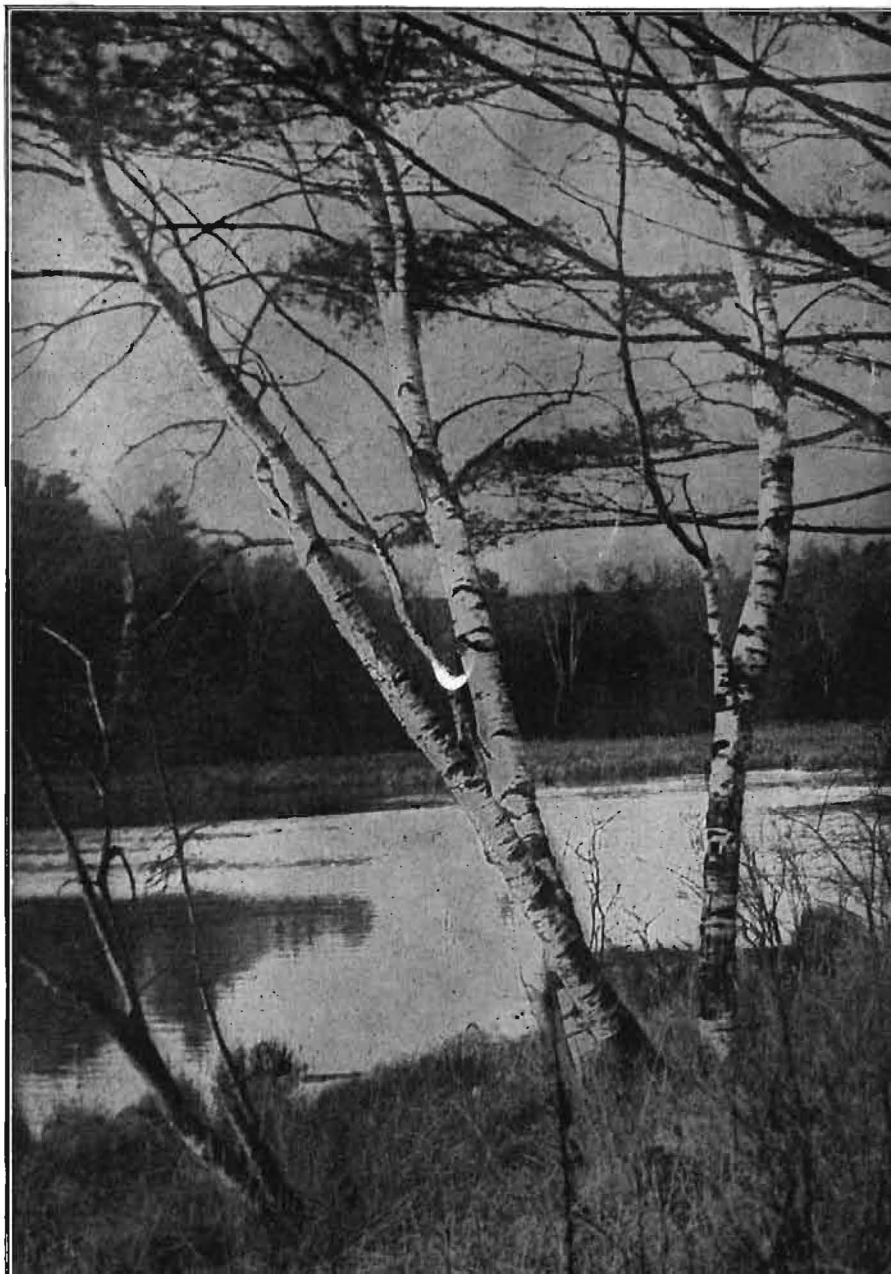


# *The Missionary Monthly*

OCTOBER

1944

TORONTO



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

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## THE MISSIONARY MONTHLY

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# The Missionary Monthly

OCTOBER, 1944

## *Psalm of Thanksgiving*

Blessed are the thankful, for they know the goodness and beauty of life.  
The work of the thankful is a psalm of praise to Thee, O God;  
It is spontaneous and joyful as a bird's song;  
It is humble and selfless as a child's play.  
The rest of the thankful is in quietness and confidence,  
For they are secure in the knowledge of the goodness of God.

The thankful man is rich in friends, for all love his company and find  
renewal of spirit with him.  
Thankfulness enlarges our hearts and lifts us out of our littleness.  
How shrunken are our spirits when we forget Thy goodness, O God!  
How despondent are our lives when we fail to lift our hearts in gratitude.

Thankfulness is the joyful acceptance of good gifts.  
We learn to thank God by thanking one another.  
Moreover the thankful man receives to give again, and his giving is  
mutual; he receives and gives in one act.  
It has been said, "Seek and ye shall find."

Now we say, "Be thankful and your hearts shall be open to seek and desire."  
For thankfulness is not repletion, but the glad acceptance that makes  
possible new gifts from God.  
Who can give to the unthankful?  
Yet God pours out a thousand wonders unreceived.  
Rather say, "How can the unthankful man receive?"

Wonder and awe fill the life of the thankful man.  
He is never lonely for the universe is his friend.  
Whom does God seek, to create with Him, and who are His co-workers?  
Even those who are gratefully sure of His goodness;  
For such have laid hold of reality;  
They have entered into their inheritance as sons of the Most High.

Come now, and let us be thankful to God our Creator,  
For He made all things and saw that they were good.

—Grace Manly, in *World Outlook*.



# Editorial

## Do We Thank Our Father?

"Do we thank our Father, every livelong day,  
For the silver shadows, for the sunlight gay—  
For the sound of music, for the glowing sea,  
For the stars that light the heaven's mystery?"

"Do we thank our Maker, every passing hour,  
For each bit of beauty, for each gentle  
flower,  
For the tender twilight, when the night is  
near,  
For the smile that follows after every tear?"

"Do we thank our Teacher, with each swift  
heart-beat,  
For the gift of fingers, for the gift of feet—  
For our eyes, our hearing, for our lips and  
hands,  
Or do we think swiftly that He understands?"

"We should thank our Father, simply as a  
child,  
For His utter patience, calm and sweet and  
mild,  
For the blessings scattered, over all the way—  
We should thank our Father, every livelong  
day!"

—Margaret E. Sangster.

## An Historic Centenary

ONE hundred years ago—on July 17, 1844—the first Canadian Foreign Mission Board held its inaugural meeting. As is usual with any great forward movement, the appointment of this Board

which was to have such far-reaching influence, was motivated by the spirit and determination of one person—a frail little minister in Prince Edward Island—Rev. John Geddie. Mr. Geddie was appointed Secretary of the new Board, and



REV. JOHN GEDDIE

carried on extensive correspondence with Missionary Societies in Great Britain and the United States in regard to various fields of labour, the expense of supporting missions, etc.

At the end of one year there was in the hands of the Foreign Mission Board

the sum of \$1,000 contributed by the churches of Nova Scotia and Prince Edward Island, and the records tell us that "these results they deemed sufficient to warrant the appointment of one missionary." "In every step of this incipient enterprise," they say, "prejudice and opposition have been found to give way, and everywhere have the Board had occasion to erect their Ebenezer, and to say 'Hitherto hath the Lord helped us.'"

Two decisions remained to be made—the choice of a field and the naming of a missionary. Many fields were considered, but the triumphs of the Gospel in the South Seas had formed one of the most fascinating chapters of missionary history and it was agreed that the new missionary should proceed to the Islands of the Pacific. At once John Geddie volunteered for this service, and with his wife and daughter sailed from Halifax on November 30, 1846, for the hazardous journey and the new and perilous undertaking.

The interesting story of his work is forming part of the background for our Study Programme in October, and can be found in fascinating narrative in the new booklet written by Betty Ross Stehelin called *Dark Island, the story of John Geddie*. Read also Mrs. MacDonald's article on *The Dayspring* on page 437. These thrilling stories will lay a good foundation on which to build our Study on The Church in the South Pacific.

## R-E-A-D.

Some of our more frivolous readers probably enjoy Charlie McCarthy and chuckle over his smart sayings, but between you and me, we think our Pedlitt of the Literature Department is just as clever and much more helpful for the members of the W.M.S. And why shouldn't he be? They are made of the same stuff, and each one speaks to his own constituency from his own particular environment—so, please hearken to Pedlitt.

Now he says Read—read—read. What should you read this month? Such

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delightful little books on the Bookshelf! Try *Fuzzy-Wuzzy Angels of Papua*, and with it read Dr. Arnup's article on the author, Dr. Bodger, on page 441. You will not want to put the book down until you come to this closing sentence: "The nations of the world can learn many lessons from the way these primitive people have conducted themselves during the years that war has been forced upon them."

But you are curious to know how the Church came to be in the South Pacific Islands. The story of John Geddie tells of how this frail little man and his brave wife, met and conquered heathenism in the New Hebrides. *Send Me Among Savages* tells the story of the great strong Scotsman, James Chalmers, who pioneered under similar conditions in New Guinea. Robert Louis Stevenson, the famous author, wrote of him: "He has plenty of faults like the rest of us; but he is as big as a church—a big, stout, wildish-looking man, iron grey, with big, bold black eyes, and a deep straight furrow down each cheek." He was greatly beloved and when he was gone from them, his people could say with the poet:

Great Heart is dead, they say.  
Great Heart is dead, they say?  
Not dead, nor sleeping! He lives on.  
His name  
Shall kindle many a heart to equal flame.  
The fire he kindled shall burn on and on,  
Till all the darkness of the lands has gone,  
And all the Kingdoms of the earth be won,  
And one.

### A Piece of National Service

We can keep our hearts from the cankerous growth of hatred;  
We can arrest the spread of evil lies and whispering rumour;  
We can shed good will and cheer among our fellows, even among those we are being taught to call our enemies, for they, too, have fear and anxiety in their hearts;  
We can, through service, overcome the grief we may be called to bear;

We can reduce great thoughts to practice by deeds of charity;  
We can guard against intolerance, and, as we are inflicting suffering  
We can be brave enough to bear it for ourselves;  
We can feel ashamed that our work for peace has failed, and from that shame serve peace yet more devoutly;  
We can give thanks for life, for the indwelling spirit can overcome even a world at war;  
We can serve our nation and our race in this: that by sowing the seed of universal love and justice, mankind will reap the harvest of a warless world.  
—(V. M. F., in *Ministering Women*).

### The Church Woman as Citizen

An interesting project being undertaken for the second year by the Church women of the United States is the observance of World Community Day on Friday, November 3rd. The Theme for the day is "The Price of Enduring Peace" and its purpose is "For all Church women to unite in a day's study of their responsibility for a just and lasting peace and a new world order and to continue programmes of study and action in every church in every community." The women of the churches are asked to meet by communities and to make their meetings truly interdenominational, and it is hoped that the women of other countries as well as the United States will eventually join in the observance of this World Community Day.

The important part of this observance, however, is not in the gatherings that will be held on November 3rd, however fine and enthusiastic they may be, but in the *continuing* programmes of *study* and *action* that will follow. "We have faith to believe that women through prayer, study and action may determine the kind of a world we covet for our children and our children's children."

To guide the readers of THE MISSIONARY MONTHLY in a similar programme of study and action, Miss Thomas has prepared a series of studies

on "The Church Woman as Citizen," the first one of which is found on page 459, and will repay careful and thoughtful reading and study.

Why not use these studies as a basis for study groups among your friends, in your church, in your community? Have your group share in community projects, such as the Citizen's Forum, bringing the influence of the Church to bear upon such discussions.

Suggest that the men and women of the Church who are in the armed forces be kept in touch with this effort to make a better world order, to win a just peace. Send them short articles and copies of Miss Thomas' Studies and invite their comments. These young people will have great influence in the post-war world.

Encourage your local newspapers to carry information about international affairs, especially the problems on peace and reconstruction.

Have books and pamphlets available for members of your group to study and loan to their friends.

Promote an understanding of other peoples in the community, and in the world at large, and condemn unchristian attitudes toward national and racial groups.

Impress upon the members of your group the fact that if women are to help build this better world, they must take their privileges as voters seriously. "Your vote is one of your greatest privileges in a democracy. Use it with intelligence and consecration."

These are some simple suggestions by means of which Church women may prepare themselves for active participation in citizenship. "The task of building the new world, complex as it may seem, rests on such simple procedures. Technicians, economists, sociologists will have to take care of the machinery that will achieve what we want, but it is the person of good will who can make that machinery work. There is no one as persistent in good will as the ordinary Church woman. It is her major religious task today toward the creation of a 'good earth wherein dwelleth righteousness.'"

## They Learn to Read

In Africa you may come across a literacy chart hung against the trunk of a mango tree; the pupils will be using a stick for pencil and writing on the sandy earth. Peter Stolee, a Lutheran missionary who uses the Laubach method in Madagascar, writes the model lesson on sisal leaves when the paper sheets give out. The student copies it on the ground or he may write it on his own brown skin. Many Africans are learning to read while in the army, and sometimes they send the literature given them back to their village homes. Women walk as much as seven miles to school and seven back in order that they may learn to communicate with the absent members of the families.

## "Christians from Boston"

"Somewhere down in the South Seas," an army chaplain from U.S.A. was helping evacuate a number of native people from shelters where they had been hiding from bombers. One elderly woman, tightly clasping her copy of the Bible in the native tongue, finally emerged from the recesses of the cave, and announced to the chaplain, "We are Christians from Boston!"

It developed that she had first learned of Christianity from Congregational missionaries sent by the American Board of Commissioners for Foreign Missions, whose headquarters are in Boston, Massachusetts. This Board sent its first missionaries to Micronesian Islands almost a century ago, and much of the early ministry was carried on from little sailing vessels built by money given by New England Sunday School children.

"I bind unto myself today  
The power of God to hold and lead,  
His eye to watch, His might to stay,  
His ear to hearken to my need,  
The wisdom of my God to teach,  
His hand to guide, His shield to ward,  
The word of God to give me speech,  
His heavenly host to be my guard."

—St. Patrick (Version by Cecil Francis Alexander)—From *The Missionary Chronicle*.

# "The Dayspring"

(MRS. D. W.) MARGARET MACDONALD

Secretary of Christian Stewardship Pictou Presbyterian.

"ONE of the early mission ships, *The Dayspring*, lost its anchor during a storm in the harbour of Tanna, in the New Hebrides," writes Constance Hallock in the opening chapter of our study book, *West of the Date Line*. This reference to one of the early missionary vessels is of much interest to many of the older generation, especially in the Maritimes.

The story of *The Dayspring* goes back to that time when the Presbyterian Church in the Maritime Provinces first undertook foreign mission work in the New Hebrides, in the South Pacific. The first missionary to go to this far-away field was Rev. John Geddie, who began his work in 1848. The home church was greatly interested in this new venture, and the name of John Geddie and the New Hebrides Mission were household words in many homes in the Maritimes and indeed throughout Canada. Nor was this interest confined to the older folks. The children grew up hearing the thrilling story of Dr. Geddie's work among the savage people of the New Hebrides; a work carried on in a group of scattered islands and when they learned that he needed a vessel to use for visiting among his people, they resolved to supply this need at once. They began collecting money in the Sunday Schools and among the young people and enthusiasm burned with an unquenchable flame.

The first vessel owned by the New Hebrides Mission was the *John Knox*, which had also been paid for by children. She was built in Scotland with money collected by the children of Nova Scotia and of the Reformed Presbyterian Church of Scotland. She was so tiny (only twelve and a half tons) that she was shipped to Australia aboard another vessel, arriving at Aneityum in 1875. After the work grew to such an extent that a larger vessel was needed, the missionaries asked for one of sixty tons. When the *Dayspring* was built she was actually twice that size. John Paton had

visited Australia and New South Wales in behalf of this project. The response from these colonies and from the Sunday School children of Nova Scotia was so great that it was decided to use part of the money from Australia and the surrounding colonies to bring out new missionaries.

The *Dayspring* was built in New Glasgow, Nova Scotia, by a well-known New Glasgow firm, the J. W. Carmichael Company, on the bank of the East River, on the spot which today is the spacious parking grounds of the town, and was launched in 1863. Only the very best material went into her construction and the most skilful carpenters and workmen helped to build her. Her timbers were hackmatack, her keel was iron, and her fastenings copper. Her masts came from near a lake which has ever since been called *Dayspring*. She was rigged as a brigantine, and as she slipped down the ways, painted pure white, she was a thing of beauty and was declared one of the finest clipper ships ever built in Nova Scotia. Her Captain was William Fraser of Pictou and nearly all her crew were Nova Scotians. The missionaries on board were Rev. and Mrs. Donald Morrison, Rev. J. D. Gordon, and Rev. and Mrs. William McCullough, the latter two having volunteered on the eve of sailing. The steward was H. A. Robertson of Pictou County who became so deeply interested in mission work in the New Hebrides, that on his return home he took his Theological studies, was ordained and in 1872 began his work as missionary in Erromanga.

