girls be over a missionary box or a first aid course in a C.G.I.T. meeting. Do you find it difficult to discover and hold the interest of your varying groups of girls, to develop a sense of responsibility and originality and versatility in programme building, to lead them from what they want to want the things they need? These are some of the problems that will be faced. On these we all meet on common ground in facing a common task whether we come to camp as those who are responsible for the whole or a definite part of the programme of Religious Education.

From the Morning Worship and Bible Study to the Forum discussion on Methods of Girls' Work, the handcraft, the recreation, and the twilight programme with its dramatization and

Girls of To-day

GIRLS of to-day, give ear!
Never since time began—
Have come to the race of man,
A year, a day, an hour
So full of promise and power,
As the time that now is here.

Never, in all the lands,
Was there a power so great
To move the wheels of State,
To lift up body and mind,
To waken the deaf and blind,
As the power that is in your hands.

Here, at the gates of gold
You stand, in the pride of youth,
Strong in courage and truth,
Stirred by a force kept back
Through centuries long and black,
Armed with a power threefold.

Maid and mother and wife,
See your own work is done.
Be worthy a noble son;
Help men in the upward way;
Truly a girl of to-day
Is the strongest power in life.

The White Ribbon, S. Africa, Jan., 1925
Charlotte Stetson.

story-hour, sing-song; and quiet vespers, every moment will be filled with personal enrichment for yourself and a store of suggestions for your work with your girls next year. The broader our contacts, the deeper our study, the surer are we to touch our girls' lives at many points. Then too, this summer, one of the courses that will be stressed in many of the camps will be on "The Principles and Methods of an Adequate Programme of Missionary Education for Teen-age Girls."

It is true that at each Provincial C.G.I.T. Camp an official representative of the W.M.S. is present on "World Fellowship" Day, but Provincial Girls' Work Secretaries and Provincial W.M.S. Leaders would like to have present and prospective leaders of missionary groups attend as permanent members of Leaders' Camps this summer. This is a splendid opportunity to give assurance to some wavering new leader of a Mission Circle, or to develop the latent leadership of some girl with possibilities. Camp has opened many doors for girls so that they have slipped out into fields of even larger service.

"I have need of the sky,
I have business with the grass;
I will up and get me away where
The hawk is wheeling,
Lone and high,
And slow clouds go by.
I will get me away to the waters that glass.
The clouds as they pass:
I will get me away to the woods."

The camps reported at time of writing are:
Maritime Provinces—Camp Wallace, August 7th to 18th.

Quebec—Camp Knowlton, June 28th to July 5th.

Ontario—Beau Rivage Camp, July 12th to 20th; Beausoleil Camp, August 4th to 14th.

Manitoba—Boundary Park Camp, July 2nd to 12th.

Saskatchewan—Lumsden Beach Camp, July 1st to 10th.

Alberta—Sylvan Lake Camp, August 2nd to 12th.

British Columbia—Place and date not yet decided.

Mission Bands

Programme for June

HYMN 779—"The wise may bring their learning."

PRAYER—

SCRIPTURE READING—Acts 28: 23-28.

HYMN 796—"When mothers of Salem."

MINUTES OF THE LAST MEETING.

ROLL CALL AND OFFERING.

HYMN 594—"Rescue the perishing."

LESSON—The Indians of Canada.

MEMORY TEXT—Luke 19: 10.

HYMN 782—"Childhood's years are passing o'er us."

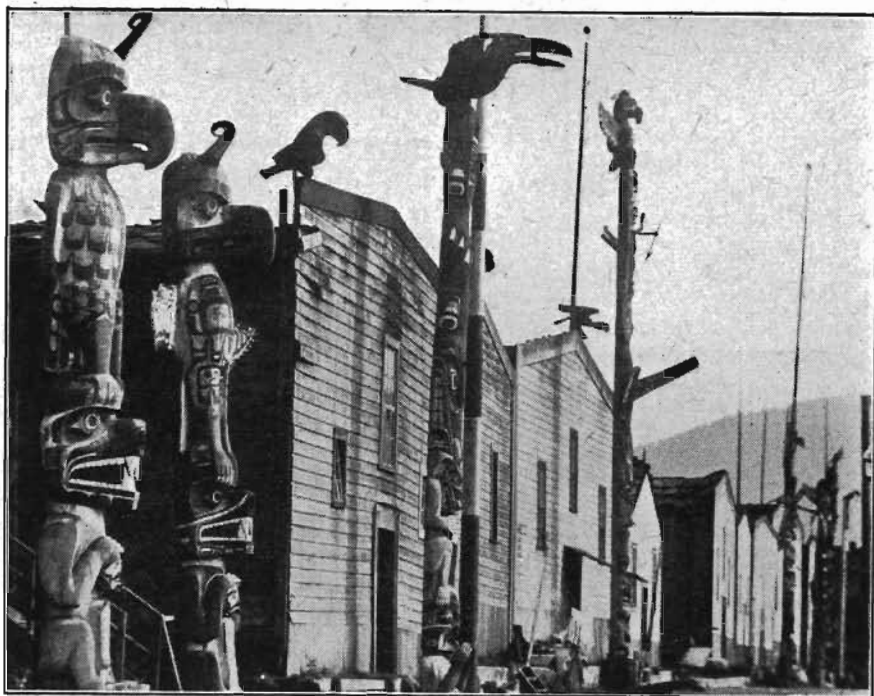
CLOSING PRAYER.

The Indians of Canada

AS we look across our beautiful Candana and think back over our history, the date 1492 comes to our minds. When Christopher Columbus discovered America he found the country occupied by Indians and wild animals. Think what the coming of the white man must have meant to them! He took their land, hunted their animals, cleared their forests and

drove the game far back into the woods; so that the Indians were often hard put to obtain food. It is told that a government agent was sent to an Indian tribe to inform them that they were again to move from their location. The chief asked the agent to sit down on a log, which he did; then he kept urging him to move on, until at last he reached the end. Again the chief said, "Move on," but the agent said, "I cannot." "It is so with us," said the chief; "you have moved us as far as we can go, then you ask us to move farther."

Unfortunately, the white men were often of a low type, and they gave the Indians "fire-water," and cheated them, when buying their furs. The Indians learned many of the bad men's evil ways. Naturally, they fiercely resented the intrusion of the white man, and were oftentimes foes to be dreaded. In the early wars for the ownership of Canada, they fought, sometimes for the French, sometimes for the English. One famous Indian, who always remained true to Britain, was Joseph Brant, born in Ohio, in 1742. After the Revolutionary War, with his tribe, the Mohawks,



Totem Poles

he removed to Ontario, where his name is perpetuated in the city of Brantford, by a monument to his memory.

Though the coming of the white man had meant so much evil to the Indians, we must be glad that other white men, who recognized the Indians as brothers, came bringing the Gospel of helpfulness and love. In 1822, organized Protestant mission work began among the Indians and in six years, 1,000 Indians were followers of Christ. The United Church of Canada now carries on work among 18,000 Indians in sixty-two missions with pastors, sixty-seven day schools, fifteen boarding schools, and five hospitals.

The Indians in Eastern Canada are usually Roman Catholics, living in Reserves, where they have a chapel and a school. They belong to the Micmac tribe, and are a simple, harmless, indolent people. Some years ago they used to wander through the country, gypsy fashion, locating for a few weeks near water, cutting down trees and building their cone-shaped wigwams. Then they would call at the settlements near by, sell their baskets and do some begging. The writer remembers an Indian woman emphatically declining some herring,

being offered her, exclaiming, "Too much bones."

