

APRIL, 1960

THE MISSIONARY MONTHLY



—H. Armstrong Roberts

CHRIST IS RISEN
GO . . . TELL

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

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Executive Offices: United Church House, 85 St. Clair Ave. E., Toronto 7, Ontario

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THE MISSIONARY MONTHLY

MISS HELEN G. DAY, *Editor.*

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An Easter Thanksgiving

O God of Life, to Thee be praise unceasing,
That Christ, who suffered shame and pain and death,
Should from death's tomb arise, alive, triumphant,
That we might know life's depth and height and breadth.

We thank Thee, Father, that by His returning
All glorious, yet gracious as before,
We can have hope, who, like the Twelve, all fail Him
Who comes in love, to cheer, forgive, restore.

We thank Thee, Father, that by His returning,
No one need struggle hopeless on life's way,
For Christ is with us, and His Living Presence
Makes us to live immortally each day.

We thank Thee, Father, that by His returning,
We see revealed His Cross's mystery,
For this endured, "Come, blessed of My Father,
Enter the joy that I would share with Thee."

We thank Thee, Father, that by His returning,
Our hope rests not in haunting memories
Of one unique amongst earth's myriad peoples,
But in Thy Christ, Incarnate Deity.

We thank Thee, Father, that by His returning
From death's dark depths to bless His Friends of yore,
Death holds no terror for the soul united
In love to Him, who lives forevermore.

We thank Thee, Father, that by His returning,
The scattered stones to form His Church, He brought
And joined in one, that one the rock foundation
Of faith in Him, Thy temple might be wrought.

We thank Thee, Father, that by His returning,
He sets us tasks commensurate with His grace,
A world-wide sharing of His great salvation,
Till every life His life articulate.

We thank Thee, Father, that by His returning,
We can be strong to live by faith, not sight;
And trusting, see, beyond destructive evil,
The indestructible eternal right.

FLORENCE A. FEE.

Miss Fee is a W.M.S. missionary serving in Hamilton, Ont.

Another Busy Year at Burns Lake Hospital, B.C.

ELSIE HUNT, *Superintendent*

Last year everyone who entered our door invariably said, "When are we getting the new hospital?" This year the bulldozer started to work on August 31st and now, since the building is going up very rapidly, everyone asks, "When do you expect to move into the new hospital?" This answer is "About next August". We are busy planning for the new equipment that will be needed and are also trying to get sale for the old building so that we will be able to put a nurses' residence beside the hospital on the new property.

The number of patients and patient days were somewhat increased this year. It is always a mystery as to how this can be possible since the bed is usually spoken for before the patient leaves it. One morning we came on duty to find a patient on the operating-room table, one on the X-ray table and one on the case-room table, all waiting for beds. There had not been an accident. It just happened that way!

The majority of our accidents are in the lumbering industry, since that is the main occupation in this country. One man who was cook in a camp had both hands quite badly burned. There were no really serious accidents this year in lumbering but during the first snowfall two cars met head-on going around a sharp curve. The one car was visitors from the southern part of the province. We felt very badly when a lady in this car passed away here as a result of the accident.

A little four-year-old Indian boy, Jonas, was brought in by plane from the reservation at Fort Babine. One of the sleigh dogs had bitten him, taking a

piece out of one cheek. He was in the hospital for many weeks. Shortly after he started to recover the nurses began to wonder if they really shot that poor dog! Jonas was in mischief practically all the time he was awake. The men's ward is next to the children's ward so he was in there frequently to torment the men, throwing toys at the bandaged hands of the man who was burned, when he thought he was not being watched. He put a plastic head of a doll upside down in the toilet bowl, then flushed the toilet. Another time the nurses found a ball bat in the ward and eventually discovered that Jonas had slipped out the fire escape door and taken it from some children playing on the side street.

A very ill Indian baby had to go to Vancouver for special treatment and was flown in an R.C.A.F. rescue plane since he had to be taken in an oxygen tent. The plane was such a large one it could not land at the usual seaplane dock on Burns Lake, so the ambulance took the baby seven miles to Decker Lake where a boat carried him to the plane. Some weeks later he returned home to his parents.