After her launching the *Dayspring* stood for a time at New Glasgow and then at Pictou, in order that all children who wished might come to see her and have the thrill of seeing their dream become a reality. Then on to Halifax where she received a like joyous welcome. Then she sailed to her mission, around the Cape of Good Hope, reaching Melbourne in March, 1864. Her arrival

excited great enthusiasm, and both there and at Sydney she was visited by thousands of Sabbath School scholars who had helped to collect the money to build her. She subsequently visited the other Australian colonies, and everywhere excited the same interest. She sailed between Australia, and the New Hebrides and among the many islands, greatly assisting the missionary in his work. She continued in this work until she was finally driven ashore on the island of Tanna in a storm and became a total wreck.

The *Dayspring* required a considerable sum to maintain her regular service, about \$3,750 per year. She served other missions as well, and this support was assigned one-third to Nova Scotia and two-thirds to Australia, \$1,250 and \$2,500.

It was in the *Dayspring* that Geddie carried on his later voyages of exploration in expanding the mission field throughout the chain of islands. By that time slave traders had begun to hamper the work. They were so cruel in their treatment of natives that any strange ship was suspect. Geddie often discovered after the *Dayspring* had weighed anchor and sailed that the landing in a small boat had been covered by natives armed with guns and concealed behind bushes on the

shore. Without the *Dayspring* this new stage of expansion among the Islands could not have developed. The *Dayspring* was well named for its coming was the beginning of a new era.

This is the story of the *Dayspring*, the fine ship sent to the New Hebrides Mission. Fine as were all her qualities of workmanship, speed and endurance, the spirit of sacrifice and service which lay behind her building brings a greater thrill to our hearts and inspires us with the romance of those early mission days. What a wonderful thing it was for the children of the Maritimes to build a ship for their missionary! And not only to build it, but to *maintain* it as long as it remained afloat. It meant sacrifice on their part—pennies were not so easy to come by in those days—but so great was their interest in the new mission, so deep was their desire to do what they could to help, they accomplished their task. Many of the older folk remember well saving their pennies, or going about collecting from the homes the subscriptions to the *Dayspring*. Some even wonder if there is as much missionary enthusiasm among the youth of today. Can we not use this epic of the *Dayspring*—this Children's Crusade, if you will—to inspire the children in our junior groups to a greater interest in the missionary enterprise?

## Homecraft in Trinidad

TRINIDAD has tremendous need for homecraft teaching in villages, Miss Dora Ibberson, the Social Welfare Officer under the British Government scheme, told the *Sunday Guardian* (Port of Spain, Trinidad) in an interview, as she expressed high appreciation of the "vision and public spirit" revealed in the Canadian Mission programme for extension of educational facilities at the Archibald Institute, St. Augustine.

"The Archibald Institute," said Miss Ibberson, "is our only resident domestic training centre and we are glad to see it put forward a thoughtful and comprehensive programme with a strong bias in favour of rural community work.

"If education waits upon an array of teachers supplied by Government, it is bound to be a slow process. If it is to

move fast, much must be done by the citizens themselves. A widespread movement for the better care of children was started in America by a group of women who studied the subject and undertook each in turn to run a study group in her own home, the members of which would be similarly pledged to teach others. This is the way to make rapid progress.

"There is a tremendous and urgent need for homecraft teaching in the villages, and the usefulness of the teaching at the Archibald Institute could be increased a hundredfold if the pupils determined not only to use their knowledge in their own homes, but each one to form a little group of friends who would study with them, and undertake in turn to form further groups.

"The course includes Hindi. This is

valuable, as it will enable the pupils to pass on their knowledge to those villagers who not only have an understanding of English which is very imperfect, but who feel a quite peculiar respect for anything conveyed to them in Hindi. Women who show themselves ready to go out and teach in Hindi in the villages will be able to render a great service to the community by bringing home the importance of education and modern ideas.

"The Trinidad of the future will need resident village welfare workers who will make themselves the friends and helpers of the community in which they live. The institute's programme is a first step in the direction of training women for such work, and we congratulate the authors on their vision and public spirit in framing it."

*The Trinidad Presbyterian* gives further details of this proposed extension of the work at the Archibald Institute, where Miss Maud MacKinnon formerly of Korea, and Miss Violet Saunders formerly of the Japan Mission Staff, are sharing in this new programme of work.

"For upwards of thirteen years," says *The Trinidad Presbyterian*, "the Archibald Institute at Saint Augustine has served the public through courses in home-making and vocational training. It has pioneered in this field and has made a unique contribution in preparing girls for the duties and responsibilities of home life. The curriculum of the Institute has included such subjects as cooking, sewing, housewifery, mothercraft, home-nursing, religious knowledge, English, Hindi and arithmetic. The Canadian Mission, for some time past, has been considering ways in which a still further contribution can be made through this Institute to the home, the Church and the community by means of an enlarged programme of vocational, cultural and religious education.

"With others, we would reiterate our conviction that 'no process of education unless founded on spiritual values is worth while.' To develop an appreciation of spiritual values in home and community life has been the goal of the Canadian Mission in the carrying on of this Institute, as well as to provide girls and young women with the practical

skills and techniques necessary for home-making. In addition to the courses now afforded, the Mission is about to launch out on an extended programme of work, including community classes, both at the Institute and at strategic points in the surrounding districts.

"One of the most important features of the enlarged programme will be the estab-



TRINIDAD.

lishment of a Department of Christian Education for the training of women desiring to become professional 'Church and Christian Homes' workers. A high standard of academic education, coupled with a sincere desire to assist in the work of the Church and to make a worthy contribution to the Christian life of the Colony, will be required for entrance to this department.

"For a limited period this course will be open to young women of somewhat lesser academic qualifications who already hold the certificate of the Archibald Institute or have equivalent educational standing. These young women will be trained as assistants, and as demonstrators of practical work in the Comprehensive Programme of the Church."

# Mostly About People

REV. and MRS. J. C. MACDONALD of Susamachar Church, Trinidad, celebrated their Thirtieth Wedding Anniversary in July. Their son, Morrison, his wife and small daughter, Janet, and their daughter, Marion, and her husband were present, as well as the members of the Mission Staff and other friends. The dinner party with its real wedding cake was a happy occasion and gave opportunity for welcoming the new missionary, Miss Bernice Moats, and for farewelling Miss Inman who is coming on furlough. THE MISSIONARY MONTHLY extends congratulations and good wishes to the MacDonalds who for those thirty years have done outstanding service for the Kingdom of God.

An interesting visitor to Canada recently was Miss Tsai Kwei, National Y.W.C.A. General Secretary of China, who has been attending Conferences and speaking at various centres in the United States and Canada. In speaking of the leadership of women in China Miss Tsai said, "Quite a number of women were tired and disillusioned before the war. Now they are happier. I think this is because they have discovered their abilities and have found places where they must take responsibility. They are thinking of the needs of others and are no longer thinking only of themselves. These women now carry three jobs, a full time paid position, housekeeping without servants, and a volunteer patriotic job."

Miss Lucy Stevens, writing from Brisbane, Australia, in a recent letter, expresses her appreciation of THE MISSIONARY MONTHLY and adds, "I would like to take this opportunity of saying how often our boys who have been in Canada for Air Force training have spoken of the kindness and hospitality they found among the people there. We do appreciate these attentions to boys so far from home, and have tried to return it in some measure to others who are strangers among us, mostly the men and girls of the U.S.A."

"Just now *your* men are much in the news and we join with you in prayers for final victory, with a return to home and loved ones."

"It is in the days of peace, I think, that the challenge to the world-wide Christian Church will come, and it will need all our united

prayers and all our gifts of service to see that the teachings of Christ are given first place in the building of a new world."

Miss Stevens is the International Correspondent of the Presbyterian Women's Missionary Union of Queensland and we are glad to have these contacts with this sister Society which is so similar in aim and purpose to our own.

A new way of helping undernourished Protestant children in the occupied countries of Europe has been devised by groups of Christian families in Switzerland. With the help of ecumenical church groups and the International Red Cross, the Swiss have "adopted" nine hundred children in Belgium and France.

THE MISSIONARY MONTHLY offers its hearty congratulations to the new Moderator of The United Church of Canada, Rev. Dr. Jesse H. Arnup. His wide knowledge of the Church at home and abroad, his fine sense of spiritual values, his keen wit and humour and his outstanding ability as a public speaker make him pre-eminently fitted for this high position.

Word has been received at the Toronto office of the Canadian Baptist Foreign Mission Board of the death in India of Dr. Jessie Allyn, for thirty-eight years a medical missionary in India. Dr. Allyn retired from active service in 1942 but returned to India last February, following her appointment as Secretary of the Christian Medical Association of India, Burma and Ceylon, taking the place of Dr. B. Choné Oliver who has come home on furlough.

In the August MISSIONARY MONTHLY we listed the names of four young women who had been awarded scholarships for training in the United Church Training School to give "Three Years of Service to Canada through the Church." Two later scholarships have been awarded to the following young women:

Miss Leslie M. H. Bowman of Isabella, Man., a graduate of Brandon College in 1944, is at present serving as Girls' Work Secretary, Y.W.C.A., Brandon, Man.

Miss Elinor K. Harwood, Chatham, Ont., graduate of the University of Western Ontario, has spent the past summer in Western Canada giving some time to church camp leadership.



*Carrying the wounded through the jungle back to the hospitals and safety.*

## The Man From Down Under

REV. JESSE H. ARNUP, D.D.

*(Reprinted from Onward)*

THE Southwest Pacific is so much in the news these days that I was glad to greet a distinguished representative of that area, who was a visitor to Toronto, and to hear his address. The Rev. D. J. Bodger comes from New Guinea (now locally known as Papua), where he is not only a missionary but also a member of the Legislative Council. He holds the latter office on nomination of the Governor of New Guinea and appointment by the government of Australia. In that capacity he represents all the missions of New Guinea, Roman Catholic as well as Protestant. As a missionary he belongs to the Church Missionary Society of Great Britain, which he has served since he came from England some fourteen years ago.

In appearance, Mr. Bodger is sturdy, even stalwart, though not above medium height. Deepset, expressive eyes, with prominent nose and jaw, add strength to his features. A well-directed sense of humour proved to be characteristic and must have been invaluable in many of the tight places and embarrassing moments incidental to his missionary career. With the one exception of a clerical collar there was nothing about him to suggest the usual appearance or affectations of a clergyman. Speaking

before an audience of more than fifteen hundred high-school students his remarks provoked such a tumult of laughter and applause that it was almost impossible for him to proceed.

What Mr. Bodger had to tell about New Guinea, or Papua, as the Australians prefer to call it, proved to be of the most intense interest. The word Papua means "pretty-head," and is the self-imposed name of those whom Americans irreverently call "Fuzzy-Wuzzies." The island is a large one, second only to Australia. Superimposed upon the map of Canada, it would reach from St. John to the western border of Manitoba, and from Toronto to James Bay. Control over its territory was formerly divided among Great Britain, Germany and Holland. The German portion was taken from her as the result of the first world war and handed over under a mandate to Australia. Among primitive countries it is unique in that its people have never been exploited by the white man. When Great Britain established a protectorate there in 1884 she guaranteed to the people the possession of their own lands. Labour, too, is protected. Contracts for plantation labour cannot extend beyond a three-year period at one stretch.

One result is the absence of race feel-

ing or any strain on account of colour. An English planter was rowed out to a passing steamer by several of the men from his plantation. Before climbing aboard he shook hands with each of those men in turn. On the steamer were several German planters of his acquaintance, and these loudly upbraided him for his action in shaking hands openly with black men. His reply was, "And why not? They are all my very good friends."

When missions began to multiply in the island the first governor, who had seen the ill effects of missionary competition elsewhere, apportioned out the land among them, and bade each to keep to its own territory. Therefore, it depends on the geography of his birthplace whether a man shall be a Methodist, a Congregationalist, an Anglican or a Roman Catholic. One result of this division has been the growth of very good relations among all the missions. They hold an inter-mission annual meeting to discuss matters of common interest and make a joint approach to the government regarding public affairs. They also practise the same sports and a big sports meet with inter-mission contests and matches is one feature of the annual meeting. Among the Protestants, common worship is also held. All education is in the mission hands, and is subsidized by the State.

Sunday is kept as a holy day. This is governed not by law but by custom and the conscience of the people. A group of American tourists, arriving on Sunday, demanded to see a native dance. It was explained that the Papuans did not put on dances on Sunday. They indignantly reiterated their demand and backed it by a threat that the "luxury steamer" would cut Port Moresby off its schedule. Nothing would move the natives, however, and finally the tourists had to arrange to stay over until Monday in order to see the dance.

No attempt has been made to Westernize the Papuans in dress or customs, except in so far as these may be incompatible with Christian standards. It is not unusual to see five hundred men at communion in the Anglican cathedral, each attired only in a loin cloth. When that cathedral was built they contributed

five thousand dollars in cash and all the free labour necessary to its erection. Their primitive thinking is exemplified by the fact that when a snake fell from the thatched roof of a church during service an ingenious missionary was able to turn it to account by a sermon on driving out Satan!

The reality of the Papuan's religion is attested by his good works. After a severe earthquake, during which their lives had been spared, they contributed a thank offering of twenty dollars. Asked how it should be spent, they requested that it be sent to Chile, where a recent earthquake had caused severe suffering. More convincing evidence of the quality of their life is furnished by the testimony of Australian and American soldiers and marines who have mingled with them during the present war. (Remember these people were cannibals only a generation or two ago.) Mr. Bodger told us of soldiers whose lives had been changed owing to influence of the Papuans. One man, recently baptized, was now studying for the ministry and had volunteered for the mission field. In another case a company of anti-air-craft gunners, as a mark of their appreciation subscribed seventy pounds to the work of the mission. A colonel who wished to engage a company of bearers was told that "they couldn't go until after the service." He was so much impressed by their devotion that he and some of his men went along with the natives to their meeting, and confessed themselves greatly helped by its religious atmosphere.

American officers freely admit that the Papuans saved Port Moresby from the Japanese. Where no other method of transportation was available, thirty thousand natives acting as bearers carried indispensable ammunition and supplies to the troops and on their return journey carried out the wounded. As a slight recognition of their service, when Mr. Bodger was about to return to England on furlough, General MacArthur persuaded him to come by way of the United States to tell there the story of his people, and to expedite the journey he arranged free passage all the way on military planes!

# First Impressions

MARY KATHARINE WILLMOTT

*Mr. and Mrs. Willmott spent some months in India on their way home on furlough from West China and while there lectured in Indore Christian College.*

"CALCUTTA! Trams, trains, buses, Cox-carts, bicycle rickshaws, brown skins, and betel-nut! And the girls!—the rouge and lipstick and red fingernails! They think they're beautiful, but they're badly mistaken!" So wrote our eleven-year-old son in his first letter back to us in China, expressing the impact of Calcutta city life on a young and unsophisticated mind. One can tell more from it, perhaps, of our life in the interior of China than of India or Calcutta, for the commonplaces that so impressed him reveal our own provincial background. My own impressions of India and of missionary life here are also gained in contrast to this background rather than that of the homeland: brown skins, straight noses, and large, dark eyes—instead of yellow skins, flat noses, and the sometimes slant, slit eyes of our Chinese friends; brown land, too instead of the fertile, green Szechuan fields—and so much of it uncultivated as to surprise and shock a Chinese farmer, who leaves scarcely a square foot unploughed, save only for temple land and grave yards; and then the law and order!—one can leave all of one's baggage in the waiting room, and expect to find it there intact when one returns! But best of all the sun—the lovely warm winter sun, which cheers your heart and warms your marrow that at this season in West China would be penetrated by shivering agues!

We have hardly been here long enough to understand much of the real life and spirit of the Indian people. In reading these first impressions, allowance may have to be made for inaccuracies and too quick generalizations. We have encountered among Indians in the civil and public services, such as the Post Office and Railroad, two extremes, on the one hand, a special degree of attention to us as Europeans; on the other, and only in two or three, a seemingly studied nonchalance as if to say, "Just because you happen to have white skins is no reason why I should go out of my way to serve

you; on the contrary." Both are in contrast to the present attitude of the Chinese in such positions, which is generally just to treat us as any others in our social class—no better, no worse—if anything a trifle more politely, as guests in their country, but quite without obsequiousness on the one hand or emotion on the other.

