



# The Missionary Monthly

TORONTO, MARCH 1937

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

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## Contents

	PAGE		PAGE
Picture on cover by courtesy of Dr. H. H. Colwell		The Girl Who Won the Medal .....	
I Bow My Knee (Poem) ..	<i>Anna Temple</i> 289	..... <i>Susan Mendenhall in Everyland</i>	314
Editorial .....	289	Dr. Marion Oliver ....	<i>Ethel M. H. Smith</i> 316
Decorated for Distinguished Service ...	295	General Secretary's Department .....	318
Map of India .....	296	Auxiliary Interest .....	319
Breaking Down the Walls .....		Y.W.A., Mission Circles and C.G.I.T. ..	321
..... <i>Lizbeth Robertson</i>	297	Mission Bands .....	323
In Memory—Dr. Jean Dow, by <i>Dr. Leslie</i> ;		Personal Notes .....	326
Mrs. Jackson, by <i>E. W. Ross</i> .....	305	News from the Conference Branches ....	327
The Untouched Multitudes .....		New Organizations .....	329
..... <i>Florence E. Gruchy</i>	309	In Memoriam .....	329
Phases of our Central India Mission ....	312	The Easter Thank-offering Meeting ....	331

## The Missionary Monthly

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# The Missionary Monthly

CONTINUING

The Missionary Messenger

The Message

The Monthly Leaflet

The Missionary Outlook

The Monthly Letter

Vol. 2

Toronto, March, 1927

No. 7

## I Bow My Knee

THE CAMEL, at the close of day  
Kneels down upon the sandy plain,  
To have his burden lifted off  
And rest to gain.

My soul, thou shouldst go to thy knees  
When daylight draweth to a close,  
And let Thy Master lift thy load  
And grant repose.

The camel kneels at break of day  
To have his guide replace his load;  
Then rises up anew to take  
The desert road.

So shouldst thou kneel at morning's dawn,  
That God may give thee daily care,  
Assured that He no load too great  
Will make thee bear.

—Anna Temple.

## Editorial

### The Story of Fifty Years

WE HAVE called this our India number, and yet as we remember all the names necessarily omitted in speaking of a work so comprehensive in its activities, we feel that we have touched only the margin of the subject. It was inevitable that much should be left out of the illuminating letters we received, but it will be woven into many a page in the coming months. Our idea was to bring especially before our readers the pioneers, and more by picture than by words to make more real all we owe to these heroic women who broke down the ancient prejudices and made the way easier for the feet of those who came after them.

Fifty years! It is a long time in the life of an individual, but how short a span in the history of a people! And yet in those fifty years what changes have

been wrought in the world in every department of man's activity, and how radically we have altered all our conceptions regarding other nations and our relations to them.

From the beginnings of half a century ago, our India mission has grown from nothing to an organized and vigorous body, thousands strong, with thirty-two day schools, and fourteen boarding schools, and evangelistic work that occupies the time and strength of twenty-nine missionaries and ninety-six catechists. The medical work is carried on by ten Canadian doctors, six Canadian nurses and sixteen Indian nurses. We are also interested in Madras Women's Christian College and Ludhiana Women's Medical College.

In the early years there was no settled plan for the opening up of stations; the missionaries pressed in wherever there



1884 Dr. Elizabeth Beatty  
OUR FIRST DOCTOR



1876 Miss Margaret Rodger  
OUR FIRST MISSIONARY



1895 Miss Harriet Thomson  
OUR FIRST NURSE

was an open door. For it must be understood that at the beginning, in 1876, many ways were blocked to them. None of the independent chiefs were willing to have missionaries settle in their states, and although the British Government assured the missionaries protection of life and property, it would not interfere with the policy of the chiefs. It was for this reason that the first foothold of our missionary activity was secured in Indore, the residency of the British Governor, and the opening up year by year of the outstations was in the nature of a triumph over opposition and an answer to prayer.

Among the first missionaries were Miss Rodger and Miss Fairweather, both of whom labored under the American Presbyterian Church until the Canadian Mission was under way. Miss Fairweather returned in 1879, but Miss Rodger served for eighteen years, until in her second furlough, a serious illness prevented her return. She lives a quiet life at her home in East Settlement, near Lachute, Que., a member of the same church as Dr. William McClure, who is a first cousin. Her red-letter days are those when she receives visits from missionaries home from India, and one of the happiest was on the occasion of Dr. Yohan Masih's presence in Lachute, when he addressed the Synod, and had a talk with Miss Rodger afterwards of mutual friends. She is now in her

eightieth year and still takes the liveliest interest in all things missionary.

It is good to record that Miss Rodger, while teaching school, took three young girls to board at her home and so laid the foundation of what was afterwards the fine Indore Boarding School for Girls, which had later the splendid leadership of Miss Jean Sinclair (Mrs. J. A. Mackay), and Miss Jessie Duncan.

It was about this time—1877—that Mrs. J. Fraser Campbell, as Miss Forrester, of Halifax, began that radiant ministry in India which persists to the present day.

The little day schools were the beginning of all our educational work. One after another was established, first at Indore, then Mhow, Neemuch and Rutlam within a few years. A particularly interesting part of the work was that among the Bhils. These people, ignorant and timid, were one of the original tribes of India, but the Hindus had driven them back into the hilly and jungle districts. It is here that some of the best and most fruitful of our work has been done, and that in spite of the fact that the Hindus, who call the Bhils the "monkey people," thought them incapable of learning anything. Dr. O'Hara, who during the famine had gathered a number of Bhil girls together in an orphanage, invited the director of education for the state, a Brahmin, to visit the school. His





1889 Mrs. J. S. MacKay



1892 Miss Jessie Duncan



1889 Miss Amy Harris

## OUR PIONEER EDUCATIONALISTS

astonishment at hearing the girls read was unbounded. "Why," he exclaimed, "you have taught the monkeys to read!"

Later Miss Margaret Jamieson and Miss Harris arrived in 1889. They had charge for a time of the Girls' School at Neemuch. Miss Harris was an outstanding linguist and accomplished with ease what was usually learned slowly and with much difficulty. A great opportunity for service seemed to be opening up to her at Indore when her health failed. She sailed for England, accompanied by Dr. McKellar, but died on reaching London.

Miss Margaret Jamieson after her first furlough went to Trinidad for a year where she taught in the Girls' School in Princetown. Later she became the house-mother of what is now the Home for missionaries' children, in Oshawa, the children of her brother, Rev. Dr. W. J. Jamieson, of Trinidad, being her first charge, and on his death later it was Mrs. Jamieson who became the mother of the larger group, which charge she has to-day. Miss Jamieson gave six years of service in the Woman's Missionary Society as Field Secretary and is still keenly interested in the work.

No account of the Central India Mission would be complete without mention of the terrible years of famine—more especially 1900—and the splendid opportunity for service afforded by those orphanages which sprang up to shelter

and save the starving children. Orphanage work at Neemuch dates back to 1896-97 when thirty-three children arrived there. A native house was rented and a Christian woman put in charge. Then came the famine of 1900. Words failed the missionaries to describe it, the cries of the hungry, the empty villages, the untilled fields! Those girls who themselves had been gathered in a few years previously made themselves one with the missionaries in rescue work and toiled day and night to save others.

Two branches of work resulting from these activities full of pathetic significance were the Blind School, at Ujjain, and the Widow's Home, now the Industrial Home at Indore, which will always be associated with the name of Miss Janet White. The School for the Blind is now closed as the work is done at other centres, but the efforts of Miss Jamieson and Miss Jessie Grier for these afflicted ones will long be remembered in the annals of the Mission.

Our pioneer woman doctor, Elizabeth Beatty, went to India in 1884. She was a fellow passenger of Lord and Lady Dufferin, and the latter became deeply interested in the project which had brought this young pioneer to India. What we owe to our first woman doctor it would be hard to estimate. She it was who began that work for women in that land which has ever since been peculiarly



1896 Miss Jessie Weir  
EVANGELIST



1889 Miss Margaret Jamieson  
SCHOOL FOR THE BLIND, UJJAIN



1893 Miss Jessie Grier  
EVANGELIST

the work of our society. The urgency was so great that she immediately plunged into work, treating cases through an interpreter, and her heart must have been cheered two years later by the arrival of her friend and fellow student, Dr. Marion Oliver. Almost from the first, the attendance of patients in the three small rooms which did duty for dispensaries, averaged 1,500 a month! When Dr. Beatty came home for the furlough from which she was not to return, she had the satisfaction of seeing her six years' effort crowned with the laying of the cornerstone of the Women's Mission Hospital at Indore. Her health was broken in the service and she has been living since a quiet invalid life at her home in Lansdowne, Ontario.

During the next three years four other doctors were sent out. One of these, Miss Fraser, married at the end of the term; another, Dr. Agnes Turnbull, in the small space of fourteen years crowded a lifetime of service before God called her to Himself; the other two, Dr. MacKellar and Dr. O'Hara, are still with us. Dr. MacKellar is identified, not alone with the work at Neemuch, of which she is pioneer, but in many of the wider activities of medical service in India. She is President of the Governing Body of Ludhiana Women's Medical College. Dr. O'Hara, Dr. MacKellar, with Miss Catherine Campbell, pioneer at Banskara, have an aggregated service of ninety-five years!

Our first trained nurse, Miss Harriet Thompson, went out in 1895, and is still at Indore, in what is our largest hospital in India, training the Indian nurses, who have so wonderfully responded to this branch of the service.

We have spoken of the beginnings of the educational and the medical work, but as has been seen, these are both so interlinked with what we call the evangelistic that it would be hard to separate them. And yet no names shine brighter in the annals of pioneer evangelistic work in India than these of Catherine Campbell, Jessie Grier, Jessie Weir and Bella Goodfellow. Has the time come when this aspect of our missionary enterprise should be discontinued? It does not seem so. Still the outcastes plead for that brotherly affection and sympathy which is denied them by the people of their own country. Never has the educated Indian shown a deeper or more understanding interest in Jesus Christ than he does to-day. The work begun fifty years ago is still unfinished. Whole districts are untouched by the story of the Gospel because there is no one to send. This great field of 3,000,000 souls has been left in charge of the United Church of Canada and of that National Church which she and others, by the help of God, brought into being. May we at this Jubilee year rededicate ourselves to this splendid task, the bringing men and women through our missionaries into living touch with Jesus Christ.

### Dr. Jean I. Dow

IT WAS with heavy hearts we had to record, in the last issue of the magazine, the news received by cable from Pekin, China, of the death of our beloved missionary, Dr. Jean Dow, Changte-ho, Honan, China. She had been home very recently on furlough and, though not robust, seemed in good health when she sailed in September for her field. Hers was the hand that took up the task laid down by that gifted woman, Dr. Lucinda Graham, who had been scarcely two years in the work when God took her. Dr. Dow passed through years of strain and opposition, laboring under heavy disabilities in the matter of building and equipment.

There is pathetic significance in the fact that the new hospital, finished by the close of 1925, was to be formally opened on the return of Dr. Dow from Canada. But God had other plans for His servant. The loss to the field is one that can never be expressed in words but the influence of that life of quiet, strong service for others, both abroad and at home, where her name was honored and revered, can never die.

To the sisters, Mrs. (Rev.) J. A. Cranston, Toronto; Mrs. Burgess and Miss Agnes Dow, Owen Sound; and the brothers, Dr. W. S. Dow, Owen Sound, and Rev. J. A. Dow, Kelowna, B.C., we extend our warm sympathy.

### A Devoted Worker

A LIFE, devoted to the services of the Church and to the welfare of others, was brought to a close in January last, by the death of Mrs. Thorburn, widow of the late Dr. John Thorburn, Ottawa, in her ninety-third year.

Mrs. Thorburn was born in Yarmouth, N.S., of United Empire Loyalist stock, and came to Ottawa in 1862. From that time on she has been closely identified with the philanthropic work of a large city.

In church activities, she was equally outstanding. In the Presbyterian Women's Missionary Society work, she was one of that early group who founded the organization in Canada and was the first

president of the Ottawa Presbyterial, which office she held for fourteen years. In 1889 she introduced "The Scattered Helpers," a branch of the W.M.S., which gathered in the "Shut-ins" and those whose duties kept them closely confined to home.

Mrs. Thorburn retained all her brilliant faculties to the very last, and also her interest in every one of the many worthy undertakings, in which she had spent herself so willingly.

### The Easter Thank-Offering

WE ALL need a new idea of our relationship to money. In many meetings of auxiliaries the name is hushed as though it stood for the forbidden thing; prayer, service, sacrifice is dwelt upon, but money must hardly be mentioned. Why is this? What is more a part of ourselves than money? What better represents time, labor, difficulties overcome, life itself? Everything we buy represents the sweat and ceaseless life-work of hundreds and thousands of our fellow-men. The flour, the vegetables on which we subsist, the carpets we walk upon, the houses in which we live, the wood of our floors, the glass in our windows, all those who helped in the making of these were paid in money for what they put life itself into. Money represents the other half of us, the active part which labors. And when that is so, when we give our money we give ourselves. This is often overlooked. We talk of giving our time, our service, ourselves, as though these were greater than our money. Money is time and service and self all together and what makes the problem of missions perplexing is the fact that, instead of its being easy to give money but hard to give self, it is the other way round. There is nothing we would not rather do than give in terms of money. If it were not so, there would be no missionary problem and we would not then be reducing the output on the fields and be continually on the ragged edge of poverty.

Have we the courage to face our methods of giving in the light of that prayer which we utter so often, "Thy

kingdom come"? Can we pray for expansion on our fields if the offerings which we gave last year are no larger than those of five years ago? Is it not so that if every woman gave five cents more a month than she gave in our organized society last year, there would be no problem in our United Budget?

Again, have we the courage to face our lukewarmness in propaganda and in the gaining of new members, who would bring themselves, their services and new gifts to the treasury? Every auxiliary does spasmodically endeavor to gain recruits, but is the effort sustained until results are forthcoming? Is it not too true that we often remain year after year with the same average of attendance and membership? And yet there are waiting many, whose interest and enthusiasm once awakened, would bring help and new energy to the work.

The year is still young. This month is the most important one of our financial year. Let us make it the most effective in the life of the society.