These *first* Canadians had really a wonderful sort of civilization. Evidences of this are rapidly passing away, to be lost to future generations. In one part of British Columbia, people have become alive to this loss and are endeavoring to preserve the totem-poles. How many of you Mission Band folk have ever seen a totem-pole? "It is a carved and painted wooden monument, set up in honor of some very important Indian. On each pole there is a definite story, whose main features are symbolized by the carving on the face. There are to be found figures representing social distinction, family connections and brave deeds." These poles, exposed to the weather, show signs of decay. They are being taken down, re-painted, and treated with a preparation to prevent further decay, then with added supports returned to their places.

Indian Lore

THE Indians have many remarkable traditions. They explain the white man's superiority thus:

"The Seminole Indians say that when the

Great Spirit made the earth, he created three men of fair complexion, took them to a small lake and bade them jump in. One immediately obeyed and came forth from the lake, fairer than before. The second hesitated and did not jump in until the water became muddled, by which he became copper colored; and the third, having waited until the water was black, became a deep, black color.

"The Great Spirit then placed three sealed packages before them, and desiring to make compensation, gave the black man first choice. Expecting that the heaviest package would be the most valuable, he chose that; the copper-colored man chose the next, so the lightest fell to the lot of the white man. When opened, the first was found to contain spades, hoes and other implements of manual toil; the second had fishing tackle and weapons for hunting and war; the third revealed books, pens, and ink, and paper. So the white man had the means for mental improvement, which set him above the other races."

Dividing the Fish.

CRossing Lake Winnipeg in a birch-bark canoe with his two Indian boatmen, the missionary-traveller was caught in a storm and driven for refuge to a small island, where five storm-tossed and provisionless Indians had already taken shelter. The little the missionary

had he shared; but the storm continued, and on the fourth day, the men had to "tighten their belts," because they had no food.

One of the missionary's canoe men rigged himself a fishing-line with a bent pin for a hook, untwisting a hemp rope for a line, and using a piece of red flannel for bait. He managed to land a jackfish. Long before it was cooked the men prepared to eat it. One-third of it they cut off and placed before the missionary.

Kindly saying, "This is not the way to divide the fish," he placed his third beside the other two-thirds; then taking out his knife, and pointing to each man, he counted aloud, and cut the fish into eight shares: "All share alike here," he declared. Next day the storm abated enough for the travellers to go their different ways.

A few months later five Indians, with their families, presented themselves at the mission village, asking that they might make their home there and learn the new way.

"Why do you come and ask?" inquired the missionary, not recognizing the men. "I never saw any of you at any mission service."

"We are the men with whom you divided the jackfish," said the spokesman. "If you had been a fur-trader, you would have eaten what was first set before you, but when we saw what you did, we knew you were a good man, and we now wish you to teach us the new way."

What Can a Little Chap Do?

What can a little chap do
For his country and for you?
What CAN a little chap do?

He can play a straight game all
through;
That's one good thing he can do.

He can fight like a Knight
For the Truth and the Right;—
That's another good thing he can do.

He can shun all that's mean,
He can keep himself clean,
Both without and within;—
That's a very fine thing he can do.

His soul he can brace
Against everything base,
And the trace will be seen
All his life in his face;—
That's an excellent thing he can do.

He can look to the Light,
He can keep his thought white,
He can fight the great fight,
He can do with his might
What is good in God's sight;—
Those are truly great things he can do.

Though his years be but few,
If he keep himself true
He can march in the queue
Of the Good and the Great,
Who battled with fate
And won through;—
That's a wonderful thing he can do.

And—in each little thing
He can follow The King,
Yes—in each smallest thing
He can follow The King,—
He can follow The Christ, The King.

—John, Oxenham.

News from the Conference Branches

Alberta Branch

MEDICINE HAT, P.S. The first meeting of the Medicine Hat Presbyterial of the United Church in Canada was held in Fifth Avenue United Church, on April 14th. Three excellent addresses by Mrs. R. N. Matheson, Redcliff; Mrs. Westgate, Eyremore; and Mrs. A. M. Scott, Calgary, were given at the afternoon session. After the beautiful and impressive inaugural service of the evening meeting, Mrs. A. M. Scott, President of the Conference Branch, gave an interesting and helpful address on, "Our United Work."

The weather being all that could be desired, there was a good representation from the district, and, from point of attendance, enthusiasm and inspiration, the first meeting of the Medicine Hat Presbyterial of the United Church was a great success.

Bay of Quinte Branch

BELLEVILLE P.S. More than two hundred delegates attended the inaugural service of Belleville Presbyterial, which was held in Trinity Church, Napanee, April 14th and 15th. Mrs. Wilson presided at the first session, Mrs. Gay for the second, and Mrs. Luery, Stirling, for the third, until the President took the chair.

The Rev. A. J. Wilson, Napanee, Chairman of Belleville Presbytery, formally constituted the Presbyterial and also brought greetings from the Presbytery. Mrs. Laughland, Napanee, Presbyterian; Miss Melville, Congregationalist; and Mrs. Wilson, Methodist, formally brought their host of W.M.S. members into the W.M.S. of the United Church of Canada.

Inspiring addresses were given by three missionaries, Miss Melville, Congregationalist, from Africa; Miss Paul, Methodist, from British Columbia, and Miss Clazie, from Formosa. Surveys of the former Presbyterian and Methodist W.M.S. work were presented by Mrs. Donnell, Belleville, and Mrs. Wager, Centreville, respectively.

NOTICE

The first meeting of the Conference Branch of Maritime Provinces will be held in Truro, June 1st to 3rd.

The following are some of the new Executive: President, Mrs. M. E. Wilson; corresponding secretary, Mrs. J. G. Sills, Foxboro; recording secretary, Mrs. S. Gay, Foxboro; treasurer, Mrs. M. A. Day, Belleville.

RENFREW, P.S.—The inaugural session of Renfrew Presbyterial was held in St. Andrew's Church, Arnprior, April 14th and 15th. A very impressive part of the proceedings was the hallowing of the Union, when Mrs. Smyth, Pembroke, Mrs. Gillan, Kinburn, and Mrs. Paul, Lanark, representing, respectively, the Presbyterian, Methodist and Congregational bodies, pledged their societies to the Union, Rev. A. S. Clelland, Moderator of Renfrew Presbytery, extended greetings to the three uniting societies. Rev. H. W. Cliff, Arnprior, conducted the deeply impressive Communion Service.

Rev. J. McVicar, of Honan, gave an inspirational address long to be remembered. A review of our work on our Home Mission Fields was ably given by Mrs. H. M. Kipp of Toronto. "Why are only 200,000 of the 600,000 women, enrolled on the United Church membership, members of the W.M.S.?" questioned Mrs. Kipp. The ideal is "every church member a member of the W.M.S."

Mrs. W. L. Smith B.A.,—Pembroke, was elected president of Renfrew Presbyterial with an executive of seventeen officers. The address by the newly-elected president on "Our Task," and the detailed story of her work in Japan by Miss Esther Ryan were special features of the final sessions. The presence of 150 delegates, many residents of Arnprior and visitors from nearby points was gratifying. The fact that a large proportion of those present were young married women and girls, augurs well for the future of W.M.S. work.

London Branch

LAMBTON, P.S. A beautifully arranged inaugural service took place in St. Paul's Church, Sarnia, on March 24 and 25, when the union of the Societies of the three uniting churches was consummated, and Sarnia Presbyterial of the W.M.S. of the former Presbyterian Church became the Lambton Presbyterial of the United Church of Canada, the first organized Presbyterial in Ontario. The Rev. Mr. McRae, D.D., of London, a returned missionary, presided, and the Rev. Mr. Fraser

Smith, D.D., pioneer missionary to Honan, China, gave the principal address. Greetings from the Lambton Presbytery of the United Church were brought by the Rev. John Hall.

