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The Living Message



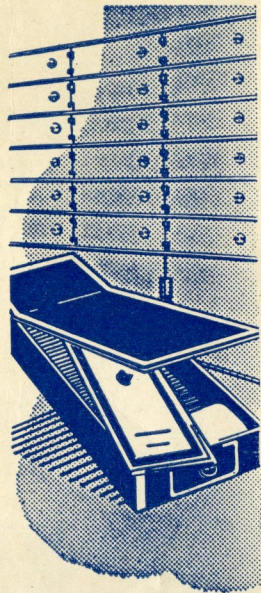
June

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On a Peace River highway. A Settler and his team renders first aid to a Caravan in difficulties.

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MRS. G. H. PLAYLE, Secretary-Treasurer
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MISS P. STEPHENSON, Advertising Manager
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Advertising Manager of The Living Message—Miss Phyllis Stephenson, 30 North Sherbourne St., Toronto, Ont.
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The Living Message

VOLUME LIII, No. 6

Toronto, June, 1942

There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all.

O Lord Jesus Christ, who, in the days of Thy flesh, didst vouchsafe to accept the services of faithful women, we beseech Thee to grant Thy blessing upon our endeavours to aid and encourage Missionaries. Put into our hearts the things that we should do and say to promote Thy glory, and further the object we have in hand. May those of us whom Thou hast called to service, hear and obey Thy voice. Grant that we may never be discouraged under difficulties, but go forward in faith and hope—looking unto Thee. Have pity on those who know Thee not, on those who have forgotten Thee, on those who are far from the Church of their Fathers in a strange land. Visit them with Thy salvation. Hasten, we pray Thee, Thy Kingdom, that all may come to the knowledge of the truth. Hear and answer us, O Lord, our strength and our Redeemer, Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

* * *

The Victory of God

The ultimate goal is not our victory: it is not even the establishment of any such just and peaceful settlement as the wit of men can devise. It is the reign of God, the overthrow of man's rebellion against God, his restoration to his true allegiance and obedience. Let us, therefore, pray for the victory which overcometh the world, the victory of faith—the victory of justice—of truth—of freedom—the victory of love, that by the power of God, mankind may be united in the bond of peace.

Prayer for the Spirit of Devotion and Sacrifice

Grant to us, Lord, we beseech Thee, a clearer vision and a more steadfast will: save us from the indolence that shrinks from labour, the carelessness which takes no heed of great issues, and the fear which will not face the tasks that are too hard for us. Give us the spirit of sacrifice that we may be willing to spend and be spent in Thy service; through Jesus Christ our Lord. Amen.

—The Victory of God, S.P.C.K.

* * *

From Two Great Leaders

"It is my humble belief that the religion which Christ came to establish is based upon sacrifice, and that men and women who follow in His train are called to the defense of certain priceless principles, even at the cost of their own lives."

—General Douglas MacArthur, leader of American forces in the Southwest Pacific.

"We shall drive on to the end and do our duty, win or die. God helping us, we can do no other."

—The Rt. Honourable Winston Churchill.

* * *

Queen Praises Medical Missions

From the British Press Service Release of April 23rd we quote: "London, April — (by cable) The Queen has sent a message of congratulation and goodwill to the Church Missionary Society on the occasion of the Jubilee of its Medical Missions. She writes: 'Her Majesty realizes the high importance of the Church's task in bringing healing for body and soul to all the world, and she recognizes with thankfulness the wonderful pioneer work which has been accomplished by the Medical Mission. It is her earnest hope and prayer that God's blessing may continue to rest upon this work of mercy.'"

—Foreign Missions Conference Bulletin.

+ Editorial +

Co-operation

We believe that our readers will be interested in the statement from the National Missionary Council of Australia that appears on page 187. Those of us who have been privileged to hear Miss F. M. Watts since her return from occupied China, or who have followed the developments there as reported in missionary periodicals, can hardly fail to be impressed by the repeated references to the spirit of co-operation which prevails among Missionaries in the field. Inter-denominational missionary conferences and study groups are helping us at home to take the broader view and it is significant that one of the points stressed by the new Archbishop of Canterbury in his enthronement sermon is "Willingness to join with others in larger fellowship". We must not only watch for, but make, opportunities to co-operate in our missionary service as we are learning to do, under pressure of war, in such agencies as the Red Cross Society.

Dr. Paton said in one of his recent lectures at the School of Missions in Toronto, "One of the great principles is that one can co-operate even where there is a measure of disagreement. An oyster forms a pearl round a piece of grit. Who is the grit in our body? It is worth a lot to hold together. You learn from this with whom you differ most. . . . We sense a unity in Christ in spite of differences. We can make our differences a source of enrichment. There is an instinctive Christian feeling that we must get at the problems of mankind. There must be the carrying of the Gospel. It is so relevant now. It is either a monstrous fable or THE TRUTH."

Inter-Church Conferences

So successful were the Inter-Church Conferences on Missions in the West last autumn, with Dr. John R. Mott and the Secretaries of the Mission Boards, that it is hoped similar work can be done in the Maritime this fall. Dr. Mott has consented to come from October 21st to November 1st.

More immediately, an Inter-Church Conference on Missionary Education will be held, June 22nd to 26th, at Alma College, St. Thomas, Ontario. A series of five lectures will be given by the Rev. Henry P. Van Dusen, Ph.D., of the Presbyterian Church, U.S.A., Professor of Systematic Theology at Union Seminary, New York. Miss Hazel Orton, Secretary of Promotion for the Missionary Education Movement of the United States and Canada, will speak on "Missionary Literature—Its Use and Abuse". It is hoped to have reports of both conferences in subsequent issues of *The Living Message*.

Sermon by The Archbishop of Canterbury

By HENRY SMITH LEIPER

With acknowledgements to
The Living Church

In his first sermon as Primate of All England, the Archbishop of Canterbury called for a "reinvigorated" Church which would have a world-wide interest, and expressed fervent thanks to the missionary movement which, he says, has given the world the "supreme new fact" of world-wide Christian fellowship in the ecumenical church.

Asserting that the world secular movement is heading towards more and fiercer competition, conflict, and war between larger concentrations of power, the Archbishop declared, "If that were all that could be said, the Church could do little else but work below the surface morally, if not physically, and return to the Catacombs. But as though in preparation for such a time as this, a Christian fellowship now extends into almost every nation and binds the citizens in them together in true unity and love."

The new head of the Church of England warned, however, that "a victory in Germany's present mood would mean an end to the ecumenical Christian movement and all hopes connected with it.

"This is no guess," he said, "it is the declared policy of the German state."

Addressing members of the Anglican communion specifically, the Archbishop stated that their most significant contribution to the universal Church can be made by expressing faithfulness to the "best in their own tradition of Catholicity, evangelical fervor, liberal thought, and a willingness to join with others in larger fellowship."

In keeping with his concern for Christian unity, the new Archbishop had invited to his enthronement representatives of nearly one-half of the 76 church bodies affiliated with the World Council of Churches, which he heads.

Technical arrangements for the enthronement ceremony were highlighted by a kaleidoscopic mixture of the past and the present.

Fastened to the arms of the 6th century throne were two modern microphones; the Bible on which the Archbishop placed his hand while taking the oath was the oldest known copy of the Gospels in English; and an American electric organ substituted for the bombed-out cathedral pipe organ.

The new Archbishop took for his text Revelations 21:24—"And the nations shall walk amidst the light thereof; and the kings of the earth bring their glory into it."

W.A. War Emergency Committee

Education—our minds are and should be full of it, this war problem and post-war problem. We know something of the drastic system used by our enemies to indoctrinate the whole population with one idea and train it to one purpose. But we ourselves have hardly made up our minds about it, how to achieve "that complete and generous education which fits a man to perform justly, skilfully and magnanimously, all the offices, both public and private, of peace and war." We have indeed the idea to educate the whole population in some way. How and to what end? We used to speak of the three R's—reading, writing, 'rithmetic and if "narrow and inadequate", there yet is something in the idea. Understandest thou what thou readest? "Reading maketh a full man", and if you can really read, you hold the key to knowledge and can open its doors and enter into its spacious chambers and find a way into its secret recesses. To read means to know the meaning of words and their uses; to follow the thought which the words express; to fasten attention so that the mind grips the substance and stores it for use. To read means to gain a cultivation of taste; to discern the value of what you read, for all reading is not of equal value or of similar purpose. "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." There is reading for a task, for enjoyment, for knowledge, for refreshment, and there is endless variety of choice. Then to read may lead on to other languages and literatures, yet if you know how to read the Bible you will be educated in noble thoughts and noble expression. The pitman of Durham who told a visitor that "our Cathedral is beautiful for situation, the joy of the whole earth", had gained the power to appreciate and to express, even if in the ordinary sense he may not have had much education.

Then Writing—"writing maketh an exact man". Writing, not the mere formation of symbols, but the power to express something. "Why don't you say what you mean?" said the March Hare; if you can write you will be able to express thought and desire: to write a letter is an accomplishment in education; a real letter is something of an achievement, as we can judge from the letters given over the wireless by the Old Country Mail, for instance.

'Rithmetic—is that only to add, subtract, multiply and divide? Does it not mean the cultivation of mental accuracy and so of honesty in thinking and expression? There is a moral element in this oft-dreaded study; there is a science of numbers and in the sympathy between "maths" and music our education seems to touch the arts. Another R is Religion: education means a drawing up to that which is greater than self; mind and spirit need an object of devotion and every child has the right to be taught of God, to be brought into the Christian fellowship, to know the words of Scripture and be given the opportunity to know the friendship of Christ. Church, school and home have to co-operate for this and public opinion in every community must rouse itself to face the heathenism which will come upon a community or country that does not train its children in the laws of God. Much can be done by voluntary interest in the community, through the opportunities allowed by the educational authority; more will be done by the co-operation of home with Church and especially by the lead and example of parents, for religion comes by contact with the dedicated spirit of father or mother to whom it is a reality. Teaching with that background will be the most effective.

Still another R—Responsibility. Freedom and responsibility are the foundations of democratic living. Education, it is well said, is teaching people to bear responsibility and laying responsibility upon them as they are able to bear it. In the Old Country we see the entire people, a citizenship in action, the entire people bearing and sharing the responsibility of war and all that it involves in the un-shaping and re-shaping of human life and of community living. There is a delight in the exercise of responsibility: you love that for which you think and provide; boys and girls soon learn to play a citizen's part in the school community or playground, in Church groups, W.A., C.B.L., Scouts, Cubs, Guides, or wherever they are gathered together. Summer camps are an excellent place in which to practise the art of community living. The sense of responsibility is the primary need for democratic living, and those who are to be the guardians of freedom and justice in the future, must learn it first in their school years and practise it as they go forward into the larger world of life. For education is a life process.

C.

Announcement

The Corresponding Secretary of the Diocese of Rupert's Land writes to say that she will be glad to have the names of any young women who should be coming to Winnipeg to reside owing to their husbands being in the Forces in that area, in order that they may be welcomed into the Church life of that district.

"We are not divided—All one body we"

By the Bishop of Calgary

Chairman of the Executive Council's Committee on Apportionments

Well, we've done it again, and more so! Congratulations all round. The First Quarter's Result on Apportionments is magnificent. Look at the comparison over so short a period as only two years:

1940—First Quarter	\$18,438.68
1941—First Quarter	68,555.42
1942—First Quarter	85,444.38

Such an improvement may well fill us all with thankfulness and hope.

As against 15 dioceses a year ago paying a full 25 per cent. or more to each item, we had 21 this year; and 22 out of the 27 paying the full 25 per cent. TOTAL or better. Only one diocese had any blanks against its name.

It is a splendid start and represents, in my opinion, a real determination to make last year's progress permanent.

There were not lacking last year those who feared for the future; who could not believe it possible that we could do anything in the

Canadian Church except in Spasms; without making it a Special Appeal. Well, this First Quarter's Result looks to me as though we have finally made up our minds that we CAN do just that very thing; that this task we have set our hands to is our NORMAL task; that it's a case of "This ought ye to have done and not left the other undone." Now, let's get on with the job and lengthen our cords and strengthen our stakes.

Since writing my last message I have had the pleasure of visiting several dioceses and sharing in gatherings of Thanksgiving and Praise, as well as meeting with several groups to discuss affairs of common concern to us all in our programme of Advance. I sense a real and united determination. I don't believe anything can stop us now.

Great tasks lie ahead. May He Who has called us to His service give us the humility, the courage, and the vision to enable us to be worthy of our calling.

+
+

From the Arctic

Mrs. Shepherd writes from All Saints' Residential School, Aklavik, to a Branch in Columbia Diocese, concerning their Prayer Partner, Thomas Umoak, the Eskimo Deacon in charge at Tuk-tu-aktuk:

I'm so glad to be able to tell you that we were visiting Thomas this last summer. He and Susie, his wife, after leaving Shingle Point School, when we moved to Aklavik, went to Tuk-tu-aktuk—on the Arctic coast—just about 180 miles from Aklavik—out of the Delta and on the coast. There at Tuk, as it is called up here, Thomas holds together a little group of faithful Eskimo people, has services for them, ministers to them as any Missionary would, sends the children to our school when they are ready for this move, and travels along the coast at times, to visit the scattered families of Eskimos living here and there. In the summer, as happened this last summer, he travelled with the Bishop and assisted His Lordship in the Services they held at Tuk and elsewhere, wherever groups of Eskimos were encamped. I think the Church ought to be very thankful for our faithful and only Eskimo Deacon.

When we were there, we had Services every evening in Thomas' house (we have no

church building there) and there also I had a W.A. meeting, when, through Thomas as interpreter, I endeavoured to explain what the W.A. meant, and they are going to make things from some fawn skins I purchased at the Hudson Bay store for them, little dolls' parkas, etc., which we might sell to summer visitors, who always want something to take away with them. I am hoping that they will have the weekly meeting I suggested; Susie, Thomas' wife is to be the leader. (Note the picture on page 139 of the *May Living Message of Mrs. Shepherd conducting a W.A. meeting.*—Editor.)

