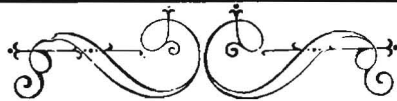




*Missionaries of The United Church of Canada from Korea and Japan
following their safe arrival home from the Orient.*

For names see page 483



The Missionary Monthly

TORONTO, NOVEMBER, 1942

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

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THE MISSIONARY MONTHLY

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The Missionary Monthly

NOVEMBER, 1942

A Letter from France

Nîmes, July 24, 1942.
(Unoccupied France.)

Rev. Canon L. A. Dixon,
604 Jarvis Street,
Toronto,
Ontario, Canada.

Dear Canon Dixon:

We have learned through Dr. William Paton of the generous help which you have brought to our Mission of Paris, in the difficult days through which it is going. We know that it is in great part through the grace of the Churches of Canada that the work has been enabled to continue in our mission fields of Barotseland and Basutoland. I express to you in the name of our committee, in the name of our missionaries as in my own personal name, our profound gratitude. Dr. Temple spoke recently thus: "God is serving, Himself, through missionary efforts, to remake a great community, a Christian world." Never more has the Church Universal manifested her living reality as during the present anguish. The Churches of Canada are by this means re-entering into the designs of God, and we bless them.

On our part we struggle to come to the aid of the stranger (Orphan) Missions who are working in French West Africa and Madagascar. Thus are seen everywhere the ties which unite the children of God, to await the day when the Church of Jesus Christ may in peace, procure the stability of our overthrown world and attempt with faith to rebuild the ruins.

Will you send to the Churches of Canada, and receive yourself, the expression of our gratitude for the help which you never cease to bring to our Mission of Paris.

Will you receive this expression of my brotherly sentiments.

Signed, E. SCHOESING, Paris Mission.

This letter was kindly forwarded to Mrs. Hugh Taylor, W.M.S. Foreign Mission Executive Secretary, by Canon Dixon, General Secretary of the Missionary Society of the Church of England in Canada.

Editorial

"A superiority complex in a nation can upset a world."—Mrs. L. F. Stephens.

Christian Morale

WHAT is it that has kept the men of the Norwegian Merchant Marine steadily on their dangerous path of duty, carrying vital war supplies to the armies and factories of the United Nations? Day by day comes the news that still another ship has been lost, yet, as soon as the remainder have faithfully discharged their precious cargoes, they turn out to sea again, as determined and undaunted as ever.

Likewise, captains of the little ships of Britain, built only for simple pleasures in times of peace, these men, when called upon to play a part of heroic proportions against the enemy, guided their small craft skilfully and unhesitatingly into the darkness and tragedy of Dunkirk, and saved the army of Britain.

But to the Christian, there is a scene greater far even than these—a solitary figure, with bound hands, standing in front of the representative of the Roman Empire—the greatest empire of the day; a mob, there only to insult and to gibe, held back by a cordon of soldiers. To the accusations which are brought against Him, He replies nothing, to His accusers He shows no bitterness, no resentment. His confidence remains unshaken, for He knows that His spirit is in the care of His Father, where no man can touch it. He fills His mind with gratitude, glad that His Father is using Him for some great purpose. Perhaps He recalls and holds fast to the words of the Psalmist—Be still and know that I am God.

Although they were in the same physical room, Jesus and Pilate were living in two different mental and spiritual worlds. It is for the Christian to follow his Master—to live in His world, where there is no ultimate discouragement, no ultimate defeat. There we find quiet, and when necessary, indomitable courage. There we find intelligent, constructive activity, faith in God, tested many times and never found wanting, love which ultimately wins, refusing to hate or to plot revenge, even when crucified.

This is the secret of the morale of the Christian. This secret strength is winning the war, and will win in the longer Christian warfare, which is always with us, and will continue to be with us when the present war is over.

The General Council Broadcast

Many thousands of our Church members must have been stirred, as the Editor was, as they listened to the broadcast from the General Council at Belleville. The strong yet sympathetic voice of the new Moderator must have touched the minds and hearts of many as he told of the great task before the United Church, with its responsibility for nearly two million of the people of Canada and Newfoundland.

Following the Moderator's introduction, the Conference Presidents, in order from East to West, discussed briefly what the Conferences had already done toward clearing off the Church debt—that great handicap to progress. As the reports moved Westward, one could not but feel the pulse of a great church beating steadily, as it carries on its work.

The liquor problem, the spiritual needs of men and women in the forces and in war industries, religious education for Canada's youth—all these need courageous and far-seeing planning and action. They need a church freed from the weight of debt, and the broadcast indicated a rising determination to continue the campaign until the debt is successfully wiped out. It gave the whole constituency of the Church hope and faith that this can and will be done.

The New Moderator

The whole of our United Church welcomes Dr. J. R. P. Sclater, as he enters upon his new office as head of a great Christian communion. Our faith and prayers are with him as he takes up the duties of leadership at this critical time in the life of our nation, a time calling for the best that is in us all.

Born in England, Dr. Sclater attended Cambridge University. He was ordained to the ministry forty years ago. Twenty years ago he came to Toronto to Parkdale Presbyterian Church, shortly afterwards being called to Old St. Andrews, where he has served ever since.

In addition to having treasures of spirit and of intellect gained from Britain's finest educational institutions, Dr. Sclater has great natural gifts, he is both a beloved pastor and inspiring teacher and preacher. Continually in demand in many sections of the United States and Canada, he has lectured at Yale and Harvard Universities, besides giving numerous lectures at Queen's University.

His home church has given outstanding Christian leadership in a down town and tragically needy section of Toronto. A "Church in the City Streets," it has also a large house, a homey centre which, following the last war, welcomed immigrants from South, Eastern Europe. During the depression, it provided recreation for unemployed men and women, giving them new hope and interests. At present, women of the Air Force are finding a Christian environment and friends within its gracious portals.

Today, the United Church rejoices that Dr. Sclater's unique gifts and background of experience will be used unstintingly in the leadership of our on-going Church.

Your Church and Your Boys at the Front

Many churches have a carefully worked out system of writing to their boys overseas, giving news of friends and church activities. Other suggestions gleaned from that most helpful Home Maker's Page in the *Globe and Mail* are:

A service flag. If you already have one, with a star for each lad in the services, have you ever taken a photograph of the flag, and sent the picture, with a few words, telling them how they are held in remembrance?

One church reads aloud the names of its soldier lads (soon the lassies will also be included) every Sunday at service, and prays for each. Here is a part of one pastor's letter:

"You can imagine how very familiar your name has become to the ears of those who attend church, since they hear it read each Sunday. Yes, we continue each Sunday to bear you up in the arms of our prayers to the Throne of Grace. . . . Do you please remember us in your prayers."

Liquor Advertising

Liquor advertising is forbidden in the Province of Ontario. But if there is no will to keep the law, it can sometimes be evaded, and its purpose frustrated. Some periodicals, wishing to make large profits out of liquor advertising, have skilfully got around the intention of the law by doing their editorial work in Ontario, while the magazines are mailed in Quebec. This practice could and should be stopped by a law directed toward this end.

The National Film Board, Ottawa

Write to this address for a catalogue of Canada's national films and information as to how they may be obtained. This Board is doing a magnificent job. One film, "Women as Warriors," shows Canadian women in the forces, and British and Russian women as well. The Editor was fascinated this Summer while watching the perfectly beautiful film on the migration of our North American birds.

You will be amazed at the varied and skilful artistic presentation of these films—and at their small rental charge.

Names of Missionaries on Cover Page

The three missionaries not named in the list are from other Mission Boards—(Back row left to right—first, third and ninth)—Mr. Grant, Mr. A. G. Fletcher and Canon Waller.

BACK ROW (beginning second from left). Rev. E. Bott, Rev. E. J. O. Fraser, Rev. Don Ferris, Rev. W. A. Scott, Rev. A. Thomson, Dr. R. G. Struthers.

FRONT ROW. Irene Moore, Reg.N., Mrs. D. G. Menzies, Dr. Florence Murray, Dr. Isabelle McTavish, Miss Ella Lediard, Miss Beulah Bourns, Reg.N., Miss May McLachlan, Miss Gertrude Hamilton.

Housewives' Contribution to Victory

We must all face the fact that difficult days lie ahead in every phase of our national life.

"Consumers' News," published by the Consumer Branch of the Wartime Prices and Trade Board, Ottawa, gives important information on recent orders of the Board. If you wish to have copies sent to you regularly, write Consumer Branch, 302 Birks Building, Ottawa. In a recent number, housewives are urged: To take an active interest in Price Control, to do your part in watching retail prices by

keeping a Price Ceiling Record and reporting rises to the right quarters.

To accept rationing and shortages without grumbling.

To buy only what you need, so that everyone may get a fair share of available supplies.

To take no part in the spreading of rumours.

To realize fully that nothing we are called upon to do or to give up can be compared to the sacrifices that the women of other countries have made to save our civilization from destruction.



MISS IDA MACKENZIE AND MISS WILNA THOMAS

Taken at the School for Leaders, United College, Winnipeg. From Winnipeg, they went to the School for Leaders in Saskatoon. Then gave leadership to a series of Presbyterian Leadership Conferences throughout Southern Saskatchewan.

In November, Miss MacKenzie will do field work in Manitoba, and Miss Thomas in Alberta.

Spiritual Power Always Available

Exchange magazines come regularly to the Editor's desk from many countries. From this month's magazines we have chosen two articles as being, perhaps, especially appropriate for today's needs.

From a radio address by Sir Ernest Fisk, in the Presbyterian Outlook, Queensland, Australia.

I AM speaking today about spiritual power, and I use the word power to describe force applied for a specific purpose.

This twentieth century is notably an age of mechanical power. Anyone can think without difficulty of a motor car having ten, or twenty, or even fifty horse power, while many people are accustomed to deal with railway locomotives which develop one thousand, two thousand or more horse power.

Through scientific knowledge and mechanical ability the people of this world are using what appear to us to be enormous quantities of mechanical power, but I must ask you to remember that it does not generate and direct itself. Its production and its application are controlled by man's intelligence, first in understanding its laws, and second in directing its use where he wants it.

Let us now look outside the realm of man to manifestations of power entirely beyond his control. Consider, for instance, the movements of this earth on which we live. We are told that it weighs six thousand times a trillion tons, and we believe that this enormous mass spins like a top on its axis at a speed of one thousand miles per hour. If you are good at arithmetic, you may calculate for yourself the power which would be required to set this enormous mass in rotation at that speed.

It would be difficult for us to imagine such magnificent direction and powerful control coming from anything less than intelligence. Although I cannot prove it, and you cannot disprove it, we are both able to think about it, and if we think deeply enough we might arrive at the idea that there must be an infinite source of this power, guided and controlled by an infinite intelligence.

If I go a little further you might either agree or disagree, but I at least arrive at

a belief that this vast universe, of which we form a part, is operated by an infinite spiritual power and directed by an infinite spiritual intelligence.

If that should be true, it seems to me that all the power used in our human affairs and machines comes directly or indirectly from the same source, and the intelligence we apply to its control and direction has its origin in the same great spiritual intelligence.

If we believe this, we may become more hopeful. We might also agree that a thimbleful of water out of the Pacific Ocean contains all the fundamental qualities of that vast ocean itself. It has all the possibilities of that ocean in its own smaller degree.

If man's intelligence is like a thimbleful from the vast ocean of infinite intelligence, there would seem to be some logic in the teaching of our churches that we can appeal to our parent intelligence, or God, both for guidance and assistance. At the same time we should expect to find that infinite intelligence must include infinite wisdom, and therefore, if our wishes and desires are foolish they will not be assisted or, on the other hand, their realization will be accompanied by foolish if not worse results to ourselves.

I suggest to you that the democratic nations, through their religious teachings and through their scientific discoveries, believe in an infinitely intelligent Creator of the universe. This provides them with a source of inspiration and power to which they can turn for guidance and assistance and which must be infinitely more intelligent, wise and powerful than any other. Such belief destroys all arrogance and removes all fear; it teaches humility, but it does not leave us with the hopeless belief that we are insignificant worms struggling through hopeless mud.

Therefore, I say, in this time of crisis, seek the guidance and assistance of this infinite spiritual power.

From The Wayfarer, published by The Friends, London, Eng.

AS we are faced with the world spirit and the time spirit in our own age, it is given us to witness to things that are essentially timeless, and that go beyond any spirit that is merely of this world. Yet it is in the context of the present and in relation to it that we are called to work out the implications of our Christian faith.

That faith is not to be vindicated by the repetition of outworn shibboleths. We have to find the word and the deed to meet man's need here and now, and to be willing constantly to revise our methods and re-think our faith. We shall be fearless in doing this in just so far as that faith is rooted in the eternal God, in Him who is the same yesterday, today and for ever. It is when we are going beyond our Guide that we become uncertain and, strangely enough, dogmatic.

Yearly Meeting brought us back to the Unchanging, and freshly we realized our dependence upon God. No anxiety on our part to produce any message or

document was enough to bring us inspiration or vision. It was as we despaired of the merely human that we became aware of the Divine guiding us beyond our own feeble efforts—but taking us only so far as we were willing to go. Had we been more truly welded into unity, and more deeply rooted in God, should we not have been able to speak with deeper faith and conviction?

For some time there was a sense of frustration in the meeting: it seemed as though we were being held in leash and were unable to reach that end which we all desired but which we failed to understand or to see clearly. Could our method bear the strain which was being put upon it? Faith and patience were rewarded, and we are thankful that clarity came in the end, and the sense that we had not missed our Guide.

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is fact.

—Walter Rauschenbusch.



Mrs. Hugh Taylor, Foreign Missions Executive Secretary, W.M.S., greets Mrs. D. G. Menzies, newly returned from Honan.

Muskoka Commences Rural Planning

Rev. Beverly L. Oaten, Brantford, Ontario

I FIRST met Muskoka as many of you have, as a vacation paradise, with sky-blue waters, and rock-rimmed lakes, and a few settlers or "live-years" trying to farm rocky fields around the lakes.

But during a pastorate at Huntsville, I saw what few tourists see, the needs of the area, and the unlimited possibilities for a way of life which Muskoka offers her people. Through the Muskoka Community Project we have begun to plan and work together to enrich life for the 35,000 people who live in the district.

Muskoka's history can be duplicated in most rural parts of Canada. Pioneers moved into the area and, midst much suffering but rich human relationships in a pioneering co-operation, began to burn the trees and clear the land. They grew hay and oats and a few cattle, and sold them to the lumber companies. In the winter the men worked in near-by logging camps, and there was a considerable degree of prosperity. Large families were an asset. Churches and lodges and bees and dances marked an active social life. Then, the land began to wear out. Markets fell. Lodges broke up, and many churches closed, or were taken over by the transient sects. Soon there were more houses vacant than occupied, morale was low, young people fled, often whole families abandoned their farms. The capital resources of those who stayed diminished and buildings and equipment fell into disrepair, and real poverty set in. Communities sometimes fell apart into quarrelling, gossipy cliques.

Isn't that the history of thousands of rural areas in Canada? Re-vitalizing Canada's rural life is our Number One post-war problem. That is why our Muskoka attempt may be of some interest and importance to you. For unless we can bring hope and self-esteem and true neighbourliness and joy back into the lives of our rural communities, there are very dark days ahead for Canada. The problem is economic, educational, and religious.

The Project was organized by Mus-

koka people who are seeking to harness their abilities and eagerness-for-something-better to the needs of the area. Although it is only a little over two years old, its achievements are striking. A General Committee, democratically elected at an annual convention, is the chief governing body. There are sub-committees on finance, conferences and meetings, crafts, medical services, co-operative education, and farm forums and the Federation of Agriculture. There is a small hard-working executive. During the first winter the project had the part-time help of Walter Alexander, M.A., and Gwen Fife, B.A., both graduates of Victoria College. Miss Fife was a hand-craft expert, and Mr. Alexander is a social science graduate of the University of Toronto. For the second year, the project affiliated more closely with the Community Life Training Institute of Barrie, under the direction of David Smith, M.A., and Mr. Alexander was full-time director. For the coming year, Mr. Smith will give closer supervision, and a number of Muskoka men and women will be trained and employed to carry on in their own small communities the varied programmes, meetings, instruction classes and action. Father Serson, of the Anglican Community of St. John the Evangelist at Bracebridge, is now the chairman of the Project, and will give it a major part of his time.

The questions which determine the programme and working methods of the Project are these: What are our needs? Who is interested in doing anything about it? What is the best way to get started? There is a minimum of theory, although the committees seek the advice of the best experts they can find—of the Canadian Handicraft Guild, of authorities on Municipal Medical schemes, of Dr. Mark Dawber of the Council of Home Missions of North America, a rural church sociologist—to mention only a few. And it is surprising to find how these busy people are eager to help any group which is prepared to help themselves.