Very encouraging reports were read by the secretaries of the various branches of the Presbyterial, and addresses were given by Mrs. George Aitken, Centre Road, Mrs. Childs of the London Branch of the former Methodist W.M.S., and Miss Tapscott, of the former Congregational W.M.S..

Miss Geddes, who has missed only one meeting of the Presbyterial in thirty-eight years, gave a short history of the organization from the beginning, and was presented with an address and a corsage bouquet.

The Presbyterial elected its first officers: President, Mrs. Joseph McLennan, of Burns; corresponding secretary, Miss Hayne, Sarnia; recording secretary, Mrs. Brown, Sarnia; treasurer, Miss L. Richards, Sarnia.

PERTH, P.S.—The W.M.S. of the United Church of Canada was inaugurated on Wednesday, April 28th, in Central United Church, Stratford. The beautiful and impressive inaugural service was used with all the United Church pastors of Stratford and representative women of the district taking part. Following this the great audience of missionary women from all over the country partook of communion, a fitting entry to the day's proceedings. There were present on the platform Miss McKenzie, missionary on furlough from West Africa; Mrs. C. R. Crowe, Guelph, who gave the inspirational address, and Mrs. D. L. McCrae, London, who also gave a short address and dedicated the officers to their new work. Miss A. M. Rennie and Mrs. W. J. Greenwood, former leaders in Presbyterial work, presided during the different sessions of the day. Surveys of the work of the three uniting societies were given by the respective leaders. The suggested constitution and by-laws were discussed and accepted and representatives appointed to the Conference Branch in London.

The following officers were elected: President, Mrs. J. W. Greenwood, Mitchell; Corresponding Secretary, Mrs. J. R. Macdonald, Stratford; Recording Secretary, Mrs. E. M. Bettger, Monkton; Treasurer, Mrs. James Cameron, Stratford.

Manitoba Branch

The Twelfth and last Annual Meeting of the Presbyterian W.M.S. of Manitoba was held in St. Stephen's Church, Winnipeg, March 17th and 18th. At the meeting of the Board of Management, with all but four members present, the business of organizing the new United Presbyterials was reviewed. Mrs. T. G. Hamilton presented the report of the Board's meetings during the past year, with special reference to Mrs. Gordon's report of the Council meeting, and the building and furnishing of the hospital at Eriksdale, the gift of the ladies of Westminster Church, Winnipeg, in memory of Mrs. Elizabeth Crowe. A pleasing incident of this last meeting was the presentation of roses to Mrs. Stephenson, president of Rock Lake Presbyterial, who was celebrating her seventieth birthday.

At the morning devotional, Rock Lake in charge, the story of Elisha and his inheritance was read and prayer offered for all the blessings of the past. The following items of interest were in the various reports. The former text-books have been put up into bundles and are to be sold at a small price, a good way to obtain a missionary library at small cost. Fifty-six Bands used the grant of free literature. Sympathy was expressed for Mrs. Creighton who has been ill. Ten years ago, 451 were visited, this year 7,642, with 6,412 hospital calls, 1,878 of these made by our hospital visitor, Miss McLeod. Manitoba is the only province where the Lord's Day Act cannot be enforced. Public sentiment needs to be built up, that strong, public opinion may be translated into legislation. In the Finance report it was gratifying to know that we had reached our objective. Five Presbyterials gave more than in 1924, and seventy-seven societies use systematic giving and 114 reached or exceeded their allocation.

At the evening session, eleven workers in the Home and Foreign fields were on the platform, and Miss Kemp, of Trinidad, gave a brilliant address on conditions there. Miss Houston spoke of the work of Gimli camp and Miss Lems on Immigration. Miss Lisbeth Robertson told of the contrast between children in Canada and India, and of what education has done and can do. Mrs. Haig presented the resolutions, of which mention might be made of one, a tribute of love to our beloved President, Mrs. Gordon, and appreciation of her faithful and successful leadership. After this,

Miss Grant, President of Brandon Presbyterian, addressed Mrs. Gordon to express the loving sentiments of the Board and members, for her years of unselfish, loving leadership and in closing said, "May the Lord lift up the light of His countenance upon you and give you peace." The audience, standing, was greatly moved, the one moment of very visible emotion experienced during this last meeting. Little Margaret Keith then presented Mrs. Gordon with a sheaf of pink roses, one for each year of service. In replying Mrs. Gordon's voice rang out clear and joyously as she spoke of the "work dear to my heart, never a trial or a trouble, but always a comfort and a joy. I could not have carried on but for the support of the Provincial Executive. I have felt I was not the one fitted to lead, but have gone on from year to year awaiting a new leader to take the responsibility. I rejoice in all the years of joyful service we have spent together." Prayer was then offered by Mrs. Angus Browne, the oldest member of Manitoba Provincial Board. Dr. Cormie and Rev. J. Flemming, of Honan, gave splendid addresses at the evening session.

A very beautiful part of the closing meeting of the old Manitoba Provincial before the inaugural service, was a remembrance interlude, when Mrs. A. D. MacKay read the names of all those leaders, who in the early days of the Provincial, when missionary work was not so easy and natural as it is to-day, kept bravely on and laid the foundations of our organizations truly and well. In the little talk preceding, Mrs. MacKay brought the homage of the members of to-day to all such women of yesterday who have passed to become one with the "great cloud of witnesses."

BRANDON, P.S. On April 7th, Knox Church, Brandon, was filled at both sessions of the first Presbyterian of the United Church Woman's Missionary Society. Nearly every Auxiliary was represented, and on the platform were the three former Presidents of the uniting societies, Miss Grant, Mrs. Ferrier and Mrs. Cater. In speaking of the contribution brought by the Presbyterian section, Miss Grant told of the organization, forty years ago next June, of the Brandon Presbyterian, the first organized west of the Great Lakes. Mrs. Ferrier reported that the Methodist Church in this district had five missionaries in the foreign field, Dr. Ada Speers and Miss Holt, Brandon; Miss Dol-

mage, Souris; Miss McGowan, Virden, and Miss McLachlan, Pipestone. Mrs. Cater representing the former Congregational Society told of the work in Africa. Under the guidance of Mrs. Anderson, of Winnipeg, the constitution and by-laws were reviewed, and questions answered.

At the evening session the Inaugural Service was held, and the report of the nominating committee was presented, the officers elected and installed. Dr. Cook of First Church, Brandon, brought the greetings of Presbytery, and Knox Church choir gave some selections. Mrs. G. C. Wannop, of South China, gave a most interesting account of the hospital and work at Shek-Ki.

Maritime Branch

On Wednesday, April 14, an important and historic meeting of the Executive of the Presbyterian section of the W.M.S. of the United Church of Canada, took place at Truro, Mrs. O'Brien presiding. Pictou Presbyterian was represented by Mrs. A. F. Robb.

Deep sympathy was expressed for our missionary, Miss Archibald, of Trinidad, who has been obliged to return to Canada owing to serious ill-health; also for Mrs. Littlewood, our deaconess in Stellarton, who has been ill some weeks and is now convalescing.

The following statistics may be interesting: Auxiliaries 335, new members this year 698, subscriptions to THE MISSIONARY MONTHLY 5,230, annual reports distributed 1,500, and 119 Mission Band boxes and bales.

