

MAY, 1944

# *The Missionary Monthly*



*The Pioneer Woman*

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

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## THE MISSIONARY MONTHLY

MRS. G. ERNEST FORBES, *Editor.* MISS FRANCES ANGER, *Secretary-Treasurer.*

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# The Missionary Monthly

MAY, 1944

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## *A Prayer for the Children of Today*

O God,  
We like to think of children  
Tripping round the world  
With dancing feet,  
With laughing eyes,  
And merry voices ringing.  
We like to think of children's faces  
Lifted in sweet happiness to Thee.  
O God,  
Of children learning—  
Growing—  
Filling our lives with promise  
Of better, finer days,  
When Thy great love  
Shall reign supreme  
In hearts of men.  
These are the thoughts of children  
Dear to every woman's heart.  
But now,  
O God,  
Because of selfishness and hate,  
Because of greed and avarice,  
The children of our day  
Drag weary feet  
O'er war-torn paths.  
They do not dance and skip with joy.  
Eyes which should laugh  
Are round with horror.  
Voices which should ring with merry  
laughter  
Are sobbing in distress.  
O God,  
Thy great heart must be broken with  
their pain.

For children of this ravished world,  
We pray,  
O God.  
For thin, ill-nourished bodies,  
Yes, but more important still,  
We pray

For young hearts throbbing with fear  
and hate,  
For young minds, twisted and torn,  
For stumbling feet, unguided and  
unloved.  
Lead us,  
O God,  
The grown folks,  
Mothers, teachers, friends,  
Show us the way  
To paths of peace  
That once again  
The world may ring with merry  
children's voices.  
Give us a willingness to pay the cost  
of peace,  
To bring Thy love to all mankind,  
That children's dancing feet  
May once again trip lightly  
Over sweet green fields.  
Give us,  
O God,  
The faith,  
The strength,  
Thy deep and quiet love.  
Give us,  
We pray,  
Thy power beyond our feeble selves,  
Thy love  
Transcending all our loves,  
To lead,  
To work,  
For what seems unattainable.  
That life may give the children of today  
The warm assurance of real love,  
A chance to grow,  
To play, and then  
To step with firm young confidence  
Into a place of happy duty  
In our world.  
Amen.

—Reproduced by Courtesy of *World Outlook*

(MRS. W. A.) ELEANOR W. McCURDY  
*Missionary in Chungking for twenty years under the American Methodist Board*

# Editorial

## This Magazine

THIS issue of THE MISSIONARY MONTHLY has much to say about the most important generation today—the potential power of the future—the leaders of tomorrow, children and youth. The main articles are of primary importance and should be used for the June meeting of the Auxiliary following the programme on page 222. More than that, they should be studied carefully in the light of the needs and problems of our own young people, their relationships to the home and Church and our responsibility to find and give leadership in the splendid programme for youth provided by our own church. Mothers will appreciate the frank and informative article on “The Adolescent Girl,” written by Dr. Hilliard, out of her wide experience and understanding knowledge.

## “Mrs. Consumer Week”

Our President, Mrs. Day, is calling for the co-operation of all United Church Woman's Missionary groups in plans for “Mrs. Consumer Week,” to be held the last week in May. The economic stability of Canada depends on the understanding support of her citizens in the anti-inflation struggle, and “Mrs. Consumer Week” has been planned to focus the attention of all Canadian women on what they can do as partners in this struggle.

Be alert to get material from your Regional or Local Consumer Branch Committee, of the Wartime Prices and Trade Board. Plan a meeting for this week if possible; if not, include something on the programme of any May meeting. And remember that while “Mrs. Consumer Week” serves to dramatize the part women can play in defeating inflation, our interest and co-operation are needed the whole year round. We are planning to include an article in the June issue on just what women can do to help—fifty-two weeks a year.

## Dominion Board

The Dominion Board of the Woman's Missionary Society is called to meet in

Bloor Street United Church, Toronto, on Monday, May 29th, continuing until Saturday, June 3rd. The delegates and missionaries will reside in Annesley Hall, as before. A public meeting will be held on Wednesday evening, May 31st, when the speaker will be Mrs. Timothy Lew, of China, her subject, “Christian Women in Modern China.”

## Our Cover Picture

Our cover is a reproduction of a famous bronze monument, “The Pioneer Woman,” which stands at Cherokee Strip, near Ponca City, Oklahoma, and was the gift of Senator Maryland to the State of Oklahoma in 1930. The monument is the work of the eminent sculptor, Bryant Baker, to whom we are indebted for permission to use the picture on the cover of our “Children and Youth” special number. Of the meaning of the monument, Mr. Baker himself says, “In trying to symbolize the Pioneer Woman of America, I wanted first to depict Courage and Faith. I tried to combine Strength and Beauty and Determination to win; with a song of hope in her heart she marches straight into the future; no trick of fate or blow of circumstances will stop the onward sweep of her spirit until she faces death.

“There is a tenderness and love expressed by the mother, both leading and protecting her son—the enthusiastic little fellow in his home-made clothes. She envisions a future of hope and success for him. Does she not represent radiant woman throughout the centuries making her priceless contribution to the ages—the man of tomorrow?”

“The bundle on her arm represents both the burden of life and all her worldly goods, for what does she know of riches, if to be rich is to have money, lands and houses. Yet she is the possessor of that real wealth that survives pain, sorrow and disaster—the inexhaustible wealth of a magnificent soul. Home is wherever she is and with her love and willingness to do more than her share of the work and burdens, her home can

be on the wind-swept prairies with only the stars above for shelter or the four rude walls of a log cabin.

"The Bible was a vital factor in building up this country and it often was the one indispensable book, the only reading material available for mothers to teach their children to read and write in those days.

"Shall we have less Courage, Fortitude and Faith today?"

### Social Aims

The Archbishop of Canterbury, speaking at a public meeting in London, described the social aims of Christians.

"Religion can and should prescribe the ends of life," he said, "and demands we should on no account confuse the means with the ends. We very easily make that confusion. All economic activity belongs to the realm of means, not ends, and therefore the economic department of life cannot claim a complete autonomy. It is subject to moral judgment.

"So is the political department. . . .

"To what, then, must Christians bend their energies in the coming days: These at least:

"Each child must be born into a house fit to be a family home.

"Each child must have the nourishment needed for bodily health.

"Each child and adolescent must have the educational opportunity needed for full development, at least until its eighteenth birthday.

"Each citizen, when full grown, must have an effective voice—by means of his representatives—in framing the laws of the state and the regulations of business which supply the framework of his life.

"For only so is full responsibility likely to be engendered, and full personality achieved; only so can it be expected that true justice will be established; only so will those ends of human life which our religion directs us to set before us be achieved. We leave it to the politicians to say how these things are to be done. It is not only lawful for us as Christians,

but it is our Christian duty, to see that these are objects towards which our politicians direct their measures."

### Thank You

Our readers will be interested to know that the centre "spread" of the *MARCH MISSIONARY MONTHLY* entitled, "They Found the Church There," has been highly commended and widely used in Sunday services, as well as in study groups and auxiliaries. The Secretaries of the Board of Foreign Missions and the Missionary and Maintenance Department commended it and the Committee on Missionary Education has reprinted five thousand copies for general distribution.

### African Literature

The grants made by our Society towards the printing and distribution of Christian Literature are good investments and bring worthwhile returns. The latest word from Africa tells us that the demand for *Listen* is increasing, and the British Council is continuing to supply it to schools in many parts of Africa. It is sent out in sheets for inclusion as an inset in *The Christian Way* (Gold Coast), *Ebifa* (Uganda), and *The Torch* (Sudan).

### The Training Ground

The home must be the training ground  
For any church. The work must start  
Where home-sweet tender love is found  
And Christ abides in every heart;  
Where purposeful, dynamic life  
For Christian living may take root,  
And grow until the air is rife  
With fragrance from that ripened fruit.

The home must draw its vital strength  
From some strong church. The church must be  
Far reaching in its breadth and length,  
Its understanding sympathy.  
The home, the church, God gave us these  
To stand united, strong and true,  
And oh, dear Christian families,  
God and the church depend on you.

Grace Noll Crowell.

From *Children's Religion*. The Pilgrim Press.  
Used by permission.

# Your Church Calls for Ten Short-Term Workers

## To Give Three Years (1944-1947)

### For Service Anywhere in Canada

**Y**OUNG women graduating unlimited opportunities to during years which will undoubtedly be the most critical in her history. In such days the Church must be prepared to play a large role in leadership; and in the tasks of the Church, women must accept a greater share.

*Workers are needed to direct ties, and social work in town Churches of All Nations, and in*

Church workers will be needed *Communities*, as long as the war lasts, and for *Peace-time Adjustment* at its close. The needs of those uprooted by war must be met, until they are resettled. The Church is essential to rehabilitation and reconstruction.

*Ten Special Scholarships* are available on the following terms:

The applicant is willing to give three years of service to the Church wherever she is needed in Canada or Newfoundland.

The three years will include a full academic year (September, 1944—May, 1945) at the United Church Training School, Toronto, the remainder of the period to be spent in the work to which she is appointed, allowing for one month's holidays each year.

Remuneration as follows: Travel to Training School, to appointment and to her home at the end of the three years; the expenses of the Training School course (\$350.00); salary, from time of appointment, a minimum of \$1,000.00 a year.

*This plan* is sponsored by:

The Woman's Missionary Society,  
The Committee on the Deaconess Order and Women Workers,  
The United Church Training School.



from the Universities have shape the destiny of Canada edly be the most critical in her must be prepared to play a large tasks of the Church, women

religious education, group activi- and city *Congregations*, in *Community Centres*.

in *Camp and War Production*

Applications to be sent to

MISS GERTRUDE L. RUTHERFORD, B.A., B.D.,  
United Church Training School,  
214 St. George Street, Toronto 5, Ont.

## For Toronto Women

**A**RE you willing to share another's burden—to do your part in easing the load of those who have not had the advantages you have been blessed with? If so, you may be interested to know that right now the *Infants' Homes* is in the greatest need for foster homes in Toronto for babies from 6 months to 1½ years.

Concerned only with their desire to share burdens, the *Infants' Homes* opened their doors nearly 70 years ago to the unmarried mother and the deserted wife with their grievous and wearisome burdens. By degrees this self-imposed task has grown until not only these unfortunate mothers but the deserted husband with his motherless children, the widow and widower with their little ones, and the orphan children, all find their way to the *Infants'*

*Homes'* open doors. Foremost among the burden-sharers in the *Infants' Homes* are the foster mothers.

Foster Homes *must be in Toronto*, away from the congested sections of the city; must already be self-supporting, and be able to give a baby over 18 months a separate room or its own cot in the room of another child. (An infant up to 18 months may share the foster parents' room.) Foster parents must be of the Protestant faith, and offer their services for temporary care only. Adoption homes cannot be considered. Remuneration is given for this service.

If you are interested, will you communicate with the *Infants' Homes*, 34 Grosvenor Street, K1. 3107.

# Their Future is Now!

DOROTHY YOUNG, B.A.

*United Church Girls' Work Secretary*

THESE words, used recently as the title of a book about childhood and youth, are words that are hard to forget. It is not that they are such pleasant words to ponder over, or that they rest comfortably in one's mind. On the contrary, they are disturbing words because they state all too truly a truth whose implications are not easily faced in the days in which we live.

We know too well how true it is that the destiny of those who are young today is being influenced now by the events that are taking place around us. Standards of value are being acquired, attitudes shaped and patterns of action established. We wish we could be sure that these concepts, feelings and habits are such as will guarantee Christian character for the world of tomorrow, a world that must have Christian men and women in positions of leadership or face a time even more terrible and shattering than the days which now we know.

Among the factors that influence greatly the personality and character of youth are the leisure time programmes, organizations and movements that claim the interest and allegiance of younger people during the years when they most naturally gang together. These programmes are many. Uniform and insignia,

slogan and theme song, sports equipment or craft materials, statements of purpose and creed testify to their popularity and variety. Yet the leisure time of youth, with their responsibility in family, school or work, is not unlimited. They must choose often among programmes of great worth. Frequently it rests with more mature people to help them choose. On what basis should the decision be made?

As Church women it would be easy for us to answer dogmatically that for Christian people there should be no choice, that the Church's own programme for youth ought to claim first allegiance, that there should be no alternative to a Christ-centred programme. We believe that this is true, and yet we would not have the case rest only on an appeal to

a sense of duty. Even though we could wish that all Christian people had a deep sense of obligation to support and perpetuate the on-going programmes of the Church, we are more concerned that adult church people covet for youth the experience of a Church-centred, Christ-centred programme because they feel that it is the type of programme that meets the needs of youth at the moment and that helps to lay firmly the foundations that are necessary for the future that we would have them know.



Let us think then of some of the needs of youth today.

There is need for some basis of choice and decision in a period when standards of worth and value, of right and wrong, seem topsy-turvy. Faced with decisions about personal conduct in the family circle, or in relationships with the opposite sex, puzzled about attitudes towards responsibilities at school or at work, bewildered regarding relationships with youth of different social standards, creed or colour, how would we have them decide? Are we content that our youth should build up a haphazard philosophy of their own at a time when "Look out for Number One" and "Let him take who has the power" are too generally accepted as desirable standards? Surely it is much saner to deliberately direct them into the programmes of the Christian Church where, in spite of human failure to attain perfection, still the highest standards are upheld of what we ought to do and be.

In times of stress and conflict and instability, young people need a certain sense of security. They must have the knowledge that there are some things that are steadfast and unchanging, the assurance that there is a scheme of things in which problems that vex and trouble can yet be made to "make sense." Dare we let young people face the adjustment problems of a postwar period of transition without a faith in a loving God, and without a sense of belonging within a fellowship of others who care? What other programmes are deliberately planned to help youth to discover this faith, or to find a place within a fellowship where one may continue to belong even after interest in activities peculiar to a particular age range has passed? How often we find adult people turning in days of desperate trouble back to the Church fellowship which they have known in youth, unwittingly paying tribute to the kind of stability and security they had found there. Should we not see to it that our young people at an early age become so well integrated into the life of the Church that they need never experience the disillusionment that comes from failure to find security elsewhere.

The stories that we hear today of young men and women who are flinging themselves with high-hearted self abandon into the struggles of the conflict in which their generation is involved, are evidence that idealism is still a very real quality of youth. It must not be that war alone becomes the only means of challenging this latent idealism. There is something else that will do it, something that carries with it a secret of a dynamic power that can sustain and support that idealism through all disillusionment. It is the challenge of the vision of the Kingdom of God presented by Jesus Christ. We may not say that all programmes for youth are of equal worth, if there is one that deliberately seeks to bring youth face to face with the challenging idealism of one who said, "Follow Me" and "Lo, I am with you always."

Much is being said today about our need for a group ethic. We have somehow to discover in the small groups where individuals function and where they count, ways of living together that can carry over into the larger groupings of community and national life. So there is today much talk about group work among young people and much discussion of the ways in which through group experience young people can develop desirable personalities and habits of co-operation. Yet not every group experience can be sure of achieving these desired ends. Those most apt to succeed are the groups in which individuals learn that they are under compulsion to consider the rights of others because all are of equal worth in the sight of God, groups where individuals are led to the place where they are willing voluntarily to co-operate because of a real sense of concern for one another, groups where individuals are taught that they must not use power for selfish ends. Church-centred programmes for youth today are seeking to build on the principle of the small democratic group in which individuals may participate in an experience of working out the implications of the Christian Gospel for group living. If we believe then in trying to develop today some standard of group conduct that will help to hold together the larger groupings



of the national life of tomorrow, we will eagerly seek to bring youth into the environment of the Christian groups.



should come to think of each other as children of one world. Peace can only come when the children of one world come to have that genuine sense of kinship that arises from a realization that all are children of one father. Christ-centred programmes are deliberately planned to develop this sense of interracial appreciation. We are bound to see to it that young people today are reached by this teaching if there is to be any hope of unity within the world of tomorrow.