There are four main programme emphases: medical services, crafts, dietetics, co-operatives, and farmer groups.

Rural Muskoka's medical needs are serious. The townships which employ Medical Health Officers pay only nominal retaining fees and quarantine regulations and school inspections are very perfunctory. The doctors can charge people in the outlying districts a dollar a mile for visits. Most people couldn't afford to call a doctor. The Project instituted widespread study and discussion throughout the district, and encouraged municipal councils to take action. As a result, the Provincial Department of Health made a careful survey of four townships, and on the basis of the shocking conditions discovered, appointed two district visiting nurses, and is considering further immediate action. In Rosseau the Project assisted in organizing a medical benefit scheme approved by the Red Cross, and a medical doctor is to be appointed there immediately, where formerly there had not been a resident man for years. The study and educational work will be continued.

This fall and winter Miss Margaret Hocken, a Ph.D. in household economics, is being loaned to the Project for four months by the National Council of the Y.W.C.A., to reach the rural districts with a programme of training in dietetics and home making. Although the widest variety of foodstuffs can be grown, the winter diet of hundreds of Muskoka rural families consists of pork, tea and potatoes. (Now that they can't get tea something will have to be done about it!) Miss Hocken will work in close co-operation with the Women's Institutes, the school inspectors and existing dietetic work being carried on by the Red Cross.

Crafts are the most spectacular and colourful part of the programme. There is a ready market amongst the thousands of tourists who visit Muskoka at all times of the year for well styled handcraft—products in weaving, wood turning and carving, and in rug hooking. Experienced instructors have been brought in, and scores of Muskoka women have learned to weave. A high standard of workmanship is required, a trade name is

being patented, "Skoka Craft," a small table loom has been developed which can be made by any handyman with the simplest of tools in a few hours. The products are sold through a co-operative, and many women have substantially increased their incomes. At present, the war has seriously affected this part of the programme, because raw materials are hard to get, and people are too busy, and there is a degree of prosperity in the district right now. But the Project handicraft committee is going ahead, learning more about processes and styling and markets.

A sound educational policy has been outlined by the co-operative committee. No Project group is permitted to operate any co-operative business until they have studied the principles of co-operation for at least a year. Already three provincially chartered Credit Unions have been formed, a farm buying club has been set up, and further developments will follow shortly.

The Project stimulated the organization of Farm Radio Forum listening groups, and many Muskoka groups drew people, even through blizzards and drifted roads, on foot, by skis or sleighs to hear the C.B.C. broadcasts, and discuss them far into the night.

Far beyond these obvious, reportable results there is a spiritual quickening. People are learning to work together, to find the joy of meeting their own problems themselves. Some are taking fresh pride in Muskoka, and finding life there richer and more exciting and worthy of their best.

We've just begun. We've not been afraid to make mistakes, and we will make a lot more. But we're trying to do something, not just sit around and bemoan the decline of rural life.

Other communities are doing as much and more. So could hundreds of others. Rural re-vitalization is Canada's Number One Post-War Problem. Let's get at it *now*.

Although there is little printed information concerning the Project, the secretary, Miss Eunice Pyfrom, at Huntsville, will be glad to reply to any who wish more information in order to undertake similar lines of activity.

The Church in Korea

(Mrs. George S.) Eva G. Young

Secretary for Korea of the Executive of the Dominion Board

PERSONAL friends and keenly interested women throughout Canada have been following with their prayers the courageous missionaries who elected to remain in Korea, no matter what the cost, so long as they could be of service there. After Japan entered the war we became more and more anxious about them, and there were joyous hearts everywhere when we learned their long and hazardous trip over, they had arrived safely in New York on the S.S. *Gripsholm* on August 25th.

The Korea party consisting of our two missionaries, Dr. Florence Murray, until recently Superintendent of the Canadian Mission Hospital at Hamheung, and Miss Beulah Bourns, Superintendent of the Nursing Department, Rev. Wm. Scott, M.A., and Rev. E. J. O. Fraser, B.A., B.D., of the Foreign Mission Board, were looking remarkably well, and instead of being cast down are in good spirits and very hopeful of the future.

Their story, told at the conference of re-patriated missionaries, officials and secretaries in the Board Room of the Wesley Buildings on August 27th, is one to make us think deeply, give thanks again to God for His guidance, and take a fresh hold on our faith for the days ahead.

During the spring and summer months of 1941 after the other missionaries had obeyed the call of the Board and returned home, school and hospital work was carried on much as usual. While the relations of the Mission with government officials had been in the main cordial, closer supervision soon became evident. The men for a time were able to travel on mission business but this became more and more difficult.

Changes in the Church's Life

"Freezing laws" (making it impossible to draw funds from Canada) shortly came into effect which required extensive reports from all foreigners. Fortunately this had been foreseen and arrangements

made for financing up to June, 1942. The Central Hamkyung Presbytery, on government suggestion, voted to transfer its churches to the North and South Presbyteries, on the basis of provincial boundaries.

The names of missionaries were dropped from various boards and presbyteries. School founders were changed from foreigners to nationals. In September, Mr. Fraser moved to Hamheung so that all four missionaries were on the one station. In view of later developments this proved to be a wise move.

The policy of the government was to have all buildings occupied. As a result the mission acceded to the request of the Japanese military authorities for the use of the F.M.B. residences and Bible Institute at Lungchingsun. And just before they left the Government accepted the Mission's nomination of the Presbytery as the official custodian of all our property.

Treatment of Missionaries

The entry of Japan into the war on December 7th, 1941, was a great shock and events followed quickly. A strong delegation came from the Gendarmerie. The men were advised to stay at home; Mr. Fraser was warned, while a guard was stationed in Mr. Scott's house.

Later the same day Mr. Fraser was taken to the Gendarmerie where he was kept in a small but clean and warm cell and allowed to receive his meals from home. He had come under suspicion because of a casual acquaintance with an Englishman suspected of espionage. He was held in close confinement until December 30th while Mr. Scott was under guard at home and cut off from communication with the women.

Finally on Christmas Day Mr. Scott was allowed to invite the women missionaries for Christmas dinner and worship. On December 30th Mr. Fraser was released—no case being found against him—and the guard withdrawn. The men

were interned in Mr. Scott's house, and only, allowed to visit the Women's residence and hospital.

On April 6th a communication came saying our four missionaries might return. At Seoul they joined the group of enemy nationals, 99 in all, consular and business folk, Catholic and Protestant missionaries. In Kobe they were interned for two weeks at the Emigration Institute, no pleasant experience with twelve in a room, one common wash-room and limited diet. On June 17th they boarded the *Asama Maru* at Yokohama and a week later set sail for Laurencio Marques where the exchange with Japanese Nationals took place. Here, too, the first mail for months awaited them.

As to their own experiences, our Korean missionaries testified that they had received many kindnesses from Korean Christians and from Japanese officials, and that at no time had they been severely treated.

Light and Shadow

There is much of both light and shadow in the picture which we have of the Korean church. Undoubtedly the authorities required the church to change its constitution, cutting out all reference to freedom of conscience, freedom of worship, freedom of church law, etc. Various hymns were ordered torn from hymn books, or changed by substituting "Lord" for "King". A few churches were closed and opportunities for religious instruction were curtailed.

But: The church in our section of Korea has grown from the one small, inexperienced, missionary-controlled presbytery of twenty years ago, to the four presbyteries of today with capable experienced leaders. Then, a few evangelists and ordained men were supported in part by mission funds. Now the churches have taken on their support, and with a greatly enlarged number of ordained native pastors and laymen they are paying better salaries. Bible Training Schools and Bible Institutes are well attended, and their graduates are willing and ready to take responsibility.

Theirs is definitely a missionary

church. The Woman's Missionary Society is organized from Auxiliary, through Presbyterials, to the All-Korea Council. Miss Louise McCully was its first president, Miss Mary Thomas, its last missionary president. It is active in Home and Foreign Missions.

The Fourth Hamkyung Presbyterial, for example, at its spring meeting voted enthusiastically

1. To subscribe yen 700,000 for the salary of a teacher in the Wonsan Bible Training School.

2. To raise funds for and appoint three travelling secretaries for its three districts formerly handled by the three missionaries.

3. To undertake to manage and finance the Women's Bible Institutes in each of these districts.

The population of our section of Korea is two million. A handful of consecrated missionaries have had to leave a work which promised rich spiritual rewards. Is it any wonder that they are eager to return at the earliest possible moment to carry on a piece of service which is only well begun.

Our four re-patriated missionaries—as the "Interim Committee of the Korea Mission of The United Church of Canada"—in their report to their Boards on their return closed with this paragraph which I would urge our women to read carefully and act upon!

"We have left behind us a church and affiliated institutions into whose building went much devoted work over a long period of years. That church and those institutions still carry on and we trust His Word "that the gates of hell shall not prevail" against them. We left behind us, at their helm, a body of earnest and able Christian men and women, our brothers and sisters in Christ, who have shown remarkable patience and devotion under most trying circumstances. It is quite probable that a harder lot remains for them, now that the missionaries have been completely withdrawn. May we bespeak for them, as they themselves begged of us, our continued co-operation among the unseen forces, on that battleground where we wrestle not with flesh and blood but with the powers of evil. For they, with us, believe that the battle which is being joined today is ultimately a battle of right against wrong, of the powers of light against the powers of darkness. And they are confident, as we are, that though the future is unknown, it is in the hands of God."

Last Days in Korea

Beulah V. Bourns

BEFORE leaving Hamheung, Korea, or in fact from the time war broke out, all letters and written material of any kind were destroyed. So now, on the repatriation ship, the *Gripsholm*, as we are nearing home, our thoughts turn back to our loved work among the nurses and patients in Hamheung Hospital.

January 1941—Christmas holidays in a nursing school is a time when the classroom doors are closed. Full time of all the nurses being given to ward work gives a time of relaxation, a time when we make plans for the coming year. Students as well as teachers realize that in order to make the coming year worth while, all must be more Christlike, so with one accord a five-day revival meeting was held, with daybreak prayer meetings as is customary in Korea, and evening meetings. Miss Song, the true hearted servant of God and evangelist, who for many years worked with Miss McLellan, came and stirred our hearts. Many of the students gave their hearts to the Lord and there are now only one or two who are not baptized Christians.

These holidays also marked a new start in Public Health work. Taking advantage of the empty class-room, we held a nursing class for city girls, about twenty in all, so many from each of the Churches. The doctors gave of their

time. Practical demonstrations and actual ward experience was given. This is a worth while work and although now interrupted, as all classes and meetings were for a time, we hope that in the future it may become a regular part of the work of the hospital.

1941 graduation was held in one of the Churches and added eight more to the list of graduates. This was a very impressive service and many of the audience expressed their delight at the spiritual atmosphere and noted the effect of the all-white uniform which is dear to the Korean heart. The first of April saw Miss Song and myself busy with the ten new probationers. Teaching girls the first arts of nursing is always a pleasure. Then came summer holidays with no classes but always a shortage of nurses and very busy wards, clinic and operating room.

The fall of 1941 brought various changes to the hospital. Dr. Florence Murray who had been so successful as Superintendent for twenty years decided to resign because it was then possible to secure the services of our well-known Dr. Koh. Dr. Koh had worked with Dr. Murray for some time and had carried the Superintendency during her last furlough, so with his post-graduate work in Japan and his popularity and experi-



DR. FLORENCE MURRAY



MISS BEULAH BOURNS,
REG. N.

ence in Severance, he made an ideal choice. However, he could not completely withdraw from his obligations in Severance Hospital and was able to give only half time to our Hospital. Dr. Murray continued as Honorary Superintendent, settling many of the disputes and problems during his absence.

In October the second storey of our T.B. Sanitarium was completed, thus bringing the capacity of that building to thirty-one patients. The lower floors were also re-decorated, making a nice clean, up-to-date building. The beds were filled immediately and still the problem of a long waiting list remains.

During that winter and spring baby clinics in the city Churches were begun. Also the former Knechtel home was opened as a fifteen-bed maternity hospital. This hospital is beautifully clean and airy, and being the first of its kind in Hamheung, is proving very popular. That the first baby was a boy and twin boys were born during the first week, was quite an advertisement. This brings our total number of beds, exclusive of babies, to over a hundred. Staff doctors seven, interns three, graduate nurses fourteen and pupil nurses forty.

In the fall of 1940 many of our mission members had left the field. At that time Dr. Murray and I had no one who could take our places. Besides, we were continuing our work with very few obstacles in our way. So we stayed—the two of us in our house and Mr. Scott and Mr. Fraser in the Scott house.

The spring of 1941, although we missed the others, was indeed a happy time, fruitful and busy in the hospital and happy at home. Summer came and a few of us decided to go to our cottages at Whachinpo Beach. This, however, was cut short with the news of the freezing of funds and we all had to leave abruptly for our Stations. Although we

had been away only two weeks we were welcomed back as though we had been away a year.

Babies added greatly to our home life during the months that Dr. Murray and I were alone in the house. Our first was a little three-year-old German girl whose mother, a Polish woman, was admitted to the hospital. Our second was a wee, half-starved, cast-off girlie of six months. After three months of good feeding and love she grew into a beautiful baby winning the hearts of the nurses and many others. The Biblewoman who brought her to us was particularly proud of her and finally found a beautiful Christian home for her where Tok Hai "By the Grace of the Hospital" reigns supreme.

The summer and fall passed quickly and soon the fateful day of December 8th was upon us and war had broken out between America and Japan. But we were able to continue our work at the hospital. This we did right up to the time of our departure, June 1st. We were able to meet friends in the hospital and Church women and hospital workers came frequently to our house. During this time food was naturally scarce but we lacked nothing that loving hands could provide. Just as we were out of flour, sugar, eggs, etc., they would appear on the door-step from some place. Love and friendship grew stronger so it was with sad hearts that we made our departure on June 1st. Now, not a missionary remains in Korea.

Miss Song was left in charge of the nurses in my place with the hope of getting an assistant for her soon. One cannot speak too highly of her good nature, capability in the profession and her beautiful Christian character. Our prayer for her and for all the Christians throughout Korea is that they may hold fast and endure to the end.

Open Fields

THE Home Board will not lack for open fields. In the eternal purpose of God may not this moment of distress in other parts of the world, with consequent closing down of mission work, represent an immediate and undeniable appeal for Africa, and in Africa especially in Angola? This is not the time to think of withdrawing missionaries. Rather is it the time for a positive increase in the number of foreign workers, beyond whatever has been in the past. Talk of "maintaining the staff" is no watchword for days like these!—*John T. Tucker, Angola.*

The Tenth General Council

Rev. Lydia E. Gruchy

EACH General Council has a character of its own. May I, as a visitor who watched it with intense interest from the gallery or the back seats, attempt to introduce you to this living, pulsating and vocal organism that will go down into history as the Tenth General Council of The United Church of Canada.

The Agenda Committee had prepared with great care for the presentation of main issues on the floor of Council, with less emphasis on the work of Sessional Committees, which had tended in recent years to dissipate a little too much the energy of the general body. The Committee had planned that the Council as such should tackle its problems. The Council from the very first day, not only arose to the expectation of the Agenda Committee, but went much farther than the Committee had anticipated, and demanded that discussion be continued on each major issue until it was satisfactorily dealt with. It shrank from the appointment of Commissions to report to a later Council, rightly taking the stand that on matters that had been fully investigated, the Church desired decisive action rather than postponement.

This decisiveness was an unmistakable characteristic of the Council. A remit to Presbyteries was sanctioned to make possible a re-organization of the General Boards of the Church; the pronounce-

ments of the Church regarding Collective Bargaining and Labour Relationships were not only reiterated, but the United Church Publishing House was instructed to align its practice with that policy; a deputation was sent to Ottawa to inter-

view the Prime Minister regarding the liquor situation, with instructions to report back to the Council. Readers of the MONTHLY will be encouraged to know that the Government promised to tackle that serious situation without delay.

In the matter of colleges, the Council decided to maintain and strengthen the work of all its Theological Colleges, judging that advance rather than retreat was essential if the ministry is to recruit the candidates necessary to maintain the work. There are many strong

and valid arguments both for and against the maintenance of so many colleges but here again, while it is impossible to satisfy all parties, the action of the Council will release the smaller colleges from the sense of insecurity that had laid its grip upon them.

In all these matters the Council showed decisiveness on questions of organization and practice. At the same time, however, a depth of religious conviction and insight saved it from pinning its hopes on external remedies for spiritual deficiencies.