The Eskimo women are doing so well in their W.A. effort—they made over \$148.00 last year in sewing boots and selling them at our sale here in Aklavik—and in the annual report of this diocese you may see how they voted this money — they are as keen as mustard and I simply love the generous way in which they respond and the love you can see on their faces, as they attend the few meetings a year we can have with them here in Aklavik. We shall have them in soon for Christmas. They will bring in with them parka covers they have been making, to sell to men of this area, later they will make boots and some are making dolls, dressed as Eskimos—and some of our Loucheux women

dressing them as Indians, etc. This is a little of our work.

At the Services in Thomas' house, it's just one big square room—everyone sits on the floor; they have a wee portable organ which I played, and it's such a comfortable, happy Service, we have in this way. I love the lack of ceremony and the absolute naturalness of these Eskimo Services, everyone relaxed, sitting on the floor, their backs often against the wall, legs spread out in front, little children playing about the floor. If they cry the mother just gets up and goes out for a while and returns; it's all so simple, so SUFFICIENT, I think, to worship God, to give Him the central place, and to have fellowship and communion together. In this fashion we had Communion Service—I borrowed a cloth from the H.B.C. manager's wife, used Thomas' old buffet (one we used at Shingle Point) for a table, and we had

such a sweet feast of love. I'm sure God loves the simplicity of the Eskimo way of worshipping. His manner of holding services and feasts was so similar; once on the shore of the lake, once in a humble house, etc.

These simple folk get much closer, I think, to the reality of Christ's ministry, than we do in our great churches outside. It always seems to me to be a bit like this, everything in the nature of decorations and ornamentation cleaned away, and only the great central Fact of Christ's Presence left. In the midst of the bareness of such a house as Thomas' or the interior of a snow house, where often Services are held, The Spirit pervading, filling, giving rest and peace to one's soul—that's what my experience has been in such Services. After the Benediction, we chat and laugh and still feel at ease, no restraint, no tension, it's a wonderful experience.

✻ ✻ ✻

Ridley Home, Prince Rupert

Miss N. Bird, the Superintendent, writes: Since September we made a new record with all three cottages being used and two of them full. Several applications for entrance had to be turned down as we were awaiting a suitable worker for the third cottage.

A very successful Grocery Shower was held on October 10th, when over fifty visitors called and brought their gifts and stayed to tea. A short service was held by Dean Gibson in the third cottage, which was re-consecrated for its future work among young people. During afternoon tea the Junior members of the Sunday School sang, unaccompanied, songs and carols.



The picture to the right shows our happy family of the Ridley Home at a party.

Church Unity

What can I do about it?

What can I do by myself?

I can pray for a more determined will to work for unity in the Church.

I can study the situations which brought about the outstanding divisions in the Church, and how far each division has been able to safeguard and develop its trust.

I can take part each year in some inter-denominational effort, for example, The Women's World Day of Prayer, The Universal Day of Prayer, the raising of funds for the Orphaned Missions, or some local effort in my own community.

Adapted from a pamphlet prepared by The Woman's Auxiliary to the National Council of the Episcopal Church, U.S.A.

In Kangra Now

Last month we showed you why the Maple Leaf Hospital Fund has been inaugurated. Now we give you some further details, again quoting from Miss Annie Edgar's report, to show why we need a new hospital now.

Miss Edgar describes the present Maple Leaf Hospital as old, dark, and overcrowded. It is easy to see why this is so. The present building was not built for the purpose for which it is being used.

"In 1906, Rev. Mr. Haslam and his wife, Dr. Jean Haslam, were sent to Kangra by the Church Missionary Society. It soon became known that Mrs. Haslam was a doctor, and women and children came to her home for help in their sicknesses. The numbers of sick people kept increasing so Dr. Haslam began a regular clinic on her home verandah. Later, it was felt necessary to put up a building of two rooms for this work. In 1909, The Honourable Florence Macnaghten, a trained nurse and an old friend of the Haslams, came to help. Miss Macnaghten lived in one of the two rooms built for the dispensary. As the work increased, one room after another was added to the original two, and became known as the Maple Leaf Hospital. For many years the building was sufficient in size, but it was a building which had grown up without any plan."

What changes and developments have taken place in your local hospital since 1906? Quoting further from Miss Edgar:

"The patients who are outside are exposed to the view of every one who passes by. Some of them are able to get up and move about. Some are very ill and have a woman relative or two with them to wait on them and cook their food. None of these have bedside lockers in which to keep their belongings. Everything is put on the floor under the bed and one sees a conglomeration of bundles containing such things as clothes, trinkets, rice, flour, vegetables, a brass bowl or two, a bottle of drinking water and, what is often most necessary, a bed pan. There is no room for a bedside screen to give a little privacy. A short time ago, one from this crowded area was dying. Fortunately, there was a small empty room at the time into which we could

move her, but a few days later, a little girl died there on the verandah in full view of all the other sick people. She had cerebral malaria and suddenly developed convulsions. We were so busy trying to save her (we had to shove beds out of the way before we could get near enough to do anything) otherwise we would have found some quiet corner into which to move her, such as the operating room, or the doctor's consulting room which was, at the time, empty. It is very terrifying for sick people to see one of their number die.

"The Assistant Inspector-General of Civil Hospitals for the Punjab, Dr. Hamilton-Browne, inspects all hospitals in the Kangra Valley each year. Last year, I quoted from her splendid report on the work of St. Luke's Hospital, Palampur; Dr. Hamilton-Browne came once, several years ago, to inspect the Maple Leaf Hospital. She came back the second time but has never come again. Annually, she visits the government hospital for men at the foot of the hill. She goes all over the district; she visited St. Luke's Hospital last week, but she never came back her a third time. She just passes by and ignores it.

"From what I have written I think that you will agree with me that a new hospital is necessary. I think one reason why Dr. Haslam and Miss Holtby have not told about conditions is that the present time has always seemed like a bad time to ask for money. First, there was the depression and now there is a war, and they hesitate to add to the burdens of the Church at home by asking that a large sum of money be raised. I believe that if you do not show forth your needs and ask for help you will receive nothing."

We are all learning that under present conditions, money can be raised when the need exists and determined workers undertake to raise it. In this, as in so many of our projects, we of the W.A. are content to begin in a small way, and go forward in faith and hope.

Contributions for the Maple Leaf Hospital Fund should be sent to your Diocesan Treasurer.

✻ ✻ ✻

The Nurse

To be a nurse is to walk with God,
Along the path that our master trod;
To soothe the achings of human pain;
To faithfully serve for little gain;
To lovingly do the kindly deed,
A cup of water to one in need;

A tender hand on a fevered brow,
A word of cheer to these living now;
To reach the soul through its body's woe,
Ah! this is the way that Jesus would go,
Oh, white-capped nurses in dresses of blue,
Our great physician is working through you.

Christian World Missions

EDITOR'S NOTE: Last month we published a brief reference to the lectures given in March at The Canadian School of Missions by Dr. William Paton, Secretary of the International Missionary Council. We are glad to give space now to the following outline of the lecture series, specially written for *The Living Message* by the Rev. V. C. Spencer.

Present Conditions Affecting the Churches of Europe

Because of German occupation of most of the countries of Europe many of the Sending Churches are now unable to remit money to their former Missions. This is the problem of the Orphaned Missions. Yet a remarkable thing had occurred. Although money could not be sent abroad, missionary interest had not waned, and contributions to Missions had actually increased in some European countries. In Norway there had been courageous witness by Lutheran Bishops against the Quisling government. In Holland there had been protests against anti-Semitism; and there was a movement against spiritual defeatism. In France, too, the Protestant Christian Church has protested against anti-Semitism. In Belgium the Roman Catholic Church has encouraged people to oppose spiritual defeatism. In Germany, many brave church people, both in the Confessional Church and in the Roman Catholic Church, have resisted the pressure of the authorities and stood for truth and freedom. There has been a stand for the purity of the faith. And there has been opposition to the so-called "mercy-killings" of incurably sick people. In Russia, the League of the Militant Godless has ceased publishing its magazine. Probably two-thirds of the rural people of Russian and one third of the urban population are Christians. In Occupied France and in Italy, the bottom has fallen out of public life. But in the little countries there has been a return to the Christian Church. Even in Germany there is an interest in the future of the Church, and books by leading British Christians are widely read. In Europe there is a return to Theology. We can look for constructive Theology from Europe.

The Missionary Outlook in Africa

The war is making a profound impression on Africa, especially on the backward races. For years there has been a breaking up of tribal life and a rise of individualism.

Great Britain has formed a new colonial policy and is ready to help more in economic uplift. Nuffield College has a course on Colonial Methods, and last year there was a conference there dealing with (a) Economic Uplift, (b) Education and Literacy, and (c) African Self-government. In most cases a feeling of loyalty for the colony-holding power has grown up. This is specially so in French colonies. Any plans for international control of African colonies would have to take these loyalties into consideration. The principle of mandate rule has worked well in most cases (except with Japan in Asia), but an international reviewing power is needed. Abyssinia needs outside help, from

the United States as well as from Great Britain. Village schools have proved great evangelistic agencies. In British Africa there has been close co-operation between government and Christian Missions in the matter of education. But this may not continue long. The Race Question is one of the great problems in Africa. We may see an extension of South Africa's influence after the war. But South Africa has a colour bar. There is need of good literature for the increasing number of educated Africans. Much literature for Africa was lost in Great Britain in the great bombings and subsequent fires.

The growth of Christianity in Africa is encouraging. Converts are being brought up to love Christ and the Church, and are learning reverent worship. More teaching and supervision is needed, but on the whole the Christian Church is faithful.

Missionary Reconstruction in Asia

There will be a New Order in East Asia but China, not Japan, will be its leader. Japan's recent influence has been destructive, but China's advance will be a help to Asia. The Near East has turned against Nazi ideas, so the people of Japan will eventually turn against Japan's false Emperor cult. The Christians in Japan have for the most part stood loyally for Christ. The recent Church Unity, while partially forced from outside, had long been desired by the Christians of Japan. There is not the same need for educational or medical missionary work as in other Mission fields. Yet there is need for piety and Christian witness.

There will be greatly increased importance for China in the modern world. China has won the respect of the whole world. The patience, courage and good humour of the Chinese have shown their high quality. Even during this terrible war China has extended her education. There has been a Christian attitude towards her enemies. After the war we shall find a greater degree of Chinese leadership in the Christian Church.

The Christian Church must pay more attention to missionary work in the lands of Southeast Asia, i.e., in the Philippine Islands, French Indo-China, Thailand and Burma. Burma is quite different from India, historically, culturally and religiously. We must make earnest attempt to win souls from areas of Southern Buddhism, the Hinayana school of Buddhism. Only a very small dent has been made so far.

In the Dutch East Indies there are many millions of Christians, more than in Japan, China and the Philippine Islands combined.

For the Future

We are concerned for the Church and its growth, of course. There is always a danger of getting absorbed in running institutions.

There is danger of the distinctly religious appeal—holiness—being pressed out of sight and effort. We must guard against this and not forget the strictly Christian, spiritual work.

Theological colleges are very important. Training of workers in Christian doctrine is essential. But Christian Education must be pressed, giving young educated people a Christian viewpoint of the world. Christian literature will reach greater numbers than come into our colleges. So suitable Christian literature must be provided extensively.

The foreign Missionary will still be needed because of his evangelistic faith and enthusiasm. He is imbued with the duty of preaching Christ to all the world. But Mission Boards may have to reconsider the proportion of money used for Missionaries and for native workers. And they may have to reconsider the organization of Mission and Church. Probably the Anglican and Methodist principle (of unity of Mission and Church) is best.

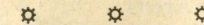
India

Will Indian freedom interfere with Christian work? There is a feeling in India that the Christian Church is tied up with the British Raj. The mass movement into the Church still continues. There are at least 200,000 converts per year, and many are from the middle castes.

Unity and Co-operation and the Ecumenical Idea

There have been three strains or movements.

(a) Missionary, with the Edinburgh Conference in 1910, the Jerusalem Conference in 1920, and the recent Conference at Madras.



Missions and the Present Conflict as seen in Australia

In these difficult days the several missionary organizations are beset by many problems and not a few anxieties. It is not in the national interest to divulge some of the particulars; but our people must know that all missionary executives are passing through trying days, when important decisions have to be made quickly, if not hastily. The call-up of men and women for war service has depleted the sources of our supply of missionary workers, and the necessarily high taxation and the many and deserving patriotic appeals have restricted the giving of many of our most faithful people. We have been heartened by the loyalty and generosity of so many of our supporters, and we are confident that, no matter how great the sacrifice, they will not allow the grave and urgent needs of our Mission fields to be neglected. It will be recognized that this world conflict, with all its implications, makes even more compelling the task that has been committed to us.

It may be that, should the international situation grow worse, we shall have to effect many economies and be obliged to do many

(b) Faith and Order, with its Conferences at Lausanne in 1927, and Edinburgh in 1937.

(c) Social and Practical Application of Christianity. There was the Conference called "COPEC" in 1924, and the later one on "Life and Work", at Oxford in 1937.

The two conferences of 1937, at Oxford and Edinburgh, were made up largely of the same people. They conceived the plan for a World Council of Churches. This plan was worked out at Utrecht in May, 1938, and the World Council was formally organized in the autumn of that year. Seventy-six Churches are joined in the Council. The only large block, other than the Roman Catholic Church, which is not yet in the Council, or not even invited, is the Greek Orthodox Church, but contact is being kept with it.

Dr. Paton then referred to inter-denominational co-operation in Christian work. There has been great co-operation in the Mission Field, in study, in surveys, etc., and this co-operation has been large in the field of Christian Literature. The co-operation began on non-controversial subjects. It is worth a lot for us all to hold together.

In summing up, Dr. Paton spoke a word of hope. There are real things being done, e.g., the help to the Orphaned Missions. On the missionary side there are accomplishments to be pointed to. Also, in spite of war, there is the great reality of Christian hope, and faith, and love.

There is no doubt as to the need of the Gospel, and if the Gospel is true it should be taught. Let nothing overshadow the spiritual side of Missions. Try to realize the world's need of Christ. Then realize this fundamental and tremendous challenge to the Christian Church.

things together that hitherto we have done separately. It may be that these are hammer-blows of destiny which may be used of God to weld us together in the fervent heat of this crisis, making us one in a sense that we never dared to imagine.