Other patients had to be taken to Vancouver for further treatment. One was a man brought to the hospital from quite a few miles south by ambulance. He was haemorrhaging from an ulcer. Arrangements were soon made to have him flown out and one of the staff nurses went with him, returning two days later, which was the earliest she could get reservations back.

In December twin boys were born in the hospital. While they were still with us a woman was brought in with triplets, all girls, for a few days. However, they

all went home in good health. We put the donations from the missionary folk to good use at this time by giving each baby a layette, a quilt to the mother of triplets and some of the "white gift" boxes that had been sent to us to take to the children at home for Christmas. The mothers expressed their grateful thanks for these needed supplies.

The mother of the triplets was very ill when she came to the hospital and the nurses who were off duty freely offered to take turns doing special duty with her for the first twenty-four hours until she was out of danger. The Vancouver paper, "The Province" kindly sent a plane with supplies and Christmas gifts for the whole family, arriving at their home the same time as the ambulance with the mother and three baby girls. The family, now increased from thirteen to sixteen children, was so delighted to have mother home and three new baby sisters that the plane, which must have looked quite unreal to them, took second place in their interest, at least for the first few minutes. One of the hospital nurses, who had only come to Canada from New Zealand in November, went with the mother and babies to see the country in that area. She said that when she first arrived she thought that possibly she should take two or three months off

and help the mother. Then when she saw how well organized they were in their small log house she decided that she would just be another mouth to feed in that home.

The mother, when she arrived at the hospital was, naturally, worried as to how she was going to dress three babies. The Superintendent assured her that the Woman's Missionary Society sent supplies for just such emergencies and that there could be a complete layette for each baby. From the supplies we sorted the sweater sets to match as nearly as possible, in white. . . She received other gifts from local people who heard of her need, but she sent all the gifts home with her husband the day before she went, except the three layettes. She asked that the babies be dressed in these to go home.

The hospital, along with the community, greatly misses Miss Clara Preston who passed away on December 4th in the hospital. She had made many friends here and was making calls on some of them on Gerow Island when she was taken suddenly ill. Friends brought her to the hospital at once but she only lived for three hours. Donations are being given to a fund to furnish a chapel in the new hospital in her memory.

About Women of Ghana

(Continued from page 5)

almost impossible for a well educated girl to make a home and bring up children according to Christian standards. The worst is that many fathers leave not only the upbringing of their children, but also the expenses of the upbringing almost entirely to their mothers. And in such cases there is not sufficient parental control as the mothers with whom the children live are always out trying to earn the necessary money, and juvenile delinquency is the result. The churches

do all they can, but so long as people do not realize that the old era in family life has passed, and that the new era requires a new understanding of marriage and family based on Christian principles, little real progress can be made."

Mrs. John McKillop

As we prepare for press the sad news has been received of the death on February 27th of our beloved Mrs. John McKillop, immediate Past President of the Society. Our tribute to her will appear in the next issue of the magazine.

ABOUT WOMEN OF GHANA

as told by

MRS. CHRISTIAN BAETA

Among the special guests at Dominion Board last year was Mrs. Christian Baeta, who addressed the Board on several occasions. In speaking about the women of Ghana, some of the things which she told us were about

EARLIER DAYS IN GHANA

"Before the missionaries came to Ghana, our great-grandmothers were pagans, full of superstition, fear of witchcraft especially, ignorant, and had no academic knowledge. Their men used to marry them in numbers in order to have their help in work. Some of them farmed with their husbands. They were hard working just as they are now.

"After the missionaries came many great changes took place and bigger things are happening today. Apart from preaching the Gospel, they started educating both men and women. In my home town, the women missionaries established the Y.W.C.A. towards the end of the 19th century. Their deaconesses, as they were called, did a lot of good work among girls and older women in my Ewe* church.

"Their work was mainly in three sections — work among kindergarten children, and work among school girls and older women. They began the day's work by tending the sick. Then they went to classes to teach girls. There used to be special classes for illiterate girls and older women. One day they would hold a sewing class, another a Bible class, and another a singing class. They trained lady teachers in order to help them with their school work. Some of the older girls lived with them in their

homes. They taught them child care and how to keep Christian homes. They taught them art and crafts, and music, and in this way produced first-class housewives whose pattern we of the younger generation are trying to follow today.