Need one continue to present argument when on these grounds alone the case should stand? Yet there is one further thought that we should consider and it is this. For long the Church has been the source of the best and highest things we know. Many are the welfare programmes of great worth, many the social and economic reforms that seem to have arisen outside the Church, that have had their source far back in the inspiration of the Christian faith mediated through the Church. Who then are to be the custodians of this creative institution for the future? Who are to become responsible for holding in trust its resources for the years that are ahead? Not people, surely, who are content to free-wheel on the benefits and advantages already provided, but those who are willing to become a part of the great company whose concern it is to see to it that their heritage is preserved and passed on. The Church today needs people with conviction and vision and determination who will face up to the need for a more realistic and challenging presentation and interpretation of the Christian message for our day. It needs folk who will commit themselves for life to the creative venture of helping to make the Church more glorious than it has ever been. Where shall we find them if not within the ranks of younger people? It is partly our responsibility to see that youth is made aware of its opportunity and privilege. Our Church has a Christ-centred programme for youth. Remember, their future is now!

*"The Church offers a world fellowship. This will be one of the paramount needs of the world in the post-war period. How deep are the rifts that have come between the nations and peoples of the earth! . . . It is the Christian Church that offers the only hope for fellowship on a world-wide basis."*—C. Darby Fulton.

# Boy Life Needs Church Life

REV. W. K. HOWARD

*Boys' Work Secretary for the Religious Education Council of Canada  
and the Ontario R.E.C.*

TO fill a church with boys is one thing and to fill a boy with church is another. If we are to have a better world, both things must happen. "Unless we provide adequate leadership here, today, now, the mass of Canadian childhood and youth, going into the battle with life, unguided, inadequately led, unchallenged by the needs of men and the demands of God, will fail to win those traits of character without which neither nation nor society can long endure."

These are difficult days for boys. They are called to concentrate on Algebraic equations and French irregular verbs when their minds are full of vivid visions of leaping jeeps and Lancaster Bombers. They have to study hard to graduate but to graduate into what—another depression, the armed forces, what? It is hard to buckle down to work with futility, un-



REV. W. K. HOWARD.

certainty, doubt, indecision and war excitement all playing tag in your brain.

And to make things a bit more difficult there are so many attractive jobs

available—part time, full time, over time, hard jobs, soft jobs, some jobs that offer a future, some jobs that offer a future with no job. But most of the jobs have one thing in common—an attractive salary. So it is that many boys have left High School to earn an attractive salary. It is possible for a high school boy to take a job and earn as much money or more than his Latin teacher. So why go to high school?

Then, there is not the leadership available to look to the needs of boys. Even in the best of times leadership is a scarce commodity—few men and few communities have it. But now war fronts and war plants have taken away our best playground directors, Y.M.C.A. secretaries, Sunday School teachers, ministers, Tuxis and Trail Ranger mentors, Scoutmasters, public and high school teachers and others competent to given leadership to boys.

The home is doing something less than an adequate job. In some cases dad is away at the war. Instead of mother-love welding the home together, mother's love of welding causes the home to disintegrate.

All these things have made it very difficult to be a boy today. One of the things which indicates the difficulties being faced by boys today is the increase in Juvenile Delinquency. *But even more alarming than the number of boys who are appearing in Juvenile Court, is the number of boys who are not appearing in Sunday School and Church.*

The need of the hour is a vital church-centred programme for boys. Anything less is inadequate. The best example of a church-centred programme is the Tuxis and Trail Ranger programme. Tuxis and Trail Ranger groups are based on scripture and are part of the life and work of the church. Now, what are some of the values of the church-centred group?

The church-centred group has as its purpose, the commitment of boys to Jesus Christ. This is the unique job of



*High School Bible Study, West China.*

the church. If the church does not lead boys to Jesus Christ, you can hardly expect any other social agency in the community to take over this task.

The church-centred group is concerned with the skills of Christian living. The church can never be satisfied with just developing healthy boyhood, but it must go farther and develop healthy, Christian boyhood.

The church-centred group does not finish its job by graduating boys in to the world with a nice set of ideals. It inspires the boy with Christian ideals, leads him to resources of power beyond his own strength and links him with the church.

The church-centred group is in harmony with the programme of the

### **Youth of the World, Arise**

Youth of the world, arise.

High hope is yours today;  
Life offers many an easy prize;  
Christ points the harder way.

Youth of the world, arise.

"Adventure" is your cry;  
Then see before your very eyes  
The King who dared to die.

Youth of the world, arise,  
To sacrificial deeds.

"Come, follow me," the Saviour cries.  
Young lives like yours He needs.

Youth of the world, arise  
To bring a new world in,  
When justice, love and brotherhood  
Will still all wars' harsh din.

—Selected.

church. It is rooted in the Sunday School. It encourages regular attendance at church services. It educates the boy in the life and work of his church, teaching him about missions, systematic giving, personal devotions, church history, great hymns, unselfish service.

The church-centred group challenges the best kind of leadership, and offers men avenues of service within the church, and does much for them while they are doing much for boys. The leader of a church-centred group submits himself to a worthy cause that is far greater than he. He accepts an opportunity of discipleship.

The church-centred group develops leaders who take their places as Sunday School teachers and officers, Tuxis and Trail Ranger mentors. To such groups the church can look for a source of leadership. Agencies outside the church are not very much concerned about or capable of supplying leadership for the churches so the church must look to the growing of its own leaders.

The urgent need of these days is to share with boys the skills of Christian living. This may best be done through the church-centred boys' group.



*Boy Life at Silverthorn United Church,  
Toronto.*

# Serving the Farm Service Force

FOR over four years young men and women have been leaving Canadian farms to enter the Forces or to work in factories. Their mothers and fathers hope and pray that, wherever they go, the Church or the representatives of the Church will be there to welcome them and to re-enforce all that the home has stood for in Christian standards and ideals. Each summer, boys and girls, young men and women, individually and in groups, leave their homes in town and city to serve on farms all across Canada. Their home folk are equally anxious that they will find a welcome in the rural church and the friendship of Church people in the community to which they go.

In Ontario and British Columbia the Government's plan for the Farm Service Force involves Farm Service Force Camps for girls and boys. Some of the camps provide residence for those working-on one farm—usually called "private camps"; from other Camps groups of workers go out as needed to the farms in a whole community. There will be about 55 Farm Service Force Camps in Ontario in the summer of 1944 and three in British Columbia. At the request of the Government the National Council Y.W.C.A. has assumed responsibility for staffing and supervising all Camps for girls and for providing the housekeeping staff of the Camps for boys.

In addition, hundreds of boys and men, and a few girls and women, go to work on individual farms.

The Committee on Camp and War Production Communities calls on Church people to co-operate in this important project, for both the Director of the Ontario Farm Service Force and the National Council Y.W.C.A., have requested that we do so. These boys and girls have made a fine contribution to food production and conservation during the years of war. Those of us who are concerned about Canada's youth and Canada's future are equally interested in the question: Will this experience enrich the lives of the boys and girls themselves, or will it have a damaging influence on health or character? Part of the answer depends on Church women. They can help in two ways:

*Church women are needed to staff the Farm Service Force Camps.* Miss Margaret Hockin,

Executive Secretary of the Farm Service Force Committee of the National Y.W.C.A., writes: "Whether life as a farmerette or farm cadet will be an enriching, growing experience or a damaging and negative one depends upon the adult leadership provided. Therefore we look to the Church, especially the women's organizations in the Church, for help in finding staff for the camps of 1944; approximately 500 women will be needed for the Camps in Ontario. This is a direct appeal to *your* interest and help. In the role of Camp Director, Assistant Director, Cook, or Camp Assistant, women may find opportunities for using their training and ability in new creative ways, while performing a gainful, patriotic service. All positions are salaried ones and placements are made for various periods, since camps are in operation for three to twenty weeks, depending on the nature of work to be done." As indicated on page 208, your application should be sent to Mrs. C. Maxwell Loveys.

*Women are asked to welcome members of the Farm Service Force to the rural church and community.* Where there are Farm Service Force Camps, Presidents of women's organizations in nearby churches, as well as ministers and leaders of youth groups, will receive a bulletin from the Committee on Camp and War Production Communities entitled "Serving the Farm Service Force." Rural ministers in Ontario will receive letters from the Board of Home Missions telling of boys and girls going to individual farms. In other communities throughout Canada, rural Church leaders have also an opportunity to be on the alert to discover these workers and to welcome them promptly to the church and to the homes in the community. To give them Christian friendship and leadership is an invaluable wartime service.

## Notice

The Executive of the Woman's Missionary Society of Chalmers United Church, Ottawa, wish to extend hospitality to the sons and daughters of the W.M.S. women across Canada who are in the services or employed in Ottawa. Names and addresses should be sent to the President, Mrs. R. K. Paterson, 275 MacLaren Street, Ottawa, Ont.



*"Home, school, church and community all have their part."*

## Character Education

(MRS. J. L.) VIOLA G. HALPENNY

*Convener of Committee on Religious Education of the Ontario Federation of Home and School Associations.*

CHILDREN hold within themselves the only future a people has," says an English school teacher in speaking of her country's concern for its children. Such a statement should make those whose responsibility it is to train our future citizens, very conscious of the importance of their task. It is useless to formulate plans for a better world, unless we can produce a generation who will be willing to carry out those plans. Only adults who have developed considerate, unselfish attitudes will be able to put civilization again on its upward path.

Dr. Karl Bernhardt of the Institute of Child Study, in his book, "Character Education" reminds us that "character education is inevitable. There is no choice between character education and no character education. The only choice there is here is the kind of character education that will be arranged." The process is also continuous. "Every experience a child has leaves him a different individual." Therefore home, school, church and community all have their part. The home, however, is the "first and most lasting influence,"

therefore parents have the primary responsibility. This is borne out by the experiences of those young people who have left our homes for the barracks or the factory. They seem to agree that the home background and training of their associates determined how they reacted to the temptations that assailed them in the new life.

How do parents influence the character development of their children? First and foremost by example. Parents must be willing to live on the level of behaviour that they desire for their children if they are to achieve their purpose. They will often fail and should be willing to admit failure, but it should be apparent that they are striving towards an ideal. If we are to have peace among the nations, we shall have to start with peace among individuals. That will mean that we shall have to have adults who have learned self-control. Someone has defined self-control as "meeting Monday morning's confusion with Tuesday's equilibrium." Mothers are faced with that situation each week—here is an opportunity to set an example, for we

must admit that in most households mother sets the atmosphere of the home.

We hear a great deal these days about juveniles and adolescents breaking the law. Are we careful to be meticulous ourselves or do we try to secure more of rationed goods or scarce commodities than we are allowed, by being a bit "shady" or telling or acting an untruth? We have all got to learn sooner or later that laws in any human society are necessary and must be obeyed if the members of that society are to enjoy the privileges that such an association brings. The best place to learn this is the home. Each home should have its laws for parents and children. These should be set up by both as soon as the children have reached an age when they can intelligently take part in a discussion. This gives the parents an opportunity to explain why they believe that the standards of behaviour which have been set up for their home to be the best. Children will usually measure up to what is expected of them, but we must not suggest lower standards by exclaiming "You are a disobedient boy," "a lazy girl," "a selfish brother."

Although example and explanation are important, children learn best by doing. Therefore parents must be watchful for or even plan for opportunities that will help the child develop desirable characteristics. If we are to have a happy society its members must have learned to compromise; to be considerate of the rights of others and do something about it. Children can learn to take turns at the radio, to share their mother's time and attention, to be willing to carry out the family's plans for the picnic, not their own. If we are to live happily and constructively in a democracy, we must learn to make decisions. Therefore children should be encouraged to decide whether to eat their first course or go without their dessert if they do not; whether to go to the movies or buy a new hockey puck; whether to do as the gang does or keep from smoking while an adolescent. It is difficult for parents to stand by and watch this process. As one boy said, "Mother is all for democracy in the home as long as she can be the dictator."

Those parents with a firm religious faith and a desire to live by Christian principles will have what Lord Tweedsmuir called "an invisible means of support" in their important task. They will demonstrate by their lives that such support enables them to stand by their principles, and renews their strength for the daily round. They must be clear in their own minds as to what they believe, then they can answer their child's questions honestly and wisely. This faith must find expression in their every day living if it is to appear as a vital force to their children—lip service to a creed is not enough. Our young people are asking for a faith, but a faith to live by—this can only be passed on by those who have lived. As Muriel Stribert says in "Youth and the Bible," "Nothing by way of argument can take the place of *I have felt, I have learned*, or the sharing with children a genuine religion of one's own, letting them realize that religion contributes something real and something very valuable to the life of the grown-up people they love and trust."

But many parents are indifferent or incapable of giving leadership, and attendance at Sunday School is decreasing, so a demand for religious education in our public and secondary schools has become a strong force. The movement in these war-years has received great impetus. At present 1,196 schools throughout Ontario have a programme of Religious Instruction carried on by clergymen. This is an increase of 17 per cent. over 1931-2. There is a danger that as in the case of the Sunday School, parents will leave this phase of their children's education to the minister or teacher in the school. If on the other hand the children, who on the whole seem to be enjoying and benefiting from the courses, will by their remarks at home stimulate enough interest in indifferent parents to prod them into Bible reading and study, then we shall have the ideal situation of home, church and school working together.

An active Home and School Association can be a good welder. This organization has given good leadership in the field of parent education through study groups and public meetings. This

interest has been extended to include Religious Education. Since the war began local Associations and regional conference committees have given time and thought to its promotion and progress in home and school. As the convener of the Religious Education Committee for Ontario, the writer has been thrilled and encouraged to find so many parents, young and older, interested and anxious for help. This committee has prepared study outlines and assembled a fine collection of pamphlets to meet this need, and the demand for them has been most encouraging. In many communities Home and School Associations have been instrumental in securing permission for the ministers to teach in the schools, have helped to provide pictures, syllabi for his use. Such projects as Christian Family Week offer a splendid opportunity for co-operative effort. This is being stressed this year. Some associations contact each school home asking that the family attend church as a unit on the Sunday specified and also plan a teacher-parent service for the evening.

There is room for more interest and

action in the field of parent education among our church groups. Many auxiliaries would find this a profitable study. Our literature department has a fine collection of pamphlets that would furnish adequate material. Several of these deal with present day problems in the home, due to war conditions. "The Child's Religion in Wartime" for instance would provide a background for discussion for several meetings and has general appeal. Such a study would be a fine preparation for the launching of the "Volunteers in Christian Service" project which our auxiliaries will be asked to foster in the autumn.

Queen Elizabeth said, "We must give our young people a Christian outlook and purpose if we are to have a better world. The home, the church and the school working together in Christian service for children could accomplish this."

"To know the child, to study and work that he may grow is the greatest task in the world. You are a greater artist than he who carves a statue, than he who paints a picture, than he who writes a book—your product is human conduct."

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## For Some There Is No Choice

HELEN CARSCALLEN, B.A.

*Associate Director of Recreation, The General Engineering Co. (Canada) Ltd.*

*Miss Carscallen has also served with the Big Sister Association in Social Work and was for two years in Rural Work under the Ontario Girls' Work Board.*

THERE was Ruth—framed in the church doorway. She was an outsider looking in. A week ago she had run away from home and had been returned by the local police after several days of adventure. Everyone she had met since her return had indicated in obvious ways that they disapproved of her behaviour. She had come to this informal weekly club assuming that the same attitude would keep her outside—on the fringe—not belonging. Later she told her story. "I just got sick of school; sick of Ma naggin' me all the time; sick of takin' care of the house and the kids. They need Ma at the laundry in the afternoons and Pa's a good mechanic — always workin' overtime. But me! I can't do

nothin'! Nothin' I ever do is any good. That's why I run away. I just got pushed out." And bitterly she added: "That's all the trouble these days. Us kids don't have no choice!"