### Listening In to the World

ONE OF the discouraging features of work in most auxiliaries is the comparatively small attendance at the meetings and the correspondingly slight increase yearly in membership. Thus, when an unusually effective programme is given, or an urgent appeal in time of financial stringency, it is, as a rule, to the same group of women and it is they who respond. But how often the thought arises: "Had every woman in the church heard that message and that entreaty, gladly would they have co-operated."

Now, it is to meet just such a need that THE MISSIONARY MONTHLY exists. It is the station for broadcasting over the length and breadth of the land that very appeal which we feel should reach the womanhood of the Church. Listening in

are nearly 70,000 women; but, if we believe the world-wide programme which it offers is worth while, we will not be satisfied until we attain the 100,000 mark.

How can this be done? A few questions may help us.

(1) Are we reading the magazine ourselves? No one can speak intelligently about something they know little about.

(2) Are we talking about it to others? If we have received information in a telling manner, or inspiration to attempt new methods of work, do we let others know?

(3) Are we using it? Is there a five-minute period in the auxiliary when some of the high spots of missionary interest are touched upon, or could we have THE MISSIONARY MONTHLY day when, with some unique details, a special effort be made to increase subscriptions?

(4) Are we distributing it? There should be in every auxiliary a surplus of magazines to be used in the following manner: For use in visits to the shut-ins and sick of the church; for the stranger who may be at the meeting; for the Strangers' Secretary that she may, with her call of welcome, introduce the stranger to the missionary constituency.

In these varied ways, we can make the magazine, with its programme, world-wide in interest and universal in appeal, an increasing asset in the life of the auxiliary and an enrichment of the lives of an evergrowing circle of women.

### Dr. O'Hara's Home Coming

ON APRIL 11, Dr. Margaret O'Hara will be seventy-two years old. She returns home this spring for a well-earned rest, after thirty-six years of splendid service on the India field. Dhar, the station in which she has spent most of her time and energy, was opened in 1895, and so interested was the Maharajah in the work that he presented that year a beautiful site for a hospital and bungalows. In 1897 the hospital was opened and Dr. O'Hara's letters at the time reveal her deep satisfaction and delight.

We shall welcome most heartily this servant of God who has spent so well her life in His service abroad.

"Prayer is no momentary act. To touch God  
Is to enter worlds where time is not,  
And set in motion things eternal."



1894 Miss Catherine Campbell



Decorated  
with  
the Kaiser-i-Hind  
Medal  
by the  
Government  
of India



1903 Dr. Elizabeth McMaster

for  
Distinguished  
Service  
in  
Humanity's  
Cause



1890 Dr. Margaret McKeelar



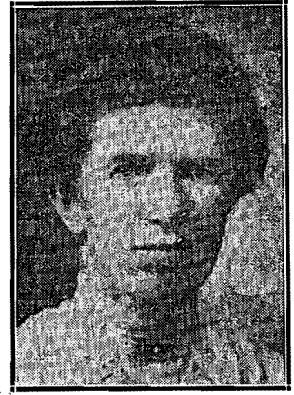
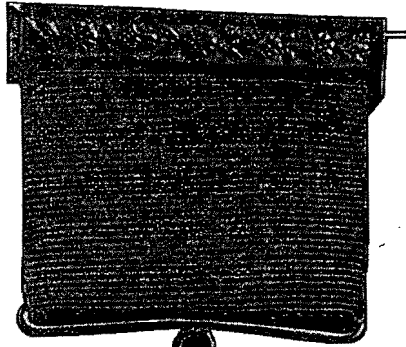
1892 Dr. Agnes Turnbull



1891 Dr. Margaret O'Hara



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1890 Dr. Margaret McKeelar



1892 Dr. Agnes Turnbull



1891 Dr. Margaret O'Hara

# The Woman's Missionary Society



1877 — Central India. Two missionaries, one station, estimates \$1,000.

1927 { Central India. Thirty-five missionaries, nine stations, besides Christian Indian assistants, estimates \$92,140.  
Madras Women's Christian College, \$1,000.  
Ludhiana Women's Christian Medical College, \$350.00.

*Amkhut and vicinity now belong to the non-concurring Presbyterian Church.*



# Breaking Down the Walls

LISBETH ROBERTSON

## *The Evolution of the Little Village School*

INDIA—and the sun shining down upon us with an intensity that dazzles our eyes. Its glare is reflected by the houses of the village which are of baked mud or brick, and here in the midst of it all is a little child of the village, a little

again, and so it has happened to these little flowers of the village, their sweet innocence so soon taken away and sometimes they themselves broken and crushed into the earth.

Come and work in God's garden of



FLOWERS OF INDIA

girl, who looks up at us with beautiful, brown, questioning eyes. Her cheeks are brown, and a sari of brilliant red with a narrow gold border winds around the slim little body and up over her head, concealing her black hair but revealing one little rounded brown shoulder.

So one sees a flower, a rose, a jasmine, an orange-red lily, growing up out of the dust and reflecting all the beauty of the sunshine. One has seen, too, the petals ruthlessly picked from a beautiful flower, the flower itself crushed down into the ground never to raise its face to the sun

little children, and save to them their sweetness, their innocence and their beauty. Show to them the beauty and holiness of the Christ that they may turn their faces to Him as flowers to the sun.

"Awake, O North Wind, and come, thou South; blow upon my garden, that the spices thereof may flow out."

Let us look for a moment into the background of the life of India. In the early days of the Aryans, the women evidently enjoyed considerable freedom, but as the patriarchal family was established men wanted sons to carry on the family and

the little girls who were "extras" were given to the god of death, Yuma. Later it was written in one of the Brahmanas that a man may not eat with his wife. She must serve him, her lord and master, and then eat her curry and rice alone. In those days, too, long before the Christian era, it became the rule that every boy of the three twice-born castes, the Brahmanas, Kshatriyas and Vaisyas, should be educated in the schools conducted by Brahman priests, but girls were not to attend school, nor were they to read the sacred hymns of the Vedas. The Vedas were forbidden to them and to the lowest caste, the Sudras.

There was a ceremony of initiation when boys become of school age, when their teeth began to come out, and in the Laws of Manu it was duly set forth that girls should be married at this age. This did not come into common practice though for a while. Girls were married when they were about the age of sixteen, and princesses often had the privilege of choosing their own husbands from a number of noble suitors assembled together. But gradually the law came into force, and parents fearing lest they might not be able to make suitable marriages for their daughters at the right age, began to marry them as soon as possible, often when they were mere infants.

They lived in their own homes until they were eleven or twelve, but the marriage was binding, and many became widows, who could not remember having seen their husbands, and the remarriage of widows was forbidden, so the wife became the slave of her husband and her devotion was consummated by the introduction of suttee, when the widow was burned on the funeral pyre of her husband. We speak of it lightly, yet it was the custom in India from 400 A.D. until 1829, when Lord William Bentinck was Governor-General of India. It was supposed to be willing immolation, but there were victims whose cries were drowned by the tom-toms, and Rajah Ram Mohan Roy saw his brother's widow enveloped in flames, while she made frantic efforts to escape. It was owing to the efforts of this distinguished Indian and the sympathy and concern of Lord William Ben-

tinck for the good of India and its people that this custom was at last abolished in 1829, and made a penal offence.

The question of the age at which girls should be married, and the remarriage of widows, is one that is occupying the thoughts of many of India's best minds to-day, but the laws of religion and caste and custom, made stronger and heavier throughout the years, bind upon their hands and feet like the shackles that their prisoners wear.

But there is another custom that darkens the lives of Indian women, one that was borrowed from the Mohammedans, and is strongest in those provinces which were under Mohammedan rule. That is the zenana system, secluding the women of the upper castes in their own apartments, shutting them off from contact with the outer world. A pundit once told me it was to protect their women from the Mohammedans that this custom was introduced into Hindu homes and this is no doubt correct.

Life in the zenana is very narrow, the great outer world interpreted to them only through the lips of father or brother or husband. They are frail, frail plants that grow in the dark, though they are quite often sweet and beautiful.

This is the background then of the little girl that we saw in the village, and just such a little girl was Ahilyabai, who became the best and wisest ruler of Indore State, and one of the outstanding women of history. Another was Mirabai, queen and poetess, whose poems Gujarati women still sing about their homes. The President of the National Congress at the present time is Mrs. Sarojini Naidu, who is also a distinguished poetess. Wherever India's women have had a chance to launch out they have shown their ability and the fine qualities that are inherent in them.

"Awake, O North Wind, and come, thou South; blow upon my garden that the spices thereof may flow out."

To-day there are Hindu and Mohammedan schools for girls, and Mission schools must look to their laurels, but they have turned the tide of thought and raised the standing of women—or has it not been that the young girls themselves



GROUP OF STUDENTS AT INDORE

*Miss Duncan, sitting; Miss Lisbeth Robertson, standing.*

who have been educated in Mission schools, bright, eager, full of life, with well-filled minds and well-trained hands, have turned the tide, and India in its better moments sees the possibility of their womanhood. Educated men no longer want wives who serve their feet only but educated wives with whom they can share their thoughts and aspirations.

It is interesting to note that when the attention of our Church was first drawn to this field, they formed a "Juvenile Mission and Indian Orphanage Scheme," in connection with the Church of Scotland, to aid the Edinburgh Ladies' Association for Female Education in India, and on the first of September, 1858, opened "The Canadian School" in Calcutta, a day-school for girls, which was soon crowded. Those were the days when the Mission schools in such cities overflowed, for there were no others.

In our Mission in Central India attention was early given to education. The Mission was opened in 1877 and the Arts College, now the Indore Christian College, formally opened in 1895, but classes

had already been carried on for seven years. It was affiliated with Calcutta University in 1888, but is now in affiliation with Allahabad.

I think of the Girls' Day School in Indore which was begun in those early days—those delightful little maidens, little Marathi girls, wearing long skirts and little basques, a round red mark on their foreheads, standing so demurely with their hands clasped together, singing a hymn, or as they would call it, a *guzal*. But oh, the days of a prize-giving, when each little girl gets her gift and her *pao* of sweets on a plate of leaves, then are they all dressed in their brightest petals. There is a tinkle of little bangles, a sound of anklets on brown feet, and each small nose has a sparkling ring or gem to add to its piquancy. But they go one by one, so soon their marriages are made, and the little girls become little women, without having had a chance to grow up properly.

There was such a school for little Hindu girls also in Indore Camp, the British residency section, and schools at

Neemuch and at Ujjain, one of the twelve holy cities of India, and we sent them a number of our Braille books.

For the better training of our young Christian girls it was decided to open a Boarding School at Indore, and in 1889, Miss Harris was placed in charge of this school, but on her death a year or two later, Miss Jean Sinclair, now Mrs. J. S. MacKay, took over the school, and the numbers mounted up to twenty girls. Nine years after it was recognized as a High School and affiliated with Calcutta University. It is now in affiliation with the Allahabad Board of Intermediate and High School Education.

But there came a change over the face of the Mission. In 1899 there was the usual hot season with the hot wind, the *loo*, burning up the grass and licking up the water from the wells and tanks, but when it came its time the monsoon failed—no rain. A crop failure is hard on Canada, but it seems doubly hard on those who have no food supply whatever laid by—no grain in the big earthen vessels and people dying by hundreds. Government officials worked strenuously for the people. At the present time such extensions

have been made in irrigation canals, in lines of railways and in famine relief fund, that there is no longer fear of such terrible suffering even when the monsoon fails altogether in certain districts.

But the famine in 1899 was grievous. Orphanages for the little famine waifs were established at Neemuch, Rutlam, Indore, Dhar and Rasalpara, the last, named for Norman Russell. Miss Catherine Campbell was one of those who worked strenuously in those days, gathering up little famine girls—no lovely flowers these, but little bodies made hideous by gaunt famine and disease. They will still show you the place at Neemuch where they had the refuge for these orphans, out at Dumlauda. It is marked now only by the well, a wonderful old Eastern well, with a strong stone wall and stone steps leading down to the water. Miss Duncan, who took over charge of these waifs for a while when Miss Campbell went home on furlough, tells of firing off a revolver every night to let the world know that they were armed and these girls protected.

If one had visited our Mission during this period, say 1911, they would have found a thriving Industrial School at Neemuch, in Miss Campbell's care—long rows of girls learning to embroider and to make pillow-lace, girls whose faces are lit up with intelligence and who are ready to help the world around them with their capable hands and to uplift it with their knowledge of the Bible and of God's grace. Four hours by a slow train south and we visit the Industrial School at Rutlam—Mrs. Campbell's girls. They are singing as we come in, and how these girls all love to sing. They have their regular school classes and their sewing, drawn-thread and embroidery that is so easily sold to English people in India, or sent home for sale in Canada. Then four hours more by train still south and we are at Indore. There was no Industrial work in the Boarding School, but the Industrial Home for widows, which had already been established, with Mrs. Johory as its head, took in many women, and when the Blind School was closed at Ujjain, a number of blind girls were sent to this home at



MISS JANET WHITE



FIRST SCHOOL AT HAT PIPLIA

Indore. A great deal of beautiful work was done by this school, and the wife of the agent to the Governor-General in Central India, residing at Indore, was always its patron. The Home was long the special care of Miss Janet White, one of our most beloved missionaries.

There is no railway to Dhar; one has to drive the thirty-five miles from Mhow to Dhar either by ox-cart, by tonga, or by car. There were very few cars in 1911, so one was glad to crawl out of the tonga or the ox-cart at the end of the journey, but the welcome at Dhar always makes up for the ache of your bones. It is Miss Herdman who takes us over to see the girls, and we need not ask them how the world is using them. Their faces show that this is a goodly land. Those girls of Dr. O'Hara's always wore red saris with white polka dots, and the red suited their brown faces. Friends of the Russells and of Dr. O'Hara's in Winnipeg had formed themselves into a society, "The Victoria India Orphan Society," and they helped greatly in the upkeep and training of these girls.

