

1929 From bound volume, "The Acts and Proceedings of the Fifty-Fifth General Assembly of the Presbyterian Church in Canada." Held in Ottawa, Ontario, June 5-12, 1929.

"The General Board of Missions, Home and Foreign Mission Report,"  
[General: board of home missions also includes work among the Hungarians, Ukrainians, Italians, French, and "Indian" at various times.]

Northern Ontario – lots of work going on, churches built, missionaries in place, discussion of growth and immigration but no specific mention of the Chinese.

Section "Non Anglo-Saxon Work"; Sub-section headed "Chinese Work in Canada" [report submitted by D. A. Smith]. Photo-copied p. 31-33. Some discussion of work in smaller towns, outside major centres.

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Sub-heading "**Redemptive Home.**" Photo-copied p. 41.

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Addresses for deaconesses not given for 1929.

Land is gradually being occupied. The man who looks out of a Pullman window may not see very much, but the miner, the lumberman and the farmer are taking possession. With the exception of Prince Rupert the Presbyterian Church is not represented in that vast area north of the main line of the C. P. R. We must soon begin to take care of our people that are working and settling there. It will be mission work with the consequent cost for some years to come. However, that is the nature of the charter under which the Church carries on. Some of our High School centres are aware of this need from the viewpoint of self preservation. Kamloops, for example, declares that when the school year begins the United Church is largely augmented from the Presbyterian Homes in the North Land, and that this will continue until they have services at home. It is urged therefor "that the tributaries to such centres be kept unsullied."

On the other hand the importance of the cities cannot be over emphasized. Carlyle said, "The problem of the twentieth century will be the city." Josiah Strong said that "The city is the source of the influences, best or worst, which permeate the land. The intelligence of the nation will be measured by the intelligence of the city. The moral standards of the nation will be determined by the morals of the city. In its future are the greatest possibilities of blessing and of cursing to mankind." If this is nearly true it follows that Vancouver city is the biggest problem in this Synod. It is quite true that in Vancouver is gathered half of our population, and more than half our wealth and giving power. More than half of our Budget comes from Vancouver. It must so continue for some years. Old Vancouver is coming back splendidly but the disruption left it from the standpoint of men, money, and equipment quite unequal to the task within its present boundaries. For example in South Vancouver there were seven vigorous congregations. At present there is one and it is struggling for existence. It is just now vacant. Besides this there is one Sunday School and one seeking recognition; all this in a compact population of 65,000 souls.

British Columbia is dependent on help from the outside. For many years it will continue to be a mission field looking to the Church at large for assistance. We are grateful for the very generous assistance that has been given. We shall have to continue to issue the Macedonian cry. We would like, however, to assure our friends in the east who have helped us, that by labour, organization and education we are trying to help ourselves more efficiently, so that the day may be hastened when British Columbia shall be one of the best assets of our Church. Our natural resources, our maritime situation and the character of our people justify that anticipation.

The work of the Synodical Missionary was much the same as in former years. It involves almost constant travel. Isolated congregations need to be assisted and encouraged. It is no little encouragement that is sometimes required. It is useless to try and do this by correspondence alone. There are Communion services, baptisms, congregational meetings, interviews and correspondence that will satisfy anyone no matter how hungry he may be for work. The writer would like to gratefully acknowledge the many kindnesses received along the way. He is especially grateful for the entertainment so often provided in hospitable and devoted Presbyterian homes.

The Women's Missionary Society (W.D.) supports a deaconess at large in Vancouver city, and an itinerating deaconess to work among the people in scattered and isolated places in the province. Partial support is also given for a minister who is to do Sabbath School work.

R. J. DOUGLAS.

*Synodical Missionary.*

## Non Anglo-Saxon Work

### CHINESE WORK IN CANADA

In reviewing the work for the year among the Chinese in Canada, one feels—first of all—like giving hearty thanks to God for the measure of success that has attended it, despite many difficulties confronting Christian work both here and in China. China, today, is in the throes of making a religious choice. The fact that more Bibles were sold there last year, than in any other country of the world, shows clearly that in, in their choosing, Christ and His message are not being neglected. The attitude over there is reflected here. Earnest minded Chinese are reading and studying the Bible, and we as a Church, must more and more see that it gets into their hands and hearts.