The shortage of ministers; the Church

Recommendations Adopted by General Council

1. In view of the significant service that women of spiritual insight and adequate training can give to the Church, we recommend that ministers be urged to encourage young women of Christian conviction and capacity for leadership to prepare themselves for full time work in the Church.

2. We recommend that, whenever the services of suitable deaconesses are available, churches be urged by the Executive of General Council to appoint them to their staffs in order to release assistant ministers for vacant fields.

3. That in view of the specific needs of women in the forces, the Chaplaincy Committee be urged to seek the appointment of women of religious conviction, insight and training to act as personal counsellors, particularly in centres where large numbers of young women are congregated for their initial period of training.

4. In the event of a reorganization of the Boards of the Church, we recommend that a Department of Women's work be included in the plan.

deficit; the low salaries of many ministers; the inadequate number of secretaries for the Religious Education task of the Church; the limited circulation of *The United Church Observer*—all these matters required and received attention, but each one of them was traced to a failure of the members of the Church to feel their responsibility for the enterprise that should elicit their sacrificial living and giving. It was recognized that we need to sound new depths of loyalty and consecration.

In the choice of Dr. Selater as Moderator, the Church selected a leader whose genius it is to lead men and women to the Throne of Grace and into the very presence of the Living God. May it be our prayer that he will awaken our whole Church to a realization that the Gospel of Jesus Christ holds the only hope for each of us and for our sinful and war-torn world.

The Saturday of Council Week is always a time of relaxation. It is significant that on this occasion the outing took the form of a pilgrimage to Hay Bay, where the first church built by Methodist United Empire Loyalists in 1792 still stands. Dr. A. J. Wilson, who has had much to do with the restoration of the ancient sanctuary, gave an account of the early years of Methodism in the district, and in the service that was held, we remembered with deep and reverent appreciation the sufficiency of the Christian faith for men and women in all ages and in every circumstance of life.

Another occasion on which the Council was deeply stirred was on September 16th when it broadcast to the whole nation the work that the Church is doing. The singing of the opening hymn, "The Church's One Foundation," was no perfunctory exercise, but a strong declaration of faith that gave meaning to the recitation of the manifold and varied activities of the Church in each Conference from Newfoundland to British Columbia.

Readers of the MONTHLY may wish to know if there were matters that required the special attention of women, in addition to the concern they share with the whole membership of the Church. There were eleven women commissioners, be-

sides a number who were there as visitors or corresponding members. One or two had the courage to take part in the debates from the floor but with excessive brevity! If they were not more vocal, it was not the fault of the court, which seemed eager to give them an opportunity to express themselves. Several women took part in the presentation of reports, however. Mrs. Loveys gave an excellent account of the aims and progress of the Committee on Camp and War Production Communities and introduced Miss Verda Ullman and Rev. W. Fingland. An account of the work of that Committee appears on pages 499-501 and should be carefully studied.

Other women who reported were Mrs. L. F. Stephens for the Woman's Missionary Society, Mrs. J. R. Solomon for the Dominion Council of the Woman's Association, and Rev. Lydia E. Gruchy for the Committee on the Deaconess Order and Women Workers. These reports, not only emphasized the work done by voluntary and professional women in the Church, but opened a vista on the possibilities latent in the women of the Church.

Dr. Van Dusen, who led the series of noon devotions, made clear to us in his closing address, some great periodic movements of Christian history, with waves of development and consolidation and successive disruptions, as the fabric of civilization crumbled before the onslaught of new forces. During such periods of regressions, however, religious faith lived on. It was purified and gathered force for a new advance that carried it farther than it had ever reached before. If we are facing disruption today, Dr. Van Dusen's words need particularly to be heeded by women, for it is, that whatever may happen to the fabric of civilization and however thwarted the outward expression of organized religion may be, its survival and upsurge into newness of life will come where faith has been purified as by fire and has emerged stronger because of its ordeals. If it is to be the portion of women to bear great anguish because of war, may it be theirs also to experience

with new depth and insight and assurance, the faith which is the power of God unto salvation.

The General Council Broadcast

Mrs. G. H. Villette, of Vancouver, spoke as follows for the women of the Church:

"The women of our Church are at the very heart of its life and work, eager to share in its rich ministries and ever ready to support its varied programme of missionary enterprise.

"I bring you greetings tonight from our Women Ministers, our Deaconesses, Sunday School Teachers, Young People's Officers, as well as from the members of our two National Woman's Organizations—the Woman's Missionary Society and the Woman's Association. I bring greetings also from the hundreds of women and girls in India, Africa, Trinidad and the Orient, whose lives have been enriched because of the work of the

women who have gone to them as teachers, nurses and doctors.

"Ours is the essential and rewarding task of providing a home base from which these representatives may go forward to help the women and girls of Canada and of the world.

"But the home base could not be adequately maintained without the active co-operation of the Woman's Associations, nor could our maximum contribution be made to war services without the help of the busy groups of women throughout the Church, who are knitting, providing and working for the comfort of our Sailors, Soldiers and Airmen.

"The Women of The United Church—four hundred thousand strong—stand by in pledge of their loyal support and co-operation in everything that will make for the future well-being and strengthening of our Church."

Miss Gruchy brought in four important recommendations from the Sessional Committee on the Deaconess Order, which were adopted by General Council. (See box.) (Ed.)

Our Canadian Japanese in Kaslo, B. C.

Jean Baynton

Miss Baynton, a graduate of The United Church Training School, was appointed by the B.C. Security Commission to work among the evacuated Japanese for the summer months. Miss Baynton is now Girls' Work Secretary for Alberta.

IN June of this year came an unexpected opportunity to spend July and August working with Japanese girls who, with their families, had been evacuated from the west coast to Kaslo, B.C. It was the most delightful summer I have ever spent, and a marvellously new experience for one who had known almost no Japanese people until then.

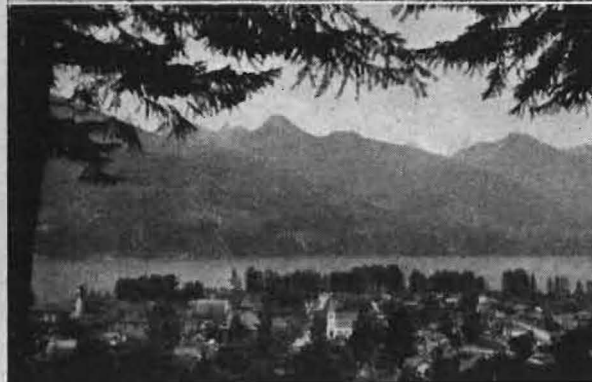
In the scheme of evacuation some attempt has been made to assign families to these interior towns on the basis of church affiliation, and Kaslo is more or less a United Church centre. Similarly other groups have settled together.

Kaslo is a beautiful Kootenay Lake town and was, at one time, a thriving mining centre. For some years now the mines have not been operating, and until the Japanese came (about one thousand of them) the population of the town was approximately five hundred.

The Japanese in Kaslo are directly responsible to the town supervisor who,



*Kindergarten in the United Church
Miss Sadie Tail (left).*



with his staff, is appointed by the British Columbia Security Commission. The welfare department of the Commission is supervised by an occidental woman who travels between the towns, and the department is staffed in each town by Japanese workers. Some of the Japanese assistants are trained social workers, and some are not, but in Kaslo they have helped hundreds of people adjust more happily to their new life.

Housing is the most difficult problem facing both administration and welfare departments. Old hotels, empty stores, space above stores, and houses, both large and small, have been opened and altered to shelter the newcomers. Families are moved into single rooms which will be their homes for the duration. Double wooden bunks are built into the rooms, and in most of the rooms there is very little other furniture. Cooking is done in common kitchens, of which there is at least one in every building, and meals are served either in the kitchen or from sides of the bunks.

Overcrowding is serious, and adjustments in living arrangements must be made frequently. One girl spoke of the difficulty she had in studying because there were twelve people living in her room. One nine-roomed house was housing twenty-seven people this summer.

Added to the simple fact of overcrowding are all the complications of life lived in such close communities. One woman asked to be moved because her children were not satisfied with their meals when they saw the expensive food prepared by the other lady in the house. There are inevitable misunderstandings between families, disagreements about the use of common equipment, feelings of inferiority and superiority which abnormal living conditions magnify. To live in a house with one person requires a certain amount of give and take. To live in a house with twenty-six others presents a major problem in co-operative living.

The men and boys sleep in separate dormitories, although they have their meals with their own families. Actually there were comparatively few men in Kaslo during the summer, since those over eighteen were serving in the government work camps.

THE MISSIONARY MONTHLY

1. A pair of twins in the Primary Sunday School—Eiko and Emi Kilagawa.
2. A girls' club doing handwork in the park.
3. A school class meets in the park.
4. The town of Kaslo, B.C.

There is little possibility of these Japanese becoming self-supporting as long as they are living in Kaslo. Government relief, or maintenance, if some member of the family is in a work camp, is the only source of income for most of the residents. A limited number work in Kaslo for which the Security Commission pays them a wage. Rates of relief and maintenance are computed on the basis of a certain fixed sum plus allowance for dependants up to four in number. The largest cheque is approximately forty-five dollars. Rent, fuel, water and electricity are paid by the Commission, of course, and many of the Japanese had small gardens this year which would supplement their incomes. Food in Kaslo is fairly expensive, since the town is some distance from the main transportation routes.

The health of the community is cared for by a medical clinic staffed entirely by Japanese, with the exception of the medical doctor. Besides the doctor there is a dentist, an optometrist, two public health nurses, and two nurses' aides. There is a hospital in the town, which, with a small addition, is meeting the needs of the increased population.

Education has become a very pressing concern. Some of the children were taken out of school as early as March, and many of them do not yet know whether or not they were promoted. Some attempt was made during July to carry on school in the mornings for Grades I to VI. The teachers were high school graduates, but had no special teacher training. They taught in the park, using picnic tables and benches, and for the most part taught without any satisfactory materials. The Commission has not yet made any permanent school plans, although arrangements for elementary schoolchildren are expected by January 1st. Meanwhile a school programme for Grades I to VIII has been organized by the Japanese themselves, and eight volunteer teachers are teaching school in whatever space is available. They are, of course, limited by lack of training and equipment, but school is carrying on. Up to this time no arrangements have been made for the

high school students to continue with their work.

The United Church in Kaslo has allowed the Japanese Church to use their building. On Sunday, besides the regular services, which many attend, there is now a service conducted in Japanese by the Japanese pastor, Mr. Shimizu, and Sunday School for Japanese children, supervised by Miss Sadie Tait, W.M.S. missionary. The United Church sponsors kindergarten for the children during the week, as well as mid-week organizations for Japanese men, women, young people, boys and girls.

While it is true that refugees and aliens in other parts of the world are suffering much more acutely, one cannot but realize that the evacuation has been a major crisis in the lives of most of the Canadian Japanese. As a people, they are more dependent upon their family life than we are, and it was not easy for them to leave the homes in which they had lived for years, to see their families scattered, to arrive tired and dusty and lonely in strange communities, and to have no knowledge of when, if ever, they will return to the life they had known. Many of the young people have had their high school, university and vocational training plans suddenly blocked, and they have not even the satisfaction which comes from purposeful sacrifice.

There is little resentment and bitterness among the Japanese. Indeed, they are apt to be more generous in their judgment of us than we deserve. They do not blame us. "It's war, isn't it?" they say, as if the evacuation were as inevitable as marching armies. But the most inspiring thing about their attitude is their steady resolve to keep up morale, to do things, to make use of "the duration." All of which will be increasingly difficult if the months drag into years, but perhaps we, with our prayers and our will to understand, can help them.

(Note: Good books would be a stimulus during the winter months and are not easily procurable at Kaslo. If you would like to contribute fiction, non-fiction or children's books, mark them "Library Copy" and address to Miss Kimi Takimoto, Kaslo, B.C.)

An African Cruse of Oil

Margaret Halliday, Lutamo

Written June 20, 1942, from Sambongo, seventy miles from the mission station.

LAST year, at the great annual gathering of the Dondi Congregation, at the time of Pentecost, the pastors, deacons and deaconesses and village elders decided that the Regional Village Vocational School for girls for 1942 should be held in the Sambo area, a part of the circuit of one of the newly ordained pastors, Sr. Vasco Capindisa.

They chose this area with good reason. The work is new. The first African evangelists entered this district in 1928. Numerically, the work has progressed very slowly. As yet no girl from this district has graduated from Means School and very few girls have been in our Mission School at Lutamo. The distance may be in part one reason, it being a two or three days' journey on foot. As a result there is a lack of leadership among the women and girls.

In the months that followed the Church meeting, some careful planning was carried out by Pastor Vasco Capindisa, his deacons and his village elders as results have shown, for a school was opened early in May on the abandoned site of the village of Sambongo. The present village is across the river from our school camp. On arrival, we were a bit dismayed at the thoughts of carrying on school for approximately three months in this environment. But first impressions proved deceptive. The site was well chosen. There are a few disadvantages but the advantages far outweigh them.

The registration is not as large as that of last year's school in Chipeio, but we consider it excellent for this area. In all, forty-eight girls registered. Two had to drop out because of illness and five failed to return after our midterm week-end holiday. There is a splendid spirit throughout the whole life of the school.

Last year, in reporting to the church leaders on some of the difficulties encountered in the Chipeio Vocational School, special attention was drawn to

the problem of food. Girls whose villages were two days' journey from the school found it difficult to carry a sufficient supply. They could carry a load of meal and relish to last them several weeks but a sufficient supply of sweet potatoes for their noonday meal was too heavy and bulky to carry.

During the planting season in November and December the church of this area acted upon the report to good effect. Quite near the site chosen for the school, they planted a sweet potato field for the use of girls coming from villages at a distance. The first week that we were in session the elder of Sambongo came over one morning to show the girls the path to their field, and I cannot describe the feeling of elation which I had when I realized how far the Christian villages were ready to co-operate in promoting the work among their girls.

Six weeks passed by. The girls as they needed sweet potatoes for their noon-day meal had gone regularly to their patch and dug potatoes. One morning last week the girls from a village two days' journey away came to tell me the potatoes were done. I hadn't expected the field to be like the widow's cruse of oil, but I had secretly hoped against hope that the potatoes might last a few weeks longer.

In the middle of the morning when we were having our short recess two men arrived carrying a sackful of sweet potatoes. They explained that their village had not helped in planting the school field and so they had brought their contribution in potatoes. Yesterday morning two huge field baskets full of potatoes arrived from another village with a letter of greeting and best wishes for the school. Today, at noon, two boys from a village ten miles away came in with an "ox-skinful". It makes one begin to feel that the sweet potato situation in this area does not fall short of the "widow's cruse of oil".



MISS CHRISTINE MACDOUGALL,
OTTAWA, ONT.



MISS MARION ANGLIN,
PETERBOROUGH, ONT.



MISS MABEL WILLOWS,
Nobel, Ont.

The Church Enters a New Field

Rev. W. Fingland, *Director of the Committee on Camp and War Production Communities*

THE Church in days of war! Her life and work feel the impact of a nation locked in combat for her very life. One of the many new and somewhat baffling problems facing the Church is the shift of population that has taken place in Canada—the greatest in her history. Over half a million men and women are in uniform. An equal number or more civilians have left their usual place of residence and are living in the areas adjoining the camps or are engaged in some form of war industry. These industrial workers include men and women, married and single. Families move with their children. Some are resident in industrial camps, some in War Housing areas adjacent to cities, many have crowded into the cities.

This migration is distinctly a concern of the Church. Many of these war-time workers have come from the towns, villages and rural districts and have been accustomed to the church. They may be slow in seeking out a church in their new home. A new responsibility is laid upon the churches in the camp and industrial communities to seek out the new-comers and bring to them the ministry of church and Sunday school.

Some churches in these new and indus-

trial centres feel overwhelmed. The new people are rather hard to locate, and to interest in the church. It may mean adjustment of a church's life and programme. It may mean headache and heartache for the church workers, but we cannot allow these men and women who are doing so much for our country to be "forgotten people" by the church. It would be a rather futile thing to engage in a great war for Christian democracy and overlook the "stranger" at our door. These new residents are our own people, our own kith and kin. We must not give them occasion to say, "I was a stranger in your midst and ye did nothing about it."

The various organizations of the church may each do a part in meeting this new problem, Woman's Associations, W.M.S., Young Peoples, Sunday School. Some of their regular church work may have to be adjusted to meet the new situations. But a vital Christian Church can do this. It has always been part of the genius of the Christian Church to meet the new situations—and meet them triumphantly. This may be the day of new life for the Church. Let each church and each organization say "What can *we* do?"

The United Church and Camp and War Production Communities

(Mrs. C. Maxwell) Isabel Loveys

This is substantially the report which Mrs. Loveys presented to General Council on the work of this important new Committee of our Church.

