



Canadian Girls In Training—Christmas Vesper Service at Fairlawn United Church, Toronto. (See page 560).

Let us adore, and give Him His right,
All glory and power, all wisdom and might,
All honour and blessing, with angels above,
And thanks never ceasing, and infinite love.

Charles Wesley

The

Missionary Monthly

Christmas Number



December, 1942

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

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THE MISSIONARY MONTHLY

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The Missionary Monthly

DECEMBER, 1942

A Christmas Message

*From the Moderator to our Missionaries and to all Friends
of Missions*

THERE is one statement that can be made about missions and missionaries which ought to be encouraging when the skies are overcast, namely, that the Lord Jesus Himself started them, and was Himself the first to be enrolled in their ranks. Not only did He give His followers their marching orders to go into all the world, but He came—and on how distant and hazardous a journey—to all the world Himself. Missionaries are thinking His thoughts after Him.

Moreover, there is an argument (of a lesser kind, indeed; but still a good argument) in favour of missions, which takes some answering. It is this: we ourselves are the results of Foreign Missions. At the present moment, we are struggling with all our might to keep our ideals—the ideals of the freemen of the world and of our own ancestry in particular—alive. We think our heritage worth dying for. But it is the outcome of missionary work done long ago among our forebears, who wore blue paint and delighted in human sacrifice. Except for St. Ninian, St. Columba and St. Augustine, and their unknown predecessors, the British way of life would never have existed. It ill becomes an inheritor of our civilization to belittle the missionary spirit, which made us what we are.

Further, there is a historical reflection of great comfort. Missionary effort never fails. It often seems to; but its defeat is the prelude of its victory. Take the case of the Orkney Islands. Missionaries—brave fellows they must have been—reached their shores in the fifth century. By the end of the eighth, every trace of their work was obliterated; but by the end of the eleventh, the very Norsemen who had paganized the islands, brought Christianity back again, where it has remained ever since. And these same Norsemen were influenced by a King, who was influenced by a hermit, who sprang from the same Christian stock that had reached Orkney three hundred years before. If man's blindness seems to block one way of approach, God has plenty more that He can use. And He will use them.

Wherefore, lift up your hearts, brave missionaries—men and women—of Canada. Enemies of the faith may apparently stop you; but they cannot stop your Master, who honours your work and will see that it accomplishes the thing whereto He sent it.

RT. REV. J. R. P. SCLATER,
Moderator, United Church of Canada.

Editorial

In Hope of the Glory of God



A STARLIGHT night centuries ago. A group of shepherds on the hills keeping faithful watch over their flocks.

The record gives no hint of the words which passed quietly from one to another on that night of nights, that stupendous moment when God leaned infinitely close to the souls of men. As loyal Jews they were giving, no doubt, more than a pass-

ing thought to the hopes and longings of their own people—a minority group in the vast Roman Empire. Their lowly status, the uncertainty of their future, must have made their hearts heavy as they pondered the days to come.

Then suddenly, the glory of God shone round about them. Good tidings—the best news ever heard by mankind came to their waiting thought—the announcement that the reign of peace had begun upon the earth. How sure they were that it was the glory of God which they saw; that to Him alone belonged the power which was bringing these great events to pass.

The Bible is filled with records of glorious moments such as these, when humble servants of God, doing their own work faithfully, have had the veil of human limitation drop from their eyes, and they see the might and power of God at work. Sometimes through periods of struggle and difficulty when seeing is difficult the struggling heart is sustained by faith that in God's own time the truth of the situation will appear, and it will be more glorious than his highest vision. Thus Paul writes to the Christians in Rome. . . . (We) rejoice in the hope of the glory of God. Stephen, before he was stoned, saw the glory of God and went triumphantly through the valley of the shadow.

So this Christmas, 1942, amidst the surrounding darkness, we, too, can see

great things coming to pass, and always the glory belongs to the Father. He it is who has established the law of love and truth. Working in the consciousness of men and women, truth and love are destroying racial and class prejudice, bringing to light their nothingness, and the fundamental brotherhood of man. They are breaking up the flimsy foundations of church disunity, and building section by section the enduring structure of the Church Universal. Social justice is emerging from the morass of poverty, sickness, underprivilege. Though men's hearts fail them for the carnage of war, Christians see beyond the embattled hosts to the rising of the towers of international government.

Always it is God who is at work. He it is who has established that order, harmony and justice are the spiritual rocks against which tyranny ultimately beats in vain.

This Christmas, too, the glory of the Lord will shine round about us. Let it shine in our hearts, giving us hope, courage, patience, to share in the building of His order, and let us join with the multitude of the heavenly host, singing Glory to God in the highest and on earth peace.

The Old Ontario Pioneer Home

Several requests have come to the editor for information about the pioneer home on the October cover of THE MISSIONARY MONTHLY, so here is the story.

The editor was sitting quietly at home one evening thinking about the October cover. She had been trying, unsuccessfully, to find a suitable illustration for the Christian Home Number, and she was beginning to feel pressed for time. Suddenly her eye dropped on a very familiar picture in a small gilt frame reposing on her desk—a picture of her grandmother's home in Western Ontario. She began slowly to recall the stories her mother had told her of her girlhood days spent on the farm. She felt again the thrill, she, a city girl, had received when she paid a visit with her parents to the

rural school. There her mother found her girlhood's desk, and the school very little changed.

But perhaps the most significant thought was this—for a hundred years or more the friendly old house had sheltered within its walls, families who were nurtured in the Christian faith and who placed the Church at the centre of their lives—a Christian home in a rural community.

The School of Missions

The School is again proving itself a delightful and hospitable centre for missionaries and the friends of missions. From the standpoint of missionary equipment, this year's curriculum offers lectures of importance to all missionaries whether being taken for the first time or as refresher courses.

Five courses have been running throughout the first term: Primitive Religions, by Professor T. F. McIlwraith; Hymnody, by Rev. Alexander MacMillan; Biblical Studies, Professor F. D. Coggan; The Peoples of Mission Lands, by Professor Griffith Taylor; and Christian Missions Today, by Rev. J. Lovell Murray.

The Church and the Market Place

British Churches are breaking through their reserve and tradition and going out to where the people are.

In the Cathedral City of Salisbury a united service was held in the market place every Sunday evening during the summer when weather permitted. It was arranged alternately by representatives of the Anglican Church, the Free Church Federal Council and the Salvation Army and attracted a large and reverent crowd. The speakers included the Lord Bishop of the Diocese (Dr. Neville Lovett), Chancellor C. T. Dimont (Salisbury Cathedral), and city vicars; Baptist, Congregational and Methodist ministers, and Salvation Army officers. A microphone carried the words of the speakers to all parts of the spacious square, and the service always included a prayer for those who have left the city and district to serve in the Forces.

*Our spirits may take flight,
And with immortal sight
Stand where the prayerful wise-men stood of old
In ecstasy of adoration, when
They saw the Saviour of the sons of men.*

—Clinton Scollard.

Britain's Religion and Life Campaigns

To relate religion more closely to everyday life, interdenominational campaigns are taking place in many of Britain's cities.

The city of Manchester conducted a very successful one in which over 300 churches co-operated. Meetings were held in schools and factories, and the following subjects discussed—home and family, commerce and industry, youth and education, international relationships. The week ended with an International Youth Rally, attended by 7,000 young people, to which an International Youth team, representing America, India, Poland, Germany, Malaya and Great Britain brought messages.

The World We Want

Such is the title of a striking series of thirty articles appearing in the *Christian Science Monitor*, the aim of which is to direct people's attention to the urgent necessity of planning now for a wise and just peace. Sixteen distinguished statesmen and internationalists have been asked to write their views as to what form the post-war world should take, and what they consider the most workable method for achieving a permanent peace and a better world. The list includes Carl J. Hambro, Norwegian statesman and last President of the League of Nations Assembly; Dr. Amé-Leroy, a co-worker with Aristide Briand; Paul Van Zeeland, former Prime Minister of Belgium, and Mr. Basil Matthews, whose name will be familiar to many of our readers.

There could be no better material for study groups or for individual reading than this series. Obtainable at any local Christian Science Reading Room or the Christian Science Publishing House, Boston, Mass. Price in Canada, \$1.11.



WAITING FOR SANTA

Christmas Gift Suggestions

Have you read carefully page 543 with its plan for sending our missionary magazines as Christmas gifts?

We would also draw your attention to pages 574, 576 where you will find an excellent list of books obtainable from our own Church Press—Ryerson—and other suggestions under the name of The United Church Publishing House. Here are small gifts for Christmas trees, to fill the Christmas stockings and for different members of one's family. These include book plates, autograph and photograph albums, and scrapbooks.

The book list includes *Leaves of Healing*, Archer Wallace's new book; *Henri Julien* in the Canadian Art Series; and *Games and Parties the Year Round*, by Nellie M. Lewis. Miss Lewis has made an exceptionally fine contribution through her work in the field of recreation. Her book will be found an invaluable aid to good times in home, church and community.

The Christmas festivities brought the year to a happy close with a party in the Nurses' Home for staff and students and alumnae of the hospital. There was something particularly touching in this year's party, for the war and the falling of earthly kingdoms has made those of His kingdom want to draw more closely together and this feeling of close fellowship seemed to permeate the meeting.—Vera V. Boyd, Ratlam.

Refugees in Britain

The following news has been issued from London: At present there are 56,000 refugees from Central Europe in Great Britain, 45,000 being Jews and 11,000 Christians. Eighty-five per cent. of the refugees have found work. The Government does not have the intention to oblige these guests to move on immediately after the end of the war. Any of them who desire to remain in Great Britain will be allowed to do so. I.C.P.I.S., Geneva.

Can Canada, with all her resources, do less?

Inter-Faith Meetings

The editor notes an ever-increasing number of inter-faith and inter-race meetings, being held in Canada, Great Britain, and the United States to promote good will and understanding. As an outstanding example, Spokane, Washington, recently held a luncheon for six hundred women, with a Jewish woman, a Catholic and a Baptist as speakers.

The Bible in Norway

Printing of Bibles will cease in Norway following the Nazis' order prohibiting further sale of paper to the Norwegian Bible Society. This restriction finds the Norwegian Society with a large number of unfilled orders, for the past year, in spite of enemy oppression, witnessed a record call for the Bible.

"Toward a Literate World"

The last consignment of Dr. Frank Laubach's book, *Toward a Literate World*, was sent to twenty-six different countries. It contains fascinating illustrations of the methods that have made literacy take giant strides in the Philippines, India, Africa. Price \$1.40. Order from the Literature Department, 410 Wesley Buildings, Toronto.

Christmas in the Oriental Home

Elda S. Daniels

This is the last Christmas story to come from our Oriental home in Victoria. The Japanese children are now in Saskatchewan. May they have a happy Christmas in their new home, with old and new friends.

OH, for a picture of our fireplace at midnight on Christmas Eve! Eleven stockings belonging to older girls hanging on a line above the mantel shelf, thirteen stockings of the little folks on a low line just above the cheery fire, and a whole row of dolls on the shelf just waiting to be claimed and loved. There was a Negro doll for Kaneyoshi, our one and only boy, and what a boy he has grown to be! You wouldn't know his solid, chubby three-year-old self that can walk and talk intelligently for the same little rickety baby with a huge, flat head and spindly feet unable to hold up his own weight a year ago. And there's a Red Cross doll for Joan—our problem Eurasian child four years old. But wait till the children discover these gifts themselves.

Down they come to the living-room in bedroom slippers at six o'clock on Christmas morning and sit around in front of the fire to explore the mysterious contents of the stockings and find out what caused each bulge. What treasures of candy, nuts, teaparty dishes, soap, etc., they contained!

It wasn't long until breakfast was over and the house tidied up, and all were assembled for the Christmas tree. Such a big pile of gaily wrapped parcels would surely meet all hearts' desires. Would Eunice get the white scarf she craved, and Mary get her hairbrush? Would Jessie find the Deanna Durbin phonograph record she so much wanted, and the Temple Bailey book? Pandemonium reigned while a little Santa Claus' helper distributed gifts and everybody wanted to see everything at once. My, but it was fun! There was a toy carpet sweeper and a little piano that played, bedroom slippers, socks and gloves, candy and the toilet articles that so delight an adolescent girl. It seemed scarcely believable that the very things asked for some time ago in letters to

Santa Claus would actually be there, but no one was disappointed.

Thanks to interested W.M.S. members in Stratford, Ontario, and in Metropolitan Church in this city, each girl received two gifts besides the one from the Home. A few nice afghans came in, too, and were much appreciated, as there was hardly a woollen blanket in the house. Such donations as apples, oranges, canned fruit, turkeys and flowers played a large part in making the occasion an enjoyable one. Indeed we were so well remembered and were able to have such a good Christmas that we forgot all about the war. There are all too many reminders about that of late, and the girls are sensitive to the pressure of unfavourable public opinion. But for the holiday season at least life was full of cosy, leisurely, happy times together. We listened to good radio programmes, we sang Christmas carols, we sat and told stories in front of the fireplace, we went around to each other's rooms visiting and looking at each gift again.

It was fun for the house to go off schedule and do things we never do other times of the year. We even had one

Continued on page 538



"HERE ARE OUR CHRISTMAS DOLLIES."

These six Japanese Canadian children will spend their Christmas in the School Home in Assiniboia. Kaneyoshi is second from left.

Christmas and New Year's in Old Quebec

(Mrs. C. B. R.) Lulu de Mestral, Verdun, Quebec

Mrs. de Mestral, the daughter of Dr. C. J. L. Bates, former Principal of Kwansai Gakuin University, was born in Japan and taught in the Canadian Academy at Kobe.



JOYEUX Noel! Bonne Année! Bonne Fête! Salutations! Salut! Such happy greetings come singing through the crisp cold air of a holiday morning in old Quebec. Or perhaps they are delivered more quietly but quite as warmly on the steps of the parish church, just after

Mass. Or again the house may ring with them as the guests pile in, shaking snow from their wraps, to attend "la veillée," the long evening party.

As is the case in all countries where there is an indigenous culture, the traditions of French-Canadian culture centre in and about the life of the rural parish. The Church and the land together engender a society which, though simple, is not without charm. The parish and the village are not separate, and the "fabrique" and the "conseil" perform the necessary sacred and secular duties for the district. The former, the "fabrique," is a church board, composed of the "curé" and three elected officers called "marguilliers." This body looks after the financial and material affairs of the church. The spiritual, of course, are in the hands of the local priest. But to be a marguillier is no small thing. The civil duties of the parish are performed by a mayor and "conseil," six councillors, who are elected by property holders and the eldest sons of farm owners.

Education is in the hands of bodies of commissioners, five for each school municipality, and these bodies are responsible to the provincial "Comité Catholique," which authorizes all school curricula and activities.

The parish, needless to say, is composed largely of farmers, the "habitants" or "cultivateurs" as they are encouraged by the Church to call themselves. And those who are not owe their existence in the village to the fact that their occupations have, in some way, ministered to the needs of the cultivators of the land. We all know the local blacksmith, grocer and dry goods merchants.

As season follows season, toil is long and hard upon the land, for the farmer and his sons. And so it is also for his wife and their daughters, who must help their mother with the many tasks and crafts of the country home, and the many small children there are to be reared.

But, as winter deepens, the hard work of the year lessens, and it is an unusual French-Canadian who does not look forward to the season of "les fêtes." This begins with Christmas. And of all the ceremonies the one at this time is the most satisfying, as it lacks the depressing days and protracted services which precede Easter Sunday. High Mass is sung at midnight Christmas Eve, and everyone goes beaming, for now the altar, empty for a month, is beautiful with all the lovely golden ornaments, and lights and flowers. And at the altar of St. Joseph is laid the figure of the Christ-child in the crèche, prepared for Him the day before. There is Communion service and a low Mass, with special music, and everyone is very happy.