The Treasurer's report was received with satisfaction. The receipts for the nine months amounted to \$48,861.61 with some still to be received. The amount of \$3,030 was given for Hamheung, Korea, Girls' School Fund, as a memorial to Mr. Blackwood, the former Treasurer, which completes the \$8,000 asked for the building, now finished, and in use, known as the Janet Blackwood Memorial Building. A memorial tablet is to be placed in the hall.

Montreal and Ottawa Branch

MONTREAL, P.S. A most impressive Inaugural Service of the Montreal Presbyterian of the United Woman's Missionary Society took place in Erskine Church, Montreal, Tuesday afternoon, April 6. Miss E. Tweedie occupied the chair and Dr. E. Leslie Pidgeon, Dr. D. L. Ritchie and Dr. S. P. Rose, officiated. After the three representatives of the several

societies read their tribute of loyalty and devotion, Dr. Ritchie, as chairman of the Presbytery, announced that the United Society was duly constituted. Following this, 446 women partook of communion.

At the close of the morning's session, Miss E. F. Tweedie was presented with a gold watch from the members of the former Montreal Presbyterial, as a tribute to her faithfulness and devotion during the past years. Reports were read at this meeting from Miss Tweedie representing the Presbyterians, Mrs. Darwin Higginson, the Congregationalists, and Mrs. W. W. Alexander, the Methodists, stating that 158 organizations now comprise the Montreal Presbyterial.

Mrs. Higginson occupied the chair at the evening service. In the absence of Miss Evelyn Mitchell, Canadian Field Secretary, through illness, Miss Oliver, Deaconess in Jewish work, but formerly matron at Canora School Home, spoke of the work in that district. Rev. J. A. Steed, missionary of Chisamba, Africa, gave a stirring address on his work there.

Mrs. W. W. Alexander presided on Wednesday morning's session which was given over to discussion of constitution and by-laws, followed by the election of officers. Among these are President, Miss E. F. Tweedie; first vice-president, Mrs. W. W. Alexander; corresponding secretary, Mrs. Fraser Gurd; recording secretary, Mrs. J. Addison Reid; treasurer, Miss Janet S. Harvie.

OTTAWA, P.S.—Attended by about 200 official delegates and many interested members the inaugural service held in Chalmers Church, Ottawa, April 8th and 9th, was a most unique and long to be remembered occasion. The three representatives of the uniting societies, formerly presidents of the Women's Missionary Societies of the three churches, Mrs. W. H. Cramm, Mrs. H. I. Horsey, representing Mrs. Willans, and Mrs. W. O. Johnston, in the name of a united membership from coast to coast, brought their tribute of loyalty and devotion to the new society.

The great advance in mission work in Honan, China, and India, and the urgent need of workers was told in a most interesting manner by Rev. Fraser Smith, M.D., a veteran missionary from Honan, China, who also spent a number of years in India.

Greetings from the Presbytery were brought

by Rev. J. R. Watts, convener of the Home Missions, and J. H. Osterhout, joint convener of Foreign Missions.

Miss Edith Garland reported for the nominating committee. Mrs. J. H. Cramm was elected president of the Ottawa Presbyterial W.M.S. of the United Church of Canada; Mrs. H. S. Winchester, corresponding secretary, Mrs. J. R. Watts, recording secretary, and Mrs. T. G. Raynor, treasurer. Miss Garland in a few well-chosen words addressed the new officers. Mrs. Cramm then offered the prayer asking God's blessing on this great venture of faith. This historical meeting was brought to a close by the singing of the hymn, Lord of the Worlds, Make Canada Thine Own.

IN MEMORIAM

Bay of Quinte Branch.—Kingston, Mrs. Sweetman, a charter member of Calvary Church and Honorary President of Auxiliary. Omeme, Mrs. T. J. Parsons. Napanee, Bay Circuit Auxiliary, Mrs. Annie Howell, a life member and past President, March 20, 1926. Bethany United Church, Bethany, Miss Sarah Matchett, faithful and beloved charter and life member, Treasurer and Secretary for years. Wellington Auxiliary, Mrs. Thos. King, October 26, 1925; Mrs. Thos. Thorn, an aged life member, Jan. 9, 1926; Mrs. Grace MacDonald, March 24, 1926. Tyrone Auxiliary, Mrs. J. W. Down, Honorary President, and a devoted member; September 10, 1925. Mrs. A. W. Annis, also sadly missed by the Society, Nov. 12, 1925.

Hamilton Branch.—Port Dover Auxiliary, Jan. 23, Miss Jennie Kerney, ten years' treasurer of the Auxiliary, and an untiring worker in all branches of the church.

Manitoba Branch.—Austin, Miss Hall, beloved President of the Auxiliary of which she had been a faithful member for almost thirty years. She was a pioneer of Manitoba, and played a noble part in the life of the church. She was a friend in whom any one could confide and was ever fearless in speaking for her Master.

New Brunswick and Prince Edward Island Branch.—Mrs. E. G. Bird, Rosedale, Alta., charter member of Five Islands Auxiliary, N.S., Jan. 29, 1926; Mrs. Margaret S. Rae, Winnipeg, Member of Whitney Auxiliary, N.B.

Notices of other Inaugural Services will appear in July-August number

Mar. 25, 1926. Her death has brought a keen sense of bereavement to all who knew her. She has been an active member of the Society for twenty-three years, untiring in her efforts to interest others, and she has supported a bed in a hospital in the Korean field for many years. Mr. R. T. Braine, Hantsport, N.S., who gave proof of his interest in the W.M.S. by making each of his eight children a life member, also his late wife and himself. He bequeathed the sum of \$200 for the same purpose. Victoria, Mrs. Richard Nelson.

Montreal and Ottawa Branch.—Emmanuel Auxiliary, Montreal, Mrs. H. A. Madley, on March 30, a life-long member. Brockville, Mrs. Allan Murray, Mrs. W. E. Manhard and Mrs. D. A. Cummings, an honorary member. Coaticook, Mrs. Wm. Thompson, after a long illness. Harrowsmith, Grace Rodman, beloved wife of Dr. P. L. Day, "to know her was to love her."

Toronto Branch.—Bondhead, Mrs. Wm. Hill, a charter and life member, mother of Mrs. Mitchell, a missionary in China. Aurora, Mrs. Wm. Reynolds and Mrs. Richard Scanlon, life members; Mr. John Hutchinson; Mrs. W. G. Graham and Mrs. Thomas Andrews, honorary members.

LIFE MEMBERS

MANITOBA

| | |
|-----------------------------|----|
| Life Memberships | 16 |
| 4th Year Honor Badges | 2 |

ONTARIO

| | |
|---------------------------|-----|
| Life Memberships | 332 |
| In Memoriam | 45 |
| Junior Certificates | 74 |
| 1st Year Seals | 10 |
| 2nd Year Seals | 3 |
| 3rd Year Seals | 1 |

QUEBEC

| | |
|---------------------------|----|
| Life Membership | 16 |
| In Memoriam | 2 |
| Junior Certificates | 4 |

MARITIME

| | |
|--------------------------------|----|
| W.M.S. Life Memberships | 72 |
| Y.P.S. Life Memberships | 15 |
| C.G.I.T. Life Membership | 1 |
| M.B. Life Memberships | 45 |

NEW ORGANIZATIONS

London Branch

Kent P.S.—Ridgetown M. Circle.—Hon. Pres., Mrs. M. Shanks; Pres., Miss M. McGregor; Cor. Sec., Miss Vera Ferguson.