THOSE who are attending this General Council can see our whole Church moving into a new field of service. The Church is pioneering again.

Industrial defence activities bring communities into existence overnight, and folk from all parts of the Dominion congregate in busy centres to assist the war effort. The story of Canada is that of a pioneering Christian Church. Today, world-wide forces are uprooting thousands and flinging them baffled and confused into new environments, even more dangerous to their spiritual welfare than frontier conditions of fifty years ago.

As a Church, we are now awake to our responsibilities. We want to place before you the steps we have already taken, hoping you will agree that they are a symbol of the Church's eagerness to pioneer today.

Recently, there has been set up a special committee—"The United Church Committee on Camp and War Production Communities." It is an interdepartmental Committee, appointed by the Executive of General Council to assist local congregations and communities in ministering to civilian citizens who have changed their place of residence to be near their relatives in military or Air Force training camps, or who have gone to communities to work in munition factories or other war production industries. The estimated number to date is approximately 750,000. If these hundreds of thousands of new residents or even the two hundred in your particular community are not to be cut off from Christian fellowship and the faith of the Church during the war and during the period of readjustment, We Must Become Interested in Them Now.

In Great Britain, a Church's Committee has already made appointments of both men and women and accomplished a great deal. A grant from public funds

is tremendously significant as showing the interest of the Government. The same is true of the United States. Appointments of religious directors and field workers have been made to every State affected, with encouraging results.

Already the Canadian Church has taken several important steps. The new interdepartmental Committee requested that The Woman's Missionary Society and the General Council provide a budget for this work. The Committee recommended that a director be obtained, preferably a minister, and that the W.M.S. appoint a field worker. It will be her duty to visit the various committees affected by war industries and training centres, to do promotion work in the local churches. She will also give assistance in planning religious and recreational activities among the relatives of the men in the services, and women in war industries. She will decide where the temporary help of a woman worker is most imperative; also seek consultation and co-operation with the authorities of other communions in an effort to do co-operative work.

Miss Verda Ullman, appointed field worker, has been very effective in the two months she has been employed.

It was early last year that an influx of some five thousand people built up the town of Nobel, near Parry Sound. Bunk houses or dormitories were built for the girls. Immediately it was felt that a trained woman should be sent to work among them. Miss Mabel Willows was brought from Malartic, Quebec, to develop this pioneer piece of work.

After surveys were made at Pickering and Peterboro, in Ontario, it was agreed that the Church of England should send a woman worker to Pickering, and The Woman's Missionary Society of the United Church a worker to Peterboro. This has been done. At the same time

it was arranged to release a qualified minister to conduct services and organize activities that will deepen the spiritual life of the several thousand residents near Pickering.

The Stephenson Air Port in Winnipeg meant the building up of practically a new suburb. There, too, one of our W.M.S. workers, Miss Susie Smyth, is accomplishing much for the Cause of the Kingdom.

On August first, the Committee answered a call for assistance from Ottawa by sending a qualified woman to give leadership among women in war industries and in the Civil Service. Miss Christine MacDougall was brought from Montreal.

On September first an appointment was made of an experienced worker to Arvida, Quebec. Miss Henrietta Campbell is now working in the Lake St. John area, where there have been extensive developments in the pulp, paper and aluminum industries—all greatly accentuated by the war. This area alone is one of

the most important districts in Canada. Several other communities are also under consideration.

Through pamphlets, bulletins and public addresses, through *THE MISSIONARY MONTHLY* and *The Observer*, information received of work done is being passed on to help ministers and people in other communities. You have in your hand a pamphlet just off the press.

Rev. Wm. Fingland, M.A., B.D., has been released from his church in Niagara Falls, Ontario, for the important task of directing this nation-wide ministry.

We are now in the midst of this task. We must relate our life and enterprise to it. Churchless communities are more numerous and are larger than perhaps we know. Churches already established are swamped with the responsibilities that are laid upon them. This is an enormous challenge; multitudes are withdrawn from the common mainstays of life—let us go forward to provide a religious ministry for all such groups on a really effective scale.



CANADIAN CHINESE HELP IN CANADA'S WAR WORK

Two Chinese girls who have studied at Montreal High School are now at work in a small arms ammunition plant. O. Church plans to send by them and the thousands of other women in war industries.

Letters from Our Missionaries

News from Miss Bessie Cairns

From Macao, in Portuguese Territory on West Coast of China, Miss Cairns writes under date of June 26th:

"On December fifth (*See* June, 1942, *MISSIONARY MONTHLY*, p. 247), we celebrated the third anniversary of the school. It was a big affair and went off well. Almost from that time on food has become our chief concern . . . funds are now coming regularly to the consul from London and it makes a great difference when one is sure of a certain sum each month.

"The School continues its work, although we lost a number of pupils when the fees had to be increased. It has been quite a financial struggle but the Chinese Principal, Mrs. Joung, is a wonder. In some ways things are improved now, but the boarding department is a problem."

Editor's note.—The hospital at Kongmoon has been taken over by the Japanese, and has a Chinese doctor in charge. There is no one left now in the United Church compound.

The Trunks Have Arrived

A letter from Mrs. J. S. Carson, Toronto, brings good news from our missionaries who recently arrived in India.

"I received a letter from Miss Ida Whittier, aunt of the sisters, Dr. Catherine and Dr. Jean Whittier, on September 15th, written in June from Banswara. In the letter she says the trunks lost by Dr. Jean and her three companions on their three months' sea-voyage from San Francisco to India have reached them in good order, and they were rejoicing over recovery of clothing and many gifts and treasures given them on their furlough. Especially, Miss Ida mentioned books. She had read aloud in the cool of evening to the nieces as they sewed or knitted for the Red Cross, Dr. Clarence MacKinnon's Autobiography, so much enjoyed.

"Dr. Catherine was enjoying her furlough of six months in India, and was then in the Kashmir Mountains."

Correspondence Column

An Appeal to Church Workers from the Government

Many of our women's organizations all across Canada will now be thinking very seriously of plans for their Fall and Winter activities. Sewing Meetings, Sales and Bazaars for raising money to carry on their social work and the many other meetings for discussions and study.

Into the minds of most of those whose work it is to organize these activities will come the thought—how is the rationing of tea, coffee and sugar going to affect our time-honoured plans and customs?

The answer is, of course, that it is going to affect them so fundamentally that the women concerned will have to do some hard thinking. They must make up their minds that new methods have got to be found to meet a new situation.

But having accepted this as part of our new pattern for wartime living, there does not seem any real reason to despair. Because we

have got into the habit of serving tea and coffee and sweet cakes at Socials and Church Suppers it does not mean that there are absolutely no alternatives. Fruit juices are still obtainable, home made soups and bouillon provide a hot drink, and innumerable varieties of sandwiches both sweet and savoury can take the place of sweet cakes and cookies.

For cooking sales, ingenuity suggests the holding of no-sugar baking contests and the sale or distribution of particularly successful recipes.

Finally for the more intimate meeting where the cup of tea has a definite significance, the arrival of the chosen guests each with her own small contribution for the common pot will add considerably to the atmosphere of comradeship. There is nothing in the new ration orders which forbids this communal gesture.

Here is a big chance for Church workers to set a grand example and prove how with a little thought and ingenuity all their cus-

tomary activities can proceed as usual—indeed, if necessary, be expanded to meet the demands of wartime conditions.

BYRNE SAUNDERS,
Director, Consumer Branch.

More About Jam or Brandy

DEAR MISS ZIEGLER:

"Replying to your comment that probably a contract had already been made between grape growers and distillers.

"From information we have received, I do not think this can be the case. I will quote from a letter, in answer to questions along this line. The information is from a Mr. Neff, Agricultural Representative for Lincoln

County. He is evidently in close touch with the growers and his name was supplied us by the Wartime Prices and Trade Board.

"He replied to my letter immediately after a meeting of the Grape-growers' Association:

"The growers felt that any assistance you could give in publicizing the 'Fresh fruit' grape crop would be of great value in the distribution of the same. The growers are not anxious to sell grapes for the purpose of making brandy, as the distillers are only offering a very low price.' At the close of his letter he says—'I would repeat again, if anything can be done to stimulate a greater sale of grapes in baskets, the growers would greatly appreciate it.'"

MRS. W. F. HARDY.

Christian Stewardship and Finance

"Thanksgiving be unto our God for ever and ever, Amen." Rev. 7: 12.

"O give thanks unto the Lord, for He is good." Psalm 118: 1.

LET us hope that across our Dominion the women of our Society found such thoughts in their hearts as they read the half-yearly financial report in our October *Missionary Monthly*. God has truly been good to us. Such splendid increase to God's work in war time! There were not a few fearful souls who were saying, "So many added calls on our money," "Such terrible taxation," "Almost too much to expect to keep up missionary work now!"

But our women have been grand. There has been faithful work all along the line. There has been prayer. There has been sacrifice. There has been trust. There has been intelligent study of world issues. Our God added the blessing of success.

"Be thankful unto Him and bless His Name,"
Psalm 100: 4.

Then let us show our gratitude in the Stewardship of the next responsibility ahead of us. Nothing is of more importance to the work of our department than that the right persons are elected to the position of Treasurer and Secretary of Christian Stewardship and Finance, in every Society whether large or small. The right to nominate and to vote should be a serious responsibility on the heart of each individual. Too often it has been

carelessly shoved aside with too little prayerful thought.

What kind of women should be elected to hold these positions? Naturally the ideal would be women with good business ability and skill in the management of money and accounts. That is not enough, however, because this is no ordinary business matter. They should be women of spiritual vision, who recognize God's claim on our possessions, and who view money as life put in a transferable form, to use in His work. They should be women who have strong convictions, as to the teaching of our Bible, on the proper use of money, but who go much further and teach the Stewardship of all of life—time, talent, home—all. They should be women who exhibit in their own lives the principles they teach. They should be women of prayer and of faith—"not slothful in business, fervent in spirit—serving the Lord," Rom. 12: 11. The women who accept nomination and election to these positions should feel "called of God" as truly as the minister or the missionary.

This, I take it, is a most serious Stewardship in our immediate future. The work of our department will not be easy in the months ahead. We need the very finest women you can elect. We need brave, efficient leadership in every part of our work, and thus, with God's blessing, we will win through even in difficult war days.

(MRS M. A.) L. MAUDE LOVE,
Secretary.

A Book Review

Leaves of Healing, by Archer Wallace. Price, \$2.00. Publishers, Harper and Brothers.

Again Dr. Wallace has dipped down into the treasures of his voluminous reading and of his broad and rich experience, and brought forth precious gifts of spiritual insight and healing for all those who would understand more clearly the Christian way of life, and walk therein more serenely, more lovingly and more victoriously.

To this reviewer, this is quite the finest of Dr. Wallace's books. There is a strength and quiet, steady flow about it—a strong undercurrent of wisdom which bears the reader's mind satisfyingly along, as each chapter unfolds its theme.

As in all Dr. Wallace's books, there is a beautiful and skilful selection of stories and illustrations to keep the mind alert and to build bridges along which the thought can travel into our minds and hearts.

Each chapter ends with a prayer, simply written, but carrying the thought of the chapter to a reverent consummation.

One glimpse from the book in Dr. Wallace's own words will give something of the unusual insight of the whole:

"It is not suffering which exalts men; rather it is the spirit in which sorrows are met which determines whether an experience is good or evil. We talk very vaguely about good and evil, forgetting that what is good to one may result in evil to another. God permits many things to come to us which are unwelcome, but we may be sure that there is no experience which cannot be met in such a way that it results in some definite good. God permits many things to come to us; they have a place in His plan; they serve a purpose that nothing else could. When that brave Englishman, Robert F. Scott, blinded by Arctic snows and suffering from intense hunger and cold, faced a lonely death, he wrote: 'The soul of man is greater than anything that can happen to him.' Where some others would have indulged in self-pity and given way to despair, Scott made the occasion one for spiritual advance. It is this translation of what appears misfortune into victory that deepens our reverence for the human race.

'Defeat may serve as well as victory,
To shake the soul and let the glory out.'"

O. I. Z.

Friendship Corner

Community Friendship and War

YES, war creates many new situations and intensifies problems that cry out for Christian Friendship.

About 750,000 people in Canada have already changed their place of residence in order to be near relatives who are in Military or Air-Force training camps or to work in munition factories or other war production industries. What an uprooting from old home ties and safeguards! What can the Church do for these our friends and fellow citizens? What can and are we, the women of the Church, doing in this connection?

You will be glad to know we have a large and active share in the work of The United Church of Canada *Committee on Camp and War Production Communities*. It is a matter of real satisfaction that the Rev. William Fingland of St. Andrew's Church, Niagara Falls, has been appointed for six months by the Executive of General Council as Director of this nation-wide task, and also that the Woman's Missionary Society has appointed Miss Verda Ullman as Field Secretary for this very important work.

What kind of communities to be served?

(a) Towns or cities into which there has come a large influx of population due to war industries.

(b) Large war production communities built or building near villages or separate from larger established centres.

(c) New housing areas which have sprung up near larger industrial centres.

(d) The neighbourhood of naval and military and air-port centres.

(e) Main seaports where there is need of ministry to merchant seamen.

(f) Rural communities weakened by the loss of population due to enlistment and the demand of the nation's war industries.

What are some of the things local Presbyteries and Congregations have been doing or may do to meet the situation?

(a) Appoint a special committee to study the new conditions and arrange for a survey or visitation to get all the facts.

(b) Try to get the co-operation of the Churches of other denominations in the area.

(c) Maintain a spirit of friendliness towards the newcomers.

(d) Adapt the Church programme to meet the new needs (1) hour of worship, (2) nursery accommodation, etc.

(e) Invite the newcomers to Church worship services and mid-week activities.

(f) Extend hospitality to the new group through (1) Sunday social hours before or after Church worship; (2) Social gatherings in Church halls on week days; (3) Entertainment in the homes of the congregation; (4) Regular visitation of the newcomers.

(g) Assist the Y.M.C.A. and Y.W.C.A. in the project of procuring homes and rooms on arrival in large centres where this has been found to be a great problem.

(h) Investigate the possibilities for providing care of nursery children while mothers are engaged in essential industry.

(i) Seek to understand the local problems of labour and management in industry.

The war has surely brought to us of The United Church no greater opportunity of demonstrating the reality and the power of the Christ Spirit than this influx of people to our doors.

Let us arise and meet the challenge.

A new leaflet outlining the above facts and further explaining the whole matter is available *free* for any who wish guidance. Write to Room 506, Wesley Buildings, 299 Queen St. West, Toronto.

(MRS. J.) LILLIAN M. McKILLOP,
Secretary.

Miss Maud MacKinnon Undertakes Rural Study

MISS MAUD MacKINNON, of our Korea Staff, will give half her time during this coming year to a special rural missions' study on missions and rural people. The following account, taken from "Agricultural Mission Notes" for July, gives detailed information concerning this new and significant project:

"Growing out of questions raised at the Rural Missions Conference held at Cornell University last January, the Rural Missions Cooperating Committee of the Foreign Missions Conference of North America is sponsoring an important group study of missions and rural people. The study will involve an interpretation of the implications of the Christian Gospel for rural people, and an evaluation of the contributions which various activities which are now represented in the comprehen-



MISS MAUD MacKINNON

sive approach to village life can make as an expression of the Gospel to them. Mr. Arthur T. Mosher, a member of the staff of Allahabad Agricultural Institute, has been made chairman of the work group which will be composed of eight to ten missionaries on furlough. The Presbyterian Board of Foreign Missions has provided the services of Mr. Mosher for this undertaking, and other Boards are being asked to provide missionaries on half-time service on the same basis. Complete details of the Work Committee and the Work Programme will be announced shortly. It is expected that the study will require one year to complete.

It has long been recognized that the implications of the Christian Gospel for everyday life must be made explicit, and expressed in terms of contemporary problems and situations if Christian discipleship is to be attained. Much of the recent literature on the Church and rural life has been dedicated to this task. These valuable contributions have yet to be synthesized and coordinated in such a way as clearly to show their genesis in the Christian Gospel and to accomplish their integration into the interpretation of the Gospel to rural people. This synthesis and coordination the committee will undertake.

Its report will include the consensus of Christian thought as to the implications of the Christian Gospel for rural people for (1) personal living; (2) personal relationships between individuals in the rural community; (3) relationships between members of the Christian family; (4) the Christian attitude toward material things and toward the land and toward personal skills and abilities (the Christian ideal

of trusteeship); (5) attitudes toward, and participation in, the impersonal, corporate contacts and relationships of ethical significance, (a) in economic life, (b) in political life and, (c) in the social life of the community.