As for the students, my first impression is that they seem less mature and advanced in academic interests and tastes and more advanced in political, national, and international thinking than the average Chinese student—at least, than the average student in interior Free China at the present time. Chinese students, with their millennium-long tradition of the cultural and rather academic study of the classics, take naturally to English literature, savouring its beauties as they do those of their own. My impression of Indian students is that English literature has to be "sold" to them. The responsibility for their learning to like it seems to devolve entirely upon the teacher. But get them into conversation about political problems, the war, or even international relations, and you find that they are far more interested and better informed than our West China students are. Again, an observer from China cannot help but be impressed with the difference in religious approach and outlook between Indian and Chinese students. Chinese students come at religion from the practical side. Indian students from the spiritual or theological. In our West China Student Christian Movement the two watchwords seem to be Sacrifice and Service; we Christian teachers have to keep emphasizing the core of the religious life. My impression is that with Indian students the great word is Faith. Just to *believe* in the Christian religion is the outstanding thing in an Indian student's mind, for it sets him off from those of the other religions of India in a way that would be impos-

sible among the tolerant religions of China. It means something to call oneself a Christian in India—or even to dress so as to suggest some connection with Christianity. As one Indian student complains in a recent composition: “My parents are orthodox and cannot understand me; if I wear a pyjama, they think I become a Muslim; if I wear a pant, they think I am a Christian.”

Missionary life here has both similarities and differences. We felt immediately at home here in this group of United Church of Canada missionaries. There was the same feeling of oneness in purpose and calling, the same feeling of confidence that one is where one belongs, the same warm feeling of friendship with congenial minds and spirits. And we have found the same readiness to share each other's needs and problems—from furniture and kitchen utensils to difficulties with servants and the language. But “the work” has many noticeable dif-

ferences: some due to climate and weather conditions, such as hours of work and meals: some due to social and political influences, and the present burning political issues; some due to the age-old religions which have such a tenacious hold and such a divisive effect on the Indian people—far more so than the gentle Buddhism, tolerant Taoism, and suave Confucianism of China. Life here is more leisurely than at West China Union University. First classes begin at 10.45 a.m. in the winter instead of seven o'clock. And missionaries spread themselves out more spaciouly in their homes with porticoed verandahs, high ceilings, and thick walls built for coolness and comfort. We are so comfortable and happy here that we feel almost ashamed. But it tells in physical, spiritual and practical results in missionary lives and work. Our lines are indeed fallen in pleasant places during these months of our stay in India.

## Wartime Journey

FLORENCE TAYLOR

*Formerly of the Korea Mission Staff, now on Staff of Central India Mission.*

*(From the Central India Torch)*

HAVE you ever lined up for a race and heard the starter's “on your mark,” “get set”—and then before the “go” came out, several, or all the over-anxious runners had left the mark only to be called back to go through it all again? Well, getting off to India was like that, full of false starts and more or less anxious waiting. For me, there were many postponements, and I was kept on the alert to be sure that none of my many permits got out of date. Several renewals were necessary before the start was finally made. The half-dozen inoculations which I painfully received over a period of some forty days all held, and for that I was grateful.

One last lone permit, a visa for India, had to be secured in New York from the British Consul. Could you picture my dismay when visas were issued to the other members of the party for transit but mine was refused. It didn't make me feel much better when the Consul

decided that he must recall the others. Some new regulation forbidding entry into India of dependent women and children. Whether it was the persistence of the women or the wise arguments of the secretary in New York I know not, but the next day the Consul decided that we were not dependent women and stamped our passports. In the Passport Office in Australia there was more questioning of my papers but nothing came of it.

We who were permitted to travel considered ourselves very fortunate but in these days, “travel just ain't what it used to be.” Blackouts, almost daily life-boat drills, a life jacket in one's hand or at one's feet all the time (several times I had to go looking for one late at night because while I was engrossed in a game someone else walked off with my jacket), valuables on one's person all the time, (a bit difficult for women) and last, but far from least, closed-up cabins. In the tropics this last requirement was espe-

cially uncomfortable and we seemed to have a great deal of the tropics. In these days one does not question the way, it is enough to reach port and eventually to reach the desired port.

And what of dangers on the way! Yes! there were many of them in the sea, on the sea and in the air. Some of the waters we passed through were fairly loaded with them. How close they came to us we never knew. That at times they were closer than at others was evident by the absence of the captain at meal times, by a doubled watch fore and aft and on the gun crews. These things, small in themselves, added strength to the rumours that came to us. Did a submarine actually take a shot at us? Perhaps. At least the guns were fired without the usual previous warning of a practice. Did the watch really sight a surface raider? Were the unidentified aircraft, whose motors we so clearly heard overhead but could not see because of low clouds, hostile planes? Perhaps. At least action stations were sounded and we all prepared for what might come. It was with relief that we heard the "all clear" sound and knew that we would not have to leave the comfort of our big ship for the hazards of a life boat. But real or imaginary dangers, we passed through them safely and are grateful to God who brought us safely all the long way.

On Easter Saturday evening we sailed into the lovely harbour of New Zealand. And through the rain we looked up to the hills which surrounded the port and thought, 'tis a beautiful haven we have reached. As the days of our waiting stretched into weeks we had opportunity to seek out the beauties in and around Auckland. Often we climbed the hills of the city, Mount Eden, Lone Tree Hill and others to look down on the red and green roofs of the homes, each with its garden, little or big, and at the many trees which help to make the city so lovely. Out to sea the views were equally good. The many islands rising out of the sea with the waves breaking over the rocks or rolling smoothly up onto sandy shores, held one's eye. The many bays and inlets all called one to explore and tread their shining smooth sands.

Travel in New Zealand\* in these days is very difficult but two of us decided to visit friends in Wellington and Napier, and so experienced early what we will have to put up with for some time here in India. In our travel we were able to see a good part of the North Island and found that it is indeed a land which appeals to all who love the great out-of-doors. The tree-clad mountains, the great rivers rushing noisily through rocky gorges or calmly flowing through quiet valleys, the woods with their giant tree ferns and the many greens of hundreds of



MISS FLORENCE TAYLOR.

species of trees, the sea-scape of the Hawkes Bay district, the Rotarura district (so-called thermal area) with its hot springs and boiling mud pools and marshes and all the wonders of vegetation found in such places, the beautiful lakes set in the midst of tree-covered hills, all call with a loud and persistent voice to the fishermen, the hikers and campers and all who love beauty in nature.

One of the many new friends used some of her precious gasoline to take us into some of the bays of the Wellington harbour and then up on to the highest hill in the city. There we stood with almost a gale blowing through our hair and looked down on a harbour which I think is more lovely even than Auckland harbour. And then we looked far off to the south and saw the hills of the northern part of the South Island. How we wanted

to cross that narrow strip of water, to explore the fiords of Queen Charlotte Sound, to travel on down to the Southern Alps, to Mount Cook and Franz Joseph Glacier, but the days had slipped by and it was time to be getting back to Auckland. A sight of all the beauties of the South Island would not have been adequate compensation for a missed boat or plane. Our main desire was to get on to our destination and back to work.

Our stay in Australia was shorter than our stay in New Zealand but we had time to see the fine sea-side places around Sydney and to climb the hills outside of Melbourne. One long train journey we had from Brisbane to Sydney and we did see a bit of the "Bush" and a little of the mountains. Here again travel was



KOALA BEARS.

very bad and we were not able to go long distances for sightseeing and so missed the beautiful "Blue Mountains" and other scenic spots. Perhaps the place we all enjoyed most was Koala Bear Park at Pennant Hills just outside of Sydney. We fell in love with these real live teddy bears and made more than one trip out to play with them and with the kangaroos in another section of the same park.

We were delighted with the beauties of these lands but our hearts were more deeply stirred by the loving kindness and the generous hospitality of the people. There were so many who gave unstintingly of their time and of themselves. Shall we ever be able to repay them?

Perhaps not, but we are deeply grateful. Grateful to the ladies of the Methodist, Presbyterian and Anglican Churches who threw open their homes to us and took us on many an outing. Grateful to the ladies of the Victoria League, who invited us to their meetings and to their homes. Grateful to the Director of Nursing of New Zealand, Miss Lambie, and her fellow nurses who entertained us, told us of their work and showed us their hospitals, schools or nursing and public health work. The secretaries of the National Christian Councils of both New Zealand and Australia were also most kind and helpful not only in getting us out of their countries but in making our stay a pleasant one. Conditions forced us to stay longer in both places than we had wanted to, but during the time we experienced the loving friendliness and kindly welcome which Christian folk all over the world delight to give to fellow workers of whatever race or nation.

In Sydney we attended a meeting of the National Missionary Council and heard the Chinese Minister to Australia speak. His texts were two, first what he called the positive golden rule from Matthew, "do unto others as ye would that they do unto you" and secondly the negative golden rule from Confucius, "do not do unto others what ye would not that they do unto you." On these two texts are based China's foreign policy and desires as a nation among the nations of the world.

Our boat was delayed in Melbourne longer than we had expected but this time we were glad of the delay as it allowed us to attend an all-day conference of missionaries called by the Victoria Branch of the National Missionary Council. It was indeed good to fellowship with many Australian missionaries, many of whom I had known in Korea and others from India, China, Burma, New Guinea, the South Sea Islands and from Northern Australia, where work among the Aborigines is carried on. The discussions on probable post-war conditions in our work and the plans and preparation we should be making to meet the new conditions were lively and very worth while. To those of us who knew little of the work in the South Sea

Islands and Australia the Reports from those sections were both interesting and informative. It was good to see some very definite resolutions formulated and sent on to the National Missionary Society with request that they be forwarded to government, resolutions dealing with the responsibility of the Government for the peoples of the Islands and of New Guinea, and the need for a programme of advancement in all areas of Island life.

It was a glad day for us when we finally left Australia but it was tinged with sadness too for we had found so many friends there. However we felt that at long last we were on the last lap of our journey. We had storms and difficulties to pass through, waiting all night outside harbours which we reached

after the boom across the mouth had been closed for the night and many miles of unfriendly waters to cross, but somehow just knowing that our tickets called for transportation to an Indian port was enough for us. Finally on a bright sunny morning a little more than five months after leaving New York we began to make our way up the muddy waters of the Hooghly, and even that looked good. The China folk said, "It's just like going up to Shanghai," but I don't think it was. And so we came to Calcutta. It was a sad Calcutta, for famine was doing its worst in that great city and in most of Bengal. But we were getting nearer to our work and realized only that there was much to be done and that we were privileged to be among those who could be at work in so needy a land.

## W.M.S. Sunday

FLORENCE J. MURRAY, M.D., C.M.

*Member of Korea Mission Staff, now practising in Halifax, N.S.*

THE little group of women who were members of the W.M.S. of Sosang Church, Korea, were consulting what they should do to celebrate the first anniversary of the founding of their society.

"We women have had our own society and our own work now for a whole year, and we can't let the occasion pass unnoticed," said one. To this all were agreed. It was suggested that a fitting way to commemorate the event would be to give a report on the work of the society before the congregation so that others, both men and women, might learn of the activities of the W.M.S. and be inspired to greater efforts.

This idea met with general approval, but would the board of managers agree to let the women conduct a service on Sunday in the church? A committee was appointed to meet with the board and see if permission could be obtained.

The managers were rather doubtful of the propriety of the innovation desired by the women but finally agreed that it could do no harm to let the women speak for a few minutes at a Sunday evening service after some man of the congregation, the church having no pastor, had done his best to preach a sermon. Women, of course, could not do that, and a sermon there must be, however deficient the

preacher. On Sunday morning, when there would be a larger congregation than in the evening, the men would take charge of things, but at night it did not matter so much.

Half a loaf being better than no bread, the women accepted this concession graciously.

The day came. At the close of the regular service, the W.M.S. president came forward and took charge of the meeting. The president of the Presbyterial was the speaker for the occasion and she gave a fine report of the activities of that body, mentioning with approval the good work done during their first year by the local society. She was an excellent speaker and what she had to say was news to most of those present. The men were amazed to find what their own women were doing and to see them conduct a public meeting so capably.

The next year the board declared that the women's service was as good as any sermon and that as soon as the elder had conducted the devotional part of the meeting the women could take over. This time the delegate to the W.M.S. Board gave a report and again the congregation were enlightened and surprised.

After this meeting the men asked the society to be responsible for conducting the weekly prayer-meeting one evening a month. This they did very acceptably.

Other societies and other congregations had heard of the success of W.M.S. Sunday in Sosang Church and they too tried it out with equally happy results.

The third year the Sosang society did not need to go to the church board to beg for permission to speak in their own church. The men came to them and asked them to take entire charge of the Sunday morning service. Thus W.M.S. Sunday became an established custom in that and in many other churches in Korea in both country and city congregations.

In Canada the W.M.S. Sunday plan has been approved by our society but it seems that in many places it receives little attention. No doubt there are many in Canada as well as in Korea who do not know much of the work of the society or of the mission fields of the church. Why not take advantage of such an opportunity to reach them?

W.M.S. Sunday definitely does not mean that the minister preaches a sermon about the W.M.S. It should mean that the local auxiliary takes charge of the service, the president conducting it, preferably with two or three others on the platform who take their part in reading the scripture and leading in prayer. It is highly desirable for the members to sit in a body at the front of the church so that it can be seen who are the women of the missionary society. With them should be the members of the evening auxiliary, the mission circle, C.G.I.T., mission band, associate members, and any who are in any way affiliated with the W.M.S. These should take whatever part is possible in the programme, such as providing special music and taking up the offering.

It should be announced very definitely just what offering is being taken, whether the regular Sunday offering for the funds of the congregation, or for the W.M.S. funds, or just what the plan is. No one is much interested in giving unless he or she knows to what he is giving. Unless the meeting is a special one, such as a Thank-offering, and held at some time other than the hour of the regular service, it is generally best to have the offering go as usual to the regular funds of the church. Otherwise there will be complaints from some that the W.M.S. is cutting into the revenues of the church and there are even those who might object to having a W.M.S. Sunday in their church. The object of this gathering is worship and missionary education, rather than to add directly to the funds of the auxiliary.

In many churches there are occasions during

the year, such as the pastor's holiday or his absence at Conference, when there is no minister to conduct a preaching service. Such a time would be a good opportunity for the auxiliary to hold their W.M.S. Sunday.

In planning for the meeting, those should be chosen to take part who will speak out so that they can be heard all over the church. There is nothing more tiresome to a congregation than not to be able to hear the speaker. The best informed, the most interesting, and eloquent speaker in the world would be a failure if he or she could not be heard by the audience. If the president cannot or will not speak out, perhaps the vice-president or some other member can.

In places where there is no one in the society who feels she can give an address, and where a suitable W.M.S. speaker cannot be secured from elsewhere, some of the programmes from *THE MISSIONARY MONTHLY* could be utilized in whole or in part. Don't waste time in rambling remarks, refrain from apologies, be informing, be interesting, and stop on time.

Come on, W.M.S. members! While we work for the cause of Christ throughout the whole world, let us not overlook the opportunities in our home churches.



### The Nurse

The lights in yon high window through the night

Keep company with the stars, while all around

The homes of Health are wrapt in sleep profound,

And undisturbed. In sacramental white,  
Through wards of Pain, with listening step,  
and light,

All sorrow-softened, now I see you go,

Watching the tides of life at ebb and flow,  
Your sphere the scene of many a hard-fought  
fight.

'Tween life and death a mediator, you  
Plead much that Motherhood be left a while;  
That tender buds be not untimely slain.

Down many a mist-encompassed valley, too,  
You go with travellers their last, lone mile,  
Or bring them back to golden days again.

—Alexander Louis Fraser.  
*From The British Weekly.*

THE MISSIONARY MONTHLY

# Letters From Our Missionaries

## From Miss Jean Holt, of Junghsien, West China

**H**OW lovely to receive your long lost letter yesterday! It was over a year on the way—imagine, dated March 21, 1943 and here it is May, 1944.

Many interesting things have happened during the year. Our city here has greatly changed—has become quite a modern city with wide paved streets, large shop fronts, with a general appearance of a prosperous city. But just now there are many poor who have lost their homes, because the streets were widened and their homes on the front were sliced off and no redress. I feel very sorry for them. The old curved corners in architecture are all gone into straight lines. Just now a special drive is being put forth in the schools in physical drill. Yesterday I got some silk cocoons, three colours if white can be called a colour, white, yellow, pink, and tried my hand at spinning some silk thread. It looks lovely.

My Sunday School class is made up of young men and young women teachers. They ought to be divided, but we have not teachers enough. Our school teachers have a nice group on Tuesday evenings for Bible study. Every day there is some meeting. Tuesday after a cup of tea and cake at 4 p.m., a group of young folk, men and women, play volley-ball against the best players of the high school girls. That gives us recreation. It is too difficult to buy tennis balls to play tennis. The girls have become wonderfully strong physically, great strong muscular legs and arms.

The country is beautiful, we have lots of rain, good growth, and so the harvests are good. But that does not lessen the high cost of living, prices continue to soar.

## From Miss E. D. Graham of Fow Chow, West China

It was so nice when I got home from attending Conference and Council in Chengtu, to find four home letters waiting for me. When I tell you that before, from September to January, I had received only two Canadian letters, maybe you will have just a little idea of how welcome they were. As I have said before, being cut off from the home letters, magazines and church papers and new books, is about the greatest hardship of the present situation. Florence Jack brought in two or

three copies of *The United Church Observer* with her, and although the latest was dated May, we eagerly read them from cover to cover, for they were all new to us. Isobel McIntosh took the covers off two new books, *The Robe* and *The Valley of Decision*, and have they been eagerly read!