The Orphanage and Boarding School at Indore, where Miss Duncan was prin-

cipal, held to its character of giving a higher education, and so one found among other girls who had come to the school, a number of famine orphans writing on the Middle Examinations, our entrance, or in the High School classes. The faces of some of these girls rise up before me—little Sumati, who sometimes still seemed possessed of one of these little imps that are believed to haunt the dark places under the trees and around the bridges of the villages; Bini, who was so dark that she must have come up from the Tamil country; Gulabi, named for the rose that blooms so readily in India; and Mary and Beulah. They got along fairly well in the lower school, but in the High School faced with involved English, quadratic equations, problems on light and heat, five books of geometry, and problems on clocks—it made them dizzy. They essayed the fence, but they came down on the wrong side. Was it any wonder? I suppose none of their ancestors, paternal or maternal, and they have specific names for them all—I suppose none of them had ever learned to distinguish between "little a" and "big A," and all the calculation they had ever done had been

upon the knuckles of their two hands. Famine, too, must have affected the development of some of them. Anything that was concrete they could manage—marvels of sewing and the care of the sick in our women's hospitals working under a trained Canadian nurse. Beulah, however, was an exception, for she succeeded in going to Ludhiana Medical School, took a degree in medicine, and is now a valuable assistant in the hospital at Banswara.

But all these girls—we cannot estimate their value to the Mission, as nurses and compounders in the hospitals, as teachers and in the building up of the Christian community.

The making of their marriages devolved upon their foster-parents, and they were for the most part happy and suitable. There came a request one day to Miss White from the Scottish Mission, Rajputana, for wives for twelve young farmers—twelve, but Miss White was never at a loss. From the Home, which now had girls as well as widows in its classes, and from the school at Neemuch, with Miss Gardner's aid she made up the number, and in due course the twelve young men appeared and were presented to the twelve young ladies, with the result that eleven marriages were consummated. One young man objected to the girl chosen for him—he thought her too dark. Happy is the maiden who is fair as the lotus! The groom's gift to the bride was often a pair of shoes, her first pair.

The wedding ceremony was always performed in the church, or in Indore in the hall of the College, where we held church, and all the guests were adorned with garlands of roses, of jasmine or of marigolds. Then some young man, a friend of the groom, went up and down the aisles with attar of roses to scatter fragrance; other young men passed trays of pan, those tidy little rolls of pan leaf and betel nut fastened with a clove, that just fit into your cheek. The bride weeps into the white folds of her mull veil, but she is happy—and so the homes are established.

Neemuch has been built up in the new phase of its life by Miss Gardner and

Miss Munns; Miss Kilpatrick took over Rutlam from Mrs. Campbell, married off the remaining orphans as happily as the god Hymen, and reorganized the classes. Miss McLeod is now principal of this school which stands high in examination results. While Miss Stewart was there during Miss McLeod's furlough, industrial classes were opened for those girls who by nature prefer handicraft to the study of books. Their new school building will be a great improvement, as they formerly had to take advantage of every nook of the compound for classes.

Ujjain is quite a model school. It was built up by Miss Drummond during her first term; then Miss Patterson brought to it her valuable experience and experimented in all the newest methods. Miss Stewart, another of our keen educationalists, succeeded her, and when Miss Grier went on furlough and our women's work closed for a while in Ujjain, Mr. Smillie took over the supervision. There are young boys up to the age of twelve as well as girls in these three schools.

Dhar School was reorganized by Miss MacDougall and has been prospering also. Miss McVicar, while in charge of this school, was very ambitious for Dhar, and Miss Maxwell and Miss Baxter have been making it live up to her dreams.

Kharua has had for some time a boarding school for village boys, built by Mr. Harcourt; and Miss Drummond has opened a boarding school for village girls. She has now over twenty girls in their fine new hostel. These schools will give the sons and daughters of the village Christians a training that will help them and help the villages when they return home—some one who can read, some one who knows about the outside world, some one who can teach them the bhajans (our hymns) and the Bible stories, some one who can teach the younger children, and perhaps the grown-up people also, to read. It will mean a great deal to the village.

It has needed considerable persuasion to get the parents to give up their girls for a little while, but Miss Clearihue and Miss Drummond have so often visited these villages and talked with the women,



GIRLS' HIGH SCHOOL, INDORE

sitting on a mat at the doors of their little homes, that they have succeeded in driving out the fiercest of the evil spirits from the village, and are themselves presiding over it like good spirits. But there have been other good spirits changing the thought of the people of these villages. They have not forgotten Mr. and Mrs. Harcourt, and Mr. Donald is touring among these people now.

In the western part of our field, in the hills, are many Bhils, aborigines of India, and two schools for boys and girls developed by our mission, are at Amkhut and Mendha. These little children of the jungle, with their endearing ways, had to be clothed as well as fed and taught. Christmas morning they always got their new clothes, and the little naked babies in their homes had a little dress or shirt, too, off the tree; not a spruce tree, but one that answered the purpose just as well. The women and the girls did the sewing of these garments, and that was part of their education. It helped the women, too, to earn a little for their homes. Later on one of the boys was trained by Miss Robson to cut out the jackets and skirts and pants and *kurtas*.

This is a great help, for it was no small task to cut clothes for over a hundred children and see that they were properly sewn, often sewing them oneself.

These little Bhils learn wonderfully well, and when they are dressed up, their long hair cut and made clean and smooth and shining, they are the pride of one's heart.

This southern part of the Bhil field has been given over to the non-concurring church—that is why I have been speaking of it in the past tense—but we have a large new field to develop west of Rutlam, at Maori-ka-mal, and the surrounding villages, where we have so many new Christians, and so many children eager to learn and as keen as little needles. Like the Bhils of Amkhut and Mendha they have very little clothing. I remember in one of these villages when the temperature was at zero, a little girl sitting on the ground hugging up a little kid as a Canadian child would a little doll, and trying to keep it and herself warm with one little scrap of her mother's old red *sari*, the only scrap of clothing she had. Another large field for work among the Bhils is at Banswara, in Southern Raj-



putana, a beautiful district watered by the Mahi River. A school has been established there by Miss Campbell and Mrs. Cock.

The Indore Girls' Boarding and High School is in a fine new building in a splendid situation. I remember the days in the former school when Miss Duncan taught a class at the end of a room, about twenty feet long, and I at the other, and two classes on the verandah, with the windows all open. Open a door and cross a passage-way and you were in a large room with some six classes, all carrying on with full lungs. One teacher, Champbai, always seemed to keep her class at the point of the bayonet. But in the new school there is a room for every class.

We have never had many Hindu girls boarding in the school; the necessity of cooking their own food or having it sent to them has always been an obstacle, as they cannot eat with the Christian girls or girls of lower caste than themselves. They come as day pupils, however. Amongst these were two girls of a fine Bengali family of Brahman caste, Pankojini and Mrinalini Chatterji. They came regularly in a covered tonga or shigram drawn by trotting bullocks. Pankojini seemed to have drunk of the sunshine of tropic skies and inhaled the fragrance of the mogra jasmine. When she knew her lessons nothing could repress her. She had to tell you all she knew. We all lived the story of "The Cloister and the Hearth" while we were studying it. Sanscrit was her bugbear, but her father wouldn't let her give it up. When we had a day for clearing up the school compound they were both there in their oldest saris, carrying baskets on their heads and leading the van. Other days they appeared in silk saris that must have been dipped in the clouds at sunset or at dawn.

We represented in a drama the coming of the Colonies and India to the aid of Britannia, and Pankojini was so proud to be India. She seemed the embodiment of its charm in her pale-green sari with gold border, wearing necklaces of gold, and jewels in her glossy black hair, bracelets on her arms, anklets tinkling as she

moved, the soles of her bare feet and the tips of her fingers tinged with the rose-red dye of the mendhi. It was her fate to love a young man of another caste, and to marry at her father's command a young Brahman, a lawyer, and then to die while still young and beautiful.

Another attractive young girl was Kamila Bandarkar, of a fine Marathi family, quieter than Pankojini, but with a grace and charm too, all Eastern. It is such young lives that are being touched by the wonderful story of Jesus.

The majority of the girls in our schools are Christian, and if in the early days there were many little girls who seemed "extras," it is not so of our Christian girls. They are still in demand as teachers in our schools, as nurses and compounders in our hospitals and as wives of our young men. Matriculates of the High School are at Ludhiana Medical School and at the Lady Hardinge Medical College, at Delhi. Two young Parsee girls, who matriculated in 1924, are taking the Arts course in the Indore Christian College.

Mhow has now the largest day schools, one for boys and one for girls. Indore has still the school for girls in the city, and Miss Glendinning has built a fine school at Hat Piplia. Strangely enough it was this district that was most severely struck by Mahatma Ghandi's non-cooperation movement, and the school was almost empty for a while, but it is building up again.

While all our schools follow the curriculum in sewing, the industrial work that we formerly had is now carried on in the homes. At Rutlam, Mrs. Anderson, and at Mhow, Mrs. Menzies, give out work to the women, drawn-thread work and embroidery, and so one finds these women working away busily every spare moment, and in this way adding to the income of their homes.

There are streaks of red and gold in the morning sky for India, and its women are waking to a new day—even those who have been since the early hours singing the song of the morning star, and keeping time with their hand-mills, grinding the corn for the morning meal.

The men of India used to say, and thousands of them still say, "What can a woman understand? They have no minds." Even Alexander Duff, who was such a pioneer in educational work in India, despaired of breaking down the wall that was built around the women of India, but this was one of the tasks for women missionaries in India, to enter into the

zenanas by any loophole whatever and save the little girls from having the burdens of life so early thrust upon them; to save for them the purity of childhood and girlhood, to gather them together into schools, breaking down prejudices by kindness, and so by small beginnings, more and more to open up the way for the education of the girls of India.

## In Memory

*The following tribute is from Dr. Percy C. Leslie, Changtcho, Honan, for almost thirty years colleague of Dr. Dow.*

### Dr. Jean I. Dow

ARRIVING in China in 1895, Dr. Dow was the only woman physician in the Honan Mission, her predecessor, Dr. Lucinda Graham, having died the year previously. She was also the sole working partner of Miss M. I. McIntosh, who was the only Women's Missionary Society worker left on the field until Dr. Dow's arrival.

The journey inland from Tientsin was then made by riverboat, and was long and tedious, but brought the missionaries to the Mission Station at Chuwang, on the river just inside the Honan border. Like everything else she did, Dr. Dow applied herself most conscientiously to acquiring the language, succeeding to a degree that made her an authority on language study. Her splendid character soon made a deep impression on her language teacher, a little Chinese gentleman of timid nature, who had hitherto known nothing of foreigners, but feared them much. He read the Bible with his pupil, and read his pupil's character, and to such good purpose that a few years later, when the Boxer uprising took place, Mr. Fan took courage and confessed Christ before men, and was the first-fruits in the largest self-supporting Church in Honan to-day.

As colleague of Dr. William McClure, Dr. Dow was further prepared for her life work, and in 1898, the first Women's Hospital in Honan was opened. It was small and unpretentious and did not have a long existence, for it was destroyed in

1900 during the Boxer troubles and was not re-opened, owing to Chuwang being deserted as a Mission Station.

In 1900, Dr. Dow was one of the party who made the long and dangerous journey by Chinese cart and riverboat, to the port of Hankow, four hundred miles away, continuing her journey to Canada for early furlough. The Boxer troubles



DR. JEAN I. DOW

over, Dr. Dow was one of the first to return to China, which she did in the early part of 1902, and then her missionary career really began. She was transferred to Changteho, spending a year or so in active evangelistic work among the women, going out into the country as well as participating in the work at the central station.

The Women's Hospital, at Changteho, was opened in 1904, the buildings were of Chinese type, some of them improvised and altered, while some new building was also done. Patients were attracted in ever increasing numbers, and the hospital was enlarged more than once by acquiring buildings that had hitherto been used for other purposes. Work was always handicapped by inadequate equipment, and it was a glad day when new property was acquired and a new and modern hospital erected with funds raised in connection with the Forward Movement of 1920.

Furlough intervening before this hospital was really opened, Dr. Dow was denied the privilege of this enlarged opportunity, as "the last enemy" overtook her soon after her return to the field last fall.

Thorough in all she did, Dr. Dow was a most proficient member of the medical profession. She took the M.B. Degree of University of Toronto, a very unusual attainment in those days for women students, while her furloughs were largely occupied by courses in post-graduate studies, so that her efficiency was constantly increasing and her usefulness constantly enlarging. For many years she worked alone, and administered the hospital, as well as doing the surgical and medical work, training her own Chinese assistants from uneducated and unlikely material, usually widows, who would be free to leave their homes and become assistants in the hospital.

She was not a woman of one talent, but all that she had was gladly used and used well; she had a musical gift, singing, and playing the organ, this made her a most useful member of the Mission Station, and for many years Dr. Dow acted as organist for Church and Sunday School, training both school boys and

school girls to take a leading part in the service of praise, which has become quite a feature of the Chinese congregation, and as these boys and girls have returned to their homes in the hundreds of towns and villages from which they come, they, too, have unconsciously aided and improved the praise in the increasing numbers of Chinese churches throughout the field.

Not only as organist and choir master, but as instructor of music in the schools, Dr. Dow has done conspicuous service, while even during the summer season she has at times trained the evangelists who gather at the summer school.

The outstanding feature of this versatile woman, however, was neither the professional, nor the musical, but it was undoubtedly the spiritual. Deeply religious, with a real and personal spiritual experience, Jean Dow was never satisfied with temporal service, no matter how valued. Her one consuming desire was that lives with which she came in contact, should have contact with Christ. So she labored with and for her patients; morning prayers with evangelistic talk to patients was her invariable practice, prayer before patients were seen in the clinic was a daily routine, while she or some member of the staff always gave a spiritual message to the patients as they gathered at the out-patient clinic. Not satisfied with this, she constantly took time after the day's work was done to visit the wards, directing systematized study of the Gospel, and participating herself. Not infrequently have I seen this upright figure and upright woman, returning from the hospital, carrying her oil lantern after an hour spent in the wards, during the short winter days when daylight was not long enough for the service to be done. My first recollection of Dr. Dow is as she sat on the ground, in the hospital yard, surrounded by women squatting on the straw mats; explaining, impressing them with the great and new idea, "There is one God, and one Mediator between God and men, the Man, Christ Jesus." This was her one and great passion, that the Mediator and the ones for whom He mediated, should meet and be made one, and for this many shall rise and call her blessed.