For some of the young people in Canada there is no choice of a way of life. All circumstances converge to push the boy or girl into behaviour that is not acceptable to our society. It is for these young people that I speak because I feel that it is to these young people that a church's work should reach. They do not need sermonizing or even sympathy. They do need understanding and a depth of understanding that does not censure or present standards of conduct in black and white terms. If there is to be any



real choice for young people in respect to their personal faith and way of life, then there must be freedom to make this choice. This involves knowledge of alternative courses of action.

Every day the church strives to cut away some of the bonds of prejudice, ignorance and poverty that prevent our under-privileged youth from experiencing fullness of life, and every day our church strives to relieve pressures which push our youth into inevitable and constricting courses of action. It seems to me that anyone who works within the framework of the church striving to do this, must first of all equip herself with an understanding of the complex psychological and sociological factors that combine to determine the behaviour and choices of our youth.

Ruth is one picture of a teen-age girl in wartime. Every adult in her life is busy with the war. There is no one at home when she comes in from school—only chores to do. She has no real war job, she is not important, not really needed. In her own words, "she can't do nothin'." In Ruth we find expressed some of the most important needs of youth, some of them unfulfilled and others fulfilled in the only way possible for her. Ruth needed to be needed, to do something useful. She had a strong desire to accomplish, to gain recognition from others, to belong. Her desire for adventure uppermost, she did actually succeed in gaining recognition, although it was disapproval. She became independent for a while, throwing off the family

ties which she resented. If only she could have grown up, assuming her independence gradually as she undertook to be responsible for her own actions; if only someone in her small world could have made her feel worthwhile; if only her spirit of adventure and her desire to "belong" could have been expressed in a satisfying group relationship. In this example of a young person who is not well-adjusted; whose needs have not been fulfilled; for whom there is no choice, we see brought into relief the needs of youth everywhere.

Young people are adventurous! "Youth is not a time of life: it is a state of mind. It is a temper of the will, a quality of the imagination, a vigour of the emotions; it is a freshness of the deep springs of life. . . . Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over the love of ease."

Courage and a sense of belonging go together. One of the outstanding lessons of this war has been the sense of morale, of high courage found in military units. They tell us that in bomber squadrons especially, comradeship, a sense of destiny and individual significance, and above all working together for a common purpose has brought a new meaning into the lives of a heterogeneous group of men. As Gregory Vlastos has pointed out, "Men meet as persons and not as symbols of social power. And they are judged by what they have in them to contribute to the common task." In this group setting is found the means of channelling the



aggressive urges of the out-going youth and drawing out the unused reserves of creative power of the withdrawn, shy youth. Whether it be bomber squadron or church group the same needs are there. The socially isolated youth who has not experienced a sense of comradeship, who has no sense of direction, is always a coward when things get hard, be it in the physical world or in the realm of the spirit.

The young people left at home today are often deprived of this experience of courage which comes from a sense of purpose and faith in God. The church can help by sponsoring "live-wire" club programmes, where an effort is made to recognize the real worth of every member. By providing summer camp programmes under expert leadership the church can very effectively provide a meaningful experience of belongingness to hundreds of boys and girls. In this setting of co-operative living where common tasks, hardships and experiences of great beauty are shared by one and all, there is an opportunity for true religious education unequalled in the complexity of an urban environment.

The young men and women who flock into war industries testify to the fact that they want to be useful on the home front. They also want to make money and become independent. Young married women have found release in wartime industry from the relative monotony and ingrown atmosphere of their homes. While many will want to return to their homes after the war they say that they will want interests outside the home as well. The church has a great task here in meeting the needs of hundreds of young people, lonely and ambitious, for whom money represents the only real value, who sift into the areas of wartime industry. Often suspicious of denominational and sectarian programmes sponsored for their "good," they will more readily accept programmes sponsored by co-operative community groups in which the churches may play the dominating role. The stories of wartime communities reveal too often a great rift between the established communities and the new

element—the war workers that have come in. Blinded by the real differences between themselves and their new neighbours, by their prejudices, by their distaste for the overcrowding of their homes, theatres and stores, by the behaviour of some of the war workers, these people do not see the needs of hundreds of lonely girls and boys whose world is bounded by one room and the production line. Recognition of the valuable part they are playing in the war effort, and sincere friendliness and hospitality, are the first steps towards drawing these young people into church programmes where they may learn a new sense of comradeship and values not represented by money.

It seems to me to be the obligation of the church and community to provide a choice for young people. Alternatives must be provided with just as much attraction, say, for the lonely boy as the beer parlours, poolrooms and dance halls. Programmes that are dull and "good" are useless.

While our desires are infinite, the chances of meeting these desires are finite. We must see that there is more than one alternative for the fulfilment of the basic needs of youth. Where there is knowledge and choice, there is freedom and security. The security of being recognized as being worthwhile, is one of the greatest needs of youth. Gregory Vlastos expresses this need in asserting that the "democratic idea must produce again as in the fighting days of the Puritan Revolution, the French Revolution and the American Revolution, the sense of destiny, the sense of individual significance for each, and a sense of community for all. And it must do this on the assumption of respect for the common man."

*"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."*

# Train While You Serve

**O**WING to the lack of leadership, many children and teen age girls last year did not have the privilege of attending summer camps. Those camps which were held were filled to capacity.

The need in 1944 surpasses that of previous years, for another year of war has developed undesirable attitudes even among the small children.

And so to all Leaders, and those training for Leadership, the Church extends a challenge and invitation for you to offer your service where it is so urgently needed during the summer months

for

Story Telling, Bible Study, Worship  
Teaching, Music, Handcrafts  
Recreation, Swimming  
Group Leadership, Counselling  
Nursing, Cooking, Camp Management

in

## CHURCH CAMPS

C.G.I.T. Camps, in every province across Canada, Fresh Air Camps for boys, girls and mothers.

## CHURCH VACATION SCHOOLS

Several hundred workers for 1 to 4 weeks, Toronto, Montreal, Ottawa, Winnipeg, also many other urban and rural communities.

## FARM SERVICE FORCE CAMPS

(Ontario and British Columbia)

Operated by the Government in co-operation with the National Council of the Y.W.C.A.

Salary offered.

Apply to:

MRS. C. MAXWELL LOVEYS, *Secretary*

The Committee on Camp and War Production  
Communities,

The United Church of Canada,  
299 Queen Street West, Toronto 2B, Ont.

Travelling expenses, and maintenance can usually be arranged if required. Application will be forwarded to a representative person of the Church in your home province, or to the National Council, Y.W.C.A.

**Wanted to purchase a Portable Organ** for use in File Hills Colony Mission, Sask. Will pay shipping charges.

Would also like lantern to use where there is no electricity—Write Miss Ila Brown, File Hills Colony, Lorie, Sask.

## MISSIONARY MONTHLY AND WORLD FRIENDS SECRETARIES

### Special Notice

As there are now no available issues of *THE MISSIONARY MONTHLY* or *World Friends* for January, February or March, we will be obliged to accept subscriptions only for the period *April-December*.

**Subscription Prices:** *THE MISSIONARY MONTHLY* subscriptions at parcel rate 27 cents, subscriptions individually mailed 38 cents.

*World Friends* subscriptions at parcel rate 12 cents, subscriptions individually mailed 20 cents.

*Frances Anger*

# The Adolescent Girl

MARION HILLIARD, B.A., M.D.

*An outstanding obstetrician and gynecologist in Toronto*

ADOLESCENCE cannot be easily defined. It is briefly, the period approximately from 12-15 years, when there is sudden, and sometimes violent, growth and change in the mental, physical and sexual state of the child.

We see short girls become tall, fat girls become thin and thin girls fat, husky, robust girls become languid and phlegmatic children begin to sparkle, clear pink cheeks become covered with pimples and boys' voices change.

I cannot discuss the adolescent girl without reminding you that adolescence is just one period of strain and instability in the sex life of woman and is the exact counterpart of the menopause. It should be a great help for a woman in the menopause to be guiding an adolescent daughter for they both feel so much the same instabilities and irritations. However, their very instability makes them unreasonable with each other.

Sex which is part of the whole life force runs all through one's life but becomes more powerful and can be all powerful at certain periods. This is controlled by the glands of internal secretion which are known as the anterior pituitary, the thyroid, the ovaries and the adrenals. This is a complicated system and completely unpredictable. Our only clue to what may happen to our children at adolescence or ourselves at the menopause is gained from the knowledge of what happened to us and our mothers. What an unhappy thought—but it doesn't need to be.

The most important fact often is missed entirely. All adolescents are tired. Fatigue of body and mind, due to the sudden changes in structure, cannot be too greatly emphasized. We see and feel it so definitely at the menopause that it is very apparent but the girls try to hide it. We see gentle, co-operative girls getting irritable and bursting into tears, loud laughter and noise covers up their confusion or utter silence showing a withdrawing into a dream world. Stubbornness and wilfulness seems to settle down

on them like a cloud. Girls who have been content to have fun at home are always wanting to go to a friend's to stay for dinner or for the night. Laziness and not too much cleanliness completes what is often a dismal picture.



DR. MARION HILLIARD.

That is what the parent sees. What does the adolescent feel? She feels tired most of the time but associated with this is a growth of mentality and broadening of outlook which makes her want to do big and beautiful things of which she is not yet capable. Along with this comes the knowledge that her safe little childhood world is not the simple carefree place she thought it was. This picture leads to a total lack of security along with an inability to make a decision and therefore a desire to be one with all the others in the gang. In their need for security the parents have a golden opportunity to give it to them (1) by understanding the terrific dilemma with its struggle, (2) by giving continuous and unobtrusive affection, never in public, (3) by seeing to it that there is no

emotional strain in the home—no arguments between mother and father, no dissensions between various members of the family, (4) by laying down routines of living soon enough before objections begin to be raised, such as

(a) adequate rest. This is the most important one. As I said all adolescents tire very easily but never admit to it. A doctor's advice may be necessary.

(b) a well-balanced, nourishing diet necessary for so much growth.

(c) outdoor recreation and sport all year round and every day.

(d) good habits of study, work first and play second, etc.

(5) Discussions as to conduct and change in routine should be dealt with as in a court of inquiry and judicial evidence taken. Outside experts such as doctor, teacher or minister can be brought in as expert witnesses and in such a way loyal support and loyalty will be gained.

(6) In their search for security these girls often form very firm attachments for older girls, teachers, Sunday School teachers, etc. The mother may find this difficult, but if she can continue her own affection, understand the child's need for strength outside the home now, this infatuation will pass and all will gain.

(7) The family must give this adolescent, faith. The constructive force for good in the period of adolescence comes from the aspirations of the family life. A materialistic outlook, a desire to keep up appearances, to drive a good bargain, destroys the soul of the adolescent and "his hope of heaven." We see boys and girls growing into careless, selfish, ruthless men and women, and we never seem to realize that their search for truth and beauty which inevitably starts in adolescence had been stamped out by the atmosphere in their home. If only every adolescent could say, as I can, that the aspiration of the home was typified by the parents' sole ambition "to do justly, to love mercy and to walk humbly with God."

Now for the sex side of adolescence. You will be surprised that I have taken so much time on the physical and mental

aspects. I do that because they are the most important. The idea that adolescence is all sexual is an error of the greatest magnitude and the acceptance of such an idea makes it impossible to assess the symptoms or work out a cure. Let me be even more emphatic and say that if the physical and mental factors were taken care of properly very little supervision would be needed over the sexual. Let us consider this area as we did the other two.

(1) We see a sudden and mystifying physical change and growth—the figure becomes more womanly. The distress this produces is often acute, as we see in overly tight garments, round-shoulder postures, etc.

(2) We see girls giggling and laughing for no apparent reason except a boy is in the vicinity, or we may not even see a boy, but the giggling may be quite hysterical.

(3) We also see a girl going straight home and reading a book. Always reading, never wanting to go with the crowd for she feels strange and diffident in mixed groups.

(4) We see girls wanting to go out too often, too bright in the eyes, too jumpy, too excited, sometimes furtive.

(5) We see girls forgetting to study, giving up their girl friends and their sports.

What does the girl feel? A sudden unfamiliar force which is constantly reacting to certain stimuli. We can give all kinds of education on the physical facts of menstruation, on the birth of babies, etc., but this is only academic interest. Every girl must experience for herself, often with rude awakening, a power which is called sexual attraction. She will inevitably be shaken by this knowledge which she usually does not confide to anyone. Knowing this, her mother may be sensitive enough to know when it happens, by the child's state of mind. Every human creature understands the existence in herself of this force and you can talk straight to a girl or boy about it and they understand what you mean. But the adolescent has no idea of the rules or lack of rules by

which the force acts or the condition under which it may grow until it devours a person. Neither have some adults, more's the pity!

Every female reacts to this new found power. There will be three variations. (a) A desire for more because the feeling of power is pleasant. This leads to the boy-crazy type of behaviour. (b) A withdrawing from it because the unfamiliar suggests fear and panic ensues. This girl becomes introverted and may be almost anti-social. (c) A normal interest and a wholesome desire to know more about it and proceed cautiously, still retaining love of sport, girl friends and school interests. The violence of these reactions will depend on three things. (1) The violence of the other physical and mental insecurities and the way they are controlled. (2) The stability and happiness and adjustment in the home. (3) The manner in which the awakening occurs. If it is associated with happy feelings and boys' companionship and fun, there may not be even an actual experience or date in mind. If it is associated with some older person's uneasy passion, some man's leering look or investigating hands, then the experience brings fear, distress and even permanent revulsion. Having these facts in mind it is obvious that the responsibility for safe convoy of the daughter through these tempestuous and fascinating waters lies squarely on the shoulders of the mother. It has often interested me in talking to mothers of adolescent girls to hear them refer to the unpleasant state of their daughters' minds as though their daughters were possessed of an evil spirit or were the victims of their own glands. You would think that the mothers were completely divorced from the picture, were mere onlookers at the unfolding of their daughters' peculiar behaviour or misbehaviour. At this point I have said, "She is the product of your mismanagement of the most crucial and challenging period of her life." And the mother says, "I didn't know what to do." I can only sketch out the methods you should use and you can fill in the details. (1) Adequate sex education, questions are answered as they arise. The problem

of birth is usually settled by five years and can be done so simply by the use of animals.

Let us take the simplest example—if any neighbour's dog is having puppies, it becomes a marvellous beginning for sex education. I watched my cocker spaniel take care of herself and her puppies as they arrived—watched her slap them with her tongue until they breathed and yelped, and very humbly I said, "She's a better obstetrician than I am (and that's my business)."

All physical facts should be given to boys and girls before there is any emotional significance associated with it. This is of the utmost importance. In other words, anatomical and physiological facts of both sexes should be known before adolescence, before they become conscious of themselves. If the mothers do not know these facts, including menstruation, etc., they must find them out. A great many books carry this information with diagrams which are easy to understand. (2) Education of physical facts is only the beginning. The adolescent must be taught of her biochemical urges. Her emotional education must be undertaken and supervised. This should not be left entirely to her own experience. She must know something about passion and how it works. She has seen it at work in the movies. She has read about it, both from the destructive angle as well as from the "happy ever-after." You can easily talk to her about this. Make out a list of the situations which stimulate passion. Propinquity, darkness, an element of danger, an empty house, a hidden place, car-riding, intoxicating drinks, a certain type of dancing, peculiar rhythms in music, etc. Having pointed out some very real possibilities of danger, go further and outline a reasonable course of conduct. She cannot afford to wait for the occasion to arise before she decides what to do, for her body will mislead her.