The chief purpose of this letter is to urge upon the members of the churches we represent the necessity of co-operation in every possible way. While we do not think it either necessary or advisable, at this stage, to break down our denominational missionary organizations, built up through the years with such thought and effort, we do believe that our people should be prepared to utilize this machinery in new and in even challenging ways.

For example, we suggest that in order to nourish the feeling of goodwill and of Christian fellowship, in the cities and larger towns especially, our people should make a point of attending the week-night missionary meetings of other churches, thus encouraging and assisting one another in these days of narrowed resources. While we are at work in separate areas, often far from one another,

nevertheless all Mission fields have much in common, and, looked at from the view of the Kingdom of God, are really one. In some smaller centres it may be possible to arrange for united missionary meetings, with a deputation from one or other of the churches, and this would do much to lessen travelling expenses and to conserve manpower. It would be simple enough, to men of intelligent goodwill, to adjust the offering; and representatives of the combining churches could see that the necessary denominational organization was carried out so as to ensure the appointment of missionary collectors, the gathering in of subscriptions, and other essential activities.

It may be that later we shall be obliged, through sheer necessity, to join forces, if we are to continue effectively the work of our Missions under the new conditions that doubtless will emerge, but meanwhile let us

do all in our power to deepen the spirit of Christian love one for another, and take every opportunity of engaging in happy co-operation, without which no united effort can succeed.

It is an inspiration to us to discover how much closer the relations among the churches have become in brave and battered Britain; but we indulge the hope that it will not need blasted churches, bombed cities, and the massacre of thousands to teach us here in Australia that we can be one in spirit if not in outward organization.

(The above statement is signed by the various missionary organizations associated with the National Missionary Council of Australia.)

Sydney, January, 1942.

—A.B.M. Review.

About Ourselves and Others

The Late Archbishop Matheson

The life of the Most Reverend Samuel Pritchard Matheson, which was brought to a close in Winnipeg on May 19th, was one of outstanding service and inspiring leadership in the Canadian Church, touching the development of Western Canada at many points and covering a period of expansion and consolidation in the Church which the late Archbishop served as Primate for twenty-one years.

By background and education fitted to understand the needs and problems of the expanding West, the son of a Scottish settler in Lord Selkirk's Red River Colony, he was educated in the log schoolhouse of West Kildonan, Manitoba, and at St. John's College School and St. John's College, Winnipeg. Through the same school and college he afterwards made a great contribution to the educational life of the province. Serving from the time of his ordination in 1875 in successive parishes, and later as Canon, then Dean, of St. John's Cathedral, he laboured vigorously and successfully to build up the Church in Rupert's Land. In 1890 he took a prominent part in the conference on the consolidation of the Anglican Church in British North America which resulted in the establishment of the General Synod of Canada. In 1903 he was consecrated as Coadjutor to Archbishop Machray, and in 1909 elected Primate of All Canada, continuing to exert a strong and beneficial influence on the whole life of the Dominion until his retirement in 1930 at the age of seventy-eight.

"May God more richly than ever bless the W.A.'s prayer which I am most regularly

offering" was the message of the Archbishop to the Woman's Auxiliary at the time of its Golden Jubilee. To his prayers, his interest, his counsel and his labours, the W.A., with the whole of the Church in Canada, owes a great debt.

School Commission Notes

Miss Nora Gladstone, a graduate of the St. Paul's School on the Blood Reserve, has completed her course of training at the hospital of the Canadian Mothercraft Society in Toronto, and returned to her home early in May. When passing through Winnipeg, she addressed the Rupert's Land Diocesan Board of the W.A., giving a detailed account of the course she had taken. Arrangements are being made for her to begin her nurse's training in one of the general hospitals in Western Canada this autumn.

Another Indian girl, Minnie Halkett, a graduate of the Lac la Ronge School, will soon have completed her first year of nurse's training in the Saskatoon General Hospital.

The Principal of the St. John's Indian Residential School at Chapeau (Rev. A. J. Vale), has furnished the Commission with the names of thirty-one boy graduates who, by May 5th, were in uniform and serving with the Canadian Forces. He has intimated that he may be able to send the names of others at a later date. Principals of a number of the other schools have also reported several graduates who have enlisted.

T. B. R. WESTGATE.

Presentation to Rev. A. R. Lett

The Indian Mission at Shulus, Diocese of Cariboo, had a memorable gathering during Easter week when, in colourful ceremony, the Rev. A. R. Lett, L.S.T., former Principal of St. George's Indian School at Lytton, was made an Indian chief. He will be known as Chief Numplete (priest-teacher). During the ceremony he was presented with a document inscribed as follows:

To Rev. A. R. Lett, L.S.T.

"We, the Indians of the bands, and chiefs of Shulus, Canford, Potatohilli, Spences Bridge, Pokaist and Ashcroft, wish you to know of our regret in losing you from your true home and very important position as Principal of St. George's Indian Residential School, Lytton.

"It is with pleasure that we, the chiefs of both bands and churches, now make you at this time The Chief Numplete and ask you, along with Mrs. Lett, to accept this slight token of our love and esteem."

(Signed) by Chiefs Tom Lick, C. Walkem, of Spences Bridge; John Pasque, William Anderson, of Pokaist; signed by cross, "his mark", Henry Cornwall, J. Bagoose, of Ashcroft; Jim Brown, of Canford; Peter Blair, of Shulus; also signed by Thomas Dick, of Shulus; and Jimmy Seymour, of Potatohilli.

Mrs. Lett was presented with a deerskin cushion and pin cushion, worked in Indian designs, by Mrs. Dennis Sam, President of the Shulus W.A., on behalf of the Branch.

Before the presentations, a sale of work was held by the Shulus W.A. This faithful group of twelve Indian women met throughout the winter at the vicarage under the capable and devoted leadership of Mrs. Miller, the Rector's wife, and made a varied assortment of garments and fancy work, all of which quickly sold, realizing more than sixty dollars.

Mrs. J. R. Lucas

Mrs. Maria Hatley Lucas, widow of Bishop J. R. Lucas of Mackenzie River, a pioneer Church of England missionary in the Canadian west, died at her home in Toronto on April 26th. She had been in poor health for some time.

Native of England, Mrs. Lucas came to Canada in 1893 to marry Bishop Lucas, then a missionary in charge of the work at Fort Chipewyan. Fourteen years later they moved to Fort Simpson, where her husband was made Archdeacon of Mackenzie River and later Bishop of that region.

Surviving are two sons, Arthur of Toronto, and Sgt.-Maj. Fred Lucas, overseas.

Mrs. Lucas served so faithfully in this great Northland and her influence was very far-reaching. We thank God for a life so full of good works. She is called to a greater work in the Paradise of God.

—The Peace Messenger.

A Telling Incident

Not so very long ago, a young man in uniform came into the Bible House. His uniform looked like that of our Air Force, but a shade darker. I was not quite sure where he belonged. His first words were—"Is this the Bible Society?" . . . "It is." . . . "Are you the people who are giving us the New Testaments up at Pine Avenue?" . . . "Yes, we sent another hundred up there just a few days ago." . . . "Well, I got one of those, and I want to help in this good work." . . . "Thank you."—and then partly in curiosity, I asked "Where are you from?" . . . "The U.S.A." came the answer. He had received one of our Testaments, he had seen others receiving them; he had read the King's Message at the beginning of the book, and thought it was "great". He wanted to help to pass the book on to others. I asked him how much he wanted to give, and I am afraid my faith must have been somewhat small, because I was totally surprised when he brought out all he had to give at present, which was thirty dollars!

It is such instances as the foregoing that bring home to us how important it is that we should never slacken in our efforts to bring the Word to as many as possible, both at home and abroad. This young man was in a position to know the value of our Testaments going to the men in the Armed Forces.

—Rev. J. Adams, District Secretary,
Montreal Auxiliary Bible Society.

A Joint Effort

Mr. Wilfred Smith, who was appointed to the work among the Moslems in India undertaken jointly by the four Canadian Churches and was last year continuing his work at Lahore, is now on the staff of the Henry Martyn School of Islamic Studies at Aligarh. His salary is paid by the Presbyterian Church; for other expenses the other Boards and the *four Women's Missionary Societies are responsible. Already, Dr. Cameron reported, he has won recognition among the Moslems—a group of Moslems invited him to give a lecture on Jesus Christ. Mrs. Smith is taking a medical course at Lahore.

—The Glad Tidings.

*The Woman's Auxiliary makes a grant of \$100 for this purpose.—Editor.

Memorial Service for Indian Boy

A memorial Service for Pte. Teddy Manywounds, the first Indian boy from the four Reserves in the Calgary Diocese to give his life for his country in the present war, was held in St. Barnabas' Church, on Sarcee Reserve, on Sunday, March 15th.

Teddy was attached to the R.C.A.S.C., being a truck driver in the Ammunition Company. After being in England for nearly two

years he received severe injuries in a motor crash which resulted some weeks later in his death.

He was a graduate of the Sarcee Residential School, which he entered as a small boy of seven. His father, Peter Manywounds, was an ex-pupil of the school, and is at present a church-warden of St. Barnabas'.

After his enlistment and subsequent arrival in England, Teddy wrote frequent and interesting letters to his relatives and Indian friends and to former teachers. The Christmas after he left Canada, the Sarcee tribe sent him a very fine wrist watch as a token of their regard and appreciation. His friends sent him parcels from time to time, and one even ventured to include a sealer of preserved saskatoons which, he reported, arrived unbroken, and were much enjoyed.

Many Indians attended the Service, when the Rev. F. M. R. Gibney, missionary on the Reserve, paid tribute to his memory. The flowers given by his family were beautiful, and a wreath of everlastings, given by members of the congregation, was dedicated to his memory and hung in the church.

The Sarcee Indians feel honoured to have had one of their brothers lay down his life for his King and Country and for the cause of justice. "Greater love hath no man than

this, that a man lay down his life for his friends."

—Canadian Churchman.

A Gift to Athabasca

There are heart-felt expression of gratitude and of joy at the Whitefish Lake Mission and Residential School. Through the kindness and generosity of the Christ Church Cathedral Senior afternoon Branch of the W.A. (Victoria, B.C.), of the Diocese of Columbia, funds have been sent for the completion of the church in their midst. For two years, this congregation has been without a church building. The old church was quite inadequate and the logs were decaying. It was therefore necessary to dismantle it. Logs have been prepared and foundations laid for the new church but no further funds have been available. This grant from Columbia Diocese will now provide for the completion of the building. There is sufficient snow still on the trails and the lumber and other building supplies will at once be taken over the long trail to Whitefish Lake and the work will be completed this summer. The members of our church at Whitefish Lake and all the boys and girls of the school wish to express deeply their gratitude to the Columbia W.A.

—The Peace Messenger.

Sunday School by Post

How Rural Homes Are Reached in the Diocese of Huron

At the Spring Meeting of the Synod of the Diocese of Huron, held in London in the year 1931, the need of such an organization was found to be greatly desired by the clergy and laity of rural parishes in this diocese. Our Diocesan Sunday School by Post was therefore organized, the Rev. T. D. Painting, then Rector of Christ Church, Meaford, being appointed Secretary. After obtaining from the clergy the names and addresses of those families who lived so far from their parish church that their children were unable to attend our Church Sunday Schools, Mr. Painting sent out to the parents circular letters explaining the organization and outlining its methods and requirements, on August 20th.

Four months later, Mr. Painting, having found that he could not carry on this work as satisfactorily as he desired along with his parochial duties, secured a layman, Mr. Herbert C. Irwin of St. George's Church, Owen Sound, to take full charge of this work which is still under his direction. The Deaneries of Oxford and Brant are supervised by Mrs. G. Funnell, 40 Canterbury St., Ingersoll; the Deanery of Huron by Mrs. R. G. Thompson, R.R. 2, Clinton; the Deanery of Norfolk by Mrs. Geo. S. Pelly, Port Dover; and the remaining Deaneries by Mr. H. C. Irwin, 2306 Fourth Ave. W., Owen Sound, assisted by Mr. J. Jenkins, R.R. 2, Meaford.

One hundred and fifty children of ages from 4 to 6 years, from all over the diocese were enrolled in 1931, and this membership was increased until 1939, when three hundred and six were on the roll. But since then, for various reasons, the membership has declined to two hundred and twenty-five. Personal contact with the children and parents is made whenever possible by the Deanery secretaries, this being done one hundred per cent. by Mrs. Funnell in Brant and Oxford. Sometimes contact is made by the clergy.

Five kinds of weekly publications of the G.B.R.E. are used and highly recommended by our secretaries. For Little Beginners, 4, 5, 6 year, *The Home Leaflet*,

to be read to the children by the parents. Primary, ages 7 and 8, *The Child's Own*, with the two questions on the last page to be written by the mother from the child's dictation. Juniors, ages 9 to 12, *The Institute Leaflet*, the parents seeing that the child reads from the Bible the lesson, then follows that with reading the lesson story, and then answers in writing the four or five questions on the last page, adding his or her name and address. Seniors, ages 13 to 15, the same procedure as with the Juniors. In the case of both Juniors and Seniors, Mr. Irwin gives 10 marks for a full week of Daily Bible Readings, and 5 marks for each good answer to the questions. Junior Bible Class, ages 16 and upwards, *The Adventurer*, an excellent paper which any adult is pleased to read and which has also its Daily Bible Readings and set of questions to be answered.

These publications are sent addressed to the parents to secure their interest in, and supervision of, the work, and the answers are expected to be returned by mail to the Secretary regularly at the end of every four weeks to be marked and returned with the next four weeks' supply of new papers. It should be noted that the above-mentioned publications are similar only in name to those supplied to Sunday Schools, the teaching matter and the questions based on it being different.

Easter and Christmas greeting folders are sent out to all children who respond, and prizes are given to those who attain the highest standing in each Grade. Also all who answer their questions and obtain 75 per cent. or over in marks, receive for the first year a Diploma, to which different seals for each of the succeeding six years are affixed. These Robert Raikes' Diplomas are greatly prized by those who have received them and have been instrumental in keeping the members interested for at least seven years to have the full quota of seals and then have them framed.