This study is a timely one and should prove extremely valuable for missionaries in service, for missionaries in training, and for administrative officers and members of Boards connected with the Christian missionary enterprise.

Mostly About People

The Christian world will be shocked to hear that Dr. Hendrik Kraemer, well known Dutch Theologian and Missionary, has been removed to a concentration camp. Dr. Kraemer made an outstanding contribution to the thinking of the delegates to the Madras Conference (Christmas, 1938) through his book, "The Christian Message in a non-Christian world."

The missionary forces in Africa have sustained a heavy loss in the passing of Dr. Henry S. Hollenbeck of the American Congregational Board, who had served with such devotion in Angola. Only two physicians are now serving in our Angola field—Dr. Strangway of the United Church Board and Dr. McMillen from the Congregational Board.

A special meeting of the Peterborough Ministerial Association was held in the Y.M.C.A. to meet Miss Marion Anglin, recently appointed by the Woman's Missionary Society to work under the Committee on Camp and War Production areas of our United Church. Miss Verda Ullman, Field Worker under the same committee, gave a brief interpretation of the urgency of caring for the spiritual life of communities whose population has rapidly increased owing to the enormous development of war industries. Miss Anglin was cordially welcomed by representatives of the clergy, Mr. Roper of the Y.M.C.A., Miss L. Brownscombe of the Y.W.C.A., Miss R. Young of the Children's Aid Society, Miss M. Ross of the Victorian Order of Nurses, Miss Elizabeth Walker, personnel worker at the C.G.E., Mrs. E. Ward, of the Local Council of Women, Alderman Dulter and others. A committee of members of the Ministerial Association has been formed to work with Miss Anglin, and a resolution was endorsed pledging whole-hearted support to Miss Anglin as she takes up her work in this new field of Christian Service.

Dr. Elizabeth McMaster is going to a Swedish Mission at Khurai, Central Provinces, India, to help in the hospital there.

Miss Janet Brydon is on the staff of the Queen Alexandra Sanitarium, London, Ont.

Miss Christine MacDougall has arrived safely by plane in Trinidad.

Miss Wilma Samlalsingh and Miss Elodie Bessessar have been appointed to the Staff of the Naparima Girls' High School.

Trinidad Council reports the organization of a Federation of Evangelical Churches of Trinidad and Tobago, including seven denominations. The inaugural public meeting was held in Port-of-Spain.

The Society accepts with regret the resignation of Dr. Margaret Harcourt of our India Staff, and extends to her best wishes on her approaching marriage.

Miss Gwen Suttie is now in New Denver, B.C., where a group of Japanese have been sent.

Miss Hedwig Bartling has completed her course for her B.A. degree. Miss Bartling has been appointed as a missionary-at-large to a new piece of work, centring in Lethbridge, Alberta.

The society accepts with regret the resignation of Rev. and Mrs. J. Jones from the work at Portage La Prairie. Mr. John A. McNeill will be Acting Principal.

Miss Connie Gaddie and Miss Agnes Kay, formerly students at Round Lake Indian Residential School, Sask., have been granted W.M.S. Scholarships. Miss Gaddie is entering the Brandon General Hospital and Miss Kay is in training at Grace Hospital, Winnipeg.

Mrs. J. S. Muldrew, President of the British Columbia Conference Branch has visited the new Japanese communities at Kaslo, Slocan, Sandon, Lillooet and Greenwood.

Auxiliaries and Affiliated Societies

Go to the Bookshelf

Are you concerned because you and many of your friends cannot get medical and nursing care in times of illness? Take from the Bookshelf *Health Insurance Services* (price 10 cents).

Are you looking for a way to improve economic conditions in farming communities? Take from the Bookshelf *Co-operation—The Plan for Tomorrow which Works Today*, by H. H. Hannam (price 20 cents).

Has there been a strike in your town or city? Do you want to know what The United Church of Canada has to say about trade unions and collective bargaining? Take from the Bookshelf *Industrial Organization and Collective Bargaining* (price 5 cents).

Do you want to know what the leaders of the Churches in Great Britain are saying about the "new order" in our economic life? Take from the Bookshelf *Christianity and Social Order* by the Archbishop of Canterbury (price 25 cents) and *Social Justice and Economic Reconstruction* (price 10 cents).

Do you wonder why Christians should concern themselves about economic security and what they can do about it? Take from the Bookshelf *Faith for Reconstruction* by Rose Terlin (price 15 cents).

Quarterly Summary of New Organizations

July, August, September, 1942.

Auxiliaries—none; Evening Auxiliaries 1; Affiliated Societies 7; Mission Circles 2; Mission Bands 9; Baby Bands 7. Total 26.

Saskatchewan Conference Branch leads with 5 new organizations: London and the Maritimes are tied with 4 new organizations each.

Alberta: 1 Mission Band.

Bay of Quinte: none.

British Columbia: 1 Affiliated Society, 1 Baby Band.

Hamilton: 1 Mission Band.

London: 2 Mission Circles, 1 Mission Band, 1 Baby Band.

Manitoba: 3 Affiliated Societies.

Maritime: 2 Mission Bands, 2 Baby Bands.

Montreal and Ottawa: 2 Mission Bands, 1 Baby Band.

Newfoundland: None.

Saskatchewan: 2 Affiliated Societies, 1 Mission Band, 2 Baby Bands.

Toronto: 1 Evening Auxiliary, 1 Affiliated Society, 1 Mission Band.



SCHOOL FOR LEADERS, ST. ANDREW'S COLLEGE,
SASKATOON, SASK.

A Christmas Programme for *Auxiliaries and Mission Circles*

The Opening Worship Service

Leader: Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord.

Carol: "Christians, awake, salute the happy morn," *The Hymnary*, 67.

Prayers O Jesus Christ, as Thou dost pass through the earth today may race after race pause in its work and worship, look up, see Thee, draw nearer, listen, worship, and turn from all the past, to follow Thee. Amen.

The Business Period, Including Election of Officers

A Christmas Candlelight Service

The Christian World at One in Prayer

For this service, the members sit in a circle. If a small Auxiliary or Mission Circle, they may form one circle; in a larger one, two circles, one outside of the other. In a large Auxiliary or Mission Circle, some of the members, including the eight who are to take part, may form a circle at the front of the room and the others sit in semi-circles. The Leader sits at the front but in the circle, and the seven members, who are to offer prayer, at intervals in the circle.

In the centre of this circle a table is placed, decorated with Christmas greens. On it stands a globe, surrounded by seven white candles, each being set opposite (approximately) the corresponding area on the globe. (A globe can probably be borrowed from the school or from a home or purchased for a small amount). If a globe is not available, the table may be placed against the wall at the front of the room and a map of the world on the wall immediately above it. In that case the candles should be of different heights so that when each is lighted the flame may shine on the corresponding area, (approximately) of the map.

The prayers in this service have been selected from the beautiful collection, *The World at One in Prayer*, prepared by Dr. Daniel J. Fleming, who gave a series of addresses at the meeting of the Dominion Board in May, 1942. Those who are to take part in the service should prepare carefully so that with reverence they may voice the prayers of our fellow-Christians of other lands. If possible they should by reading and study gain a fuller knowledge of the countries they represent. All should speak slowly so that the members may enter fully into every part of the service.

Leader: Matthew 2: 1, 2—*Response* (*Sung by all, seated*): "O come, let us adore Him," The Refrain of Hymn 47.

Leader: Matthew 2: 9-11 (beginning: "And lo, the star")—*Response:* The same as above.

Leader: At the name of Jesus every knee shall bow, of things in heaven, and things on earth and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father—*Response:* The same as above.

Leader (reading): Hymn 568, verses 2 and 3—*Response:* The same as above.

Leader: At this Christmas Season, we can rejoice that Christians of all lands are lifting their hearts in prayer to the Babe of Bethlehem, now the Lord and Master of countless millions the world over. Even in the midst of the darkness of war the light of Christian faith and Christian prayer is shining brightly. "Let us remember that wherever in the world a Christian heart bows down in worship, there is the Church of Jesus Christ." Let us today think of our fellow-Christians of many lands who are members with us in the world-wide Church of Jesus Christ, and rejoice that "the voice of prayer is never silent," that hour by hour Christian folk of many races and nations lift their hearts, as we do, to our one Lord and Master, Jesus Christ.

The World at One in Prayer is a book containing a collection of the prayers of Christian people of our own day, Christian people representing every nation and race on the globe. As we pray in words first uttered by our fellow-Christians of other lands let us realize our oneness with them in the fellowship of Christ's Church.

First Speaker (goes forward and lights the candle opposite the Near East): The light of Christian faith and Christian prayer is shining in Bible lands, where little groups of Christians gather for worship in countries where the followers of Mohammed are all powerful. (*She returns to her place.*) Let us join with the Christians of Bible lands as we utter one of their prayers; a prayer written by a Presbyterian missionary in Iran (Persia).

We give Thee thanks, O Father, for the heritage of Thy Church in Persia—for Queen Esther, who was willing to give her life for her people; for Daniel, who was fearless in his faith; for the wisemen who went far to find the Christ. We, their descendants, would come again to Bethlehem and bring our good gifts—not so much gold and frankincense and myrrh, as our hearts. We thank Thee that Persia is not only an ancient Bible land but that also the Church of Christ is founded in this country and that Jesus walks today upon Persian pathways. So fill us with His Spirit . . . that we may bring the Gospel to all about us. Amen.

Second Speaker (goes forward and lights the candle opposite Europe): The light of Christian faith and Christian prayer is shining in Europe, where in spite of persecution and oppression, Christians boldly witness to their Lord and show forth His Spirit of love and hope in the midst of conflict and despair. (*She returns to her place.*) Let us join our fellow-Christians in Europe as we offer these prayers:

This is a prayer used by the German Confessional Church, the Church which has been loyal to Christ in spite of Nazi persecution, the Church which already has many martyrs:

Almighty God, Father, Son and Holy Ghost, we praise Thee, we thank Thee, that Thou hast founded Thy Kingdom in this world of death, that Thy Word is still proclaimed and that Thou gatherest Thy people. Give Thy Church, through Thy grace, courage fearlessly to confess its faith and thankfully to bear witness to Thy holy love. Console those who suffer for the sake of Thy Gospel. Abide with those who are imprisoned. Strengthen them with the power of Thy life-giving Word and keep us from weakness and despair. Amen.

Third Speaker (goes forward and lights the candle opposite America): The light of Christian faith and Christian prayer is shining in America. May we in this land where we are free to gather for worship keep our faith strong and make known to the ends of the earth the Gospel of Jesus Christ, the Light of the World. (*She returns to her place.*) Let us pray:

This is the last stanza of what is sometimes called the "Negro National Anthem."

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by thy might
Led us into the light,
Keep us forever in the path, we pray. Amen.

This is the prayer of a Mexican Christian poet, Amado Nervo, whose writings are much loved by his own people.

I am only a spark, make me a fire.
I am only a string, make me a lyre.
I am only a drop, make me a fountain.
I am only an ant hill, make me a mountain.
I am only a feather, make me a wing.
I am only a rag, make me a King! Amen.

Carol: "Gentle Mary laid her Child," The Hymnary, 57.

Fourth Speaker (goes forward and lights the candle opposite Japan): The light of Christian faith and Christian prayer is shining in Japan and Korea, where little groups of faithful Christians still gather for worship or lift their hearts to Christ in prayer in their own homes. (*She returns to her place.*) Cut off from them by this cruel war, we can still unite with them in prayer:

This is a prayer by Dr. Yuasa of Japan, voiced at the meeting of the delegation of the National Christian Council of Japan with representatives of the North American Churches at Riverside, Cal., 1941.

Eternal God, Father of all mankind, have mercy upon us in this tragic hour of history. . . . Grant us wisdom and strength to resist hatred with love, to overcome evil with good, and to stand by the spirit and way of the Cross, cost what it may. Breathe Thy Spirit upon our hope in the ultimate triumph of the fellowship of the Cross. . . . Through Jesus Christ, the Prince of Peace. Amen.

This is the prayer of a Korean woman:

O Thou, Water of Everlasting Life, Who hast quenched my thirst, flow through me to the parched and hungering ones around me until they, too, receive new life.

As the fire under the stone floor of my dwelling place burns brightly to warm my house, so may the love of God warm my heart and the hearts of those who step over my threshold. Amen.

Fifth Speaker (goes forward and lights the candle opposite China): The light of Christian faith and Christian prayer is shining in China, where the sufferings of war have but strengthened the faith and increased the influence of Chinese Christians. (*She returns to her place.*) Let us join with our fellow-Christians in China in prayer:

This is the prayer of a Chinese woman: Dear Loving Lord, make me a bamboo pipe that I may carry living waters to nourish the dry fields of my village. Amen.

After a four months' refugee Bible Class in which a number of illiterate women had learned to read, the day came when they were returning to their homes. At the meeting before parting one of the women prayed:

We are going to many who cannot read—So, Lord, make us Bibles so that those who cannot read the Book can read it in us. Amen.

Carol: "Brightest and best of the sons of the morning," *The Hymnary*, 49.

Sixth Speaker (goes forward and lights the candle opposite India): The light of Christian faith and Christian prayer is shining in India, where the 9,000,000 Christians are witnessing for Christ with such beauty and power that the Church is growing in India more rapidly than anywhere else in the world. (*She returns to her place.*) Let us pray:

A simple village Christian in the Telegu area, illiterate but deeply touched by the Gospel, offered this prayer in an evening meeting.

Oh, Lord Jesus, we thank Thee for Thy love for us. You did not pass us by because we were poor. You did not despise us because we were outcaste. You did not hate us because we were sinful. You came to us. You saved us. We thank you, dear Jesus. Amen.

The older girls of the boarding school at Jhansi had been taken to visit a near-by power hansi had been taken to visit a nearby powerulld be sent all over the district. That night at evening worship a thirteen-year-old girl prayed as follows:

Dear Lord, make our school a power house for Thee in this District. Help us all to be shining lights in the darkness of unbelief. Amen.

Seventh Speaker (goes forward and lights the candle opposite Africa): The light of Christian faith and Christian prayer is burning in Africa, where with joy and gladness the Christians gather in their villages to celebrate the coming of the Babe of Bethlehem. (*She returns to her place.*) Let us pray with our African fellow-Christians:

This is a prayer by Ekebe, for a long time a worker in a mission printing press, later an evangelist to an outlying village.

Dear Guardian of the Gardens, bless all the little gardens tucked away out in the bush. It is hard to find workers to tend them all; to keep them weeded and watered. O great Gardener, send Thy sunshine and Thy rain on them with special wisdom. And the weeds, don't let them grow in choking abundance. Give someone the urge to keep them pulled out. Look tenderly upon these little gardens with special love. Amen.

This is a prayer by Miss Mina Soga of South Africa offered at the World Conference of Christian Youth, Amsterdam, 1939.

Parent of good, God of our fathers, Bread of Life; We thank Thee for the gift of Thy Son, Jesus Christ, Himself God, who came down to the world for our salvation, showed us and taught us of Thee, and how we ought to live. We believe that Thou hast a task for each one of us to do. Help us to know Thee as our Father, and all our fellow men as our brothers, through Jesus Christ our Lord. Amen.

Offering—(dedicated by the singing of verse 1 of Hymn 602).

Hymn: "At the name of Jesus," *The Hymnary*, 113, verses 1, 2 and 3.

Closing Prayer:

Dear Heavenly Father, bless we pray Thee, all the friends who worship with us at this holy season, here and afar. We feel their nearness; may they feel ours. With them we bend over the manger; with them, we would turn from it to serve our neighbours in His name. Illumined by Thy grace, may we let our light so shine before men that they, too, may see Thy radiance and the glad day may come when all mankind shall be bound with golden chains about the feet of God. In the name of the Babe of Bethlehem. Amen.

WINNIFRED THOMAS.

Mission Circles

The Mission Circle Meeting—Study

This is a true story. I had a dream last night. I dreamt I rose at our monthly missionary meeting to take the final chapter in our Study Book, and suddenly realized I'd made no preparation whatever except to glance hurriedly at the chapter some days before, and vaguely grasp the headlines of my talk. I was frozen on my feet.

Fortunately I awoke, realizing all too vividly that had the meeting been today my dream would have been my actual predicament. I saw clearly:

1. That one has to spend time in study if one is to do a job properly.

2. That no contribution of any value can be made by a leader who is but one jump ahead of those she would lead.

3. That if facts and places and personalities are not vividly and accurately in one's own mind, they cannot get into the heads of the audience.

So much for the dream. What I want now to stress is *study* and *reading* in relation to our Circle work. Many times has it been said that the person preparing for the meeting really gets more out of the study than anyone else. And naturally so. She addresses her mind specifically to the task, concentrates, really absorbs the material. If she is wise she reads far more widely than just the Study Book, gets different phases of the subject in mind, and after digesting it, puts down on paper the points and information she feels are essential, and so makes them her own.