Brinsley Auxiliary—Pres., Mrs. Eldon Hodgson; Cor. Sec., Mrs. Strange; Treas., Mrs. Dan Lewis.

Lambton P.S.—Oil City Auxiliary.—Pres., Mrs. (Rev.) W. A. Leitch; Cor. Sec., Miss Evelyn Lecocq; Treas., Mrs. Harold McDonald.

Maritime Branch

McPherson's Mills, N.S.—Eight members; Pres., Mrs. Wm. A. Fraser; Sec., Miss Hannah McDonald; Treas., Mrs. Alex. D. McDonald.

Dufferin and Peel Branch

Orangeville P.S.—"The Lamplighters," M. B. Orton; Pres., Merman Deering; Sec., Gladys Carswell; Treas., Hazel Watson. Inglewood M.B. Inglewood Pres., Jean McCannel; Sec., Edith Kidd; Treas., Gordon Puckering.

Simcoe Branch

Barrie P.S.—Taylor M. B., Collingwood United Church.

Montreal and Ottawa Branch

Glengarry P.S.—"Busy Bees" Mission Band, Newington; Pres., Miss Elve Rombough; Sec., Miss Annie McEwen; Treas., Gerald Duval.

Montreal P.S.—Leslie Y. W. Auxiliary, Erskine Church, Montreal; Gore Y.W. Auxiliary, Gore, P.Q.

Qu'Appelle Branch

Broadview.—"Agenda", M. Circle.—Pres., Alice Robinson; Sec., Agnes L. Dyer; Treas., Louis Nye.

Toronto Branch

Toronto West, P.S.—Centennial United M.B., Toronto. Pres., Mrs. Fleming; Sec., Harvey Crouch; Treas., Bertha Hampton.

Toronto, East, P.S.—Kilborn Auxiliary, Highland Creek.

Toronto Centre, P.S.—Inglewood M.B., Bedford Park United Church Auxiliary. Yonge M. Band—Pres., Mary Skill; Cor. Sec., Florence Mowat; Treas., Janet Maude.

Treasurer's Acknowledgments

(Congregational Section)

MARCH 24th to APRIL 24th

Guelph Branch—Kitchener Aux., Thankoffering, \$38.30, freight, \$11.20; Freeport Aux., fee, \$10.00, freight, \$9.33; Guelph Aux., L.M., Mrs. Ben Freure, \$25.00, Mr. Lyon, support of two students, \$60.00, freight, \$11.53; Mission Band; undesignated, \$52.95, Jr. Member's, Petty Taylor, \$5.00, Catherine Laudon, \$5.00, Elmer Ziegler, \$5.00; West Montrose, Thankoffering, \$22.10, freight, \$6.08, B.B., \$2.90; Bloomingdale Aux., Thankoffering, \$46.35, L.M., Mrs. P. A. Snider, \$25.00, L.M., Mr. J. B. Bingham, \$25.00, B.B., \$2.62; Mission Band, \$3.34, freight, \$8.00; Speedside Aux., L.M., Mrs. Felix Freure, \$25.00; Garafraux Aux., freight, \$2.90, B.B., \$1.45; Guelph Branch coll., \$6.15; Speedside Aux., freight, \$6.72. Total, \$416.89.

London Branch—Stratford-Girls' M. Band, \$5.00, Boys' M. Band, \$2.00, B.B., \$3.00, Young Ladies' M. Circle, support of girl, \$12.00; Watford Aux., foreign supplies, \$13.00, Miss Mackenzie's salary, \$11.00, Gen. Fund, \$14.00; London Pilgrim United Aux., Miss Mackenzie's salary, \$32.00, M. Band fee, \$5.00, Miss Mackenzie's salary, \$3.00; London C.I.C., native teacher, \$7.00; Wingham Aux., Gen. Fund, \$18.00, A.R., 25c, freight, \$4.70; London Beecher United Aux., freight, \$30.40, L.M., Mrs. Christina Bowman, \$25.00, L.M., Mrs. Frances Dixon, \$25.00, Mission Band fee, \$5.00, Miss Mackenzie's salary, \$72.00, cot at Chisamba, Miss Jessie K. Robbins, \$20.00; Embro Aux., Miss Mackenzie's salary, \$50.00, freight, \$2.24; Lake Shore Aux., fee, \$10.00, freight, \$7.68, support of girl, \$12.00; Miss Bernice Rawlings, Plympton Aux., fee, \$10.00, Miss Mackenzie's salary, \$6.25, freight, \$8.00; Forest United Aux., Gen. Fund, \$48.62, Miss Mackenzie's salary, \$41.64, freight, \$16.00, C.B.C., support of two boys, \$30.00, B.B., \$11.75, M. Circle, support of two girls, \$24.00, Miss Hosking, \$10.00, S.S., \$5.51, Ladies' Aid Gen. Fund, \$15.00; Listowel Aux., Miss Mackenzie's salary, \$13.00, Miss Hosking, \$10.00; Watford Aux., L.M., Mrs. Hattie M. Brown, \$25.00; Listowel, undesignated, \$8.00; London Branch funds, \$5.00. Total, \$677.04.

Maritime Branch—Yarmouth Aux., H. Missions, \$50.00, freight, \$4.80, in memoriam, Mrs. G. A. Jenkins, \$10.00, L.M., Mrs. Lois Williams, \$25.00, Harmony M. Circle, \$74.80, United M. Band, \$7.76; Pleasant River Aux., \$7.50, M. Band, \$3.50, B.B., \$3.35; Economy Aux., \$9.10, L.M., Mrs. Minnie Blanch Simpson, \$25.00, M. Band, \$2.06; Beach Meadows Aux., fee, \$10.00, A.R., 50c, undesignated, \$13.00; M. Band, \$12.70; Noel Aux., \$10.00; Milton Aux., part fee, \$7.80, thankoffering, \$15.00; Keswick Ridge, Mrs. Rose, for support of "Jolela", \$12.00, fee, \$10.00, Foreign M., \$25.00, Home M., \$50.00, A.R., 60c, L.M., Mrs. Amos A. Mitchell, \$25.00, Y.P.S.C.E., support of "Chicolo", \$15.00, M. Band, Chisamba Schools, \$20.00, freight, \$2.00, B.B., \$3.85; Kingsport Aux., \$6.83; Brooklyn Aux., thankoffering, \$20.00, in memoriam, Mrs. Thomas Harrington, \$10.00, L.M., Mrs. Farish Godfrey, \$25.00, undesignated, \$11.00, Associate Members, \$3.00, Jr. Member, Olga Carolyn Rawling, \$5.00, Mission Circle, fee, \$5.00, support of boy, \$15.00, girl, \$12.00, B.B., \$8.30; Liverpool Aux., fee, \$10.00, A.R., 60c, in memoriam, Mrs. John G. Dexter, \$10.00, undesignated, \$24.76, freight, \$2.00, M. Band, \$4.50; Sheffield Aux., fee, \$10.00, Home M., \$21.00, Foreign, \$21.00; Miss Annie Barker, \$10.00, M. Band, fee, \$5.00, support of boy, \$15.00, support of three girls, \$36.00, Dondi Institute, \$12.00, Home M., \$12.00, Foreign, \$12.00, Miss Annie Barker, \$5.00; Kingsport, B.B., \$4.00. Total, \$821.31.