The parents are asked to send an offering of ten cents for one child and fifteen cents for every two or more in the family every four weeks to defray the cost of papers and mailing. Our slogan is a paper for each child so that they may better study and write the answers on their own papers. The free will offerings sent in cover the cost of stationery, postage on outgoing papers, prizes and awards. The cost of the publications supplied by the G.B.R.E. is made up annually by the Diocesan Synod Office.

The rural families are no different in their attitude to religion to town folks. There are those who are very indifferent to approaches made by the Sunday School by Post workers on behalf of Christ and His Church; and there are others who welcome our efforts with open arms, their interest being reflected in their children. We find that children love to receive the papers but only 50 per cent. respond with answered lessons or offerings. Many letters of appreciation from both parents and children have been received. All members who were on the roll for the whole year from December 1st, 1937, to December 1st, 1938, and who had returned all their papers for marking, were successful in obtaining 75 per cent. or over in their marks. In a report of nine Senior, seven Junior, and two Primary Pupils, all but one of whom were in the Deanery of Grey, two pupils obtained 76 per cent. and the rest from 86 to 97 per cent. that year. Bright and zealous candidates for Confirmation have been recruited from the Sunday School by Post members. While a very direct and effectual spiritual contact with children is secured by Bible Teaching in the public schools by Rectors, all public schools cannot possibly be reached, and no denominational teaching is permitted in school hours. So the Sunday School by Post, maintaining personal contact with the home must always have its place in perpetuating the witness of our Church in homes remote from the parish church.

C. O. PHERRILL, B.A., B.D.,

Christ Church Rectory.

Markdale, Ontario.

Based on information supplied by Mr. H. C. Irwin, Huron Diocesan Secretary, Sunday School by Post.

* * *

If I Speak

I shall speak a lovely word
If I speak at all,
Graceful as a flying bird
Or a leaf let fall.

Words that speeding through the town
To somebody's heart
Come to rest as light as down,
And as light depart.

Words that glimmer like a star
Speeding through the dark
To find where gloomy places are
And kindle there a spark!

—Lexie Dean Robertson.

Women's Work in the Church

The Average W.A. Member

In these days of calculation and budgeting and planning, we often see references to the "average person" — what the average man pays in taxes, what the average woman spends on cosmetics, or what the average child learns from the movies. Never yet have we seen any statements concerning the average W.A. member. To supply that lack, the writer of this article has given herself to research and begs the attention of *Living Message* readers for the consideration of her results.

A word first as to method. The comparatively simple matter of dividing the total amount of money contributed in a year by the total number of members will tell us what the average member *gives*; similarly, it is actually possible to find from the total number of Dorcas articles made what the average member *makes*. But for the purposes of this investigation, this is not enough. In the present disturbed state of the world we are seeing more and more clearly that it is the spiritual qualities that are of supreme importance, and we are not presuming to measure the women of the Auxiliary with any instruments less sensitive than observation and imagination, sympathy and insight. Data have been gathered in recent visits to a fair-sized Branch in a town, a very small Branch in a rural district, and a very large Annual Meeting in a great city. Added to that are a conversation with a Dominion Officer, a discussion with a Diocesan President in Ontario, a letter from a parochial secretary in Northern Alberta, and another from an isolated member in British Columbia. Then there are the November and May issues of *The Living Message* with their reports and financial statements.

And what are the results?

The average W.A. member is a married woman whose sons are serving in the King's Forces, and whose daughters are in homes of their own. Her husband is a churchman, and though not very active in parochial affairs, he is sympathetic with her missionary interests to the point of being gracious to the visiting delegate, lending his services to transport the Dorcas bale to the station and bearing with an occasional departure from his usual routine if his wife is absent all day at a Deanery meeting. And he takes an occasional glance at "that little blue magazine of yours" when he finds it on the living-room table.

The average W.A. member subscribes, so the statistics tell us, to not quite six copies

of that magazine per year. She would read it all, carefully, if she had more time; she usually reads the letters from Missionaries, and the notes from her own diocese. She is not a great reader of any kind of missionary literature; if she were, her Educational Secretary would not have to spend so much time devising means of making missionary instruction painless and pleasing. But she makes an effort to go to hear missionary leaders and speakers when opportunity offers, and talks of what she has heard afterwards, to her neighbour.

In her parish she has a strong sense of responsibility, and she is willing to make sacrifices for her church. She has been found on her knees, painting the church floor; she and her fellow-members have raised funds for chairs in the parish hall; it is they, too, who are responsible for the sorely-needed new stove in the vicarage. When the parish hall is too cold for winter meetings, she lends her house for the choir supper; she sends a cake to the Sunday School picnic; she takes tickets for the Boy Scout jamboree, though she probably gives them to the boy next door, and she waits on the table at clerical gatherings in her parish.

In her Branch she usually holds office at some time or other. She attends meetings faithfully and makes sporadic and not very successful efforts to get a non-member friend to go with her. She takes part in discussions, but prefers to leave the moving and seconding of resolutions to someone else. After a resolution has been carried, she is inclined to question its wisdom, though she has voted for it. She is conservative, and likes "the way we have always done it in our Branch". She is diligent and capable in doing her share of Dorcas work, and generous, whether it be of time or of money, in her contributions to the funds of her Branch.

Where other parochial organizations exist, she is interested in them and takes her full part. And she makes an effort to join in interdenominational meetings such as those of the Women's World Day of Prayer.

It may seem contradictory, but every average member has a specialty of some kind. It may be "cutting-out", or quilting, or writing letters of sympathy, or growing pot plants to put in the church, or reading aloud at the meetings, or playing the hymns, or moving votes of thanks, or making gingerbread, or visiting the sick—she has something that she does well, and takes a joy in doing, because it is her way of rendering the faithful services which her membership in the W.A. constrains her to offer, and which she believes the Master will vouchsafe to accept.

Reading and Thinking

The Educational Department

Time Now for Planning

Most Senior Branches have closed their activities for the season and the summer months give time for quiet reflection and planning. Will the Educational Officers seriously review the past year's work, asking: "Is my work of the best possible quality? Are my methods adequate? Is my consecration thorough-going?"

Will you outline your Educational Programme for the autumn season now, so that no time may be lost nor a poor presentation be made of missionary information?

In reading the Annual Reports from the Diocesan Secretaries, the value of attendance at conferences has been listed as helpful. Diocesan and Deanery Conferences are reported to have increased interest in the parishes, and Educational Committees have been of much help to the officers.

New Books

Your Secretary would recommend four little "World Issue Series" pamphlets, 24 pages each. These cost 10c at the M.S.C.C. office, and short reviews follow:

World Issue Series

Our Neighbours, the Jews, by Robert Smith, is an enlightening talk with a cultured Jewish refugee—a challenge to Christians to be "ambassadors of Christ", to live their belief in a universal Gospel.—D. L.

Pacific Outposts, by Norman Goodall. This pamphlet shows how the uplifting influence of Christianity has released "latent splendours" of the peoples of the Pacific islands of Samoa and Tauru. What will their future be?—D. L.

Continental Christianity in War-time, by William Paton, D.D. "That the Church in Europe has shown remarkable staying power, and a no less remarkable ability to maintain its contacts" is shown by facts given in this paper.—G. C.

What About India? by Kathleen Bliss. Some interesting information on a subject much in the minds of all. The author thinks that an informed public opinion, and the Church, may be of help in solving India's problems. Highly recommended.—G. C.

A small book of 48 pages (30c), *Far West in China*, by Stanton Lautenschlager, who was born in Kitchener, Ontario, sets forth in a clear and vital language the standing of

Communists, co-operatives and colleges in West China. This little booklet serves to enlarge one's scope of thinking on a situation which seems far removed from Canada, but which will have profound effects upon us. In discussing air raids and the need of the people to live in caves and shelters, Mr. Lautenschlager writes, "this is what happens to a world that has plenty of science but too little conscience to direct it". He also states that "Chinese students are re-thinking the meaning of life and re-studying the meaning of the cross".—M. S. S.

"Is This Your Responsibility?"

This free pamphlet, *Bulletin No. 15*, has been revised and is ready to be mailed to you. Every W.A. member should have her own copy for reference, to enable her to answer questions about the W.A., the reasons for its existence, the manner of its functioning, and her own share in its work. Order through your Diocesan Educational Secretary.

M. SARETTA SPARLING.

From Diocesan Reports

Diocese of Calgary

During 1941 a fair proportion of Branches used *Conflict* as their study book and from all reports it has proved to be one of the most interesting books for some years. Unfortunately, many Branches neglected this side of their W.A. activities. The reasons for this neglect boil down to two: firstly, lack of a member who would be responsible, and, secondly, lack of time.

It seems scarcely reasonable to suppose that amongst a gathering of women, intelligent enough to run a Branch successfully, there would be no one able to prepare a simple reading from our book, especially as with each book there is a carefully prepared digest of chapters and a commentary on difficult points.

The excuse regarding lack of time seems even less reasonable. If there is time to plan methods of raising money, it is most illogical to say that there is not enough time to study the inspiring results of these money-raising efforts.

Those Branches which do sincerely devote time to missionary reading gain an insight into the spiritual side of our work. That is an immense help in persevering with the more mundane things. Let us not be "Martha" Branches; rather let the spirit of "Mary" enter, for at least a little while, into every meeting.



For Prayer Partners



"Ten years after I was baptized I finally found that God is Love, and was confirmed. Since then I know that God is taking care of me, and if I give myself to Him, I needn't worry, and that is what I have done.

"Now I am content with everything and know that God is watching over us."

These words were written in replying to a letter which was intended to be one of comfort and help, by a young man who was one of a group of fifteen senior pupils of the Japanese Mission Sunday School who were baptized by Bishop Rix in St. Andrew's Cathedral, Prince Rupert, on June 9th, 1929, as was reported in *The Living Message* at that time. He and another member of the group are now in the Camp at Schreiber, Ontario, as well as several others who are communicants. Most of the boys began their school life in the Mission kindergarten at Prince Rupert.

This letter reads further: "I have been apprenticed to a tailor in Prince Rupert and have worked a year and a half as a presser. Since coming here I have been looking forward to getting a job as apprentice to a tailor in one of the big cities of Ontario. But I find that it is impossible at present, so perhaps it is better not to look into the future. All of us here are hoping that at some time we may get good jobs and show the people of Canada that we are Canadians, and proud of it."

A little thought will lead us to realize what a loss many of our fellow-Christians have sustained in the restriction of the Japanese in British Columbia, besides being branded by the conduct of the Japanese Government and its military machine with a reputation which they will with difficulty live down. Young men, such as have been mentioned, have lost work just begun. The father of one of them, employed for many years in the service of the Canadian National Railways, was within a year of retiring on pension, but now has no prospect of that. A man who, for nineteen years occupied a responsible position in the employ of a well-known logging company of Vancouver, has lost that and is now doing a very different kind of work, but is glad that he can keep his wife with him. Several expectant mothers are in the camp at Vancouver. One, a wife for ten years and looking forward to motherhood for the first time, has suffered a great disappointment of her hopes through mental and physical strain. One might multiply such cases as the above many times.

From this one can understand what a stupendous task the Government has in trying to provide for the humane disposal of about 25,000 people. This it seems to be

doing to the best of its ability, though it can only be done gradually and much will be suffered before it is accomplished.

In the first week of March, a letter came privately from a young married Japanese-Canadian woman asking if work could be found for her husband somewhere in Ontario so that they need not go into camp where the family would have to be separated. Places were found for this family and for another one which was heard from a few days later. Then came applications from girls who were willing to come and take places in domestic service. It was thought advisable to form a committee to deal with this matter of helping our fellow-Christians, so one was formed in connection with the M.S.C.C., which has been carrying on quietly to this end, in co-operation with the Mission in Vancouver. Places were found for thirty girls, but when a request for their release was sent to the Security Commission of British Columbia, a reply was received to the effect that it was not then the policy of the Commission to release young girls from the restricted area to seek positions in the East. However, the matter was being given serious consideration, and it was possible that in a few weeks' time some plan would be formed by which some might be allowed to go. It may be that the Commission felt that the help of the young people was needed in carrying out the plans for the organization of the camp.

So at present the Committee is, to a certain extent, marking time.

However, appeals for young married couples are still coming in and we are trying to meet them. Do help us!

It is right that we should try to help those who are not only our fellow-countrymen but our fellow-Christians as well. St. Paul bade the Galatians: "While we have time let us do good unto all men; and especially unto them that are of the household of faith." Our Lord reminds us in parable that, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There seems to be a note of warning in the words "While we have time". They remind each one of us that "my time is in Thy Hand". The opportunities He allows us for doing good are many, but we dare not neglect any one of them. It is within His power to shorten or to lengthen our days.

To all members of the W.A., especially those Branches that are still without a Missionary Prayer Partner because of the scarcity of names, I would like to commend these Japanese fellow-Christians who are loyal to Canada, many of whom offered themselves for military service.

ELEANOR G. LENNOX.

Pray Be the Lord of the Harvest

Suggestions for Thanksgiving and Intercession

July, 1942

LET US GIVE THANKS UNTO THEE, O LORD

For the freshness and beauty of early spring and summer and for its symbolism of resurrection; for the ordered freedom of God's mysterious and wonderful universe; for all the good in the world, and for every manifestation of wisdom, beauty and goodness which God vouchsafes to His children;

For the crown and throne of the Empire; for the devotion of the King and Queen to duty and to their people and for the loving spirit manifested by them continually in their unselfish sharing of sorrow, hardship and joy; for the spirit and fellowship and joint activity of the United Nations; for the marvellous power of Russia in defence and attack; for the heroic defence of Malta and Corregidor; for the British occupation of Madagascar and the measure of success achieved by our arms; for the noble fortitude of the peoples of the British Commonwealth and of the United Nations; for the unselfish daring and skill of those in the occupied lands who strive and fight against the tyranny, and for the devotion of all who serve by sea, land or air, or in the auxiliary services;

*For the work of the Holy Spirit of God in building up through the missionary enterprise a world-wide Christian fellowship, bridging the gulf between the nations and binding their citizens in a true unity and mutual love; and for the ever-present working of that Holy Spirit of wisdom and discipline and reconciliation in the ever-changing life of mankind;

WE THANK THEE, O LORD

* * *

LET US PRAY

For all leaders in Church, state and in the war; for the fighting forces by sea, land and air, and for all who are serving our cause by work, prayer and warfare, that their sacrifices may be fruitful; for all who suffer through the war, homeless, hungry, exiled; wanderers in all lands; for prisoners and captives and all in the occupied lands; for all who are suffering persecution for faith and conscience; for the bereaved and anxious and all who are tempted to despair; for children and youth, and for all who are interned in this country;

For missionaries in all lands, that they may know the care of God's good providence; for the Church in Japan and Corea and all lands overrun by Japanese forces, that its people may be faithful; for those who are orphaned from their home churches, isolated from one another, suffering persecution, that they and we may realize more and more the blessed fellowship of God's faithful people; that in our own land we may stand firm against persecution and race discrimination wherever it is found and may recognize and combat the wickedness of it;

*That through the Holy Spirit we may learn to deepen our loyalty to our own Communion in its tradition of Catholic order, of Evangelical immediacy in its approach to God, and Liberal acceptance of new truth made known to us; and that we may be more earnest in teaching and witnessing to this faith; especially that students in summer Missions and workers with the Sunday School Vans may be guided in their endeavours and strengthened with God's grace;

*That we may learn to realize afresh and more fully and to realize continually the completeness of our dependence on God; that our dependence on God may become so living a fact of actual experience that we may become channels of His living energy. . . . "Just because our hope is set in that City in whose light the nations shall walk, let us abide in Christ that Christ may abide in us."