#### POPULATION

There has just been issued by the Federal Government the outcome of a recent oriental census. This places the Chinese population in Canada at 55,706, showing an increase over former estimates of 15,000. Of this number 48,305 are males; 1,302 females; 6,099 children. British Columbia, of the whole, has 31,116. During last year, only 5 Chinese came into the country, two of whom were students. This means practically total exclusion. It is more than merely interesting to note the tremendous difference in the number of males to females; one woman in 40. While it is true this has a salient effect on the increase of Chinese population it also raises a grave moral question that must one day be met.

#### WORKERS

Eighteen persons have been at work during the year, seven of whom are Chinese. We suffered the loss of two excellent workers, however, in the persons of Miss Gertrude Lawrence, Vancouver, and Rev. K. C. Yeung, Toronto. The place of the former has since been filled by Miss Sybil Crawford, who served in Saskatchewan last summer. The place of Rev. K. C. Yeung is still vacant, and someone to take his place is urgently needed, if we would properly carry on the work in Toronto district. This is also true of Windsor district, for which field we hope Mr. Gordon Taylor will be available.

#### TORONTO

An interesting experiment has been begun in Toronto on the part of the Chinese themselves, for the handling of their Christian activities. Although this is *purely a Chinese movement*, it, in no way, seeks to shut out the different denominations interested from active participation in it. For years they have carried on their own Chinese Christian Institute. They have now organized, within the Y.M.C.I.—a new group for Christian fellowship (and which they designate a Church), to the end that they, the Chinese, may help solve their own peculiar Christian religious problems. The details of this new body are not yet fully worked out.

#### ACTIVITIES

Our Mission activities are many, such as, kindergartens; English classes; Chinese classes; Mission Bands; music clubs; women's Bible meetings, etc., in addition to Church services and Sunday Schools. Also, 20 or more Presbyterian Churches have Chinese classes. All these activities have one objective, namely, the preaching of Christ. Our kindergarten work especially gives us ready access to the non-Christian homes. Only one child in a class of over 20 in Vancouver came from a Christian family. The glory of our work today and the hope for the future is among the young. Two new C.G.I.T. groups were formed last year, another is now being formed, as well as two Trail Ranger groups. At a recent morning service at Victoria over 100 Chinese mothers and children were present. Oftentime, now, as in the past, much disappointment is felt by teachers of Chinese. They feel their

influence has had little or no bearing. This is truly disheartening. But it is not strange that these very men, although unwilling to attend Church or Sunday School now themselves, are sending their children to Sunday School. Here seed sown is bearing fruit. For some years Rev. K. H. Yeung and I have visited the B.C. Penitentiary, and preached there. It looked like hopeless work. Part of our work always was to censor, for the authorities, all Chinese mail. There we read of prisoners, (knowing their own shortcomings), urging their wives, sons and daughters, here and in China, to get into touch with the missionary. So we see it is far from futile work.

A new phase of the work inaugurated recently is also beginning to bear fruit, namely, the training of young Chinese men and women for Christian work among their own people. We have David Lee, now studying medicine at Shanghai. He is partly supported by St. Andrew's Chinese Class at Windsor. Two young women are now ready to start training—one for medicine, the other for music and kindergarten. A very substantial cheque has already been offered for the support of the medical student. Moreover, we have three High School lads in mind, two of whom are looking to the ministry, the other to Christian Educational work. Is it not true that "if we cannot cross the ocean and the heathen lands explore," we can make possible the training of those who will take our place.

Now in order to summarize the situation as it is to-day, let me point out one or two interesting changes that are taking place:—

1. There is now no Chinese immigration.
2. The conducting of English classes, as such, is decreasing.
3. The Chinese, instead of continuing to concentrate in certain large cities are spreading out into the smaller towns. Vancouver Sunday School lost two superintendents and a secretary last year. It is usually our brightest Christian men that move.
4. The work tends to become more and more institutionalized. The absence of home life, and the creation of "China-towns," forces this on us.
5. Formerly laundry work was the chief Chinese business mainstay. They are now going into other lines—particularly restaurants. This kind of work makes Church and Sunday School attendance difficult. It also calls mostly for Sabbath labor. It is rather singular and certainly indicative of this that all our five Chinese Elders in Victoria have to work some part of every Sunday. For instance, one works in Canadian house work; another in a Canadian dairy; a third in a Canadian tea-room; a fourth owns his own café; while the last works on a Chinese newspaper. These things speak for themselves.