As teacher in the Sunday School, she filled a big place and was always there. Efficient at all times, Bible teaching was not the least of her acquirements, and she rendered great service in this work for many years.

When the local Chinese Church was organized, Dr. Dow was one of two women elected and ordained as deacon by the laying on of hands, while in Mission circles she was always in demand as adviser or leader. When the Mission Executive Committee was appointed, she was one of two lady members elected and she continued in office for several years, rendering most valued service in this responsible position.

As a member of the Mission Language Study Committee, she was almost indispensable and was most helpful in directing younger missionaries in this most difficult period of mission life, while her example was always of the most dependable and inspiring for those entering upon their life work.

For almost thirty years it has been my privilege to be associated with her whose loss we mourn, no more loyal friend, no more inspiring co-worker has it been my lot to know, the personal loss is real and keen, but the loss to the Mission and the work of God in Honan is irreparable, irreparable, yes, unless God—

Send men whose eyes have seen the King,  
Men in whose ears His sweet words ring,  
Send such Thy lost ones home to bring:  
Send them where Thou wilt come.

### **Mrs. George N. Jackson**

*E. W. Ross*

**I**N THE death of Mrs. George N. Jackson, of Winnipeg, December 18, 1926, the West lost one of its most distinguished women, and the United Church one of its most talented and devoted members.

It is not easy to crystallize in a few paragraphs the life of one so richly endowed and of such noble character. A glowing countenance, sparkling eyes and contagious laugh, with great charm of manner, indicated the heart-qualities of



MRS. GEORGE N. JACKSON

purity, sincerity and unselfishness, these qualities combined with good judgment and a certain spiritual gaiety, very attractive, made her a winning personality and successful leader.

Mrs. Jackson was a world-Christian, sister to her neighbor next door, and to men and women everywhere. This world citizenship began to develop when in early womanhood she became President of the Mission Circle, Wesley Church, Hamilton.

Soon after her marriage, Winnipeg became her home, where she at once identified herself with every phase of Church work. In 1909 she was elected President of the Manitoba Branch of the Woman's Missionary Society of the Methodist Church, and for seventeen years was the beloved leader, friend and counsellor of the thousands of women who looked to her for inspiring guidance. This she was able to give, for she lived with God in prayer and sought to carry out His plans. Mrs. Jackson was also a member of the Dominion Board for twenty-five years.

In response to a request of the Board of Managers, some seven years ago, Mrs. Jackson visited the Foreign Missions of

the Society. To the great satisfaction of the Board, her husband accompanied her. This visit to Japan and China resulted in untold good, not only to every station, but also to the Home base, for on returning, she gave over two hundred addresses, illustrating in beautiful word pictures the glorious things she had seen and heard.

Mrs. Jackson had an unusual gift of public address. Who of those who heard her at the inaugural service of the United Society will ever forget her presentation of "The New Canadian and the Oriental Problem." True, the periods were brilliant, but it was the intense heart-throb of personal desire for the extension of the Kingdom that awakened response in those who listened.

Her last public effort was in connection with the Sunday School Rally in Central Church, Winnipeg, January, 1926, for soon afterwards, through ill-health, she became, as she expressed it "a scholar in the school of patience."

The Sunday School shared with the Woman's Missionary Society Mrs. Jack-

son's studious devotion. For twenty-five years she had the joy of leading a large Bible Class of young women. Representatives of this class may be found on the Mission field and in various posts of Christian service.

The Canadian Club, of which she was Vice-President, and many other organizations pay their affectionate tribute to her helpfulness and say, "There was no worthy cause to which she did not give of her best."

Of the beautiful home life, of which she was the centre, we may not speak, except in regard to the hospitality extended by Mr. and Mrs. Jackson to lonely people who needed the glow of family life. To these the door was ever open. Said a student, "I feel homeless now that Mrs. Jackson has gone." Gone! Yes! But not dead; she is just away.

"Love goes victorious to the sky,  
Love lives triumphant there on high,  
Love floods the earth at sorrow's cry,  
Love does not die,—love does not die."

## A Four Hundred Per Cent Average

THE PRESIDENT of an Auxiliary called at THE MISSIONARY MONTHLY office not long ago and in the course of conversation said that her society had a membership of thirty. In checking up the subscriptions credited to this Auxiliary, we find that one hundred and thirty magazines, an average of four magazines for every member, go to THE MISSIONARY MONTHLY Secretary every month to be distributed among the women of the Church! Each of these readers of the magazine is a possible future member of the W.M.S. and, more than likely, will prove an interested and generous visitor at special Easter and Thankoffering meetings. Please read "Listening in to the World," page two hundred and ninety-four.

### Renewals and New Subscriptions for 1927

January 1	January 10	January 20	January 30
47,641	58,019	60,937	62,631
Our Objective 100,000			

# The Untouched Multitudes

FLORENCE E. GRUCHY

WHAT are the pressing needs, in our medical work, in Central India? Let me present the situation more clearly. We have eight hospitals and a Babies' Home, which is surely less than a moderate supply to meet the demands of an area of about 30,000 square miles. A few State dispensaries do exist, together with one or two hospitals, but

toll of life in the villages of the Native States of India. And even when it is not a case of life and death, what of the thousands who grow up maimed or blind because, owing to lack of the simplest medical aid, there were broken limbs which were not set, or sore eyes which were not bathed?

I have in mind as I write, prominent



NOON HOUR AT THE CAMP IN NIMAR

*Temporary Home of Miss Weir and Miss Kilpatrick*

they are as a rule very inefficient, especially in the matter of meeting the needs of the *outcastes*. Our medical institutions are the means of relieving a tremendous amount of suffering in their own neighborhood, but how much greater would be their usefulness if each could be linked up with a number of dispensaries manned by Mission-trained helpers to co-operate with the medical missionary at the central station!

Only those who have seen it can form any adequate idea of the amount of preventable disease which takes such a heavy

among many others, two pictures: one of a little boy who lay for three weeks in a village, twelve miles away, with a broken thigh before his parents decided to bring him to the hospital for treatment. What a pathetic appeal there was in his little drawn face as he **lifted the dirty rag** and disclosed the **putrid wound** from which protruded the **ends of the broken bone!** The other picture **is that of a baby** about a year old, whose **sore eyes** had been neglected for two whole months, though the condition was so bad that when he was brought to us the eyelids were com-

pletely inverted and so badly swollen that they resembled two large ulcers—and the sight had gone for ever from one of those eyes as the result of the disease.

In vain we plead with the people to give us a chance to help them before complications set in. They reply that they did not know about the hospital. This may be true or it may not, but the fact is, that a Christian helper living in the vicinity would not only put them in touch with the institution, but also win their confidence so that they would be willing to act upon the advice given.

But how shall these needs be met? We have barely one missionary doctor for each institution, and our staff of Canadian nurses numbers only six, and one of these is needed for the Babies' Home at Neemuch, and two for our largest hospital at Indore, so that four out of the eight hospitals of the Mission are without nursing superintendents. Moreover, I am describing conditions as

they exist theoretically, and not as they actually are at this moment, when the hospitals at Neemuch and Banswara also are without their superintendents, while two of the six nurses are home on furlough!

We undertake the training of Christian girls for nurses in connection with four of the hospitals, this being a most important work, but it is easily seen how difficult it becomes with such an inadequate staff.

It has long been recognized that there should be two doctors and two nurses for each medical centre so as to ensure a measure of efficiency and continuity in the work. This is in view of the frequent calls for a doctor to distant villages, of necessary absence from the station from time to time, either for touring work or on leave, and because of emergencies of all kinds besides the need which a doctor so often feels for consultation with another of the profession when lives are in danger.

It is with the greatest joy we welcome Dr. Alice Anderson and Dr. and Mrs. Welford Russell to our Central India staff—and may there be others, both doctors and nurses, ready to join in the joyous task of using the skill and knowledge that they have gained to bring brightness and peace to India's darkened homes.

Then, too, there is new work to be undertaken, for the neglect of which there should be no excuse. The Medical Commission on the field has taken steps to deal with the grave situation arising from the alarming increase of tuberculosis in our own mission, where, as yet, we have had no sanitarium or other means of segregation for those suffering from this dread disease. We trust this project will meet with the enthusiastic support of the Church at home.

Then again, social service work and home nursing in our larger cities would be the means of affording us an approach to the people whom we, in our relationships with our hospital patients, often fail to gain. It would give us a chance to show our sympathetic interest in their problems and difficulties and a wonderful opportunity to help them in overcoming much of the ignorance and



MISS MOON, GRADUATE OF LUDHIANA MEDICAL COLLEGE

*Now assisting Dr. Choné Oliver*





ALL WELL—AND GOING HOME

superstition from which their troubles arise.

Another challenge comes from the need for Maternity and Child Welfare work. The success of this enterprise in Delhi and other large cities is heralding a new day for the Indian mother, but in our own districts, which are perhaps even more ready because of the fact that they lie largely outside the sphere of influence of such progressive movements, we have as yet been unable to undertake the work in any systematic way.

Although these remarks are intended to draw particular attention to the medical work of the Mission, it would be presenting it unfairly to close without making mention of the evangelistic work which accompanies it. Various stations adopt various means but all with the aim of relating both phases of the work as closely as possible. For example, in Banswara, the station with which I am connected, the patients, who gather for the clinic at the dispensary every morning, are received by the evangelistic missionary and her Bible-women. They seek to win their confidence by friendly talks

and to introduce the great truths of the Gospel by means of Bible stories and pictures used in the course of a short service.

The in-patients are visited in the same way in the afternoons, and the medical staff are encouraged to use their opportunities of witnessing to the love of the Master, in word as well as in action. A record is kept of the names and addresses of the patients, together with any other particulars, which those who go out from the central station may use during the next touring season to gain an entrance into the homes and villages represented, and they almost invariably meet with a cordial welcome from former patients and their friends.

Our medical institutions throughout the Mission are greatly appreciated. We have called ours *Sharausthan* or "The Refuge," and we need the active faith of the membership of the Church at home to help our institutions to extend to the people of Central India our Lord's invitation, "*Come unto me, all ye that labour and are heavy laden and I will give you rest.*"

Dr. Stanley Jones suggested to a Hindu that they should pray together. "Yes," he replied, "but on one condition only, and that is that you do not pray for things, but only for God."



ARRIVING AT THE HOSPITAL AT DHAR

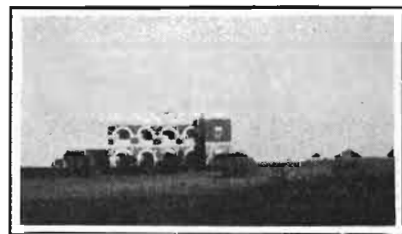


INDIA'S LITTLE MOTHERS



SOME OF MISS  
*Dr. McKellar is seated at the left; Mrs. M*

## Phases of our Ce in School, Hospita



HAT PIPLIA—HOSPITAL AND BUNGALOW



HARRIE'S BABIES

*Dr. Oliver's sister, is seated at the right*



WELFARE WORK AT KHARUA  
*Miss Drummond and her charges*

## Central India Mission and Welfare Work



LITTLE SCHOLARS



HAT PIPLIA—GIRLS' SCHOOL

## The Girl who Won a Medal—Did It Pay?

IN THE great city of Delhi, India, there was held in 1911 the famous durbar, at which time King George and Queen Mary were crowned Emperor and Empress of India, shortly after their coronation as King and Queen of England.

Among other great features of the Delhi durbar was the awarding of the Royal medal. This medal is one that was created by the Royalty of Great Britain to be bestowed upon those subjects who distinguish themselves for service to India. There was present at the Delhi durbar by Royal invitation, or rather by Royal command, a woman whose name was Margaret MacKellar, and her name appeared on the list of those who were to be decorated with the royal medal.

Margaret MacKellar was born in the highlands of Scotland. Her father was a seafaring man, plying his trade with India, but, when Margaret was a wee lassie, they moved to what was then the wilds of Canada, and the father no longer took the long ocean voyages, but sailed his ship on the Great Lakes. Little Margaret loved the boat. There was no part of the vessel where she did not go, from the highest mast to the hold, and she learned to handle the vessel as readily as any sailor.

It was hard work for her to stay in school, for she loved the freedom of the out-of-doors. She learned her lessons in school very quickly, which meant that she had time left on her hands in which to get into mischief. Before she was twelve years old her mother, who had been ill a year or two, died, and from this time on life was increasingly hard for Margaret, for she did not like to obey, nor did she care to study or work.

Then it was that her father took her with him for the long summers on the boat. From the time that navigation opened on the Great Lakes in the early spring until it closed with the ice in winter, Margaret lived on the water with her father. She saw the great cities where her father's boat must go on business,

and once they went as far down the St. Lawrence as Montreal. Here Margaret saw one of the great ocean-going steamers and she and her father had to cross the deck of the *Polynesia* on their way to the wharf from their own vessel, which anchored near by. The summer was a happy time and many summers passed in the same way.

But these long months on the lake each summer meant that she left school before the term had closed in the spring, and entered late in the fall. As a result she soon lost her rank in school and cared no more about her studies. Against the wish of her father, and all of those who cared for her, she left school when she was fourteen, not having finished the eighth form.

A few years later she went to work at the milliner's trade. She soon became so successful that before she was twenty she was placed in charge of a millinery department.

In the meantime Margaret MacKellar had become a Christian. She joined the Presbyterian Church of Canada and sought to direct her life according to the teachings of Jesus Christ.

About this time George Leslie MacKay returned to Canada after a number of years' absence in the land of Formosa. One day Margaret MacKellar heard him tell his wonderful story of the changes he had seen wrought in the lives of the ignorant and simple people in Formosa by the Gospel of Christ, and even of the taming of the wild head hunters in the hill region.

Margaret listened to him with deepest interest. A great desire grew in her mind, and she wished with all her heart that she might do something that would be worth while, just as George Leslie MacKay had done. Again and again she said to herself, "I wish I could be a missionary. But God would never ask me to be a missionary, for I haven't the education." And she made a pledge of money to help Dr. MacKay's work in Formosa. It was a large amount for her, but she paid it.