Point out to your daughter that there are three stages in sexual attraction (1) when you can take it or leave it. There is no great strain of decision and not much excitement. (2) When you defin-

itely are excited and there is an element of danger which is particularly pleasant and you'd like to know what might happen if you carried on further, but you can stop. This stage can pass very rapidly into (3) when you can't stop. You are the victim of desire whether shared or not. As girls come to me in torment, suffering from the effects of their misbehaviour—nice intelligent secretaries, high school girls, Sunday School teachers, all kinds—they so often have said, "I couldn't help it." I used to be irritated seeing them as able-bodied intelligent creatures until I understood that it was just a simple universal truth of stage 3.

Point out to your daughter that *all* girls react in the same way to the same stimuli. This is a truth which should be shouted from the housetops. Only those who have a definite code of behaviour walk straightly. Work out a few simple rules about petting. Try to make them relevant to the situations. 1 Do not pet with some one you do not know. (This relates especially to transient service men.) 2 Do not pet in motor cars. 3 Do not pet to put in time because you can think of nothing better to do. 4 Do not pet to be smart because others do it. 5 Do not pet because the boy friend has taken you to a good party etc. If we could get all the girls to submit to a few rules such as these we could cut out about ninety per cent. of the petting in high schools, etc.

The great proportion of misbehaviour takes place in motor cars and in the homes. Which leads me to this statement—no couple or party of boys or girls should be left in the home unless either mother or father are there, in the house. In talking to a group of teen-age girls and boys this week, I asked them if they approved of the chaperonage of the

mother or father, and immensely to my surprise with one accord they said, "Yes." There was also a visible sense of relief at the idea. We have been making a grave mistake in not giving more supervision to the sexual diversion of the adolescent. They need it, and, thank your stars! they want it.

As in giving mental stability we must give faith, so also in giving happy sexual adjustment we must present a happy marriage. In an interesting study in "Your Marriage" (Homes) it was shown that if you want to have a happy marriage pick a partner who is the child of a happy marriage. A truth which provides great food for thought.

The adolescent should see in the relationship of her mother and father (1) deep affection. It is hard for some adults to demonstrate any affection before the children but children have to see to believe. (2) A special courtesy for mother, something more particular and sweeter than outsiders get. That courtesy can absorb a great many more strains in family life and should go to all the members as they reach an age to be worthy of it. (3) A sense of permanence that both mother and father are working together in love for the home.

Finally if the adolescent girl is to grow into a worthy woman she must be given a vision of the whole of life. She must gain a philosophy of work, that she will realize that one's value is estimated by one's contribution to the community whether inside or outside the home. As a boy must find a vocation which is commensurate with his intelligence and his ability, so also must a girl. She may find sweeter and dearer (and harder) work in her home with her babies but the emphasis must always be "What can I give" not "what can I get in the way of protection and ease." My life I give.

## May-Day

The May-day skies are azure blue  
 The May-day buds are breaking,  
 Each hill-top dons its tinted hue  
 —All winter robes forsaking,  
 And earth is coming to her own  
 Of beauty in the making.

Oh, May-day thoughts are bright and fair  
 And tender is her bearing,  
 Her gifts are scattered everywhere  
 With lavishness and daring,  
 —Surely no month has learned so well  
 The noble art of sharing!

—Mary Matheson.

# The Church Nursery School

(MRS. H. R.) MARY R. JACKMAN, TORONTO

THE Metropolitan Nursery School opened in the summer of 1937. This was the result of meetings which the Child Welfare Council held during the previous spring to interest the public in the plight of young children left to play on hot city streets. It was suggested that churches with outdoor play space could be utilized, and the Welfare Council, in co-operation with the Institute



of Child Study offered concrete help in drawing up equipment, programme and budget requirements. (This assistance is still available to any group who contacts the aforementioned agencies.)

Some members of the Metropolitan congregation were inspired by the thought of such excellent use being made of our beautiful shady lawns, and after consulting the minister, and under the authority of the Woman's Association, they called a meeting to discuss the project. A committee was there appointed to organize a summer school and to raise the necessary funds. We appealed to friends, interested in nursery school work, both inside and outside the congregation. The response was so encouraging, as was also the happiness and well-being of the children in the school, that it was decided to run the school throughout the following winter and summer. It has been in continuous operation ever since (excepting the month of August), and one is very grateful that the children of this downtown area have had an opportunity to grow and develop under such favourable circumstances.

The capacity of the school is thirty

children, age 2-5 years. They come from Monday to Friday from 9-12 a.m. The supervisor is a graduate of the Institute of Child Study and she is assisted by volunteers. The children spend about half the morning in outdoor play; the equip-

ment being swings, seesaw, jungle gym, wagons, tricycles, kiddie-cars, sand, pails and shovels. When they come in, they have a toilet routine, receive

a drink of tomato juice, then go to the play-rooms, junior 2-3½ year olds, senior 3½-5 year olds. Table toys such as blocks, peg boards, beads, plasticine, pasting and cutting out, sewing cards and paints are available, and each child is expected to settle down for quiet play. A certain time is arranged for story telling and songs. Each child then has a short rest before dressing to go home.

No one who has seen these children could doubt the value of the work. The parents indicate their interest by attending a parent education group every two weeks. They pay no fees, and it is the duty of the Board to collect the necessary funds.

What about a nursery school in the average residential community, where parents could pay the cost? Does the average parent yet realize the value of nursery education? Do they know that the opportunity of establishing nursery schools is part of the new Education Bill before the British Parliament, and that we hope, in the not distant future, they will be part of our own educational system? Meantime why not utilize the community church, probably already equipped with a primary room with

nursery chairs and tables, and lying idle through the week?

The Manor Road Nursery School in Toronto is such a church community project. It was started by the Junior League of Toronto as an experiment, and then was taken over by a committee of the parents, who occasionally gave some volunteer help. They paid about fifteen dollars a term. The expense of initial equipment may be much less than was formerly considered essential. The experience in England, due to wartime emergencies, has shown this to be so. If it is to be a community school, the fathers might make the outdoor play equipment; the boys' club might make, repair and paint toys, and the older girls might help with dolls' equipment, etc.

It should be made clear, that in no instance where schools are held in churches, are they controlled by or

restricted to the members of the congregation. They are always open to any children of the district, whose parents wish them to attend. Nursery schools—or pre-school education—should be considered as a positive asset as regards the benefit to the child, but we should not overlook the value to the mother, who is left more free to carry out her home duties, in the knowledge that her children are well cared for by persons who have studied and understand them.

Children who have attended nursery school have had an opportunity to learn to play happily, to be busy, and to become self reliant. They also learn how to get along well with other children. We can be sure that these children, who have been happy all week at school, will come more readily to Sunday School, and will learn to think of the Church as a place of constant and happy associations.

## Friendship Corner

A MODERN Crusade for Christ is really getting under way. More and more, our people are becoming community-conscious, and from various localities comes the news of enthusiastic community surveys carried on inter-denominationally,

To contact the newcomers in the neighbourhood—war workers, war-brides, new tenants;

To offer the services of the churches of the community to those who have not yet availed themselves thereof;

To win into the warmth and joy of living fellowship with Christ those on the cold margins of life.

In one city area where six churches united in such a survey, 500 women participated in this voluntary service. As a result it was found that there were 800 families who mentioned the United Church as their preference but who were not really connected with any church. The results are really just beginning to be felt. One visitor found, in the course of her calls, a lady who was ill, with no one to care for her. The visitor undertook to take her meals in to her for three days. She also found a baby seven months old not yet christened and a five-year-old child not yet in Sunday School. As a result of the caller's kindness this particular lady is now attending Church and is so grateful for the kindness

shown her that she is ready to do anything she can in service too.

Who can estimate the far-reaching effects of this out-going service of the Church?

Only God Himself knows the opportunities before us of winning some of His children into His circle of friendship.

Sometimes the young children can put us older folk to shame in showing us the way to bring people to the House of God. One little girl, the daughter of a member, has gathered up all the girls on her street who never used to go to Church or Sunday School. Their parents were not interested. She sees that they all come to Junior Congregation and Sunday School, even calls for them herself—and she is only ten years of age. Surely, "a little child shall lead them."

Dear Friends of Friendship Corner! This Crusade for Christ is not for city folk alone; it is for all of us in every community across Canada—unless *you* live in that community where already every man, woman and child is now enlisted under the banner of Christ. What finer privilege is ours, what finer service of friendship can we render than to introduce another to the Friend and Saviour of mankind?

(MRS. J.) LILLIAN M. MCKILLOP,  
*Community Friendship Secretary.*



# Ten Points for an Ideal Christian Home

IT would be difficult to find a more concise list of helpful suggestions for the Christian home of today than the following ten statements written by Mrs. Satyavati S. Chitambar of India, reprinted from *The Gospel Messenger*. Bishop and Mrs. Chitambar visited Canada in 1940, and gave fine leadership at the Missionary Conference, Whitby, as well as in many other places. Mrs. Chitambar addressed the Executive of the Dominion Board, W.M.S., telling of her Christian experience from the background of her life in India. When asked for a message for our W.M.S. membership she wrote in part:

"'That in all things He might have the pre-eminence.' Colossians 1: 18. I have been asked for a message. The above verse has been our family motto. It has meant much to us, and I pass it on to you. If Christ were the centre of our life, He would help us to be one hundred per cent. Christians, to witness for Him through our word and life. This is the greatest need of the world."

Because of these personal contacts we are more interested in these Ten Points for an Ideal Christian Home, such as Mrs. Chitambar's must have been.

1. Husband and wife consecrated to Christ, comrades in life, having full trust and confidence in each other.

2. Daily individual and family devotions; through them seeking divine guidance in all personal, social and business affairs.

3. True stewards of the Lord in "personality, possession and prayer," honouring him with their tithes and freewill offerings and teaching their children to do the same.

4. Observance of the Sabbath day, as the day of rest and worship and deeds of kindness and mercy.

5. Orderliness and neatness in the home.

6. Being examples in punctuality and in redeeming the time.

7. Living within their means, avoiding as far as possible incurring debt. Not slaves to any harmful or useless habit.

8. Loving God wholeheartedly and their neighbour as themselves.

9. Looking upon their children as a trust from God and bringing them up in "the nurture and admonition of the Lord."

10. Loyalty to the church and its activities, possessing a passion for saving souls.



BISHOP AND MRS. CHITAMBAR AND THEIR FAMILY

# WITH THE CHILDREN AND

*From Our Missions*

## In West China



*Young China Climbs*

THIS fall Ruth Shiung, one of our own Fowchow girls, came to us, after six years away attending Junior, Middle and Kindergarten Normal, to be our *kindergarten* teacher. She is just eight years only as big as a minute, but she has real dignity and such a niceness with little children that visitors love to drop into the kindergarten to watch her at work. The Christmas pageant put on by her children and the Christmas concert was really an unusually fine performance.

ELEANOR D. GRAHAM, Fowchow

At Hua Yin Middle School we have had a programme of *C.G.I.T. groups*, Sunday services for students, daily evening prayers for teachers or students, activities such as a Sunday School for the children near the school carried on by the girls' own Fellowship, and special events for Christmas, Easter or in connection with outside speakers and visitors. For these visitors there is generally a programme of services, lectures, devotions and opportunity for private interviews with girls who have personal or religious problems. Last term there were eleven C.G.I.T. groups organized and centred on the programme of "The Flower of

Complete Personality" whereby each girl had a folder with a flower outline, the petals and leaves of which were filled in colour when the girls had achieved in any of the five groups, according to the Chinese standards, Teh, Virtue; Chih, Wisdom or Learning; T'i, Health; Ch'uin, Social Consciousness; and Mei, Beauty or Aesthetic Values.

KATHARINE B. HOCKIN, Kiating.



*Chinese Girls*

## In India

This year we were happy to have a group of thirty-three girls become communicants in the local church on profession of faith, after a series of lessons given by the pastor on the meaning of *Church Membership*. This was followed, most appropriately, a few weeks later, by the impressive and effective "Christian Home Week" festival, when we all felt drawn closer together by new and renewed dedications of ourselves, individually and in our families.

MILDRED F. CATES, Ratlam.

Christian ideals are always kept before the girls and a great effort is being made to develop in them a high sense of honour. Thus we are definitely seeking to put "First things first."

H. D. LAZARUS, Indore.



*School Girls in India*

# YOUTH OF OTHER LANDS

## Ministries' Letters



Trinidad Kindergarten

### In Trinidad

The number of children in the *kindergarten* this year has been small, but what we have lacked in numbers we have made up in variety. Among the parents of sixteen children there are East Indian, African, Syrian, French, Chinese, English and Scotch. It has sometimes been said that our mission to the East Indians tended to preserve racial distinctions. For years our High School has been cutting across racial lines and a very cosmopolitan group is now represented in our student body. Our kindergarten is even more representative with scarcely two children of exactly the same racial background. One of the joys of teaching young children is that among them barriers of race and creed are non-existent. As I watch them live as a happy family group I think once again that little children are showing us the way.

M. FERN SCRUTON, San Fernando.



Training

### In Africa

The *kindergarten* work is always a joy and satisfaction. The children respond so eagerly to everything that is done for and with them, and are devoted to their teacher, Ephraim, who has a quite remarkable gift for handling little children and understands his work.

*Junior Congregation* continues to draw crowds of children every Sunday morning. Sometimes as they file out of church we wonder if the long line will ever end! This year their leader is Lucelia, a newly married Means School graduate, who brings to the children each Sunday her

sunny, bright personality and all her rich gifts of leadership and happiness.

*Girls' and women's work* must go hand in hand if either is to be really effective, and to find the women so keen to help the girls in all their efforts has given us all great hope for the future. Twenty-six young married women came in the rainy season to a week's school for girls' work leaders and attended all the classes and discussions.

That Sunday when all those young women were dedicated as girls' work leaders was, perhaps, the most hopeful and inspiring day of the year, when we saw a new door opened and a long vista of co-operation and forward moving of our women and girls, towards their goals that are really one.

"To pass through strong and pure and good  
The gate that leads to Womanhood."

(MRS. S. R.) JEAN M. COLLINS, Camundongo.



African Girls Making Baskets

# Christian Stewardship

CHILDREN can be taught, when still very young, the Christian use of money. The ideal place for this teaching is in the Christian home and the ideal method, by the example and conversation of consecrated parents. The child who has early learned to be unselfish and to know the joy of sacrifice for others, will also learn the Christian viewpoint of world needs. On the other hand, the careless giving of money to children for spending on themselves, without supervision or accounting, is recognized by teachers and social workers as one of the chief causes of many of the "problem" children who finally reach our courts.

These facts are being recognized and discussed by those in authority, as they face the alarming increase in juvenile crime, and the much lower age of children who are involved in activities which bring them into the hands of the law.

Recently, Premier George Drew said before the Toronto Board of Trade Club:

"A heavier responsibility than ever before falls on mothers to see that children be taught very early the ideas and ideals which distinguish the way of life for which our boys are fighting."

And in similar vein, Edgar Hoover wrote:

"If the drift of normal youth toward immorality and crime is to be stopped, mothers must do the stopping. Today there is more juvenile delinquency than the law-enforcing agencies can cope with. For years, many mothers have been consistently getting out from under their responsibilities, given them by God, and expected of them by society, and by their children. Today's hideous conditions represent the full fruition of this wilful evasion of duty by many mothers of the last few decades, hastened in the process by war and its companion ills."

These are very plain words and very terrible! We, of the Christian Stewardship Department, must heed them and give them publicity. Then we must hasten to give every possible aid to mothers, teachers, pastors and social workers in the solution of this problem.

As already suggested, the right attitude toward the getting and spending of money must become a fundamental area of study and

action in every church and school, as well as in every home.

There is much wise counsel to be found in books and leaflets on these training problems. Our own Literature Department can furnish an excellent guide by Elizabeth Shields \**A Child and His Money*.

Mothers and teachers might well be urged to form a study group with some good book on Stewardship such as Helen Kingsbury's †*Stewardship in the Life of Women*, as a foundation of group study and discussion. Here there would be place and time for discussion of problems and methods. Here also some women might share experiences of training children in the wise use of an allowance; in giving to others; in right attitudes toward possessions.

