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Page numbering below is from Appendices.

**"The General Board of Missions, Home and Foreign Missions"
Section "Home Mission Report, Reports of Synodical Missionaries"**

Sub-section: "**Northern Ontario and Manitoba**, Report for 1937." [Report signed by "W. M. MacKay, *Synodical Missionary*."]

(p. 14) Photo-copied. – **Mention of the arrival of a deaconess in Kirkland Lake** but no specific mention of the Chinese.

(p. 15) "In Northern Ontario, we have the golden and iron links which bind Canada East and West, if not the whole world itself, the destined cradle of a civilization built up through agriculture, mining and manufacturing, the greatest home missionary opportunity which has ever come to the Presbyterian Church in Canada. It therefore behoves us as pioneers, trail rangers, path finders, ancients of the earth and in the (p. 16) morning of the times, to build courageously and fearlessly, leaving to Almighty God His Own prerogative to give the increase in His own good time and way. But while such an opportunity offers itself to us at the present time, we are in no adequate way prepared for it. The era of decadence is beginning to set in, owing, not merely to our disappointing financial situation, but owing more to our man power." etc. Report signed by "W. M. MacKay, *Synodical Missionary*."

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Sub-section: "**Chinese Work in Canada, 1937**" [Report submitted by D. A. Smith]

(p.19) "We are conscious, these days, of the tragedy now being enacted in China. The influence of this is far reaching and reflected here. It would seem, however, to be proving a stimulous [sic], rather than a hinderance, to our mission work."

Mrs. Adams seems to have been sick for part of the year.

(p.20) More on Chiang Kai Shek and Mrs. CKS; Christianity in China, Christians can be trusted as government leaders.

(p. 21) Sub-heading: "*V. Refugee relief in China.*" ... "One of the fine things about this relief work is the wonderful way Chinese and Canadians have been drawn together. They sit on the same Committees. In (p. 22) Saskatchewan, the Lieut.-Governor with leading business men and local Chinese sit side by side to discuss ways and means of raising funds. This is very much worth while." ...

(p. 22) Sub-heading: "*VI. Our Oriental Problem.*" Concern about agitation for registering Chinese and Japanese.

"Resolved that this Presbytery having heard the outline as given by Rev. A. S. Reid of the situation in the Mining Districts of Northern Quebec, is in favour of entering that field and developing the work along the lines suggested by Dr. Reid, and we would recommend to the Mission Board that this be opened on the basis of a Frontier Mission Field of our Church, with the assurance that if such is done, the Presbytery of Quebec will give the work there Presbyterial connection and such Presbyterial Supervision as they may find possible."

The Synod's Mission Committee then met, to which I made a full report and they in turn gave their unanimous approval to my recommendations. A separate report of this is prepared which is available to any one who cares to see it.

In closing my report, I wish to mention the wonderful co-operation I have had within the Synod in every respect; from the Synod as such and its Committees; from the various Presbyteries; from the individual Ministers and Elders; and the Presbyterian people in general.

ALLAN S. REID,

Synodical Missionary.

NORTHERN ONTARIO AND MANITOBA

REPORT FOR 1937

The year's review opened up with our new work in Kiriland Lake in the Presbytery of North Bay, Temiskaming in March, 1937, when in company with Rev. C. J. Mackay, B.A., just released from his pastoral charge of Portage La Prairie, Manitoba, and now minister of Kiriland Lake, I visited this new field, spending a fortnight with him organizing our contacts and inaugurating diets of Public Worship in the Masonic Hall. Soon after Miss MacArthur arrived as deaconess under appointment by the Women's Missionary Society. Such was the interest from the outset that a congregation was soon organized with fifty-six members to be followed by the election of five elders and nine managers with a Sunday School and all other organizations fully organized. During the year I paid three visits to this new field, the inauguration of the work, the organization of the congregation; and the annual meeting, which by the way was the most hopeful and buoyant I have ever attended. Reports revealed remarkable progress—membership 96, receipts from all sources for 8½ months approximately \$1,900.00 and gifts to the budget \$135.00.

During one of my visits, I held a service in Larder Lake where we have secured a lot for a church there.

April was spent in Winnipeg Presbytery, where St. James Church under my care for several months had arranged for the coming and ordination of Rev. Mack Easter of the Knox College graduating class. Within the year, Mr. Easter was called and induced into St. James and a new day dawned upon this all but hopeless situation.

May and June were spent in attendance at the Synod of Toronto and Kingston, and the General Assembly in Ottawa, with missionary addresses in several churches in Huntsville, Burt's Falls and Magnetchawan.