A few months later she heard Dr. Robertson tell the story of his work in the New Hebrides, and again the great desire came to Margaret MacKellar, "I wish I could be a missionary, but God would never ask me to be, for I haven't the education," and again she made a gift of money. Soon, however, she decided that her life must count for something. She then and there determined that she would be a missionary, and that she would get the education that was necessary.

Accordingly she wrote a letter to the Missionary Board of her church offering herself as a foreign missionary, but a reply came saying that there were other candidates ahead of her and they could not consider her at that time. She knew very well that the letter meant she did not have the training which was necessary, and therefore they could not send her, but it did not change her purpose.

She went to the master in the Grammar School in Ingersoll, Ontario, and told him simply and directly that she wanted to come back to school to prepare herself to be a missionary. He listened kindly but he told her it was not customary to receive any one in the Grammar School who had not completed the work in the lower forms. "But," he added, with a glance at the earnest look in her face, "I think we will make an exception in your case. Take this list of books, study them carefully, come and take an examination, and if you pass you will be admitted."

Margaret MacKellar spent the last dollar that she then had to buy the books she required, and went home. Eagerly she pored over her lessons, but she found that the years she had been out of school had broken her habits of study, and what she learned one day she forgot the next. After repeated trials, she returned to Dr. Merchant, the master of the Grammar School, and said, "I shall have to give it up. I can't learn the lessons." "But," he replied, "you haven't given it a fair trial. Go back and try again. You can master the lessons." She went back and worked hard with but little better results. At last she came once more to Dr. Merchant, this time

with a firm determination written on her face.

She said: "I cannot learn the lessons by myself. This is the beginning of the spring term in school. I will go back to the eighth form with the boys and girls, and I will learn to study. I will try to pass the examination at the end of this term." Dr. Merchant looked at her with tender pity, as much as to say, "You do not know how hard the work will be!" But Margaret MacKellar had made up her mind, and she would not turn back.

Accordingly, at the beginning of the term, she started again to school—a woman twenty-two years of age in the room with boys and girls. She took her seat with the other pupils and began to study—or try to study. It was hard, bitterly hard, but she kept at it unflinchingly. She tells now that she used to pray that the boys and girls would not make fun of her. She went to the classes with the children and recited with them. At the end of three months the term was completed, she took the examination with the children. She passed that examination and went with pride to Dr. Merchant. He admitted her to the Grammar School and after four years she was graduated. She then took a medical course in Queen's University, and a post-graduate course in medicine in London, England. Once more she offered herself to her Missionary Board and this time she was accepted and sent to Central India in 1890.

In the city of Neemuch in which she has spent most of her missionary life, she

## The Cure

**I**F LIFE seems a weary load,  
Full of stings,  
Go out in the open world,  
Study things.

Feel the rapture of the plant,  
Blossom crowned,  
Lifting up its lovely head  
From the ground.  
Learning this from the growing things,  
Godly wise:  
Straight they point from dirt and dark  
To the skies.

—Charlotte Chittenden.

has cared for the sick among the poor and the rich, and in the great plague epidemics she has treated thousands of patients. Year by year her work has grown. From a small dispensary the work expanded until a hospital building was erected in 1912, and her assistant staff has been composed of native women trained under her supervision as Bible-women and nurses. Twenty-five years passed by. King George and Queen Mary came to India to the Delhi durbar, and Dr. Margaret MacKellar was chosen one of the women to be decorated by the

Royalty of Great Britain with the Royal medal for service to India.

"What did you think," I asked Dr. MacKellar, "when the medal was being pinned on you?"

"Oh," she replied, "only one thought came into my mind, and that was of those early days when I said over and over to myself, 'Will it pay you to go back to school? Is it worth while?'"

And after twenty-five years rich in service Dr. MacKellar knows that it has paid.—*Susan Mendenhall, in Everyland, 1915.*

## Dr. Marion Oliver

*India, 1886-1918*

ETHEL M. H. SMITH

Marion Oliver was Canadian-born, but of Scottish parentage. On the banks of the Avon, not far from the town of St. Mary's, Ont., is the farm known as "Burnside." Eighty-five years ago it was the pioneer home of these early settlers and it is still "home" to the members of the Oliver family.

One of a number of children, Marion grew up, doing her full share of the work of the farm. Life did not allow for much beyond the necessary, but education and good reading were considered by her parents to be of this class. So it was that, after short terms at High School, Marion had her teacher's certificate.

During her teaching years, she was more and more drawn by the thought of world-service, with the result that she offered herself to the Foreign Mission committee of her church. She was referred to its newly organized Woman's Foreign Missionary Society, and after due consultation we find her entering Queen's University, Kingston, as a medical student in the autumn of 1882.

At the conclusion of her four years' course, Dr. Oliver was dedicated to foreign service in the old Presbyterian Church at Avonbank, and in the *Letter Leaflet*, of November, 1886, we find the following notice:

"Dr. Marion Oliver, our medical missionary, sailed for India on Thursday,

October 7th, by steamship *Polynesian*." She represented a new venture even in Canada. Some of us remember her as the first woman doctor we had seen. She was a woman of more than usual height, with olive skin, soft brown eyes, and the loveliest smile in the world. In memory's gallery she is as real to-day as on that long ago autumn afternoon when she came to address the Thankoffering meeting within the bounds of her own Presbyterial.

The woman doctor was a new venture in India too. Dr. Elizabeth Beatty had preceded her there by two years, but on Dr. Oliver's arrival they joined forces and together with Miss Rodger made their home in what was then termed the new bungalow at Indore. In addition to being home, it was waiting, consulting and dispensing rooms for the doctors. Here, under many difficulties, they passed on their gospel of healing, until the opening of the Women's Hospital, in 1891.

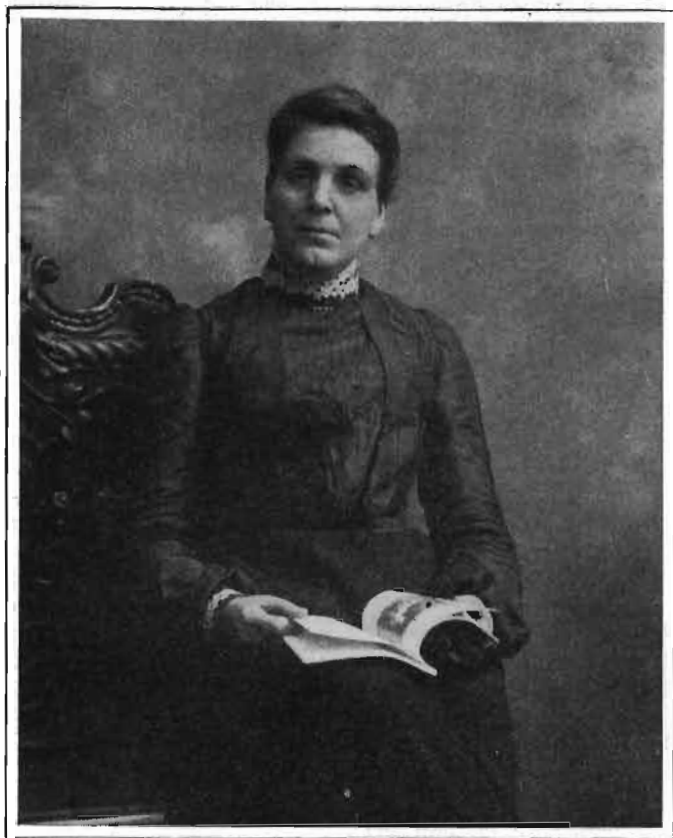
In 1888, a dispensary was opened at Ujjain, and Dr. Oliver went each week, a three-hour journey by rail, to minister to the sufferers there. During this same year necessity forced her to take charge of the Girls' School in Indore, so again she was a teacher as well as a doctor.

In 1893, she came on her first furlough, and on 1901 on her second. To her it was always a real home-coming. Her

family were here, and the home end of the work was a matter of vital interest. Among our literature may be found a leaflet, "The Auxiliary Meets To-day," which she wrote with her home auxiliary in mind. It was found among her papers, and printed after her death.

there was laid upon her much responsibility. She had seen the work grow and expand. The tender seedling she had watered and tended had become a sturdy and growing tree.

In 1911 she returned home once more, very much wearied in body, but with a



DR. MARION OLIVER

When in 1904, she returned to India for a third term of service the Mission staff had been enlarged and among the newcomers was one of like name and calling as herself. Dr. Choné Oliver had come in 1903. During this third term, Dr. Marion spent almost six years at headquarters in Ujjain, but in 1907 she returned to Indore.

For many years she had been senior missionary of our India staff and thus

heart filled with plans for further service. Because of this she was to remain home an extra year.

As the time approached, her eyes were once more set towards India, and arrangements made for departure, but God saw differently, and, almost without warning, Marion Oliver slipped away from the old home at "Burnside" to the new home prepared by the Eternal Father.



## General Secretary's Department

ONE OF the most important matters discussed at the last monthly meeting of the Executive, was the message from the International Missionary Council calling for Prayer for Spiritual Revival. There was an acknowledgment in this message that the present efforts are inadequate to meet the needs of the world and a conviction that "only as new tides of spiritual life begin to flow within the Church, can waiting tasks be fulfilled."

A leaflet has been printed with, first, a statement as to some conditions of effective prayer, covering Receptiveness, Obedience and Definiteness. A request was made that we concentrate our prayers on the following objectives:—

1. *For a Missionary Spirit.* That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

2. *For a Spirit of Prayer.* That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. *For a Spirit of Sacrifice.* That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. *For a Spirit of Unity.* That the whole Church of Christ may desire and experience a new unity in Christ.

5. *For the Gift of Interpretation.* That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

6. *For Courageous Witness in Moral Questions.* That the Witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. *For a Spirit of Service.* That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. *For the Completion of our own Conversion.* For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Copies of the leaflet have been sent out to the Conference Branches and Presbyterian Societies, and additional copies may be procured from the Literature Department, 410 Wesley Buildings, Toronto 2.

*Supply.* The membership everywhere has been looking for information regarding Supply work. The Supply Committee has been working strenuously to get the work of this Department on a sound united basis too, and now reports that there has been published a leaflet on supplies which gives very full information as to the work and policy of the future, and which has been sent out through the Conference Branches. Additional copies are available also through the Literature Department.

The allocations have been prepared and are also being sent out and should be in the hands of all Auxiliaries in the very near future.

It was ascertained that the two larger uniting societies had always done their supply work a year in advance, so that their needs were met, giving ample time for readjustment, and the putting into operation of the new policy. The former Congregational Board did their supply work in the current year, and so an especial appeal was sent out to this membership to care for their own supply work this year in order to bring themselves into line with the United Society.

*Lantern Slide Department.* It has been determined to place the Lantern Slide Department under the care of the Literature Department, and applications for slides, therefore, should come to the Literature Secretary, Mrs. A. M. Phillips, Room 410, Wesley Buildings, Toronto 2.

*Legitimate Expenses.* The Executive also took action upon this question, and the following were listed as legitimate expenses:—

*Auxiliary*—Postage and Stationery, Envelopes for Offerings, Books for Officers, Printing of Programme, Deposit for Literature, Supply Work—freight, etc., Delegates' Expenses to Presbyterian Meeting.

*Presbyterial*—Postage and Stationery, Books for Officers, Printing, Thank

Offering Envelopes, Supply Work—freight, etc., Expenses of Presbyterial Officers, to Executive and Annual Meetings, Expenses of Annual Meetings.

*Conference Branch*—Postage and Stationery, Books for Officers, Printing, Expense of Deputation Work approved by Branch Executives, Delegates' Expenses from Presbyterials to Executive and Annual Meetings of Branch, Expenses of Annual Meeting.

*Mission Band Pins.* The Home Organization Committee has had under consideration the presentation of a pin with the Life Membership

certificate for Mission Band members. At the last executive, it was agreed that owing to the number of requests for a pin for presentation with the Life Membership certificate that one should be prepared, to represent our United Society, and be presented with each certificate for Life Membership in the Mission Band. It was also agreed that Life Membership Pin which had been used in one section previously and sold for one dollar, should still be on sale while they last, and that the membership should be advised that this better pin can be procured for the price just mentioned.

## Auxiliary Interest

### Prayer

Almighty God, our common Father, unite in one great bond of spiritual unity the womanhood of the world. Forgetting all our differences of creed and color, we, Thy children, bend before Thee on the self-same day to offer our gifts of love and thanksgiving.

May the blessing of these times of devotion abide with us throughout the year, lifting us heavenward in moments of depression and giving us always the sense of the abiding presence which makes service joyous and worthwhile.

Bless the gifts we offer at our Thankoffering service. May they truly represent the interest we have in this great work, and the love we bear to Thee, so that our workers at home and abroad may be able without hindrance to carry on the great enterprise of Missions. For Christ's sake. Amen.

## Suggestive Programme

For Auxiliaries, Young Woman's Auxiliaries and Mission Circles

April, 1927

### EASTER MESSAGE

#### Devotional

1.—Hymn—"I Heard the Voice of Jesus Say."

Scripture—Psalm 27 (in unison).

Prayer—For the Spirit's Power—Confession.

Hymn—"Spirit of God, Descend Upon My Heart."

2.—Minutes and Business (omit if thought wise for this service).

3.—\*Leaflet—"Faith in Jesus as Our Saviour."

4.—Special Address—Easter Message.

5.—Silent Prayer of consecration.

6.—(Announce the amount of the Thank-Offering of the March Meeting.)

7.—Hymn—"More Love to Thee."

8.—Closing Prayer:

Into God's gracious keeping we would commit each other:

"May the Lord bless us and keep us. May the Lord make His face to shine upon us and be gracious unto us. May the Lord lift up the light of His countenance upon us and give us peace; in our going out and in our coming in, in our lying down and in our rising up, in our labor, and in our leisure, in our laughter and in our tears, until we come to stand before Him, in the day to which there is no sunset and no dawn."

\*Price, 3 cents. Order from Mrs. A. M. Phillips, Room 410, Wesley Buildings, Toronto 2.

## Practical Talks

ETHEL M. H. SMITH

### No. 3. The Easter Meeting

This may well be a practical talk, since the date of meeting detracts much from the ideal. The Church year and the calendar year do not coincide; neither do the laws which govern moons and festivals govern facts and figures and the closing of the Treasurer's books.