Then comes the task of presenting these facts, figures and information in an attractive way. I can see someone laboriously reading her paper, and keeping exactly to the written words of her notes. I can see that same person, holding her notes in her hand, but using a chart or a map which she has prepared. Instead of reading, which would give her hearers but one "gate," she speaks in her own natural way and at the same time points to her map or her outline on her chart. Thus she is making her words really live to her audience, since they can follow her, not only by "ear-gate" but by "eye-gate" as well.

Our study this year, *City Shadows*, has

much in it that touches our daily lives. There is, besides, much literature on our Canadian life that will help us understand the situations with which we come in contact. I'd like to talk to you about *Reading Courses*—really interesting reading. Space this month will not allow. But whether we systematize our reading or not, let us be awake to things going on round about us—wide-awake Canadians—sure of our facts regarding life in this Western hemisphere of ours today, acquainted with the various groups which make up our citizenship, having knowledge of our Northland, our Western plains and of life as it is today down by the seas. Let us be willing to take time in our busy life to learn one new thing every day. And whether our reading be fiction, biography, history, or adventures, let us make our study and reading worth while.

Incidentally, I read a few weeks ago a book on Labrador, a most interesting biography called *Northern Nurse*, written by Elliott Merrick, the husband of the story-teller, and most attractively presented. Those of you who long for adventure, change, and opportunity, should read this book. It deals with the Grenfell Mission and gives a picture of that part of this continent, about which none of us know too much.

JESSIE R. HARRIS,
Secretary.

Economic Security

If all who now are clothed and fed,
With comfort as their daily right,
Could suddenly be made to feel
Deep as a driven blade of steel
The terror of the poor man's plight,
The agony of lacking bread—

If all the happy-housed and free
Who strive to stem the world's despair
But live in comfort's close embrace
Were suddenly to take the place
Of the great multitudes who bear
Their endless burden endlessly—

What throes of grief, what bitter blast
Of agony would shake the earth
What furious demands be hurled
For justice and a kinder world!
Till, from these giant pangs of birth,
True justice would emerge at last.

Affiliated



Groups



MISS AILEEN GUNN
*Point Douglas Mission,
Winnipeg.*

Let Me Remember

I have more food than I can eat—
They faint with hunger in the street.
I have more clothes than I can wear—
Their heads, and hands, and feet are bare.
My walls are thick, and warm, and dry—
Their walls are rain, and wind, and sky.
My heart knows love of nobler souls—
Their hearts are hungry, thirsty bowls.
These things let me remember when
Cries of the needy rise again.

—*Alice Fevryn Hensey.*

A Camp Venture in Friendship

THE Dominion Board of the Woman's Missionary Society, in co-operation with Provincial Girls' Work Boards, made it possible for the following girls to attend C.G.I.T. Camps last Summer:

Lumsden Beach Camp, Saskatchewan, Jessie Ito, Natsui Hamaguchi and Masa Hamaguchi, Japanese Canadians, formerly of Victoria, B.C., now of the School Home in Assiniboia, Saskatchewan.

Cedar Lodge Camp, Magog, Quebec—Dorothy Brown and Lillian Braithwaite, Negro Canadians from Westminster-Central United Church, Montreal.

Camp Thayendanegea, Toronto City Camp—

Iris L. Carrington and Doris Williams, Negro Canadians from Toronto.

Christian Leadership Camp Conference, Ontario, Miss Inez Perry and Miss Violet Bradley, Negro Canadians, Toronto.

Normandale Camp, Ontario—Angeline Gliozzi and Nichelena Dimo, Italian Canadians, St. Paul's-Italian Church, Toronto.

Special Objects—Affiliated C.G.I.T. Groups 1942-43

The givings of Affiliated C.G.I.T. Groups in 1942-43 will be used to assist in giving leadership to girls of many nationalities in the All Peoples' Churches of Winnipeg.

The Groups are asked to contribute \$3,000 toward the support of the four missionaries of the W.M.S. who are doing Girls' Work in Winnipeg:

Miss Violet Burt, Robertson House.

Miss Edith Houston, McLean Mission.

Miss Aileen Gunn, Pt. Douglas Mission.
Mission.



JESSIE ITO, NATSUI HAMAGUCHI AND
MASA HAMAGUCHI, JAPANESE
CANADIANS.

*Formerly of Victoria, B.C., now at the
School Home in Assiniboia, Sask.*

Mission Bands

Peace Education

Ida MacKenzie

Ever since the outbreak of war many Mission Band Leaders have re-read the Standard of Recognition and have been more than a little puzzled when they reached the statement: "peace education shall be carried on during the year". How shall we teach peace in the midst of war, has been the question in many minds.

Certainly the war is affecting the lives of our boys and girls. It has entered the homes of many of them—where fathers and brothers are overseas. It has certainly entered their homes in so far as table conversation goes for the war is usually discussed at mealtimes and Jimmie and Irene are hearing much condemnation of certain races and national groups. War is certainly entering the play-life of boys and girls for they play at war, killing or taking one another prisoner or pretending to be aeroplanes taking part in a bombing raid. Feelings of hate and revenge are being built up very surely.

How then are we to teach peace? It would be unwise of course to ignore the war and pretend that our world is perfectly normal. However, we can at least help children to see that God would have His children live together in a peaceful, friendly world, and that we all must work together to achieve that end. We have failed to do that and war is the result.

We can work for peace. Would it not be possible for us this year in our Bands to work for peace? The Programme this year, *We Worship Together*, is really as much a peace programme as it is a missionary programme. The thing which it strives to do is really basic to any education for peace. Miss Grace McGavran's little book, *Creating Friendly Attitudes Thorough the Home*, which we hope every Band leader will read this year, gives some very helpful suggestions for this basic task of understanding friendliness.

How can it be done? I believe the Leader will have to start right back with herself. Children are great imitators and our attitudes will greatly affect their thinking and acting. They have an uncanny way of discovering our feelings about things even when little is said. We leaders, then, will need to constantly watch our attitudes and not hate the wrong-doer,



MISS OLIVE SPARLING
Church of All Nations, Montreal.

however much we may hate the wrong. "Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father who is in heaven: for he maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

Then in the Band, use our Programme this year very definitely to build appreciation of boys and girls of other national and racial backgrounds. We must replace hatreds with admiration, understanding and respect. This can be done through stories, music, and games, which show what other groups, even the ones with whom we are at war, have contributed to our world.

The children will gather each week before a worship screen and look at Tom Curr's picture, "Follow Me." Help the children of your Band to see that the children of the picture, who so happily and proudly follow Jesus, are not conscious that they belong to different national groups or races. They walk with Him and so they like and appreciate each other.

"Peace on earth begins in our town," is the statement of a recent writer. What influence that Band of yours may yet have in helping to achieve "peace in your town" is impossible for you to estimate. But certainly if boys and girls form the right attitudes to people of different classes, national groups and races, we will have gone a long way toward peace not only in our own town but in the world.

(Continued on page 515)



Miss Margaret Gay with a little refugee friend—one of the babies cared for in the nutrition clinic at the Flood Refugee Camp, Tientsin.

Baby Bands

Little Folk in War-time Houses

Verda Ullman

“WAR-TIME Housing!” What does that mean to you? A Government Commission appointed to provide homes for people engaged in war industries; a settlement of row upon row of new houses, neat, compact, attractive, with little plots of lawn freshly seeded, some with gay flowers already blooming in the garden; hundreds of new families from other places gathered together into an entirely new community. Strangers—people who know only their next door neighbours, and those not very well; young parents full of zest for living, but working long hours in factory or shop where labour tends to become monotonous or exacting; children—hundreds of them, most of whom are of pre-school age or in the early grades.

Or does it mean a new field ready for the planting of Christ's teachings, and the cultivation of Christian fellowship through children's groups and adult activity?

One New Housing Area has found that nearly every house has its baby; the opportunity to organize a Baby Band is ripe, the challenge is tremendous. Several of the young mothers have been approached regarding the formation of a Baby Band and without exception they are interested and eager. They want to make friends, but many of them do not know how to take the initiative. A group would provide an opportunity to meet people and to get acquainted.

The mothers do not seem to see much that would benefit their children in such an organization, yet if their interest is aroused on their

own account because they all have small children, the various material for education of mother and child can be used to good advantage. A discussion group on phases of child training in religion and in creating of right attitudes could be of inestimable value.

In another New Housing Area a Superintendent of a Baby Band reports calling at the homes of all United Church people in one small area. This Superintendent's purpose is to draw these strangers into the fellowship of the church, but that is not all, when she first undertook this work she made it her aim to win the mothers for Christ and in all her contacts with them individually and as a group she seeks to build in their hearts a true foundation of Christian thought and experience. This she believes is the best way to do something worth while for the children of these mothers.

The Baby Band Superintendent and the Community Friendship Secretary could work together where there are these many newcomers, the Baby Band Superintendent in the homes, the Community Friendship Secretary at the church to welcome the strangers when they do come. The Community Friendship Secretary might be given the names of those in the Baby Band and being familiar with them she would have that as a point of contact.

Observing Christmas in the Baby Band

CHRISTMAS is the gift-giving season, because at this time God gave the world His greatest gift—His Son, Jesus. All year our little folk have been saving their pennies for their friends on the Gift Boxes. Superinten-

dents, could they not have a Christmas party and bring their gifts with them! Our pink invitation cards could be used by adding Christmas stickers or cut-outs from used Christmas cards. The room could be suitably decorated for Christmas with a small Christmas tree for the table centre. Part of the programme might be receiving the gifts of the little folk. Several children might be dressed to represent the babies on the box and stand beside a large Gift Box. As the children bring their boxes they might sing one of their Christmas hymns. A Christmas story might be told or a story about the pennies. The slides could be used very nicely.

Some Superintendents may favour a Christmas shower. The gifts could be made by the mothers—gifts such as toys, dolls, bibs and booties. After a short programme—perhaps a Christmas pageant by the Canadian Girls In Training—and refreshments, the gifts might be opened and displayed. These gifts would be very useful at our Special Objects Hospitals—Bella Bella and Bella Coola! The little ones would realize the joy of giving if told about the little Indian babies who are brought to these hospitals. Look for stories in our new Blue Book. In our August *World Friends* the Pennies tell of their visit to Bella Bella Hospital and of meeting Dr. Darby, and there also you will find a picture of Bella Bella Hospital and the *Thomas Crosby*—the boat that brings the babies to the hospital. Another suggestion would be to give the gifts to the New Canadians in your community. They love Christmas, too.

(MRS. J. W.) GERTRUDE MILLS.

(Continued from page 513)

Christmas in the Mission Band

Plan carefully and well in advance for your celebration of Christmas. There is a fine Christmas programme outlined in the *Programme Guide* for use with *We Worship Together* appropriately titled, "We Worship God Through Giving."

Those who are fortunate enough to have a copy of *Observing Christmas* will find therein a beautiful Christmas carol, "Come Rejoicing," which originated in the sixteenth century in Czechoslovakia and has been translated for us by Dr. R. G. Katsunoff of the Church of All Nations in Montreal.

To further emphasize our debt to musicians

and people of other lands, it will surprise you to search out for yourself in *The Canadian Youth Hymnal* songs such as "Joy is now in every place," No. 122—Swedish; "Snowy Flakes are Falling Softly," No. 230—Polish; "Shepherds in the Field Abiding," No. 226—French; "Infant Holy, Infant Lowly," No. 105—Polish. To these beautiful European Christmas carols, we may well add No. 270, "'Twas in the Moon of Winnter-Time," the Indian words of which were written by that intrepid explorer and martyred priest of the Roman Catholic Church, Jean de Brébeuf, in 1643. For supplementary song and story material, thirty cents will provide *Junior Hymn Stories* which gives both music and stories of thirty-three familiar hymns.

Have you a song scrap book? and a story scrap book? Both are priceless and there is no time like the present to begin!

The Swedish Christmas Tree

Do not let the lack of basswood or other soft wood prevent you from building the Swedish Christmas Tree. Mrs. H. D. Gilmour of Carleton Place, who provided a fine display of handwork and explained it so well at the Bay of Quinte School for Leaders, Whitby, made a fine tree from a piece of cast-off beaver board which she cut with a saw bread-knife and painted with left-over paints and white shoe polish. The candle-holders were ordinary spools with the holes bored out a bit with a knife, that they might hold a candle! The effect was quite remarkable!

A Christmas Devotional Book for Children

Those of you who are familiar with the small booklet of Bible readings, *Thoughts of God*, which have been available for the Lenten season the past two years, will be happy to know that a new issue is being prepared for the Christmas season, suitable for daily devotional readings for children, families and for Church Schools. This issue includes stories about the happy Jewish festival, the Feast of Lights, stories of Jesus' birth and a development of an understanding sympathy for His message and its continuance in the world. The readings are planned to begin Sunday, November 29th, and continue through January 1, 1943. (Price 15c, 10 for \$1.25.)

(MRS. R. G.) INEZ OLDS HOLMES, *Secretary*,
394 West St., Simcoe, Ont.

Literature Department

Helen G. Day, Secretary

"PEDLITT must be growing" thought the scribe as she noted the top of his feather protruding several inches higher than usual above the Bookshelves. She realized her error shortly, however, when the halls resounded with a great clatter and Pedlitt sailed into the office on roller skates. "Yes," he said, without being asked, "I have been so rushed doing more survey work for my Auxiliary, arranging the Bookshelves, bringing in new materials and getting ready for Christmas programmes that I had to take to skates. But I'm catching up on myself now, and I have some good suggestions to pass on:

The Korean Church Today is an up-to-the-minute answer to the frequently heard question, "What's happening on our mission fields now? Has our work been worthwhile?" This reply for Korea is given in the form of a conversation between three women, and will provide an excellent programme for Auxiliaries or Mission Circles for some special occasion. Prepared by one of our Korean W.M.S. missionaries — Miss Emma Palethorpe. Price 5c. or 3 for 10c.

Then, concerning Christmas: For the first time

Thoughts of God for boys and girls is issued in a Christmas edition. This devotional booklet contains stories, prayers and other lovely material for children's own daily use from November 29th to January 1st. (See also Mission Band page.) Price 15c. or 10 for \$1.25.

Observing Christmas is still available in a limited quantity—a book full of suggestions of things to do and to make for the celebration of Christmas: A carol drama for children, a Christmas programme, a play, a family service of worship—carols, customs, stories. Price 25c.

Pilgrims to Bethlehem is a brief carol-play for the teen-age and for senior Mission Band members. Price 15c.

And, by the way, if any person or Society is thinking about a Life Membership Pin as a Christmas gift:

Auxiliary Life Membership Pins—gold—\$2.50
Mission Circle Life Membership Pins silver— .25

As for the *Bookshelves*—here are some of the ones I didn't mention last month:

The Mission Circle Shelf—75c.

Faith for Reconstruction—about our Christian faith and our responsibility for improving conditions in our world. Price 15c.

What it Means to be a Second-Generation Girl. Five interesting talks given by young people whose parents were not born on this continent, and what that fact has meant for the young people. Price 35c.

Recreation for Youth. The why and how of good times for young people. Price 30c.

The C.G.I.T. Shelf—40c.

What it Means to be a Second-Generation Girl (See above).

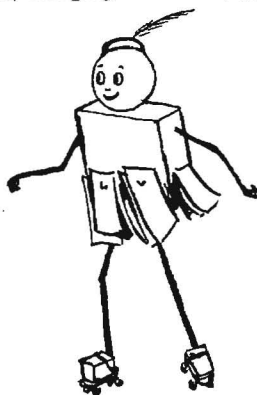
The New Canadian Loyalist. An up-to-date record of the contribution being made to our national life by New Canadians. Price 10c.

The Mission Band Shelf—\$1.10

Children of the Promise. One of the most interesting stories that has been written for juniors, about a group of children of many nationalities as they live and work together in school—and out. Price 70c.

Towards a Friendly World. A helpful book on child education for leaders, teachers and mothers of children up to eight or nine years of age.

"Goodness—even roller skates don't help the page to hold any more words, so there is still to come—The Baby Band Mother's Shelf, and the Associate Member's Shelf. The complete life is free on request"—and with a final clatter, Pedlitt disappeared on further business bent.



RUSHING... ON ROLLER
SKATES

The above may be obtained from

The Literature Department, 410 Wesley Buildings, Toronto

or from the Literature Depots:

Mrs. E. L. Pike,
705 McIntyre Block,
Winnipeg, Man.

Mrs. H. W. Woollatt,
3015-13th Ave.,
Regina, Sask.

