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

Sub-section "Northern Ontario and Manitoba", report submitted by W. M. MacKay. Photo-copied p. 16-17, for its view of the role of the Presbyterian Church.

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Section from "Chinese Work in Canada." Photo-copied p. 23. Report submitted by David Smith. [Mentions home visitations and a **Vancouver class for white women married to Chinese**]

Now, coming back to the Kenilworth district; the people are definitely interested in the hope of a church closer than St. Enoch's, but their attitude is that "men working on shifts" keeps both men and women too busy to attend church. I feel this is true to a great extent; and I know that many of these men work seven days a week (not on shifts), but many use this fact of men working on shifts as an excuse for not bothering about spiritual privileges and obligations. One woman who is well-to-do, and whose husband is not on shift work, said, "Well, a new Presbyterian Church is surely needed down here. I'll watch and see how you get along." She is unique, I am thankful to say.

In February, 1943, with a Presbyterian Student in charge, we have just begun holding an adult service, with a Junior congregation which leaves at half time for different classes. Those who have attended were very pleased to have a service and were quite hopeful that a church would grow out of it.

With God's blessing, I, too, believe that a church will grow.

ROBERTA E. SMITH,
Deaconess.

NORTHERN ONTARIO AND MANITOBA

The record of the year 1942 began with Timmins. In November of the preceding year this new congregation became vacant and our Presbyterian people had this and many other things to discourage them. War conditions had taken a considerable number of young men away, and the constant threat of the mines closing down, and one after another of our families moving away, added to new and heavy taxation upon those who remained, all combined to dishearten the people. And to add to their difficulties they had no church home, and the likelihood of not securing a permit to build one, though for three years they had been compelled to meet in a very unsatisfactory hall, and for one hour on Sunday evenings only, with no week-night privileges.

The situation was such that I felt it my duty to take personal charge, which I did for some five months until the appointment of the Rev. George Aitken, Th.D., was secured. This was late in May.

During these five months I made more than 200 pastoral visits, held thirty-five church meetings of various kinds in the Embassy, (this was the name given to our living quarters) dispensed the Sacrament of Baptism several times and the Lord's Supper twice, and received by infant baptism six, and into the membership twenty-six. For the five months, the congregation after meeting all overhead expenses, raised \$100.00 a month in their Sabbath offerings for the building fund of the proposed new church.

The appointment of Dr. Aitken is proving to have been a happy one, and this can be as truly said regarding Mrs. Aitken, and though the fight for a government permit to build had to be carried to Ottawa, by the courageous and united efforts of all, the permit was secured, and it should be here noted that the thanks of our church are due to Mr. Louis Bradette, the federal Roman Catholic French member of Parliament, for his untiring efforts in securing our building permit.

The new church is twenty-six feet by seventy-two feet and of gothic rustic design, and will seat three hundred. It has a ten foot basement, clear of posts, about the same floor space as the main floor. Throughout it all, almost insurmountable difficulties, new and old, came in rather rapid succession. The church has now been opened and dedicated, and with its dedication we have a Presbyterian Church in every city in Northern Ontario, and with other new churches and mission houses, will have, in vested interests, some two hundred and sixty thousand dollars.

In between times during these months, I visited the Presbyteries of Brandon, Winnipeg, Superior, Algoma, and North Bay and Temiskaming, as well as the Synod meeting of Toronto and Kingston and the meeting of the General Board of Missions. In June I attended the General Assembly, and in September the Presbytery meetings

of North Bay and Temiskaming, and Algoma. In late September, after attending Board Executive, I visited the Prairie Synods of Manitoba, Saskatchewan and Alberta returning in November. On my return I pointed out the dire need for ministers I found in the West, and most of December was taken in securing men to fill some of the most needy fields. Some eight appointments were carried out.