"The Y girls in those days used to go with the preachers to the neighbouring villages in preaching tours.

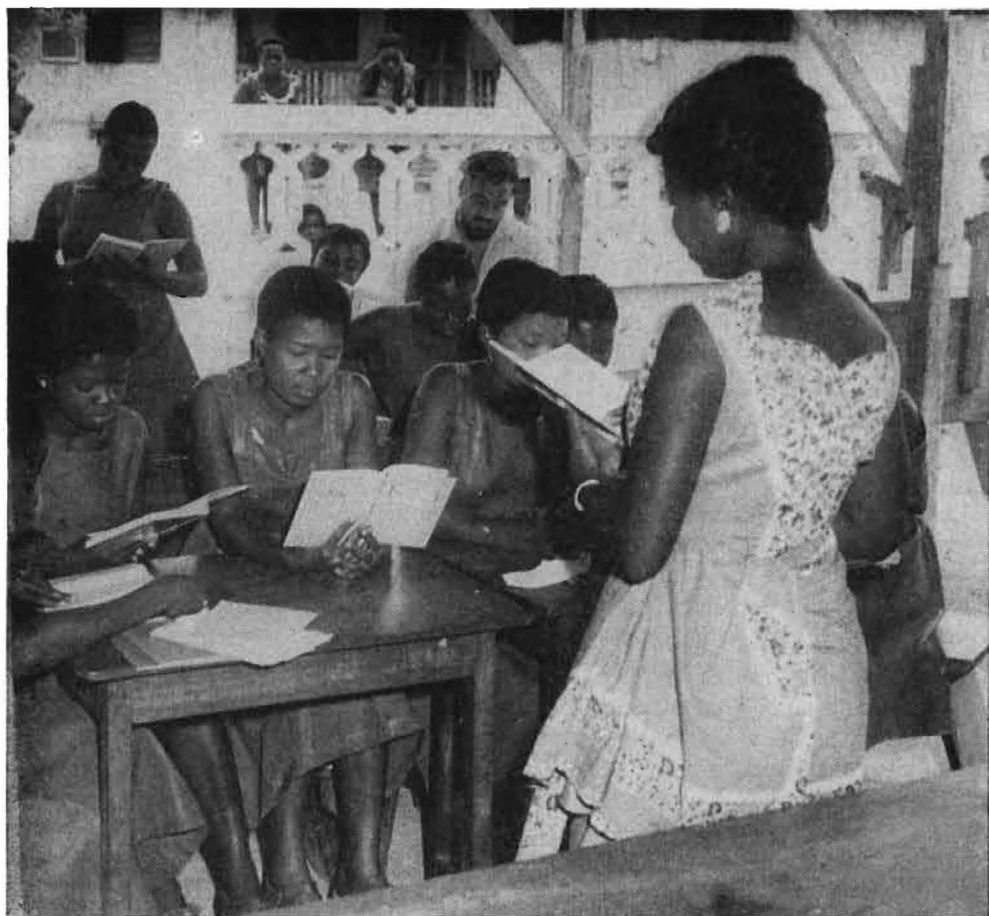
"There was a break in the activities of the church work and the Y activities when the first world war broke out, when the missionaries were taken away as war prisoners, because they were Germans and the Y.W.C.A. came to a halt. But from 1922 three old "Y" girls, who were married and had children, took it over again and gave it a new life. One of them has been keeping the lamp burning steadily for the past 37 years."

WOMEN TODAY

"Any attempt to raise the standard of living and improve health and build character depends on Christian Education for girls and higher education for them.

"Only a few women in Ghana have had the chance of getting higher education. More have been to elementary schools and recently, due to the work of the Mass Education teams over 24,000 women in the rural areas of Ghana who had never been to school before have learned to read and write in their various languages. Women of Ghana do much trading, that is preparing and selling food stuffs such as fish and all the locally grown vegetables, and providing many of the other needs of the community. They sell merchandise goods. Some are bead workers, and what they gain is

*A geographical area.