When the service is over the families with their guests eagerly hurry home. Now comes the "réveillon," the midnight banquet. It all becomes very merry for the day before Christmas was a fast day, and refreshments are prepared and waiting. There is wine, and candy, and doughnuts, and meat pies. The stockings of the little ones, who did not go to mass, are filled with candy so that they may not think that "l'enfant Jesus" has passed them by. What fun it is after months of waiting to begin "les fêtes" once more!

But, though Christmas is a happy and significant "fête," it is not considered as important, or even as exciting a one socially as that of New Year's day and those of the days and nights that follow. The several days which precede the "Jour de l'An" are filled with activity: carriole and dog-sled fly about the village and country side carrying their owners who are busily delivering and exchanging gifts and greeting cards. And the women and their daughters are bustling about the kitchens preparing dainties and goodies for the "veillées," those long evening parties, which are to follow.

The Church on New Year's day is again gorgeously decorated and ornamented for the High Mass. There is a special induction service for the new "marguillier," whose election has already taken place at the final service of the year. The new elder receives a lighted candle from the retiring official, and takes his place in the proper elders' pew. After the curé has blessed his people they go out of the church. And then follows the formal New Year's greeting. Handshaking and kissing and well-wishing are the order of the moment: Bonne Année! Félicitations! Bons vœux! Un nouvel an commence! Eh bien! C'est la vie! Then everyone hurries home to open presents and enjoy a tremendous meal. At the conclusion the head of the house bestows his blessing upon the members of his family.

Evening parties follow this one well into the month of January, and one can be sure that there will be a party at least every night up to the "jour des rois," or little Christmas, as we call it. Of an evening the guests drive up in "carrioles" and while the men put up the horses, the women enter the big kitchen, get off their coats and hats, and warm themselves around the stove. The kitchen stove, a big enamel affair, is, I am told, the pride of the house. Gradually the guests and cousins and family of the host arrange themselves: the married people and priest (a relative) retire to the "salon" to chat, exchange stories and peruse the family albums. The young people sit about in the kitchen playing games, laughing and shouting, flirting

and courting. As it proceeds young people and old are mixed together and there is much merriment and hilarity.

Sometime there may be a fiddler or a harmonica player, and there may be dancing to his tunes. Folk songs and folk tales are gradually passing away, although the grandfathers like to tell how they remember hearing them in days gone by. After an hour or so of games refreshments appear in the kitchen. And very bountiful they are: wine, meat pies, doughnuts, appear again; and, of course, there are candies and maple syrup; coffee is a favourite beverage. The "veillée" usually winds up with singing; solos by the host and choruses by the crowd—a very happy conclusion to a merry evening. Then home again, across the crusty snow with sleigh-bells jingling a gay melody. Such are the Christmas and New Year fêtes in French Canada—time of happy expression for gaiety and companionship, all made significant by the splendour of the special Masses at the parish church.

But what of French-Canadians who are Protestants, you may rightly ask. In the rural districts they are indeed a scattered and lonely minority. If there is a Protestant Church at all—and often there is none—it is not in their language. But they carry on their Christmas and New Year activities none the less. Some families now in the city tell how the "réveillon" was always begun with the reading of the nativity story, from the Bible. Those in the city celebrate Christmas in their churches, by joint services, and in some cases, by a midnight service on Christmas Eve.

Be they Protestant or Catholic, however, the season for the "fêtes" ushers in a time of great joy and cordiality. Who would not join me in a holiday in Quebec?

Note: Acknowledgment must be made to Prof. J. L. Morin, D.D., dean of French Protestantism, and retired professor from McGill University, for much information, and for referring me to a most valuable book by Dr. Horace Miner entitled: "St. Denis, a French-Canadian Parish." Also may I thank many friends in and around our Bethanie United Church.—*L. de M.*

It's Rizdvo—Christmas

(Mrs. A. H.) Elizabeth M. Foster, Brandon, Manitoba

THE Ukrainian people, whether Greek Catholic or Greek Orthodox, follow the calendar of the Greek Church. The Canadian West, therefore, has two Christmas seasons, the second following the customary December 25th two weeks later. This necessitates at least two extra school holidays.

The district fair was over; the school, for the first time in its history, had taken prizes in drawing, cooking and needlework. Pupils, parents and "professorka" were alike delighted. What next?

"Would you like to make gifts for your mothers to be presented at the school Christmas Tree?" asked the teacher. Would they! The sparkle of their eyes was the reply.

Aprons of varied dimensions and texture were decided on; several samples were produced by the teacher—the almost useless but dainty ones were chosen. "Mother would have an apron like the professorka." Goods and trimmings had to be selected, aprons cut according to varied tastes, painstaking stitches taken, and finally the love-gifts were finished. At the final sewing-lesson before Christmas the treasures were daintily wrapped and cards attached. All were locked in the teacher's desk until the eventful evening.

Where there were no older girls in the family to provide a "mother gift," boys and small children were enabled to secure one by some special service to the school or the teacher.

The entertainment was held in the capacious junior department. The young men of the district provided an immense tree, which in addition to decorations, was laden with candy and fruit for one hundred pupils. The school walls were appropriately decorated, and a jolly improvised fireplace added cheer. The piano was taken from the teacherage, while the lanterns of the neighbourhood supplied the illumination.

When discussing the programme with the senior girls, the teacher said, "I wonder if the men would mind if there

was no smoking." Nothing further was said, but thereafter smoking was eliminated from all such gatherings.

The programme consisted of carols, drills by the senior boys, simple dramatizations, action songs and dances. Then followed the dismantling of the tree; candy and fruit for all, but the climax of excitement came with the presentation of "mothers' gifts." The principal called out the names, the assistant handed out the gifts to a radiant group of women. The hearty hand-shake and the "thank-you, thank-you" half bespoke their keen delight.

Then the lanterns were shaded, the candles on the tree lighted, and in the breathlessness of that crowded house, "Holy Night" was sung as a duet, and "The Holy City" with chimes was rendered as a gramophone selection. The audience melted away silently as the Arabs, realizing, perhaps as never before, the spirit of the Child of Bethlehem.

It is Christmas, Happy Christmas, in the Ukrainian West.

While busied with household duties on the afternoon preceding the Ukrainian Rizdvo (Christmas) I was arrested by music "sweet and low" coming from below a bedroom window. Investigating, I found a group of teen-age boys and young girls singing Christmas carols. At dusk a huskier group of teen-age boys rendered carols, more vigorously but bearing the same sweet message.

To climax the Christmas atmosphere, sleigh bells were heard, followed by a burst of song from a mixed church choir. These young people were receiving gifts in cash for their church; the other groups were treated to refreshments for the "lesser man".

In addition to days of feasting, the Ukrainian Christmas is kept by attendance at Church services. These are a deeply religious people, a kindly people, a grateful people, and a very industrious people—making a fine contribution to our Canadian mosaic.

The "Messiah" Round the World

Constance Chappell

"HOW silently, how silently, the wondrous gift is given!" These words were written of God's great Gift, the Saviour of mankind, but it may be no sacrilege to apply them to other great gifts which have blessed humanity. Handel's "Messiah," born "in the little front room of a house on Brook Street, London," on the 22nd of August, 1741, was such a silent gift. "The long grand story of redemption, through prophecy, fulfilment and culmination . . . the tender airs and sublime choruses of the 'Messiah'" have become the prized heritage not only of the Christian people of England, the land of its birth, but, as the Church Universal has spread and taken root in every clime, the "Messiah" has gone with it. It has truly been said that it is "everyman's music and never out of date."

If Handel could have known how profound and how lasting would be the influence of his great oratorio upon the life of England he would have been surprised. It would have seemed incredible to him if he could have known that English-speaking people in every corner of the New World would know and respond to his music. But more amazing still is the fact that in lands where English is not spoken, and where the Christian religion is an alien faith, thousands know the "Messiah" and sing it yearly. It is a strangely reassuring thought that in these dark years of war in the two Far Eastern capitals, Chungking and Tokyo the "Messiah" is still sung.

The story of the singing of the "Mes-

siah" in war-torn China is a moving one. It is a student enterprise, originating in the great university centre of Chengtu, an activity of the Five Universities Christian Fellowship Choir, surely one of the most amazing choirs in the world. Chengtu is the city of refugee universi-

ties — Ginling, the University of Nanking, Cheloo Medical College, and Central China University. All have been driven from the coastal cities and have re-established their life in the far western province of Szechuan, and are now housed on the hospitable campus of West China Union University. The choir is made up of these students, some of whom have trekked over a thousand miles westward in conditions of unimaginable danger and hardship. Their crowning joy has been to sing the "Messiah," and for-

tunately they have had Dr. Gordon Agnew to direct them.

The city of Chengtu was so enthusiastic over the music that the plan was projected of giving the oratorio in the capital, Chungking. In any college, at any time, such an undertaking is ambitious; for the Five Universities Christian Fellowship Choir in 1939 it was colossal. Though the capital had already been bombed, the largest theatre in the city was still standing, and this was chosen for the performances. The Generalissimo himself lent his aid, sending his own trucks to bring the young folks the three hundred miles down to Chungking. Three concerts were given — on the first day a musical play, next a miscellaneous programme of music, and



HANDEL (1685-1759)

last and most important, the "Messiah." Music and words alike were strange, but the theatre was packed, and the audience deeply stirred. At the close Mr. H. H. Kung, the Finance Minister, spoke—and his words are well remembered by all who heard him—his subject being the place of religion in life. Even those who had worked with the students and participated in the event were astonished to think that in a city so far distant from its origin the "Messiah" could take such a place in the life of a people.

The story of the "Messiah" in Tokyo is as wonderful, from some standpoints more so, for the Japanese capital has become one of the strongholds of totalitarianism. For upwards of ten years the Christian community of Tokyo has been united and immeasurably uplifted by the yearly rendering in the Christmas season of Handel's great work. Mr. Ugo Nakada, the director, has great ambitions for his "Tokyo Volunteer Choir." It has always been a point of pride with him that it is an international group. Though predominantly Japanese in membership it has on many occasions included singers of many nationalities, Asiatic, European, and American. To emphasize this characteristic the singing of the oratorio has been customarily preceded by the singing of carols in several languages. Mr. Nakada is skilful in securing audience participation. His plan was to have his choir sing one verse of a familiar carol first in English, then the whole audience was invited to join in singing the same in the Japanese translation. And how joyfully they sang! Next came a German carol, similarly sung, then a French one, and

last of all one in Latin. It was indeed a splendid preparation for the "Messiah" itself.

When in August of this year our missionaries were repatriated on the exchange ship *Gripsholm*, they brought us news of life in Tokyo covering the eight months of silence since the outbreak of war on the Pacific. One of the great pieces of news we received was that the "Messiah" had been sung in December, nineteen forty-one, and the comment made was that it was by far "the best ever." It was sung on December fifth, and never so beautifully nor so impressively as then, on the very eve of the conflict. War brings strange contrasts, none more striking than this. We dare to hope that, miraculously, it may be sung again in nineteen forty-two.

Christmas in the Oriental Home

Continued from page 533

pyjama party at midnight. And on New Year's Eve some of the older girls went to the watchnight service. What confusion there was in the house when the girls were getting off to their Chinese and Japanese Sunday School Concerts! But hours of practice and tedium in preparation of costumes were forgotten when we arrived at the concerts and felt the real Christmas spirit there.

And indeed all the weariness over preparations for Christmas in the Home, and anxious hours of planning so that each member would be fairly treated and pleased, were forgotten when the evident appreciation of the girls was voiced in Jessie's remark "I feel so satisfied with my Christmas, Miss Daniels."

To acknowledge no defeatism and while fully aware of the immensity of the task, to go forward with faith and courage to build "God into the understanding" of all peoples, however widely divergent in language and culture, however broken and torn by war and its aftermath, is the task to which we must set ourselves in the years that lie ahead.

Maud MacKinnon.

The Time is Ripe

THE time is ripe for a Colony-wide meeting of African Christians; our people are travelling widely and standards should be compared. It is also desirable that sometime in the future a still wider Conference should be held which would include Congo, Rhodesia, and Demaraland.

We are building a Church for Africa, not an Umbundu Church, nor an Angola Church, but a Church working in Africa, a branch of the one universal Church, a Church truly Catholic.

—John T. Tucker.

"Are All the Children In?"

Rev. C. A. Myers, Secretary, Board of Christian Education

IN the days when families were real families, and when homes were isolated, the father or mother would inquire at the close of the day, "Are all the children in?" and if by any chance one were still absent on some message or errand the lamp would remain in the window and there would be no rest for the father or mother until the last member of the family had safely returned.

If every local church and Sunday school were to take this same attitude of concern and consideration toward its children and youth, it would ask very pointedly Sunday by Sunday, at least, whether "all the children were in." The story is told of a Sunday school which actually did follow some such practice. From the desk the superintendent would call each teacher in turn, and the teacher would reply, "All mine are here," or if one or more were absent would name the names of the children who were not present. It naturally soon became a matter of pride and concern on the part of each teacher to follow up every absentee and check on possible attendance in advance so that every member of his little group of learners might be accounted for. The announcement that a member of a class was ill would naturally arouse concern on the part of the whole Sunday school, and suitable plans would be made to remember the sick one. It is not surprising that the average attendance in such a school became almost one hundred per cent. perfect.

One day, however, the superintendent called a conference of his workers, and while congratulating them upon the success of the plan, shocked them awake

by the statement that they were doing only part of their task, namely looking after their own, but that they had done nothing effective to reach out after those in the community who were not attending any church. In co-operation with other churches plans were made for a visitation of every home with a view to reaching all the non-churched children, with the result that many more were added to each of the Sunday schools in the community.

This is but a sample of the things that are taking place through the movement known as "The United Christian Education Advance." In one community, for example, forty teachers and other lay workers representing the various churches of the town visited every home, urging attendance at the church and Sunday schools with very encouraging results.

In another community a careful study was made of Public and High School enrolment as compared with the Sunday school, with the result that Sunday school attendance was largely increased. In a rural community the enrolment was increased by nearly one hundred per cent.

But the Christian Education Advance involves more than reaching the thousands of children, young people and adults who are not now enrolled. It seeks not only to reach all, but to *teach* those it reaches. In the light of the world situation it is becoming ever more evident that no civilization can endure materially unless it is enriched spiritually. The appalling woe and suffering that has come upon the world is due to the failure of parents and the Church adequately to share the truth of the



REV. C. A. MYERS

Christian religion with the oncoming generation of youth. This then is a fundamental part in the movement, namely giving to all reached an adequate opportunity of coming to know the meaning of the Christian faith for life.

But even this is not the end of the effort. Ultimately it will fail if it does not also succeed in so enlisting the interest and concern of children and young people that they will definitely respond by deciding for Christ and the Christian Way of Life. The objective then becomes not only to "reach all you can, but teach all you reach, and win all you teach." The Christian Education Advance thus has three main emphases:

1. The missionary emphasis—reaching the unreached, going after those not now enrolled, seeking the unchurched and indifferent, seeing that "all the children are in."

2. The teaching emphasis—seeking to share the fundamental principles of the Christian faith with all, and helping them to a happy and joyous experience of Christian living and Christian service.

3. The evangelistic emphasis—seeking to win all to a definite commitment to Christ and the Christian way of life.

The United Christian Education Advance also must not be thought of as only concerned with the Church and Sunday school in its effort to reach our young people for the Christian faith. It seeks also to work through the home and the community. In the *Home* an effort is being made to encourage parents to assume their responsibility as the first priests and teachers of religion. It is the firm conviction of leaders in connection with this work that only when parents realize this primary responsibility of parenthood can complete success be attained. Never have there been more attractive and helpful materials provided for the use of parents who desire thus to help their children to a religious faith. These helps are available in the form of stories, pictures, books and magazines for reading, attractive memory work, carefully selected hymns and prayers and table graces which may be used in the home. Most fundamental of all is, of course, that parents should help the chil-

dren in the home to live together as a Christian family should.