6. Another, though vastly different change in the work, is the growing feeling of financial responsibility. One must mention the new Chinese effort in Toronto. Again the Victoria Chinese Church in 1925 raised for all purposes \$753. Last year they raised \$1,356.00. It is worthy of notice that although our Church has been at work among the Chinese in Victoria for 40 years, and in Vancouver for over 30, it is only 9 years ago since Sabbath collections were taken in Victoria, and four years only in Vancouver. Moreover, up till 1925 no moneys were ever subscribed to the Budget of the Church, yet 1926 Vancouver contributed \$30.00; 1927, \$50.00; 1928, \$79.00, while in Victoria 1926, \$75.00 was contributed; 1927, \$42.00; and this last year, 1928, \$186.00. Moreover, since 1925 Victoria pays all of a Chinese teacher's salary; \$120.00 of a kindergarten assistant's salary. In addition to that these places are busy 7 days a week and all running expenses are paid by the Chinese. In the old days English Night class fees paid these, now it comes entirely from the membership.

#### VANCOUVER PROPERTY

It is gratifying to know that Vancouver for the first time in the 30 years' history of the Chinese mission now has a piece of property owned exclusively for that work.

We already have a house for the minister on it and a thorough canvass of Chinese Christians and non-Christians alike is now being made toward the building fund of the proposed Church and kindergarten hall. It is imperative that these be erected soon. The present quarters are most unsuitable.

In conclusion let me quote the words of a Chinese man who said, "This is the most critical period in the history of the work." He went on to point out the boys and girls who are coming to maturity in our own Chinese Christian homes. They have grown up in the Church. The future of it is in their hands. It demands care. It requires above all else, patience and sympathetic understanding. Chinese work is really Foreign Mission work in the home field—minus most of the romance we generally attach to the Foreign Field. Here is a most telling excerpt from a report given by a class in one of our Canadian Presbyterian Churches. It speaks for itself. It reads, "Friends, do you realize the fact that except through this Church we have no social contact with the Canadian people. We have no family life among ourselves. Either we, as a people, are left alone, or circumstances drive us to unhealthy pastimes."

The Women's Missionary Society (W.D.) carries on work among the Chinese in 5 centres. Kindergarten classes for children of pre-school age are a feature of the work, 117 children being cared for by this department.

In Victoria, 3 workers conduct a kindergarten of 36, an Auxiliary of 11 members, a Mission Band of 40, a music class of 28, and advanced classes of 27 pupils.

Vancouver has a kindergarten of 35 pupils, a Sabbath School of over 60, a Mission Band and flourishing C.G.I.T. Two workers are in charge.

Toronto has a kindergarten of 18, a Saturday class for children, Sabbath service and week day meetings for the women and a splendid primary department in Cooke's Church of 27. In July 36 children attended a Daily Vacation Bible class. Our missionary here also holds a monthly Sabbath service in Hamilton for women and girls.

In Montreal we support 2 workers. A fine kindergarten of 24 members is carried on, the mothers are visited and meetings for women are held. Twelve places in Eastern Ontario and Quebec were visited by our missionary. There were 24 women in these places.

In Brockville 6 of the 7 Chinese in our worker's class professed faith in Christ and 357 Chinese in 14 towns received Christian literature.

Fine voluntary work is carried on at different points in Saskatchewan.

Respectfully submitted:

D. A. SMITH.

#### GENERAL REVIEW OF HUNGARIAN WORK.

PREPARED FOR THE BOARD OF HOME MISSIONS, PRESBYTERIAN CHURCH IN CANADA

In looking over the outstanding events and those facts in connection with the Hungarian work of the Church that are impossible to record in words and figures, let us remember, that if there is anything cheerful to mention, *Soli Deo Gloria!* If we are still wanting in many respects, we claim, we are subject to human handicaps.