It was five years since the Mission and the Church had met in full Council and Conference, and in spite of the fact that it meant very great expense it was felt essential that we get together and thresh out our problems, and



*College girls help build roads in West China. The Student Christian Movement pioneers in self-help.*

get mutual inspiration and help. The Chinese members of Synod like to get Synod over, and be back home by Chinese New Year, so that sort of controls our time of meeting. This year, Chinese New Year was early, January 25th. (Last year it was February 5th.) So our foreign Council convened on January 6th, with Synod starting January 10th. I left here on December 31. It is most difficult to get tickets on buses from Chungking to Chengtu, but Dr. Stewart Allen had a friend in the China Travel Service, a service that has improved a lot lately, and he put himself out to secure passage for us on a good, alcohol-burning bus, instead of on the slower, and much dirtier charcoal-burning ones.

We were packed in like sardines, six where five would have been comfortable. The seats were bare boards, and got very hard.

On our return trip things did not look very promising to begin with, a most ramshackle looking old bus, with the locally made wooden top all patched up. A short distance from the

bus station we acquired ten or twelve "yellow fish," which is what they call those passengers who do not buy tickets, but pay the driver liberally for the privilege of a ride. At first they parked up on top, but the top threatened to give way, in fact the support over my head did give way, so we got the driver to persuade them to sit close to the front and back, where the supports were firmer. We could easily have made the trip in two days, for the roads and weather were good, but both mornings the driver fooled round until after ten a.m. to start out, although he had warned the passengers both days to be on deck at 7 a.m. We weren't a bit pleased the second day, when at 5 p.m. he pulled into a bus station and refused to go any further, but later, when we heard of two buses turning over, one killing P. C. Hsu (an outstanding Christian worker and professor), and the other killing two people, I was just as glad that he had waited till daylight to negotiate the hill near Chungking, even though we had to sleep on the floor of the bus. This bus had no seats at all. We sat on our bedding, and you can imagine how comfortable that was when the end of the bedding roll flattened out and you couldn't stick on. It was about the ruination of my paper suitcase.

The devotional periods of Council, led by the First Termers, were highlights of inspiration. It was the first Council most of them had had the privilege of attending. There was a real feeling of fellowship.

One of the most encouraging things about the F.M.B. side of the work is the very outstandingly fine group of seven young missionary couples, and two single young men, all in their first term of work. Just exactly opposite is the W.M.S. situation, only three first termers, and I think we have only two second term workers. Most of us are in the upper brackets. Four of the workers who went home last year will be retiring now, and there are others who will soon be doing so. We need reinforcements!

Here are some prices we are paying now for the necessities:

"\$4,000 bought 37 lbs. of poor grade brown sugar for canning and preserving.

"Last month our milk was \$22 a cup; eggs \$5.60 each; rice \$2,000 a bushel and over; wheat \$1,200; millet (the cheapest thing which I can buy to feed the dog—and a dog is a necessity at present with so much thieving) is \$1,000 a bushel.

"When corn on the cob came on the market this year it was selling for \$15 a cob, but now it is down to \$6, but I haven't bought any yet. (This commodity is one that formerly was very plentiful and very cheap.)

"We have had a lot of rain and my garden is looking fine, but I haven't room to plant much. I had a few beans, have some corn almost ready—must be nine feet tall—and the rest is tomatoes and squash. I couldn't get any other kind of seeds."



*Aiko Tanabe, and Miyeka Kosaka, Miss Hurd's Assistants in the Lemon Creek Kindergarten.*

# To Mother on Her Ninetieth Birthday

*The following verses were written as a tribute of love for the ninetieth birthday of the mother, Mrs. Jas. Allen, by her daughters, Miss Annie Allen, of our Japan Mission Staff, and Miss Jessie Allen of Toronto. We have asked permission to reprint them in THE MISSIONARY MONTHLY, for the benefit of a large circle of friends and for the story of human interest and family affection which must appeal to everyone.*

*Emma Jane Peters of London, Ont., was married in 1877 to Rev. James Allen, a young Methodist preacher, and together they ministered to many congregations throughout Ontario.*

*"The Island" referred to in the verses is a tiny one near Gananoque where the Allens have had a summer home for more than sixty years. The "Chickering Square" is the grand piano which was her father's wedding gift to Mrs. Allen. Mrs. Allen is now confined to bed at her home in Toronto and is being tenderly cared for by her daughters, and is surrounded by the loving thought of many friends.*

April sun and April rain  
Bring your birthday round again.  
You're ninety! Can we find a rhyme  
Worthy of such a special time?

Although these days you lie in bed  
And cannot lift your weary head,  
Your skin so soft has scarce a wrinkle,  
Your eyes so blue have kept their twinkle,  
Your children, still of you a part,  
Are drawn together in your heart.

We picture you a fair young bride  
At father's ministerial side,  
Moving, as Conference sets the stage,  
From parsonage to parsonage.  
Each flitting finds belongings piled  
To pack for yet another child  
Until the sixth you blithely greet  
To make the family complete.

We see you "down the Island" yet  
Stitching away at a minnow-net.  
For all contraptions you had a knack  
Even to making a Union Jack.

We see you hoisting your tiny sail  
Starting to town for food and mail.  
Back again from the long hard row  
Straight to the kitchen you would go  
There still full of creative zeal  
To get the inevitable meal.

We see you with your needle too  
Making old clothes as good as new.  
We watch you with the budget tussle  
That your own might equal your neighbour's  
bustle,

Since father had told you he hoped it would,  
And you were determined yourself it should.

How you read Dickens! We're listening yet,  
(Hoping our bedtime you'll forget)  
Too intent on the tale to wriggle  
Till shaken by your infectious giggle.

We see you at the Chickering Square,  
Weber and Chopin fill the air;  
No wonder all your children too  
Love music—they were taught by you.

The front door opens—from the hall—  
"Hello the house!" comes father's call.  
"Where is your mother?" Always keen,  
Quickly you leave the sewing-machine.  
Then from your room two voices come  
That give a child a sense of home.

That sense of home you both imparted  
Continues in the homes we've started,  
As each succeeding generation  
Is building homes to build a nation.  
More deeply as we older grow  
We realize the debt we owe—  
To you we birthday greetings bring.  
Dear mother, thank you for everything.

## Prayer

"O God, eternal, sure and strong, when the world seems falling to pieces around us, when so many hopes are dashed to the ground and so many dreams shattered, help us to rest our minds in Thee and in the strength of those everlasting values which nothing can destroy.

"Keep us close to the real thing, that through constant thought of them and through seeking to possess them, our souls may, through all these storms, abide in the secure haven of Thy peace. Through Christ our Lord." Amen.

# Christian Stewardship

FOR two months now, I have talked to you about money. Our work cannot go on without it. We are asking you for larger gifts—large enough to meet the constantly growing opportunities of our work in Canada and overseas.

This month I wish to think through with you our Christian responsibility for the methods we use to get money both as individuals and as Societies of our Woman's Missionary Society.

A prominent official of our Government recently, in a public address, placed the blame on the Christian Church that standards of morals had slipped to a very low level. Is it true that we have become slack in our practice and support of some of God's great standards for life? If so, we are not good Christian Stewards.

Many of you were startled, as I was, by the statement of our Secretary for Temperance and Christian Citizenship—Mrs. W. R. Lang—in the August magazine—when she wrote—"I know women, we all do, who are otherwise excellent church members, who never used to drink, but are afraid of not seeming 'smart' if they give a party without serving liquor or if they refuse it when offered to them." As Mrs. Lang had previously said of our younger people that "some church women are giving them a push downwards," we are forced to question whether this laxity of example must not cancel their right to be called Christian. Do you remember the clear cut judgment which Jesus passed on those "who make one of these little ones to stumble"?

Again I was startled when a young college student, a member of our United Church, said, "Church people are not nearly careful enough about their business dealings—their getting and spending of money. People outside the Church are not so dumb that they cannot see that some church members do not really attempt to live by the standards of Jesus." In the discussion which followed there were stories of petty dishonesty—goods sneaked by the Customs Officer: street-car tickets not paid: grocery boy's mistakes in change not corrected: small debts not paid: even pledges to church work made with a flourish and then never met. But, most strongly did these clear thinking young people question the getting of money for God's work by methods quite opposed to the teaching of Jesus. They pointed out that the

Christian Church stood opposed to all forms of gambling. Church people had helped to put laws on our country's books, against sweepstakes, raffles, and the public game hall. Yet certain groups of church people were now breaking the principle back of those laws by an attempt to get money quickly, and in large sums, by the old gambling methods, under new names of more pleasant sound—mystery tickets, lucky draws, surprise sales, etc. Several of our Charity efforts and Service Clubs have unfortunately used these methods with great publicity. This has all had the effect of seeming to make respectable a method of getting money which is against the laws of our country and in direct opposition to the teaching of our Bible. A prominent lawyer said recently that it will take many years to undo the harm these methods, used by respectable organizations, have done to our law enforcement.

Surely we of the Woman's Missionary Society will want to offer to God only the kind of gifts acceptable to Him. Let us avoid carefully any method which has even the most remote connection with a questionable background. Let us offer to Him no gift which we do not know we could kneel before Him in person and lay at His feet. Naturally these gifts must be pure in source and in motive. They must represent love and sacrifice. They must be gifts which bring only blessing to our fellowmen.

Careful study will show that this principle of giving to God does not shut out anyone, rich or poor, nor turn aside any good gift.

Let us always keep in mind that "the silver and the gold" is His and "the sheep upon a thousand hills." He does not need our petty gifts to complete His work in the world. What He asks is one gift of life, love and service, shown in part by our consecrated use of worldly possessions. The woman who has time and strength, but little money, can still bring to Him her treasure which many times through others may produce the necessary money. The woman who has much money will still be called to consecrate it to free others to do God's special work in ways for which she herself may not have talent.

In both the Old and the New Testament there is constant reference to freewill offerings given in some orderly and systematic method as accepted by God. We have stories of large gifts and of very small ones, being

pleasing to Him because they were gifts of love and sacrifice.

The Woman's Missionary Society has for many years called its membership to measure up to this standard by becoming regular weekly or monthly envelope contributors, giving to the world wide work of our Society as generously as God has given to us in this fortunate Canadian land. Many thousands of our members give this steady and dependable form of support. They bear testimony to the blessing of God upon their offerings. There are still many thousands, however, who have never

tested His promises to those who fulfil the conditions. If you are one of these, will you not make a start this year, when so many people in this world of ours need extra help?

If you already know the value and blessing of systematic giving, we depend upon you to bear your witness in your Society, and help raise the standard of both method and amount.

Thus to the unchurched about us may we show in our getting and spending of money, that we hold high the standards, as we follow in the footsteps of the Master.

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

#### CONFERENCE BRANCH RETURNS FOR SECOND QUARTER OF YEAR 1944 AND COMPARED WITH 1943 RETURNS

Branch	Second Quarter 1943	Second Quarter 1944	Result for Quarter	Half Year 1943	Half Year 1944	Result for Half Year
Alberta.....	\$6,800.00	\$6,500.00	Dec. \$300.00	\$11,200.00	\$12,000.00	Inc. \$800.00
Bay of Quinte.....	17,890.00	18,411.00	Inc. 521.00	29,328.00	30,604.00	Inc. 1,276.00
British Columbia.....	9,500.00	9,250.00	Dec. 250.00	14,237.10	15,150.00	Inc. 912.90
Hamilton.....	21,300.00	21,300.00		36,225.00	38,550.00	Inc. 2,325.00
London.....	21,000.00	22,950.00	Inc. 1,950.00	35,300.00	39,550.00	Inc. 4,250.00
Manitoba.....	13,849.01	15,000.00	Inc. 1,150.99	22,352.45	24,487.27	Inc. 2,134.82
Maritime.....	19,600.00	20,304.00	Inc. 704.00	*32,821.80	32,904.00	Inc. 82.20
Montreal-Ottawa.....	16,550.00	20,000.00	Inc. 3,450.00	28,150.00	32,000.00	Inc. 3,850.00
Newfoundland.....	1,550.00	1,700.00	Inc. 150.00	1,550.00	1,700.00	Inc. 150.00
Saskatchewan.....	7,100.00	8,000.00	Inc. 900.00	10,700.00	13,000.00	Inc. 2,300.00
Toronto.....	32,000.00	†30,550.00	Dec. 1,450.00	52,900.00	†54,250.00	Inc. 1,350.00
Totals.....	\$167,139.01	\$173,965.00	Net Inc. \$6,825.99	\$274,764.35	\$294,195.27	Net Inc. \$19,430.92

\*This total includes the givings from the Bermuda Presbyterial for 1942, \$1,121.80; hence, deducting this amount from the returns for the half year of 1943, leaves the Maritime Conference Branch with an increase of \$1,204.00.

†These returns are not complete, one Presbyterial not having been heard from.

## Friendship Corner

I WANT to tell you what one enthusiastic Community Friendship Secretary did to interest the whole community; it was a simple direct appeal and a means whereby new War Brides and older established residents alike may be reached. This lady planned, with the hearty co-operation of her minister, a special Community Friendship Service in their rural church. One week in advance, special letters (over one hundred of them, in fact) were sent to every member of the church and also to every family in the entire community not linked with any church, inviting them to church on "Community Friendship Day." Said the writer, "With so much sorrow and sacrifice in the world today you will agree we need Christ in the heart, the home and the community more than ever before. For this reason we are plan-

ning this special day and hope and trust our efforts will fulfil the true meaning of the words—Community Friendship. Kindly accept this personal invitation to attend with your family that we may welcome you to this service. We hope not one family will allow us to count it among the missing. The challenge comes to us all to make this world a better place in which to live. You need the church, the church needs you."

Then on the Sunday, the President of the Auxiliary and the Community Friendship Secretary welcomed the people at the church door and gave them programmes for the service. "You can realize my thrill of joy as I watched the seats fill up and the ushers taking still more to the front pews. Prayer and personal work do bring results," says this Secretary. (Mrs. JOHN) LILLIAN M. McKILLOP, *Secretary*.

# The Church of All Nations

EUGENIE L. BATES

*Member of Japan Mission Staff now working at Church of All Nations, Toronto.*

THE children's clubs in our church are interesting demonstrations of the unity that may be in our Canadian life. In a group of twenty-five children in the Mission Band held once a week there are eight or ten different nationalities represented. The fair creamy skin and light hair of the Ukrainian children, the blue-black hair and glowing eyes of the Italian children, the dark-eyed Russian, mingle with the brown-haired Czechoslovakian, Yugoslav, Scotch and English and all are one. These children are young Canadians with English as their native tongue. Many of their mothers speak broken English and the children often interpret for them when we call in their homes; yet in church and school and in their play they are Canadians, and quite unconscious of being anything else. They are growing up with the advantage of being able to speak two languages perfectly, their own English and their parent's native tongue.

The Mission Band kept up its attendance and enthusiasm all through the year. They raised a small allocation for missions, wrote letters and sent gifts to sick members, and started making a Friendship book with pictures of children of other lands, and poems and prayers from these countries. Nine of the boys and girls graduated into older clubs. These nine, most of them boys, were extremely active and mischievous, but they were keenly interested and faithful in attendance. The room seemed quiet and empty without them at first but we are gradually finding others to fill their places.

The primary department of the Sunday School is small, as all other groups have been this year, yet interested teachers have created a happy friendly spirit, and the children delight in doing little things to help. Our primary room was redecorated, better lighting installed, bright new curtains put on the windows, and one of the boys' clubs painted some of the little chairs a bright red. This changed a dark

dismal basement to a bright attractive room. With new pictures, and at Christmas time a panel of Christmas scenes made by the Explorers, and transparent pictures made by the C.G.I.T., the room was a pleasant place for the many groups which gathered there.

The attendance of the Explorers group of girls has doubled, even with the loss of some members who moved away during the year. They, too, have been enthusiastic and interested in the Mission study of children in other lands. They made a movie of life in India, a diorama, a Christmas panel for the primary room, and started a notebook with pictures of children of other lands. Just now they are knitting an afghan for the Red Cross. We visited the Junior Red Cross rooms and saw what other children throughout the city were making, and were told of the great need of all we could do to help in this work.

It has been difficult to keep the older girls in Sunday School or in C.G.I.T. We are trying to organize a basketball team among the girls hoping this will bring them to the church for the recreation they need, and also lead to the building of a larger and better girls' club.