In the *Community* the *Vacation School* has been one of the means used as a medium for creating a consciousness of community responsibility. Stories told of the helpful influence of a Vacation School are very thrilling indeed, parents and children alike acclaiming its value and indicating that in this agency there is a marvellous opportunity for churches to get together to share the religion of Christ with the children of the community during the summer holidays when Sunday schools are apt to be closed all too long, and when children especially need the leadership and interest which the Vacation School provides. Another approach to the community is through the *Public School*, and in hundreds of places now ministers and others are making contacts with the children in the Public Schools as a part of the Christian Education Advance Movement. This weekly visitation of a minister brings to the children, many of whom may not be in any Sunday school, an opportunity to come to understand the nature and meaning of the Bible, and of the Christian faith.

Another important phase of this movement is that it is not being promoted by any *one denomination*, but by practically *all Protestant denominations co-operating* in a common cause. The general caption is "Protestantism Uniting to Reach Every Person with Christian Teaching." If the Advance Movement is the means of bringing together the churches in the various communities with a common aim of reaching every child with Christian teaching, it will have well repaid all the effort being put into it. Two very pertinent sayings are applicable in this connection. "The world at its worst needs the Church at its best." "The Church cannot be at its best unless it is definitely feeling its responsibility to share the Christian gospel with all those in need, and is willing to co-operate with other churches in the common task. At a recent convention a leader said, "Two possible catastrophies are facing the Christian Church. The first is that of being destroyed by a pagan *dictator*. We are engaged in a world-wide contest to

make it impossible for any dictator to rob the people of any land of their freedom to worship as they desire. The other possible catastrophe is that of the Church being destroyed by a pagan *people* through neglect and non-attendance. This is by all odds the most serious of the two. But let the people of a community come to recognize the purpose and significance of religion and the place of the church mediating it, and new life and enthusiasm will inevitably take the place of indifference and inertia."

Now the question arises as to what the reader can do about this. May I offer the following suggestions:

(1) Find out whether the Advance Movement has been considered by your Church and Sunday school.

(2) If not, secure full information regarding it through correspondence with the office of the Board of Christian Education.

(3) Bring the matter to the attention of the minister, superintendent and teachers, and have it thoroughly considered with a view to definite action.

(4) Make a definite plan and follow this plan through to conclusion with a view to "Reaching as many Persons as possible with Christian Teaching for Christian Decision and Christian Living".

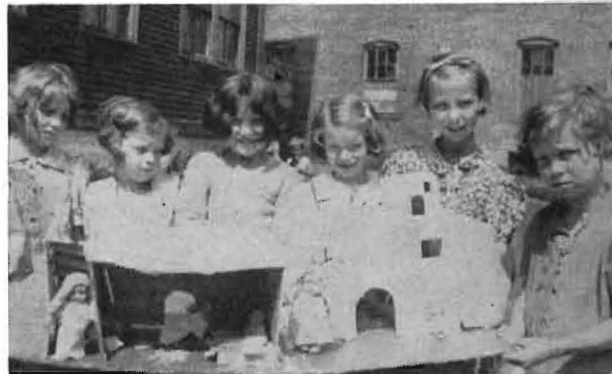
Christmas in a Community Friendship Centre

Louise Whiteway, St. John's, Newfoundland

TIME: Christmas at the St. John's Community Friendship Centre. Place: The Centre Rooms, where the four United Churches (Gower Street, George Street, Cochrane Street and Wesley) co-operate in Christian friendship to the Community. In one room on the upper floor, a minor whirlwind of receiving, sorting, allotting, packing, is in progress, frequently interrupted by emergency business. Special volunteers are hard at work making up and wrapping prettily decorated parcels of fruit and candy, or contriving party favours. Here and there on both floors are N.G.I.T. and Girl Guides busily employed with strings of tinsel and evergreen. Mothers of needy families, some of them wearing black, for St. John's has many war widows and bereaved mothers, drop in to confer with Miss Burry, the W. M. S. missionary in charge of the Centre, about the "children's Christmas." Committee meetings of the various groups are likely to convene at all hours to deal with their individual Christmas plans.

The telephone rings: "I have clothing for a needy family, Miss Burry. Could you give me the name of one?" "Our group is filling thirty or more stockings as usual. May we have the list of children quite soon?" "The Men's Service Club is

distributing clothing and toys to the needy children of our Church—just who are they, and can you find out for us what is needed most in each case?" Can you give us a message at our White Gift Service?" "I've been visiting the B's; the father is quite sick, shouldn't we get in touch with a doctor?" "My Sunday School class has knit an afghan which they want to give to some sick child—do you know of one?" "Have the Christmas trees been ordered yet for the Centre? If not, I know where I can get several." "The N.G.I.T.'s are combining—one hundred and fifty strong—for the Candlelighting and Carol Service. We shall need your help. The leaders would like you to meet with them." "Can



Picture sent by Miss Jessie Bishop

MAKING THE BIBLE LIVE

Children at Brunswick Street Church, Halifax make models the Homes of Palestine.

you suggest someone to talk to us at our Women's Fellowship of Service Christmas Programme? The women are providing musical items and a sketch but would like someone to tell a Christmas story or give us a Christmas message." "Can we really bring our friends to the Girls' Club party? I did want my two friends to enjoy the programme and games but as it was a sit-down tea. . . ."

So it goes. And more often than not, when the call comes in, Miss Burry is the centre of animated discussion in a committee meeting which is necessarily interrupted. But then interruptions are an integral part of a Community Missionary's day and are treated as such. It takes a flexible mind to switch from problems of distributing the Christmas Cheer—a very considerable task but not beyond the powers of the Central Executive Board—to considering problems of securing a certain hall for some piece of group endeavour, or to dealing with setbacks that involve the making of fresh plans on the spot. Miss Burry is a clearing house in herself and her lieutenants are for ever reporting to, conferring with, and referring things to her at all hours of the day and night.

The Community Centre serves the four United Churches of St. John's. The centre and hub of more groups than one would meet in a day's march, this office sees its activities reach a peak at Christmas. Not only are there all sorts of miscellany of the kind mentioned above, but a tremendous amount of investigation is necessary that the distribution of gifts may proceed with maximum effect. Incoming donations, moreover, mean sorting, allotting, packaging, from the gifts of Toronto Church Vacation Schools to local donations representing varieties of groups and individuals, not always associated with a particular church.

All four United Churches hold White Gift Services with Christmas pageants and tableaux. Miss Burry—who helps them decide which families shall receive what—declares that she has never seen more beautiful services and decorations or more substantial gifts anywhere. Illustrating the last named, she cites the large number of excellent Christmas cakes baked by the women of the congre-

gations, one of whom commented to Miss Burry, "I give the same type of cake as we have for ourselves."

Under the aegis of the Churches, too, though initiated by Centre committees concerned for problems involved, is the Terra Nova Club for the men of the Services. Open daily, it has frequent "programme plus supper" nights, sponsored by each church in turn.

Miss Burry became enthusiastic about one particular bit of Christmas planning of last year, terming it one of the best conducted enterprises within her experience. Friends at the American Base of Fort Pepperell invested several thousand dollars in a gigantic treat for the underprivileged children of the city. They approached the Centre for help in the planning and executing of it. The Centre did all the investigating and planning for the United Church community and further lent its rooms for the total sorting and filling of stockings. The treat included a free show at one of the local theatres, and from a huge tree there each of hundreds of children received a stocking with gifts suited to him or her, individually. The fund also ran to supplying coal for many a poor family.

The sick and shut-ins are, of course, specially remembered at this season of the year, not only with concrete tangible gifts but with personal calls by different groups and individuals. Miss Burry herself usually spends Christmas Eve visiting the hospitals. One man patient at the Sanitarium, whom some days earlier she had seen putting away his tools at home, told her on one such occasion that he could rest now, he was settled. His wife, with but a few days to live, had been placed in a home, and he had Mary's present bought—a hymn book. The children were to receive much more than one gift between them, but he didn't know that at the time. Mary, the oldest little girl, was then in hospital and one minister's wife bought for her the largest and finest doll to be had, and Miss Burry still holds in fragrant memory the picture of the little girl overjoyed by the doll just after Santa's visit to the hospital.

Although only four years old the Centre seems always to have been in St. John's. The widely varied, indispensable,

well-organized activities, marshalling the resources and the energies of the community to best advantage, are so taken for granted today that those concerned look back with an effort to the time when there was no Centre and are lost in won-

der as to how the town managed without it. At no season of the year is this truer than at Christmas, "loveliest time of all the year," which the Community Friendship Centre renders so much lovelier than ever before.

Can You Think of a More Suitable Gift?



The Missionary Monthly
will be sent to you as a Christmas Gift
for the coming year

From.....

WISE MEN from the East introduced the Christmas gift custom at the feet of the Babe of Bethlehem and now—2,000 years later—a giftless Christmas seems hard to imagine. But in these distressing times the exchange of unnecessary and expensive gifts seems sadly out of place. What then shall we give? Is there any gift a Christian woman of today can give which is more fitting and appropriate than a subscription to one of our missionary magazines?

The advent of Jesus into a world as dark and as full of war and violence as our own was heralded by light and by a song of peace and good will to all mankind. That is the message of Christmas and that is the message which our magazines are sending out month by month to their readers both young and old. They are telling over and over again the story of our missionaries—those ambassadors of light and peace and good will in whose message lies the only hope for the salvation of the world and in whose forward-looking vision the new world order of universal brotherhood is already foreshadowed.

Which then is better, a secular present expressing little of the real message of Christmas or a year's subscription to THE MISSIONARY MONTHLY or *World Friends*? The first is soon forgotten but the magazines renew each month the Christian message and loving thought of the sender.

When you read this little item, why not sit down and send your Christmas gift magazines at once. Your orders will be looked after carefully, and the Christmas magazine with a card, as shown in the illustration, will be mailed in good time for Christmas. The cards, of course, are only sent with individual subscriptions.

Every gift subscription consists of thirteen issues, beginning with December, 1942. The price for THE MISSIONARY MONTHLY is 50c. a year, for *World Friends*, 25c. Can you picture the delight of a little child at receiving through the mail the first copy of her first magazine?

Send your subscription through your MISSIONARY MONTHLY and *World Friends* Secretary



World Friends will be sent to you as a Christmas gift for the coming
year from.....

To All My Friends in Canada

Stella Cheng, *Principal, Girls' Middle School, Chengtu, West China*

THOUGH I have not met all of you, I wish upon my departure from Canada for further study in the United States, to send you my greetings. It is a cause of regret to me that I have visited so few of you, but before I return to my native land I hope to have the opportunity of doing so more widely.

I wish to thank you for all you have done for me and for my people in China, especially for the missionaries whom you have sent to us. For many long years they have worked for China, but especially in the recent war years they have gone on without thought of dangers and hardships. In the midst of bombings they have stayed at their posts and carried on their work, even more faithfully. This is something we can never forget. The Chinese people believe the missionaries are their true friends.

After the war China and other countries will need more missionaries. We all realize this fact and that we must prepare now for the time when they can go in large numbers. I have little faith

in the power of governments to bring peace or to create true and lasting friendship between nations. Up to the present there has been no evidence that world peace and security can be attained by political action. Only through the Church and missionary work can this be secured. This is my firm belief. I feel very deeply, therefore, the necessity of many Canadians coming to China, and later on for some Chinese missionaries to come to Canada. In this exchange I see the hope for a Universal Church, which will be the foundation upon which permanent peace can stand.

In China, and in other countries as well, we need missionaries of many different kinds—medical missionaries—doctors, dentists, and nurses. We need educationists. In my own school at the present time I should like to have many more missionary teachers—a household science teacher, a music teacher, a physical education director, and an English teacher. In the future, too, all these types will be needed. We need also specialists in religious education, and those who are gifted in the preparation of Christian literature. Such missionaries, with the true spirit of Christianity, are urgently needed.

Since coming to Canada I have lived in the United Church Training School over a year, and have greatly enjoyed the life and spirit of this school, which I feel is my second home. I am sure anyone who stays here will receive a great blessing. I hope more missionary candidates will come to the Training School to get ready to go to foreign countries.

As I write, conditions of travel to China are difficult. But when the war is over there will be a great opportunity. I hope the training of more candidates can begin at once, for we cannot wait till that time to make our preparation. If we are serious in our desire for a Universal Church, we must not let this opportunity slip.

If any of you will respond to my plea I can promise that in China you will find a warm welcome, glad co-operation and true friendship awaiting you.



MISS STELLA CHENG

"Like a Tree Planted by a Stream"

Mrs. J. D. Walker—A Tribute

(Mrs. Frank) Bessie A. Rae, Unionville, Ontario

MRS. WALKER had the distinction of being a member of the Woman's Missionary Society for over sixty years and those who knew her give joyful thanks for all the active faith and labour of love packed into this long term of service.

Her fellow-workers love to recall Mrs.

Walker's fine presence as she stood with face aglow, before a great Ontario Provincial annual meeting of the old days, a gathering capable of filling the auditorium of our largest churches, where interest always seemed at white heat. They are thrilled to remember, too, her delightful personality in which were blended a refreshing sense of humour, a beautiful humility and singleness of purpose and a patient loving spirit. These and other qualities were hers, not by accident, but because her life had struck deep into the hidden springs of grace. Her minister, the Rev. David MacLennan, tells of visiting her in hospital on one occasion and speaking with her nurse, who asked in a puzzled tone "Who is Mrs. Walker? I have never had a patient like her. She knows the Bible from end to end and quotes the Psalms by the hour." "Who finds his joy in the Eternal's law, poring over it day and night . . . is like a tree planted by a stream."

In the earlier years, Mrs. Walker served in various capacities in the Woman's Foreign and Home Missionary Societies of the Presbyterian Church in Canada, holding office first in the Uxbridge auxiliary. For several years her work lay with the then newly organized Lindsay Presbyterial of the W.F.M.S. Latterly she was called to the presidency of this Society but her tenure of office was short, owing to her removal to Northern Ontario.

After the organization of the Woman's Home Missionary Society in which she had a share, Mrs. Walker, now living in Toronto, became one of the first presidents of Toronto Presbyterial and, in this capacity, organized auxiliaries in many congregations. These were the days of beginnings in the Woman's Home Missionary Society and such was Mrs. Walker's enthusiasm that she visited not only groups of women, but ventured to appear before presbyteries, a much more formidable proceeding in those days than now.

In 1909 Mrs. Walker, herself a member of the Executive Board of the W.H.M.S., was appointed by the Board to visit the stations and hospitals of the Society, from Winnipeg to the Pacific coast. During a three months'

tour to spread information, she spoke in more than seventy places and, on her return home, covered a like number of engagements in the following six months, at the same time organizing auxiliaries and presbyterials wherever an opening presented itself. The writer remembers hearing Mrs. Walker tell a story of one of the early trips. She set out, she said, in fear and trembling, armed with a carefully prepared address that she had committed to large sheets of paper, from which she read. At the close of one of the meetings, an especially friendly minister, who had been present, suggested in conversation that she dispense with the paper! Mrs. Walker, humble as ever, acted on his advice and went on her way liberated and rejoicing!

In 1914 when the Woman's Missionary Society of the Presbyterian Church came into being, on the union of the two former organizations, Mrs. Walker was called into office in the Ontario Provincial Society, being first vice-president for



MRS. J. D. WALKER

seven years and then, in succession to Mrs. Charles Robertson (now Mrs. J. Moir Duncan) occupying the president's chair for the five years preceding the union of the churches. During this period, so far-reaching was her leadership, that her name was known and her influence felt in practically all the organizations of the Provincial Society.

Mrs. Walker shared in the strenuous work of the Interim Committee, charged with evolving the new Society that was to gather into one the women's missionary organizations of the three uniting churches.

She became a member of the Dominion Board and was elected a vice-president in 1927 and chaired different committees of the Board before her resignation in 1930. Here, as elsewhere, her work was greatly appreciated. Mrs. Walker was a valued worker of the advisory committee of the Toronto Conference Branch until 1937.