July was spent in Summer School Camps, first at Pumphly Point for the Presbytery of Algoma, where some 64 were in attendance, and the New School Camp for the Presbytery of Winnipeg at Shoal Lake, Lake of the Woods, where 144 attended in two camps.

September was taken up in the Presbyteries of North Bay, Temiskaming and Algoma and the Executive of the General Board of Missions.

The Autumn was taken up with a fortnight of Missionary Talks in the Presbyteries of London and Sarnia, some 18 addresses having been given, followed by an itinerary of Kiriland Lake, Geraldton, (Superior Presbytery), Kenora, The Pas, Carberry, Portage, Elm Flon, Dauphin, Minnedosa, and the meeting of the Synod of Manitoba, returning to Hawk Junction in the Algoma Presbytery.

In the far north I spent three weeks in The Pas, Cranberry Portage and Elm Flon, conducting diets of worship and dispensing the Sacraments and making in all some 45 pastoral visits.

The work in The Pas I found to be more flourishing than in any previous visit. Under the leadership of our missionary Mr. Herbert Davidson our church is the centre of great activity, not only on the Sabbath but throughout the week. Increased interest and progress were most evident. Beginning April 1st the field is assuming \$8,000 per week advance on its support of maintenance.

Geraldton in Superior Presbytery is moving forward. During my visit there, the congregation decided to increase their share of maintenance some \$7.00 per week. They reported that they had met their share of the church building indebtedness. I conducted diets of worship here, in Little Long Lac—a part of this field—and also Bankfield, dispensing the Sacraments in the former two places.

I spent a week in Hawk Junction dispensing the Sacraments and paying visits to the Summit, Cline Lake and Lockash, which are outposts in this field. Hawk Junction is a new field with a new church and cabin manse all paid for. The Sunday offerings amounted to \$40.00. Besides the Sunday services at Hawk Junction we have fortnightly services at Helen Mine, The Summit, The Cline and Lockash.

After spending a Sunday early in the New Year in Sarnia churches I spent a week in Kiriland Lake attending their annual meeting, conducting services Sunday morning and evening and addressing meetings of the various organizations during the afternoon and evenings of the week. The only difficulty there is in securing a lot, but hopes are entertained for a solution of this problem. After visiting Cochrane where I conducted diets of worship and dispensing the Sacraments I spent three weeks in the Presbytery of Brandon after which I met the Mission Committee of Winnipeg Presbytery, Superior Presbytery and in turn, the Presbyteries of North Bay, Temiskaming and Algoma, taking up with them all their problems for the ensuing summer term.

Having, therefore, visited all sections of my constituency, I found conditions better than in any previous year and with the exception of Minnedosa and Cochrane, all were in a very satisfactory condition.

It will thus be seen that in our strategic frontier centres—The Pas, Geraldton, Hawk Junction and Kiriland Lake, a definite and substantial increase in local financial support is being made, that in the first three, all have church buildings free of debt and that in the case of Kiriland Lake, the people are ready to proceed with a building program. It will also be seen that in these strategic centres, we have shown our ability as a church, to go in and possess the land, to attract a very considerable body of opinion, and to secure a very substantial support in actual membership and in matters financial, and by so doing, undertaking successfully a fair share in building up Christ's Kingdom, with many real evidences of divine grace and favor.

In Northern Ontario, we have the golden and iron links which bind Canada East and West, if not the whole world itself, the destined cradle of a civilization built up through agriculture, mining and manufacturing, the greatest home missionary opportunity which has ever come to the Presbyterian Church in Canada. It therefore behoves us as pioneers, trail rangers, path finders, saviours of the earth and in the

Saskatoon, the Lieut. Governor with leading business men and local Chinese sit side by side to discuss ways and means of raising funds. This is very much worth while.

At a Chinese afternoon tea in Vancouver's China town, recently put on by the Chinese youth of the city, over 8,000 Canadians troaked through China town, many of them for the first time, to attend. It was a rare spectacle indeed in that part. Thus is being broken down prejudice of many years' standing and a new interest in Canadian Chinese welfare generated. Out of this may come new contacts for Christ.

VI. Our Oriental Problem.—There is one other matter we must touch on that bears greatly on our mission work among the Chinese. There is a new agitation abroad today, particularly in British Columbia. It is taking the form of a demand for a new oriental census that would include the registration of the Japanese population. The Chinese are already registered. There is a grave feeling concerning the rapid increase of the Japanese in that Province. They are now in excess of the Chinese. 150 Japanese can still come in each year to Canada. In 5 years ending 1936 there were 286 Japanese men entered and 324 Japanese women. The present Chinese proportion of women to men is only 1 in 40 of the population. This disproportion is also being seriously discussed in the light of the present controversy. Some claim it is a poor moral policy to pursue, and urge that since the Chinese are the only nationals in Canada denied the privilege of family life, (since no wives may enter) that something be done to rectify the condition. For linked with this is the growing Eurasian problem, and other acute problems which come as a result. 98 per cent. of all Japanese in Canada are in B.C. Only half of the Chinese population are there—some 26 or 27,000.