This year the Vacation School was held in conjunction with St. George's Anglican Church on John Street. We were happy to join with them in their beautiful church, and were thankful to have a place for the children to play outside on the green lawn. The children of the kindergarten department, of which I was in charge, were really of nursery school age, and that meant drastic changes in programme and management. Older children brought their wee brothers and sisters to be out of the way of busy mothers. Two brothers came from a home from which the father had gone overseas. The family was subsisting on the barest necessities in the poorest of homes. They brought two small brothers in a cart about ten blocks every morning.

One bright curly haired boy brought his brother and a neighbour's children every morning, and guided them safely home. The parents were separated, and the mother having to earn their living had the woman living below keep her children during the day. Living in slum-like districts on or near Queen Street, in crowded homes, with no place to play except the streets or in parks some distance away, some of the brothers of these boys have already become delinquents and are in the keeping of the state. We were glad to be able to keep these children off the streets for a month, to give them wholesome play, and to teach them something of the love of Christ. There is great need for a two-month Vacation School in this district. The children were all disappointed when the last day came and they were told they could come no more.

The Japanese group of older people who attend the Sunday afternoon services, have increased in numbers with the coming into Toronto of more families from British Columbia. A number of experienced Christians from the churches there have greatly enriched these meetings. A committee takes responsibility for the services. The Christians, knowing what their faith has done for them, are particularly anxious just now to bring in others of their group who are feeling the stress and strain of the times, and prayer-meetings have been started in their homes. These are informal gatherings, when friends who live in the neighbourhood are invited, and after the service and discussion, tea is served. Now at a time of war when life is so difficult for the Japanese they are dependent on each other for friendship. The opportunity to meet in a Christian fellowship is a great strength and comfort to them.

At the request of Mr. Trueman of the British Columbia Security Commission, a small English class for Japanese young men was started in the church. These young men who had been working in lumbering camps where there was no opportunity for study, were anxious to get more English. They are working hard at it, and are also attending and bringing other friends into the Young People's Society.

The International Fair was more successful than ever this year. Because of the war we feared that the interest in it might wane, and all the effort it required might be wasted. The first day proved our fears in vain. Great crowds of interested people poured through the exhibition rooms and later into the concert. People lined up for the suppers served by the Finnish ladies for two nights, the Czech ladies for one night, and the International group the last night. More rooms were used for the exhibits, which were



MISS EUGENIE L. BATES.

exceedingly interesting and of great value. The ladies in costumes of their native lands, Finland, Switzerland, Holland, China, Japan, Czechoslovakia, Hungary, Ukraine and India, serving in the booths were most attractive. We were happy to have three excellent Japanese soloists and a player of an old Japanese musical instrument, the koto, to help in our entertainments. They were enthusiastically received by the crowds in the packed hall.

The Friends of the Church of All Nations held interesting meetings during the year. They sponsored a Festival of Music for the children of the church, giving the prizes. Though the Festival was small it was a beginning. We hope it may become a yearly event and help to promote greater interest in good music among our children.



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We are recommen Presbyterials use these scriptions and to make value of our magazines.

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# er - - Forward - - NOW

## the Posters

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*Frances Anger*

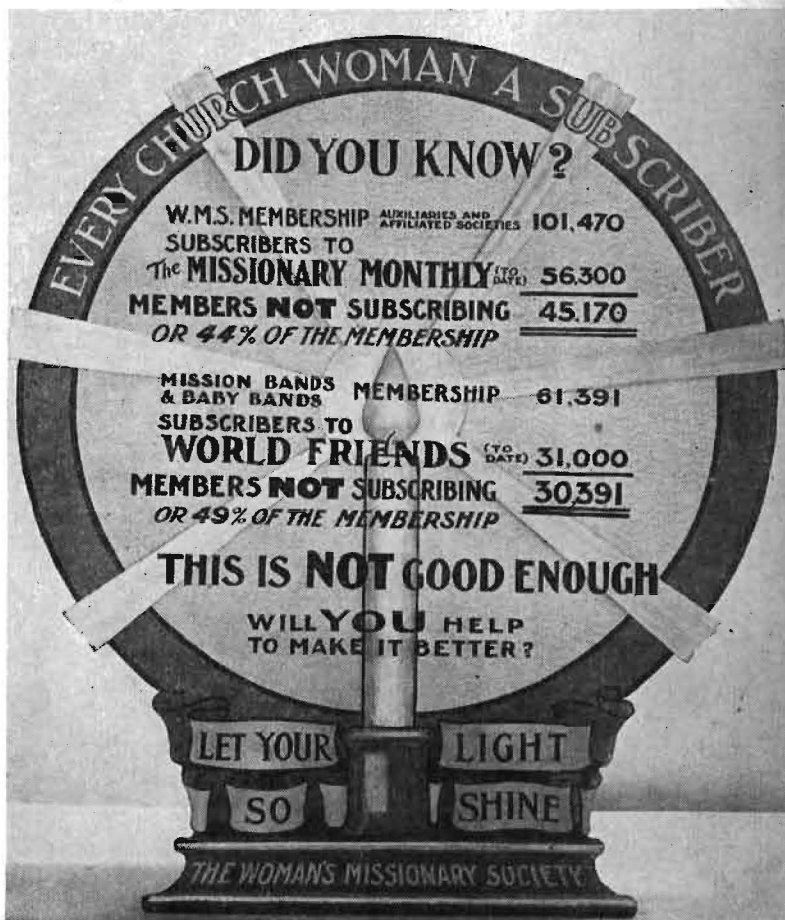
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yourselves.**



## The Leadership of Youth

EVERY summer from fifteen to twenty thousand of our United Church youth spend at least a week of their holiday time in the association made possible by our Summer Schools and Conferences. This does not include the younger groups who gather in our boys' and girls' camps and who find such a joyful and profitable holiday. It is these summer camps and conferences which furnish one of the most fruitful fields for discovering and developing leadership.

The best antidote to pessimism about youth is to get to know youth intimately. The experiences they are having in the war and in a time of war are maturing them rapidly and facing them with the seriousness of life. The greatest age of faith and the individuals who have exerted the strongest influence have come out of most difficult times. We do not think it presumptuous to predict that fresh leadership will arise and new recruits be enlisted for the extension of the Kingdom of God from the young people who are coming to maturity in this world-shaking era.

This generation has seen some of the fundamentals of the Christian faith challenged. They have seen one great nation, bewitched by anti-Christian doctrines and leadership, try to live, not by the word of God, but by brutal mechanical force. And they have seen what that heresy has done to the world about them. The moral values of religion which have been derided and scoffed at, are now turning out to

be the only values that can stand the shock of time and war. Out of the present horror of war one thing stands forth uncontradictably clear—either civilization must be placed on the firm rock of moral and spiritual truth, or it is doomed for all time. It is an age when men who thought religion and idealism were foolishness have had their day and men shudder at what they have made of it. Our young people are as alive to this fact as anyone. They have no hardened prejudices to stand in the way of their judgment. They have open eyes and seeking minds, they are honest, but wary, and they want the truth, the whole truth, and nothing but the truth. For these reasons we believe that there is a great opportunity among our young people today. There is no message that fits the needs of the time as the Christian message, and there is no message that so challenges the eager idealism of youth.—*From The United Churchman.*

### Not Afraid

*These lines were found on the body of an unknown soldier who was killed in action in Italy.*

Look, God, I have never spoken to You,  
But now I want to say "How do you do."  
You see, God, they told me You didn't exist,  
And I, like a fool, believed all this.

Last night, from a shell hole, I saw Your sky,  
And I figured right then they had told me a lie.  
Had I taken the time to see the things You had made,  
I'd have known they weren't calling a spade a spade.

I wonder, God, if You'd shake my hand?  
Somehow I feel You'll understand.  
Funny I had to come to this hellish place  
Before I had time to see Your face.

Well, I guess there isn't much more to say;  
But I'm sure glad, God, that I met You today.  
I guess the zero hour will soon be here,  
But I'm not afraid since I know You're near.

The signal! Well, God, I'll have to go;  
I like You lots—this I want You to know.  
Look, now, this will be a terrible fight.  
Who knows? I may come to Your house tonight.

Though I wasn't friendly to You before,  
I wonder, God, if You'd wait at Your door?  
Look, I'm crying: Me! Shedding tears,  
I wish I had known You these many years.

Well, I must go now, God, goodbye.  
Strange, since I met you I'm not afraid to die.



Boys' Rally at Balcarres, Sask. The Indian boys from the Residential School are members of the Groups.



## *The November Programme*

### THE CHURCH IN MALAYA AND THE DUTCH EAST INDIES

#### *To the Leader*

The theme of the worship services for the year is "God's Kingdom in Community, Nation and World." These services and the studies on "The Church Woman as Citizen" aim to help each Auxiliary "to build up a fellowship committed to the doing of God's will and the extension of God's Kingdom in the home and community, in Canada and throughout the world." Thus in this year of crisis we shall strive to know and to do God's will in all our social relationships. The Christian Citizenship Secretary and others who follow the series of studies on "The Church Woman as Citizen" should have a fine contribution to make to the worship services.

If you use this service, ask the President to set aside twenty minutes for worship. This time can be made available if other hymns, prayers and a devotional talk are not included in the programme. You will wish to prepare carefully and through prayer for the leadership of this service and should help those who assist you to do the same, so that the service may be sincere and worshipful.

#### *The Service of Worship*

*Theme:* Consecration to the Kingdom "For Their Sakes."

*Leader:* Hymn 513, verse 2, followed by this prayer:

Lord God of hosts, give to the citizens of our country, those within and without the armed forces, a courage so strong, a loyalty so deep, a sacrifice so unmeasured, and a faith so sure that, come what may, the principles of freedom and justice, of tolerance and equality, which are our heritage from our fathers, will not slip or be wrested from our possession, but will remain safe and secure in our hearts and hands to be given undiminished and unimpaired to the generations following us. This we ask in Thy great name. Amen.

*Leader:* November brings Armistice Day when we pause to remember those who gave their lives in the first world war. Today is added the fresh grief for those who have died in this conflict. We honour them in our hearts and "for their sakes" would reconsecrate our lives to the building of God's Kingdom in our land.

*Hymn:* "O Valiant hearts," *The Hymnary*, 525.

*Prayer:* Lord Jesus, we beseech Thee, by the loneliness of Thy suffering on the Cross, be near unto all them that are desolate and bereaved. For the widow and the fatherless we pray, for all parents who have lost their children, for all whose loved ones have been taken from them. Reveal Thyself to each and all, and gather them into fellowship with Thyself, that they may find in Thee comfort in their sorrow, and the sure hope of the life that is to come. Amen.

*Leader:* "In the last war men fought and died for precious things. If we had acted as we ought to have acted they might have been established, but having won the war, we lost the peace. We betrayed the dead" (Leslie Weatherhead). "The time is drawing perilously near when we will have to decide by our deeds whether our boys, once again, will have fought and died in vain." Let us resolve that we shall not betray those who have died in this war. All Canadian women owe a debt to the youth who have served in the Forces which can be repaid only by as devoted service to our country as they have given.

*A Member* reads the poem, "You Can Find It Wherever a Child is Scared or Hungry" (*THE MISSIONARY MONTHLY*, August, 1944, pages 360 and 361).

*Prayers:* Three members lead in prayer: 1. For the young men and women who have been demobilized from the Forces and the Factories; 2. For all children in Canada who are scared or hungry or in any way underprivileged; and 3. For strength and guidance as we seek to find our part in making Canada God's "Dominion."

*Hymn:* The Hymnary 511 or 518 (Tune 366).

*Closing:* Hymn 513, verse 8, read by the Leader.

## ***The Programme or Ten-Minute Sketch The Church in Malaya and the Dutch East Indies***

Chapters III and VII, *West of the Date Line*, introduce us to our fellow-Christians of Malaya and the Dutch East Indies, to those "plateaus" of Christians in the midst of "plains" of Moslems and Hindus. We find that there were Christians in Amboina, visited by Francis Xavier, a hundred years before the Pilgrim Fathers landed in America; and we discover on the Island of Sumatra one of the strongest Christian Churches in the East, the Batak Church numbering 450,000. When the Japanese invasion swept over this area over 1,700,000 Christians were engulfed and cut off from their comrades in the World Church. Our understanding and prayers will form invisible bonds between them and us.

In *Five Programmes for Your Auxiliary* (How to Use) will be found a Programme (30 minutes) and a Ten-Minute Sketch. Choose the Programme if this is to be the main part of your meeting. Choose the Ten-Minute Sketch if there is to be a speaker or some other special feature in addition to the topic. For Affiliated Societies the Ten-Minute Sketch is especially suitable.

In either case aim to stimulate *Reading*. The Bookshelf contains books and booklets which are fascinating and inexpensive.

### ***The Closing***

*Prayer:* A Christian in Malaya voiced the following prayer entitled, "When the Southern Cross is Seen": Before Christ entered our hearts our knowledge of Thee was like the uncertain light of the phosphorescent waves as they wash the shore—luminous and beautiful, but vague and formless and giving so little light that we could not see to walk aright. Now that Christ has arisen in our hearts, taking each of our partial truths and filling it full of meaning, we see what all the time Thou wast trying to speak to our hearts. For the continual guidance He gives we are so grateful.

Sometimes we walk out under the starry firmament and it speaks to us as of old it spake to the Hebrews of Thy glory. And when we see the Southern Cross it reminds us of Him who said, "I, if I be lifted up from the earth, will draw all men unto myself." As that Southern Cross gives us direction when lost or confused in the jungle, grant, our Father, that by looking unto the Crucified and Risen Lord, we may find direction and walk unafraid through the jungles and darkness of life until we arrive at last at Thy great Long House. Amen.

*Hymn:* O Spirit of the Living God, *The Hymnary*, 239.

*The Lord's Prayer in Unison.*

WINNIFRED THOMAS.

## ***The Church Woman as Citizen***

### ***Christian Citizenship in a Crisis***

WE are facing one of the most critical years in the history of Canada and of the world. How well the Chinese definition of "crisis" applies to the situation we shall face when the war ends—"a dangerous opportunity." If ever there were a time when the citizens of Canada were challenged to give to their country their best thought and action it is now. As Christians, we believe that God is seeking today as always dedicated minds and hearts and wills, sensitive and responsive to His purposes for our land and for the world. The six studies on "The Church Woman as Citizen," of which this is the first, will help us to meet the challenge of this critical time.

"The time is drawing perilously near when we have to decide by our deeds whether our

boys, once more, will have fought and died in vain." So wrote a Canadian woman in one of a series of articles in *The United Church Observer* from which has been drawn much material used in this study.

### ***"Think on These Things"***

Sit down alone and write in a notebook your answers to these questions as well as any ideas or further questions which they stimulate. Try to find other members of the Auxiliary or other Church women interested in doing the same, so that you can meet together, compare notes, and gain that deeper understanding which always comes from group discussion. If you reach any convictions or gain any new light in these difficult problems, bring the results of your thought and discussion to the Auxiliary.

## 1. Have Canadian Women Made Good as Citizens?

It is a quarter of a century since Canadian women received the vote. Have they made good use of it?

"Canadian women are as intelligent as those of any other country. In matters of citizenship they make a poor use of their intelligence or no use at all. We simply don't care. We are badly informed on public affairs and take very little responsibility for the improvement of our communities?"

Is that a fair statement? How would you state your own standard of citizenship as compared with this?

"The War Has Made Me Over" was the title of an article by a Canadian woman in *The United Church Observer*. How has the war changed your attitude to the political life of Canada? Are you more interested and concerned or less? As we approach the post-war period are you confident about Canada's future or fearful? Are you clear about your own part in Canada's political life or a little bewildered?

## 2. Why Should WOMEN be Active as Citizens?

The chief excuse women give for their lack of participation in public affairs is that their time is absorbed in the care of their homes. That is a home-maker's first and most important job. A nation of broken homes will disintegrate. However, when a woman makes that excuse, she overlooks two important facts, said Violet Anderson in *The United Church Observer*.

1. Each home is dependent on the kind of community in which it carries on its work.

2. House work can be simplified to make time for the larger issues that affect the welfare of the home. There is grave danger lest women in being good housekeepers fail to be good mothers, for the latter involves being good citizens.

If community and national health schemes are inadequate, what may happen to your home and children?

If the educational system of your Province is poor, what happens to your home and children?

If the national economy does not provide jobs for all citizens, or if the average incomes

are low, what may happen to your home and children?

If government policies provoke war or fail to create and support international instruments for maintaining peace, what may happen to your home and children?

A woman's interest in and responsibility for her family is a major and compelling reason why she should actively participate in politics.

What of the woman citizen whose task is not now or has never been that of a home-maker? Read again the poem in *THE MISSIONARY MONTHLY*, August, 1944 (pages 360-361), "You Can Find it Wherever a Child is Scared or Hungry." Find what? "The larger housekeeping job" of which every woman is capable, indeed for which she is especially qualified (See below, *The Post-War Woman*).

Women have taken a magnificent part in Canada's war effort. How can this devotion to the nation, this unity and organizing ability be conserved in the post-war years and directed to the constructive tasks of citizenship?