—Three Lions

A YOUNG TEACHER AT A GIRLS' VOCATIONAL CENTRE, NEAR ACCRA, GHANA, WITH SUPERVISION FROM A PROFESSOR OF EDUCATION.

theirs. They do not share property with their husbands. Many of them have to carry the heavy responsibility of caring for their children and paying for their education. Some of the women own houses.

"Traditionally Ghana women have enjoyed a very large measure of independence, but formerly there were hardly any 'career' women, but now they are pursuing their careers with a degree. They enter the professions such as nursing, teaching, medicine, law and others. They have always received the same pay as the men for equal work. Women partake actively in all political activities in-

cluding speaking on platforms—even the uneducated ones. What we need now is more secondary schools and more trained teachers.

"Owing to the long period of education necessary for obtaining a good job, many girls miss their best chances for marriage. And those who have married find it difficult to adjust themselves to living upon what their husband can give them when they have to stop work for the sake of homemaking and raising of children. But the most important of their difficulties is that the practice of polygamy continues under which it is

(Continued on page 3)

Our Tribute To

MISS ADELLA J. ARCHIBALD

It is a great privilege to pay tribute to Miss Adella J. Archibald, who served as a missionary in Trinidad for forty-seven years, first under the Maritime Synod of the Presbyterian Church, and later under the Woman's Missionary Society of The United Church of Canada.

With the death of Miss Archibald on January 15th, 1960, in her ninety-first year, there has passed to her reward the last of the pioneer missionaries of that field. A native of Truro, Nova Scotia, she went to Trinidad in 1889, to become a teacher in the mission schools for the East Indian boys and girls, and helped to lay the solid foundations for the educational work among these people.

During the years of outstanding service that followed she gave unstintingly of her love, sympathy and leadership. Her most outstanding work was among the girls and women, for whom she felt a great compassion. Hers was the special grace of being able to listen sympathetically to those who were distressed or crushed by their burdens, and to give helpful advice and assistance whenever possible.

In 1905 she was appointed the first worker to give special training to girls and women and became the pioneer of

practically every branch of that work on this field. The Iere Home for Girls in Princess Town and the Archibald Institute in Tunapuna, the latter named in her honor, were established and remain to bear witness to her vision and zeal. Influences from these institutions have gone into many homes and continue to make valuable contributions to them and their communities.

After 1920 Miss Archibald's efforts were directed towards intensive evangelistic work among the women, with wonderful results. Throughout her years of service she acted in almost every other capacity, both in the work of the Woman's Missionary Society and the general work of the field.

After retirement in 1940 she maintained her keen interest in the life and work of the people to whom she had given such devoted service. The students who have come to further their education in the Maritimes have always been welcome guests in her home, where she continued to give her love, sympathy and wise counsel whenever it was sought.

Her passing will bring to many people memories of a rich Christian character whose faith in God and mankind made her loving, loyal and tolerant.

MISS MARGARET ELIZABETH ARMSTRONG

Margaret Elizabeth Armstrong went as a missionary to Japan in 1903 and gave nearly fifty-seven years of unique service in the land of her choice. She was called "Home" on January 18th, 1960.

Miss Armstrong worked in Ueda and Kanazawa before beginning her outstanding service in Toyama, a strong,

conservative Buddhist centre. A trained kindergarten teacher who firmly believed in the value of Christian kindergarten training and its influence in the home, she started the Aoba Kindergarten. This Kindergarten became a sort of mother house for a group of "Aoba's" in several towns of the district.

Proof of her place in the esteem of the authorities and people of the prefecture was shown after the war. Suffering with her people when Toyama was almost completely destroyed in a bombing raid, she had fled with them for her life, the Kindergarten building and Mission house both lost in the flames. Later she was given sanctuary in a room of the city hall which had escaped destruction, her courage and faith again rewarded when a room in a government school was made available to start anew her work for children. This was followed by a movement throughout the prefecture in which all the women's groups took part. Funds were raised, a new Kindergarten was built providing also living quarters for Miss Armstrong and her co-worker, Miss Ichikawa, who cared for her friend and teacher until the day of her death.

Miss Armstrong was honored by the Toyama Prefecture and also received special recognition from the Department

of Education of the Imperial Government for her educational service.

After her so-called retirement she continued to serve as before, carrying on her Bible classes in her home when no longer able to go to the church.