Allied to this discussion is that part of the problem concerning the 2nd generation, and native born orientals; how they are to fit into our Canadian life:—the question of voting and citizenship. A young Chinese Methodist School graduate, but who has not the privilege because she is Chinese, of receiving Public or High School asked recently: "What are we native-born to do—we are so restricted! You do not think they will deport us do you?" This question was asked half in humor. In it, however, was the tone of deep concern.

Thus, then, is another angle to our work, add to the moral and spiritual welfare of the land. It demands an answer, and one not too long delayed.

Many of the boys and girls born in Canada, are returning from China these days, owing to the disturbance there. Consequently our English classes have been growing, and we have in our missions new opportunities.

VII. In a communication sent recently to this side from China, was an appeal of a missionary that the churches of the West slacken not their interest and missionary efforts in China. "A great crisis," he writes, "is facing the Christian movement there. Let us take a lesson," he said, "from the merchants here who on their heavily barricaded shop windows have placards which read 'Business as usual!'"

It is interesting to note that the word for 'crisis' in Chinese is made up of two other characters meaning "danger" and "opportunity." These two together mean 'crisis.' In this "danger" to the Church, therefore, is also found "opportunity." The Church must not neglect it. It is often said of China "She has consistency, in her history, lost all her battles, but she has always won her wars." As a missionary Church we have a war to wage. We too must see that we win it. To this end we seek the prayers, sympathy, and missionary interest of our Presbyterian people.

Respectfully submitted,

D. A. SMITH.

ITALIAN REPORT, HAMILTON PRESBYTERY

The cause is small, but very happy and prosperous. It is the only Church that we know that has about as many out at the Prayer Meeting as the regular service. All the work is done by laymen, under the supervision of St. Andrew's Kirk Session. Last year the members raised sufficient money, outside of their contributions, to completely redecorate the Church interior. They keep up their interest payments of a mortgage of \$4,400, and are given a small grant each year by the Board. There are no current debts and an effort is being made to reduce the mortgage. No salaries are paid; even the caretaking is gladly done free of charge. Last year the Rev. R. De Piero, Montreal, gave the little Mission a great spiritual lift; another visit in the near future would not be unwelcome. Again, I should like to pay tribute to Mr. Thomas Blackman, an Elder of St. Andrew's, who for many years has given leadership to the Italian group. Mr. C. Ellington, though not a member of the Presbyterian Church, has been Superintendent of the Sabbath School for a long period. He also merits the praise of the Church at large. This Mission is indeed a bright spot of our work in Hamilton.

C. L. COWAN,

Non-Anglo-Saxon Work

HUNGARIAN REPORT, HAMILTON PRESBYTERY—The work of the Hungarian Church in Hamilton is being carried on by the Rev. Frank Kovacs, who has resigned. The health of Mr. Kovacs has made this step imperative. Yet those who were privileged to know that brilliant Hungarian will not soon forget him. He was a master of many languages, an artist and a connoisseur in art, an architect—he designed and superintended the building of the fine local Church—an orator, and a most doughty contender for the faith. And, I almost forget, an editor for years of a Hungarian paper. He was a diligent pastor, and his duties, which brought him into contact with subversive elements, were cheerfully and bravely performed. His whole Presbyterian regarded him as a brother beloved. His many friends everywhere in Canada wish Mr. Kovacs a speedy return to good health.

The work goes on with quiet effectiveness for the present under the Rev. Charles Kovacs. There are difficulties—as there have been for years with those of communistic tendencies—but our hope is that the preaching of the Gospel is making for real brotherhood among the newcomers. The Church has simply to Christianize these or without question, they will be a menace. This is our sober judgment, not the conclusion of an alarmist. Years of experience among our non-Anglo residents convince me that more intensive work must be done.

In Welland there is a good work going on under the care of the Rev. Sigismund Laky of Buffalo, N.Y. He gives one service each Sunday, and receives a very small fee from the Board of Missions. The Hungarian Hall in that city is to be sold. It was never suitable for worship. For many years, thanks to the kindness of the Kirk Session of our Church in Welland (Rev. R. A. Cranston, Minister), the Hungarians have worshipped in that fine Church. Again and again the Hungarians have asked for a full-time Minister, but the Presbytery has not seen its way clear to recommend that the request be granted. Meantime, the work goes along steadily.

C. L. COWAN,

Conservator of Missions.