## 3. Have Church Women Excelled as Citizens?

Do Church women take a more active and intelligent interest in public affairs, in the political life of the country, than do other women? Test your answer by the record of the women in your own church and community.

"In our own country," says Mary Endicott in *THE MISSIONARY MONTHLY* (August, page 343) "there is also the essential impotence of participation in political movements in order to put ideals into action. No longer can women draw their skirts around them, shunning the dust and closing their ears to the noise of the political arenas." Are you, as a Church woman, engrossed in Church work to the exclusion of citizenship responsibilities? Does the "atmosphere" and "fellowship" of Church groups make you more or less ready and able to share in the political movements of your community, province and nation?

## 4. Why Should all CHRISTIANS be Active as Citizens?

Many answers can be given to this question. Write down your own before reading the two which follow.

God has a purpose for society as well as for the individual, indeed individual Christians cannot fulfil God's purpose for them except as they co-operate with Him in creating a society of justice and brotherhood. The Church is not an end in itself: The Church is called to bring in the Kingdom of God, of which Jesus constantly spoke and for which He lived and died. If we fail as citizens, we fail as co-workers with God in the bringing in of His Kingdom—His "Dominion" in our land. As Christians we cannot sit by and let others build our democratic institutions without us.

Community and national life are areas, and very important areas, in which we are called to practise the law of the Kingdom. "Love thy neighbour as thyself." (See Catechism, "Our Duty to Our Neighbour.") It is this passion for the common good, this willingness to strive and sacrifice for the common good that should be the distinctive characteristic of the Christian citizen.

## **Read "The Post-War Woman"**

*The Post-War Woman* by Hilda Ripley is the booklet selected for reading this month. It belongs to the "Live and Learn Books" published by The Ryerson Press (40 cents). It is excellent and should be read by all women citizens. A brief synopsis follows, but make your own full synopsis.

Women, throughout history, in private and public life, have shown two outstanding characteristics; 1, practical, organizing ability, and 2, a deep interest in people.

*Women in Homes*—Up to the eighteenth century—the Industrial Revolution—women found in their homes—with large families and home-centred crafts—an opportunity to express to the full and in complete unity these two characteristics. In the modern Canadian home women do not find this opportunity to the same degree. Their affections are enlisted but they do not find work which calls forth all their ability and which gives them an independent economic status.

*Women Outside of the Home*—Since the Industrial Revolution women have followed the work out of the home. In some callings such as teaching and social work, they have combined their two distinctive characteristics. In many others, their practical ability was

called forth, but their emotions were not enlisted. While women have entered and done well many forms of work formerly regarded as man's work, they are living and working in a man's world, the world of industry and politics. In the organizing and managing of this larger "world" they play little part. They are not yet partners in the control of this world.

Why not? They have the vote and are eligible to positions of leadership. There has come upon women since receiving the vote, a strange apathy, an acquiescence in things as they are. This is due partly to the complexity of modern life in its economic and political aspects.

*What is the Solution?*—Let Canadian women take as a clue to this complexity, the question: "How does motherhood stand up in the world of today?" Examine conditions as they affect mothers and children: *Health*, statistics for childbirth, infant mortality; *Education*, especially in relation to preparation for satisfying and effective life-work of boys and girls; *Family Incomes*, *Employment Opportunities*. Here all women will find a *Cause* sufficient to impel them to participate in the political life of Canada.

One of the first answers to the needs of Canadian homes is *Family Allowances*. This will raise the economic level of the home, improve condition of children, give mother a new status and should lead to education for parenthood as a vital part of educational system. It may have far-reaching effects in again unifying the life of women, never adjusted since Industrial Revolution.

## **Act Now; What Can We DO?**

1. Join a Farmer's or Citizen's Forum this Autumn. These Forums are a very valuable experiment in adult education for citizenship in a Democracy. If there is no Forum in your community, seek to have one organized in your church, but make it a community group. 2. Get from the King's Printer, Ottawa, a copy of the new Family Allowance Bill, which received the support of all parties in Parliament. Study it very carefully until you are thoroughly familiar with every detail so you can decide and help others to decide regarding this very important measure.

WINNIFRED THOMAS.

THE MISSIONARY MONTHLY



## A Letter From Newfoundland

At Camp,  
Western Bay, Newfoundland,  
July 14, 1944.

DEAR MISSION CIRCLE MEMBERS:

I'M at Jackson-Walsh House, Western Bay, Newfoundland—a renovated house named in memory of Rev. Oliver Jackson, who lost his life some years ago when carrying out his duties as Superintendent of Missions on this beautiful but dangerous Coast. It has a large dining hall and sleeping accommodation.

For the last ten days Mrs. Murray Armstrong, wife of a Navy Chaplain, and I, with the assistance of Miss Gertrude Peters, a young woman from St. John's, have been carrying on a camp for girls thirteen to fifteen years of age. Camp life in Newfoundland is different from that in Canada. We are fortunate to have a house in which to live, for weather is very uncertain and a few hours may mean a change from sunshine and warmth to fog or rain and howling winds.

We have in all thirty-three girls in camp, some from St. John's city, some from smaller places in adjacent or neighbouring coves, Brigus, New Melbourne and Victoria. When we arrived there was accommodation for only eighteen, so the problem of beds has been one of the most serious with which we have had to contend. But help arrived from ministers of neighbouring congregations and now every girl has at least a mattress—some on the floor, some on cots.

We have taken Bible Study, World Friendship, Handicrafts, and a course on "A Home

of Your Own," in addition to camp duties, recreation and vesper and morning watch periods. Camps in Newfoundland are not as old an institution as in Canada but it is the hope of those responsible for Newfoundland Girls In Training that with the years the project will grow and that more girls will yearly learn to live, work and play together in God's beautiful out-of-doors.

I'm here in the caplin season. Do you know what they are? Caplin are a small fish about six inches long which come in on the shores of the bays when the cod chase them. The cod eat them. It was my privilege one afternoon when the campers went swimming in a fresh water pool below a lovely waterfall not far from one of the coves, to return to camp by way of the seashore. At that time these small fish were being thrown up by the breakers in thousands, so thickly that we campers could catch them as they flipped about on the stony beach. We brought home a five gallon pail full. Next day did we have a feed! They are sweet and very delicious to eat, fried. The flavour is something like our Ontario bass.

Another matter of interest to you all may be the fact that while this is the middle of July, the people of this neighbourhood are busy on sunny days, planting their gardens. The soil is heaped up in rows with deep furrows between each row because the depth of earth is not great and the furrow holds moisture.

One of the most beautiful sights from the back door of Jackson House is a view of the ocean and a point of land with a lighthouse keeping guard. The lines come often to my mind:

The sea, the sea, the open sea,  
The blue, the fresh, the ever free.

Today we are reminded that the conflict of nations still goes on—in spite of the secluded quiet of this place.

This Island Home of the people of this land is very dear to them. Folks don't make wealth, though they do work hard. At heart they are generous beyond words. I've enjoyed the first camp and look forward with anticipation to another beginning next week.

(MRS. J. R.) JESSIE R. HARRIS, *Secretary.*



*Nipper's Harbour Summer School.*



*Golden Links Mission Circle, United Mission, Sydney, N.S.*

The members of the Golden Links Mission Circle, United Mission, Sydney, celebrated their twenty-seventh anniversary recently. In the picture are shown the members of the Circle, Dr. Ida Scudder and Dr. Louise Hart, returned missionaries from India, both of whom gave inspiring messages to the group, Mrs. Boyd, the organizer of the Circle, Mrs.

Kennedy, a charter member, also the W.M.S. workers, Misses Miranda Brown and Aileen Ratz who will be leaving on furlough shortly. This organization has been faithful to the work of the Mission for many years and we pray God's blessing upon it as its members continue in the great work for the Kingdom of our Lord and Saviour, Jesus Christ.

**Affiliated**



**Groups**

### **A Story-Worship Service**

MARY A. ENDICOTT

#### **The Story: "A Friend of the Wounded"**

**I**N the early days of the invasion of China by Japan a young Chinese school teacher in North China was faced with a choice between two stern alternative actions. Trained in mission schools and in America, Bill Hsu was a Christian and an able Principal of a large and well-equipped High School under an American Mission. The Japanese officers in the army that occupied his city came to him and politely asked him to keep his school open, offering him funds if he found it difficult to get money

through from America. They wanted to have their picture taken standing beside him in front of the school with the American and Japanese flags flying above them. It would make good propaganda in neutral America to prove to them that the Japanese had nothing but friendly intentions towards them in China. They added that it would be necessary to place a Japanese in every class-room to make sure nothing was taught which was contrary to Japan's plan for Co-prosperity in Greater Asia, as they called their invasion of an unwilling China. They also added, with friendly regret, that if he did

not comply with the suggestions it would, unfortunately, be necessary to shoot him.

Bill said he would think it over, although in his heart there was a fierce desire to tell them at once that he would have nothing to do with co-operation with invaders. He wanted to live, not only for himself and his family, but for whatever he might be able to do for his country in her hour of dark distress. That night, a dark moonless night, he slipped out of the city and began his long trek of hundreds of miles into Unoccupied China. It was hard to leave the school and his family but the choice was clear.

As he went along, hiding by day and slipping from town to town by night, he frequently came to places where Chinese troops were in retreat from the overwhelming power of the invader. To his horror and dismay he found that the defenders of his country were not only ill-prepared and ill-equipped for fighting, but that there was almost no medical organization to cope with the casualties. Men had to crawl away from the spot where they were wounded; if they survived for a day or two, they might reach a spot of safety where someone would look after them. Many more died on the way.

Bill could hardly sleep in the intervals when he was hiding, for the sound of untended dying men rang in his ears, and their pitiful, agonized faces haunted his dreams. From his training as a disciple of Jesus Bill turned to prayer for help. For one long day as he crouched in his hiding-place he said just one sentence, "What can I do, God?" Then he waited for the answer. Sometimes he dozed off from sheer physical weariness but when he woke again the question was filling his mind. "I must do something for these boys," he said, "but there are so many of them and I am only one with no equipment, no money but enough to keep me alive till I get to safety. What *can* I do?" He turned over several possibilities but none of them seemed practical or far-reaching enough for this terrific problem. Towards the end of the day he dropped off for quite a sound sleep after saying to himself, "If I am not anxious to find the answer by myself in a hurry, God will certainly show it to me. I must remember that Jesus was confident that when a man willed to *do* the will of God he would be shown how." When he woke he felt refreshed for the first time since he had left home. He saw the answer to his prayer as clearly as if a voice

had spoken or a scroll had been unrolled before him.

As he went on his way that night he came to a poor farmhouse. He called softly to the farmer for a drink, let him know he was not a spy, and the old man unbarred the door. Over a cup of steaming tea Bill tried out his plan on the farmer. He told of the conditions of the men from the battle-field, how they were dying along the byways and in the fields for lack of medical aid and food. The old man sighed and shook his head with grief. Bill leaned forward, "Big Brother," he said, "Will you be a friend of the wounded? Will you yourself do something to help a wounded man? Will you take food to those that pass this way?"

The old man was silent then he sighed again and said, "I'd do that if I could. But I'm too poor. I can barely get enough food off this small farm to keep myself and the old woman alive. There is nothing I can do."

Bill's heart sank for a moment. He had seen the old man's eyes light up at the invitation to be a friend of the wounded. Who could resist such a direct human call for help. But when it came to doing it the old farmer could not see his way. He was too near to the margin of starvation. Bill was troubled. Would it be the same with many of his people? Was his dream of everyone putting his shoulder under the load only a vain impractical vision? "Show me, God, show me quickly, how I can help this man to see it too."

Then he turned to the old fellow bowed with the weight of his poverty and his helplessness to answer need. "I know your farm is small, Brother, but you have a couple of hens around, haven't you?" The old man nodded. "Well, could you spare one egg a week? And will you take it to the crossroads over there, cook it yourself and feed it to a wounded soldier? There are always some of them resting there."

The dull old eyes brightened. "Yes, I can do that," he said. Bill put his hand in his pocket and drew out a little wooden button he had whittled that afternoon. On it were four Chinese characters scratched with his knife. They read, "A Friend of the Wounded." He fastened it on the old farmer's patched blue gown. "There," he said, "You're the charter member of the Friends of the Wounded. There are going to be lots of them." He laughed and the old man smiled and Bill went on his way.

To every person he met he told his plan, suiting it to their needs, suggesting a service in keeping with their circumstances as best he

could. When he was offered money he said, "I can't use money for this—not now anyway. It is food they need, and clean clothes and a bed. Only you can provide them with those things."

At last he reached Chungking where he had some friends who had escaped from the war zone. They took up his plan with enthusiasm and soon it reached the ears of China's most influential woman, Madame Chiang Kai-shek. "Splendid!" she cried. "We'll ask Bill to be the head of a department in the New Life Movement. We'll put on a campaign for funds so that everyone can contribute whether they are near the battle-field or not." Bill consented and soon the plan had turned into one of the biggest and fastest-growing social service movements China has ever known. Bill put the first need as service, people to feed or dress the wounds of soldiers in transit, people to go to hospitals and write letters for the wounded patients, darn their torn clothing, help with the nursing in every way they could. If you could not do anything direct he was glad to accept money to buy comforts for the men. Buttons in the patriotic colours took the place of his first wooden buttons, and soon they were seen on the gowns of hundreds of thousands, from children up to government officials of the highest rank.

The answer had come to Bill's one-sentence prayer, "What can I do, God? What can I do?"

## The Worship Service

A girl sits at a table a little apart from the group, in semi-darkness. The Leader also sits apart from the group and in semi-darkness. If necessary flashlights can be used for reading.

The girl, as though observing her evening devotional period, reads aloud from her Bible, slowly and thoughtfully: Mark 3: 31-35, Matthew 7: 21, 24-27; John 10: 10b.

Bowing her head, as in prayer, the girl speaks reverently, and the Leader answers:

*Girl:* Be with me, O God, this night.

*Leader:* God says: I am with you, now and always.

*Girl:* Guide my feet in the right path.

*Leader:* God says: Put your hand in mine. I will guide your feet in the paths of my will.

*Girl:* Give me strength not to stumble or to turn away.

*Leader:* God who guides the universe through time and eternity, will give you His strength.

*Girl:* O that is too mighty for me. I am only a girl living in a little place in God's great world. The thought of living frightens me sometimes, when I look about and see how difficult it can be. . . . But I know that if I lean on Thee, I can face life, even the hard places, without fear.

*Leader:* God says: Better would it be to realize that I am in you and you in me, even as the life in the tree makes it green and beautiful and strong. Make my will your will and you will have strength to walk with unwavering step in the right paths.

*Girl:* My will be lost in Thine? . . . But then I couldn't do what I like. I am young and don't want to be always thinking about what I ought to do. Maybe when I am old. . . . Maybe then I will decide to walk always in the way of Thy will.

*Leader:* God answers: Why not explore the way now? It is life, abundant life, I offer you. This is the opportunity life holds for you, and upon your choice depends the direction of your whole life.

My Son, Jesus, long ago in Nazareth, discovered the secret of the way. You, too, can discover it as you learn to know Him through a study of the Gospels you have been reading. To follow Jesus, is to find the path of my will, the way to life abundant.

Listen!

*Hymn:* "Be Thou My Vision," 336, or "Breathe on me, Breath of God," 148, sung quietly by the group or a soloist.



# Mission Bands

## The Sixteen-Petalled Daisy

**S**UPERINTENDENTS! Read this original report of the Mission Bands in Ottawa Presbyterian. Resolve that your Mission Band will be among those receiving Recognition at your Presbyterian when it meets early in 1945. If you have an opportunity to entertain the parents and friends of your Mission Band, use this idea for your programme, telling of the activities of your own Band as each "Petal" is shown.

### A Mission Band Programme

Sixteen Mission Band girls, dressed in long white dresses with green socks and yellow crepe paper hats to represent the petals of a daisy, walked up the aisle of the Church singing a processional hymn and arranged themselves on the platform in a semi-circle, eight on each side of the pulpit. Each carried a white paper petal having printed on it one of the items in the Standard of Recognition. Two Mission Band boys dressed in dark green sweaters and wearing Mission Band pins gathered the petals from the girls as the Secretary named them and pinned them on a ten-test board, painted green with a yellow centre.

**Secretary:** The Mission Bands of the Ottawa Presbyterian present their report for the year 1943. Our Emblem is the daisy and the more we cherish and honour its colours the better Mission Band workers we become. The white stands for Purity, "Blessed are the pure in heart for they shall see God"; the green, for Growth, "And Jesus increased in wisdom and stature and in favour with God and man"; the yellow, for Light, "Ye are the light of the world." Our Mission Band Daisy is of unusual variety and to be perfect must have sixteen petals each one having special significance. Today we purpose to show you our daisy.

#### *Petal No. 1: The Members' Purpose Affirmed.*

We are proud to say that every Band in our Presbyterian used and memorized our Purpose.