Every Mission Band and youth group should be alert to their share in this training of our young folk. These organizations have excellent opportunity to make known the urgent needs of the peoples of the world; to teach the joy of generous giving; to train in systematic and proportionate offerings for God's work.

We adults must face the certain results, if prompt and efficient action is not undertaken in this field. It is a well proven fact that children who have established dishonesty, selfishness or carelessness in the use of money in the first ten or twelve years of life, find it well nigh impossible to correct these weaknesses in later years. Whereas, the child who has been taught to handle money—even in very small amounts—with honesty, with willingness to share, with power to save some, and wisdom in spending a part—will never find a serious problem in the wise use of possessions in later years.

We have the great task of co-operating with the home and every other agency in the strong and wise training of our young children everywhere in every area of living. It is urgent that we now stress the important theme of the use of money to the glory of God.

(Mrs. M. A.) L. MAUDE LOVE, *Secretary*.

\*—5c. †—60c.

"Of all created things, the loveliest and most divine are children."

# Journalist of New China

RICHARD T. BAKER

*Assistant editor of "World Outlook," at present on leave to work in the School of Journalism, Chungking. This story was sent by the Chinese International Broadcasting Station, Chungking, transcribed by Charles E. Stuart, and published in the February number of "World Outlook."*



**I**N the makeshift dormitory and mess hall of the new Postgraduate School of Journalism in Chungking, lives Euyang Mei-sung, a pretty Chinese girl whose name means "American born."

Her life is not elegant nor even comfortable, and the hours that she studies are long, but she wants to play her part in the life of the new China that is being forged even as the war is being won. The Postgraduate School is the one place in China where she can prepare for the work that she wants to do. She won the right to study there in a difficult competitive examination. She took the examination after making a journey here through the Japanese lines from Shanghai, past enemy police, over mountains and rivers, using carts, boats, trucks—and her own feet.

Many of her friends call her Mary Euyang. "Mei-sung" is the part of her name that means "American born." Her birthplace was Chicago where her parents were students. The year was 1924.

She was brought up in Shanghai, China's gaily cosmopolitan port. Her mother, the only woman insurance agent in China, sent her through the best schools, taught her English, brought her up in the atmosphere of good books, movies, and plays.

In 1937 Mary was just leaving junior high school when, from inside the shelter of Shanghai's International Concession, she watched the Japanese bomb and ravage her land. In a tight horseshoe around the heart of Shanghai, the Japan-



MEI-SUNG EUYANG.

ese threw their invading army. Mary Euyang was only a school girl and she could do nothing. She went off to McTyeire High School, took part in plays and sports, listened now and then to the rising political talk among her fellow students.

Mary was graduated from McTyeire High School in 1942 and enrolled at St. John's University. Life was more and more restrained. Her brother was particularly anxious about escaping, as were all young Chinese in Shanghai those days. The puppet government in Nanking under Japanese pressure was beginning to draft young men to fight against their own brothers. One day, to forestall the risk of being thus drafted, Mary Euyang's brother announced that he was going to make a dash for Free China. Mary asked to go along. On March 9, 1943, Mary, her mother and brother, with five pieces of luggage among them, boarded a train in Shanghai for Nanking. They put on the best clothes they could

buy. "We hoped to be mistaken by Japanese for wealthy Chinese who had gone over to their side," Mary explained. There are a few traitors, it seems, who have sold out to the enemy and made huge fortunes thereby.

Past Nanking, they reached the border between Free and Occupied China. Mary recounts that this point was the most frightening of the whole trip, because it was here that a Japanese secret agent stopped her mother and demanded to know where they were going and the purpose of the journey. Mary won't tell how they got out of that one, but they pulled through and escaped.

The next stage of their journey was by boat. It took six days and brought them to a centre crowded with refugees. Eight hundred escapees were trying to get bus tickets for the West, but the busses were tied up by rains and impassable road conditions. They tried to hire a car and finally compromised on a man-drawn cart. Six days in this buggy, riding in the old cart or walking by its side, brought the party near to the border of Honan Province. They then made a deal with the driver of a car to run them across the border. He turned out to be smuggling cigarettes. The customs officials removed \$15,000 worth of smokes from the automobile.

There is a train from Loyang, the Honan capital city, to Sian, farther west. A section of the line is torn up, where it ran too close to the bank of the Yellow River, where the Japanese are on the opposite bank. Even so, some miles of the road lie within the range of enemy fire. So there is nothing to do but break your journey at the intercepted points, take a lengthy detour by foot or automobile and rejoin the railroad beyond the danger zone.

At last the party, enlarged by new additions of friends and other refugees, pulled into Sian. It took eleven days to get the party passage with a caravan of trucks hauling cotton bales down to Chungking, and that is the way the trip ended with the Euyangs perched on cotton bales in open trucks speeding over the rough roads of Szechwan.

Today Mary Euyang is a vivacious

co-ed anxious to see America once again before she gets much older. She can play the piano, but not in wartime Chungking. There simply aren't any pianos.

Mary also has her serious side. She says that she read 2,000 books before she even entered high school. She is a Christian by her own choice, a member of the Methodist Church.

Going about her practical school assignments, hopping a bus to rush down to cover a mass wedding, or interviewing the manager of a social welfare feeding station, Mary Euyang is a symbol of youthful China today. The silk stockings are gone, replaced by heavy serviceable ones. She wears a neat woollen gown, plain and attractive. Her hair is swept up, pompadour in front, and hanging in curls at the back. She is a promising and modern young woman of Free China.



### Seeds

The little winds carried our neighbour's seed  
To rest within our garden, where anew  
It put forth tiny shoots of green and grew  
Into a very lovely plant indeed;  
But the same gentle breezes shyly freed  
Another cradle-pod that straightway blew  
Across the lawn into our avenue  
And soon became an ugly noxious weed.

Life may be beautiful or very ill  
According to the type of seed we sow,  
For thought full-blown to words like seed will  
grow

Into ripe action, either to fulfil  
A destiny of envy, hate, and strife  
Or gladden the whole earth with goodly life.

*Alice Ann Dorey.*



## The June Programme

### The Service of Worship

*Theme for June:* "The Lift through Fellowship in Christ."

*Leader:* We believe that through fellowship in Christ we may learn how better to serve this generation of children and youth: we believe that through this Christian fellowship the burdens which fall upon them now in this war-torn world may be lightened: we believe that through sharing in the ongoing programme of the Church we and they may become better prepared for the responsibilities of tomorrow.

*Leader:* Let us read together John 21: 15-17. Matt. 11: 28-30. 1 Philippians 1: 3-5: 9-11.

*Prayer:* Our Father in Heaven, for the fellowship together of Christian friends united to further the work of Thy church on earth.

*Response:* We give glad thanks to Thee.

*Leader:* For the social aims of Christian workers among parents and children of all ages.

*Response:* We give glad thanks to Thee.

*Prayer:* For the children and Youth who today are exposed to a conflict of emotions.

*Response:* We beseech Thee to hear us.

*Prayer:* For leaders of Youth today that they may have wisdom and true devotion.

*Response:* We beseech Thee to hear us.

*Leader:* Grant us, O God, a sober sense of responsibility for the right nurture of children and wisdom for the exacting demands of this high calling. Help us to teach them self-control by being ourselves restrained. May our words be spoken in quietness and in truth. Let no thoughtless act quench the spirit or restrict the talent that ought to develop in freedom. Forbid that we should treat another person, however immature, with condescension. Open our eyes to a true understanding of our children's world. Teach us, as we would teach them, to unite firmness with gentleness and justice with love.

Forgive us, O Lord, that upon Thy fair earth, full of good things enough for all, so many children must live in poverty, hunger, squalor, and ignorance. Help us to lift the barriers to opportunity set by colour and class. Protect the children whose homes are now broken by war. Stir in us compassion to care for the sick, the hungry, and the homeless. Incite in us a holy indignation against the labour of children for the greed of men. Hasten the day when wars and injustice shall be done away, that children everywhere may have the happiness and health that are their rightful heritage.

These things we ask through Him who, when He would teach Thy way, set a child in the midst and said, "Of such is the kingdom of heaven." Amen.

*Hymn:* "Jesus, united by Thy grace." *The Hymnary*, 373.

*Meditation:* We are learning each year more clearly the truth that we must be workers together for world order and the ushering in of the kingdom of God on earth. For it is only through fellowship of service to mankind that our own lives may be lifted up into fellowship with our great pattern, Christ.

Frank B. Fagerburg, in his recent book *Is This Religion* retells the simple legend of the birds at the time of creation who had little burdens tied to their backs. They were the only ones to be thus laden. They made complaint to the Creator but seemed not to be heard. As they grew, the burdens became heavier. But in time they blossomed into wings and the birds were lifted up by the winds and found that they could soar away above the other creatures of earth.

As we undertake the many programmes of service in Church life, we are lifted up through them and come into closer fellowship with each other and with Christ.

*Prayer:* Father, grant a quickening of spiritual values in our midst, that the sanctity and honour of home life may be increased. Give unto parents and other leaders of children and youth Thy discipline and love, that they, by untiring example, may lead all children in ways that please Thee. Through Jesus Christ our Lord, Amen.

ALICE ANN DOREY.

# The Missionary Programme

based on THE MISSIONARY MONTHLY, May—1944

Two suggestions are given below for the study of the theme "Children and Youth—Leaders of Tomorrow" for the June Programme. The introduction is the same for each—the value of the Christian home.

In Programme No. 1, the more defined study of the Church-centred programme for children and youth is recommended for all Auxiliaries that have not already made a survey of what their church is providing for the leadership of children and youth. This survey was suggested for the May meeting and where that has been done the leader may prefer to use Programme No. 2, giving a brief synopsis herself of the work previously done along this line. Then much time should be spent in discussion on the several articles to which reference is made, having one or two members prepare beforehand the points which should be considered by the members in relationship to their own church and community.

Each Programme will close with the *Prayer for the Children of Today* on page 193.

## Introduction to Programmes 1 and 2

*Leader:* The theme for our programme today is *Children and Youth—Leaders of Tomorrow*.

The whole world is leaning on youth today, as seldom before. It is depending upon its young people for its very existence. How shall we express, even in some slight measure, our indebtedness to youth? Do we not owe them the training and opportunity which shall prepare them now for their leadership in the world of tomorrow? Essential to this are the Christian home and Christian education, through a Church-centred programme. Because we all realize the importance of the Christian home, it is interesting to learn what our Indian fellow-Christian, Mrs. Chitambar considers the essentials for a Christian home.

*Mrs. B.* reads: Ten Points for a Christian Home, page 215.

*Leader:* Beside the Christian home stands the Church to help the leaders of tomorrow, and it is from such homes that the leaders must come. This is said for us in a different way by Grace Noll Crowell in her poem, "*The Home must be the training ground*." *Mrs. D.* will you read this for us?

*Mrs. D.* reads poem on page 195.

## Programme 1—Continued

*Leader:* Now let us *Chart Tomorrow Today* by seeing what the church can offer. Here we have a chart which shows what every young person ought to have from the church. Let us check on it what our church here in (your own town) actually offers to them. Throughout our programme today, let us keep this chart continually in our minds, asking "Is this true for my church? Are we doing it here? If not, could we do it in our church? How?"

*Mrs. A.* presents the chart illustrated below which may be written or printed on a large sheet of paper so all may watch while the checking is done, as each part of the programme is presented.

### CHARTING TOMORROW TODAY

The Church should provide for every child and young person the opportunity for:

A Sunday Church Service	A Sunday School Class (graded for age)	check here	A Church Week-Day Programme	check here
	3-5 Little Children		Nursery Dept. (1-3) Baby Band (1-5)	
	6-11 Children		Mission Band (6-11) Explorers (9-11)	
	Teen-age Girls Boys		C.G.I.T. Trail Rangers, Tuxis	
	18-25 Young People		Young People's Union Mission Circle	



*Leader:* With this full programme of the Church for children and youth before us, what part shall we consider first?

*Member:* What about the programme for boys? I've got three of them, as you know.

*Mrs. B:* This is what Mr. Howard says about the boys' programme. He is the Boys' Work Secretary for the Religious Education Council. (Reads paragraphs on page 201 or gives synopsis of article "Boy Life Needs Church Life" and Mrs. A. checks chart.)

*Leader:* That is good. What is being done for the girls?

*Mrs. C:* The girls' programme is quite as efficient as the boys'. Miss Young who is the Director of Girls' Work and Associate-Director of Young People's Work of our United Church, says (Reads part of page 198 or gives important points in her own words, and Mrs. A. checks chart for girls' activities.)

*Leader:* Do we agree with Miss Young that the Church-centred programme meets the needs of youth? What about other activities for our young people today? Several members should be prepared to discuss this thoroughly with a view to reaching some definite conclusion.

*Mrs. A:* Let us look again at our chart. There are several blanks in it. What are we going to do about it?

*Discussion:*

*Mrs. B.* Madam President, I move that we appoint a Vice-President who will have direct responsibility for our work for children and youth and that we all agree to help her in every way we can. (See page 226.) Our young people are the potential leaders of tomorrow. We must give them our support now.

This should be thoroughly discussed before being acted on, and the whole subject should be brought before the membership from time to time. The meeting will close by someone reading *The Prayer for the Children of Today* on page 193.

#### *Programme 2—Continued*

*Leader:* May I call your attention again to the programme which our church has prepared for children and youth. (Here she may present the chart briefly, speaking of the manner in which their own church is fulfilling its obligations to the young people.)

*Leader:* Some churches have branched out along other lines to meet wartime emergencies. They are finding, in their experiments, some valuable things to be carried over into their regular programme even for peace time. Some are starting Nursery Schools. Mrs. D. will you tell us about them?

*Mrs. D.* gives synopsis in her own words of "The Nursery School" by Mrs. Jackman, page 213.

*Mrs. A:* A friend of mine is a Social Worker and when I heard about this meeting I asked her, "From your experience, what do you find the Church has to offer?" She said, (page 206, Miss Carscallen's article.)

*Mrs. B:* As you know, I am always Mrs. Practical. Some of those things the social Worker said make me ask—What do we *need* today for our teen-age girls? I hope you have all read Dr. Hilliard's article on "The adolescent Girl." What do you think of her definition of "adolescence"?

*Discussion.*

*Mrs. A:* Isn't it interesting that Dr. Hilliard quotes the young people as saying they would welcome chaperonage at their parties? Madam President, could we spend the rest of the time in discussing these points and deciding what more we should do in our church for our children and youth?

*Discussion.*

*Mrs. C:* I do think we should do something definite and practical about these problems. What does Mrs. Halpenny mean when she says "home, school, church and community have their part"?

*Discussion:*

*Mrs. C:* I still think we must take definite action today and I would move that we appoint a Vice-President, who will have direct responsibility for our work for children and youth and that we all agree to help her in every way we can.

After this, has been discussed and agreed, the meeting should close by having someone read *The Prayer for the Children of Today* on page 193.

# A Guide to a Year's Reading of the Bible

## May—The Prophet, Isaiah

Uplifted by one of the great choruses of *The Messiah*, we turn to the Book of Isaiah and read with a new appreciation some of its familiar passages. Few of us, however, have read the whole prophecy, and, if we attempt to do so, we find much of it difficult to understand even though we are conscious of the grandeur and beauty of the style. "If we want to know what the Old Testament means, we must know what it *meant*—to the original readers." This month let us try to read with understanding part of the Book of Isaiah.