Miss E. F. Alcorn,
412 Dominion Bank Bldg.,
Vancouver, B.C.

Mrs. J. E. Wodell, Miss Marjorie Thomson,
842 Rideau Rd., 18 Leslie St.,
Calgary, Alta. St. John's, Newfoundland.



What the Conference Branches Are Doing

Alberta

*Press Secretary, Miss Helen Morrison, 117
11th Street, Medicine Hat, Alberta.*

*Treasurer, Mrs. W. T. Young, 11548-95A St.,
Edmonton, Alberta.*

CALGARY PRESBYTERIAL—In a beautiful tribute to the late Mrs. Laura Elsley, a beloved member of Calgary Presbyterial, the following words appear: "This is not an hour for sadness. She is safe in His keeping and her memory will ever remain on the horizon of those who knew her best as a light to beckon on to fuller and nobler living."

The Auxiliary of St. Paul's United Church lost one of its most valued members this summer, in the death of Mrs. A. Snow.

Bay of Quinte

*Press Secretary, Mrs. A. Nill, Roseneath, Ont.
Treasurer, Mrs. E. J. Corkill, Box 142, Nap-
anee, Ont.*

BELLEVILLE PRESBYTERIAL—The Bay East and Bay West W.M.S. met at Bethany Church to celebrate 50 years of service. Rev. Farnsworth and Mrs. Farnsworth were guest speakers. Mrs. Alcombrack gave a brief summary of the founding of the Society. Some of the first members were present and the service was an inspiration.

COBOURG PRESBYTERIAL—A special meeting was held by Coldspring's W.M.S. at the home of Mrs. N. D. McIntosh.

Mrs. Ross, who has lived at the Round Lake Indian Reserve, Sask., was guest speaker and gave a vivid description of the various organizations working there, including C.G.I.T. and Mission Band.

It was Dr. McKay who first saw the need of helping the Indians, started this training school and later founded the "bale" system. Later, Mr. Ross carried on the work with Mrs. Ross as teacher.

The Staff consists of the Indians themselves. All work (household duties) is done by 8.45

—ready for school. This year three Scholarships are being given by our W.M.S. members.

These Indian girls are very adept at learning and so the teacher tries to bring out their natural tendencies. The general crying need among the Indians, Mrs. Ross said, is for social workers. After these girls graduate, many of them, due to racial prejudice, have nowhere to use their talents.

Fifty-eight out of every eighty-six Indians have now donned the King's uniform in this war. One of the boys was in the Dieppe raid.

Mrs. Ross concluded with, "What has the work done for the Indian? Well it is just the difference between savagery and civilization; Paganism and Christianity." Mrs. Ross now is working among Indians near Windsor, Ont.

OSHAWA PRESBYTERIAL—The Hampton Society of the Oshawa Presbyterial mourn the passing of a valued member, Mrs. Alvin Peters.

British Columbia

*Press Secretary, Mrs. T. S. Paton, 257 East
60th Ave., Vancouver, B.C.*

*Treasurer, Mrs. W. H. P. McClure, 3782 West
20th Ave., Vancouver, B.C.*

*Life Membership Secretary, Mrs. J. N. Arm-
strong, Box 284, Nelson, B.C.*

VANCOUVER PRESBYTERIAL—The Fall Rally of Vancouver Presbyterial, held on September 9th, was very successful, with an attendance of 150. The morning sessions were devoted to the respective group conferences.

Mrs. J. S. Muldrew's report of the Dominion Board meeting was full and comprehensive, in fact, it made those attending the Rally feel as if they had looked in the window and heard all those splendid meetings. Mrs. W. G. Wilson's stirring address on "Russia" also seemed to open windows into a room where our work in the future may lead.

Wings

Happy, I watched him grow:
 Fearless and eager and gay,
 Always a song on his lips,
 Singing the days away.
 Lifting his boyish head,
 His young eyes steady and blue,
 "Some day I'll get me some wings,"
 He'd say, "and fly where the wind is new.
 I'll climb to where the silence is
 And I'll sing a song to a star."
 Oh, we were gay; my heart joined, too,
 The songs he flung afar.

Smiling, I watched him go
 (Though in me, my heart was dead),
 Proudly wearing the blue,
 And the wings on his breast out-spread.
 His wings! They will take him far:
 I vision him oft in the night,
 Climbing 'till millions of stars
 Bathe his head in an aura of light.
 I hear him sing as he climbs,
 Fearless and gay and strong,
 And from silent heights his love
 Comes down on wings of song.

—Maude Broomhall Sabine.

Hamilton

Press Secretary, Mrs. A. Salt, 867 Willmott St., Niagara Falls, Ont.

Treasurer, Mrs. N. McPherson, 243 Brant Ave., Brantford, Ont.

Life Membership Secretary, Miss M. L. Fawcett, 219 Prospect St. S., Hamilton, Ont.

BRANTFORD PRESBYTERIAL — The Brant Avenue Woman's Missionary Auxiliary at the September meeting held a memorial service for the past president, Mrs. W. W. Harvey. The remainder of the meeting was taken up with the Study Book, presented by Miss M. McIntyre.

At Colborne Street United Church W.M.S., Mrs. C. Warne gave the Bible reading. Mrs. W. J. Haddow gave an excellent address on the divine command—"Go ye into all the world and preach the gospel." The new Study Book, *We Worship Together*, was introduced at the September meeting of the Mission Band.

The September meeting of Balfour Street United Church W.M.S. took as its theme (suggested by THE MISSIONARY MONTHLY) "The Church in our Community and the Community around our Church."

Mrs. H. Grieves hospitably opened her home for a meeting of the Edith Peters' Auxiliary of Marlboro Street United Church. Mrs. U. Cronheim spoke on the life of the Chinese people.

"Building a Community of Christian Homes" was the theme of the September meeting of the Rae Isaac Evening Auxiliary of Sydenham Street United Church.

At the first meeting of the fall season, the members of the Evening Auxiliary of Zion United Church had, as the speaker, Miss L. A. Fallis, whose subject was, "The Church in My Community." She stressed the fact that the community around the church is a mission field.

At the first meeting of the fall season, of Zion United Church Afternoon Auxiliary W.M.S., the speaker was Rev. W. B. Craw. He urged the necessity of accepting every opportunity of contact with non-church people. Because of war conditions missionary work in the Far East was almost impossible but Christians should strengthen their home base. There were many strangers within our gates!

At the September meeting of the Elm Avenue United Church, Echo Place, plans were made for the autumn Thank-offering Meeting. Mrs. T. M. Wesley gave a thoughtful talk on "Women's Missionary Work."

The regular meetings of the W.M.S. and W.A. were held jointly in Harrisburg United Church. The worship service was, "The Church in My Community."

The Ella Guinn Evening Auxiliary group, Lynden, met Tuesday evening at the home of Mrs. J. L. Guinn for picnic supper and social evening.

At the September meeting of the Evening Auxiliary of St. Paul's United Church, Paris, Mrs. Norman Brown contributed a paper relative to the Auxiliary Study Book.

Mrs. H. R. Searles was hostess for the September meeting of the W.A. and W.M.S. of the United Church, Scotland. The remaining chapters of the Study Book were given by Mrs. C. Malcolm. The President conducted a short business period. Refreshments were served.

London

Press Secretary, Miss Alice Stone, 63 Metcalfe St., St. Thomas, Ont.

Treasurer, Mrs. W. F. Purdy, 44 Jefferson Blvd., Riverside, Ont.

Life Membership Secretary, Mrs. W. R. Wilson, 233 Talfourd St., Sarnia, Ont.

The eighth annual W.M.S. School for Leaders, which was held in Alma College, St. Thomas, from August 24th to 28th, set a

new record in attendance and on every side one heard members of the School remarking "the best yet." Why it was so named was due to many contributing factors—to the splendid staff of highly qualified leaders; to the smoothly working organization so ably directed by the Dean, Mrs. Herbert Childs, and her assistants; to Dr. Dobson, Principal of Alma College, and his willing staff of helpers; and even to the weatherman who co-operated splendidly and made the lovely grounds so enjoyable.

Professor T. Cuyler Young, Ph.D., of Emmanuel College and Mrs. Young conducted courses of lectures, the former's subject being "Our Christian Faith: An introduction to its Basis in Hebrew Society" and the latter's "Islam and its Peoples."

If the test of a real teacher is that he inspires in his listeners a desire to continue the study for himself, then both Dr. Young and Mrs. Young qualify as such. Under Dr. Young, the Old Testament took on new meaning: the prophets, priests and sages became living people with living messages; the New Testament was seen as the outgrowth of the Old, Judaism as the foundation of our Christian faith and today's world turmoil as the birth pangs of a new world. Mrs. Young, with twelve years' experience of life among the Moslems of Iran, was well qualified to speak on "Islam and its Peoples." Her listeners felt her sympathetic understanding of, and her love for the Moslems and listened to her with eagerness and delight.

Miss Helen Day of the Literature Department was given a warm welcome and did splendid work in introducing the new study book, *The Church in the City Streets*, and in her course of lectures, "A Book for Everything." Assisted by Mrs. L. C. White, Literature Secretary of London Branch, Miss Day also found time to look after and dispose of a large quantity of Missionary literature.

The enthusiasm of the members of the study classes led by Mrs. W. J. Campion for Circles, and Mrs. J. A. Murray for Bands, testified to the fact that these two leaders are masters in their own departments. Mrs. Everton Ashton also won the hearts of her C.G.I.T. Study Class.

Tribute must be paid to the inspiration given by the visiting missionaries, Miss Irene Stewart, of India; Miss Hazel Adsett, Windsor; Miss Emma Palethorpe from Korea, all of whom assisted in the vesper services, and

Rev. E. M. Joblin of Muncey, who brought a wealth of information about our American Indians.

Givings for the first half of this year showed an increase of \$3,000 over those for the same period last year was reported at the recent meeting of the executive of the London Conference Branch. Four new Mission Circles, three new Baby Bands and one Associate Members organization formed in 1942, and a substantial increase in the number of MISSIONARY MONTHLY subscriptions were also reported. The Worship service emphasized "The Christian Church," what the church must do and must mean to all its members if its work is to be effective. The temperance question was discussed, and the women present will go to their Presbyterials better prepared and eager to urge action by church members.

ELGIN PRESBYTERIAL—Summer's Corners. The Woman's Association annual picnic was held at the home of Mrs. Lee Miller. Mrs. J. H. Arnup spoke on her trip to the Africa and Indian Mission fields of the United Church. She finished her talk with a description of a famous Indian temple, covering fourteen acres of land, its gorgeous crystal candle-holders and candles lighted for festivals, a wonderful sight.

Manitoba

Press Secretary, Mrs. W. G. Corbett, Stonewall, Man.

Treasurer, Mrs. C. R. MacLean, 181 Home St., Winnipeg, Man.

Life Membership Secretary, Mrs. W. W. Emerson, 235 Elm St., Winnipeg, Man.

BIRTLE PRESBYTERIAL—The Editor is publishing the following letter in its entirety,

Circulation Corner

Church House,
55 Howard Street, Belfast,
August 20th, 1942.

I shall be much obliged if in future you would kindly send the copy of THE MISSIONARY MONTHLY direct to me at above address, as I am now Editor of "The Irish Presbyterian". I have been reading your MONTHLY with great interest and appreciate your kindness in sending the copy.

Yours sincerely,
T. JACKSON SPRATT.

feeling that it will be an inspiration to our membership.

Basswood, Man.
August 28, 1942.

DEAR EDITOR:

I would like to report a valuable piece of work undertaken by our younger groups this summer. Owing to the war, a minister could not be obtained by the church to conduct the services while our minister was on his holidays. This meant the three churches in his charge being closed for two Sundays.

The C.G.I.T. volunteered to conduct the three services on August 16th, which they did remarkably well, assisted by their leader, Mrs. N. J. Loberg. The Basswood Evening Auxiliary then offered to take the services the following Sunday, August 23rd. All members took part in the services, and the address was given by the President, Mrs. J. Jackson. Besides being a help to the church, it was a great way to bring the work of missions to the notice of the community.

Sincerely yours,

(Mrs. T. J.) ALICE A. HYMERS,
Press Secretary, Birle Presbyterian.

* * *

BRANDON PRESBYTERIAL—At the Sectional Rallies of North and South Brandon Districts,

Growing

"Mother, do we still grow?"
I let the measuring rod
Slip closer to my child's head.
Three foot two—
"Do I still grow?"
Do I still—grow!

This afternoon I suffered
From unkind words,
But smiled.
Last year I would have been
Quite proud
Of making sharp retort.

Last week I set aside
My own desires
For others.
Last year I would have cried:
"I'll have my way:
Let others yield to me."

Last month I found some beauty
In a soul once scorned,
And told it to another.
Do I still grow?
Yes, child,
But oh! so slowly!

—Mary Dickerson Baughman.

Mrs. L. J. Reycraft of Winnipeg gave stirring addresses, bringing both information and inspiration in her account of Dominion Board Meetings.

At Oak Lake, Rev. S. J. Parsons of Brandon, spoke on "Religious Education in our Schools," and Miss Ruth Crawford, Secretary of the Y.W.C.A., on "The Church in my Life."

At Elkhorn, Mrs. A. McPherson of Brandon, spoke on "Opportunities for Service," and Mrs. R. T. Chapin described the work among the Indians at Island Lake.

PORTAGE LA PRAIRIE PRESBYTERIAL—Prospect W.M.S. mourn the loss of valued members in the passing on of Mrs. Edgar Wishart and Mrs. J. L. McCowan, of Oakland W.M.S.

WINNIPEG PRESBYTERIAL—A joint meeting of Augustine and Knox Auxiliaries was held September 1st, in Knox ladies' parlour. The guest speaker, Miss Helen Ross, gave an excellent summary of our new Study Book, *The Church in the City Streets*. "Information Please" was conducted by Mrs. J. W. Hall, consisting of several short extracts dealing with missionary work and current events.

The W.M.S. of Grace United Church, Winnipeg, did not disband for the summer months, but held its July and August meeting in members' homes. In July, the guest speaker was Mrs. S. Granavsky, President of the Sisterhood at ZaanyZadek synagogue, and in August, Mrs. (Dr.) Brace told of her work among the Chinese. Throughout the year the Ukrainian Mission W.M.S. and sister churches have been our guests.

In spite of the stress of war time, some 150 delegates registered at the Manitoba School for Leaders, held in the United College, Winnipeg, August 31st-September 4th, with forty in residence at Sparling Hall. This was most encouraging.

Miss Ida McKenzie, travelling secretary, was in charge of special courses in leadership, in Auxiliaries, Mission Bands and Baby Bands. She also conducted a course in Story Telling. Miss Wilna Thomas, newly appointed Dominion Secretary for Affiliated C.G.I.T. and Mission Circles, conducted courses in these departments. They were also in charge of the daily forum on "The Christian Leadership of Children and Youth."

The theme for the morning devotional period was, "The Social Message of Christianity." Those who attended felt they had

been refreshed for the tasks ahead by the fellowship with others and new knowledge and understanding.

Mrs. C. Maxwell Loveys, of Toronto, was a welcome guest at several sessions.

Maritime

Press Secretary, Mrs. B. D. Earle, Box 65, St. Stephen, N.B.

Treasurer, Mrs. A. P. Hayes, Box 63, Yarmouth, North, N.S.

ST. STEPHEN PRESBYTERIAL—A Joint Meeting of the Mission Bands of the Kirk and McColl United Churches, St. Stephen, was held in McColl vestry. Rev. B. D. Earle administered the rite of baptism to one child.

Mrs. Robert Brown described the children of foreign lands, illustrating her talk with dolls dressed to represent each country.

Mrs. George Britney spoke on the "Special Objects" for Baby Bands and Mrs. George Caswell delighted the children with a story.

The Mission Band of Pomeroy Ridge held its annual picnic at the home of Mrs. George Smith.

WINDSOR PRESBYTERIAL—Two rallies of the Windsor, Nova Scotia, Presbyterial were held in September—one in Canard and the other in Mt. Uniacke. Three missionaries—Miss Ratz, from Scotchtown Mission, Misses Brown and MacGregor from the Sydney Mission, showed the life there in the form of a playlet.

The W. M. S. Auxiliary of St. John's United Church, Windsor, celebrated its sixty-fifth Anniversary. A large number of members and friends attended. The programme for the coming months of October to March was planned and set up under the leadership of Mrs. Henry Millett.

The main event was the revue read by Mrs. Rufus Curry, who traced the growth of the Society from 1876. She showed how the scope of its work had been continually enlarged to meet new needs and changing conditions.