During my visits to the Prairie Synods I received a very warm welcome, and I felt that my humble efforts were appreciated. Our ministers are doing yeoman service and are courageously carrying on against tremendous odds. I found them labouring in the firm belief that what is "man's extremity is God's opportunity," and, "theirs not to reason why, theirs but to do and try." The fact now obvious to all is, that we have not enough employable ministers, and that under present conditions, there will not be and can never be, until we shall cease our appeasement policies, our peace-at-any-price policies, and fearlessly and courageously face and rectify the causes which we know are clogging the wheels of progress and peace, and even threatening the existence of our Church. I firmly believe, even at this late date, that if we would publicly discuss and re-affirm even the few outstanding standards of our Presbyterian Faith, and demand that these be clearly and positively taught in our colleges, we would go forth as a Catholic Confessional Church, which would sweep our Country from ocean to ocean and on into all lands beyond the seas. If these doctrines, peculiar to our Presbyterian Faith are not to be taught and carried into effect, I see no reason for the existence of our Presbyterian Church in Canada. It is my considered judgment that there are more unchurched communities and more non-church-going Protestant families in Canada, in proportion to our population than at any time in the history of Canada. The liberal schools of theological thinking have produced so-called churches, which appeal to vast numbers as little more than elaborate and richly adorned and glorified Service Clubs. Take the social appeal out of our young people's work and little would be left. The content of our Sabbath Schools with its general set-up leaves our young and rising generation with little or no understanding of what our Church stands for, nor what our Standards of Faith really are. The tragedy is, that if any voice is raised in support of those Standards of Faith which gave Presbyterianism to the world, and furnished it with motive power to go through decades of martyrdom, to become the largest missionary and confessional church of the world, that voice is at once labelled as the voice of pessimism and narrow-mindedness. Liberal humanism is on the throne. Man is divine enough to save himself and the Deity of Christ is a worn-out theory. Man is not by nature totally depraved; all he needs is brotherly kindness to fan the divinity he possesses by nature, and make him a fit candidate for the Kingdom of God and a worthwhile citizen of our social order.

In my hurried visit through the Prairie Synods, I could not help feeling that I was not alone as a single voice crying in the wilderness. Many of my brethren I am sure felt the same way. Dr. Stevens of eighty-five summers was the lone ordained ministerial voice in the whole Peace River Presbytery. Many others both young and old were serving with splendid fidelity in parishes far apart, the one from the other. This can be said of the many Deaconesses who also took part in the Synod meetings with their records of sacrificial achievements. And as I looked over the Synod meetings and thought of the boundless stretches of inhabited regions, unchurched areas and vacant charges and others approaching extinction, I thought of the disciple who said to the Master "What are these among so vast a multitude". I also thought of that vast new area stretching on through the Peace River country and beyond, until I became lost in the vision of those unexplored depths of Canadian wildernesses fabulously rich in agricultural and mineral products, lumber and furs, and as I visualized the All Canadian Highway already completed, I was reminded of the voice of Divine Prophecy. It, too, was a voice in the wilderness, "The voice of Him who crieth in the wilderness, 'Prepare ye the way of the Lord. Make straight in the desert a highway for our God'." Ours now is the day of preparation. We are losing battles but it is still ours to win the war if we are true to our Commission. And so the year came to a close.

As this shall be my last report may I be permitted to survey briefly the

There were several changes in our Mission Staff during the year. In September, Miss Agnes Dickson, after several years of faithful service in China and Canada, retired from the work. Her place was taken in Montreal by Miss Alma Burdick, lately of Formosa, and recently of Winnipeg. Because of the need of a full time Chinese woman worker, Mrs. G. P. Louie, who served our church so faithfully, both in Victoria and Vancouver, was also appointed to Montreal. Again, owing to the death of Rev. Ma Wou, Rev. K. H. Yeung was transferred, in October, from Vancouver to Toronto. This left our Vancouver Mission without a minister. We were fortunate however, in securing the temporary preaching services of Mr. F. Y. Louie our Chinese teacher there. He, together with one or two of the mission members, is carrying on. Owing to the need for more help among the women and children in Vancouver, Miss Isabel Bennett, who for many years has rendered valuable voluntary service in our Mission was appointed for half-time work.

Changes in Victoria also took place. Miss Ruth Heighton, recently of Formosa, after less than a year's service, decided to go into training as a nurse. To fill this vacancy, Miss Gertrude Scott, who because of extra home duties had to give up the work a year ago, was reappointed.

Altogether we have 16 workers in the field—9 of whom are Chinese. These, together with the fine group of loyal voluntary workers assisting us throughout the land, and without whose help we could not begin to overtake the work, constitute our staff.

Mention should be made of the death of Mr. Thomas Wallace, who, as assessor elder, helped our work for over twenty years in Vancouver. He proved himself a most sympathetic friend of the Chinese. Men such as these, when they go, are greatly missed, and without their consecrated assistance we would not prosper half so well.

There are a number of interesting items connected with the work during the year that should here be noted. In Vancouver we ordained our second Chinese elder, Mr. Dick Woo. Our first was ordained four years ago. This ordination is of particular interest, since Mr. Woo is a product of our Mission. He is a young man, and a graduate of the University of British Columbia, and has in mind the work of the Ministry in China. This is how he puts his call, "I owe a debt to God, therefore I must go and serve Him there." At present, he is Superintendent of the Sunday School, and is helping us with the preaching services.