#### *Petal No. 2: Ten Meetings a Year.*

The great majority qualified for this petal with the average far past the goal, one or two Bands having as many as 20 meetings a year.

#### *Petal No. 3: An Average Attendance of 60%.*

All but two Mission Bands gained this petal.

#### *Petal No. 4: The Study Book Programme.*

Some study was used in all Mission Bands. *We Worship Together* was well received and liked.

#### *Petal No. 5: World Friends.*

Again this sunny little magazine has gained more friends as noted in the increase in subscriptions. In most Bands each family had one.

#### *Petal No. 6: Education in Peace.*

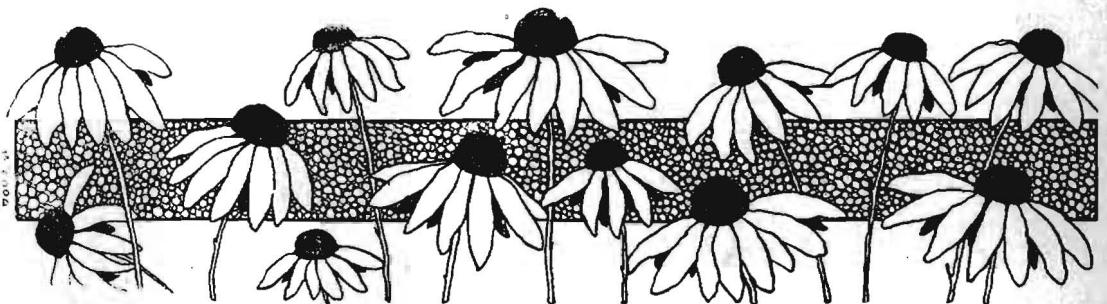
Much interest was taken in this as our leaders endeavoured to teach their children to work and pray for a lasting peace.

#### *Petal No. 7: Education in Temperance.*

What an important petal in these days! Still the story of *Tommy Trifler* and all the people he affected by his drinking was the most popular of all temperance stories.

#### *Petal No. 8: Activities.*

What a varied list! Musical games from *Treasures from Abroad*; assistance in W.M.S. Family Parties; assistance in church services; gifts, layettes, scrap books for different missions; money making projects such as rummage sales, bazaars, selling sacred calendars and



Christmas cards. Crossword puzzles were collected by the children from the daily papers, made into attractive booklets and given to the Navy. Again chocolate bars were collected and sent to Great Britain. From the church in England to which we sent our candy last year, we received, at Christmastime, a book made by the children of the Sunday School describing their church and Sunday School in detail and containing very fine Christian messages. One Band sent three bales to a district in Northern Ontario during the year.

*Petal No. 9: Worship.*

We are thankful that our Mission Band leaders are spiritually-minded and are certainly conscious of the spiritual needs of our children. A leader cannot lead children any closer to God than she is herself. There were worship services at all meetings.

*Petal No. 10: Prayer for Missionaries.*

Each Mission Band had a special missionary for prayer, this year.

*Petal No. 11: The Guide for a Mission Band Superintendent.*

As one leader puts it—"an indispensable, constant reference."

*Petal No. 12: THE MISSIONARY MONTHLY.*

Quoting another leader: "I do not know any magazine out of which one can get such a wealth of world news for such a small sum of money."

*Petal No. 13: Attendance of Leader at Special Meetings.*

Attendance at our 10 out-of-town rallies was excellent, in spite of gas rationing. Attendance at our Leaders' School in October in Stewarton Church and its follow-up meetings was most gratifying.

*Petal No. 14: Co-operation with the Presbyterial Secretary.*

Your Secretary was always pleased to hear of your activities and assist you in any way she could. My assistant and I could not wish anything finer for our successors in office than the warmhearted friendliness and sincere co-operation which you have given us.

*Petal No. 15: Quarterly and Annual Reports.*

This is the petal most frequently lost by Mission Bands. Let us mark these dates for finan-

cial reports carefully for 1944. We are thankful for our increase of \$333.04 over 1942. Total amount sent to Presbyterial Treasurer: \$1,436.92.

*Petal No. 16: Co-operation with the Auxiliary.*

The Mission Band is the little daughter of the Auxiliary. In how many interesting ways they have been helpful to each other!

Our Daisy is complete.

*Mission Band Members* sing Daisy Emblem Song.

*Presentation of Certificates of Recognition.*

*Secretary:* I believe our keyword should be "Progress." Increases mark our path all along the way. Progress was not always easy, but as we climbed to each summit and looked to the horizon of the future, green fields beckoned us onward promising a bright tomorrow because of the task to which we have steadfastly put our hand and heart. We firmly agree, with the poet who wrote:

An angel paused in her upward flight  
With a seed of truth and love and light,  
And said, "Oh, where will this seed be sown  
That it will be most fruitful when it is grown?"  
The Saviour heard and said when He smiled,  
"Plant it for me in the heart of a child."

*Recessional Hymn:* "Jesus loves the little children."

(MRS. C. E.) DOROTHY STEELE.

## Important Correction

We regret that when the final page proofs of the *Guide For Use With Tommy Two Wheels* were being corrected, the sentence (*See mimeographed sheets*) was not erased on pages 7 and 9. These illustrations are printed on pages 12, 13 and 24.

The price of \$1.10, quoted on page 4, refers obviously only to *Games From Many Lands* by Nina Millen. *Songs For Little Children* may be obtained from The Ryerson Press for \$1.50, if it is not already in the leader's library.

If any purchaser has received a packet without the music sheets for the Worship Services, we regret the inconvenience caused and will cheerfully furnish them on request.

KENNETH J. BEATON,  
September 1, 1944. HELEN G. DAY.

THE MISSIONARY MONTHLY

# Baby Bands

## Baby Band and Cradle Roll

### Is it Necessary to have a Baby Band when there is a Cradle Roll?

**A** GAIN and again leaders in the Woman's Missionary Society ask this question or complacently say, "Oh, we do not need a Baby Band in our church; we have a fine Cradle Roll."

First may we bring ourselves up-to-date. The term, "Cradle Roll," is no longer officially used in The United Church of Canada. The work of the Sunday School for babies, one to three, is called the Nursery Department, the roll, the Nursery Roll. The work for children, four to five, is called the Beginners' Department. The Baby Band enrolls little folk one to five inclusive.

When we think today of the problems faced by mothers of little children, whose husbands are overseas; of the many little folk whose fathers have been killed in action; of the rising tide of juvenile delinquency which is evidence of inadequate home training; of the many, many families in our communities that have no Church connection—how can we doubt the need for strengthening every agency of the Church which serves little children! The Baby Band has been proven again and again an effective agency of the Church in reaching un-churched homes and in helping mothers in Church homes to train their children in Christian attitudes toward children of other nationalities and races and to create in them an interest in Missions.

We want to be sure that there is no overlapping but rather full and effective co-operation between all groups in the congregation who are serving little children and their parents. The following sets forth the answer of the Woman's Missionary Society to the question "Is it necessary to have a Baby Band when there is a Cradle Roll?"

### Baby Band Supplements Nursery and Beginners' Departments

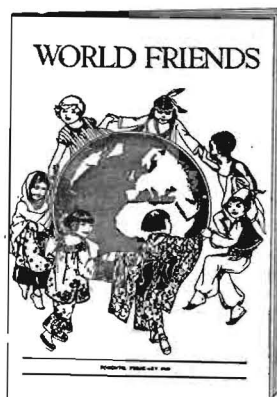
The Baby Band *supplements* the Nursery and Beginners' Departments of the Sunday School in the following ways:

(1) Giving special guidance and material in Missionary Education.

(2) Revealing the interest of the Woman's Missionary Society in mother and baby.

(3) Affording a direct link between the mothers and babies who enroll on the one hand and on the other, the mothers and babies in our mission stations in Canada and in other lands.

The Baby Band stresses Missionary Education which is a distinctive and yet very important phase of Religious Education. It seeks to help the mother to cultivate in herself and in her tiny child friendly attitudes toward mothers and children of other nationalities and races and a desire to help them and to work with them for a friendly world. This phase of education is essential for the best life of the



world and educationists tell us that such attitudes—or the reverse—are formed in early childhood. The materials for the Baby Band and *World Friends* are delightful missionary literature.

In addition to the interest shown in the home and in the child by the Sunday School, most mothers, whether members of the Woman's Missionary Society or not, will appreciate the interest and friendship of the women of our Society as shown by the Baby Band Superintendent.

A large proportion of the missionary work of The United Church of Canada for mothers and little children is carried on by the Woman's Missionary Society. Our Society came into existence to care for the special needs of women and children. Kindergartens, Nursery Schools, Baby Welfare Clinics, Christianizing the Home, Home Visitation—all are important

phases of the work of the Woman's Missionary Society. Thus our Society can provide a direct link between the babies of the Baby Band and their mothers on the one hand and mothers and babies in our missions on the other. For most mothers of little children this will be the natural *initial* interest in missions. Once a vital interest in this phase of missionary work has been created, mothers should go on to support the whole work of the Church, probably joining the Auxiliary. Little children should enter Sunday School and Mission Band with a foundation of Missionary Education already well laid.

### Co-operation Between the Two Superintendents

The Superintendents of the Baby Band and Nursery Department should co-operate to the fullest extent.

They might well do their calling together occasionally. It would be particularly advantageous for them to make their first call on a new baby at the same time, one enrolling the baby in the Nursery Department, the other in the Baby Band. The Baby Band Superintendent should not leave the Gift Box in a home until a real interest has been aroused and the mother desires that gifts be made to the work of the Woman's Missionary Society.

All meetings for mothers and little children should be planned co-operatively, either being held jointly or at agreed-upon intervals.

Working together the two Superintendents can accomplish a great deal for little folk and their parents in these days, when all the forces of the Church should stand by the Homes and give them all possible help.

(MRS. J. W.) GERTRUDE MILLS, *Secretary*.

### Can a Little Child Like Me

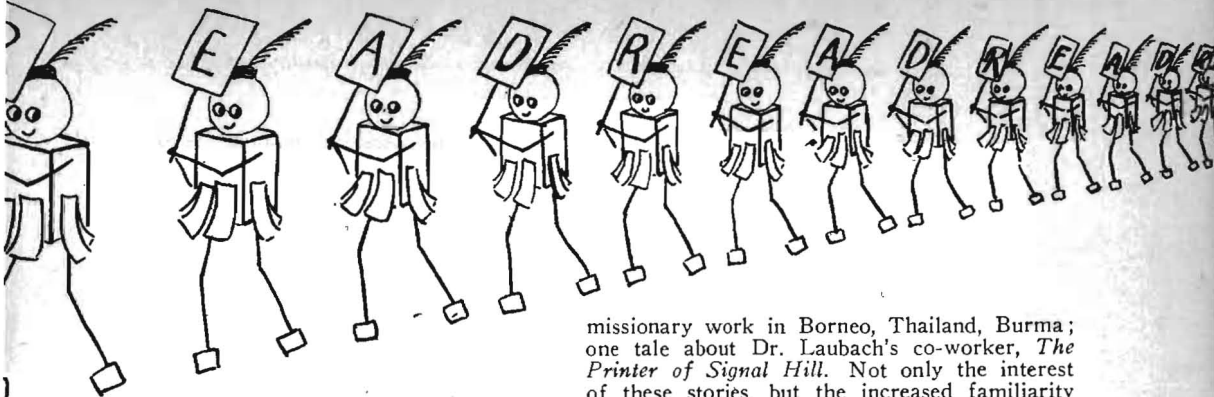
Can a little child like me  
Thank the Father fittingly?  
Yes, O yes! be good and true,  
Patient, kind in all you do;  
Love the Lord, and do your part;  
Learn to say with all your heart,  
Father, we thank Thee,  
Father in heaven, we thank Thee.

For the fruit upon the tree,  
For the birds that sing of Thee,  
For the earth in beauty drest,  
Father, mother, and the rest,  
For Thy precious, loving care,  
For Thy bounty everywhere,  
Father, we thank Thee,  
Father in heaven, we thank Thee.

For the sunshine warm and bright,  
For the day and for the night,  
For the lessons of our youth—  
Honour, gratitude and truth,  
For the love that met us here,  
For the home and for the cheer,  
Father, we thank Thee,  
Father in heaven, we thank Thee.

For our comrades and our plays,  
And our happy holidays,  
For the joyful work and true  
That a little child may do,  
For our lives but just begun,  
For the great gift of Thy Son,  
Father, we thank Thee,  
Father in heaven, we thank Thee.





THE scribe gazed spellbound at the Parade of the Pedlitts. Almost unconsciously she went on repeating R-E-A-D, R-E-A-D until she seemed to see the Parade extending to infinity.

A discreet chuckle at her elbow broke the spell, and a familiar voice said, "Don't be surprised—it's all done with mirrors! For, of course, there could be only *one* Pedlitt and I am IT. But if I could multiply myself by 13, or 13 times 13, my banners still would bear the slogan:

#### READ

*For Victory, Peace and Democracy* (see p. 434; and p. 366 of the August issue.)

#### READ

<i>West of the Date Line</i> .....	.60
The Auxiliary Bookshelf (complete list in August issue).	
<i>Dark Island</i> —(See Editorial).....	.10
<i>Send Me Among Savages</i> .....	.10
<i>Fuzzy Wuzzy Angels of Papua</i> .....	.30

The Mission Circle Bookshelf (complete list in August issue).

<i>Dark Island</i> .....	.10
<i>Send Me Among Savages</i> .....	.10
<i>Sina's Marriage</i> .....	.20

#### READ

*Tales from Southeast Asia* by Alice Hudson Lewis. Six good stories, some of them thrilling. Tales of today, like *Escape from Sumatra* and *Christians in New Guinea*, tales of recent

missionary work in Borneo, Thailand, Burma; one tale about Dr. Laubach's co-worker, *The Printer of Signal Hill*. Not only the interest of these stories, but the increased familiarity which they give for Southeast Asia makes these Tales worth while. Although written primarily for young people, Auxiliary members will feel well repaid for their reading, too. Price 65c.

*Beyond the Blue Pacific* by Alice Geer Kelsey. Ten delightfully written stories, prepared for the nine to twelve year olds, but of the quality which adults will enjoy equally. All are stories of Christian work in Southeast Asia, some in war days, some previous to that time. *Orphans for a While* is the story of a Dutch medical missionary and his family in New Guinea—one which cannot help but give the breath of life to "Orphan Missions." Story after story presents not only an interesting tale but an enriching background of information about the life and customs of the peoples of Southeast Asia, which makes it a book to be recommended for Auxiliaries and Mission Circles this year as well as for children in any year. Price 70c.

#### READ

*The Other Half of the Envelope*—a six-page leaflet by an Army Chaplain in the South Seas. His experience with native Christians provides convincing evidence of the value of the foreign missionary enterprise. Price 4c.

*Literature—Literacy News Letter*, No. 4, with world-wide news of the opportunities which are opening up for illiterate people to learn to READ, and the materials which are being provided for those who want something to READ. Price 5c. a copy.

*Thoughts of God for Boys and Girls*. The autumn issue (20c.) begins October 1st. For yearly subscription (80c.), order from Mr. Roy Belford, Periodical Department, United Church Publishing House, 299 Queen Street W., Toronto 2 B, Ont.

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 Louise Whiteway 153 LeMarchant Road, St. John's, Newfoundland
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## Our Society at Work in the Conference Branches

### Alberta

*Press Secretary, Mrs. C. F. Danner, Lacombe, Alberta.*

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

EDMONTON PRESBYTERIAL—An interesting summer visitor in Edmonton has been Miss Elizabeth B. Campbell of Toronto, a retired missionary who spent thirty-two years in educational work in Africa. Going out from Duntroon, Ontario, Miss Campbell, then a Presbyterian, volunteered under the auspices of the Congregational Church, in order to attain her objective—Africa—and when Union was consummated became a member of our United Church staff in Angola. Miss Campbell has been visiting her brothers in Western Canada, and more recently has been the guest of her sister, Mrs. A. Z. Jessup of Edmonton, and of her nieces, Mrs. R. C. Sproule and Miss Lutie Jessup. Her visit to Alberta concluded with a few days' visit with her friend Miss Annie Mulley of Bonnyville, a valued member of our Home Mission Staff, formerly of Africa.

Another visitor in Edmonton has been Mrs. I. Groh of Dawson Creek, Alberta, a pioneer in W.M.S. and Sunday School work in that outpost. Much of the success of United Church efforts in that area is due to the early ground work done by Mr. and Mrs. Groh.

LACOMBE PRESBYTERIAL—The annual summer Rally was held in the picnic grounds of the Lacombe Dominion Experimental Farm. Mrs. J. Scofield of Wetaskiwin, the delegate to Dominion Board, gave an enthusiastic report of the meetings. Secretaries gave their reports and all showed an increase in interest.