Mrs. H. S. Graham, a former president of Toronto Presbyterial, and colleague of Mrs. Walker, wrote: "She was one of

those people one reads about but seldom meets, who create a warm sunny atmosphere about them." And from Mrs. J. Moir Duncan comes this tribute: "As a fellow-worker with Mrs. Walker for some years we became closely attached. In Executive work Mrs. Walker was ever ready to take her share, always ready with guarded advice, and tendered it so that opposition only left her ready to fall into line. With the admiration of the whole Executive of the former Ontario Provincial Society, all of whom would gladly join in loving memory to her."

The question may be asked, why this long continued giving of herself? Let us hear her own answer: "My reason for devoting myself to missionary work was my belief that righteousness calleteth a nation but sin is a reproach to any people."

"The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls."

A Christmas Story for Christian Stewardship and Finance

(Mrs. M. A.) L. Maude Love, Secretary

IN her sunny kitchen Mrs. Garth had piled Christmas presents, bright papers, ribbons, and then wearily sat down determined to get on with the job of wrapping. Her eyes ran along the boxes. This one reminded her of that awful afternoon among the crowds, hunting for something "unique" for Aunt Martha. It had to be "unique" because Aunt Martha didn't "need" a single thing. She had found this gift, at last, at the Craft Shop, and it was just exactly right.

Mrs. Garth's eyes brightened as she looked at the three piles for her children. How those three would dance with joy when they saw them! Perhaps she had been a bit free with her spending, to get them so many of the things they had wanted. Her hand stretched out and touched the cloth of the house-coat for her husband. It was wonderful imported wool. It was a bit of a luxury coat, but good

old Jim deserved the best! She pictured him, before the fire, with his book.

Just then the mail man dropped in a bundle of letters. A receipted coal bill, a notice of a meeting. What was this? She glanced at the signature, "Alice Jones." Why, of course! Mrs. Jones was the Secretary of Christian Stewardship and Finance.

"Dear Mrs. Garth,—Have you selected yet your birthday present for the Christ Child?"

Unconsciously, Mrs. Garth's eyes ran along the table as though seeking His gift. A little guilty line of chill ran down her heart, because she suddenly realized that in these last hectic, driven days she had scarcely taken time to think of Him.

Suddenly her face cleared and her hand reached out toward a shoe box. Yes, He would like this one the very best. The box revealed

a pair of sturdy black oxfords of a good make. They were for Mrs. Zillic, her cleaning woman. Last Friday Mrs. Garth had noticed that she limped. The woman had said stoically. "Oh, yes, I limp, because my foot hurts. A lady gave me these shoes—they are good shoes—but they do not fit my feet. Sometimes they make my feet to hurt. My children . . . they need so many things. . . . I cannot afford shoes for me also." With that she had gone quietly about her work. Mrs. Garth had stifled a little groan. Oh, the agony of shoes that do not fit!

While Mrs. Zillic was having her tea, Mrs. Garth told her they would go together, now, to choose her Christmas present. Mrs. Garth drove to the shoe store where she bought her own shoes—to the same clerk. She explained she wanted this lady fitted with sturdy black oxfords, and to be extra careful about the correct fit. He was! He tried several pair before he was satisfied, and then with a pleased nod asked Mrs. Garth to see them by X-ray. Mrs. Garth quickly showed the woman where to step up, and then the man turned on the power. After a moment of careful study he asked Mrs. Garth to see if they were not perfect, and she suggested that Mrs. Zillic look, too. First there was a dazed expression and then a delighted smile, "there were her new shoes—with her toes all out straight—not one pinched up—not too tight—not too loose."

Now Mrs. Garth almost wished she had given

her the shoes to take home. It would be so marvellous to stop that ache. Yes, the Christ would like that gift the very best.

She remembered her letter:

We know that our members are now choosing gifts for their loved ones. We feel this is the time to call you all to serious thought on the Christian Stewardship of Gift Giving.

As you know, our Auxiliary accepted a higher allocation last year. Many of our members increased their monthly envelope offerings and have faithfully fulfilled their share. But unfortunately not all our membership know the happiness which comes from such good Stewardship of God's gifts to us. Sometimes we get large gifts—sometimes small—sometimes they forget altogether, or their gift reaches us after the books are closed and the report sent. Unless we have very generous gifts at our Christmas meeting we are in danger of falling below our Allocation. This would be a great sorrow because it would mean that work somewhere must be cut to that extent.

As you have read, the cost of maintenance has gone up by leaps and bounds. Food in places like West China has become a luxury. Imagine—bread at three dollars Canadian currency—for a loaf; butter at twelve dollars—if obtainable! Travel costs, to and from the field have been greatly increased by war conditions.

We must all pray about it and then give to the Christ Child the best gift we can.

Our Christmas Meeting will be on Thursday, December 10th, at 2.30. We have a splendid programme arranged. Come, and bring your friends. We have enclosed a Christmas envelope to be used for any extra gift above your regular monthly offering. Should you



A
JOYOUS
CHRISTMAS

CHRISTMAS GREETINGS FROM TRINIDAD

This is one of the Christmas Cards made by the girls of the High School, San Fernando, in their Art Class.

wish a "unique" gift, all your own, for the Christ, please ask me for the leaflet called, "Gifts for Special Objects." It makes many suggestions as to what you can give—the price—and how to do it correctly.

Your Finance Committee is counting on your help.

Cordially,

(MRS. W. G.) ALICE JONES.

Mrs. Garth sat perfectly still for several minutes. Suddenly she saw that word "unique." With a grim little smile she opened the gift to Aunt Martha. "It is a beauty, but if I can give her a 'unique' gift, I am certainly going to have one for Him, too." The tired droop had gone from her shoulders. Her eyes began to sparkle and a smile curved the corners of her mouth. "That is an idea! I believe He would like that best of all! It would be such a surprise and certainly a gift not easily duplicated. I'm going to try and get it for Him! Aunt Martha is certainly a grand woman—a Life Member of our Missionary Society, but I don't believe she has thought much about that of recent years. She used to be one of our most active members. I suppose all her social activities haven't helped her to keep her interest. She must have put our W.M.S. on her list of obligations though, because no matter where she is in the world her financial agent always sends us her cheque on a certain date. The ladies of the Society think it is wonderful." Mrs. Garth remembered with a little sigh that it was the exact amount Aunt Martha used to give twenty-five years ago. Not much of Aunt Martha, really, in that gift!

She rose and began to fix the children's

lunch. Meanwhile her mind planned her campaign. She would drop in to see Aunt Martha right after lunch. She knew just how to get her attention quickly—for she was a thrifty person even though wealthy. Her interest could be focused at once by that bread at three dollars a loaf, in West China; lots of room for discussion and talk—then she would say she came to invite her to the meeting—show her Mrs. Jones' letter with all the facts—produce the leaflet on Special Gifts—this was going to be fun!

She drew the phone toward her. BR. 7322—"Yes, Mrs. Jones, this is Virginia Garth. I received your letter and it certainly started me thinking. I'll be at the meeting with my little envelope as full as I can make it. Will you have one of those Special Object leaflets handy? I'll call in for it just after lunch." . . . "No, I can't come in because I'm off on a Crusade." . . . "Oh, I can hear you laughing at the thought of me on a white charger, carrying a banner! Go ahead and laugh because I'm laughing too!" . . . "No, I'm off to get that special gift you spoke about in your letter." . . . "No, I can't tell you about it now, or ever! It's to be a surprise and I know He will like it if I can bring it to Him." . . . "Yes! Wish me success . . . I'll see you about one-thirty."

Mrs. Garth was not tired any more. "Really," she thought, "this new idea has put the thrill back into Christmas. So simple, too—just a Christian Stewardship of His Birthday."

And as she worked she unconsciously began to hum, "Joy to the world, the Lord has come."

MISSIONARY MONTHLY AND WORLD FRIENDS SECRETARIES

Presbyterial Secretaries—Many thanks to those who already have sent in their 1942 lists to be checked. It will be a real satisfaction to you to know what part your Presbyterial had in making possible the increases in the circulation of both magazines if your lists have been checked. Sorry that, after the end of November, we cannot promise to check and return lists promptly.

Auxiliary Secretaries and Mission-band leaders—Please try to get your 1943 subscriptions into the hands of your Presbyterial M.M. and W.F. Secretaries just as soon as you can, and thus help to relieve the congestion of mailing at the Christmas season. Orders have begun to come in, but slowly.

Please turn to page 543 of this magazine for information regarding Christmas gift subscriptions, and then to page 570 for the list of new organizations.

Frances Anger

Mostly About People

MISS T'SUI CHEN KUAN, for eleven years Secretary of the Department of the Christian Home of the National Christian Council of China is now studying in the United States. She will be a special staff member of the United Council of Church Women until June, 1943, her title being "Exchange Counsellor on Home and Family Life." Miss Kuan will travel over the United States holding round table conferences on the Christian family.

Word has come from Holland of the passing on of the Baroness Von Boetzelaer von Dumbledam, vice-president of the International Missionary Council, an outstanding leader in her own country, and in the Church Universal.

Mrs. H. T. Thompson a member of the Executive of Dominion Board, was a recent visitor in Winnipeg. While there she attended a tea given by Mrs. L. J. Reycraft, President of Manitoba Conference Branch for the Branch Executive and the W.M.S. women workers. Mrs. E. Spice was also among the guests and was warmly welcomed after an absence of two years.

Miss Dorothy McBain, of our Korea staff, has been appointed to the staff of Alberta College, Edmonton.

Sympathy is expressed to Miss Dulcie Cook, of our Japan Staff, in the sudden passing of her father, Rev. Henry Cook, in Coldstream, N.S.; to Miss Millicent Howse, of our Africa Staff, whose brother, Mr. William Howse, was lost on the *S.S. Caribou*, and to Miss Delight Hilliard, in the loss of her mother in Waterloo, Ontario.

A cable from Miss Adelaide Harrison reports that Misses Wellwood, Virgo and McRae left on furlough from West China early in November.

Miss Beryl Morson, of our Central India Staff, has been given leave of absence to accept the Richmond charge, in the Maritime Conference.

Sympathy is expressed to Mrs. W. Coates whose mother, Mrs. Chestnut, passed on recently.

Miss Margaret Keagey, of our Japan Staff, has now retired. We express to her our regret that she is not able to continue in our work.

We would express the sympathy of the Society to the relatives, friends and associates of Miss Robena Swann, one of our West China missionaries, who passed on recently. A tribute to her will appear in the next number of the MONTHLY.

Miss Beulah Bourns, Reg.N., of our Korea Staff, has been appointed to Burns Lake Hospital, B.C.

Miss Margaret Laurie, of the Teulon Girls' Home, reports that there are twenty-four girls in the Home and twenty-four whom they were not able to accommodate.

Miss Mary Haig, Bonavista Presbytery, Newfoundland, reports that a summer school at Musgravetown and three vacation schools at Hickman's Harbour, Hillview and Port Blandford were successfully completed.

Miss Hedwig Bartling, missionary-at-large in Lethbridge, is teaching a course of Religious Education, as provided by the Alberta School Act, in four large consolidated schools.

Miss Gertrude Cass writes that Rev. E. A. King, of Carlyle, has been appointed Supervising Pastor at Moose Mountain.

Miss Esther Ryan is living in Hope, B.C., and working in Tashme, where 250 houses are now ready for the Japanese. Three thousand Japanese are expected to be placed there.

The Society accepts with regret the resignation of Miss Hannah Nicholson from the work of the Society.

Miss Alberta Reid has been reappointed to hospital work in Vancouver.

The Maritime Branch has suffered a great loss in the sudden passing of Miss Margaret Grant, of Halifax, Supply Secretary. She was a daughter of the Rev. K. J. Grant, of Trinidad.

Toronto Deaconesses Entertain Training School Staff and Students

Barbara House Club, Toronto, was the scene of a happy luncheon recently when the Deaconesses of Toronto had as their guests the staff and students of the United Church Training School and the deaconesses and others interested in the Order who have come to the city from outside points within the last few months.

Miss Etta Hart, President of the Deaconess Association, and Mrs. Margaret Erratt, the hostess of Barbara House Club, welcomed the guests who were introduced by Miss G. L. Rutherford and Rev. Lydia E. Gruchy. Three brief addresses gave an indication of the variety of work done by Deaconesses. Miss Dorothy M. Young described the change in the life of Brunswick Street United Church, Halifax, during the period of her stay there from 1938 to 1942. Unemployment and desperate poverty had given place to busy activity. Families now needed help in adjusting themselves to new situations but the constructive work done in Religious Education and in practical helpfulness in the times of special need showed its result in a community of people loyal to their Church and its enterprises and ready to take their share in its responsibilities.

Miss Ruth Wardlaw of Kew Beach United Church, Toronto, pictured a different situation. She is Secretarial-Deaconess of a residential church where she has an opportunity for leadership in building up the programme of Religious Education, counselling and assisting leaders and doing pastoral visiting. Her project on the understanding and development of worship in midweek groups, and her many congregational activities showed how valuable a contribution a Deaconess can make in a residential area.

Different again was the work which Miss Marvel Clapham described in Carlton Street United Church, Toronto—an active church in the heart of the city, with both a transient membership and a loyal group of permanent members, which is doing a splendid work in showing the relevance of Christianity to the every day problems of life and helping men and women and young people to meet life with faith and understanding.

This occasion of happy fellowship was appreciated alike by those in the active work and those who are studying with a view to finding their place as Deaconesses, Missionaries,

Directors of Religious Education and assistants to ministers in The United Church.

The Victor Home, Toronto

Dominion Board, 1942, assumed some financial responsibility for the budget of the Victor Home, Toronto, by making an annual grant of \$525. Since some of our local auxiliaries have been contributing privately to this work, it was felt that they should know of this action on the part of the Dominion Board.

A Book Review

A Book for Junior Boys and Girls

To find a book in the juvenile field that is both a good adventure story and a story that recognizes spiritual values—spiritual values that are being taught to us in great pain these days—is an event. This is what Catherine Cate Coblentz gives us in *The Falcon of Eric the Red**, a story of the Norsemen who first discovered this continent.

The book is of timely interest, for we have a new concern for the north country, since some of our own soldiers have been in Iceland, some even in Greenland, and we see every day on our streets, Norwegian sailors and airmen, who have risked grave dangers to join their allies. More important still, the book is of timely importance, for through the experiences of Jon and his falcon, the whitest of all Greenland falcons, who sail with a party of explorers from Greenland to found a colony in that country named Vineland by Leif the Lucky, the land we now call America, we learn that freedom is a "heritage requiring courage." Courage and generosity too discover some of the bounties of the new land. When Astrid conquered her fear and gave milk from the Northmen's cows to the sick Skraelling (Indian) girl and her baby, she found the new land provided bounty for the old in the gift the Indians left of sugar from the maple trees.

The book is illustrated with striking black and white etchings by Henry C. Pitz, and has a beautiful coloured jacket showing the northern lands and the great falcon.

AGNES SWINARTON.

*Longmans, Green and Co., Price \$2.75.

Letters from Our Missionaries

A War-Time Trip to India

Writing from Bombay on her way to West China, Miss Geraldine Hartzwell discusses her eventful trip. Miss Florence Gruchy was also in the party, as far as India.

"WE have just seen in yesterday's Bombay papers about the sinking of ships in the Mozambique Channel. British forces have occupied the French island of Mayotte. Well, we went through in the most exciting time, expecting to be sunk at any moment. We heard of two ships being sunk south of Madagascar, so the Captain was ordered to take the inside Channel instead of the outside one. We went right into the hornet's nest. The first day there we heard two ships were sunk just north of us so the Captain turned right around and went south, zig-zagging all the time. We couldn't sleep as the ship swerved so. We had our clothes and our rubber suits and life belts on for two nights.

"In the daytime for two days, we five took two hours each watching on the bridge as more eyes to see periscopes and raiders were welcome. As we watched, the flying fishes were jumping everywhere. When a ship was sighted we ran away in the opposite direction as there were submarines and a raider around. One day five ships were sunk around us. As the messages came in, we wondered when our turn would come. One Dutch ship sent out a message, "Two ships sunk here, expecting attack," but we never got another message, so we hope she got through. Then we passed three rafts and as they were new we felt that the ship had just been sunk and that probably the men had got off in life boats.