Miss Armstrong's hobby was the study of birds. Her book, "The Rustle of Wings," and her bird card game for both old and young was a distinctive contribution. It was typical of her that one day standing, talking with a friend in the midst of the wartime devastation of her city, instead of dwelling on the destruction around her, she suddenly looked up saying, "Listen! The lark is singing!" Refusing to be discouraged, loving greatly her Lord and the people to whom she had dedicated her life service, with warm heart and ready Irish wit, she lived life to the full.

Of her, it is said, "She will be greatly mourned in Toyama. She has been a strong witness there."

MISS LOTTIE M. DEACON

Miss Lottie M. Deacon, a missionary of the Woman's Missionary Society for thirty-nine years, was born in Charlottetown, Prince Edward Island, and was educated at Mount Allison Ladies' College. Having had her Normal School training and some teaching experience, she entered the Deaconess Training School, Toronto, graduating in 1901, and was appointed at once to Japan. Her first year there was spent in the Azabu School, Tokyo, and the remainder of her term in Kofu.

For health reasons, it was considered wise that further service should be in the Home Field, and so Miss Deacon was appointed to the Crosby Girls' Home, Port Simpson, B.C., in 1907, where she filled the position as assistant matron for six-and-a-half years and from

that time until her retirement as superintendent of that Home.

For three decades, Miss Deacon was not only the wise and loving mother and counsellor of the girls under her care, but a respected friend of parents and others in the community. None has been more highly esteemed and loved than she. Her life and work are still remembered in Port Simpson.

Following retirement in 1940, she moved to Winnipeg to be near relatives and friends. Since her family had moved from the Maritimes to Grenfell, Saskatchewan, it was only natural for her to choose to live near them.

Miss Deacon's dedication to her Lord has remained constant over the years, so that when she died, December 14, 1959, it was her graduation to Higher Service.

MISS FLORENCE F. JACK, B.A.

On January 4th, 1960, death came suddenly to Miss Florence F. Jack at her home in Burnaby, Vancouver.

Miss Jack was born in England in 1880 and was educated in English schools. When a young woman, Miss Jack came to Canada with her family and settled in Vancouver.

On learning of the need for missionaries in West China, Miss Jack, who was a teacher, offered herself for service there and came to Toronto to attend the Methodist Training School.

In 1915, under the auspices of the Woman's Missionary Society, Miss Jack was appointed and sent to West China where she taught in the W.M.S. schools at Luchow and Tzeliutsing. Later she was appointed to the busy and crowded city of Chungking where she became principal of the Wen Deh Day and Boarding School for Girls. Here education was provided for students from Kindergarten to Grade IX. Miss Jack gathered an enthusiastic and capable staff about her and together they made Wen Deh a school with an enviable reputation in the province of Szechwan.

In Chungking also, Miss Jack made a marked contribution to the program of the local church, in the choir, the Sunday School, Young Men's Work, and Church Day Schools.

When nationalistic civil strife demanded evacuation of Westerners from China's interior in 1927, Miss Jack reluctantly left Chungking, leaving two senior Chinese teachers in charge. When she was able to return in 1928 she found Wen Deh functioning at a continued high standard and she adjusted herself to becoming a co-worker with those who had been her pupils.

Florence Jack's love of language and

joy in good books made illiteracy a burden on her heart. After attending the graduation of the first class of the "Thousand Character Classics" in Chungking, Miss Jack was perturbed because nothing had been written using only a thousand characters. So she created a Church and Family Magazine for the use of these graduates.

It was perhaps her work on this magazine which led to her appointment to the Department of Christian Literature in the Canadian Mission Press at Chengtu in 1928. In this post she tried to meet the need for easy reading material and did much to encourage literacy. She worked with Harold Hsu in producing a series of simple text books. She shared also in the issuing of the yearly calendar, preparing Sunday School material and study booklets for church group programs and—during her whole last term—editing the Church paper, "The Christian Hope".

Following her retirement in May 1949, she served for many years in the British Columbia W.M.S. Literature Depot, where she inspired others to a greater appreciation of good literature.