Ottawa Branch—Ottawa First Ch., B.B. membership, \$6.00, Cradle Roll, \$2.60, Y.P. Society, support of girl, \$20.00, exchange, 15c., Girls' M. Circle, fee, \$5.00, Miss Hosking, \$25.00; Ottawa First Aux., fee, \$10.00, Mrs. Hunter's salary, \$67.00, freight, \$13.44, L.M., Mrs. T. B. Williams, \$25.00, C.G.I.T., fee, \$5.00, to support of "Eather", \$12.00; Kingston First Aux., Gen. Fund, \$505.40, freight, \$5.75; L.M., Miss Mabel Hewitt, \$25.00, L.M., Miss L. Nicholson, \$25.00, Miss Hattie Derry, \$25.00, Miss Alice Neish, \$25.00, Miss Ada E. Neish, \$25.00, two L.M. Junior, \$2.00; Lanark Aux., L.M., Mrs. James Watt, \$25.00, L.M. Mrs. Robert Robertson, \$25.00, freight, \$5.00; Kingston Calvary Aux., freight, \$6.40, L.M., Mrs. M. Sloan, \$25.00, Busy Bees M. Band, fee, \$5.00; Kingston Bethel Aux. freight, \$11.84; Rosetta Aux., freight, \$3.84; Middleville Aux., fee, \$10.00, Labrador, \$10.00, L.M., Miss Amanda Affleck, \$25.00; Ottawa Zion United Aux., fee, \$10.00, freight, \$5.00, Maxville, Girls' M. Circle, Miss Hosking's salary, \$39.00, Maxville Aux., L.M., Miss Emily Kennedy, \$25.00, L.M., Miss Margaret Munroe, \$25.00, L.M., Mrs. Neil D. Sinclair, \$25.00, Mrs. Hunter's salary, \$46.00, freight, \$9.60, undesignated, \$16.12, "Willing Workers" M. Band, support of African girl, \$12.00, B.B., \$10.50; Hopetown Aux., fee, \$10.00, Mrs. Hunter's salary, \$12.00; Kingston Bethel Baby Band, \$3.00. Total, \$1,229.64.

Paris Branch—New Durham Aux., L.M., Mrs. Philip Kelly, \$25.00, Campaign Fund, \$10.00, undesignated, \$20.00, A.R., 50c., Scotland Aux., Campaign Fund, \$51.45, freight, \$11.20, B.B., memberships, \$2.00, Joseph Marr Glaeser, Lorne Howard Graves, S.S. Boys' Class, support of boy, \$15.00; Brantford Pilgrim Aux., Home Missions, \$5.00, Campaign Fund, \$73.50, Gen. Fund, \$147.39, Girls' M. Circle, Miss Hosking, \$10.00, undesignated, \$7.00; Hamilton Pilgrim Aux., undesignated, \$130.00, freight, \$6.72, L.M., Mrs. A. S. Tulk, \$25.00, L.M., Mrs. Frank Stocton, \$25.00, L.M., Mrs. W. H. Bunney, \$25.00, S.S. Cradle Roll, \$10.00; Elcho Aux., Gen. Fund, \$5.40, freight, \$1.60, L.M., Mrs. Robert Zumstien, \$25.00, L.M., Mrs. Alvin M. Comfort, \$25.00; Diltz Road Aux., freight, \$1.35; Paris Branch, L.M., Mrs. A. Rutherford, \$25.00. Total, \$683.11.

Quebec Branch—Opportunity Circle, undesignated, \$19.00; Montreal Calvary Aux., freight, \$24.75, thankoffering, \$50.00, M. Band, \$7.00; Boynton and Brown's Hill, student at Dondi, \$10.00, Aux., fee, \$10.00, freight, \$3.00; Amherst Park Aux., fee, \$10.00, undesignated, \$10.00; Sherbrooke, Women's Assoc., fee, \$10.00, Easter Thankoffering, \$45.55, mite boxes, \$15.85, A.R., \$1.00, L.M., Mrs. W. H. Abbott, \$25.00, Gen. Fund, \$161.80; Melbourne Aux., Gen. Fund, \$47.00, M. Band, fee, \$5.00, undesignated, \$1.12, support of boy, \$15.00, support of girl, \$12.00; Gen. Fund, \$37.00, B.B., \$4.00, Primary memberships, \$2.00; Waterville Aux., Gen. Fund, \$40.00; Montreal, Emmanuel Aux., L.M., Miss Muriel Gurd, \$25.00, Grandy Y. L. M. Circle, fee, \$5.00, Miss Hosking, \$38.25, "Little Reapers", M. Band, undesignated, \$25.00, Aux., freight, \$13.44; Cowansville Aux., freight, \$4.00, L.M., Mrs. J. F. McLean, \$25.00, St. Anne de Bellevue, W.M.S., undesignated, \$14.61; Stanstead South Aux., Thankoffering, \$17.00, freight, \$17.60; Fitch Bay Aux., Gen. Fund, \$17.00, L.M., Mrs. Homer Cass, \$25.00; Stanstead South, M. Band, Miss Hosking, \$12.00; Sherbrooke Y. L. Guild, support of girl, \$25.00; Ayer's Cliff Aux., freight, \$5.44, undesignated, \$32.00, "The Live Wires", S.S. Class, for boy, \$5.00, Day S., supplies, \$2.00; Pt. St. Charles, M. S. by Mr. and Mrs. Sergeant, in memory of three young women, \$100.00, freight, \$6.08; Mission Circle, freight, \$1.95; Melbourne Ladies' Aid, freight, \$7.68; Branch, exchange, 50c. Total, \$990.82.

Toronto Branch—Rugby Aux., undesignated, \$38.18, A.R., 60c., freight, \$1.12; Dalston Aux., special coll. \$10.00, freight, \$6.40, M. Band, undesignated, \$10.00; Cobourg Aux., Campaign Fund, \$8.00, freight, \$9.28, Gen. Fund, \$5.00, L.M., Mrs. Albert Barton, \$25.00, L.M., Miss Eva Watson, \$25.00, L.M., Mrs. Norman K. Noble, \$25.00, L.M., Mrs. Elizabeth Williams, \$25.00; Birchcliff Aux., Gen. Fund, \$29.00, M. Band, Gen. Fund, \$13.65, support of African girl, \$12.00, Broadview Aux. freight, \$4.80; Willard Hall, \$2.00, undesignated, \$27.09, B.B., \$4.00; Bond St. Aux., Gen. Fund, \$23.00; Willard Hall, \$2.00, L.M., Miss Jessie Clifford, \$25.00, freight, \$5.76; Africa Hospital supplies, \$5.00, M. Circle, Miss Hosking, \$15.00; Stoville Associate Members, \$5.00; Western Aux., L.M., Mrs. Elizabeth Douglas, \$25.00, L.M., Mrs. J. E. Cooper, \$25.00, L.M., Mrs. Jane I. Price, \$25.00; Runnymede United Ch. M. Band, undesignated, \$9.52; Olivet Aux., Thankoffering, \$85.75; Willard Hall, \$2.00, freight, \$6.42, Associate Members, \$19.00, Foreign, \$5.00, Albert Margrett Memorial Circle, Miss Hosking, \$39.40, M. Band, Mr. and Mrs. Chawner Natal, Africa, \$15.00, school at Camundongo, \$36.00, support of girl, \$12.00, B.B., \$6.26; United Ch. North Rosedale, Campaign Fund, \$70.00, Gen. Fund, \$93.00, Willard Hall, \$2.00; Toronto Branch, \$1.89; Edgemoor Aux., freight, \$6.08; United Ch. North Rosedale, B.B., \$50.00. Total, \$1,043.20.