*Sermon by the newly appointed Archbishop of Canterbury, on the occasion of his enthronement on St. George's Day, April 23, 1942.

*Pray for the Missionaries and
Mission Helpers on this List*

IN CANADA

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| <p>Day</p> <p>1. ALGOMA: SHINGWAUK SCHOOL — Miss B. Fuller, Miss B. M. Spinney, Mrs. A. Hives, Miss L. Hehn, R.N.; Miss J. Muirhead, Miss D. L. Cliffe, Miss R. Atkinson, Miss M. R. Armitage, Miss M. Danvers-Smith, Miss F. White.</p> <p>2. THE ARCTIC: AKLAVIK HOSPITAL—Miss L. Powell, R.N.; Miss M. Rundle, R.N.; Miss D. Chapman, R.N.; Miss B. Scott, Miss N. Barrington-Foote.</p> <p>AKLAVIK SCHOOL — Miss Sowden, Miss M. Miller, Miss M. M. Punter, Miss M. Saich, Miss C. Searle, Miss M. I. Perrin, Miss J. Allan.</p> <p>3. THE ARCTIC: PANGNIRTUNG HOSPITAL—Miss P. Hockin, R.N.; Miss G. Keary, R.N.; Miss G. Reeves.</p> <p>FORT GEORGE SCHOOL—*Miss L. Topping, Miss R. Snuggs, Miss W. Moulton, Miss M. Campbell, R.N., Miss J. M. Ruth-erford, Miss E. E. Woodcock.</p> <p>4. ATHABASCA: WHITE FISH LAKE, ST. ANDREW'S SCHOOL—Miss E. K. Palmer, R.N.; Miss R. Swift, Miss H. M. Corder, Miss O. Olson.</p> <p>LAKE WABASCA: ST. JOHN SCHOOL —Miss E. Turner, Miss M. Lister.</p> <p>HONDO, ALTA.—Nurse Drummond Hay.</p> <p>5. ATHABASCA: HAY RIVER HOSPITAL—Nurse W. Neville.</p> <p>BISHOP BOMPAS MEMORIAL HOSPITAL, FORT NORMAN—Miss F. Smith, R.N.; Miss R. Young, R.N.</p> <p>NORTH STAR, ALTA.—Miss N. Schroot.</p> <p>6. BRANDON: ELKHORN SCHOOL—Miss E. Stephenson, Miss R. M. Long, R.N.; Mrs. A. Brown, Miss G. Sherstone, Miss M. Titley, Miss E. Hodgins, Miss D. Grainger, Miss R. Gibbs, Miss W. Rowan, Miss M. Povey.</p> <p>7. BRANDON: ST. FAITH'S, SWAN RIVER—Messengers: Miss M. D. Fowler, Miss M. F. Hooper, Miss M. J. Haslam, Miss M. R. Williamson, Miss B. F. Maxted, Miss E. C. Harrold, Miss O. M. Thompson, Mrs. Turnbull, Miss F. E. Wilmot, Miss C. Adams, Miss A. E. Edwards. Fellow Workers: Miss E. Smears, Miss A. Moss.</p> | <p>Day</p> <p>8. CALEDONIA: PRINCE RUPERT, ST. ANDREW'S JAPANESE MISSION—Miss K. Lang, Miss Heaps.</p> <p>RIDLEY HOME—Miss N. Bird, Miss M. Cunningham.</p> <p>9. CALGARY: OLD SUN BLACKFOOT SCHOOL, GLEICHEN, ALTA—Miss M. Stuart, R.N.; Miss E. Powell, Miss M. Cameron, Mrs. P. Palmer, Miss J. Wright, Miss F. Spencer, R.N.; Miss M. House, Mrs. J. Bell.</p> <p>ST. CYPRIAN PEIGAN SCHOOL, BROCKET, ALTA.—Mrs. K. Haise, Mrs. W. Barlow, Miss R. Hotvedt, Miss M. Davies, Miss N. Watts.</p> <p>10. CALGARY: ST. PAUL'S BLOOD SCHOOL, CARDSTON, ALTA. — Miss E. M. Walker, Miss D. Little, Nurse M. E. Dick, Miss P. Kay, Deaconess M. Jones, Mrs. R. Moran, Miss F. Harvie, Miss N. Reid, Mrs. M. Tallow, Mrs. B. Hunt, Miss K. McDiarmid.</p> <p>11. CARIBOO: LYTTON, ST. BARTHOLOMEW'S HOSPITAL—Miss C. Flick, R.N., Matron; Mrs. A. Duffy, R.N.; Miss G. Krag, R.N.; Miss P. Fox, R.N.; Miss E. Goodreau, R.N.</p> <p>12. COLUMBIA: ALERT BAY, ST. MICHAEL'S SCHOOL—Miss B. Baird, Miss D. Muir, Miss F. Bell, Miss E. Stainthorpe, Miss H. Tysoe, Miss N. G. Skafffeld, Miss J. Tysoe, Mrs. C. Carman, Miss A. Saunders, Miss G. Rogers, Miss L. Hopson, Miss B. Buxton.</p> <p>ALERT BAY, THE PREVENTORIUM—Miss M. I. Dunn, Mrs. L. Lucey, Miss E. Bailey, Mrs. N. Short.</p> <p>13. COLUMBIA: ALERT BAY, ST. GEORGE'S HOSPITAL—Mrs. W. Godber, Matron; Miss E. Pilgrim, Miss A. Wiens, Miss V. Rowland, Miss G. Gardiner, Nurses; Miss B. Bloor, Miss M. Bloor, Miss M. Galley.</p> <p>ROCK BAY, ST. MICHAEL'S HOSPITAL —Miss A. Phillips, Miss E. Nicholls, Miss D. Jackson, Nurses; Mrs. F. Milne.</p> <p>14. COLUMBIA: Working under Provincial Board of Missions to Orientals—Miss F. Hawkins, Miss H. Horobin.</p> <p>VICTORIA, GOOD HOPE CHINESE MISSION—Mrs. C. Lee.</p> |
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- CUMBERLAND CHURCH SCHOOL—Mrs. Finch.
- VILLAGE ISLAND — Miss K. O'Brien, M.B.E., Miss K. Dibben.
15. **KEEWATIN: SIOUX LOOKOUT SCHOOL**—Miss A. Cunningham, Miss H. Park, R.N.; Miss M. Hodge, Miss H. E. Kilbey, Miss L. Collier, Miss M. Mowatt, Miss E. I. Farr, Miss S. Retallick, Miss R. Fryer.
- KOOTENAY: VERNON, GOOD ANGEL MISSION (CHINESE)**—
16. **MOOSONEE: CHAPLEAU SCHOOL** — Miss M. Neales, Miss C. Bloomer, Miss M. Hitchcock, Miss W. K. Massey, Miss M. Le Gros, R.N.; Miss M. Sutton, Mrs. E. Calrow, Mrs. M. Layton.
17. **MOOSONEE: MOOSE FACTORY, THE NEWNHAM HOSPITAL**—Miss A. Sinclair, Miss H. Lowe, Miss D. Carroll.
- MOOSE FACTORY, BISHOP HORDEN MEMORIAL SCHOOL—Miss R. Spear, Miss H. Keenes, Miss A. M. Grant, Mrs. A. A. Watt, Miss J. Mannix, Miss K. Lindsay, Mrs. R. Jeffrey.
18. **NEW WESTMINSTER; KINGCOME INLET, †C.C.M.**—Mrs. E. W. Christmas.
- VANCOUVER: CHURCH OF THE ASCENSION (JAPANESE)**—Miss M. Walker, Mrs. Nakayama, Miss Suzuki; **CHURCH OF THE HOLY CROSS (JAPANESE)**—Miss Tucker, Miss Foster, Miss Owston.
19. **NEW WESTMINSTER: GOOD SHEPHERD CHINESE MISSION**—Miss Hel-laby, Miss Chadwick, Mrs. Field, Mrs. Low; **MARPOLE JAPANESE MISSION** —Miss Schetky, Miss A. Cox.
20. **NEW WESTMINSTER: PENDER HARBOUR, ST. MARY'S HOSPITAL**—Miss F. Lee, Miss K. McCormick, Miss D. Hind, Nurses; Mrs. H. McCall, Miss C. Penny.
- Working under Provincial Board of Mis-sions to Orientals—Miss S. G. Shore, Miss H. Bailey, Miss C. Baldwin, Miss A. Cox.
21. **QU'APPELLE: GORDON'S SCHOOL, PUNNICHY** — Miss B. Atwater, Miss E. Atwater, Miss E. Hewer, Mrs. R. W. Fray-ling, Miss E. May, Miss K. Macdonald, Miss V. Frost, Miss V. Byrd, Miss D. Fidler.
22. **SASKATCHEWAN: ONION LAKE SCHOOL**—Miss E. Hauver, Miss G. R. Husband, Miss E. Noton, Miss B. Healy, R.N.; Miss G. Simkins, Miss K. Potter, Miss S. Gillespie, Miss O. M. Watkins.
- THUNDER CHILD'S RESERVE — Mrs. A. E. Brown, Mrs. A. C. M. Palmer.
23. **SASKATCHEWAN: LAC LA RONGE**—Miss E. Williams, Miss M. J. Kilbey, Miss F. Mackay, Miss A. Mann, Miss W. Laban, Miss A. P. Goodwin, Miss H. Hanson, R.N.
- SASKATOON: ENDEAVOUR MISSION** — Deaconess I. Wallace, Deaconess M. Henderson.
24. **YUKON: CHOOUTLA SCHOOL, CAR-CROSS**—Miss M. E. Illingworth, Miss K. Oke, Miss N. Pitt, Mrs. G. W. Davis.
- DAWSON, ST. PAUL'S HOSTEL — Miss I. M. Dale, Mrs. H. Philips, Mrs. E. M. Coakley, Miss M. Flynn.
- OLD CROW MISSION—Mrs. Ruth Ellis, R.N.
25. **JEWISH MISSIONS: MONTREAL**—Miss W. Black. Missions also in Toronto, Hamilton.

OVERSEAS

- CHINA: Canadian Church Mission, Diocese of Honan.** Address c/o American Church Mission, 874 Hart Road, Shanghai
26. *Miss F. M. Watts, Miss S. Kelsey, B.A., R.N., St. Paul's Hospital, Shangkiu (Kweiteh); *Mrs. Simmons, *Miss Rob-bins.
27. Miss G. Gibberd, B.A., Hsin Cheng; Miss F. Howard, B.S.A.; Miss G. Clark, Mrs. Andrew, Miss M. Searle, Chengchow.
- C.E.Z.M.S., Pucheng, Fukien—Miss Jessie Wade.
- INDIA: District of Kangra**
28. Dr. C. Jackson, Dr. F. Haslam, *Miss Holt-by, R.N.; *Miss E. Elliott, R.N., Maple Leaf Hospital, Kangra, District Kangra, Pun-jab, India.
- Miss DeBlois, Miss Nattress, Kangra, Dis-trict Kangra, Punjab, India.
29. Miss Edgar, R.N.; Dr. Hanson, St. Luke's Hospital, Palampur, Punjab, India.
- *Miss O. Balderston, Evangelistic Work; Miss J. Carson, Educational Work; Miss J. M. Miller, Kangra Mission, Palampur, District Kangra, Punjab, India.
30. For the following Missionaries who are retired: Miss B. Judge, Miss L. Millen, Miss Northwood, Miss E. Makeham, Dr. C. Travis, Miss E. Lennox, Miss M. G. Peters, Mrs. M. Bowlby, Mrs. C. Saucier, Miss Cooke, Miss Archer, Miss Bowman, Miss Clench, Miss Isaac, Miss Hamilton, Miss Moss.
31. For the Missionaries on furlough (marked by asterisk), or on leave of absence: Miss McCabe, R.N.; Miss Carruthers, Miss Foerstel, Miss D. Robinson.
- †Columbia Coast Mission.
The names of Missionaries of the W.A. are in black-face type.



The Girls' Page

The Girls' Prayer

O Loving Heavenly Father, giver of life and light and power; give us hearts that love Thee, faith to seek Thee, grace to serve Thee; grant that we and all members of our Girls' Branches may be joyful messengers of Thy love wherever Thou dost call us. Bless Thy Missionary servants at home and abroad and grant that by Thy Indwelling Spirit, we, with them, may be used to bring many souls to Thee. Teach us to do the things that please Thee, and show us where and how we best may serve and glorify Thee; through Jesus Christ, our Lord. Amen.

His Lamp

His lamp am I,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have
birth,
Or for the murky twilight gray,
Where wandering sheep have gone astray,
Or where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we find,
Clear-shining, through the night,
So dark we cannot see the lamp—
But only see the light,—
So may I shine, His love the flame,
That men may glorify His name.

—Annie Johnson Flint in
The Link and Visitor.