ANNAPOLIS PRESBYTERIAL—The W.M.S. of Berwick held a Family Party, when the Auxiliary had as their guests, the Mission Band and Baby Band. After the World Service Day programme at Camp Berwick, at which our own Miss Maud MacKinnon was the chief speaker, giving a most inspiring address

School For Leaders

A Manitoba mother who brought her daughter to the previous school said, "My husband and I consider that one of the best investments we ever made".

on Missions and the World Situation, a Rally of all interested in our W.M.S. was held in the Chapel. At least six of our Maritime Presbyterials were represented.

We were glad to have with us three of our missionaries, Miss MacKinnon, from our Korean work; Miss Hannah Nicholson of Stellarton Mission, and Miss Eleanor Kirker of the All Peoples' Mission, Winnipeg. Mrs. Burchell presented the Study Books, and as the supper bell pealed out across the way, one and all expressed regret that we had not had our regular School for Leaders this year.

PRINCE EDWARD ISLAND PRESBYTERIAL—A regular family affair, the August Auxiliary meeting at Valleyfield proved to be, for they had present with them Mission Band members, Baby Band members and their mothers.

Malpeque, Hamilton, Darnley and Sea View W.M.S. met at the manse for their August meeting. Mrs. (Rev.) C. J. Crowdis was in charge of the programme, the subject of which was "The Bible in the World Today," which included an account of Scripture Posters in air raid shelters that quieted disorder.

A Missionary Rally was held in Trinity Church, Charlottetown, recently, attended by members of Young People's Societies and W.M.S. Auxiliaries from different parts of the province.

SYDNEY PRESBYTERIAL—At a special meeting of the Auxiliary of the W.M.S. of First United Church, Louisburg, Mrs. J. K. MacInnes of Truro gave an address on the work of the Society at home and abroad. She also introduced the new course of study for this year, "The Church in my Community."

ST. JOHN PRESBYTERIAL—At the August meeting of the West Side Kirk W.M.S. Mrs. Stuart reported that a quilt which the members completed had been sent to the Crosby Girls' Home at Port Simpson, B.C. A bale is being packed for Minto.

The members at this meeting brought in

Mite Box Savings

The mite box savings of one member for the summer months amounted to \$4.30, writes J. W. from St. John's Presbyterial, Newfoundland.

their gifts for the Inter-provincial Home at Coverdale. A list of names of recent arrivals to the community and of shut-ins was presented by the community secretary for members to call on.

TRURO PRESBYTERIAL—At the September meeting of Brookfield Auxiliary, there were present as guests, members of the Evening Auxiliary, Brookfield, Hilden, Pleasant Valley, and Middle Stewiacke. Mrs. J. K. MacInnes gave an address on the Dominion Board. She quoted from missionaries proof of the living faith now well rooted in so-called Mission lands. The new study, "The Church in my Community," was recommended and new literature reviewed.

Miss Nicholson addressed the Maitland Auxiliary, held at the home of the President, Mrs. F. S. Creelman.

Miss Annetta Rose, recently of the W.M.S. staff of Korea, is now one of our workers in the city of Montreal. Miss Rose, while enjoying a holiday at her home in Urbania, N.S., addressed the W.M.S. Auxiliary, and also a Sunday evening Bible Study—a popular feature promoted by Miss Rose on former visits in her home community.

Montreal—Ottawa

Press Secretary, Mrs. E. J. McLelland, 4014 Harvard Ave., N.D.G., Montreal, Que.

Treasurer, Mrs. George Fleet, 1500 Crescent St., Montreal, Que.

DUNDAS-GRENVILLE PRESBYTERIAL—Beautiful August weather and a large attendance contributed much to the success of the monthly meeting of Winchester Auxiliary which was held at the country home of Mrs. John Erratt.

Brinston Auxiliary conducted the morning service in their church on August 16th, with Miss Carson as speaker.

MONTREAL PRESBYTERIAL—The Ladies' Auxiliary of St. John's French United Church tried a unique method of aiding their stamp collection campaign. At the suggestion of their

pastor, the Rev. Dr. H. Joliat, the ladies took entire charge of a Sunday morning service. Mrs. C. R. Lapointe, long active in French Protestant Mission work, gave a review of the Society's work in the Province of Quebec. We are grateful that in this manner enough stamps were received to complete our allocation.

At our Mission Band reunion we were most fortunate to have with us Miss Annie Mulley, on furlough from Radway, Alberta, who was our Band's prayer partner for the year. She gave an interesting talk on Africa, showing many curios which she brought from Angola.

GLENGARRY PRESBYTERIAL—At their regular August Meeting, the W.M.S. of Aultsville entertained the Baby Band and their parents, at the home of Rev. and Mrs. H. Belbin. During the W.M.S. Meeting, the babies and children were entertained on the lawn.

OTTAWA PRESBYTERIAL—At the Ottawa Presbyterial Executive meeting, September 16th, the devotions were taken by Mr. Ben Garrett, Emmanuel College, Toronto, who was with the Young People's Forward Movement team in Ottawa at the time.

The Community Friendship Committee appealed to all members to assist the many girls coming to work in our Government who are experiencing real difficulty in finding rooms.

Miss Christine McDougall, who has been sent by the W.M.S. Dominion Board to work in Ottawa, was introduced and expressed pleasure in the splendid response to her appeal for week-end invitations to private homes, for girls in our Forces.

Members listened with great interest to the Broadcast from General Council at Belleville.

Newfoundland

Press Secretary, Miss Louise Whiteway, 153 Le Marchant Rd., St. John's, Nfld.

Treasurer, Mrs. H. M. Dawe, P.O. Box 394, St. John's, Nfld.

ST. JOHN'S PRESBYTERIAL—Forty girls and boys gained enjoyment and benefit from the five-day Vacation School held in Newman's Cove, B.B., August 3rd-7th, under the leadership of Miss Emily Kelloway, newly appointed missionary. The special Topics of Devotional Study each morning were, "The Boy Jesus," amply illustrated by coloured prints, and the 24th and 100th Psalms, which were dramatized

at the closing. The programme comprised a complete demonstration of the activities engaged in, including new songs and games. The result of the boys' handwork is a new book-case for the school, and many other articles were completed.

The remarkable record of 36 years without a break as Secretary of the Wesley W.M.S. has been reached by Mrs. Andrew Goobie who recently resigned.

The important problem of Temperance was the theme of the September meeting of Gower Street W.M.S.

At the George Street W.M.S. September meeting, the devotional service in *THE MISSIONARY MONTHLY*, "The Church and the Community," was used and found very inspiring.

Saskatchewan

Press Secretary, Mrs. T. H. Sendall, Melville, Sask.

Treasurer, Mrs. J. W. McIntyre, Keewatin Apts., Saskatoon, Sask.

Life Membership Secretary, Mrs. J. A. Menzies, 2142 Robinson St., Regina, Sask.

SCHOOL FOR LEADERS—"To me it has been one of the most inspirational weeks of my adult life" and "it has been a revelation to me" were comments made by delegates privileged to attend the Fourth School for Leaders held at St. Andrew's College, Saskatoon, from September 7th to 11th, when representatives from Presbyterians in the North part of the Province met together. The slogan of the School was—"Come, learn—Go, Lead."

On the one hand, there was a seriousness and an earnest desire to accumulate information concerning the many problems confronting the war-torn world and the Church's responsibility concerning them. On the other hand, a closer fellowship through living "in residence" brought many happy and never-to-be-forgotten moments in the lighter vein.

The wonderful leadership from Dominion Board officers — Miss Ida MacKenzie and Miss Wilna Thomas, who entered so wholeheartedly into serious and gay times, endeared them to all. Conference Branch officers and missionaries too, contributed much to the sessions.

Miss MacKenzie, in her address, "Canadians All," declared that the Church can do an

Laughter Has Filled My Mouth

Laughter has filled my mouth, and joyful singing,

Where once were scorn and cynical complaint;

Where notes of praise infrequent were and faint,

But blasts of criticism keen and stinging:

Laughter, the language of release, is flinging

Away the words and works of worry, taint

Of dark deceit, with hate and fear's restraint;

And once again faith, hope and love are bringing,

Not hollow mirth that marks the empty mind,

But that deep sense of new security

In bonds of Truth that set the spirit free;

In sight regained by eyes that long were blind;

This is the joy of every reborn soul

That finds its freedom under God's control.

—William Merrill Vories.

important work in helping to create unity among new Canadians in our midst who have brought a wealth of culture.

Miss Thomas conducted most helpful forums. One dealt with Christian Education, in the form of a dialogue; another brought practical ideas on general problems, some created by the war, and what the Church can do; another asked "Why missionary education, where, how?" and concluded with a discussion on a unified programme of Missionary Education in the local Church.

The beautiful coloured slides shown after the introduction of the Study Books by Miss MacKenzie and Miss Thomas made each also eager to use this form of Missionary Education.

Members attending the School were pleased to meet and hear messages from missionaries who were present: Miss Mae Laycock, missionary-at-large in Saskatoon; Miss Ila Brown, of File Hills Colony, Lorie; Miss Ila Newton, Community worker, Smoky Lake, Alberta, and Mrs. M. Milne, née Grace Taylor, formerly of Japan.

Mrs. Milne stated that Japan with its gentle, artistic and patriotic people have many of the same social problems as we have and the missionaries have done a great deal to help solve them. Dr. Kagawa is still an outstanding leader respected by all classes. Japanese Christians, trained by our missionaries for leadership, are carrying on, but when a new

chapter opens in Japan, many missionaries will be needed.

A novel playlet given by Knox Church Evening Auxiliary introduced by proxy five scholarship students. Another pageant, "One Foundation," showing the worthwhileness of the Church was presented by a group of ladies attending the School.

Mrs. W. W. Forsyth, our President, brought an informative and inspirational message of Dominion Board. Uplifting Bible studies were given each morning by Rev. Robert Hall, B.A., B.D., pastor of Knox Church, who based his talks on the letters of Paul.

Dr. J. B. Corston, M.A., professor at St. Andrew's College, also gave stimulating and thought-provoking messages on the general topic "The Church and the New World Order." He concluded with General Smuts' words, "The world has no need for a new order or a new plan but has need of an honourable and courageous application of the Christian ideals."

The Temperance Secretary reported having sent a petition to be signed by all Auxiliaries through her Presbyterian Secretaries, urgently requesting the Government "to take immediate steps to drastically curtail and control the liquor and beer traffic in this Province.

KAMSACK PRESBYTERIAL—A W.M.S. rally was held in Wadena United Church, sponsored by the local organization, and under the leadership of Mrs. G. F. Gillespie, Presbyterian President.

The Rally was important in that it welcomed three guest speakers who are touring the west in the interests of W.M.S. work—Mrs. W. W. Forsythe, President of Saskatoon Branch; Miss Ida McKenzie, Travelling Secretary for Auxiliaries, and Miss Wilna Thomas, B.A., Travelling Secretary for Younger Groups. Study Books for the various organizations under the supervision of the W.M.S. were discussed by the three speakers.

Miss McKenzie, in her address, "Canadians All," told of a pathetic scene she had witnessed in the Church of All Nations, Montreal, when strong, stalwart men, refugees from oppressed countries of Europe, sang their National Anthems while tears rolled down their cheeks. Canada offered to these people a home for free men, and she urged her audience to realize the vast and important work of the church among these strangers in our midst.

Toronto

Press Secretary, Miss Mary Hughes, 707 Eglinton Ave. W., Toronto, Ont.

Treasurer, Mrs. John Cowan, 708 Jarvis St., Apt. 6, Toronto, Ont.

Life Membership Secretary, Mrs. D. F. Baird, 18 Dawlish Ave., Toronto, Ont.

DUFFERIN - PEEL PRESBYTERIAL — Grace Church Auxiliary mourns the loss of one of its most valued members—in the person of Mrs. T. W. Duggan, a member for fifty-eight years, since its inception. "I have also been a member for fifty-eight years," wrote Mrs. Jane Cheyne, in sending this notice, "am ninety-one years old, and still interested in *THE MISSIONARY MONTHLY* and love to read it."

MUSKOKA PRESBYTERIAL—The Annual session took the form of an Executive Supper Meeting in the Church hall of the Bracebridge United Church. About fifty ladies, with representatives from Huntsville, Gravenhurst and Utterson, were in attendance. After an enjoyable social hour and greetings, Mrs. W. Richards conducted the Worship period. The guest speaker was Miss E. Ennis, returned Missionary from India. In native costume, she described life in India, exhibiting native headdresses and jewellery. An impressive Memorial period was conducted by Mr. J. Patterson, with special mention of the faithful work of the late Mrs. W. Towns of Bracebridge.

Special events during 1941 in the Woman's Missionary Society of Gravenhurst were: Easter Thank-offering Service, when the mis-

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sionary play, "Along an Indian Road," was well performed by the young people of the church.

The Presbyterian met here in May. At the Park meeting in July, the speaker was Mrs. Loveys, Home Mission Executive Secretary,

who gave an excellent talk on her visit to the Home Mission Fields. The speaker at the Fall Thank-offering Service was Miss Chappell, a Missionary from Japan, who displayed wonderful handwork and pictures, showing the skill and customs of the Japanese.

New Organizations

Newly Affiliated C.G.I.T. Groups are reported annually.

Affiliated Societies

British Columbia Conference Branch—Kootenay Presbyterial—Fruitvale—Mrs. John Wood, Fruitvale.

Manitoba Conference Branch—Portage La Prairie Presbyterial—Langruth—Mrs. W. C. Hall, Langruth, Man.; Superior Presbyterial—Beardmore—Mrs. Matt Campbell, Beardmore, Ont.

Saskatchewan Conference Branch—Moose Jaw Presbyterial—Gilroy—Mrs. L. Metcalfe, Gilroy; Riverhurst—Mrs. G. McKenzie, Riverhurst.

Mission Bands

Hamilton Conference Branch—Bruce Presbyterial—Belmore—Mrs. A. Hewitt, Belmore.

Baby Bands

British Columbia Conference Branch—Vancouver Presbyterial—Vancouver, First—Mrs. A. C. Kirk, 30424 Alberta St., Vancouver.

Maritime Conference Branch—Inverness-Guysboro Presbyterial—Baddeck Forks, St. Andrew's—Mrs. Borden MacPhee, Baddeck Forks, N.S.

Saskatchewan Conference Branch—Abernethy Presbyterial—Bryn Mawr—Mrs. John Nixon, Earl Grey, Sask.; Hazelwood—Mrs. C. Mickleson, Southey.

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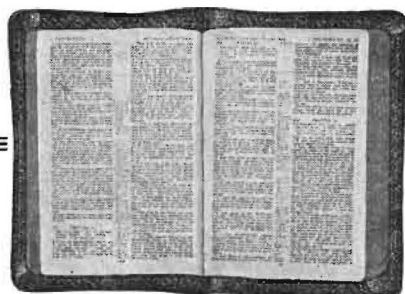
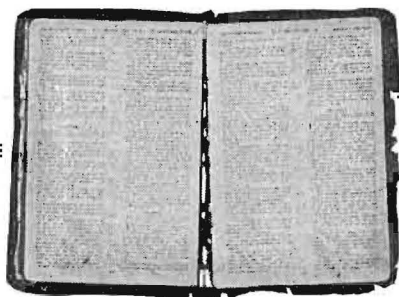
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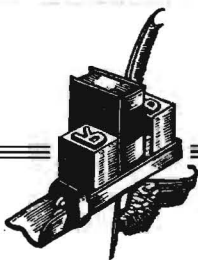
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(Acts 22-38)

SO SPOKE the chief Captain to St. Paul. Whatever the form of the "Great Sum", in this instance, the words themselves may serve to remind all people of the Christian Church of the great sum, in pain and sacrifice, paid by our forefathers in building, and preserving, their Freedom, and the right to Worship according to their own conscience.

St. Paul's answer, too, has a particular significance at this time . . . a reminder of the great religious privileges we enjoy, but which now are hanging by a thread. Can you picture the squared shoulders and the proud voice, as Paul said—"But I was **FREE** born".

Today we can share that pride. We, too, are **FREE** born, but we found this Freedom here . . . as it were

ready-made . . . a heritage that perhaps we have taken too much for granted, unmindful of the generation of martyrs who bequeathed it to us.

Now our religious Freedom is assailed by the enemies of God and the avowed destroyers of The Church. Now "It shall be required of this Generation" to fight for the Faith. This, translated into terms of today's crisis, means **REAL PERSONAL SELF-DENIAL**. It means changing our standards of living to support Canada's war effort . . . it means doing our utmost in helping to buy guns, and ships, and tanks, and planes, to support our fighting men . . . it means budgeting to the utmost, to lend the utmost . . . it means putting every cent you can into **VICTORY BONDS**.

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(James 2-24)

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