"Then we got a message to go to Aden and when we got there within an hour we were headed for Suez. You can imagine our thoughts. What if the ship were ordered to Tobruk, etc. But when we got to Suez, Tobruk had fallen. They took what supplies we had that they needed, anti-tank ammunition and twelve tanks, and we hope that it helped to stay the German advance. The first day a German aeroplane flew over the Canal and took pictures, and may have dropped magnetic mines. We heard the anti-aircraft firing. We counted over twenty searchlights all around the bay at night time. It was a beautiful sight.

"The Norwegian Navy is in charge of the canal and port of Suez. We met the Captain in charge and had tea together at the French club. Whaling ships have been turned into

mine sweepers. They put nets over the canal so they can see if mines have been dropped or not during the night. We had a mine sweeper around us one day sweeping the bay, and aeroplanes skimming the water. We went on shore two days and saw the sights. Although quite hot there was always a breeze.

"After four and a half days we sailed Saturday, June 27th, for Bombay."

News From Miss Florence Gruchy, Central India

"The new public wards are a great joy," writes Miss Florence Gruchy, recently returned to Ratlam, India, from furlough in Canada, "Miss Boyd has done marvels in my absence—even after my furlough I don't know how I am going to keep up with her pace.

"I arrived here just in time for our Ratlam nurses' graduation—the first time it has ever been observed as an occasion for a celebration—it was quite a success so I expect from now on it will be an institution and we shall have outsiders invited and make more of it as we have looked forward to doing for a long time. We had some very fine results this year so it really would have been a pity not to have done something to celebrate. I received a prize, too—my first sari of the term! For having kept safely afloat half way around the world!

"Gas is practically unobtainable, or will be so very shortly. Coal oil and all kinds of other things are away up in price but quinine caps it all, having risen from about 20 rupees a pound



EN ROUTE TO INDIA AND THEN ON TO CHINA. REV. JAMES HUNTER, REV. CYRIL BAKER, MISS GERALDINE HARTWELL, DR. OLDT.

"There was plenty of time for relaxation," writes Miss Gruchy



MISS FLORENCE GRUCHY AND MISS
GERALDINE HARTWELL

in rubber life-saving suits in case of attack. Note the whistle to help life-boats to find people in the water. The boots are weighted to keep one upright, Warm clothing and life jackets are worn inside.

to 150 rupees a pound! Here's hoping we don't get an epidemic of malaria as we did last year.

"Dr. Alice Hodge is doing fine work in the hospital. Her parents have come to live with her, and their influence is going to be just a grand thing for Ratlam. Dr. Hodge is retired from the Secretaryship of the National Christian Council.

"We missionaries are the only Europeans in Ratlam now."

Friendship Corner

DID you ever hear of "adopting" a friend? It can be done all right! I have here a few examples:

One wise woman whose own dear father has passed on, has "adopted" an eighty-one-year-old father and to him, each month, a letter goes to cheer him up; this same friendly soul has "adopted" a grandmother and an aunt for her regular attention. Who can estimate how much her attention means to them—elderly, shut-in, with friendship's circle more restricted than of yore? She herself is building up her family of friends.

Another wise and big-hearted lady had a bright idea which she shared with others. This is how she tells it: "Shortly after our first boys went over to England, I mentioned at a

W.M.S. meeting that it might be some first-hand missionary work, if we, as Auxiliary members, would write to a soldier who had no one to write to him. One of our members has a friend who is a hostess in the Maple Leaf Club, Canada House, London, England, so she wrote to her and gave her our idea. Miss — sent us a name of a Private which was just what we wanted.

"As Community Friendship Secretary, I wrote to this boy and to my surprise, when the answer came back, I found he had been born in — our home city, though his parents lived north of here. He had enlisted from farther west. I asked him what part of the Dominion he was most interested to hear of, also what line of industry. His real interest is farming in Western Canada, so it is quite easy to write news to him. He is most appreciative of our efforts to cheer him up a bit. At each W.M.S. meeting, a member is appointed or volunteers to write to him, and I answer his letters as I receive any directly from him. Each of the ladies who has written to him, has received a letter which shows that all, so far, have reached him. We have sent him two parcels, and are preparing another one. The Christmas parcel was a particularly large one, each member donating something. I did each small parcel separately in white paper, well sprinkled with seals and had a large seal which said "Open when you please" on the outside of the whole parcel: as this reached him some time before Christmas, I was glad I had put that seal on."

Thus the circle of "adopted" friends might be enlarged.

Now good news for those interested in our women's part in the out-reach of the local church! There is now available what we feel is a fairly comprehensive little booklet entitled, *The Woman Visitor from the Church*, prepared and produced and to be used widely, we hope, by both the Woman's Associations and the Woman's Missionary Society, both of whom are concerned with the witness of the womanhood of the Church in the community life.

We do invite and urge the wide circulation and careful use of this little booklet as a guide to all who earnestly desire to help make the Church more effective in her ministry and to bring others into the joy and fellowship of Christian service.

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

Auxiliaries and Affiliated Societies

The Child



A Mexican child. . . .
A Negro child. . . .
A child whose forbears blazed
the trail through the wilder-
ness to make a new land. . . .
A German child. . . .
A Polish child. . . .
A child whose forbears held the
bridge at Thermopylae. . . .

A ragged, dirty child. . . .
A hungry child. . . .
A child whose cries for bread haunt our wak-
ing hours and turn our dreams to dust. . . .
A lonely child. . . .
A motherless child. . . .
A child who yearns for love, and home, and
rest. . . .

A freckled, laughing child. . . .
A curious, inquiring child. . . .
A child who looks into the future with clear,
grave eyes. . . .
A healthy child. . . .
An eager child. . . .
A child who thinks of God . . . and calls him,
"Father". . . .

But more. . . .
A race in embryo. . . .
Vision of the days to come. . . .
Tears and laughter. . . .
Brain and sinew of tomorrow's world. . . .

"Forbid them not. . . .
For of such is the Kingdom of Heaven. . . ."
—Jane Murray, in *The Methodist Woman*.

The Christmas Meeting

In a lovely Candlelight Service with the theme—"The Christian World at One in Prayer," the Christmas message will come to us anew in our society through the Christmas Programme for Auxiliaries and Mission Circles, as given in the November *MISSIONARY MONTHLY*. This programme will enable us to realize, with a new depth and significance our oneness with fellow Christians of other lands, and the wonder of that fellowship which can stand even the bitter test of war.

Preparing for the January Meeting

Of the five themes chosen for this year, the two in which women are most deeply interested are Christian Homes and Christian Education. Those in the Auxiliary who have agreed to prepare the Programme and Worship Service for the January meeting will find an eager response to the appeal for a greater effort to give Christian training to the children and youth of the community.

Statesmen tell us that without Christian Education we cannot preserve our democracy. Teachers in public and high schools are seeing the need of Religious Education as a part of the curriculum for all Canadian children. Social workers are appealing to the Churches to give more and better leadership to boys and girls in view of the alarming increases in juvenile delinquency. The Board of Christian Education tells us that, for the first time since Union, the last few years have seen a serious decline in Sunday School enrolment.

On the other hand, when we look back over the path by which we ourselves have come to be followers of Jesus Christ, we pause to thank God for those who helped us by Christian teaching and example, and this impels us to share our Christian heritage with the boys and girls of today as well as with those of our own age who were not so privileged in youth as we were. When we see men and women about us in Church, in State, in the armed forces, who are standing for all that is fine and good and giving that strength and stability to the nation that alone makes it able to face this crisis, again we thank God for the fathers and mothers, the pastors and teachers, who long ago—perhaps in some obscure town or village—patiently laid in these men and women, the foundations of Christian character. This calls every one of us to make strong the children of today for the life of tomorrow.

"If I had my life to live over again, I would give more attention to boys and girls in their teens," said John R. Mott recently. These are the decisive years, the years when life choices and life decisions are made. These boys and girls in their early teens are still with us in these war years and they greatly need friendship and leadership. How aggressively and skilfully and constantly the forces of evil are seeking to capture them! Will the forces of Christ's Church be less aggressive, less skilful and less persistent in seeking to enlist them for the life and service of His Kingdom?

In planning for the January meeting, con-

fer with the President with a view to a very brief Business Period and a brief service for the installation of officers. All secretaries and Leaders of Younger Groups have a chance to share in the regular Programme of this year so that their reports might well give place to an adequate consideration of this very important study of Christian Education in My Community.

If *speakers* are desired, instead of a Programme prepared by the members, the following suggestions are made. Ask someone to present the United Christian Education Advance. Ask a Sunday School teacher and a Leader of one of our Younger Groups to present their aims and ideals, to appeal for the help and support of the Auxiliary, and to tell of ways in which home and Church can co-operate in Christian and Missionary Education. Ask a school teacher to speak on Religious Education in the Schools. Use this and every opportunity to co-operate with the school teachers. Their interests and ours are coming closer together all the time as they guide the social studies and think in world terms. They will welcome missionary speakers, who know the world scene as do few others. They will also welcome some of the fine literature listed in our new catalogue, as many of the missionary publications from Great Britain are widely used in their schools.

Secure from our Literature Department (410 Wesley Buildings, Toronto), the mimeographed material regarding the programme of our own Board of Christian Education. A fine project for the Community Friendship Secretary and her committee would be to co-operate with the Sunday School in the Religious Census which is a part of the programme of The United Christian Education Advance.

WINNIFRED THOMAS.

A Forward Step in Temperance

The General Council of The United Church of Canada meeting in Belleville, September 9-18, sent a strong delegation to Ottawa to interview the Prime Minister of Canada on war-

time restrictions upon the liquor traffic. The deputation was courteously received by the Prime Minister and Honourable T. A. Crerar and Honourable J. T. Thorson. After reviewing the serious situation existing at present in regard to the consumption of liquor, the delegation urged the following restrictive measures:

(1) That the quantities of alcoholic beverages be severely reduced by the drastic limitation of all materials used by distillers, brewers and wine makers.

(2) That the quantity of beverage alcohol released from bond and made available for sale and used be rationed at two-thirds or one half present rate as in the case of coffee, tea, sugar, gasoline and other consumers' goods.

(3) That the alcoholic content of beer, wine and spirits be substantially reduced.

(4) That liquor advertising and the overseas shipments of all alcoholic beverages be banned.

(5) That the Federal Government call a conference of provincial authorities concerned to plan and inaugurate a campaign of education on modern scientific lines as to the nature of beverage alcohol and its effects on human life, such campaign to be carried out in all parts of Canada for enlisted persons and civilians alike.

Before leaving Dr. Coburn addressed the Prime Minister thus, "Mr. Prime Minister, this delegation must report the result of this interview to the General Council. Do we understand that we are at liberty to say that the Government of Canada expects in the near future to take definite action restricting liquor consumption?" Mr. King replied, "You may. Before very long I expect the Government will have a public statement to make."

The Board of Evangelism and Social Service urgently requests that congregations pass resolutions and that individuals write to the Prime Minister expressing satisfaction with the announcement that the Government purpose to take definite action and urging that action be vigorous and drastic.

(MRS. T.) MURIEL A. TRICKEY,
Secretary.

Daily Bible Readings

Day 1: Jesus Taught of God in Home and Temple.—Luke 2: 39-52.

Day 2: Jesus Teaching the Multitudes.—Mark 1: 21, 22, 35-39; 4: 1-20.

Day 3: Jesus Teaching Individuals.—Luke 19: 1-10; John 3: 1-21.

Day 4: Jesus Values Children and Youth.—Matthew 18: 1-14; 19: 13-22; Mark 1: 16-20.

Day 5: "Go, Teach."—Matthew 28: 19, 20; Acts 18: 7-11.

Day 6: Pray for Teachers.—Matthew 9: 35-38; Romans 10: 1-15.

Day 7: Variety of Work but the Same Spirit.—Romans 12; Ephesians 4: 1-16.

A Programme for Auxiliaries and Affiliated Societies

JANUARY, 1943



Theme for the Year: Co-operating with God's Purpose for My Community.

Theme for January: Reaching Every Person with Christian Teaching.

The Opening

Hymn: "Standing at the portal of the opening year, *The Hymnary*, 571.

Responsive Reading: Psalm 27. *The Hymnary*, 701.

Business Period: including a brief review of the year's work—1942—by one person.

Installation of Officers: Use the new Installation Service (Price 5 cents), omitting the opening and closing and using only the central section: "You have been selected . . . each to her appointed duty or office."

The Programme—Christian Education

The most precious possessions of any community are its boys and girls. Many Canadians are giving themselves unstintingly to the war effort, because they believe that they can thus preserve our Canadian heritage for our children and assure for them a finer and a happier life. Are we as Church members giving ourselves with equal devotion and skill to the effort to pass on to the children and teen-age boys and girls in our communities our Christian heritage and to send them out into life established in Christian character? This is the challenge presented in the January Programme as set forth in Chapter V of **The Church in the City Streets* and Programme III in *†The Church in My Community*.

Forty denominations in the United States and Canada have joined in the United Christian Education Advance which aims to Reach Every Person with Christian Teaching—first the children, youth and adults in our Church Homes and our Church Schools and then every last man, woman and child in the community. In our study, worship and action in this "Step Toward a Christian Canada," the women of our Society can ally themselves with this continent-wide effort to strengthen and advance the Christian Education of children and youth. The quotations used in the Worship Service are from the literature of the Advance.

The Leader in charge of the January meeting should give a moment for the Leader of the Group on the Christian Home to report progress and for the Leader of the February meeting to announce her plans.

The Worship Service

Leader: "The Child." (Page 553.) We are met today to dedicate ourselves anew to the Christian leadership of the children and youth in our community. We think first of those in our own homes and in our own congregation, and then of those whom the Church has not yet reached but who are just as precious to our Lord, Jesus Christ. In these days, when the young men and women of our community have enlisted for active service in Canada's war effort, it is for us older women to take on added responsibility for the Christian leadership of the children and the teen-age boys and girls who are still here with us and who will be the citizens of the "new world" for which our young people are fighting. Let us then today reconsecrate ourselves to the Christian Education of all the children and youth of our community.

First Mother: Luke 2: 51, 52. "Religion is more largely caught than taught in the early years. A child's desire to know and to love and to serve God is created by contact with people who know and love and serve Him. It is, therefore, imperative that parents of little children shall be those who reveal God to them through Christlike living." And, the greatest opportunity for the training of older boys and girls in Christian faith and conduct is in the home, where by teaching and example, Christ's way of life is made known to them from day to day. This means that as mothers we should ever seek, through daily Bible study and prayer, to enter more fully into an understanding and experience of our Christian faith. Only thus can we be ready to meet the questions of little children and to guide older boys and girls as they face the doubts and the problems of adolescence. Let us stand in pledge of our rededication to God and to the task of guiding the children in our homes into the fullness of the Christian life.

(All mothers stand and remain standing for the prayer.)

Second Mother: Let us all pray: O God, our Father, we pray for our children; and we bless Thee in giving them to us. Enlighten our minds and purify our hearts that we may seek for them only what is best. Let us learn of Christ so that what we teach them may meet their deepest needs and lead them to know and to love and to serve Him. Bless, we beseech Thee, all children in our community and give to their parents and to all in whose charge they may be, Thy spirit of wisdom and love; so that the home in which they grow up may be to them an image of Thy Kingdom, and the care of their parents a likeness of Thy love. In Christ's Amen.

First Sunday School Teacher (or Leader of a Younger Group in the Woman's Missionary Society) Ephesians 4: 1-7, 11-13. "The pupils in our Sunday Schools are the 'Tomorrow' of the Church." "The Church School has become one of the most powerful evangelistic agencies in our day," approximately 22,000 boys and girls having been received each year since Union into the membership of The United Church from its Sunday Schools. "If Jesus in His stert ministry placed such value on persons that He could take time to talk to one man or woman who needed Him, can the Church fail to do its best for every individual, even the youngest it has opportunity to teach?"