All of this is to be regretted, but accepted. We are often called upon to rejoice, both inwardly and outwardly, when grey skies and chilly winds force into evidence almost all our reserve enthusiasm. So let it be now!

We are to celebrate the great festival of the resurrection. We are to understand the sorrow and the suffering, and then valuing the bright hope, which these have brought, press forward with renewed consecration, zeal and energy in this great crusade for the bringing in of Christ's Kingdom upon earth.

We want a wonderful meeting, and wonderful meetings do not *happen*. They are planned for. They are prayed for.

We want the best programme possible, and the one most suitable for us.

Let us plan for it!

Who can best arrange it? *Shall we have a special speaker?* If we do, shall we seek to secure a missionary or an executive officer? May it not be wise just here to consider what visitors we have had, and try as far as we can to give opportunity for the presentation of all aspects of our work?

Home and foreign work have equal claim and so have the medical, educational and evangelistic departments thereof. In addition, the various branches of home organization work are not to be overlooked. When considering these we must not forget that it is always possible, too, to have the address that is purely inspirational. If we decide to invite a speaker, let us then consider her coming and her going and her time as our guest, and make it all as

comfortable and convenient for her as we can.

Sometimes we are thoughtless.

*Where is the meeting to be held, and at what hour?*

In church, or in church parlor?

In the afternoon, or in the evening?

Shall we serve the cup of tea, or not?

There are times and places in which it is not necessary, while at other times it supplies the needed bit of friendliness.

*We want every one at the meeting, don't we?* Then let us talk about it. Let us be enthusiastic. Let us invite people individually. Let us give our Easter offering envelopes and the "Easter Meditation" as though we were conferring a privilege. I know we all feel it to be such, but *sometimes* others get a wrong idea.

We want the mothers in Israel at this meeting. We want the young mothers, and we want the newcomers in our midst. Let us, then, devise ways and means for their coming.

This meeting is also an occasion for an invitation to our neighboring auxiliaries. Never let us waste a speaker and her message on a few, if it be at all possible to give her a full house.

Then there is that very important matter—the offering.

We hesitate to plan too much here lest, by so doing, we rob the soul of some wonderful thrill of abandonment, but don't you think we had better plan here, too? *Common sense* is indeed a gift of the Spirit.

Let us read, study, and, in so far as we may, follow the plan outlined by the Secretary of Christian Stewardship and Finance, Mrs. J. W. Bundy, in the February issue of THE MISSIONARY MONTHLY. Then, having done our very best, let us commit ourselves and our plans to Him, and so come with full and understanding hearts to this our Easter meeting.

To keep the force of foreign missionaries at its present level, one thousand new workers must sail each year because of vacancies caused by those returning home on furlough or for other reasons. If the vast areas are to be evangelized in one generation, some more than one thousand new missionaries must go annually from Canada and from the United States.—Robert P. Wilder.

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

### A QUEST FOR TRUTH AND BEAUTY

*Constance Chappell*

For a week of the Christmas holidays, just past, a group of two hundred Canadian undergraduates met with their leaders in the Second National Conference of the Student Christian Movement. The splendid buildings of Macdonald College at St. Anne de Bellevue, the wide reaches of the Ottawa River at its junction with the St. Lawrence, and the picturesque Quebec winter, made a fit setting for the gathering of boys and girls from every corner of our Dominion, from "Dalhousie-by-the-Sea," in historic Halifax, to that most forward-looking of our colleges, the University of British Columbia. This student organization, though young, has had an intense and moving history, born out of the spiritual and mental throes of the Great War, and bequeathing to coming generations of Canadian youth the fervid sincerity of those soul-testing years. The war stripped life of all masks and pretences, forcing men and women to face reality. So it is that honesty and plain speaking have been the heritage of the Student Christian Movement, and that one finds in it to-day the same reaction against anything even so much as verging on sentimentalism, the same horror of a hackneyed or pious phrase. At the conference one saw the student of to-day seeking "the good life," endeavoring out of the conflicts and confusion of diverse elements in his upbringing to achieve co-ordination—to relate to each other the influences of the home, the state, the school and the church. The conference was fortunate in its leaders, men and women of sympathy who, without dictating, put at the service of a younger generation the results of deep thought and wide experience. As a tentative general subject for the gathering, "Man at Odds With Society," had been adopted, and under this heading were discussed those institutions under which, whether we will or not, we find ourselves living.

Government and education first came up for consideration, the function of each and its contribution to "the good life." Then, as always,

the talks given by experts were followed by discussion. The brevity of time made deep penetration impossible, but the kindling of "divine unrest" and the defining of higher ideals are not negligible results.

Strong feeling and keen interest were manifest when the subject of the Church arose. A vital problem was touched here, for among the young people of our own land, as elsewhere, there are those who believe that a Christlike life can be lived more effectively outside the church than within it. Through two masterly addresses the vision of the group was widened to see more clearly the historic significance of the Church and its power to-day. The conference being undenominational, it was not surprising that many caught a glimpse of a Church such as their limited denominational experience had given them no conception of. To members of the United Church even, it must have been apparent that until we reach up and out, making our own more of the riches of Christian experience and ritual, we will not have fully entered into our birthright. Whatever the institution under discussion, the need was felt for more information, more hard facts. It was not uncommon for the day to end with the presentation of a list of books which must imperatively be read.

A vital phase of "the good life" first duly emphasized at such a conference was art, an emphasis especially needed in a new country like ours where the æsthetic life is so thin compared to that in the older lands. The new Canadian Art Movement, in which Toronto students are so interested, was presented by a member of the "Group of Seven." The quest for beauty, though intensified on the day set apart for art, was pursued throughout the sessions in the rare, choice music employed in the services and special musical hours. One could not imagine more perfect musical leadership, guiding the audience always upward, in the search for the truly lovely. There the climax of spiritual feeling was reached, and in the light of beauty, truth was clarified. Among the unforgettable moments will always stand

out the exaltation of soul which came with the singing of William Blake's splendid words:

"I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land."

Towards the end of the week a day was given to international matters and to hearing from the foreign students with whom the Canadians had from the first been enjoying informal intercourse. Several foreign missionaries were present, though not on the programme, and it was plain to see that anything they had to contribute was of secondary interest, the students choosing to get their information directly through young foreigners of their own age. Two set addresses were given, one by a Chinese student, the other by an Indian. The first, speaking on the attitude of modern Chinese youth to Christianity, found much to criticize in missionary propaganda. The criticisms are familiar enough to those who keep up to date in missionary thought, the arrogance of the Anglo-Saxon, his aggressiveness, and his deplorable ignorance of the culture and philosophy of those he attempts to teach. Missions were further condemned for relying on force, as instances of which the speaker read extracts from protective treaties. Though a one-sided picture, it is most necessary that those to whom missions is a vital problem should know and ponder the criticisms so freely and widely uttered. The Indian speaker had a more congenial subject, the contribution of the religions of India to the world. The exquisite mysticism, the fine flavor of spirituality and the depth of philosophical outlook were undoubtedly a revelation to his hearers. Many must have shared the sensations of the Canadian boy who confessed to feeling most humble, indeed, before the culture and wisdom of the Orient, a not unhealthy reaction. Among the delegates were a goodly number of student volunteers, thirty or more, who met daily in short sessions. The young people are not anti-missionary, but are weighing and questioning the motives and ideals of the past, realizing that future efforts may be along different lines. The Student Movement has a large place to fill in the Church, and in the missionary societies a place of no less importance.

## THE GIRL'S OWN NUMBER OF "THE TORCH"

May—June, 1927

For some years past Canadian Girls In Training have been suggesting that they would like a magazine of their own, and, while this is not possible at the present time, The National Girls' Work Board is proposing to use the May-June issue of *The Torch* as a Girl's Own Number. It is planned to have a larger size of magazine with a two-color cover, many illustrations and photographs portraying all phases of the work of the C.G.I.T. Movement across the Dominion, as well as pictures of groups of girls in other lands who are carrying out our programme. The Committee is desirous that a large portion of the material be contributed by the girls themselves and have asked for:

1. An original story—not exceeding 2,000 words, based on an incident in the life of a C.G.I.T. group or a Canadian Girl In Training.
2. A poem—on any theme.
3. A short article (1,000-1,200 words) on:  
(a) A Summer Code; (b) Summer Holidays;  
(c) Summer Reading; (d) Why I would like the other girls in my group to go to camp under the direction of the Provincial Girls' Work Board. (Old campers, only, eligible to submit this article); (e) The Project Our Group Liked Best.
4. Good snapshots of C.G.I.T. activities accompanied by brief description.

The date set for the receiving of material has been extended to February 28, 1927, and it should be sent to *The Torch*, "The Girl's Own Number," 433 Wesley Buildings, Toronto 2, and clearly marked "contribution."

As the publication of the magazine is dependent upon the number of orders received, we would ask that these be mailed immediately to the same address as above, giving leader's name, address (street or P.O. box) city, town or rural P.O., and province. The price per copy will be ten cents, money to be forwarded by money order, postal note, or cheques made payable to the National Girls' Work Board, and at par at Toronto. Please note that orders must be sent in by *leaders* of groups. (Girls must not send individual subscriptions.)

# Mission Bands

## Prayer

OUR Heavenly Father, we are glad at heart this Easter season when we remember that our Lord rose from the dead. We remember how courageous He was in peril, how kind to all the world, and how willingly He gave all He had, His service, His love, His life itself for us. Let us be givers, too, since He gave so much. Make us kind and thoughtful to others and so begin to show that missionary spirit for which our mission band stands. For Jesus' sake. Amen.

## Suggestive Programme

April, 1927

*Study Books: The Wonderland of India, or Two Young Arabs.*

- 1.—Opening Hymn—"There is a Green Hill Far Away."
- 2.—Scripture Lesson—Luke 24: 1-9; John 15: 1-8.
- 3.—Prayer—Leader. Lord's Prayer—all.
- 4.—Minutes and Business. Reports read.
- 5.—Hymn—"The Lord's My Shepherd, I'll Not Want."
- 6.—Reports from Four Heralds.
- 7.—Hymn—"When Mothers of Salem Their Children Brought to Jesus."
- 8.—Study—*The Wonderland of India*. Chapter 8.
  - (a) Wonders wrought by man.
  - (b) Wonders wrought by Christianity.
  - (c) How we may make friends in India.
 or,
 *Two Young Arabs*. Chapter 4.
  - (a) North Africa.
  - (b) Some strange sights in Algeria.
  - (c) Stories of the homes for children.
- 9.—Closing Hymn—"Fight the Good Fight With all Thy Might."
- 10.—Prayer—Mizpah Benediction.

## The Financial Phase of Mission Band Work

MRS. G. J. M. BRAY

**S**TUDY, Pray and Give are the principles of the plan for Mission Bands. To consider the existing conditions in non-Christian lands and to become interested in their child life is to follow the study for Bands of the Woman's Missionary Society of the United Church of Canada. To teach the Band members to offer prayer in behalf of those less-privileged children is a natural result of the study.

But to incorporate giving—the third of our three-fold duty—permanently and consistently into our Band programmes is a problem we often fail to solve.

We admit that the personality of the Band Leader determines to a large degree the attitude of the membership toward giving. Some Bands show a large average in money returns, while others send in quantities of practical work for school-homes and hospital supplies; and who shall say which class of Bands is the greater giver? We teach the children to give to those they love, their money, their time, their talents and themselves. Inculcate into the child's generosity all the elements of giving.

Don't let your Band become isolated. Through *The Palm Branch* link up the activities of your Band with those in other parts of Canada.

Take representatives of your membership to annual meetings of your Presbyterian Society, and to any other Band gatherings. Make a habit of visiting and entertaining other Bands in your vicinity. Our giving spirit thrives on sociability.

It is well for the Band Leader to set her aim for the year at a certain amount. This, for working purposes, may be divided into four sections—fees, Easter-offering, mite box collections, and other sources.

There are pleasant methods of collecting fees. A membership party, the admission to which is the ten-cent fee, is good. This may be elaborated to suit the place and means at hand. April, May, or June are the months recommended for such a party. Or, at such times when leaves are to be raked, products of the garden gathered, grass cut, windows cleaned, or snow shovelled, set each child the task of earning ten cents to be used for his fee. At a "Due Day" let each member tell how the ten cents had been earned. One Band has been on an imaginary voyage to India. The "passengers" having paid their fees are travelling "First Class," while the unpaid members are "Second Class," and are located on the boat accordingly. Another Band just now is "Putting the Skin on the Elephant." An elephant is outlined on a heavy paper and the body divided into blocks. These blocks are filled in with crayon as the fees are paid, each paid member being represented by a space on the body of the elephant.

Life membership is a very special method of giving and should be treated as such. Whether the membership has been a gift, has been attained as a prize for punctuality or Scripture

memorization, or has been earned and saved by the child, make the presentation of the Life Membership Certificate, secured from the Conference Branch Treasurer, a very special occasion.

The Easter offering, which is taken in March, just before the close of the fiscal year of the Woman's Missionary Society, is a big feature in Band work. It is best to explain it all several weeks—six is suggested—before the Easter meeting, and impress upon the children the seriousness of earning and saving at least one dollar for this offering. At another meeting the envelopes, sent to the Leader by the Presbyterian Band Secretary, should be distributed. Then the Easter meeting should be an open meeting, invitations having been sent out to all the mothers of the Band members and to children whom the Leader covets for the Band. Cheap seasonable postcards have been used for this purpose with splendid results. Let the parents and friends see the Band carrying on as usual, but choose for the programme the best possible missionary material, short, snappy and to the point. Make the Easter offering a blessed offering, not merely a collection. Our literature depots have many suggestions for such a meeting.