In general congregational movements God gave further improvement on every field.

words of Dr. Saphir when he addressed the General Assembly of the Free Church of Scotland,—he said, "I am anxious to express the deep and constant feeling of thankfulness which I cherish towards that branch of the Church of Christ which you represent; for it was through the channel of your prayers, your love, and the missionaries you sent forth, that the blessed gospel of Jesus Christ reached me and my whole family and many others in my childhood, and that which is dearer than life to me must always be associated with the work you began. . . . I express this profound gratitude, not only in my own name, but, unworthy as I am, as the representative of the numerous converts with whom God has blessed your testimony and labours." There is an equal gratitude on the part of those who have found Christ through the instrumentality of the missionaries of the Presbyterian Church in Canada.

The Women's Missionary Society (W.D.) again assisted "Scott Institute" Summer Camp and supported a worker among the young people in the Institute.

Respectfully submitted,

MORRIS ZHEIDMAN.

ORGANIZATIONS	Jan.	Feb.	Mar.	April	May	June	Oct.	Nov.	Dec.	Total
Sunday Evening Services . . . . .	323	300	325	330	180	4 open air services	261	280	300	2299
Sunday Children's Service . . . . .					2 open air services					
Sunday Tea . . . . .	292	300	316	320	120	160	300	327	288	2423
Sunday School . . . . .	226	230	226	240	200	150	216	246	252	1987
Bible Class . . . . .	70	52	48	50	52		28	47	78	425
Clubs . . . . .	243	320	300	317	180		265	226	253	2104
Sewing Class . . . . .	45	40	45	25	47		31	94	43	370
Night School Classes . . . . .	115	120	118	120	90		36	68	76	743
Inquiry . . . . .	113	110	150	118	110	300	50	136	160	1247
Y. P. S. . . . .	31	10	50	40	30	30	25	27	17	260
Specials . . . . .							Party 150	Party 175		325
Visits . . . . .	60	55	50	80	58	100	50	55	125	633
Hospital . . . . .	4	5	3	6				4	2	24
Jails . . . . .				3	4	3				10
										13423

Total attendance at the indoor organizations . . . . . 13,423  
 Total attendance at the Fresh Air Camp . . . . . 250

Total . . . . . 13,673

Bibles sold and distributed . . . . . 419  
 New Testaments sold and distributed . . . . . 594

Total . . . . . (copies) 1,013

Total of clothing and articles distributed to the poor . . . . . 1,200

## Redemptive Home

During 1928 this Home sheltered for longer or shorter periods, 47 girls and 18 children. Thirty-three of above girls and 16 children were received into the Home during the year.

Of the girls: Nature of case. Maternity, 25. Shelter, 8.

Nationality. Canadian, 16, English, 14; Scotch, 2; Irish, 1. Average age, 18.

Religious denominations. Presbyterian, 11; United Church, 9; Anglican, 10; Baptist, 1; Lutheran, 1; Salvation Army, 1.

Former employment. Housework, 18; Factory, 3; Stenography, 2; At school, 3; Lived at home, 7.

Passed out of Home during the year. Girls, 33; Children (infants), 15.

Of girls:

Returned to parents, 15; Secured positions, 8; Taken in charge by friends, 7; Began training as nurse, 1; Married, 1; Taken in charge by police, 1.

Of children:

Adopted into good homes, 10; Went away with mothers, 3; Boarded out, 1; Died, 1.

December 31, 1928. Under care of Home—Girls, 14; Children, 3.

M. C. RATTE,  
 Superintendent.

## Neighbourhood House, Hamilton

### REPORT OF WORK FOR 1928

#### Statistical figures:

Full time workers . . . . .	2
Part time . . . . .	1
Student, on nominal salary (W.M.S.) . . . . .	1
Vacation School part time workers . . . . .	3

Total paid workers . . . . . 7

Voluntary helpers, 1 day per week . . . . .	13
Voluntary helpers 2 days per week . . . . .	1
Voluntary helpers when needed . . . . .	21

Total number volunteers . . . . . 35

Adherents (members of various groups) for 1928 . . . . .	564
Families involved . . . . .	180
Enrollment outside of Library . . . . .	390
Nationalities represented . . . . .	24

#### Religious denominations represented:

Presbyterian . . . . .	8.8%
United Church . . . . .	6.6%
Baptist . . . . .	4.8%
Anglican . . . . .	11.9%
Serbian Greek Catholic . . . . .	4.6%