Let all of us who are teachers or leaders of children and youth in this Church realize the sacredness of our task and let each of us "study to show herself approved of God, a workman that needeth not to be ashamed." "A Church School with trained teachers has a great advantage over one whose teachers are untrained. In a Church with untrained teachers only 14 per cent. of the pupils became Church members, 17 per cent. attended Church regularly, 10 per cent. did some regular Church work; but in a Church with trained teachers, 48 per cent. of the pupils became Church members, 56 per cent. attended Church regularly, and 47 per cent. did some form of Church work." "Come, Learn," said Jesus and then "Go, Teach." Let us who are teachers and leaders of children and youth in this community rise in pledge of our reconsecration to Christ, that, learning of Him, we may be ready for the sacred task of Christian Education. (All teachers and leaders, including public and high school teachers, stand and remain standing for the prayer.)

Second Teacher: Let us all pray: Let us pray for the pupils and teachers in our Sunday School (silent prayer). Let us pray for the Younger Groups of our Woman's Missionary Society and their Leaders (silent prayer). Let us pray for the United Christian Education Advance, that our own congregation may reach out to bring Christian teaching to every man, woman and child in this community (silent prayer). Let us pray for the pupils and teachers of our community in public and high school (silent prayer). Let us pray for the students in our Universities, Normal Schools and Nurses' Training Schools (silent prayer).

Vice-President for Younger Groups (or Community Friendship Secretary): Matthew 9: 35-39. Who have answered that prayer offered by our Lord, Himself? Those who heard Him utter it were the first to go into the vineyard—the disciples—and these were followed by men like Paul, Timothy, Barnabas and Silas and all who made the name of Christ known and loved in the ancient world. Down through the centuries thousands have given themselves to the work of Christ's Church and to its extension in the community, the nation, the world—pastors, missionaries, preachers and teachers. Today our Lord must utter that same prayer as He sees this community wherein His Church has been established. The need for labourers is still great. (She names those leaders who are needed in the Church School, the W.M.S. and other organizations, if the congregation is to carry on its full work of Christian and Missionary Education.) "There are people in every Church capable of Christian leadership who have not offered themselves for service." Let us each, in God's Presence, ask if there is some place of responsibility to which God is calling us now. (Pause.)

"In view of the many occasions on which Jesus said, 'Go ye,' it is probably a weakness in the Church to build churches and wait for people to come to them." "Means must be found to reach those who make no effort to seek Christian training for themselves. This is truly missionary effort and should be undertaken in the missionary spirit." The goal of the United Christian Education Advance—and this should be our goal as Christian women—is "to reach everyone in the community in which the Church is situated, everyone, everywhere, who is outside the ministry of the Church." Let us dedicate ourselves to the great task of evangelism and Christian Education in this community. (All stand.)

Hymn: "Lord, speak to me," *The Hymnary*, 383.

Closing Prayer: O God our Father, who didst send Thy Son to save the whole world; we pray Thee to bless all who work for Thee both here and in distant places. Make us glad to help in Thy work; so that all Thy children everywhere may learn to know Thy love and to share with us the joy that comes through our Saviour, Jesus Christ. Amen.

*Price 60 cents. †Price 25 cents. Together 80 cents. Order from the Literature Department, 410 Wesley Buildings, Toronto.

WINNIFRED THOMAS.

Mission Circles

Christmas Eve With Ukrainian Friends

Ida MacKenzie

IT was cold and dark, and from a sky overcast with heavy clouds a few stray snowflakes fluttered down and melted on the slushy sidewalk. The young woman who walked along the street was tired. All afternoon, with the help of a friend with her car, she had delivered Christmas baskets. Now it was Christmas Eve, the work was done and she really would have been glad to go home and rest, but she had been invited to a Christmas Eve feast at the home of one of her Ukrainian friends. Oh, no! she must not disappoint them. They had been making preparation, she knew.

Weariness fell away from her when, in response to her knock, the door was opened and she was immediately surrounded by the family and other guests who greeted her warmly. The room was filled with an atmosphere of happiness. The tiny Christmas tree in one corner was gaily though very inexpensively trimmed. The table, extended so that it

almost filled the room, gave the impression of having been waiting for her arrival.

How gay they all were as they sat and chatted, sometimes in Ukrainian, but mostly in English, for, after all, the special guest didn't know much Ukrainian! How interested they were in asking their friend if she liked the food! It was different, but it was good, that six-course meal which was served in true Ukrainian fashion. Then when the meal was over how satisfying to gather around the tree and sing the Ukrainian carols.

Suddenly a voice started something very familiar. At first the Ukrainian words confused her and then she recognized the melody, "Holy Night, Silent Night," that beautiful German carol which has been translated into sixty-eight languages! She was almost too moved to sing, for with startling suddenness there came to her that sense of being part of something as large as the world—the great brotherhood of those who at Christmas time find a common meeting place at the Manger of the Christ Child.



Hungarians at the Church of All Nations, Montreal, build a Crèche for the Christmas festival.

The Circle Meeting—Elections

Jessie R. Harris, Secretary

ELECTIONS! What does the word bring to mind? We may immediately think of our political elections—occasions when there is a considerable demonstration of feeling and excitement. These are always important times to every one of us who has a vote in this Canada of ours, or who anticipates a vote in the near future. You will all one day hold that privilege of casting your own ballot.

What I want to speak about particularly is elections in our Mission Circles. I wish we could create as much enthusiasm about election of officers for our Circles as is created in other fields. You as Circle members and officers know that in Mission Circles, as in Auxiliaries, our officers are elected for one year. All officers are out of office at the end of each year. However, that does not necessarily mean that your President, for example, shall not be your President next year, if you so desire, and she is willing. It is your privilege, and hers, to assume office for a second, a third and even a fourth year, if you feel it is for the good of the work of the Circle. But her name must go before your Mission Circle in the regular way, the same as any other nominee would. A second or third year in office is often beneficial from all standpoints, in that it gives the officer an opportunity to carry out ideas which she has received during her previous term. The Dominion Board suggests that no one should hold office for more than four years.

May I quote from the Mission Circle By-Laws (Blue Book, pages 407, 408): "The election of officers and secretaries of departments, and of delegates to the annual meeting of the Presbyterian, shall take place at the December meeting. The annual meeting shall be held in January, when the reports of officers and secretaries of departments shall be given, the new officers installed, and the auditor appointed for the ensuing year." Let us conduct the elections in a business-like way. There are various ways of carrying on the elections. If the Circle is small and you have not many officers, a blackboard, or even a large piece of paper which everyone can see, may be sufficient for recording the names of those nominated for

office. On the other hand, if your Circle is of considerable size, it may be wise to have a nominating committee who will do the preliminary work of giving each member of the Mission Circle an opportunity to make written nominations for the officers of the coming year, later contacting each nominee, to make sure she will allow her name to stand for office. Then at your December meeting the committee can present its report and the vote by ballot can be taken.

How very important it is that we should realize what an opportunity it is to hold office in a Mission Circle. What excellent training it is especially for the years to come when in the regular course of events, members of Mission Circles will be members of Auxiliaries of our Woman's Missionary Society, and gradually through experience, help to carry on the work of the Presbyterials, Conference Branches and Dominion Board. Not that we all can, or would desire that, but we should never let an opportunity pass which will help us prepare ourselves for whatever may present itself in the new world that is to be. We "know not what the future hath of marvel or surprise." Little did I think as a child, born out in the middle-west, that one day I should find myself your representative for Mission Circles on the Dominion Board of our Society. As strange things may happen to you. Let us take our work seriously. If you are a Mission Circle Secretary, be the best secretary you can possibly be. Write your minutes with as much thought and care as though you were Secretary of the whole Dominion Board. And so on with the work of all the offices.

Teach me, my God and King
In all things Thee to see,
And what I do in anything
To do it as for Thee.

(*The Elixir—George Herbert.*)

So let us elect our officers for the coming year with thought and earnestness, that each Circle may have good leadership, may grow, may carry its whole responsibility, but especially, that individually we, too, may grow and develop and use the talents God has given us to the very best advantage.

Faith means giving substance to what we have planned. It is our conviction about the things which we do not see; it is the things which we do not see; it is the measure of our willingness to work together with God.—Mable Cratty.

The January Programme

Theme: Christian Education.

Call to Worship: Teach me Thy way, O Lord, and lead me in a plain path. (Ps. 27: 11.)

Prayer-Poem: O Thou, Who doest the vision send, and givest to each his task.
And with the task—sufficient strength—show us Thy will, we ask.
Give us a conscience, bold and good; give us a purpose true;
That it may be our highest joy our Father's work to do.

Hymn: "Break Thou the Bread of Life," *The Hymnary*, 187.

Scripture Reading: Matthew 4: 17-25.

Prayers (several members taking part): 1. That like the first disciples we may grow in grace and in the knowledge of Christ; and that as we grow we may be given courage to bear faithful witness at all times and serve our Lord in holiness and purity of living. 2. That in this age of new visions, fresh opportunities and stirring demands, we may do what we can to create and develop a greater interest in the work of our Circles as it touches young people throughout our land. 3. Thanksgiving for the Church, the Sacraments and what they mean to young people, but especially for our Guide and Friend, Jesus Christ, and that the minds of all peoples may be stayed and steadied, as we pass through the hurry and turmoil of daily life. 4. For help to guide and direct us as we face the days that will come and for strength to grow more and more into the fullness of His Life.

Hymn: "Land of our Birth, we pledge to Thee," *The Hymnary*, 513, verses 2 to 7.

The Installation of Officers.

Following the Worship Service, the Service of Installation of Officers might be held. The Installation would be conducted by the Advisory President of the Circle, or the President of the Auxiliary, the Minister, or some Presbyterian officer.

Those accepting office should be seated together, i.e., the Circle President, Treasurer, Secretary, and any other officers or secretaries of departments.

Leader (to the membership): You have chosen your officers for the new year, and they have come to be set apart to their various duties. They are dependent upon you for support and co-operation. The purpose to which our Woman's Missionary Society has consecrated itself is so great and so far-reaching that it can only be achieved as every member gives of her time, and her ability and her money. Will you please stand, together with your officers, as they take their vows. (Circle members and officers rise.)

Leader (addressing the officers, and having them repeat, phrase by phrase, after her):

We, the new officers of the ——— Mission Circle,
dedicate our lives to the task to which we have been called.
We promise to accept our share of responsibility
in developing spiritual life throughout our membership;
to enlist them in Christian stewardship;
to promote a spirit of Christian citizenship
towards all those whom we contact day by day
in our homes, our church, our work and recreational times,
that together, we may grow in knowledge and truth
as we seek to follow our Lord Jesus Christ.

Prayer: Eternal Father, source of all light and life, deepen in us and in Thy Church devotion to Christ, sympathy for the needy, and zeal for the extension of Thy Kingdom. Pour out upon our membership the spirit of intercession that all who love Thee may be united in vision and service for the coming of the promised day when Christ shall claim His Dominion. Amen.

Hymn: "Breathe on me, Breath of God," *The Hymnary*, 148.

The Programme

The Mission Circle Programme for January will appeal greatly to all of the members because of their interest in the welfare of children and their own debt to the Church School. "Forgotten Children" is the story selected for January from *City Shadows* and in *How to Use a Programme* is outlined which will answer the urgent question of young women to-day, "What can we do about it?"

JESSIE R. HARRIS, *Secretary.*

Affiliated



Groups

The National Christmas Vesper Service

Harriet Christie, *Ontario Girls' Work Secretary*

PARENTS, leaders, teachers all want to help teen-age boys and girls in these difficult times. Church women, especially, must often ask themselves and each other, "What can we do now to help young people see the Christian way of life and commit themselves to it?" This is the purpose of the Canadian Girls In Training movement sponsored by the National Girls Work Board of the Religious Education Council of Canada. Two years ago this effort in Christian Education was extended by the appointment of a National Girls' Work Secretary. Offerings received at a National Christmas Vesper Service, inaugurated that year, made possible the appointment. Again this year church women are urged to give enthusiastic support to the Canadian Girls In Training groups in their church by attending the Vesper Service and contributing generously to the offering.

Through the National Girls' Work Board, all the major denominations in Canada cooperate in the interests of teen-age girls. On the Board sit representatives of the Women's Missionary Societies and Boards of Christian Education of these denominations. The Board has served teen-age girls and their

leaders for many years, continually adapting its activities to meet the changing needs of girls. Now, as always, its concern is that Canadian Girls in Training may come to share in the total life of the Christian Church.

As a Co-operative Board, the National Girls' Work Board looks for its financial support to Canadian Girls In Training and their friends. The annual National Christmas Vesper Service will be observed, probably December 13th, in churches all across Canada. Through it girls in all parts of the Dominion renew their love for the Babe who was born to bring "Peace on earth to men of good will" and to mingle the light from their candles with the great light of hope that shines at Christmas.

The offerings from these services are used to secure the services of a National Secretary. Miss Muriel W. Jacobson, M.A., has occupied this position for the past two years. She is well qualified to give assistance and direction to leaders and teachers of teen-age girls in the Churches. Miss Jacobson brings to her task deep conviction in the educational task of the Church, as well as training in Political Economy, experience in the Department of Labour of the Dominion Government, the League of Nations Society, the Canadian National Committee on Refugees, and the Baptist Sunday School Publications. She has been a C.G.I.T. leader, camp leader and director, and a member of the Girls' Work Board. This experience and a well-trained mind equip her to understand and find solutions for the problems arising from the war. Since becoming National Girls' Work Secretary, she has travelled in every province of the Dominion, coming to know and to be known by girls and leaders throughout Canada. Again this winter she will travel from coast to coast. Her unlimited energy and enthusiasm are compelling leaders to understand clearly their function of helping girls to share in their great heritage of the Christian faith and to dedicate themselves to following Jesus Christ. The materials which at the request of the National Girls' Work Board, she helps prepare, are an added practical assistance to leaders, among them being the excellent devotional book for girls, *From Dawn to Dawn*.



C.G.I.T. GIRLS, BRUNSWICK ST. CHURCH, HALIFAX, IN THEIR CHRISTMAS PAGEANT—"THE SEEKING WISE MAN."

THE MISSIONARY MONTHLY



The Gift

*"What can I give Him, poor as I am?
If I were a shepherd I would bring a lamb.
If I were a wise man I would do my part,
Yet what I can I give Him—Give my heart."
—Christina Rossetti.*

IN a little village the people were all making ready for Christmas Day. For a long time before this they had been thinking about it, for it was a custom in those parts that every year each should bring to the Church on Christmas Day some gift for the Christ-Child.

Some brought gifts of food and clothing that were given away afterwards to the very poorest people of the village, for had He not said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me"?

Some brought gifts to make His church beautiful. So in the Spring the shepherd would set apart a lamb, whose wool should be shorn later to be a gift. The farmer would store some grain or apples. The shoemaker would make a pair of little shoes. The smith would beat out a candlestick for the church. The carpenter would make a wooden footstool. The weaver would weave the material for a curtain. The wise scholar who lived in the big house on the hill would write a hymn of praise, and the fiddler would set it to music. The artist who lived in the little cottage in the valley would paint a picture of our Lord as He lay in the stable the first Christmas night with the shepherds looking on, or as He sat on His mother's knee when the Wise Men came bringing their gifts. The old women knitted warm scarves and shawls. The younger embroidered the weaver's curtain. The children brought gifts, too; nuts and berries they had gathered in the brown October and stored—holly and evergreens, gathered from many a thorny hedge and difficult place; and those who were a little older brought a few of the bright pennies they had saved from their earnings.

Now there was a man in the village who had

made ready no gift. His name was Ithar, and he was a gipsy. He was a queer wild man, who did odd jobs for the farmers, or indeed anywhere where anyone would give him food and shelter for the work he did. He was so poor that he never had a penny to spend; his clothes were old and tattered; his shoes nearly worn out. The children of the village were frightened of him, and ran away when they saw him; the dogs barked at him; no one loved him very much, for he was a surly man, who spoke little, and crossly when he did.

But as Christmas drew near, and Ithar saw the people making ready their gifts, he began to be ashamed that he had nothing to give.