### **The Times of Isaiah**

Isaiah was for forty years the dominant figure in the life of Judah. He was born and grew to young manhood during the reign of Uzziah, King of Judah, who died about 740 B.C. Isaiah was probably a member of a princely family, an aristocrat, who in his youth shared in the prosperity and optimism of Uzziah's long and magnificent reign. His call came in "the year that king Uzziah died." He went into the Temple a perplexed youth; he came out a man dedicated to the mission to which God—the sovereign Lord and King—had called him. Isaiah's ministry continued during the reigns of Jotham, Ahaz, and Hezekiah. According to tradition he died a martyr in the reign of Manasseh.

For the historical background read: II Chronicles, Chapter 26, II Kings, Chapters 16 and 18 to 20. This was a period of history not unlike our own. Isaiah lived in an age when he and his people were "world-minded." True the "world" was a much smaller one than ours, but the whole of that ancient world is spread out before us in the writings of Isaiah. Not only does the panorama include the neighbouring states of Israel, Edom, Moab, Phoenicia and Syria, but Egypt to the West and Assyria and Babylon far in the East are a part of Isaiah's "world"; and even beyond that are the far places to and from which traders journeyed, places as distant as India, Arabia and Tarshish (in Spain).

Isaiah's was a world like ours shaken to its foundations by a great and ruthless military power, Assyria, which gained world mastery during his lifetime. During the reign of Ahaz, Syria and Israel (Ephraim) entered into an alliance against Assyria and when Judah refused to join them, they attacked her. Ahaz then appealed to Assyria for aid and Judah became her vassal. In 734 B.C., Assyria swept over Syria and two years later over Israel. During the reign of Hezekiah came the final overthrow of Israel before Assyria in 722 B.C., and the Captivity of the ten tribes which ended forever their history as a distinct people. Threatened by the inevitable approach of the armies of Assyria, Hezekiah turned to Egypt for aid and withdrew tribute from Assyria. Nevertheless the armies of Sennacherib came to the very gates of Jerusalem in 701 B.C., and only as by a miracle was Judah saved from destruction.

### **The Message of Isaiah**

In Isaiah's own account of his Call (Chapter 6) we find the heart of his message. He was a man of extraordinary talent occupying a position of great influence, who committed himself unreservedly to God and to the mission to which God had called him, unmoved by the scorn of his countrymen or the challenge of world events. He was both an idealist and a practical statesman, a counsellor of kings and princes and the leader of a small group of disciples, "the remnant," who preserved the faith of God's people for future generations. He was a true monotheist amid people who still thought of Jehovah as a national deity and he was the first interpreter of world history. This was his message to Judah and to those of us who today face a similar world crisis:

1. *God is the sovereign Lord of the universe.* For his larger world stricken by tragic events Isaiah was given a larger conception of God. Jehovah is not a national deity but a universal sovereign, controlling the destiny of all nations. God's "holiness" consists in His righteousness, His moral perfection. God's "glory" is His majesty, His sovereign rule over nature and the march of history.

2. *Not only the nations who do not acknowledge Jehovah, but Israel and Judah have sinned in the sight of a holy and righteous God.* Isaiah sees his own unworthiness and the sin of his people in the light of his vision of God. What God is He expects His people to be. Isaiah denounces greed, drunkenness, oppression of the poor, perversion of justice, luxury, frivolity, idolatry, superstition, pride and arrogance. Above all, he denounces as worthless an elaborate, ritual worship which is divorced from social morality.

3. *God's judgment will fall on Judah.* Isaiah challenged the belief that because Judah was God's chosen nation she was secure. Judah will be punished for her sins and Assyria will be God's instrument of judgment. Yet Assyria, too, will eventually pay the price of her sin.

4. *Judah's trust should be in God.* Against the tendency to trust in material possessions, in military preparation, in the gods of surrounding nations, and in foreign alliances, Isaiah protests, and urges trust in God's sovereign will and power in every national emergency.

5. *A purified remnant of Judah will survive and will be the centre of the ideal nation.* God's purpose is to purify His people so that they will return to His ways and live under His rule. God will not permit the destruction of Judah, the custodian of the religion of Jehovah. She will be preserved to carry this precious treasure into the glorious future.

Looking back over the centuries, we see that Isaiah had a true vision of God's purpose. Had Jerusalem fallen before Sennacherib's armies, Judah, like Israel, might have perished as a nation and the religion of Jehovah have been lost to the world. Saved from destruction and led by great prophets like Isaiah, Judah continued her national life for 100 years before her people were taken captive by Babylon. By that time the roots of true religion had gone so deep that the Hebrew people withstood the shock of the Exile and survived to return to Jerusalem as a "Church." Thus the way was prepared for Christ, and through Judaism and Christianity the treasure so precious to Isaiah has enriched all nations and his vision of the nations being ruled from Mount Zion is being fulfilled.

### **Reading the Book of Isaiah**

If possible read from the Revised Version, Moffat's Translation or the Modern Reader's Bible. Only Chapters 1 to 39 were written by Isaiah; the remainder of the book dates from 150 years later. From the writings of Isaiah selections have been made. With the background sketched above, follow this outline:

*Chapter 1.* Condemnation of Judah's sin, which is disloyalty to God, and of a form of worship which is worthless because divorced from morality.

*Chapters 2 to 6.* Date: The reign of Jotham and the beginning of the reign of Ahaz, before the war with Syria and Israel. (Read II Chronicles 26; II Kings 16: 1-4.) The announcement of Judgment on the sins of Judah. Two majestic pictures of the future of Mount Zion. (2: 2-4, 4: 2-6). A description of the nation (Assyria) that will bring destruction (5: 26-30). The call of Isaiah.

*Chapters 7 to 10:* 4. Date: About 735 B.C., the occasion of the war with Syria and Israel (Ephraim) during the reign of Ahaz. (Read II Kings 16: 5-20.) Isaiah's prophecies to encourage Ahaz who depended on material aid more than on God. (The name of Isaiah's son means "a remnant shall return." "Immanuel" means "God with us.") Isaiah's prophecies of a like doom for Judah because of her sin, and a plea to his people to trust in God. (The name of Isaiah's son mentioned in 8: 4 means "swift spoil, speedy prey.") Another majestic picture of the rule of the Messiah (9: 1-7). Judgment pronounced on Israel, the northern kingdom (9: 8-21) and on the rulers of Judah (10: 1-4).

*Chapters 36-39.* History of Hezekiah's Reign.

*Chapter 10: 5 to Chapter 12.* Date: about 701 B.C., during the reign of Hezekiah. Prophecies of the Assyrian-invasion of Judah, of the ultimate destruction of Assyria, the instrument of God's judgment, and of the deliverance of Judah. A plea to his people to trust in God. A description of the reign of the Messiah and the gathering of the nations under God's rule. (10: 28-32 sounds like radio flashes telling of the enemy's advance!)

*Chapters 13-27 omit.*

*Chapters 28-35.* Date: 705-701 B.C. during the reign of Hezekiah. (See note re "The Times of Isaiah.") Isaiah's denunciation of the alliance with Egypt. Pleas for dependence on God. Prophecies of impending judgment at the hands of Assyria alternate with prophecies of the overthrow of Assyria and of Judah's deliverance and glorious future. (29: 17; 30: 18; 31: 4 illustrate the sudden change from warning to consolation.)

WINNIFRED THOMAS.

## **Schools for Leaders, 1944**

### **Maritime Conference Branch**

Camp Grounds, Berwick, N.S., August 7 - 11.

### **Montreal-Ottawa Conference Branch**

Edgehill, Ontario, September 4 - 8.

### **Bay of Quinte Conference Branch**

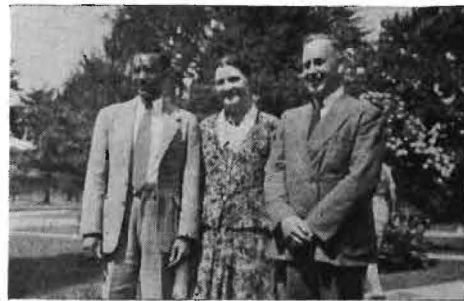
Ontario Ladies' College, Whitby, Ontario,  
August 28 - September 1 (Tenth Anniversary).

### **London Conference Branch**

Alma College, St. Thomas, Ontario, August  
28 - September 1.

### **Saskatchewan Conference Branch South**

Luther College, Regina—September 18-22.



MR. SINGH, MRS. CHILDS, MR. WASHINGTON,  
School for Leaders, St. Thomas, 1943.

## Appoint a Vice-President for Younger Groups

EVERY Auxiliary and Evening Auxiliary will be challenged by this issue to do more for the boys and girls in their church and in the community around their church. Before this vision of a strong Church-centred programme for your children and young people grows dim, take the first definite step toward making that vision come true: appoint a Vice-President for Younger Groups.

Any one of your Vice-Presidents may be chosen—the one most deeply interested in boys and girls. If necessary, find the right woman for this important position and make her a Vice-President! If no one is given this definite responsibility, almost certainly nothing will happen as a result of your June meeting, and in that case it were better that it had never been held.

This Vice-President may find all four of the Younger Groups in existence—Baby Band, Mission Band, Affiliated C.G.I.T. Groups, Mission Circle. What, then, can she do?

Make friends of the Leaders of the Younger Groups.

Have a conference with them, individually or together, and discover what help they would like to have from the Auxiliary. They will tell her frankly and will welcome her interest.

Interpret their needs and desires to the Auxiliary and see that the response is made.

Make a study of the literature for Younger Groups until she is an "authority" on the missionary education of children and youth and can really help leaders—especially new leaders—to do better work.

See that the Younger Groups are made to feel a real and vital part of the "W.M.S. Family" and are given a place in all events such as the visit of a missionary or Field Secretary.

Be on the look out for new leaders and thus be ready to have a new leader appointed whenever there is a vacancy.

If any group is lacking—and in only a few places is there a complete organization—the Vice-President for Younger Groups will pray and plan and work until there are no gaps—realizing that continuous missionary education for all boys and girls from 1 to 25 is the ideal toward which we strive.

## The Christian Attitude to Refugees

MRS. W. R. LANG, newly-appointed Secretary of Temperance and Christian Citizenship, writes:

It would be easy to write an article setting forth all the social and economic advantages which Canada would gain from granting to some of the unfortunate refugees from political and religious persecution a haven in Canada. But my point today is, to emphasize the fact that *even if* all the social and economic arguments were against the acceptance of refugees, it would nevertheless be our duty as Christians to take another set of factors into account.

We profess to take the principles of Christ as our guide to conduct. Are some of us in danger of forgetting that He gave us the story of the Good Samaritan? Is it possible that some would "pass by on the other side?" Our Master also gave us an unforgettable picture of the Last Judgment, in which He showed us that people will not be divided by the colour of their skin, their nationality or the money that they can bring with them. The division will be made between those who did—

or did not—come to His aid when He was hungry or thirsty, or sick, or without clothes, or in prison, or was a *stranger needing a home*. And to those of us who think that we would never neglect Him in those circumstances, He comes again today to say that if we refuse to help those in need at any time, we are neglecting Him. These harried, hunted, persecuted refugees from occupied Europe need, oh so badly, the home that we can give them; and in helping them the great privilege is ours of helping Him.

But "the King's business requires haste." Today we can save some. Tomorrow, many more will be dead, murdered, starved, tortured, mad. What can our answer be, as professing Christians, but that, by petition and the education of public opinion, we will do our best to ensure the acceptance, now, of such of these poor folk as may yet be saved?

That your Auxiliary may discuss this important issue fully and intelligently, secure copies of *Does Canada Want Refugees?* and *They Bring Great Gifts*. Both may be secured, free, from The Canadian National Committee on Refugees, 220 Queen Street West, Toronto 2B.



## A Quiz Game

PREPARE duplicate sets of numbers of the names of missionaries or mission stations. Distribute one set of numbers among the members and place the other set in a box. Divide the group into two teams of even and odd if desired. By drawing out the numbers, individuals are chosen to answer the following questions.

### A. Are the Following Statements True or False?

1. Before the war, the United Church had missionaries on eight foreign fields.

2. Japan, Korea, South China are the only fields that have been evacuated.

3. Since the war with Japan began, Chinese people have been too busy to pay any attention to education.

4. Prices in China have risen to 250 times their pre-war level so that milk is \$1.00 a quart (Canadian), and bread is \$6.00 a loaf (Canadian).

5. Our mission in India is in the southern part of the country.

6. A very satisfying part of our mission work in India is among the Bhil people who have come into the Christian church in great numbers.

7. There is no Christian church in Japan and Korea since the missionaries left.

8. In both Africa and Trinidad there are Schools of Homemaking where girls are taught cooking, sewing and gardening, as well as academic subjects.

9. Missionaries in Africa spend considerable time training leaders among the African people.

10. Currie Institute, in Angola, Africa, is a school for training girls to be school teachers.

11. 9 out of 10 people in Asia and Africa cannot read or write.

12. Nothing is being done by our missionaries in China to provide books for newly-literate people to read.

13. There were only a few thousand people

of Japanese origin in British Columbia in 1942 so they were allowed to stay in the Coastal area.

14. The Woman's Missionary Society has appointed 12 workers to work among the thousands of Canadians who have moved because of the war to industrial centres.

15. High School education for the young Japanese Canadians in the relocation centres in British Columbia is being provided only by the representatives of the churches.

### B. Questions about the Mission Circle.

1. What are the minimum number of officers for a Mission Circle?

2. What is the title of the older person who is a counsellor of the group?

3. What are the duties of the President?

4. What are the duties of the Vice-President?

5. What are the duties of the Secretary?

6. What are the duties of the Treasurer?

7. What department secretaries are there?

8. When should the elections be held?

9. What is the best election procedure?

10. Who should plan the Mission Circle programme?

11. Who is the Dominion Board Secretary for Mission Circles?

12. Who is your Presbyterial Secretary for Mission Circles?

### Answers.

A. 1. True—Japan, Korea, Honan, West China, South China, India, Africa, Trinidad; 2. False—Honan also evacuated; 3. False; 4. True; 5. False—in Central India; 6. True; 7. False—The missionaries who have recently returned assure us that the Japanese and Korean Christians are carrying on; 8. True; 9. True; 10. False—Currie Institute is a vocational school for boys; 11. True; 12. False—The Canadian Mission Press in West China is doing a very extensive work for this purpose; 13. False; 14. True; 15. True.

B. Find answers in the *Handbook for Mission Circle Officers*.

*One of those gay variegated afghans we like to make was given to a little London child. After a night in one of the shelters, she was asked how she had slept. "I never woke; I was in a rainbow from Canada."*

—The Living Message.

Affiliated



Groups



### Camping, 1944

From all reports, C.G.I.T. camps were well attended last summer and plans are already being made for another big year. Are you planning to go? Do you know where there are C.G.I.T. camps in your province? Your leader and Girls' Work Secretary will tell you about the joys of living for ten days with other girls, sharing the happy experiences of camp. Morning dips, Morning Watch, games, discussions, interest groups, Bible Study groups, hikes, picnics, swimming, campfire, and worship fill the days. Each night campers sing "Taps" with a real sense that "All is well, safely rest, God is nigh."

Last summer approximately 100 C.G.I.T. camps were held across Canada with a registration of approximately 5,000. From 500 in 1919 to 5,000 now tells something of the importance of camping to girls throughout the years.

Write to your Provincial Girls' Work Secretary for information about the Camps to be held in your province.

British Columbia: Room 808, Dominion Bank Building, Vancouver.

Alberta: Miss Jean Baynton, 302 I.O.O.F. Building, Calgary.

Saskatchewan: Miss Marjorie Peck, "E" Lloyd's Building, Regina.

Manitoba: Miss Beatrice McBain, 441 Somerset Building, Winnipeg.

Ontario: Miss Margaret Robb, Room 517, 299 Queen Street West, Toronto 2B.

Quebec: Room 106, 1405 Bishop Street, Montreal.

Maritime Provinces: Miss Lois Tupper, Room 10, 147 Prince William Street, Saint John, N.B.