Lamps of Love

Take, O Lord, our hands and use them, take our lips and speak through them, take our eyes and smile through them, take our hearts and minds and wills, and use them all as lamps of love by which Thy Light may shine in all the darkness of this suffering world; for the sake of Jesus Christ our Lord. Amen.

Dear Girls:

In the past week I have been privileged to attend the Toronto Diocesan Annual for Girls' Branches. I felt at that meeting that the scene was typical of all you W.A. girls, meeting together in large numbers all over Canada. What an encouragement it is to realize that you are all so keenly interested in the work of the W.A. We Seniors feel confident that the missionary work of our Church will be successfully carried on by you who are taking such an active interest in the extension of Christ's Kingdom.

At the Toronto Annual I was particularly interested in the fact that a large number of badges of the Five Orders had been won by the girls. This has meant a great deal of labour for the Leaders and I am sure the girls who have won the badges feel deeply grateful to all those who have taught them.

With all good wishes for a happy summer.

Sincerely yours,

LETITIA HAYGARTH.

The Beauties at Camp

The naked eye reveals to us
What beauties round us lie—
The crystal lake, the purple hills,
Which meet the azure sky.

Our white pitched tents among the trees,
The hum of voices from afar.
And from our beds at night we see
The moving of the evening star.

And then the loveliest of all,
The little chapel in the trees—
Where up above, the branches sway
In constant motion with the breeze.

God formed these things for us to see
And share with Him in summer days:
So let us lift our hearts to Him,
And thank Him with a word of praise.

ALICE STEWART
(Member G.B.W.A.)

A Quiz on This Issue

What is an Eskimo Service like? (Page 184).

Why do we need a new hospital in Kangra? (Page 185).

Who is Miss Nora Gladstone? (Page 188).

Who is Chief Numplete? (Page 189).

The Youth of Ceylon

By RANCE SATTIANADHAN

Mrs. Sattianadhan, who has recently arrived in Toronto with her husband to do post-graduate work, was formerly head of the Science Department in one of the high schools in Ceylon.

The Christian youth of Ceylon are throwing themselves into the task of establishing Christ's Kingdom and concentrating on three main issues.

First, they have to confront the tremendous challenge presented by the hundreds of Hindus and Buddhists who are in many cases leading a more Christian life than the Christians themselves. They have to show that if a Christian lives up to his principles he has got something unique in Christ which no other religion, or system of philosophy, or movement, can give. He has got to throw himself into all the humanitarian movements like Rural Reconstruction, sponsored by the non-Christians, work side by side with them in all these national struggles, and at the same time face the unspoken challenge from the non-Christians: "In what way are you a better citizen because you are a Christian?"

Secondly, into his hands is given the tremendous task of Church Union. In the West demoninations have a meaning and an historic excuse for their existence, but in the East they are an alien elm tree or a glass-house vegetable. They have only a geographical bearing in Ceylon. Districts where Anglican missionaries established themselves became Anglican, and districts where Methodists settled became Methodist, and so on. There again we are faced with the challenge from non-Christians: "You are divided among yourselves. How can you talk of Christian Fellowship?" Already bodies like "The Christian Union", "The National Christian Council" and the S.C.M. are attacking the problem, and there is no doubt Church Union will be an established fact during the next decade.

Lastly, the task of the Christian youth is to present Christianity in an Eastern garb, and this, as has been mentioned before, is exclusively a task for the people of the land. Something is being done along these lines in the South Indian United Church in the North of Ceylon (where the people are *Tamils* with an *Hindu* background) and in Baddegama (Anglican) in the South of Ceylon (where the people are *Singhalese* with a *Buddhist* background). In the North an "Ashram" has been established by the joint effort of the Methodist, Anglican and South Indian Union Churches, modelled on the Hindu Ashrams, but based on Christian principles. Here in the North, the flowers and brass-lamps, like those of the Hindu temples, are used. The chanting of the invocation by the solo voice, the use of the "veena" and "violin" instead of the organ, the use of "Ragas" and "Keer-thanams" (sound-modes, and melodies) of Hindu music, and even words of Hindu pray-

ers where they are addressed to the one God—all help to make religion touch the heart of the people. The S.C.M. prayer book for Indian students contains prayers taken bodily out of Tagore's Hymns—writings of a Hindu priest. In the South of Ceylon, the Baddegama Anglican Church was rebuilt a few years ago in the style of the Buddhist temples. The Anglican Service is chanted in the metre of the Buddhist chants, and the musical instruments and congregational hymns are essentially Eastern. The coconut-oil lamps in the church are fed by the oil that the village people themselves have extracted from the coconuts of their gardens; it is a symbol of their very life burning as a sacrifice, for the coconut is part and parcel of village life. Coconut-leaf decorations adorn the altar in place of the flowers.

In closing, I would like to quote one of Tagore's prayers which, though written by a Hindu, is widely used in student-circles by Christians:

"Where the mind is without fear, and the heart is held high,
Where knowledge is free,
Where words come out from the depths of Truth,
Where tireless striving stretches its arms towards perfection,
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit,
Where the mind is led forward by Thee into ever-widening thought and action—
Into that Heaven of Freedom, my Father,
let my country awake."

—The Canadian Churchman.



Some of you are leaving school this month and taking the next step forward into the world. Here are three 1941 graduates of Chooutla School, Carcross.



Thy Kingdom Come

Juniors' Prayer

Heavenly Father, we pray Thee to bless us and all the members of our Auxiliary and of our Sunday School and give us love for Thee. Prosper the Missions of Thy Church and strengthen with Thy Holy Spirit all who are engaged in missionary work; through Jesus Christ our Lord. Amen.

Little Helpers' Prayer

God bless all the Missionaries all over the world, and all the Little Helpers, for Jesus' sake. Amen.

Programme Building for Juniors

Notes from a Conference

I. Build your programme around the things children are interested in.

II. How can we create an interest in Mission Study?

Instead of saying "We are going to study China this year", introduce the study by showing one or two attractive pictures of Chinese children, and by informal conversation as: "Did you ever wonder what games Chinese children play? what their food and clothes are like? or their homes? I have often wished I could step in to a real Chinese home to see what they do each day. Do you know any Chinese people here in Canada?" etc.

Thus you arouse the curiosity and interest of the children.

Then ask for volunteers who will help you prepare information items to be presented to the group each week. Juniors love a contest to see which group presents the best information, pictures, models, games, etc.

Form a committee to plan and conduct a worship service in harmony with the study.

Qu'Appelle Conference

The Regina Deanery Junior W.A. Conference was held in St. Matthew's Church, Regina, Tuesday, April 7th, 1942. The meeting began with lunch at noon. Each Junior brought her own lunch and cocoa was provided. After lunch games were played until 2 p.m. when all went into the church for a short Service and address conducted by Rev. Canon Jackson, after which all returned to the parish hall where the Conference was opened by Mrs. Dalton, Vice-President of the Deanery.

Acting officers were: President, a Junior from St. Paul's; Secretary, a Junior from St. Mary's.

The address of welcome was given by a St. Matthew's Junior.

Minutes of the last Conference were read and splendid reports of the year's work were given by the Juniors of each Branch.

There were about one hundred present from the five city Branches and from Pense and Lumsden.

The Bishop presented his prize (a Hymn and Prayer Book) to Gwen Williams of St. Mary's for highest standing in the Dominion Mission Study examination; also a prize donated by St. Mary's Senior W.A. to Vera May Koester who had the same average. The Banner awarded to the Branch having the highest average attendance (86 per cent.), was presented to St. Peter's by the Bishop, after which he spoke a few words to the girls.

Mrs. J. Monger, Diocesan Junior Secretary-Treasurer, then presented Junior W.A. pins to Thelma Simpson and Edith Atkinson of St. Peter's, and gave a short address. Each Branch provided one item of entertainment. Vote of thanks was given by a St. Peter's Junior. There was a fine display of Dorcas work.

After the close of the meeting ice cream and cookies were enjoyed by the girls and thus ended a happy and successful Conference.

Some Useful Ideas

A parent's letter used in Ottawa Diocese.

Dear.....

We as Leaders and Officers of the Junior Branch of the Woman's Auxiliary appeal to you for your help with us in the religious and missionary instruction we are called to give on behalf of your child as a member of our Junior Auxiliary.

The aim of the Junior Auxiliary is to teach our children to live daily as Jesus Christ would have them live, and to provide them with an opportunity for service to show their loyalty to Christ and His Church.

We teach them through the objects—to pray, to learn, to work, to give, and to go. Thus teaching them through action during their impressionable growing years a sense of the real values of life, namely a true sense of the value of prayer—learning, working, giving and going. Which really means, unselfish thinking and doing for others, promoted by a sense of love which develops and grows with the growing child.

Teaching the child to be missionary-minded, instead of self-centered. A self-centered child or person can rob a home of all happiness. Self-centeredness in individuals, groups and nations can lead to chaos and to wars.

PROGRAMME OF WORK

Motto: "Thy Kingdom come."

OBJECTS

Prayer: Prayer underlies all other activities. Child should say members prayer each night; also pray for the day's special pledge, as given on membership card.

Learn: If your child has been given anything special to learn for a meeting, play or programme, kindly show interest by helping her.

Work: When your child is given something special to make for Dorcas work or bales, please help her.

Give: Each member is given a mite box. She is supposed to put in one cent each week. This money is used for the Junior Dominion Pledge Fund, which fund is used to pay salaries of all women Missionaries, namely, teachers, nurses and matrons in the Indian Residential Schools. Also to provide all clothing for girls up to sixteen, and boys up to twelve years in these schools. No matter how much or how little is in the box, that child has a definite share in this great work of training our Indians and Eskimos to be good Canadian citizens.

To Go: Encourage your child to bring other children to Sunday School and to the Auxiliary. Have your child attend church each Sunday. Always consider the Junior Auxiliary meeting important. Kindly attend all Junior activities whenever possible.

The Junior Auxiliary also provides valuable training in executive ability, in conducting meetings, training in entertaining as hostesses and serving at teas, etc. They are also taught to knit and sew, to make gifts

and articles for the Christmas bales. Each meeting has its period for missionary instruction and all meetings begin and end with prayer.

Fee—five cents a year to be paid beginning each term.

Supt. of Branch.....

Diocesan Junior Secretary-Treasurer.

Mystery Ball

(Acknowledgements to *Chatelaine Magazine*)

Wouldn't you love to make a "mystery ball" to put in your Dorcas bale this year? This is how you make it and how it works:

Take seven balls of knitting wool, all different colours, and seven small articles that would be likely to appeal to children (you will choose the articles suitable for a sick or well child, a boy or girl, or for a whole family!). For example, an egg cup, a pair of red hairbows, a string of beads, book of cut-outs, a handkerchief, a box of crayons, a pair of kindergarten scissors, etc.

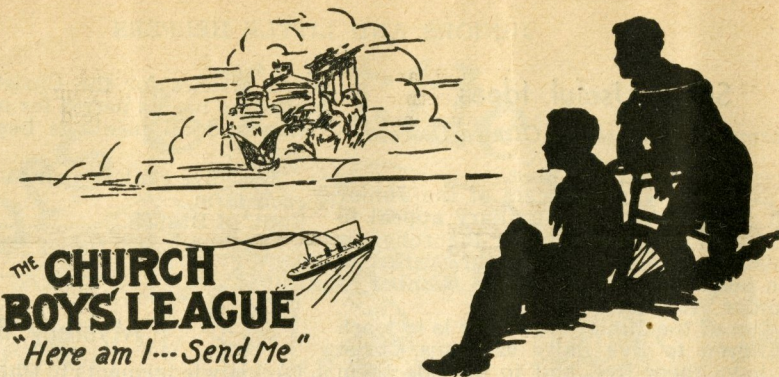
The gifts are wrapped separately in white tissue paper and each parcel is decorated with a fancy sticker. The first gift is in the centre of the ball and is wrapped around with, say, pink wool; the second gift is then wrapped around the pink wool and it, in turn, covered with another colour of wool. Continue in like manner until the gifts and the wool are all used up. If the ball seems bumpy fill in the holes with crushed tissue paper. The outside ball of wool should be in rainbow colours. When the ball is finished wrap it in white tissue paper, tie with coloured ribbon and decorate it with stars or stickers. Mark on it with a card, or lettering, whether it is to be for a girl, a boy, a family, or for a sick ward in a hospital.

Chatelaine says that a little Welsh girl in a sanatorium was made very happy with one of these balls and each day she unwrapped one colour and opened one gift. As Marion was only little, the rainbow wool was enough for her, and the other girls in the sanatorium used the rest of the wool to make knitted articles.

Variations are legion. Just use your imagination and see how many attractive "mystery balls" you can make for your Dorcas bale.

A Suggestion

Did you ever play "house" at Junior Auxiliary? Not as a modern housewife, but as "house" is kept in Palestine, or in a cabin on the Prairies, or in the Northland? Get the children to hunt up pictures, or find out what the homes are like and how the people manage without so many of the things children of the modern home take for granted. Did your Juniors ever have a "trading post" on the banks of the Red River when John West landed there? One Junior Branch did and had a very interesting afternoon.



MEMBERS' PRAYER

O Heavenly Father, Whose Blessed Son was once a boy like one of us, accept us, our prayers, our offerings and our service. Bless us, O Lord, we pray Thee, and all we are doing in Thy Name, for Jesus' sake. Amen.

With the Leaders

Lord, behold us with Thy blessing,
Once again assembled here;
Onward be our footsteps pressing,
In Thy love, and faith, and fear;
Still protect us
By Thy presence ever near.

—Hymn 469.

Bible Story—Acts 2:1-21. A few verses each meeting. Have the boys learn the story well enough to tell in their own words.

Will this not be a good time to talk to our boys about the Comforter which Jesus promised to all who follow Him? This is the season of Whitsuntide. Help the boys to know that the Holy Spirit will live in our hearts if we listen to the "still small voice". Do talk about it; you will find the boys so responsive. They will tell you of their own experiences if you encourage them (about the time they disobeyed mother about going home from school and something kept telling them to go home, and so on).

How about the Leaders' notebook? How many pages have you now?

Taking Stock of Ourselves

The examination papers are coming in and although I am not doing the judging, I am, of course, very interested in the answers. Although the results will not be published until the July issue, I thought this would be a good time to have a chat with you about several things.