West—Young Men's, Sask. Willing Workers' M. Band, \$23.00; Victoria, B.C., "Sunshine" Circle, Gen. Fund, \$10.00, Miss Hosking, \$15.00, W.M.S., undesignated, \$26.68; Vancouver, B.C., Melville M. Circle, Miss Hosking, \$25.00; Winnipeg Central United Ch. W. Assn., fee, \$10.00, Miss Campbell's salary and annuity, \$326.64; Winnipeg Crescent United Ch. W.M.S. undesignated, \$200.00; Bromley, \$7.20; Baby Band, \$4.50; Badger Bluff, \$26.25. Total, \$664.27.

General Miscellaneous—Miss Rachel Horton, Port Perry, for Africa, \$4.00; Congregational Board Officers and a friend, \$25.00; L.M., Miss Edith M. Clark, missionary to Africa, in memoriam, Miss Margaret Walke Melville, \$10.00. Total, \$39.00.

Grand Total.....\$6,462.28

6,475.28

6,575.28

MRS. M. H. HAIGHT, Treasurer.

18 Boswell Ave., Toronto 5.

Summer Reading

The Moslem Faces the Future. An introduction to the study of the Moslem World, by T. H. P. Sailer. A book for study and discussion groups, compiled from fresh matter given by experienced missionaries, regarding the social, religious, and educational movements throughout the Moslem World. \$1.00. Paper, 60 cents.

Young Islam on Trek, by Basil Mathews, author of *The Clash of Color*. Ready in June. This book will sketch the story of the rise and spread of Islam, and will show how the life in Mohammedan countries is being influenced by Western civilization and the religion of Jesus Christ. \$1.00. Paper, 60 cents.

The Near East; Crossroads of the World, by William H. Hall. The theme of this book is what the war has brought to the East, in the break-up of old outside dominations and in the upspringing of new national consciousness. 75 cents and 50 cents.

Lands of the Minarets, by Nina Rowland Gano. A good background for study of the Moslem problem. Suggestions are here for projects of service, dramatization, and programmes generally. 50 cents.

Youth Looks at the Church. A compilation of the addresses and findings of the remarkable conference of Young People at Evanston, Illinois. Mr. Stanley High, who is responsible for the gathering of these together for publication, has wisely kept the forceful colloquial style of many of the speakers, and one is struck once more by the fearless manner in which these students attack what they consider the weaknesses of the missionary programme.

Whither Bound in Missions? By Daniel Johnson Fleming, Ph.D., author of *Building in India*. A thoughtful book on the changes in the missionary outlook in the last ten years. The significant headings of the chapters are themselves subjects for study: *Eradicating a Sense of Superiority, Mutuality in Giving and Receiving, God's Hands in Other Faiths, Facing the Handicap of a Divided Church*. \$2.00.

India and Her Peoples. By F. Deaville Walker. 60 cents.

The author of this interesting book made a tour of 7,000 miles through India in 1920-21.

Although he does not write here definitely of any missionary work, the book is full of the missionary appeal, and gives a vivid and accurate picture of life in the cities and villages of India. He recalls her history from the earliest times, shows to us the changing India of to-day and touches sympathetically on some of the problems in these difficult days of transition.

Village Folk of India, by R. H. Boyd, B.A. Mr. Boyd is Convener of Foreign Missions, Presbyterian Church in Ireland. He knows Western India and her people well and writes of many different aspects of missionary work there, in a bright and interesting way. The folk of the villages, their customs, their privations and their religions live before us, and the change wrought into the very fabric of their lives by the Gospel of Jesus Christ.

The Fragrant Minute. By Wilhemina Stitch. Cassell and Company, Toronto.

Every day in the *Daily Graphic*, London, England, for some time there have appeared little homilies in verse, entitled *The Fragrant Minute*. So successful have they been with their cheerful and lovely messages that they were printed in small attractive booklets. The third of the series is in our hands, little verses which in the writer's own words,

"Hope not to win a welcome on the heights.
For you, perchance, the humbler, sweet delights
Within the circle of a homely fire."

Out of Their Own Mouths, by Oscar MacMillan Buck. One of the World-Friendship series and already immensely popular. It is the record of a journey round the world in the hope of seeing how religions affect life. Each of the nine to which he refers, has an interpreter from one of its own adherents and the study of the answers help to a realization of the value of the Christian religion. 85 cents.

The Man From an African Jungle, by W. C. Wilcox. A picture of missionary life in South Africa, full of thrilling adventure. The author knows his subject well for he went out to his field in 1881, and is now seventy-five years old. The story is of his own pioneering life, and of his African friends, who, with many a struggle, are really emerging from the spiritual jungle. \$2.50.

The Study Book for 1926-27

It is with pleasure that we are now prepared to make a definite response to the numerous inquiries, "What is to be the study book for 1926-27?" The title of the book has not yet been chosen, but when you know that this year marks the jubilee of the Canadian Presbyterian work in Central India you will agree that it is most fitting to mark this milestone in their history by making India the theme of study for this year.

Dr. Frank Russell, who has had a rich and wide experience of thirty years in India and one who is peculiarly fitted for the task has written the Senior book, which is recommended for the use of Auxiliaries and Circles. The following is the general outline of this book: Chapter 1, Yesterday and To-day in Central India; Chapters 2, 3, and 4 describe respectively, The Social Reconstruction, Education, and Medical Work. The remaining chapters in order are: The Gospel Message, The Indian Church, The Indian-Christian Community. While a number of the chapter titles may be changed, these names give some idea as to the character of the book.

The former Methodist group has just completed a year's study of "Building With India." It has proved to be one of intense interest and will be an excellent background for the closer study of the work that they are now directly related to, and in which they now have a part. It has been a privilege to see the manuscript of three chapters of the new book. One is impressed with the vigorous statements presented in readable form and the one on Social Reconstruction reminds one of the atmosphere of the Washington Convention when Dr. Stanley Jones, in his impassioned appeal for India, made the arresting statement that it is not Western civilization that India needs, but Christ.

Miss Dorothy Kilpatrick, of India, whose personality and addresses have made such a deep impression upon the young life of our churches, is writing a book for the C.G.I.T. grade. This book will give sketches of Indian life in the vivid style that is characteristic of the writer. These sketches will be planned to visualize those phases of Indian life and

character, which will meet certain recognized existent needs in the missionary thinking of these for whom the book is intended. Neither of these books will be ready before June, but any orders received before the books are off the press will be taken care of and, when the books are ready, they will be forwarded to the addresses given. The price in both cases is: paper binding, 60 cents; cloth binding, 85 cents.

The Mission Band study book has not yet been chosen, but as soon as it is, an announcement will be made.

The Jubilee Year comes but once. To defer the study to another year would be to fail to capitalize on the interest gathering around the Jubilee Year.

The various organizations in the Woman's Missionary Societies in the United States are this year making a study of "The Moslem" question. For Auxiliaries and young women's Circles "Moslem Women," by Dr. and Mrs. Zwemer, is the recommended study. This is the first time that a consideration of Moslem conditions has been presented for study. It will undoubtedly open new fields of interest and this book will provide much food for thought. It is recommended for supplementary reading with reference to Moslem situations in India. This book is now ready and the price is 60 cents paper, 85 cents cloth.

Another book, "The Moslem World in Revolution," has been written to show how the great changes in the Islamic world are affecting the life of the people, and to bring home to our Churches the urgent need for advance in missionary enterprises amongst Moslems in this day of opportunity. The price is 60 cents paper, 85 cents cloth.

In the Moslem series "The Young Arabs," by Mrs. Zwemer, is a charmingly written story for boys and girls. The price is 50 cents paper, 80 cents cloth.