### Non-Anglo-Saxon Girls at Camp

Each year the Woman's Missionary Society sends a number of non-Anglo-Saxon girls to C.G.I.T. Camps. In 1944 the girls selected included those whose parents had come from the Ukraine, Czechoslovakia and other countries in Europe, as well as from Japan and China. They attended Camps in British Columbia, Alberta, Saskatchewan, Manitoba and Ontario. Two Japanese-Canadians who attended an Alberta Camp expressed their appreciation in this letter:

Dear Miss Thomas,

Through the camp scholarships granted by the Woman's Missionary Society, we were able to attend Alberta Camp Council this summer. Now we wish to express our appreciation for making those ten wonderful days at Kasota Beach possible.

Perhaps because of the present international situation, camp meant more to us than just swimming, hiking, parties, and sing-songs. As we studied, played and worshipped together with about fifty other girls, lived with them from morning watch to campfire, we became more fully aware of the importance of C.G.I.T. groups in the life of teen-age girls. We also realized our responsibility as Canadian Girls In Training to other girls, especially now in wartime. The sincerity in our friendships with Occidental girls made us more hopeful of the peace to come.

We hope that this letter will tell you something of the way in which we benefited from your camp scholarship.

Yours very truly,

MICKEY NAKASHIMA

and

ALICE KUDO.

"By every word of friendship spoken from the heart of one Canadian to another we are cementing the democratic unity of the Canadian people."

# Mission Bands

## The May Meeting

**I**N Session Nine, *Programme Guide*, "Making People Happy," one will find material which will grip the interest of the children. The story "Freedom from Fear," from *Far Round the World*, is vivid and easily grasped by the children, who will be helped to understand and appreciate other people through reliving their experiences in a dramatic play. The process of the dramatization is more important than the producing of the play. After the reading of the story, there would follow a discussion of the characters, how each would act, and of the country. Pictures and books would be consulted and in many other ways facts and general information acquired. Children can discover how African village schools get started and what the village children do in school hours. They can also find out something about village life and customs. There will be no attempt to produce a finished play but rather to use dramatization as a means of expression.

Informal dramatization does not require costumes or scenery. Both primary and junior boys and girls enjoy play-acting without much equipment. They use their imagination. It is more important for them to take over the attitudes and spirit of the story than to spend too much time and effort on costumes and scenery. A chair may easily be converted into a train, a house, a fallen tree or anything that seems necessary.

Leaders should try this method occasionally. If hesitant about it, read some books which describe the method more fully than is possible here. A small pamphlet entitled *Informal Dramatization in Missionary Education* by

Lobingier (20 cents), is a simple treatment of the subject, but very helpful.

## Handwork for Boys

Many inquiries have been received on this subject of handwork for boys in Mission Bands. Although one leader, on taking a vote about the making of a quilt, found all the boys but few of the girls in favour of it (they would have their Grandmothers help!)—this is not always a successful solution!

Two fine manuals can be had from your Provincial Religious Education Council entitled *Woodwork for Boys*, a Copping-Saw Course (55 cents), and *Handicraft for Boys* (75 cents). In the latter, one very usable idea would be things made from discarded tin cans. Almost all the equipment can be found in the home, and the skill required both in teacher and pupil is elementary and easy to acquire quickly. The detailed instructions are rather lengthy to be repeated here, but many usable and saleable gifts can be made in this manner.

## Tracing Books

Secure from your wallpaper dealer (he'll probably be glad to donate it!) a part roll of heavy living-room paper. Cut and make into covers of suitable size. For the inside sheets, buy unprinted butter paper. Fasten in also an envelope in which you will place small black and white pictures, large letters and numbers from calendars, etc., which can be placed under the transparent paper and traced with a pencil, which should also be enclosed for the use of a sick child. The book can be made attractive by mounting on the front and envelope, pictures from old Christmas cards or seed catalogues.

INEZ OLDS HOLMES.



# Baby Bands

## Why a Baby Band?

It has been truly said that where there is no vision of the need of a Baby Band, the Auxiliary has missed a great opportunity for strengthening its forces.

Dr. Boreham in his book, *Mountains of the Mist*, published in England some time ago, has said:

"Where there is a wrong to be righted;  
Where there is a work to be done;  
Where there is a continent wants opening;  
God sends a baby into the world.

That is why, long, long ago, a Babe was born in Bethlehem."

I commend to the women of the Woman's Missionary Society the babies born in this time of war. They are our future leaders. Let us cherish and nourish them in home and church. In the time between Trafalgar and Waterloo, babies like Gladstone, Tennyson, Lincoln, Mendelssohn and Browning were born.

We know that in every department of our work there is a lack of leaders, workers and givers. Is the reason not that we have failed to impress the child? I am convinced that our Baby Band is our greatest opportunity of training for future missionary service. If we want the coming generation to be attuned to the voice of God, we must begin by training the child so that he may hear the call and answer, "Speak, Lord, for Thy servant heareth."

Baby Bands are different from other organizations. There is no specific allocation; no rules or fees. It is a work of personal contacts. We touch the mother through the child and later on may have an Auxiliary member.

Our Auxiliary Baby Band Superintendents do splendid work. They go into many homes encouraging and helping the mothers, distributing our splendid Baby Band literature and gift boxes. Mothers' visions have been widened by reading *True Stories* of all the dear babies of other lands—red, black and brown—pictured on the gift boxes. Surely this is one way of overcoming race prejudice. Superintendents plan gay parties where happy, smiling, young mothers bring their little ones. There are lantern slides, games, stories, refreshments,

favours, for all. The climax comes when the little ones, marching in procession, bring their gifts to help tell the stories of Jesus to other boys and girls. One little girl wanted to take all her money out of her savings to buy a dress for the baby, pictured on the box, without one.

One Superintendent has described her work as glorious, and a rare privilege.

"As the flower turns to the sun  
For its warmth and brightness rare,  
So the little child looks up to you  
To know God's love and care."

(MRS. J. H.) MARTHA LEMON.

President, Toronto Conference Branch.

## News!

The Baby Band Secretary of Toronto East Presbyterial in three years doubled the number of Baby Bands. When she took office there were 13 Bands. Now there are 26. Congratulations!



*This camp leader in Africa had to bring her twins with her.*



# Pedlitt's New Book Game

HELEN G. DAY, *Secretary*

WITH precision, Pedlitt stood a small red book upright at one spot on the gymnasium floor. Measuring so many more paces, he placed a larger green one. Beyond this he carefully set a big blue book.

Returning to his original position, Pedlitt hopped round the first book, jumped high over the second and did a funny little shuffle-step around the third. At this point the scribe entered. Pedlitt answered her unspoken question.

"I'm working out a literary game. Books are so important in the leadership of children and young people, so I'm planning some recreation for a mixed group that will give the books a central place. I have graded them carefully for size, colour and general attractiveness. Do you think they are placed correctly?"

"Yes"—said the scribe in her best practical manner, "but I would suggest another way to play it. Choose the books for content and age grouping as well as size and looks. Arrange one or more of the players beside each book, seating them on the floor or in chairs according to their age and inclination. For each player place the open book in a comfortable position, and let him or her read, or be read to according to desire or ability."

"That might be good" conceded Pedlitt, setting up groups of books around the room.

For the "two-to-fives" he had a gay red **Kembo**—the illustrated story of a little girl of Africa. 30c.

**The Three Camels**—the yellow, illustrated story of children in India. 30c.

For the "six to eights" he had

**Child Garden In India**—a collection of poems and stories, illustrated. 20c.

**A Sari for Sita**—a story of a little Indian girl from morning till bedtime. 30c.

**Children of the Chief**—eight stories about Africa. 40c.

**The Blotty Book Series** was there too, and included **The Blotty Book**—eight short

stories about India; **Sindano Stories**—from Africa; and **Far Away Tales of Healing**, with its stories about children in China, Africa and India. Each booklet 10c.

In the corner for "nine to elevens", **Up and Down South America** had a prominent place. Its gay yellow and

red cover with children, pack-burros, llamas, and mountains makes a good introduction to the nine stories about the boys and girls in South American countries: Rosita of Venezuela who loved the "Song of the roof"; Vicenta and her Indian friend Jose; Esteban high in the mountains of Peru, and many others. 70c.

**Thoughts of God for Boys and Girls**—the summer issue was in a foremost place (20c.), but the whole four issues for the year were there too (see page 180, **The Missionary Monthly** for April). 80c.

**Pioneer Girl** (65c.)—the story of the girlhood of Frances Willard was there for teenagers, together with a pile of Eagle Books, with their fascinating biographies of missionary heroes of many lands (.08c. each).

**The Glorious Company** had a prominent place, too, with its pictures of missionaries of long ago and outstanding Chinese leaders of today. 35c.

Having solved this problem, Pedlitt finished arranging several intriguing spots for leaders, which included the three **Practical Books**—one each on Africa, China and India. Here a wealth of information and suggestions for its use are gathered about the country. Each book 40c.

A large blue poster read:

**The Nineteenth Annual Report of The Woman's Missionary Society** will be published during the summer. Place your order now with your Auxiliary Literature Secretary and avoid disappointment. It contains the reports of the missionaries, minutes of Dominion Board, financial statements, constitution and directory. 25c. each—cash with order.

And Pedlitt gave a final high jump of glee right over the poster.



*The High Jump*

The above may be obtained from  
**The Literature Department, 410 Wesley Buildings, Toronto 2 B.**  
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,  
812 Dominion Bank  
Bldg., Vancouver, B.C.

Mrs. J. E. Wodell,  
842 Rideau Rd.,  
Calgary, Alta.

Miss Marjorie Thomson,  
18 Leslie St.,  
St. John's, Newfoundland



## Our Society at Work in the Conference Branches



### Alberta

*Press Secretary, Mrs. J. Scoffield, Wetaskiwin, Alberta.*

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

The annual meeting of this Conference Branch was held in Wetaskiwin, which was a new venture as the Branch meetings have always been held in Edmonton or Calgary. All officers and delegates voted it an unusually successful session. There were not the usual distractions and the ladies were able to mix more with each other, thus becoming better acquainted. \$27,626 was raised, being about 90 per cent. of the allocation. For 1944 an allocation of \$28,000 was accepted with the hope of attaining 100 per cent. Increases in numbers of organizations were reported in nearly all Presbyterials, and great appreciation was expressed for the addresses given by Miss E. MacLennan, Honan, China, during the year.

Miss Ida MacKenzie, Field Secretary, made an outstanding contribution to the meetings. Her bright and enthusiastic manner, her fund of information, her untiring interest in all reports and questions, and her keen insight into the heart of every subject under discussion were most stimulating. Her talk on the urgent need for co-operation among all churches, groups and social agencies to deal with problems fast arising within our midst, was most inspiring, following as it did an impressive devotional service conducted by the Wetaskiwin Woman's Association.

Mrs. F. E. Graham, Calgary, explained the scheme for reaching the children of isolated areas through the Sunday School in the Home, by air and mail. This was considered a definite step forward in the religious education of Canadian children. Mrs. A. J. Thomson of High River Presbyterial, explained what is being done to work out a plan for a unified programme for W.M.S. and W.A.

One day was devoted to young people's programmes. Reports of children's groups were received and discussed. Miss Emily Putnam, missionary at Radway, spoke on the

training of young children in the home. A lovely devotional service was led by the Wetaskiwin C.G.I.T., assisted by the Junior choir. Miss Dorothy McBain, Candidate Adviser for Alberta, herself a returned missionary from Korea, presented a challenging appeal for fifty new missionaries in the next four years. Miss MacKenzie's address also presented a ringing challenge to young people to find a place for themselves in Christ's service. She urged greater tolerance and understanding among national groups in Canada, a strict guarding against racial bitterness arising out of war conditions, and a pressing need to carry Christ's message of the brotherhood of man to all nations. Mrs. A. D. Miller was re-elected President to complete the term of office left vacant by the forced resignation of Mrs. Wheeler because of ill-health.

EDMONTON PRESBYTERIAL—"Jesus Christ For All of Life" was the keynote of the annual meeting of the Presbyterial held in Knox Church, Edmonton. Reports showed that splendid progress had been made along all lines, but the Presidential address stressed the need for further effort, and a yet more complete dedication of all our resources.

### Bay of Quinte

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

OSHAWA PRESBYTERIAL—Four charter members and many former members shared in celebrating the Twentieth anniversary of the Jessie Panton Auxiliary of St. Andrew's Church, Oshawa. Miss L. Whitworth, social service worker at Ajax, a war production centre, gave an informative talk on the need for Christian service in a community like Ajax. Recreational activities are arranged by qualified leaders. Now with a leader in spiritual and religious problems, and the opening of a church, the work should prove helpful to the women at the plant. The president, secretary and treasurer of 1923 lit twenty candles on the cake and the officers for this year blew them out.

## British Columbia

*Press Secretary, Mrs. F. W. Broughton, 1135 West 10th Ave., Vancouver, B.C.*

*Treasurer, Mrs. W. H. P. McClure, 7382 West 20th Ave., Vancouver, B.C.*

*Life Membership Secretary, Mrs. E. R. Bewell, 1638 Pinewood Ave., Victoria, B.C.*

The annual Conference Branch meetings were held in the new West Point Grey Church, Vancouver, with Mrs. J. S. Muldrew presiding. The Quiet Hour, conducted by Dr. D. H. Telfer on "The Building of the Kingdom" brought many challenging thoughts. Much joy was felt when the Treasurer, Mrs. W. H. P. McClure, reported an increase over last year with every Presbyterian exceeding its allocation. Prof. C. W. Topping from the University of British Columbia, gave an address on "The Effect of Environment on the Development of Character." He stated that the development of character is a cultural process by contact with the good; that prayer is essential in one's life and that the church that is not missionary minded is dead.

This Conference Branch is particularly fortunate in having a number of returned missionaries, both retired and active, with six missionaries home on furlough at the present time. These missionaries were introduced. Miss Anne Copithorne brought a stirring message of her work in Africa, giving many stories of the people among whom she has been nursing, and the need for recruits in missionary work.

Representatives were present from the two unorganized districts in British Columbia, Prince George and Prince Rupert. They both emphasized the great distances in these places, and how much a visit from a missionary would be appreciated. In both places the church is extending a friendly hand to the soldiers and airmen. One said, "The soldiers are setting the example for church attendance." In the President's Review, Mrs. J. S. Muldrew closed with "We are part and parcel of a great new force emerging in the world church and we must be world-minded, each of us in our own auxiliary, church and community."

Mrs. E. C. Hennigar conducted an interesting Panel Discussion on "Candidates," with representative young women leading the discussion, among whom was the President of the S.C.M. from the University. Some suggestions for securing candidates were study groups,

and a clear understanding of our Christian convictions in regard to community life. Dr. Gerald B. Switzer brought the League of Nations as a living force when speaking on "The Place of the Church in the Post-War World." Regarding "Study Groups on Post-War Stability" Mrs. E. I. Holmes of Ottawa told of the Canadian Women's Committee on International Relations which discusses matters of interest to women of the United Nations.

A Memorial Service was conducted by Mrs. J. S. Gordon for Mrs. Janet MacGillivray, a past Dominion President, Mrs. Thomas, mother of our General Secretary, and Miss Janet Sinclair. Dealing with "Citizenship in the Post-War World" Hon. Lt.-Col. G. O. Fallis stated, "We will never have a great tomorrow unless the Spirit of the Cross is within us. There must be a willingness to submerge personal interests and make any sacrifice." Resolutions passed included requests for compulsory pre-marital blood tests; regional hospitals and clinics for inebriates, and a Provincial grant for more temperance education; and a petition to the Government to aid in the fight against Venereal Disease. The Conference also endorsed the petition framed by the Canadian National Committee on the reception of refugees into our country.