Mite boxes belong very particularly to Mission Bands. "Thank you" boxes, "Blessing" boxes, or "Sunshine" boxes, whatever they may be termed, they may be used with wonderful lessons in giving. A lesson on tithing is an appropriate method of introducing mite boxes. Encourage the children to give one-tenth to mite box. Also, encourage them to keep strict account of the amounts put into the box. The lesson of proportionate giving can be taught

## The Palm Branch

**O**UR NEW heading in the January number of "The Palm Branch," Volume I, Number 1, is in itself a "glory song," linking up all missionary newspaper work for our younger groups of the United Church of Canada as issued by the Woman's Missionary Society. The Map of India, one of four in recent issues, with its three-fold "Talk," paves a clear-cut way for Study Books. Other illustrations show the Buffer State backed by the Himalayas; "Shuttle Row" and an African Hut built in Scotland by Livingstone's Africans; the best loved author, Sir James Barrie; and, of course, Camel-land.

Subscription price: Single copies, 25 cents a year; for clubs of ten or more to one address, 15 cents a year. Send all correspondence, remittances, etc., to the Editor, Miss E. B. Lathern, Box 149, Yarmouth North, N.S.

and linked up to the mite box. A small book and pencil attached to the mite box is useful for this purpose. It is well to call the boxes in two or three times a year. Some Bands vary the mite box with sunshine bags. These are made of cheap yellow material and bear the rhyme:

"When the sun shines on vale or lea,  
Then I know some coin will come to me."

They are hung on the curtain of a south window, and for every day the sun shines a piece of money is dropped into the bag. It is fun to see at the end of a certain period, say thirty days of November, how many of the children saw the sun when it did shine. Also, the copper folders and the mile of coppers may be used during the vacation period. This is splendid for those Bands whose membership is at summer resorts for two or three months of the year.

Fees, Easter offering, mite boxes and new other sources, surely we have only just begun. Some suggestions for Mission Band activities are Mission Band concert, cantata, dramatization of some section of the Band Study Book, an evening with an illustrated lecture, rummage sales and baking sales. Home-made baking sales and needlework sales combined with a Christmas or membership party is an admirable occasion for displaying the supply work prepared by the Band members.

One of the finest lessons on giving is that obtained through the White Gift custom at Christmas time. One Band, with which we are acquainted, invited the mothers and the Auxiliary members to their Christmas meeting.

Each child put on the table a "White Gift" for a child at a mission supported by our Woman's Missionary Society. The offering at that meeting quite surpassed any expectation.

A good habit to form is to have a Mission Band event of a similar character at about the same time each year.

Donations of material, lantern slides, and copies of *The Palm Branch* for the children, Study Book, Annual Report and THE MISSIONARY MONTHLY for the Leader depend largely upon the attitude of the church and the local Auxiliary to the Band. Ask for what you need. It is not for you personally. If you were teaching school you would demand adequate equipment until your needs were supplied.

Ask the local Auxiliary for a Band Committee, and, having this committee backing you strongly, the Auxiliary will recognize the Band as a real live factor and you will have their ready support. Then educate the Auxiliary to expect a report of the Mission Band at each meeting of the parent society, and always have a report for them. Securing all this the finances will be good and you will look back over each year with satisfaction.

There are some items we must consider after having gathered together our money, and these we shall term:

#### *Points for Treasurers*

1. Fees, Easter offering and mite box moneys may not be used for Band expenses.
2. Money must be sent to your Presbyterial Treasurer by the last day of the quarter, June, September, December, and March.
3. Fill in the duplicate forms of a page of the Treasurer's Quarterly Report Book. Send the right-hand form to the Treasurer with the money and leave the other in the book for reference.
4. Be careful that the report and the money sent in are exactly the same sum of money.
5. Life Membership Certificates must be applied for in writing, giving the applicant's name and address, to the Conference Branch Treasurer.
6. Study Books, Annual Report, leaflets of all kinds and Life Membership pins may be purchased at any of the literature depots.
7. Subscriptions for *The Palm Branch* are to be sent to Miss L. B. Lathern, Yarmouth, N.S.

In all your work, dear Leaders, never forget the divine guidance that is ever ours, and that each member of your Band is a unit of the army of Canadian women and children that has pledged itself to follow Jesus' bidding, "Go ye into all the world and preach the gospel to every creature."

I heard Him call,  
"Come, follow," that was all.  
My gold grew dim,  
My soul went after Him.  
I rose and followed, that was all.  
Who would not follow, if he heard  
His call?

—Selected.



## Personal Notes

MISS LOUISE FOSTER, a missionary from Chengtu, West China, on extended furlough, is spending the winter with her father in Vancouver. Great appreciation has been expressed for the fine addresses on the work which she has given to many auxiliaries and at church services.

We extend deep sympathy to Miss Marie Fullerton, Tokyo, Japan, on the death of her mother.

Miss Manarey, formerly of Amkhut, India, arrived home to Markdale, Ont., in time for Christmas.

The Misses Leah Dinwoody and Margaret McDonald, Tao K'ou, Honan, have returned to China.

Miss Lisbeth Robertson, Indore, India, whose animated story of educational work in India will be found in this number, returned to her work in January.

Miss Ethelwyn Chace, Wainstao, Alberta, was a welcome visitor at a recent meeting of the Dominion Board. She spoke briefly of her work.

Miss Isabel Leslie, Wu An, Honan, home on furlough, is staying at the Missionary Training Home, 135 St. Clair Avenue, while taking some special work in Toronto University.

Miss Annie Bishop and Miss Annie E. McLean, both of Tokyo, are home on furlough. Miss Bishop's home is in Toronto, Miss McLean's, Margaretsville, Ont.

Miss Catherine Campbell, Banswara, India, now on furlough, whose health has been far from satisfactory after her long years of service, has gone to California to the home of a sister to recuperate. Miss Emily Maxwell has taken her place as evangelist in this important station. Dr. Mina McKenzie, Hat Piplia, is in charge of Indore Hospital until the return of Dr. Elizabeth McMaster, who is at her home in St. Mary's, Ont.

Dr. O'Hara, Dhar, Miss Margaret Drummond, Kharua, and the Misses Mary Martin and Hope Jeffrey all return this month from India on furlough.

Miss Elizabeth B. Campbell, Angola, West Africa, spoke at a series of meetings at Trail, New Westminster, Victoria, and Vancouver, lately. Her description of the field in that country was made more vivid and interesting by the use of lantern slides.

Miss H. C. Ross, Conference Branch Literature Secretary of British Columbia, reports good sales in the Literature Depository, 401 Pacific Building, Vancouver. All study books for auxiliaries, circles, C.G.I.T. groups, and mission bands, books of reference, contribution envelopes, mite boxes, leaflets and annual reports are for sale. The Secretary will order on request any book not in stock.

Miss K. R. McKellar, of Clearwater, Man., was married in the Chungking Church on November 14th, to Dr. Thomas H. Williams, of the West China Mission. Mrs. Williams' sailing was cancelled in the summer on account of the same conditions which delayed a large party of outgoing missionaries. She had reached Vancouver and was about to embark when the news of cancellation reached her. After the ceremony they proceeded to their new home at Luchow, Szechwan, 1,800 miles inland, reaching it at Christmas time. The cable, received from Shanghai announcing the wedding, adds that all is in good order at the station.

Many letters are coming from our workers everywhere in Canada, telling of the need of warm clothing for poor folk who come to hospital and social service centres. There must be many groups of young women and Mission Circle girls eager and able to collect good clothing supplemented by some newer articles made by themselves. Read the letters and the news from our missions and realize how dependent the nurses and workers everywhere are on us to help them in their splendid work.

## News from the Conference Branches

The office of the Department of the Stranger for Montreal Presbytery is changed from Bishop Street to St. James' Building, 277 St. Catherine Street West, Montreal, Quebec. Will Strangers' Secretaries please so mark the directory in their annual reports?—(Mrs. J. M.) *Ethel West.*

### British Columbia

*Press Secretary, Mrs. J. A. Fairley,  
2875-29th Ave. W., Vancouver, B.C.*

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

**OKANAGAN PRESBYTERIAL.**—Under the auspices of the W.M.S. of St. Andrew's United Church, Rev. T. W. Reed gave a very instructive and interesting address on China. He showed the various phases of Chinese life by means of beautifully colored lantern slides, and by a wonderful collection of Chinese articles which illustrated the respective modes of living. Many of these articles had been secured through the late Mrs. Sibley, Mrs. Reed's sister.

Mr. Reed spoke of the Chinese as a highly civilized people when our own forefathers were cannibals, but their civilization seems to have been arrested about 3,000 years ago, and very many of the ancient customs still prevail, as for instance, in agriculture. The present unrest in China is due to the commercial exploitation of the people by many traders of the professedly Christian nations, which the Chinese find difficult to reconcile with the ideals of the Christian religion, as taught by the missionaries. It is a mistake to imagine the Chinese a heathen nation. They are extremely religious, although non-Christian.

The lantern slides brought the work of our mission schools to notice new methods adopted by the government. The exhibit contained amongst other things, wonderful pieces of carving in wood, silver, filigree ware, paper and coin money, a beautiful rug, paintings and costumes, all work that could not be improved upon at the present time.

**KOOTENAY PRESBYTERIAL.**—About fifty children of the mission band of the United Church, Cranbrook, gave a most interesting exhibition

of their work for the children of the various hospitals, which are under the care of the United Church. Mrs. G. D. Carlyle, the leader of the work, explained what the children had been doing for other children and a large table was covered with Christmas gifts, ready to be shipped. Later in the evening the members packed nine boxes, laden with toys, dolls, clothing and quilts to the value of \$90, and forwarded them to Alberni and Ahousaht Indian Schools, Burns Lake Hospital and St. Andrew's Hospital, Atlin. An offering to defray the expense of shipping realized the sum of \$15. The leaders and the children are to be congratulated in doing this practical work for less fortunate children at the Christmas season. This band has raised over \$100 so far this year.

**VANCOUVER PRESBYTERIAL.**—In October two departmental Conferences were held at St. Giles' Church, Vancouver. The first included Library, Literature, THE MISSIONARY MONTHLY and Press. Discussion on the work of each department was led by the Presbyterial Secretaries, Mrs. R. D. Smith, Mrs. James Esselmont, Mrs. R. Dunlop, and Miss G. Hart.

At the second Conference the departments under consideration were the Strangers', Associate Helpers and Supply. In the discussion of the Strangers' Department led by the Presbyterial Strangers' Secretary, Mrs. E. D. Braden, three-minute papers on different phases of the work were given by Mrs. Vey, Mrs. Sproat, Mrs. F. A. Galbraith, and Mrs. Shimo Takahara, their subjects being: 1. Value of Reporting Removals. 2. Importance of Church Calls. 3. What Our Calls have Meant to the Sick in Their Homes and in the Hospitals. 4. How Names are Obtained. 5. Value of Teaching New Canadians. These are followed by brief addresses by Miss A. Sutherland, our city worker, and by Mrs. E. D. Washington, Strangers' Secretary of the Conference Branch.

Mrs. W. B. Gorrie, Presbyterial Associate Helpers Secretary, led the discussion on that subject and short talks were given by Miss Gordon, Mrs. Pentland and Mrs. Knox.

The objects and methods of the Supply Department were fully explained by Mrs. James Kerr and Mrs. John McLean, Secretaries of the Conference Branch and Presbyterial.

On November 17, at the regular meeting of the Presbyterian Executive, Mrs. A. E. Mitchell gave a very graphic and most interesting account of her visit to the Old Country, where Dr. Mitchell and she spent several months.

**NEW WESTMINSTER PRESBYTERIAL.**—The December Executive meeting of this Presbyterian met at the home of Mrs. F. C. Macdonald, New Westminster, the President, Mrs. A. Lamb, Cloverdale, presiding. A report of the Dominion Board meeting was given by Mrs. J. S. Gordon, Branch President. Plans were discussed for the Presbyterian meeting to be held early in April in Jubilee United Church, Burnaby. Arrangements were made for the itinerary of Miss Eliza MacGregor, Field Secretary, also for a Conference to be held in Chilliwack the last week of February.

## Manitoba

*Press Secretary, Mrs. J. F. Kilgour,  
504-15th St., Brandon, Man.*

*Treasurer, Mrs. William Russell,  
1212 Wellington Crescent, Winnipeg, Man.*

**BRANDON PRESBYTERIAL.**—Miss McGregor's visit to Brandon Presbyterian in December, was a source of inspiration and help to the ten Auxiliaries she was able to visit.

The Presbyterian is also very much indebted to Mrs. Duncan McLeod who is living in Brandon, while two of her family go to college and the younger ones to school. Mrs. McLeod has given so generously of her time to Auxiliaries and Bands, and her beautiful spirit and her encouraging messages are appreciated.

Miss E. L. Bates, Kanazawa, Japan, spoke very interestingly, on January 9, in First United Church, Brandon. After the evening service the members of the W.M.S. held a reception for Miss Bates, who delighted those present with a very charming talk.

At the January meeting of First United Church, Brandon, a very impressive Memorial Service was held for Mrs. G. N. Jackson, who was known and beloved by nearly every member of the Auxiliary. Mrs. Ferrier and Miss Cook, who had been so long associated with Mrs. Jackson, assisted by Mrs. Bates, conducted the service.

The Harmony Circle, Harding, organized just a year ago, has eighteen members, who held a bazaar in December, bringing in \$39.

## Montreal-Ottawa

*Press Secretary, Mrs. W. E. Wright,  
Cardinal, Ont.  
Treasurer, Mrs. Ruth C. Antliff, 111 Blenheim  
Place, Westmount, Que.*

**DUNDAS PRESBYTERIAL.**—Most unique was the way in which Mr. and Mrs. Walter S. Merrill of Morrisburg, celebrated the twenty-fifth anniversary of their wedding day, when on Tuesday, January 4, from three to six o'clock, they opened their home for a silver shower, under the auspices of the Mission Circle of the United Church. The silver-money-basket in charge of Miss Marguerite Priest yielded a goodly sum to the funds of the Mission Circle.

Letters and messages, extending congratulations and best wishes from all over the Presbyterian and other parts of the Montreal Branch, were received by Mr. and Mrs. Merrill. A beautiful address from the women of the Morrisburg Auxiliary was presented to Mrs. Merrill, who is the honored President of Dundas Presbyterian. It was as follows:

*Our Dear Friends:*

We rejoice with you in all the joy and happiness that has come down to you through the years of your married life, and our earnest wish and prayer is that God may richly bless you and your family in the years to come with health, happiness and much prosperity.