In Victoria the 50th anniversary of the opening of the Mission was celebrated in May, the Presbytery of Victoria being in charge. Congratulations and greetings were read from different Chinese organizations all over Canada and the United States, while the Moderator of the Synod brought greetings from the Church. In honour of the event extensive repairs to the Church were made, and new rooms added to accommodate the work. The Chinese raised over \$2,500. to meet this need. The Church property is now in excellent order, with new floors, cement stairs and walks, as well as new furnace, pews and lighting system. The whole exemplifies a growing pride in their Church, and certainly goes far to promote the spirit of worship. The Victoria Chinese Church is a worthy illustration of the progress of the work, and justifies the faith that founded it.

The marriage of Rev. Paul Chan, our Chinese minister in Montreal must also be specially noted. It took place in Ottawa and created widespread interest. Knox Presbyterian Church there was filled to capacity. The Chinese Minister to Canada, as well as members of the Legation attended the wedding ceremony. Mrs. Chan, and her sister graduated in Arts from McGill University last Summer, and have been teaching in our Montreal Chinese Sunday School during the past three years.

One of the most interesting phases of our work last year was the new place in our Canadian life given to our Canadian born Chinese young men and women. All over the country we find them in war work of every kind. We find them in the Canadian army. Three Chinese have received commissions, and others are in training. This attitude on the part of our country is vastly different from what it has been in the past, and is certainly welcomed by our Chinese residents. A great many young men and women are also occupying positions of trust in our National Civil Service at Ottawa. This is important. Most of these young people are the product of our

Missions, having been raised in our kindergartens and Sunday Schools. This training in leadership will mean much for the future of our Mission work, both here and in China; and we have in the Ottawa Chinese Mission today, as a result of this, one of the finest groups of Christian young people to be found anywhere.

Another encouraging feature of the work during the year was the development of several new organizations. At Montreal three new groups were formed. The Chinese ladies, who for years have carried on a weekly Bible Class, in December were formed into a W.M.S. While this group has contributed towards the work in the past, it is now definitely embarked on Missionary and Church service. At Montreal also two Young People's Societies were formed—a Junior and a Senior. The Church at Montreal is therefore rounding out into full and fruitful activity.

At Vancouver a class for white women married to Chinese, similar to that carried out in Toronto, has been started. The need for such a group has been felt for some time, as it gives us important contacts, especially with the children. The Young Chinese Women's Auxiliaries, comprising mostly young mothers, have, in Victoria, Vancouver, and Toronto, been making marked headway. These latter groups are exceedingly important as the members are practically all Canadian born, and of course speak English. For the first time the Vancouver Chinese women, last February, conducted their own Day of Prayer meeting.

At the Pacific Coast, because of prevailing war conditions, and the consequent need of A.R.P., First Aid, and Emergency instruction, our workers have made many new contacts with the Chinese people. The theme text adopted as a war slogan in this A.R.P. service by the Vancouver Chinese women is this:—"Be not afraid, only believe." These are words which have come to mean much to them under the constant threat of war.

One department of our work which has been receiving special attention recently has been the systematic visitation in the homes. Visiting, of course, has always been done, but recently has received extra attention. Here is how one of our Chinese women workers puts it. "Teaching the gospel in the homes to the individual persons of the Chinese household is of great importance. It gives time to sit down in good Chinese fashion and get acquainted, and explain Bible and doctrinal difficulties to the parents of the children we have in our classes. It bears fruit in understanding and influence, and helps to clear away a natural diffidence among grown-ups about coming to Church and Sunday School." The Victoria Chinese W.M.S. members make a practice of visiting the homes, and made 99 calls during the year, thus extending their group influence. So even in ordinary friendly conversations Christ is taught, Christian confidence is established, and new Mission opportunities opened up.

This visiting in the homes has practically grown out of our daily and weekly contact with the children at Kindergartens, Mission Bands, Sunday School, Chinese Schools, C.G.I.T. groups, Young People's Societies, Scouts, Cubs, Boys of the Burning Bush, and other Clubs. Through the children we, ultimately, reach the parents. "I do not think I would ever have accepted Jesus" said a young Chinese woman recently, "if it had not been for the training I got in the Kindergarten. We surely learned something there." Our Kindergartens and Chinese Schools in Montreal, Toronto and Vancouver are still the most important stepping stones to our Sunday School, and eventually to Baptism and Church membership. Every year more and more of those who received their early Christian training in these departments, are, as they grow up, coming into saving relationship with Jesus Christ. Moreover, the parents are now bringing their children to the Mission Churches, of their own accord. They are beginning to realize Church value. There is a decided difference in attitude and interest. In the past adult baptisms have always outnumbered those of children. Now child and infant baptism is definitely on the increase.

It was hoped that by this time the purchase of the Toronto Y.M.C.I., as recommended by the Mission Board, and agreed to by Toronto Presbytery, would have been completed. The negotiations with the Chinese owners were begun early in the year. Our work in Toronto, because of our lack of a Church-controlled building of our own, has suffered somewhat by being too scattered. Good work has been done however,