It was Christmas Eve, and a clear frosty night, when Ithar was coming back from a farm where he had been working, and passed the little church. All was dark inside the church, except for one little lamp that burned like a rosy star. When Ithar saw it he went and knelt down there in the quiet darkness and prayed.

When he looked up he saw the people had made a little stable in one part of the church, and there they had put little images of the Mother and Father and the Holy Babe. On one side there were the shepherds offering their lambs and on the other the Wise Men offering their crowns.

Then Ithar said: "Lord, I am sorry I have nothing to give."

A quiet voice out of the darkness answered: "Ithar, give Me your heart."

When Ithar heard that he answered: "How shall I give my heart, Lord?"

The voice said: "When your heart is kind you will know that you have given it to Me."

Then Ithar rose up quickly and went out into the night. He had not gone far before he heard a sound of crying, and he saw a little child who had lost his way. "Tell me where you live and I will take you," said Ithar. At first the little child was frightened at Ithar's gipsy face, but he heard that his voice was

kind, so he let himself be lifted on his shoulder and carried home. "A blessing on your kind heart this Holy Night," said the mother, when she saw Ithar and her little lost son. She would have called him to rest, but he went on his way quickly.

As he reached the hill that led to his home he saw an old woman carrying a big bundle of wood to make a Christmas fire. "Let me carry that for you," said Ithar. At first the old woman was a little frightened, but when she looked in his eyes she saw they were kind, so she handed the bundle to him, and he carried it for her up the hill. At the top she thanked him, saying: "May joy come to your kind heart this Holy Night."

Next day the church was filled with people, all singing their Christmas praises. The shepherds were there, and the farmers, the shoemaker, the carpenter, the weaver, the smith, the scholar, the artist, old men and women, and young boys and girls and little children, all had brought their gifts and all were happy. There was a little boy there who smiled at Ithar, and an old woman who nodded to him in the porch.

And Ithar, kneeling there in his pew, was happier than any of them, for he, too, had brought his gift. He knew that he had given his heart.

VERA A. WALKER,
from *Christmas-Tide Stories*

Baby Bands

The Baby Jesus

ONCE there was a woman and her name was Mary. She was going on a long journey and she rode on a donkey.

There was a man and his name was Joseph. He was going on the long journey and he walked beside the donkey.

The donkey's hoofs went
pat, pat, pat,
pat, pat, pat.
Joseph's feet went
pat, pat, pat,
pat, pat, pat,
on the sandy road.



On and on and on they went until they came to a little town.

They stopped at a great big house and went knock, knock, knock.
Please may we come in?

A man put his head out of the window and said,

"You can't come in here.
There is no room."

They stopped at a little house and went knock, knock, knock.
Please may we come in?

A woman opened the door and said,

"You can't come in here.
There is no room."

Then they went to a stable where the cattle stayed. They opened the door and looked in.

The cattle said,

"Moo, moo, moo.
Here is room for you."

So Mary and Joseph went into the stable. They found some clean, sweet hay. They made it smooth and lay down on it to rest.

That night a little baby came to live with them. Mary dressed him and laid him on the hay. She said, "My little baby, I will call you Jesus." Then she sang this little song to him,—

"Sleep, my little Jesus;
Sleep, my baby, sleep."

And the Baby Jesus went fast asleep.

—From *I Wonder*, by ALBERTA MUNKRES.

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THE MISSIONARY MONTHLY

Literature Department

Helen G. Day, Secretary

"WHITHER bound?" called the scribe as Pedlitt was disappearing around the corner of the street, dragging a sleigh and carrying an axe. "I'm going to cut my own Christmas tree this year," he cried, with a flourish of the latter. "Good luck to you and to us," said the scribe, fearful of his prowess with the axe or his discretion about raiding someone's lawn for a tree that caught his fancy.

Imagine her surprise when later in the day he dragged her out to see his prize—a well-shaped tree laden with books. "You didn't find it like this?" said she. "Yes," replied Pedlitt, "there is stood in the woods—just like that! I guess books have been associated with Christmas trees for so long that they are growing right on them now." Then, plucking a book in full bloom, as it were, off the tree, he settled down comfortably to enjoy it, with the concluding suggestion:—"In case our readers don't find this kind of tree all ready at hand, here are a few suggestions for theirs:

Little South Americans. A new picture-story book for the Christmas tree of the 6-8 year old, 24 full page illustrations of our Southern-neighbour children with an accompanying story of daily life and activities. 65c.

From Dawn to Dawn. Vol. I—January to July. An acceptable gift for the teen-age girl who has not yet used this well-planned book of daily devotional material. 50c.

Gogo Gets There. An Adventure story of Africa for the 9-13 year old boy or girl.

Vagabond Wong is a similar book on China. 50c.

A selection of *Eagle Books* for young people. True and thrilling stories about real people who have "gone places" and "done things."

8c. each. A complete list of these books available on request.

Five Points for Africa, by Margaret Wrong. This well-known Canadian who is Secretary of International Committee on Christian Literature for Africa, shares some of her vast knowledge and love of Africa with us in this new book. It is a presentation of African life today in terms of the "Five Points" or standards of life set forth by Church leaders in Great Britain, regarding personality, family,



IN FULL BLOOM

work, education and wealth. 75c. "If we had a New Year's tree," continued Pedlitt, "for new officers it should grow: *A Handbook for Presbyterian Officers*, *A Handbook for Auxiliary Officers*, *A Handbook for Mission Circle Officers*, *A Guide for Mission Band Superintendents*, *A Guide for Baby Band Superintendents*. 10c. each.

The New Installation Service, 5c. (Suggestion—If your minister wishes to use this, see that he is provided with one, so that he won't have to secure it for himself.)

Contribution Envelopes

Monthly—set 3c.

Weekly—set 15c.

Associate Members (Monthly)—3c.

Secretary's Book—85c.

Treasurer's Book—70c.

"And every Book-Tree should grow:

The Baby Band Mother's Bookshelf—70c.

Creating Friendly Attitudes through the Home—Grace McGavran. 30c.

Toward A Friendly World—Marguerite Brown. 45c.

Associate Member's Bookshelf

The World in Canada—Cloth—50c.

Canadians All—Watson Kirkconnell. The story of the peoples of Canada. Free.

The above may be obtained from

The Literature Department, 410 Wesley Buildings, Toronto

or from the Literature Depots:

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

Mrs. H. W. Woollatt,
3015-18th Ave.,
Regina, Sask.

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

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

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



What the Conference Branches Are Doing



Alberta

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

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

CALGARY PRESBYTERIAL—At Knox Church, Calgary, the newly formed Young Women's Mission Circle has held regular supper meetings with special speakers, as well as work meetings to complete a layette for a W.M.S. hospital.

Rev. M. G. Garabedian, of the North Hill Presbyterian Church, gave a most interesting address on "What I Owe to Christian Missions" at the Crescent Auxiliary thank-offering meeting. He is a native of Armenia and the son of one of the first converts of that country to Christianity.

LACOMBE PRESBYTERIAL—"There is much talk of a New Order," said Mrs. Carscadden of Red Deer, speaking at the Thanksgiving service of the Lacombe Auxiliary, "but if our democracy survives we will find that the New World and the New Order will be just what we make it."

Mrs. J. E. Love, leading the service of worship, dwelt on the privileges and advantages of living in Canada, among them freedom to worship; a family life as perfect as we care to make it; no need to be afraid of our children nor for them; freedom to work toward our aims, aspirations and ideals; plentiful food, fuel, and clothing; a friendly nation to the South.

RED DEER PRESBYTERIAL—At a happy meeting Olds Auxiliary were hostesses to members of the Baby Band, with their mothers. Mrs. Becker explained the purpose of the Baby Band organization. The C.G.I.T. girls cared for the children while their mothers enjoyed the refreshments.

The Church in the City Streets was introduced at the thank-offering meeting of this Auxiliary.

ST. PAUL PRESBYTERIAL—Cold Lake regretfully said good-bye to Dr. and Mrs. W. J.

Houghtling and their children, who left to live in Calgary.

WAINWRIGHT PRESBYTERIAL—The Presbyterian's Western Division held its Rally in Ryley with delegates present from Tofield, Holden and Ryley. The chairman, Mrs. Washburn, spoke on "Self-forgetfulness" and again "For THE MISSIONARY MONTHLY," and Mrs. A. D. Richard of Wainwright presented "Gleanings from Dominion Board." The new study book, *The Church in Our Community*, was introduced by Mrs. D. K. Allan of Tofield. "We must," she said, "start the new world where we are."

The Eastern Rally in Irma was also presided over by Mrs. Washburn, and Mrs. A. D. Richard reported on Dominion Board. Mrs. McKenzie gave a most helpful paper entitled "Taking Stock of Ourselves" and the new study book was presented.

Bay of Quinte

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

The Branch regrets very much the passing of a faithful and much beloved member, Mrs. Charles Thompson of Tillsonburg.

BELLEVILLE PRESBYTERIAL—A substantial gift was made to the Odessa Auxiliary by Mrs. H. M. McRory, Sydenham, in memory of her sister, Mrs. Wm. Frink.

In June Madoc Auxiliary entertained several neighbouring auxiliaries and were privileged in having as guest speaker Mrs. S. Spafford, Presbyterian president, who gave an address on "Why Missions Must Go On."

Mrs. Spafford spoke on the same topic when the West Huntingdon Auxiliary entertained eight neighbouring auxiliaries. The play, "Adventures in Friendship," was put on as part of an interesting programme.

Over one hundred girls and leaders gathered in Bridge Street Church, Belleville, for the C.G.I.T. rally. The opening worship service was in charge of the Wellington Group. The guest speaker was Miss Dorothy Pearson of

India who gave an illustrated lecture and displayed costumes like those worn by Indian women. Mrs. S. Spafford, Presbyterial president, and Mrs. Robt. Fair, Madoc, spoke briefly.

British Columbia

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

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

Life Membership Secretary, Mrs. J. N. Armstrong, Box 284, Nelson, B.C.

VANCOUVER PRESBYTERIAL—Under the auspices of the Margaret Wallace Evening Auxiliary the St. Giles Baby Band entertained their mothers and friends at the home of Mrs. W. S. Anderson. Graduation exercises were conducted for Baby Band members and there was a shower of gifts by the children for the supply department.

Many auxiliaries in Vancouver have been delighted to hear Mrs. J. S. Gordon tell of her visit to the Burns Lake Hospital Tenth Anniversary celebrations. She was the special speaker at the thank-offering meeting of River-view Auxiliary in October.

Hamilton

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

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

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

Sessions of General Council and Dominion Board were summarized for the meeting of the Conference Executive by Mrs. L. F. Stephens, and Mrs. R. Clements and Mrs. L. Tufford. Rev. W. Fingland, Director of the Committee on Camp and War Production Communities, told of this new field of work.

Members who had attended the Interchurch Youth Conference at Alma College gave enthusiastic reports of the Conference and the great need for more of such gatherings.

BRANTFORD PRESBYTERIAL—Balfour Evening Auxiliary has unanimously decided to discontinue the serving of refreshments during the social half-hour and will devote the money saved to purchasing layettes for the Red Cross.

Mrs. Roy Bennett, guest speaker at Brant Avenue Auxiliary, pointed out that stewardship is not complete if it extends only to money giving. It must enter the whole Christian life.

Stewardship was likewise the theme at a recent meeting of Burford Auxiliary and Mrs. Morrow gave the address. Several members presented a playlet on tithing.

For years a missionary in China with her husband, Mrs. Homer Brown described her experience of that land and people in an address at the autumn thank-offering meeting of Colborne Street United Church. The spiritual understanding of the Chinese has grown until today the work goes on on the level of brotherhood, and the people are eagerly reaching out toward a Christian democracy, whose signs are already among them.

"The Women of the New Testament" was the address by Mrs. Robinson at the autumn thank-offering meeting at Marlboro Street Auxiliary.

The Belle McIntosh Mission Circle spent its first meeting of the new season working on a quilt which is to go in a bale to the West.

Many unusual articles of brass, made in India, were used by Mrs. J. H. Schofield in illustration of her address to Sydenham Auxiliary on work in India.

Rev. B. J. Aiken, speaker at Wellington Street Auxiliary, gave a timely address—"For the Duration."

Rev. Beverly L. Oaten, minister at Colborne Street Church, was guest speaker at the Wesley Auxiliary autumn thank-offering meeting. He declared the greatest reason for which Christians had to be thankful was the growth of God's Church in the world today. He pointed out that churches were forgetting their differences of creed in banding more closely together to form a world Church.

The thank-offering meeting at Zion Evening Auxiliary had as guest speaker Rev. D. C. Amos of Sydenham Street United Church, who spoke of the world work of the Church. He spoke of the front lines of spiritual conviction, paying tribute to those in Germany and Norway who had remained steadfast.

Zion Auxiliary, Brantford, held its annual "Hostess Tea" again this year, a war time difference being the absence of tea. The problem of refreshments was delightfully solved by serving tomato consomme with crackers, toasted sandwiches, and candy made with corn syrup.

The Stars Sing Softly

*I wonder . . . did the young trees stir
with life*

*On Judah's hill?
And did the stars sing softly, each to
each,
Wistful and still?*

*And Mary? Oh, I like to think that
when*

*She heard His baby-cry,
She sang to Him, as my own mother
would,*

A Christmas lullaby.

—Blanche I. Pownall.

In recent addresses to Zion Auxiliary and St. George Evening Auxiliary Mrs. W. A. Burbidge has given her listeners an understanding of Korea, its people, and the daily life of that country.

HALTON PRESBYTERIAL—Rev. J. E. Endicott, missionary from China, Rev. W. A. Foreman of Ballinafad, delegate to General Council, and Rev. Stokes, President of Hamilton Conference, were the speakers at the Halton Presbyterian Executive Meeting.

Eastern and Western Sectional Rallies at Wesley and Nelson heard special speakers on temperance and Christian living.

Bronte Auxiliary entertained Palermo Auxiliary in the annual joint meeting of the groups.

HAMILTON PRESBYTERIAL—At the annual fall Rally of the Hamilton Presbyterian a dramatization of the new study book, *The Church in the City Streets*, was presented by a group of auxiliary presidents, and followed by an interesting address from Rev. Dr. Harvey Forster, writer of the book. "We are proud of the resources of the United Church, but our responsibility is to reach those outside the church, the folks on the city streets," said Dr. Forster.

The special address in the evening, "What is the Church Doing Today?" was given by Rev. Roger Nunn, a delegate to the Inter-Church Conference, held recently in Alma College, St. Thomas.

Members were roused with new interest and drawn together in their efforts through the Western sectional Rally of Hamilton Presbyterian. The group was inspired by the address

of Miss Elda Daniels, who described her six years' experience as a missionary in Korea.

In the passing of Mrs. H. P. Moore, last charter member of Acton Auxiliary, and of Mrs. A. W. Playfair, Ancaster, the Branch mourns valued members.

London

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

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

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

ALGOMA PRESBYTERIAL—It was the great pleasure of the Algoma Presbyterian Rally in Sault Ste. Marie to have as guest speaker Mrs. H. Childs, President of London Conference Branch, on her first visit to the Presbyterian, Mrs. Childs told of the small beginnings of the W.M.S. and of its feeling that there was a special place for women in the organization of missions. She went on to explain the manner in which the Dominion Board carry out their duties. She urged members to spare their best officers as leaders of young people and children. Another great task of the Church is to create a bank of goodwill on which the world may draw when the war is over.

At the close of the afternoon sessions the study book was reviewed and in the evening Mrs. Wilfred Cumming, an American who spent two years in missions in Japan, told of her life there.

In first visits to Richard's Landing, Blind River and Rydal Bank, Mrs. Childs, in answering many questions which are being asked today, reminded her audiences of the worldwide Communion of the Church, and of its work in days to come. In addition to addressing groups of W.M.S. women Mrs. Childs spoke to the children of Blind River public and continuation schools.