To Mrs. Merrill, as one of our devoted Christian workers, we pay tribute for the great help and inspiration she has ever been to us in our Church and missionary work. She has always been alert and ready to give her services in the Master's cause, often, doubtless, at inconvenience to herself.

Now we fully realize Mr. Merrill too deserves our heartfelt gratitude, for it certainly has meant much in the way of sacrifice on his part, that Mrs. Merrill has been able to devote much of her time and her talents to the Church's work.

We pray that in the years to come, you may both exert a widening influence for good in our church and our community, and in so doing greatly aid in the extension of our Redeemer's kingdom.

*Signed:*

Miss I. K. Farlinger, President.  
Mrs. J. G. Challies, First Vice-President.  
Mrs. F. D. Stata, Second Vice-President.  
Mrs. A. E. Nash, Recording Secretary.  
Mrs. J. H. Wiggins, Treasurer.

**Toronto**

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

*Treasurer, Mrs. James Litsier, 10 Selby St.,  
Toronto.*

DUFFERIN AND PEEL PRESBYTERIAL.—Our Executive meeting was held in Orangeville,

January 11, with the President, Mrs. Robert Crawford in the chair. Excellent reports were received from each of the Presbyterian officers, showing interest in all departments. Plans were made and committees appointed to arrange for the Presbyterian meeting to be held in Grace Church, Brampton. An evening meeting will be held April 27, and a morning and afternoon session, April 28.

## New Organizations

**Auxiliaries**

Bay of Quinte Conference Branch

*Cobourg Presbyterian.*—Gore's Landing, Auxiliary; Bethel Grove, Young Woman's Auxiliary.

*Kingston Presbyterian.*—1. Glenvale; 2. St. John's, Pittsburgh; 3. Morton, Auxiliaries.

*Renfrew Presbyterian.*—Perth, Young Woman's Auxiliary.

**Mission Bands**

Alberta Conference Branch

*Camrose Presbyterian.*—Strome.

*Grande Prairie Presbyterian.*—Sexsmith.

*Hanna Presbyterian.*—Delia.

*Lethbridge Presbyterian.*—1. Coleman; 2. Cowley.

*Red River Presbyterian.*—Haynes.

*Vermilion Presbyterian.*—Vermilion.

Bay of Quinte Conference Branch

*Belleville Presbyterian.*—1. Colebrook, President, Miss Ethel Purcell; Secretary, Miss Dorothy Garrison; Treasurer, Miss E. Purcell. 2. Fourth Line.

*Lindsay Presbyterian.*—Havelock, Havelock Church.

*Renfrew Presbyterian.*—Middleville, St. Paul's Church; Leader, Mrs. J. A. Plant.

British Columbia Conference Branch

*Kootenay Presbyterian.*—Wardner (reorganized); Wynndel (reorganized).

London Conference Branch

*Oxford Presbyterian.*—Thamesford, St. Andrew's Church; Leader, Mrs. Gordon Hogg; President, Miss Nina Hogg; Secretary, Miss Isobel Golding; Treasurer, Miss Elsie Patterson.

Manitoba Conference Branch

*Winnipeg Presbyterian.*—Norwood, Norwood Church; Leader, Miss Ida L. Hogarty; Starbuck, Currie Church; Leader, Mrs. T. McNeill.

**Baby Bands**

Bay of Quinte Conference Branch

*Renfrew Presbyterian.*—Arnprior; Almonte, Superintendent, Mrs. Frank Dunlop, Almonte; Drummond, Superintendent, Mrs. McCrea, Balderson; Franktown, Superintendent, Mrs. Wm. Murray, R.R.2., Franktown; Perth, Superintendent, Mrs. A. C. Lareton, Perth; Oliver's Ferry, Superintendent, Mrs. D. J. Scott, R.R. 5, Perth.

## In Memoriam

*Mrs. William Graham*

There passed away at the beginning of the year, one whose heart was always open to every need in the lives of those about her, Jennie Graham, wife of Dr. William Graham, Toronto, formerly of Brussels, Ontario.

While at Brussels she was treasurer of Maitland Presbyterian for many years, organist and choir leader in Melville Church, and actively engaged in many other phases of church and community work. Later, when Toronto became her home, Mrs. Graham threw herself

whole-heartedly into the work of social service. She was President of the Presbyterian Social Service Association until its absorption into another branch of the work, and only those who have worked side by side with her can know anything of the never-ending labor of love which occupied her days. She was one of the most sincere of women, no weak sentimentalist, but one whose practical helping hand and enduring friendship never failed. She believed with all her heart in "follow-up" service. She kept in close touch with reforms and those who introduced them and her presence in prisons and at court in the interests of her humble friends often turned the tide in their favor and gave them a fresh lease of life. Home and purse were open to all who needed, for she saw in the poor, the tempted, the mentally deficient, victims of circumstances who required more than anything else, care and sympathetic service. The motto of that association with which she was so long connected was "Others," and Mrs. Graham lived up to it every day of her busy life, putting in practice in her own way the religion of her Master.—*Mrs. Leslie Stowe.*

*Bay of Quinte Branch.*—Foxboro Auxiliary, Mrs. J. Wilson and Mrs. Willard Hagerman, much loved and greatly missed.

*Hamilton Branch.*—Wellington St. Auxiliary, Mount Forest, four active members, all dearly beloved and greatly missed, passed to higher service in 1926, Mrs. William G. Gardiner, February 19; Mrs. Thomas Padfield, February 28; Mrs. John Corley, April 28, and Mrs. Emma Honey, November 6, a life member for many years and the oldest member of our society.

*London Branch.*—Charing Cross Auxiliary, December 29, 1926, Mrs. Jane Ann Pardo, aged ninety-four years and eleven months, a charter member thirty-four years ago and a life member. She leaves behind her four generations of her family, who are life members of the same

Auxiliary; Wellington St. Church Auxiliary, London, suddenly, in December, 1926, Mrs. Southcott, a beloved member; Auburn Knox Church Auxiliary, Mrs. D. E. Munro, January 16, beloved life member.

*Maritime Branch.*—Glenelg, Guysboro County, N.S., Mrs. David Whidden, Nov. 28, 1926, a charter member in her seventy-first year; Trinity Church Auxiliary, Parrsboro, N.S., Mrs. Clarence Fullerton, November 4, 1926, President of the Auxiliary for twenty-five years, and mother of our missionary, Marie Fullerton, at Tokyo, Japan; Mrs. Seller, wife of Rev. Joseph Seller, one of the oldest and most beloved members; North Tryon, P.E.I., Mrs. James W. Morrison, November 27, 1926, a faithful worker; Malawatch Auxiliary, Inverness County, N.S., Miss Katie McKay, aged eighty-nine years.

*Montreal-Ottawa Branch.*—Sawyerville, Que., Mrs. Elijah Kingsley, our Strangers' Secretary, and an earnest worker.

*Saskatchewan Branch.*—Melfort, Mrs. Trevelthick, December 13, at the age of seventy-four, a faithful member ever since her arrival in our town nine years ago, rarely missing a meeting unless detained by illness, will be greatly missed.

*Toronto Branch.*—Uxbridge Auxiliary, Mrs. Stilwell, wife of Rev. R. Stilwell, a life member and greatly beloved by all; Mrs. E. W. Wyatt, life member, whose sixteen years spent in a parsonage with her daughter, Mrs. T. R. White, brought her into contact with five Auxiliaries, in two of which she was a charter member. Circle and Band Departments also received freely her contributions of time, talent, energy and money. Before leaving Toronto, her home church was Central Methodist Church, Mount Albert, Ontario; Mrs. George Leek, a charter member of her Auxiliary and its President for more than fifteen years, also very active in all temperance work. Rosedale United Auxiliary:—Mrs. Frank A. Bowden, beloved President, January 11th, 1927, a life member; Miss Edith M. Clark, January 14th, 1927, after a long illness borne with unfaltering faith and courage. A member of the Board for thirty-five years and Superintendent of African Supplies. She visited the African field, rendering a couple of years of service; her devotion and prayer life made a contribution through the years which cannot be overestimated.

Do thou thy work, it shall succeed  
In thine or in another's day,  
And if denied the victor's meed  
Thou shalt not miss the toiler's  
pay.

# The Easter Thank-offering Meeting

Easter comes in April this year, and as the Auxiliary year closes March 31, if the Easter Thank-offering is to be included in this year's receipts, the Thank-offering must be taken before March 31st. This service is so closely allied with Easter, and as it has always been held in the Easter month there may be a fear that the Easter atmosphere, so essential in the Easter Thank-offering meeting, may be lacking. In view of this, is it not all the more necessary to make a careful preparation for this service?

In a leaflet, *An Easter Meditation*, that was sent out with the Suggestive Programme literature to be read in the February meeting we, as members of the Society, are asked to keep in memory, day by day, during Lent, the lofty theme of the life, death and resurrection of our Lord. In that spirit there will surely be a conscious realization of the Lord's presence in all the planning and in all the preparations, that the service may truly be none other than the house of God and the gate of heaven.

The demands are so great this year, that a larger Thank-offering is needed, the mercies and the blessings are so abundant that the heart desire will surely be to make a real love offering—one worthy of the name thank-offering.

The Easter Thank-offering envelopes have been sent out to Branch Corresponding Secretaries, the Branch Secretaries of Young Woman's Work, and Branch Secretaries of Mission Bands, to forward to the respective Presbyterian Secretaries for distribution to the local organizations.

Knowing the value of the printed page in all missionary effort, the Literature Department is anxious to render all possible assistance and has a goodly supply of Easter leaflets on hand. The first to be mentioned is a Responsive Reading, *The Lord is Risen Indeed*, (price 10 cents per doz.) Many Auxiliaries feel that there is something lacking if there is not a Responsive Reading for the Easter Thank-offering meeting.

*A Daughter of Tyre*, (3 cents) is a Thank-offering story. While it refers to a specific case similar instances are repeated over and over again. It is not an uncommon experience to find women like Mrs. Mumford, to whom missions do not mean anything. When Mrs.

Hastings narrated some of her heart experiences of what an interest in missions meant to her, of what the privilege of attending the Thank-offering meeting and making a love offering meant, Mrs. Mumford was convinced that she had missed much in life because of this lack of interest and decided to make a thank-offering of her dearest earthly possession which would make it possible to erect the much-needed wing to a Mission Hospital.

*Death Interpreted by Easter* (2 cents) will bring comfort to many bereaved hearts. "Death is a home-coming. In my Father's house are many dwelling places; I go to prepare a place for you." . . . "How strange would seem the contrast to us if for a moment, amid the tears and the farewells of earth, we could only look upon the radiant expectation and the welcoming greetings of heaven!"

*Without Spot* (2 cents). It was the time of Thank-offering, and the people came up to make their offering unto Jehovah, who said to his people of old that their thank-offering should be "without spot and blemish." One woman held her envelope with figures on it where all could see the large amount of her gift inside. The Recording Angel, who sat over against the treasury, saw also the gift and looked into the heart of the giver. On that thank-offering was a blemish, as it was made to be seen of men. Two other women presented their thank-offerings, one giving it "grudgingly," and on the other thank-offering there was the blemish, "given of necessity," as the gift was made to avoid further appeals.

Two other women sat side by side, one rich and the other poor. The hearts of both were overflowing with gratitude to God for all his gifts. They made their gifts, not to be seen of men, not grudgingly, nor of necessity, but gladly and freely, one from her abundance and the other from her meagre store. The Recording Angel saw both of these thank-offerings and was glad, and he wrote—"Without spot or blemish."

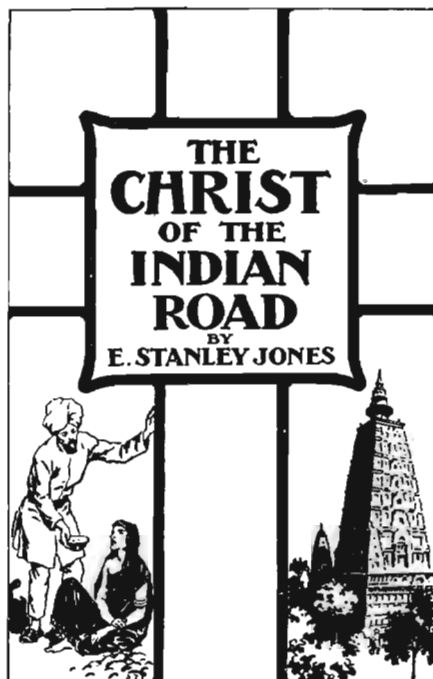
There are seventeen other leaflets that space will not permit even a mention of the names. The price of all, not including the Responsive Reading, is 52 cents. If the twenty-one are ordered at one time 45 cents will cover the price.

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

"In all the history of Christianity whenever there has been a new emphasis upon Jesus there has been a fresh outburst of spiritual vitality and virility."

All  
who read it  
say  
"All  
Should  
Read It."

Tens of  
Thousands  
young and  
old are  
reading it.  
**Will You?**



"How  
differs  
this Christ  
of the  
Indian Road  
from the  
Christ of  
The Galilean  
Road?  
Not at all."

**Price \$1.00**

A copy of "The Christ of the Indian Road" by E. Stanley Jones will be sent on approval to any one who applies. It may be kept for five days and returned if the reader does not wish to purchase it.

*Order from*

**F. C. STEPHENSON**

Secretary Young People's Missionary Education, Wesley Buildings  
299 Queen Street West, Toronto 2, Ont.



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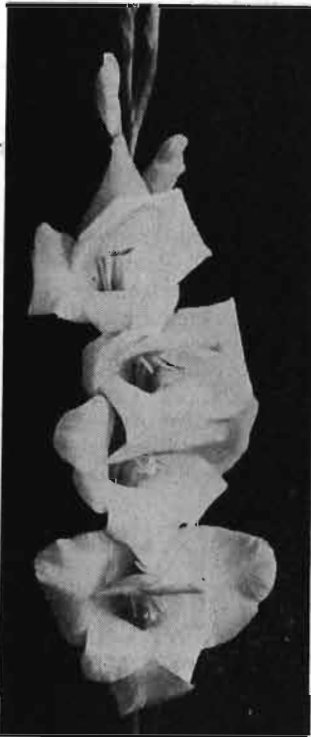
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