There is not space in this issue for the list of supplementary helps for the 1926-27 year's study, but in the next number a list will be provided; also the names chosen for the books and other details that cannot be provided now.

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Safeguarding the Future of the Home

A Sure Method of Guaranteeing its Continuance
Against All Contingencies

BY

A. F. C. FISKE, *Third Vice-President and Manager for Canada*
Metropolitan Life Insurance Company

FEW people would, perhaps, imagine that the origin of life insurance had anything to do with pirates and the sea. But it was the combination of these two that was answerable for the foundation of life insurance. The merchants sending goods by sea usually accompanied the ships themselves, and were liable to capture by pirates who held them for ransom. In order to provide this ransom, if necessary, they paid a premium to certain individuals to guarantee the payment of the ransom. From this arose the practice of insuring lives first of mariners and then of other persons.

It does not appear that any insurance companies were formed until the year 1574 when Queen Elizabeth granted a charter for a Chamber of Insurance in London. The earliest recorded life policy was issued on the 18th of June, 1583. This was taken out by a guild as protection for creditors against the loss of one of its members. It was not until 1622 that life insurance was first used to provide for women and children.

From this humble beginning life insurance has grown to be the greatest business in the world. I say this because I believe it more vitally affects the home life of more people than any other business. Originally life insurance was purely a death benefit. To-day more and more people recognize in this great institution of life insurance the salvation of the home. The average man can save enough money so that if he lives to be 65, or thereabouts, his family will not want. But so few men live to this age. What assurance have you that your husband will live long enough, and save enough to assure you of the necessities of life? We wonder why the average woman does not see that only

through life insurance can she and her children be assured of a roof over their heads, clothing to keep them warm and food enough to eat. That is the chief function of life insurance to-day.

We oftentimes wonder how many wives know how much life insurance their husbands carry. Very few. And why don't they? Because they are fearful of discussing the question of what will happen after their husband's death; because they shrink from the thought that he will leave them alone; they hesitate to talk about this with him because he may think they are capitalizing his passing away. They often think that he is so "big and strong" that they will surely go first. Yet statistics show that there are as much greater number of widows than widowers. In the city of Montreal alone there are over 20,000 women who are supporting their children by their own work. They overlook this one basic fact—that over 80 per cent. of the widows of the North American Continent are dependent upon outside support for the necessities of life. The average wife thinks that her husband is bound to live, and before he dies he will have accumulated enough money, so that she and her children will be enabled to live in comfort. If this were true, there would be no such institution in the world as life insurance. The very uncertainty of life is the *raison d'être* of the life insurance companies.

Have you ever sat down and asked yourself: "What is my equipment for the business world? Can I command a salary which will enable me to keep myself and my children in comfort and which will allow me to pay some one to do my housework, and look after the children while I am at work?" Even if you have the equipment

it is probably some years since you have had to put it to use, and there are younger and stronger women with up-to-date methods filling the positions to which your knowledge might have entitled you in former days. Most of the crime is caused by poverty. Children are of necessity thrown upon the world at tender ages to work out their own salvation by reason of the fact that the father has died and has not left sufficient to provide the wherewithal to live, to say nothing of completing their education and equipping them to face the battle of life as it should be faced. Ignorance and poverty are the great mainsprings of crime. Therefore, in the name of humanity, every wife should persuade her husband to carry an adequate amount of life insurance. It will save untold hardships in later years. Your husband owes it to you and you owe it to your children to know that you and they, in the event of his death, are not going to be thrown upon the world without the necessities of life.

The popular form of life insurance to-day as issued by the Metropolitan Life is Income Insurance, or the payment of insurance in monthly instalments rather than a lump-sum basis. This will be done without cost by us. When your husband dies—and that is bound to happen sooner or later—you will want a certain amount of money to pay immediate bills and the funeral expenses. You will also want a continuation of part of the income that he has been in the habit of contributing to the support of the family. With the main source of supply gone, you cannot expect to receive it in full. But you will want enough money to provide you and your children with the necessities of life for some years after he is gone. We in the life insurance business see so many cases of wives objecting to instalment settlements because "They would rather have the money." And then we see disastrous things happen. We see widows, unaccustomed to spending more than fifty or sixty dollars a week on their living expenses, receiving five or six thousand dollars in cash and becoming the prey of stock salesmen; buying

purely speculative investments; buying automobiles, jewelry—everything that the average woman wants. Through the medium of our Income Contracts we can take care of the immediate expenses and arrange for a payment to be made on the first of each month over a period of years, that will provide adequately for the widow and children.

How much insurance should a man carry? The best answer to this is that every man should provide for his dependents an estate sufficient to give them the income they have been receiving, for ten years after the death of the insured. That is, a man making \$2,000 a year should carry \$20,000 of insurance; if he makes \$5,000 a year he should carry \$50,000 of insurance. Political economists, after exhaustive studies, have come to this conclusion. For what is a man worth from a monetary standpoint in this life? It is impossible to figure it by any other means than the amount of money he makes. A man is worth exactly the money he is in the habit of giving his family upon which to live and educate themselves. A man earning \$2,000 a year certainly should be able to afford \$8.00 per week for the future safeguarding of his family; a man making \$5,000 a year certainly can afford \$20.00 per week, and that is approximately the cost in the Metropolitan Life.

Life insurance is a guarantee of the continuance of an income that will provide for you and your family after the earner has ceased to be able to make this provision. It is a continuance of the love and care, which he provides for you now, after he is gone. So don't put any obstacle in the way of his carrying an adequate amount of life insurance. Rather, we would urge that you together sit down and review your position; discuss it from all angles; look into the future and the uncertainties that are there, and make sure that all contingencies are provided for.

It is not a question of "Can we afford life insurance?" The question is—"Can we afford to be without it?"—*Metropolitan Life Publicity.*



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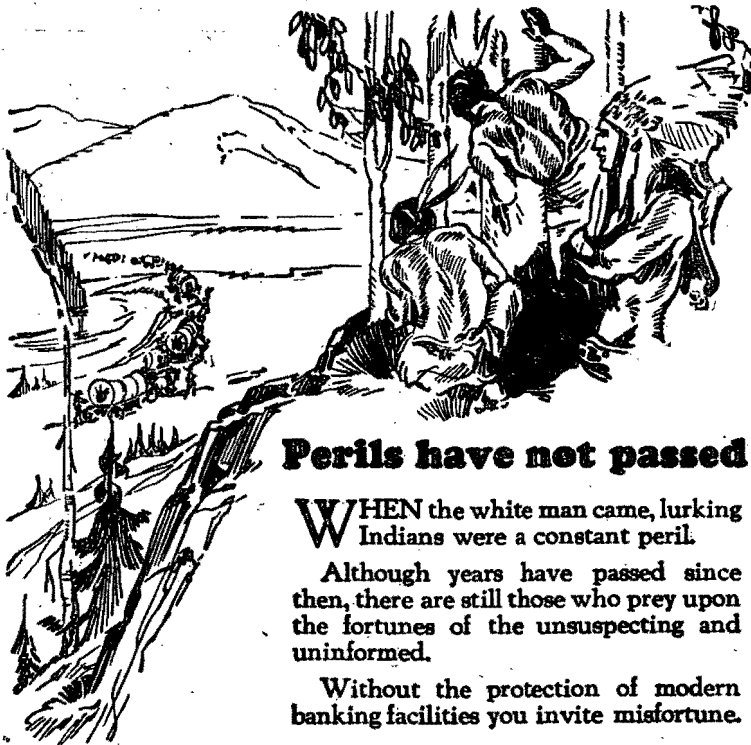
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