ST. PAUL PRESBYTERIAL—The ladies of St. Paul Presbyterian gathered for a summer rally and School for Leaders at the Bonnyville United Church Mission, Duclos, as it is sometimes called. It was glorious weather and the members of the W.M.S. came from points 120 miles west and 40 miles east. After a worship

service and brief business period the School for Leaders was opened by Mrs. Hencher, Presbyterian President. Mrs. John Scofield, delegate to Dominion Board, stressed the importance and methods of organizing Baby Bands, Mission Bands, C.G.I.T. groups and Mission Circles. She reviewed a series of talks given at the Hamilton Inter-Church Conference by Miss Scott, Director of Religious Education in the First Congregational Church, Winchester, Mass., on "Approach to Youth." She pointed out the possibility of finding among our own teen-age girls, leaders to fill the gaps. These young people are more adult in their outlook than most parents realize and in this way their need for useful action is met. A profitable open discussion followed and the available literature for various age groups was displayed and reviewed.

After a delightful supper hour the rally reconvened. A beautiful worship service again drew everyone close together at this twilight hour. Dr. Isobel McTavish completely captivated the ladies with her stories of her experiences in China and of her trip home to Canada on the *Gripsholm*. While everyone at the rally was thrilled with the work Dr. McTavish is doing in our own Canadian hospital, all were deeply moved by her concern for her dear Chinese friends. After this most interesting address the School for Leaders was resumed when Mrs. Scofield was asked to review her trip to Toronto as a delegate to the Dominion Board meetings. She expressed her deep appreciation of the work being done by the various Dominion Board Secretaries and passed on our new President's message that after three years of recommendations for Advance we are now ready for Action.

A discussion period was again opened by request to consider the subject of the Unified Programme. After Mrs. Scofield's explanation of what the Committee had recommended, the ladies decided that they would like to see it tried in certain points where organization so far has been scanty. All voted this to be a most successful rally, not a little of the success being due to the presence and experience

of our missionary workers on the field—Miss Putnam of Radway, Miss Mansfield and Miss McIvor of Smoky Lake, Miss Mulley and Mrs. Easton of Bonnyville, Miss Nancekievill of Cold Lake and Dr. McTavish, Miss Gauld and Miss Greer of Bonnyville Hospital.

## Bay of Quinte

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

RENFREW PRESBYTERIAL—With saddened hearts the Auxiliary of Trinity Church, Smith's Falls, record the passing of a dearly beloved member, Mrs. J. L. Callan. Mrs. Callan was a member of Renfrew Presbyterial for many years, also Past President of both the Presbyterial and Trinity Auxiliary. Her loyalty to missionary work, her cheery personality and wise council are greatly missed, but our lives and memories are richer for having had that companionship with her.

## British Columbia

*Press Secretary, Mrs. F. W. Broughton, 1135 West 10th Ave., Vancouver, B.C.*  
*Treasurer, Mrs. W. H. P. McClure, 3782 West 20th Ave., Vancouver, B.C.*  
*Life Membership Secretary, Mrs. E. R. Bewell, 1638 Pinewood Ave., Victoria, B.C.*

WESTMINSTER PRESBYTERIAL—When the pastor of the United Church at Aldergrove was on his holidays the W.M.S. Auxiliary assumed the responsibility of the church service for one Sunday. The President, Mrs. A. M. Watson, took charge and gave an excellent address on "Put on the whole armour of God." The scripture lesson was read by Mrs. J. Shortreed and Mrs. W. Crawford lead in prayer.

## Hamilton

*Press Secretary, Mrs. G. E. Hudson, Hespeler, Ont.*  
*Treasurer and Life Membership Secretary, Mrs. N. McPherson, 243 Brant Ave., Brantford, Ont.*

BRANTFORD PRESBYTERIAL—At the August meeting of the Auxiliary in Burford Mrs. W. Scott told of the opening and dedication of the church at Norway Point, which she witnessed during her vacation. The church collapsed under the weight of snow last Novem-

ber. Mrs. Scott also gave an account of the work of Miss L. Armstrong, Reg.N., who is the missionary for special prayer for the Auxiliary.

Twenty-five dollars was given by the combined membership of the Woman's Missionary Society and the Ladies' Aid of the Hespeler United Church, to be applied on the W.M.S. allocation and used for educational work in India in memory of the late Mrs. Gordon Harvey who was President of the Auxiliary for several years and at the time of her sudden passing. A letter was specially prepared to be presented to Mrs. Harvey's family.

BRUCE PRESBYTERIAL—In the Kincardine United Church on W.M.S. Sunday a large and interested congregation listened to Miss Caroline Wellwood, Reg.N., vividly describe conditions in war-torn West China, the progress of Christianity there and the need of educated and trained workers for the future.

GUELPH PRESBYTERIAL—The Auxiliary of Zion Church, Preston, had a legacy of \$200 from the late Mrs. Daniel Ludwig. The will stated that the money be used for the relief of suffering Chinese and if possible for an anæsthetic.

HALDIMAND-NORFOLK PRESBYTERIAL—At a recent meeting of the Nanticoke Auxiliary the members presented a certificate of life membership to Mrs. Watts, their President and wife of their retiring minister, Rev. H. W. Watts.

NIAGARA PRESBYTERIAL—About thirty members of the Sara Brackbill Evening Auxiliary, Ridgeway, surprised Miss Mildred Mathewson who is leaving shortly for Trinidad. Mrs. Ellsworth, president, presented Miss Mathewson with a *bon voyage* gift and Miss Mathewson expressed her appreciation for the continued interest of the Auxiliary in her work. Out-of-town members present were Miss E. McLaren, Toronto, Mrs. G. E. Teal, Dunnville, Miss Fern Matheson, Niagara Falls, and Mrs. W. E. Quinsey and Mrs. D. D. Kinsman, Silver Bay.

The annual Family Party of Beamsville Auxiliary was a huge success. The regular Auxiliary programme was held in the chapel where Mrs. L. B. Tufford, Conference Branch President, gave highlights from the Dominion Board meetings. At four o'clock, the Mission Band, Baby Band and their mothers assembled in the Sunday School room and provided a fine

programme. Four life membership certificates were presented. Beamsville Baby Band has forty-six members enrolled.

## London

*Press Secretary, Mrs. J. C. Britton, Clinton. Treasurer, Mrs. W. F. Purdy, 44 Jefferson Blvd., Riverside, Ont.*

*Life Membership Secretary, Mrs. A. Lang, 156 Bay St., Sault Ste. Marie, Ont.*

**LAMBTON PRESBYTERIAL**—The Forest Auxiliary held their Associate Helpers' meeting at the home of Mrs. A. Marshall. A gift of \$100 donated by Mr. D. Brodie in memory of his sister, Miss Sue Brodie, was reported. Mrs. Marshall displayed an Associate Helpers' Poster which showed how the aim to read and pray for missions results in giving to this worthy cause. Mrs. A. E. Moorhouse of Sarnia, a former president, took as her subject "Prayer."

**PERTH PRESBYTERIAL**—As has been the custom for some years past, the annual picnic meeting of the St. Mary's Auxiliary was held on the beautiful lawn of Miss M. Graham. The hostess was presented with a copy of *Burma Surgeon*. Honoured guests were the life members of the Auxiliary, each of whom wore a special badge. Miss Jessie Oliver of Cedarvale Girls' School, Georgetown, gave a thought provoking address, based on "Cast the net on the right side of the ship and ye shall find." An exceptionally pleasant feature of the afternoon was the display of a baby shower of 110 pieces which has been forwarded to St. Paul's Hospital, Hearst, where our own Miss Dorothy Markle serves on the nursing staff.

## Manitoba

*Press Secretary, Mrs. G. M. Farwell, 815 Oakenwald 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.*

**BIRTLE PRESBYTERIAL**—Mrs. Ed. Brown, Minnedosa, and Mrs. J. Stowe, Miniota, were delegates of Birtle Presbyterial at the Leadership Training Camp, Clear Lake. Mrs. White, St. Vital, explained all the organizations from Baby Bands to Auxiliaries, and also led a forum ably answering and asking questions pertinent to W.M.S. work. We were honoured

to have Dr. Manson Doyle for the week-end. An interesting attendant was Rev. Cyril Dorsett, missionary on furlough from Jamaica.

**PORTAGE LA PRAIRIE PRESBYTERIAL**—The Fortieth Anniversary of the West Prospect Auxiliary was celebrated July 6th in Portage la Prairie United Church parlours. The West Prospect Auxiliary was organized with ten charter members, five of whom were lovingly remembered during the "In Memoriam" service. At this anniversary two charter members took part. Mrs. A. E. Batters, first recording secretary, read the minutes of a 1905 meeting and Mrs. Patton read the scripture lesson. Mrs. Galloway told of the highlights of West Prospect W.M.S. and Mrs. G. F. Thomson gave a summary of the work accomplished. During the forty years the Auxiliary has forwarded to Conference Branch the sum of \$5,234.58, besides contributions to Gimli Fresh Air Camp, Children's Aid, Dorcas Society, boxes for the Armed services, and fruit and flowers to the sick and shut-ins. In 1944 the Auxiliary has twenty active life members and four annual members. Greetings were brought from many surrounding societies. Mrs. C. Wishart, Presbyterial President, gave an inspiring and helpful address, bringing greetings from the Presbyterial and also paying tribute to the pioneer workers. An interesting afternoon was brought to a close by the singing of "Blest be the tie that binds" and the Benediction pronounced by Rev. Wotton of Macdonald.

## Maritime

*Press Secretary, Mrs. J. K. MacInnis, 28 Laurie St., Truro, N.S.*

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

As we sat in the open at Berwick Camp and studied, with Dr. Frank Archibald of Moncton, "The Personalities around the Cross," our own lives passed in review before us, our failures and shortcomings, and we realized that a deeper devotion to the Christ of Calvary on the part of his followers is the great need of the world today.

Then we had Dr. Stidger of Boston as our Camp evangelist. His subject throughout his addresses was "A New Awareness" (of Prayer, suffering, work, love, God, etc.) His talks, lit up by flashes of humour and frequent quotations of poetry, will long live in our memory.

Rev. Harvey Denton of Halifax was the speaker on temperance day and he painted a vivid picture of the terrible octopus of drink and the evils which accompany it.

For Missionary Day they called on the Woman's Missionary Society as usual for the speaker. Miss Jean Sommerville of Honan, China, gave a vivid picture of some outstanding Christian characters in China.

Mrs. R. L. Parker of Waterville, had the children under her care. Over one hundred children gathered each day in the children's temple for worship, handicraft and play. Saturday afternoon they presented a pageant on the open platform, "God's garden of flowers." The children had a lovely time and the parents a nice rest.

Our W.M.S. School for Leaders was the best yet, with an enrolment of 70. Eleven Presbyterials were represented and eight missionaries present.

Our Branch President, Mrs. J. H. A. Anderson of Moncton, was the genial and witty Dean of the School.

Mrs. J. T. Burchell of Wolfville dealt with our problems. When the school was over our problems looked very big and our excuses very small. We can raise five per cent. more than last year, *If we want to*. We can get new members and associate members into our societies, *If we want to*. We can get the children in our churches reading good books instead of the funnies, *If we want to*. We can secure more Mission Band, C.G.I.T. and Circle leaders, *If we want to*.

Mrs. C. L. Andrews of Pictou taught the Mission Band leaders and Miss Margaret Morrow of Saint John had the Circle and C.G.I.T.

Then we had Miss Ida MacKenzie of Toronto, our Travelling Secretary, give us the study book. She also entered into the discussions on all problems as did Miss Jean Sommerville, who was of great help and inspiration in all our meetings.

One problem facing the Church all across Canada from Sydney and Halifax to Vancouver and Victoria is our attitude to the minority groups—Negro, Japanese, Chinese, etc. Do we give them friendship and Christian consideration or are we too busy with war work to attend to the little things that only we can do?

By posters and discussions we were shown that, through the ministries of the Church, and by visitation evangelism, every member of our Missionary Society should reach out (1) To our minority groups; (2) To our men and

women of the forces; (3) To our children and young people by our interest in C.G.I.T. and Sunday School work; (4) To the newcomers in our cities, towns, and countryside and (5) in every way to any one in need of our friendship.

Camp is over. Already we are looking forward to next year. Like children looking for Christmas it seems a long, long way off. But twelve months will be all too short to work out the things we have learned, the new ideas we have received which, to make really effective, we must immediately put into practice.

ANNAPOLIS PRESBYTERIAL—The summer rally was held in Aylesford-Auburn Church with auxiliaries represented from Digby to Waterville. Highlights of the two sessions were: a talk by Mrs. T. M. Cumming, Middleton, stressing the value of religious training, family worship and study of the Bible in the home; a questionnaire on the work by Mrs. Turner, Middleton; a book parade by Mrs. J. C. Dalrymple, Bridgetown; a quiz on the year's study books by Mrs. C. L. Gesner and a play presented by the Y.P.S. of Aylesford-Auburn Church, depicting the work of Dr. Scudder among the people of India.

PRINCE EDWARD ISLAND PRESBYTERIAL—Union Road entertained an impressive summer rally under the direction of Mrs. J. A. Nicholson, York, and Mrs. N. Darrach, East Royalty. The programme included an interesting paper on the life and work of Rev. and Mrs. John Geddie. A committee was appointed to interview the Attorney-General regarding the Prohibiting Law.

A rally was also held in Wiltshire when a new auxiliary, Wheaton River, conducted the devotional exercises. "Stay Faithful" was the theme of the guest speaker, Mrs. L. M. Murray. This rally also appointed a committee to meet the Attorney-General. Both groups reported receiving a sympathetic hearing.

North Wiltshire used posters in their study of the sixth chapter of "For All of Life."

Trinity United Church, Summerside, enjoyed an interesting address on present and past conditions in the Orient by Rev. E. J. O. Fraser, missionary from Korea. Mr. Fraser said the Christian Church had failed in not sending more missionaries to Japan in the earlier years of missionary work.

**WINDSOR PRESBYTERIAL**—All the women in the community of St. Croix who are not auxiliary members received a written invitation to attend the Auxiliary meeting on Temperance. The response was very fine. The Presbyterian Secretary of Temperance and Christian Citizenship presided and led a challenging discussion which followed the presentation of facts from a leaflet on Temperance by Dr. George Little.

## Montreal-Ottawa

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

*Treasurer, Mrs. George Fleet, 1610 Caledonia Rd., Mount Royal, Que.*

**DUNDAS-GRENVILLE PRESBYTERIAL**—Dundas-Grenville held their annual mid-summer rally at Merrickville when they met as a part of the Rideau Summer Conference. Rev. and Mrs. A. R. Graham who have recently returned from India gave most interesting addresses. Mr. Graham showed what the British Government has done for India. While Mrs. Graham, dressed in her sari, told of her work as a nurse teaching simple home remedies.

## 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**—One of the pleasantest memories of those who attended the Jackson House Camps at Western Bay will be the pleasure of meeting and enjoying the friendship of Rev. J. Russell Harris, B.A., Assistant Editor of Sunday School Publications, of Toronto, and Mrs. Harris, Secretary for Mission Circles of Dominion Board, who from their experience with and interest in youth were well fitted to make camp life instructive and interesting. The wholehearted interest of them both in the life of the camp, their graciousness as hosts, and the inspiration and knowledge received from the interesting presentation of Bible Study, Missionary Study, Home-making and a course on Teaching in the Sunday School, will not soon be forgotten and should have far-reaching effects. In the course on "Teaching" all girls of the senior camp received certificates.

Two camps of ten days each were held—

Junior and Senior girls—and from exercises and Morning Watch to the quiet peace of the evening worship service the days were filled with interest, enthusiasm and fun. A large swimming pool at the foot of a beautiful waterfall was enjoyed when the weather permitted. The excursion to the sands, discussion groups meeting in the open, the thronged youth rally at Broad Cove Church, hearty sing-songs, the home nursing and gardening practised, the preparations for an "At Home" and exhibition of handwork were some of the activities enjoyed.

## 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.*

**ELROSE PRESBYTERIAL**—The annual Presbyterian meeting was held at Lacadena and a fine spirit of fellowship made the services helpful and inspiring. The auxiliaries with their affiliated societies have endeavoured to interest the various congregations in missionary work. Reports from the various auxiliaries showed advance in all departments. The special speaker was Mrs. McIntyre of Saskatoon, whose address was greatly enjoyed. Several vocal and choir numbers brightened the meeting.



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# Family Eyes

## Are Our Concern

Many people, adults and children, suffer from eyestrain . . . and blame it on nerves, digestion, etc. Eyes should be examined regularly and then—if you need glasses—the lenses should be made up to your own individual prescription. **EATON'S** has expert optometrists in their Optical Departments . . . so, write for an appointment and arrange to have a family check-up on your eyes . . . at a time convenient to you . . . and with assurance that **EATON'S** has your eye interest very much to heart.

## EATON'S