1. I found that very few Leaders had given much thought to the way in which they presented the Study to their members; for instance, real teaching points such as Philip the Faithful, Barnabas the Kindly, etc., had apparently been passed over. On the other hand, the Seasons of the Church Year was well known. As a great deal of time, thought and money goes into the preparing of these studies each year, is it really "cricket" not to make the best use of the material provided?

We cannot do that by just taking the book with us to each meeting and looking up something as the boys are coming in. We must begin to-night after the meeting to prepare for next week's meeting. This is a big job we have on hand; there is none bigger and we are very important people. On us, as Christians, depends the fulfilment of our marching orders. We have our part to play in bringing about a new order and here is a good place to begin—with the small boys.

2. I found that very few of you used the Chart as an aid to teach the story, and yet authorities tell us that children learn by doing and that they retain 85 per cent. of all that they learn by the sight against 25 per cent. of what they learn by ear.

3. Few of you used the Map as a means of building up the year's story, which is a pity as all boys love to have a part in placing pictures, stars, names, etc., on maps. It is a method of modern education which we could use to good advantage. Now, after all this scolding, I should like to say some of you have done a fine job. How I should like to show your work to all Leagues!

Our Name

I find most of you have missed the point that our very name gives world vision. It is NOT the Church Boys' League of your PARISH, but your parish's branch of "THE CHURCH BOYS' LEAGUE OF THE CHURCH OF ENGLAND IN CANADA"—which is a difference. We do not exist for ourselves but rather as a means whereby the boys of our Sunday School may have a part in helping the Church of England in Canada to carry out the Christian marching orders. I'm sure that if you will teach your members how important their part is in this work, your membership will grow by leaps and bounds. It will help them to feel that they are part of a world-wide order and that they are representing their parish in this work, and, therefore, they must guard well the honour of their parish.

Outdoor Programmes for June

No doubt many of you will be planning to work on your Nature Study Badge during this month. Make it worth while, resolve to make a book about it! Make sketches of the places visited on your hikes, make lists of all the birds, flowers, trees, etc., found or seen on the way. Press and mount some of the specimens. Learn at least one grace to be said around the camp-fire meal, and a vesper with which to close the outing. There are many activities for this month—nature observation, of course, and the usual outdoor sports such as baseball and relay races.

Camp Graces:

1. For food and friends and all God sends,
we give Him grateful thanks.

—The Hymn Book.

2. Leader: The eyes of all wait upon Thee,
O Lord.

All: And Thou gavest them their meat in due season.

Leader: Thou openest Thine hand:

All: And fillest all things living with plentifulness.

—683, The Hymn Book.

Vesper:

Day is done, gone the sun
From the lake, from the hills,
From the sky. All is well,
Safely rest; God is nigh.

—811, The Hymn Book.

Rallies

Toronto held their Rally on May 2nd.

Rupert's Land Rally on April 9th was attended by one hundred and fifty members representing fifteen of our twenty-four Leagues. St. Mark's Sr. won the W.A. Shield for general proficiency; St. Philip's, the First Aid Trophy. Awards for competitions, attendance, examinations, etc., were presented to the following Leagues: St. Anne's, Poplar Point; All Saints, Winnipeg; All Saints, Peguis; St. Matthew's, Peguis; St. George's, Transcona; St. Paul's, Fort Garry; Church House; St. Mark's Jr.; St. Stephen's. A splendid bale of hospital supplies was turned over to the W.A. Dorcas Department after the Service, and \$5.00 was voted from the offering to dog food for Fort Chimo, the Leagues voting to send in the balance of \$5.00 before June.

Camp in 1942

How about that Camp? Have you found the place yet? Are you collecting games, stunts, handiwork, stories, etc.? Have you chosen your Counsellors and planned a short course with them? Theirs will be an impor-

tant job; make it so by talking it over with them in order that each may know just how much depends on him. What are your plans for the camp-fire? This, and early morning chapel followed by planned Bible study are the real teaching periods of the camp day. Have you thought about what you will do for the lonesome, homesick boy? You will have one or two, so be prepared. Make sure that he is not laughed at; if possible, see that no one but he, his Counsellor and yourself knows anything about this homesickness, but whatever you do do not send him home; stay with him, appoint someone to be with him every minute for a day or two, plan outings especially for him, give him a job to do, make him feel important, but do not send him home. He will never forgive you and it will be years before he will be able to overcome his disgust at himself. Good camping, my friends! I shall be thinking about you wherever you are.



Samuel Joseph, a Mohammedan boy who left his home to become a Christian. He is now in Palampur High School and receives a bursary of \$40.00 from the C.B.L.

Charters

Correction: St. George's, Hamilton, instead of St. George, Georgetown.

St. Andrew's Alliston, Toronto, and St. James', Shubenacadie, Nova Scotia, have applied for and been granted charters this month.

Notes From Dominion Officers

The Living Message

Subscriptions for June show an increase over June of last year. Now, how about an intensive campaign for half-yearly subscriptions beginning with the July number? The cost is 30c for individual copies, and 25c mailed with Branch bundle. Many starting in this way may become so interested that a full yearly subscription will be wanted for 1943. See what you can do in your diocese!

Will all Diocesan Secretaries please send cheque in June to cover the July, August, September and October copies required, as in other years. This lessens the work during the hot weather and is much appreciated. Changes in number of copies, names of Secretaries or addresses are sent in as usual.

Many new Diocesan *Living Message* Secretaries have taken over during the past two months. We extend a very sincere welcome to them and wish them every success in this work.

JESSIE B. PLAYLE.

Church Boys' League

No doubt you are all wondering when the study, *Follow the King*, is going to be ready. That I cannot say at time of writing, but you may rest assured that it will be worth waiting for. Mrs. Johnston has written a splendid book on Church History. The book will contain something like 102 pages with many, many illustrations. With it goes an "Activity Book" of twenty-four pages containing some fifty to sixty activities varied to suit the age spread found in most C.B.L. and Junior W.A. groups. There will be about thirty drawings and a splendid theme picture, the story of which will appear in the July *Living Message*. Both books will make up the kit, which will also include samples of handiwork, suggested as "activities", and an outline map. This kit will sell for sixty cents, but will be worth far more. Had it not been for the generous people who have given something like one hundred hours of their time voluntarily, it would have to sell for twice that amount in order to pay for itself.

Follow the King has a very valuable lesson to teach, but it will depend on you; it cannot teach if it is left on the shelves at Church House. Will you do your part to see that each of your Branches is supplied with this very fine kit?

Parochial Leaders and Diocesan Officers please take notice. Send hospital supplies, hot water bottles, bandages, etc., to your Diocesan Dorcas Secretary for shipment with her sales to the outpost or hospital *your* diocese has undertaken to supply—please send the money donation for dog meat as soon as possible to *your Diocesan Officer*, who will send it at

once to the C.B.L. Treasurer, Rev. Frank Nock, 8 Oakdene Crescent, Toronto, Ont. I am anxious to have the names of Leagues, and the contributions made, as soon as possible; this information will, of course, come to me *through* your Diocesan Officer. In that way each Officer will have a true picture and report of all the work undertaken by his or her League, and I may compile a true picture of the work accomplished by the C.B.L. in the whole Dominion.

HATTIE ROLLERSON.

From the Corresponding Secretary

Through the kind invitation of the Rupert's Land Diocesan Board the Annual Meeting of the Dominion Board W.A. will take place in Winnipeg from Tuesday, September 15th to Thursday, September 17th inclusive. The meetings will open with a Celebration of the Holy Communion.

Meetings of the Executive Committee will be held on Monday, September 14th, and again following the Board Meeting. The Convener of Hospitality for all meetings will be Mrs. W. C. Follitt, 294 Kingsway, Winnipeg, Manitoba. All applications for hospitality should be sent to her before the middle of August. Life Members who are planning to attend the meeting should notify Miss I. C. Morgan, 91 East Avenue S., Hamilton, Ontario, in order to receive their Credential Cards.

Miss Ruth Carruthers, Field Secretary, has fulfilled numerous speaking engagements at Diocesan Annual Meetings and Conferences, and everywhere her inspiring and interesting message has been received with enthusiasm and pleasure. The Dominion Board is deeply grateful to Miss Carruthers for her sincere and untiring effort in promoting the noble missionary spirit of the W.A. in these difficult days, particularly among the young women and girls.

The W.A. is pleased to announce that Miss Dorothy Robinson has accepted the position of Junior teacher in the school at Aklavik and plans to proceed there in August next. It will be remembered that Miss Robinson was granted, at her own desire, leave of absence from her work at the Bishop Horden Memorial School, Moose Factory, to enable her to take a further course of training at the Deaconess House and this has proven most successful and beneficial to her.

The official resignation of Miss Phyllis Drew from the Kangra Mission is reported with regret. Miss Drew had been on leave of absence, having joined the army in the India Nursing Service Reserve. Recently word was received that Miss Drew contemplated marriage and sincere congratulations have been sent to her from the Dominion Board.

HELEN LOUISE RATHBONE.

At the Home Base

THE ARCTIC (continued)—The twenty Branches gave \$225.00 to the General Pledge Fund (we were asked for \$150.00). We also contributed \$31.00 to the United Thank Offering, besides paying our affiliation fees and contributing to several other outside objects. Last, but not least, \$710.35 was given to our Bishop for Arctic work. We thought \$400.00 given last year a very worth-while gift, and when we consider we have only seven Senior Branches, two of them new and very small, it is a wonderful response. Every Branch was eager to do their best, and exerted every effort to make this offering to their Bishop, to show their love and affection and appreciation for all done on their behalf.

It will be interesting to note the total receipts amounted to \$1,592.22—last year the amount was \$1,205.00.

It is worth calling attention to the number of young people's Branches, and the training they are receiving through their Mission Study in the needs of the Church at large. Out of the expense fund these Branches are supplied every year with study books, and any Helps available to aid and assist their Leaders.

COLUMBIA—The April Board Meeting was held in the Parish Hall of St. Columba, Strawberry Vale. The Treasurer reported that the Pledge for the first quarter of the year had been received by the Dominion Treasurer. The Extra-Cent-a-Day Secretary conducted a Quiz Programme on that Fund, and the Girls' Secretary gave a report of the enthusiastic Girls' Conference held in Easter week, at which the officers were installed by the Bishop in an impressive "Candlelight Service".

Mention was made of the donation of \$500 by one of the Cathedral Branches to the building of a church for the Indian Residential School at White Fish Lake, Diocese of Athabasca, made possible by a legacy received by this Branch.

EDMONTON—The Twenty-eighth Annual Meeting of the Edmonton Diocesan Board was held at All Saints' Cathedral on April 14th, 15th, 16th. Right Reverend W. F. Barfoot, D.D., Bishop of Edmonton, officiated for the first time at the Annual Service of Corporate Communion, at which there were 245 communicants.

Mrs. H. A. Gray and Miss Frances Gray, widow and daughter of the first Bishop of Edmonton, were present at this Service, when the "Book of Remembrance" was dedicated, the gift of the Life Members of the diocese, "In loving memory of Henry Allen Gray, the first Bishop of Edmonton." The Life Members are also inscribing the name of Mrs. Ruth Pinckney, a former loved President of the Diocesan Board, in the book.

The theme of the Annual was "What is that in thine hand?" The encouraging re-

ports of the Secretaries of the different departments, and a great spirit of co-operation at all the sessions, resulted in a very happy and successful meeting.

A new feature was a President's Supper Meeting, when the Diocesan President and City Branch Presidents entertained the out-of-town Presidents or Proxies and the Deanery W.A. Presidents.

The women of the Diocesan Board reaffirmed their support as previously wired to the Dominion President, to the Price Ceiling Board and their co-operation in the campaign to stabilize prices.

FREDERICTON—The Annual Meeting was held in St. John's (Stone) Church on April 21st, beginning with a Service of Holy Communion in which nearly 300 participated. Bishop Moorhead was the Celebrant and he was assisted by several of the city clergy. Bishop Fleming of the Arctic was the preacher, prefacing his address by mention of the six years he spent as rector of that church. His theme was the story of the walk to Emmaus and how Jesus Christ may be made known to us as to those two disciples in the "breaking of bread" at the Holy Communion.

Business sessions were held throughout the day and were presided over by the President, Mrs. G. C. P. McIntyre. She reminded the large number of delegates that they must accomplish in one day what in previous years had occupied three days. Thanksgiving mingled with the sadness of war was the keynote of her address. She called for rededication of all W.A. members to God and King, asking them to throw in their weight to help raise the 1942 budget, and assist in maintaining the wartime price ceilings. Deploring the lack of religious teaching in the schools, she pleaded that it be given in the homes. In closing, she had words of encouragement for small country Branches, saying the cradle of the Church had been in the country. (To be continued)

HURON—A splendid spirit of enthusiasm prevailed at the Fifty-fifth Annual Meeting which opened in St. Paul's Cathedral, London, with the Service of Holy Communion. The Rt. Rev. C. A. Seager, Lord Bishop of Huron, was Celebrant, and there were 350 in attendance.

The President, Mrs. R. A. Bingle, in her inspiring opening address, reviewed the year's work, which had shown steady growth, and suggested new efforts for the coming year, urging all Branches to pray, think and work together. The Board parted with regret from three retiring officers, Mrs. James Slater, Mrs. B. Fisher and Miss K. McNaughton.

The meeting rose for a moment of silence to pay tribute to the passing of many devoted members including Miss Jean Waugh and

Miss Jennie Moore, former Diocesan officers. Miss Ruth Carruthers spoke of the need of "Recruits for Christ"—telling the delegates that there was no use to fight, if we allow people to starve by neglect from within. In her charming way she gave a world-wide view, showing that God has placed us in front of an open door, with great opportunity waiting. She spoke again at the Girls' supper meeting and quite won the hearts of her hearers.

Conferences of great value were held of all departments. The Deaneries undertook to give much-needed help, in way of quilts, fruits, vegetables and canned goods to Huron College. (To be continued)

KEEWATIN—The Spring Executive Meeting of the Keewatin Diocesan Board was held in St. Alban's Pro-Cathedral, Kenora, on April 21st. The meeting was prefaced by the Holy Communion at 9.30 a.m., at which the Lord Bishop, the Right Reverend J. Loft-house, was the Celebrant, assisted by the rector, the Rev. Mr. F. J. Boyd. In his address the Bishop urged us to seek Christ's presence spiritually and stressed our purpose of bringing God's love to everyone.