HURON PRESBYTERIAL—The Presbyterian felt itself fortunate in having Miss Margaret Brown, formerly of Shanghai, as speaker at the four Sectional Rallies.

"What Would You Do If?" proved an excellent introduction to discussion of auxiliary problems, bringing forth many opinions.

"Seven Little Travellers" in lantern slides was the feature of the Missionary Family Party of Brick Church. The Mission Band

led the worship and welcomed graduating members of the Baby Band.

PERTH PRESBYTERIAL—The seventeenth fall Rally of the Perth Presbyterial was held in Listowel's beautiful new church. Over two hundred attended. Mrs. Harold Ackert, Christian Stewardship Secretary, in a message of inspiration and encouragement, recorded an increase for the first two quarters. The temperance cause was introduced by Mrs. Harvey Coghlin, who urged the women to provide Christian ways of keeping the young people of the armed forces in our communities out of the beverage rooms.

The members of Presbytery joined the ladies at lunch, after which Miss Margaret Brown of Shanghai, and Rev. J. Murray Stuart, President of London Conference, gave brief messages.

The highlight of the Rally, members agreed, came in the description Miss Margaret Brown gave of work under the Christian Literature Society in China.

The Conference Branch has lost valued members in the passing of Mrs. James A. Carrothers, Thedford, Miss Mary Hart, and Mrs. George Lindsay of Chalmers Tenth Line, Mrs. Wilson Taylor, Salford, and Mrs. T. S. Hutchinson, Heathcote.

Manitoba

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

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

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

BIRTLE PRESBYTERIAL—Dr. McLeod, formerly a missionary from Formosa spoke at the Northwestern Sectional Rally of the Presbyterial. He urged the Society to carry on its worth-while work.

The Executive met at Ethelbert Hospital where they were graciously welcomed and entertained by the Staff and Ethelbert Auxiliary.

Mrs. J. Waddington, Community Friendship Secretary for the Conference Branch, is working on a sub-committee of Presbytery dealing with the problems arising out of so many of the Japanese people living in our Province.

The Executive entertained the workers in our Winnipeg Missions at a Tea at the home of the President, Mrs. L. J. Reycraft.

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—Dr. A. J. Brace who spent many years as Professor of History at West China University in Chengtu, and is now travelling in connection with the Y.M.C.A., gave a very enlightening lecture on China at the Gower Street Auxiliary.

"The Home," a topic of timely importance, was the subject of an address by Mrs. M. Armstrong at the George Street Auxiliary.

The Wesley October meeting took the form of a social and rally of all members.

Mrs. M. Armstrong speaking at Gower Street Evening Auxiliary, stressed the importance of temperance in home and national life.

Maritime

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

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

FREDERICTON PRESBYTERIAL—At the Maritime Branch Executive Meeting in Wolfville, N.S., Mrs. Ray Vail, Branch Community Friendship Secretary, reported a survey had been made of a "prefabricated" housing district near St. John's Church, Halifax, and had immediate results.

Miss Florence Bird of the Japanese Mission in Vancouver told of her work at the splendid Rally of the Presbyterial in Wilmot Church. She bespoke sympathy and tolerance for the trustworthy people among whom she worked. The Japanese Canadians, she said, were submitting to the evacuation without bitterness and endeavoring to show their loyalty by their lives.

At the evening session Mrs. D. J. O. Scoates described the work among the Cree Indians at Norfolk House, Manitoba.

HALIFAX PRESBYTERIAL—The Conference Branch and the Presbyterial are mourning the passing of Miss Margaret Grant, member of a famous missionary family and, as a Halifax newspaper wrote, "considered the key woman and mainstay in local missions. It is said of her she devoted herself to every good cause in the city."

LUNENBURG-QUEEN'S PRESBYTERIAL—At the Rally Service in Epworth United Church, Mrs. I. B. deLong presented the new W.M.S. study books for the Auxiliary and Mission Band. The Rally service took the place of the regular morning service and was well attended.

PICTOU PRESBYTERIAL—The four missionary societies of East River, St. Mary's, met together recently and a delegation came from the Sherbrooke congregation. Miss Bertha Robertson, President of the Presbyterial, closed the sessions with a stimulating message on "The Faith of the W.M.S."

ST. STEPHEN PRESBYTERIAL—When Kirk Evening Auxiliary, resumed its fall and winter activities, an afghan completed for supply work was placed on display.

McColl Street Auxiliary heard reports at its recent meeting of the successful joint meeting of Kirk and McColl Mission Bands. Miss Ella Veazey presented the first chapter from *The Church in the City Streets*, the new study book.

Three boxes have been sent to the Interprovincial Home at Coverdale by the Auxiliary of Kirk United Church in St. Stephen.

TRURO PRESBYTERIAL—Mrs. J. K. McInnes in her address to the Mission Circle Rally in Truro described the high purpose dominating youth of other lands, notably China, and called upon the young people present to make themselves worthy of their high destiny to make Canada a truly Christian country.

Auxiliaries of South Branch, Springside and Burnside joined with Upper Stewiacke in celebration of its diamond jubilee. Mrs. Elmira Blaikie read the story of the years. Speakers were Miss Adella Archibald of Trinidad, and Mrs. J. K. MacInnes of Truro. All organizations in the W.M.S. family shared in an impressive ceremony.

More Requests for World Friends

"You may be interested to know that I wish to use the Ballad 'Lady of China' (*World Friends*, September) in connection with the wind-up at next month's W.M.S. of the year's study of our Missions in China, and also to interest my Sunday School class of early teen-age girls. It is a tale which will stick in the mind!"—L. W. B., Ontario.

The Alena Matthews Evening Auxiliary celebrated its tenth birthday with a party. Mrs. W. McN. Matthews, one of the founders of what began as a Mission Circle, received the guests. Mrs. K. N. Tait, another founder, explained the occasion in an original poem "Retrospect".

WINDSOR PRESBYTERIAL—A notable birthday party marked the sixty-fifth anniversary of St. John's Auxiliary, Windsor.

Mrs. Rufus Curry reviewed the history of the Society's work from October 13th, 1876, when the first woman's society in Nova Scotia was organized in St. Matthew's Church, Halifax, with thirty-one charter members. Organization at St. John's followed closely upon that.

The Conference Branch regrets the loss of Dr. Caroline Carmichael, well known member of the Society and a former president of the National Council of Women, and of Mrs. C. W. Bonyman, of Bayhead.

YARMOUTH-SHELBURNE PRESBYTERIAL—Deep regret is caused by the removal to Westville, N.S., of Mrs. Rattee, for the past two years president of the Yarmouth-Shelburne Presbyterial.

The itinerary of Miss Maud MacKinnon, Korean missionary, covered Yarmouth in September, where she spoke before several Mission Bands as well as before the public school children in several centres.

Two 1942 Baby Bands celebrated their initiation by holding a picnic in the beautiful garden of Mrs. A. J. MacLeod, Yarmouth.

Montréal—Ottawa

Press Secretary, Mrs. E. J. McLelland, 4014 Harvard Ave., N.D.G., Montreal, Que.
Treasurer, Mrs. George Fleet, 1500 Crescent St., Montreal, Que.

GLENGARRY PRESBYTERIAL—A World Friendship Rally for Baby Bands, Mission Bands, C.G.I.T. and Mission Circles, met in St. Paul's United Church, Beach Hall. Sixty delegates from the Presbyterial were present. While the children were led in group games, planning groups were held to assist the leaders in their work. Miss Jean Ross, St. Columba House, Montreal, told of her work with the children.

Members of the district who had attended the School for Leaders at Merrickville assisted on the programmes of the Sectional Meetings. Miss Jean Ross attended the meeting of Dis-

trict Number 1 and spoke of the work of *The Church in the City Streets* and how its problems are faced.

Information on the people of British Guiana was given to the Mission Circle of St. Paul's Church, Cornwall, by Mrs. J. C. Batzold who has lived there.

MONTREAL PRESBYTERIAL—A full agenda was dealt with at the three-day sessions of the Montreal-Ottawa Branch Executive Meeting. It was felt that there was a great opportunity for W.M.S. workers in various centres to interest groups among the large numbers of women and girls doing war work.

Rev. D. Morrison, of Westminster-Central Church, Montreal, paid tribute to the Woman's Missionary Society as "a group of women with visions of the need of the Church; a group that has made its efficiency felt in both national and international life."

Mrs. D. R. Carson of Ottawa gave the highlights from Dr. Dauber's course at the Regional Conference.

The Wednesday evening session was held at St. Columba Community Centre where the Conference met with four W.M.S. workers, Miss Ethel McEachran, Miss Jean Ross, Miss Elizabeth MacIvor, and Miss Wilma Gardner.

QUEBEC-SHERBROOKE PRESBYTERIAL — Five sectional meetings were held at Scotstown, Quebec, Windsor Mills, Waterloo and Rock Island. Miss Grace Beattie of Trinidad was guest speaker at each. At Scotstown, she gave a report of the General Council in Belleville. Her account of the work in Trinidad emphasized the place of the world Church and spoke of the new strength which evacuated missionaries from Japan had brought to the Trinidad mission. The work there is thus being extended and the question of race relationship gradually solved. She outlined work of the W.M.S. there, speaking particularly of the Iere Home for little girls, the Naparima Girls' High School (where she has served as principal) and the Archibald Institute, a vocational school emphasizing household science.

The Presbyterial officers within the boundaries of their section spoke briefly, each giving up-to-date information.

Saskatchewan

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

Presenting the Study Book

Seven members of St. John's Auxiliary, Stratford, presented the new study book, *The Church in the City Streets*, to the fall Rally in Listowel by means of an arresting poster—a "book" of seven large leaves, illustrating in lettering and cut-outs the substance of each chapter.

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

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

ASSINIBOIA PRESBYTERIAL—The Presbyterial week-end conference was an unqualified success. Miss Ida MacKenzie, travelling secretary of the W.M.S., gave an address to the C.G.I.T. at the initiatory service and addressed the congregation of St Paul's.

A general discussion took place concerning various aspects of the women's work of the church. Miss MacKenzie discussed "Survey and Organization and Study Programmes" which provoked a good deal of discussion. Group conferences followed, led by Miss Wilna Thomas, Secretary for Younger Groups. Later Miss Thomas spoke on "The Importance of Christian Leadership for the Youth of Today." Miss Isobel Leith of the W.M.S. Girls' Residence was introduced to the conference.

Branch Officers present were Mrs. H. F. Eaton of Moose Jaw, and Mrs. J. A. Menzies of Regina, who made a fine contribution to the addresses and discussions.

WEYBURN PRESBYTERIAL—The School for Leaders was greatly helped by the addresses of Miss Ida MacKenzie and Miss Wilna Thomas as well as by their enthusiastic introduction of the new study books for the year. Officers of the Conference Branch, Mrs. J. A. Menzies and Mrs. H. W. Wollatt of Regina, and Mrs. H. F. Eaton of Moose Jaw added much to the success of the school, as did Mrs. F. W. Whitworth, Regina, who presented a report of Dominion Board.

Mrs. Isabelle McConachie, Superintendent of Baby Bands for Weyburn and the Presbyterial, brought babies and mothers together for their annual party in Grace United Church. Thirty new members were present.

Weyburn Evening Auxiliary opened their fall programme with a luncheon at which

prospective members were guests. Mrs. T. R. Jacklin outlined the work of the W.M.S.

Toronto

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

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

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

GREY PRESBYTERIAL—St. Paul's Auxiliary, Sydenham, have celebrated their fiftieth anniversary. The President, Mrs. Howard Weaver, briefly reviewed the fifty years' history of the Branch. She told of the contributions for the early missionary sales which were received by members who drove from house to house, with horse and buggy, collecting money and clothing for the Indians of the North West. The first Mission Band was organized in 1896, and the first Evening Auxiliary in 1904. Mrs.

John McQuaker of Owen Sound, only living charter member, replied to the speech of welcome.

MUSKOKA PRESBYTERIAL—The auxiliary at Bracebridge presented Mr. T. J. Woods with a life membership and certificate.

SUDBURY PRESBYTERIAL—Plans for the coming year were discussed at a meeting of the Presbyterian Executive and Mrs. K. S. Clarke of Copper Cliff reported the executive meeting of the Conference Branch.

TORONTO WEST PRESBYTERIAL—The Fall Rally of West Toronto Presbyterian took the form of a Family Party, with representatives present from all departments. Mrs. G. T. Wood chose as her subject, "Adventuring Through Clouds," in dealing with the work of the Dominion Board.

The Conference Branch mourns the passing of Mrs. H. A. Fish, a former president of Earls court Auxiliary.

New Organizations

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

Evening Auxiliaries

Manitoba Conference Branch—Winnipeg Presbyterian—Winnipeg—Mrs. R. S. Scoates, 246 Beaverbrook St., Winnipeg.

Affiliated Societies

Montreal-Ottawa Conference Branch—Montreal Presbyterian—Verdun, Bethanie—Madame Philippe LeBel, 3959 Newmarch St., Verdun, Que.

Mission Circles

Hamilton Conference Branch—Brantford Presbyterian—Paris, St. Paul's—Miss Margaret Nisbett, 5 Bonfield Ave., Paris.

Saskatchewan Conference Branch—Kamsack Presbyterian—Kamsack, Westminster Memorial—Miss Ruth McPherson, Kamsack.

Mission Bands

Hamilton Conference Branch—Brantford Presbyterian—Brantford, Balfour—Miss M. J. Morrison, 8 Richardson St., Brantford; Halton Presbyterian—Bronte, Walton Memorial—Mrs. E. Johnston, Box 102, Bronte.

Manitoba Conference Branch—Portage La Prairie—Riding Mountain—Mrs. J. W. Waters, Riding Mountain.

Maritime Conference Branch—Prince Edward Island Presbyterian—St. Peter's—Mrs. W. A. Paterson, St. Peter's, P.E.I.

Montreal-Ottawa Conference Branch—Ottawa Presbyterian—Chelsea—Mrs. L. Benedict, Chelsea, Que.

Saskatchewan Conference Branch—Battleford Presbyterian—Field—Mrs. C. M. Roberts, Fielding.

Baby Bands

Alberta Conference Branch—Camrose Presbyterian—Killam—Mrs. Hugh Vogt, Killam.

Hamilton Conference Branch—Brantford Presbyterian—Brantford, Zion—Mrs. L. V. Fowler, 123 Eagle Ave., Brantford.

London Conference Branch—Elgin Presbyterian—Talbotville—Mrs. W. A. Meek, R.R. 7; St. Thomas.

Montreal-Ottawa Conference Branch—Dundas-Grenville Presbyterian—Easton's Corners—Mrs. Roley Maitland, R.R. 1, Jasper.

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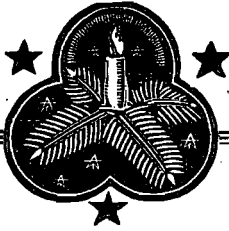
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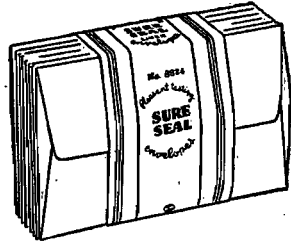
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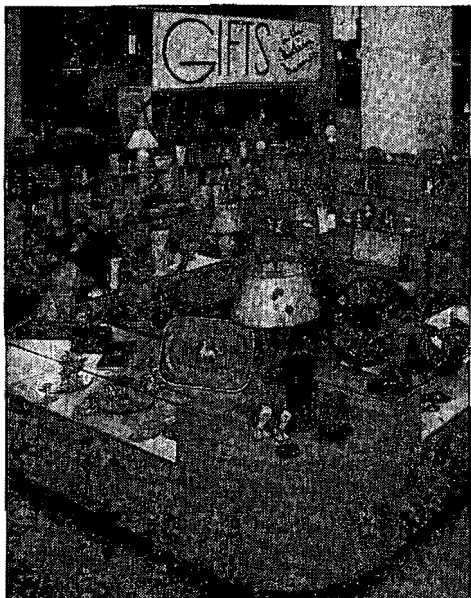
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