## Hamilton

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

*Treasurer and Life Membership Secretary, Mrs. N. McPherson, 243 Brant Avenue, Brantford, Ont.*

BRANTFORD PRESBYTERIAL—"Where missionaries have been located, Christianity has made a difference in the treatment accorded prisoners held by the Japanese," said Mrs. W. J. Hanna, recently returned from China on the *S.S. Gripsholm* after more than two years' confinement in internment camps there. Mrs. Hanna was speaking before the annual Presbyterian meeting in First Church, Galt. She paid great tribute to the work of the Red Cross, and also to the Christian Chinese who at great risk to themselves, brought food to the interned foreigners.

Miss F. Fraser, Presbyterian President, appealed for greater devotion and challenged the women to oppose selfishness, self-seeking and greed which stand in the way of progress, both nationally and internationally.

**HALDIMAND-NORFOLK PRESBYTERIAL**—With a splendid attendance the annual Presbyterial meeting was held in Hagersville with the President, Mrs. E. W. Brearley, Simcoe, in charge. Advances in the work were reported as follows—three new Mission Bands, four Bands receiving certificates of merit, an increase of forty-seven auxiliary members; the allocation exceeded and \$6,000 accepted for 1944; an increase in subscriptions for both **THE MISSIONARY MONTHLY** and *World Friends*.

**HAMILTON PRESBYTERIAL**—With the theme "The Day of March Has Come" dominating the programme, the annual Presbyterial sessions were held in Centenary Church, Hamilton, the mother church of the W.M.S. in Canada. "Advance in every department" has been an actuality as revealed by the year's work. From Auxiliaries to Baby Bands membership had increased and several new organizations formed. \$26,278.00 had been sent to the Conference Branch treasurer, an increase of \$877.33 over last year and \$938.18 over the allocation. Of special interest were the three commissions (a) W.M.S. developing world minded Christians, conducted by Mrs. Taylor; (b) W.M.S. giving leadership to children and youth, by Mrs. W. Wecker, and (c) W.M.S. in community service and Christian citizenship, by Mrs. Herbert Childs, President of London Conference Branch. All provoked lively discussions and the findings were presented later by the leaders. Of great interest also were "Recommendations for advance in my department," presented by each department secretary in three minute periods. A practical demonstration in support of the refugee question was the privilege afforded of hearing Alex Polak, a twelve-year-old Czechoslovakian boy who escaped with his parents less than five years ago from the Sudetenland, finding refuge in Canada, tell in a masterly speech "What it means to me to become a Canadian citizen."

## London

*Press Secretary, Mrs. J. C. Britton, Clinton.*  
*Treasurer, Mrs. W. F. Purdy, 44 Jefferson Blvd., Riverside, Ont.*  
*Life Membership Secretary, Mrs. A. Lane, 516 Bay St., Sault Ste. Marie, Ont.*

**ESSEX PRESBYTERIAL**—A splendid rally of W.M.S. and W.A. auxiliaries was held recently

in Ottawa Church, Windsor. Mrs. Herbert Childs, President of London Conference Branch, spoke on work in India and the educational opportunities offered by the Mission schools. She also mentioned the splendid standard set by Dr. Victoria Cheung. The C.G.I.T. attended and sang an anthem.

**KENT PRESBYTERIAL**—"Today," said Mrs. A. Roger Self, "world-wide forces are uprooting thousands and flinging them baffled and confused into new environments and the United Church is trying to meet this situation in the co-operating committee of Christian Service in camp and war production communities. Five hundred congregations of the United Church are now in touch with these camp and war production communities, and over a million and a quarter men and women in the forces and in the factories are being contacted." The occasion was the annual Presbyterial meetings in Park St. Church, Chatham. Miss Ethel M. Virgo, West China, told about her work as a teacher in Kiating. She gave, too, a graphic description of her return trip to Canada which she said covered a period of months. She showed views of Tzeliutsing, the great salt centre of China, and bombed schools, churches and other buildings.

Mrs. Bolingbroke, who retires from the Presidency, was the recipient of a lovely gift. Progress in every department was reported with five new Mission Bands organized, resulting in an increase of sixty-one members. In reporting on Temperance and Christian Citizenship the Secretary urged that each Auxiliary appoint a secretary for this work.

## 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**—The address of Miss S. Burry, deaconess, at the Presbyterial meetings gave concrete instances of the scope of missionary work in its medical, social, evangelistic and educational aspects as it strove "that they might have life and have it more abundantly." Rev. W. B. Perry spoke of the need for fellowship between nations, the spirit of sacrifice and the power of prayer—all Christian values incorporated in the

W.M.S. Helpful motions from discussion of the Reports were passed: to set up a Supply cupboard in each church to accumulate clothes for emergency boxes, and that hospital visiting be co-ordinated and supervised by the Community Friendship Secretaries. The large display of literature exhibited by Miss M. Thomson very quickly vanished. After the supper served by the Wesley ladies, excellent pictures of the work of the W.M.S. in Newfoundland were shown by Rev. H. M. Dawe.

The students of the United Church Residence were entertained at a social evening at the United Church Community Centre, where they had the opportunity of meeting the Field workers attending the Christian Education Committee meeting in St. John's. Misses M. Haig, H. Campbell, I. Griffiths and S. Burry each spoke of her work. Games were shared and a lunch provided by friends. Mrs. George Peters, Presbyterian President, presented the challenge of church work as a profession. Many of these young people are training as future teachers and will be looked upon as leaders in their communities.

## Manitoba

*Press Secretary, Mrs. G. M. Farwell, 815 Oakemwald Ave., Ft. Garry, Man.*

*Treasurer, Mrs. L. F. Earl, 107 Kingston Row, St. Vital, Man.*

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

"Advance" was the watchword of the annual meeting of the Executive of Manitoba Conference Branch, which was held in St. Andrew's Church, River Heights, Winnipeg. Encouraging reports were received and Presbyterian Presidents gave short resués of the work accomplished in their districts. Increased givings were reported and a tendency to more systematic giving, a greater interest in missions, and more reading of missionary literature. Miss Ida MacKenzie, Field Secretary, gave great practical help and inspiration as Resource Leader, and also addressed the Conference on "Looking Ahead on the Home Front," She said, "The war has brought many changes in our work, but we cannot blame the war for all of them. It has accelerated things that were happening to us all along. Increase in juvenile delinquency, for instance, did not come upon us all of a sudden. It was creeping upon us because education in Christianity was lacking

in our background." Miss MacKenzie spoke of the great unreached areas in cities and rural places and of the efforts that are being made to bring the Church to them. She said, "The driving need is for us to make a united approach to our problems; one of our weaknesses is the division of denominationalism."

Miss Beatrice McBain outlined the value of co-operation between the C.G.I.T. and the W.M.S. Miss Iris Daly and Miss Ruby Samlalsingh, Trinidad, gave interesting reports on the Missionary Conference which they attended at Wooster, Ohio, Rev. Jack Mathieson, returned missionary, held his audience spell-bound as he told of his experiences at the time of his departure from China.



*W.M.S., Flin-Flon, Man.*

CARMAN PRESBYTERIAL—At their regular meeting the Carman W.M.S. Auxiliary sponsored a programme at which W. A. members were special guests, and to which the general public was also invited. The main feature was an interesting debate on the question of admitting to Canada refugees from Europe.

## Maritime

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

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

PICTOU PRESBYTERIAL—At one meeting of special interest the River John Auxiliary had Miss Lena Fraser, Welcome and Welfare Port worker from Halifax. Since she works under the Presbyterian Church, members of the River John Presbyterian W.M.S. joined us. Miss Fraser meets and helps sailors of all types and races who have landed in Halifax.

SYDNEY PRESBYTERIAL—The annual Presbyterian convened in St. Andrew's Church,

Sydney. Reports showed increased membership with fourteen auxiliaries adopting a missionary for prayer. With the use of a poster Mrs. Nicholson and members of St. Andrew's Auxiliary, presented a chapter of the study book.

### **Montreal-Ottawa**

*Press Secretary, Mrs. J. H. Goode, Woodroffe, Ont.*

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

The Executive of this Conference Branch met in St. James' Church, Montreal, with the President, Mrs. F. A. Johnston presiding. This branch reports a year of progress and much stress was placed on our motto, "Advance." Ten city missionaries and Miss Wilna Thomas were guests of the Executive at supper.

Mrs. J. S. Astbury, in dealing with Pertinent Points from the minutes of the Dominion Board, very aptly turned them into A Pot of P's—Persons, Places, Projects and Plans.

The Auxiliary of Rockfield Church celebrated their thirty-first anniversary at the March meeting. Five charter members were present. Rev. G. F. Dewey of Rosedale Church, whose late mother organized the Society, addressed the meeting.

The leader of the Baby Band of Westmount Park Church, had a party at her home for the mothers of the members of the Baby Band. No babies were invited, just the mothers, so that they might get acquainted with each other.

### **Saskatchewan**

*Press Secretary, Mrs. N. C. Allen, 376 Athabasca West, Moose Jaw, Sask.*

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

*Life Membership Secretary, Mrs. J. H. Whiting, Swift Current, Sask.*

ARCOLA PRESBYTERIAL—Over fifty members attended the Presbyterial meetings held in Carlyle, when Mrs. W. Lane was elected president. Rev. E. A. King, Carlyle, conducted the opening worship service and spoke on "Racial Brotherhood." Reports from auxiliaries demonstrated the spirit of "Advance." In the presidential address, Mrs. John Anderson reviewed her work of the past years and spoke on race equality, world friendship and Christian unity growing in spite of war and world unrest.

WILKIE PRESBYTERIAL—Successful Rallies were held in this Presbyterial. At Scott Dr. I. MacTavish, Honan, China, stressed the power of prayer.

Mrs. G. H. Irvin, Secretary of the Baby Band at Kelfield, celebrated her Golden Wedding recently. Mr. and Mrs. Irvin are pioneers of Kelfield district and both have taken a great part in building the community. Mrs. Irvin has been Sunday School Superintendent for twenty years, and her family have followed in their parents' footsteps in community work.

### **Toronto**

*Press Secretary, Mrs. D. Sheldrick, 105 Rose Park Drive, Toronto, Ont.*

*Treasurer, Mrs. John Cowan, 608 Jarvis St., Apt. 6, Toronto, Ont.*

It is with deep regret that I write these few lines in memory of the late Mrs. John Cowan, a missionary member of such varied and outstanding gifts. It was away back at the time of the Ontario Provincial Board that Mrs. Cowan first came into public life. It was there I met her, and as our desks were near together we became friends. It was not unusual after presenting a rather heavy report, to return to one's desk to find one's papers in perfect order for the next step, and nothing said. She seemed ever "at attention for service." She seemed quite unconscious of this trait in her character, which added so much to its charm. Having graduated from a Seminary in Edinburgh she had a first class education. Soon this was found to be of great value.

When a Third Treasurer, was needed for the Conference Branch, she accepted the nomination. This work was attended to with perfect accuracy, but it was the "School for Leaders" that held the place in her heart, and each spring she took such delight in helping prepare the programme. She had found such benefit herself from the lectures of Prof. John Dow that she wished all to benefit. But it was in the quiet moments of intimate conversation that one realized on whom her justification was based, and her faith held its allegiance.

And now the annual meeting is with us again, the books are audited and closed, each programme is in its envelope all ready, but her seat will be vacant. Why? Because she has been called to higher service and because "For her to live was Christ and to die was gain."

(MRS. JAMES) BELL LITSTER.

# New Organizations

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

## Evening Auxiliaries

*Alberta Conference Branch—Medicine Hat Presbyterian—Medicine Hat, Westminster—Mrs. J. Tait, 69-4th St. W., Medicine Hat.*

*Bay of Quinte Conference Branch—Belleville Presbyterian—Napanee, Trinity—Miss S. W. Shorey, Box 255, Napanee.*

*Montreal-Ottawa Conference Branch—Ottawa Presbyterian—Billing's Bridge, Stewarton—Miss Dora Pindred, Billing's Bridge.*

*Toronto Conference Branch—Simcoe Presbyterian—Evening—Mrs. Earl Millsap, R.R. 3, Creemore.*

## Affiliated Societies

*British Columbia Conference Branch—Victoria Presbyterian—Port Alberni—Mrs. K. Jennings, 601 Argyle St., Port Alberni, B.C.*

*London Conference Branch—Essex Presbyterian—North Ridge—Mrs. Frank Wagner, R.R. 2, South Woodslee.*

*Montreal-Ottawa Conference Branch—Ottawa Presbyterian—Billing's Bridge—Mrs. E. Norton, R.R. 1, Billing's Bridge, Bowesville—Mrs. K. E. Davidson, R.R. 2, Billing's Bridge.*

*Quebec-Sherbrooke Presbyterian—Bulwer—Mrs. Basil Prescott, Bulwer, Que.*

*Saskatchewan Conference Branch—Elrose Presbyterian—Tuberose—Mrs. Ethel Linton, Tuberose. Kindersley Presbyterian—Netherhill—Mrs. Hans Wagner, Beadle.*

## Mission Circles

*Bay of Quinte Conference Branch—Kingston Presbyterian—Seeley's Bay—Mrs. Mabel Hibbard, Seeley's Bay.*

*Manitoba Conference Branch—Rock Lake Presbyterian—Ninga—Mrs. E. Hawking, Ninga.*

*Saskatchewan Conference Branch—Elrose Presbyterian—Wiseton—Mrs. D. M. Burns, Wiseton.*

## Mission Bands

*Alberta Conference Branch—Grande Prairie Presbyterian—Pouce Coupe, B.C.—Mrs. W. F. Barnsley, Pouce Coupe, B.C. Lethbridge Presbyterian—Lethbridge, Southminster—Mrs. H. A.*

*Mutchmor, 1210-4th Ave. S., Lethbridge. Stettler Presbyterian—Red Willow—Mrs. G. W. Thompson, Red Willow.*

*Bay of Quinte Conference Branch—Belleville Presbyterian—Trenton, King St.—Mrs. J. C. Gillan, Box 848, Trenton. Renfrew Presbyterian—North Horton—Mrs. Russell Smith, R.R. 5, Renfrew.*

*British Columbia Conference Branch—Westminster Presbyterian—Haney—Mrs. P. Connal, Haney.*

*Hamilton Conference Branch—Haldimand-Norfolk Presbyterian—Dunn—Mrs. Edward Rittenhouse, R.R. 1, South Cayuga.*

*Maritime Conference Branch—Cumberland Presbyterian—Renwick, Upper Linden—Mrs. Austin Hunter, Shinimicas Bridge, Cumb. Co., N.S. Woodstock Presbyterian—Mrs. T. M. Cumming, Andover, N.B.*

*Saskatchewan Conference Branch—Assiniboia Presbyterian—Meyronne—Mrs. W. C. Laird, Meyronne. Saskatoon Presbyterian—Conquest—Mrs. H. A. Neve, Conquest; Perdue—Miss Edythe Holmes, Perdue.*

## Baby Bands

*British Columbia Conference Branch—Kootenay Presbyterian—Grand Forks, St. John's—Mrs. Thos Keyworth, Box 405, Grand Forks.*

*London Conference Branch—Kent Presbyterian—Zion—Mrs. Archie Dick, R.R. 2, Northwood: Middlesex Presbyterian—Carlisle—Mrs. Lyall Lee, Clandeboye.*

*Manitoba Conference Branch—Portage La Prairie Presbyterian—Beaver—Mrs. M. Smith, Beaver. Winnipeg Presbyterian—East Kildonan, John Black—Mrs. A. C. Glass, 326 Linden Ave., East Kildonan, Man.*

*Maritime Conference Branch—Fredericton Presbyterian—Minto—Mrs. Harvey Welton, Newcastle Bridge, N.B.*

*Montreal-Ottawa Conference Branch—Glen-garry Presbyterian—East Hawkesbury—Mrs. John MacD. Hay, R.R. 3, Dalkeith.*

*Saskatchewan Conference Branch—Saskatoon Presbyterian—Bladsworth—Mrs. S. J. Hill, Bladworth.*

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