At the business meeting, Mrs. Lofthouse, our President, welcomed the members. In her address she referred to the decrease in membership throughout the Dominion and hoped that Miss Carruthers' visit to the diocese in June would influence more girls to become members. She reminded us that Missions are without clergy as so many men have enlisted as chaplains.

Most of the reports were encouraging—our total membership has increased, our Pledges were met in full, all the Dorcas requirements were filled.

At the May meeting of the Board, the Girls' Secretary reported that Dryden and Kenora had contributed towards the education of an Indian girl. Five dollars was voted towards the War Emergency Committee and this Board decided to send the *Canadian Churchman* to two chaplains for the duration.

MONTREAL—The May Board Meeting was graced with the presence of several visitors—Rev. F. R. Gartrell and Capt. Eric Wood (Church Army) of Farmborough, who told of work and conditions there; and the Rev. Dr. John Batchelor, a Missionary in Japan for 64 years.

Several announcements of gifts were made—Two private communion sets for the Diocese of Athabasca; Prayer Desk for the church at Goodwin, Athabasca; church furnishings for Farmborough and \$12 from the Juniors to paint the pews in the Mission Church there.

The offering at the Juniors' Annual Service has been given toward an appeal from the Diocese of the Arctic, and the offering at the Boys' Annual Service to purchase dog meat for Fort Chimo.

There has been a record attendance at the Montreal West Deanery, at which Miss F. M.

Watts was the speaker, and the collection given to work in China.

NEW WESTMINSTER—The May Board Meeting was held at St. Barnabas, New Westminster, amid a bower of lilac and wall-flower. The President reported that Miss Hilliard had been very ill, but is now on the way to recovery. In the Dorcas Department, the goods for the Preventorium at Alert Bay were most attractive. Mrs. Lightfoot reminded members that missionary societies in England are making "urgent appeals for new Missionaries to be trained and ready to go out as soon as a way is opened". We here in Canada should be preparing for a strong advance.

Attention was drawn to the movement on foot in the city to have places of amusement open on Sunday. It was felt that the church-women should make a stand against it, and a resolution to that effect was carried. The rector of St. Barnabas, Rev. G. C. Turner, took the noonday prayers and gave a short address, with the theme of "thankfulness".

Mrs. Nightingale, in reporting on the work the Good Shepherd Mission (Chinese) said that the united effort for the Day of Prayer had been such a success that they have continued on similar lines, and members attend the United Church for A.R.P. instruction and Mission Study. Miss Grosjean, a returned Missionary from Korea, was the afternoon's speaker. The Diocese of Korea was just about to keep its Jubilee when trouble began. She said that if we will only do our part in prayer, these people can be sustained in our faith.

NIAGARA—The Fifty-sixth Annual Meeting opened April 15th with Service of Holy Communion, in Christ Church Cathedral, Hamilton. "That Christianity is a dynamic force, not a comfortable, secure thing, and that the challenge to the Church and personal lives of Christians has never been so great as it is to-day," was the message of Rt. Rev. R. J. Renison, in his sermon.

At the business sessions in Scottish Rite Cathedral with Mrs. C. H. Wray presiding, Bishop Broughall, in his opening address, also warned against taking religion easily. "If the Christian faith and spirit of Christ cease to dominate the influential forces of freedom-loving peoples, then defeat is all too certain."

A pleasing feature was the presentation of a Dominion Life Membership to Miss Lucy Mach, who has faithfully served the diocese both as Girls' Secretary and Secretary-Treasurer of the Educational Committee.

In her presidential address, Mrs. Wray forecast a broadening of present ideas of missionary work, with the suggestion that at the end of the war there might be mission work in local parishes, in remote home fields as well as foreign fields.

A total membership in all departments of 5,558 was reported by the Recording Secretary. There are 99 Senior Branches with membership of 2,658. Diocesan receipts were \$12,713.00, and Mrs. G. F. Allison reported all

obligations met. Fifty-four Senior and one Girls' Branch contribute to the Extra-Cent-a-Day Fund, which distributed \$977 in furnishings for rectories and mission houses, hospital supplies, and social work.

(To be continued)

NOVA SCOTIA—All the W.A. Branches of St. James', Armdale, took part in an interesting programme one evening in April. The play, "The Lantern", put on by the Seniors, was very impressive and helpful. Afterwards, a Diocesan Life Membership, given by her choir girls, was presented to Miss Boston, Diocesan Dorcas Secretary. At the May Board Meeting a Life Membership was presented to our Diocesan Girls' Secretary, Mrs. Fenton, given her by her daughter and her husband. Arrangements were made for the Diocesan Annual to be held in Truro, May 28th.

Miss Fry's talk was a comparison of the W.A. to a goodly tree. Root—M.S.C.C. Trunk—Dominion W.A. Crown—Diocesan W.A. Leaves—you and me. Sap—the love of Christ. Rev. C. O. Holm reminded us that we have a great privilege as well as responsibility, and that if our work is to be effective we must live near our Lord, pray as well as work.

ONTARIO—The Rt. Rev. John Lyons, Bishop of Ontario, was Celebrant at the Holy Communion Service, opening the Fifty-sixth Annual Meeting, held in St. George's Cathedral, Kingston, April 28th. There were 370 communicants and the Thank Offering amounted to \$1,111, an increase of \$100 over last year.

Rev. H. G. Watts gave a most inspiring sermon, using the text, "Lo, I am with you always even unto the end," and reviewing the situation of the Church throughout the world. In the parish hall the address of welcome was given by Mrs. C. Leroy Boyd, with Mrs. Warren, North Augusta, replying.

Greetings and messages of love were exchanged with Mrs. Lyons, Mrs. Leech, Mrs. Chalmers and Mrs. Buxton Smith. Mrs. Smith was able to be present Tuesday afternoon and told some interesting experiences of the early days as a charter member. Mrs. Havelock Price, a former Diocesan President and member for over 40 years, also spoke to the delegates. Sixty-two out of 64 Branches paid their Pledge in full and the President thanked all the Branches for their splendid efforts of the past year.

(To be continued)

OTTAWA—The Forty-sixth Annual Meeting of the Ottawa Board opened on April 13th with a Celebration of Holy Communion in St. Matthew's Church. The Lord Bishop of the Diocese was the Celebrant. Rev. Canon Howard H. Clark preached on the "Good News" of the Gospel. Miss F. A. Macnab, who was re-elected President, presided over the business meetings and in her opening address told of conditions of missionary work in Canada and abroad. All departments reported progress. Membership throughout the diocese increased 223 over the previous

year. An increase in receipts was also reported. Bishop Fleming gave an enlightening address on his work in the Diocese of the Arctic, well illustrated with slides. Life in Japanese-occupied China was described by Miss F. M. Watts of Honan. An inspirational talk was given by Wing Commander G. J. W. Gregson, senior chaplain of the R.A.F. Miss Marion Harlow of the Department of Pensions and National Health, spoke on "Food for Victory", and the Rev. R. Eric Osborne on the Church Boys' League. Presentations of flowers were made to Mrs. F. W. Pooler and Miss Ethel Little, retiring officers. Rt. Rev. Robert and Mrs. Jefferson tendered a reception to the delegates at Bishop's Court.

QUEBEC—The monthly meeting of the Diocesan Board was held at the Cathedral Hall on April 17th. After the usual business, an open meeting was held. The speaker was Mr. J. H. Bieler, late of the Treasury Department of the League of Nations, Geneva. Mr. Bieler gave a clear and most interesting account of the state of religion in Europe to-day. There was a large audience, who were afterwards entertained at tea by Mrs. John Price's group of the W.A. The W.A. had the pleasure of entertaining a number of gentlemen on this occasion.

There is to be a Anglican camp at Cedar Lodge, Lake Memphremagog, beginning August 17th, for Teen-age Girls. W.A. Leaders are taking part in the programme which is to be a varied one; religious training, dramatics, singing, first aid, and other war-time services will form part of the programme, as well as swimming and boating.

RUPERT'S LAND—A welcome visitor at our May meeting was Mrs. H. D. Martin, who commented on the Dominion Annual to be held in Winnipeg next fall. C.B.L. members are looking forward to their summer camp at Dynevor on the Red River. Miss Ruth Carruthers will be a guest at the Girls' Camp at Lake Brereton. A Girls' Lone Member Department has been begun. Literature and letters will be sent to members. A Girls' Leadership Training Class is being planned for the fall. Miss Nora Gladstone of the Blood School, who has spent a year in the Mothercraft School, Toronto, told us of the work she hopes to do among her people. She looked charming in the Indian costume worn by her at the Youth Rally at the Coronation.

TORONTO—The Fifty-sixth Annual Sessions of the Toronto Diocesan Board opened on May 1st with the meeting for Girls' Branches. At this the pupils of St. Hilda's School, Erindale, all of them war guests, presented a very beautiful missionary pageant, "The Way of Wonders". On May 2nd the Church Boys' League met at St. George's when His Grace, the Primate, gave a most helpful message. An interesting feature of the meeting was the presentation by the various Branches of parcels of supplies for the missionary hospitals in Canada. The Life Members' meeting at St. Simon's was largely attended. Mrs. Victor Spencer

gave an excellent talk on Japan, pleading for our sympathy with Japanese Christians.

Most of the meetings were, as usual, held at St. Anne's. Dr. Cartwright's address at the Tuesday session was truly masterly. He decried our narrow provincialism and urged us to grasp a larger vision and to think in terms of the whole family of mankind. One of our great tasks, she said, is to train present-day youth in Christian living.

Mrs. B. W. Thorne reported greatly increased activity in the Social Service Department. The need of the work has been so greatly multiplied by the war. Miss Summerhayes reported a total membership of 13,248 in 313 Senior and 90 Junior Branches. Receipts of \$84,598 (including a balance of \$13,458 from the previous year) were reported by the Treasurer, Miss Kingston.

For Our Records

New Life Members

Dominion

Niagara: Miss Lucy Mack, All Saint's, Hamilton.

Diocesan

Edmonton: Mrs. B. M. Jackman, St. Mary's, Jasper (incorrectly reported in April); Mrs. E. Parlee, St. Faith's, Edmonton; Mrs. E. G. Stapley, Holy Trinity, Hughenden.

Fredericton: Mrs. H. W. McLeod, Trinity Church, Saint John.

Huron: Miss K. McNaughton, retiring Junior Secretary-Treasurer; Mrs. Ralph Watson, St. James', Paris.

Kootenay: Mrs. Penrose.

Montreal: Mrs. W. Crowley, St. James the Apostle, Montreal.

New Westminster: Mrs. Richard Bustin, St. Peter's, Rosedale; Mrs. Anna N. Holden, Camp Slough, Chilliwack.

Niagara: Mrs. K. Irwin, St. Luke's, Hamilton; Mrs. L. C. Pharoah, St. John's, Jordan.

Nova Scotia: Miss B. Boston, Mrs. Geo. Fen-ton, both of St. James', Armdale.

Ontario: Miss Kathleen Daly; Mrs. W. F. Noonan, both of St. George's Cathedral, Kingston.

Ottawa: Mrs. P. MacDougal Veale, Britannia-Woodroffe; Mrs. W. J. Bradley, St. Bartholomew's; Mrs. F. H. Beaven, St. Matthew's.

Rupert's Land: Mrs. T. H. Rhodes, St. John's Cathedral, Winnipeg.

Changes of Address

Edmonton: Little Helpers' Secretary, Mrs. J. W. Fishbourne, 10128-112th St.; C.B.L. Secretary, Rev. R. M. Boas, Fort Saskatchewan; Social Service Secretary, Mrs. L. C. Conn, 11665 Saskatchewan

Drive, Edmonton; Life Members' Secretary, Mrs. A. Petch, 9917-108th St.

Rupert's Land: Corresponding Secretary, Mrs. G. H. Dowker, 124 Yale St., Winnipeg.

New Branches

Senior

Edmonton: Bon Accord; Rich Valley; Nakamun.

Montreal: St. John the Divine, Montreal (Young Women's).

Rupert's Land: Church House, Fort Garry (Evening).

Girls

Edmonton: Kitscoty.

Montreal: St. Aidan's, Montreal.

Juniors

Edmonton: Innisfree; Bruderheim; *Vermilion.

Montreal: St. Mark's, St. Laurent; St. Cuthbert's, Montreal.

Qu'Appelle: Welwyn.

*Reorganized

Little Helpers

Edmonton: Battle Heights; Bon Accord; Cadomin.

Church Boys' League

Edmonton: St. Faith's, Edmonton; Fort Saskatchewan.

Qu'Appelle: St. Peter's, Regina.

Toronto: St. Andrew's, Alliston.

Change of Diocesan Officers

Edmonton: Hon. President, Mrs. W. B. Chamberlain; Hon. Vice-President, Mrs. Vernon Barford; President, Mrs. S. F. Tackaberry, 11138-127th St., Edmonton; Girls' Secretary-Treasurer, Miss Irene Niblett, 10607-129th St.; Juniors' Secretary-Treasurer, Mrs. W. H. Coghill, 9503-95th Ave.; Educational Secretary-Treasurer, Mrs. A. H. Elliott, 11230-66th St.; Missionary Secretary, Mrs. W. T. Miller, 11213-93rd St.; Prayer Partner Secretary, Mrs. L. M. Watts, Wainwright.

Huron: Junior Secretary-Treasurer, Mrs. C. E. Castian, 202 Windsor Ave., London.

Niagara: Third Vice-President, Mrs. H. A. Leake; Educational Committee Secretary-Treasurer, Mrs. G. Laidler, Hamilton.

Ontario: Girls' and Candidates' Secretary-Treasurer, Mrs. Charles Read, 134 Pearl St. W., Brockville; Recording Secretary, Miss Bessie Comer, 80 Division St., Kingston; *Living Message* Editor, Mrs. W. H. Dillnutt, 131 Ann St., Belleville.

Ottawa: *Living Message* Secretary-Treasurer, Mrs. J. A. Johnston, Carleton Place; E.C.D. Fund Secretary-Treasurer, Mrs. E. L. Christensen, 31 Gilmour St., Ottawa.

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