Miss Florence Jack was a person of deep religious faith and strong personality, whose life and service influenced great numbers of people for good. She laid foundations of friendship which she never allowed to lapse, and which carried her influence into many a Chinese home. The truth in "If thine eye be single, thy whole body shall be full of light" was exemplified in her, for she spent her whole life doing work for which she was eminently fitted, with a joyous singleness of purpose—rejoicing in the fact that God had called her to do it and that the same Heavenly Father cared for her in the doing of it.

AROUND THE CAMPFIRES

ALICE B. MUNNS

Kharua, India

Sitting around the fire . . .

listening . . . asking questions

. . . discussing. . .

A campfire is a friendly thing and a greatly appreciated one. On a cold winter's night (for we do have cold in the winter in this part of central India) what could be more welcome when one returns from the evangelistic meeting in the village cold and tired! Here and there we see other little fires telling us that men are watching, by turns, the precious grain on the threshing floors. It is nice to know that there is someone else nearby when all is quiet in the camp and in the village close by.

IN KOYAL

In Koyal where there is a good sized Christian community, the men usually accompany us back to camp and, sitting around the fire, they listen to the news of the big world outside, asking questions about things they have read or heard. There is a small village Christian school in the village and most of the people whom we meet are able to read.

Last January just as we were warmed and rested and ready to go to our tents, two men came along with the news that several "blue cows" had been seen in a field not far away. The "blue cow" is a great enemy of the farmers as these animals travel in large herds eating the wheat, pulling up other plants by the roots and trampling down much of the rest. Most of the farmers will not themselves kill the animal but they are anxious to have them killed and will offer assistance in many ways to those who will go hunting. The men could do nothing that night but decided that they would try in the morning. So early the following morning—even I went along—the men went out to see, and if possible

to get, one of the horse-like animals which were causing devastation in a field. Sure enough! There they were comfortably eating away on the fresh young wheat. There were five or six in this group. None were killed but they were driven away from the field. Excitement grew when it was reported that they had gone over the hill. However we did not follow after.

"THE VILLAGE OF BITTERNESS"

In the "Village of Bitterness", the men came back with us to the camp after the evening meeting but they came to enquire what we were doing and why we had to come. No one ever goes to all that trouble and expense without a purpose behind it all. Their questions were answered and they stayed on to warm themselves at the fire. Not far away the people were busy grinding sugar cane and boiling down the syrup to make raw sugar. Such a fragrant warm scent came drifting over the camp as the breeze came our way. That great refresher—a cup of tea—was wanted but all of these people were non-Christians and the rules of caste prevented them from accepting either food or drink from us. But a friendly footing was established which was manifested the next evening in a larger and a more attentive audience at our meeting. And so the seed was sown. May it bring a harvest in God's own good time!

AT JOEN

At Joen we were perfect strangers although later on we learned that one or two people knew others who were Christians. We had a nice place for a

camp, water near by, and plenty of firewood but no people. Those who came to watch the setting up of the tents and the preparations being made for 7 or 8 people to live in the place, stood at a great distance and were most reticent when questions were asked. Then we learned that they thought we were "excise officers" and they wanted to know what we wanted to know about their village. Even when we denied being such officers, they did not come closer.

However, one man, braver than the rest and acquainted with some Christian people, offered us a place in front of his house for our evening meeting. He had mats spread out for us when we arrived and had himself gone to his neighbors telling them to come. Only a few came that first night and those who did come sat as far away as possible from us and there was not one woman among the group. On the way back to camp, it was a welcome sight to see our campfire burning away. But this time we had no one from the village with us.

As we sat around our fire and talked over the events of the day we wondered if we had made a mistake in going to this entirely new village. However the second night we had a larger group and a few women as well. How they listened to the songs and to the message illustrated with pictures on the flannel board! That night a few of the men came back to our campfire with us and there asked some of the questions that the service in the village had awakened in their minds.

The size of the group grew from evening to evening as they realized that we had not come to take anything from them but rather to share with them the good news of God's plan of salvation for the world. Our last night there was a revelation of the power of trust over distrust. The place where we met for the meeting was so crowded with men, women, boys and girls that there was

scarcely room for us to stand to speak to the people. And round the fire at the camp later on invitations to return, invitations to have tea with them the following morning came from many.

AT JHARDA AND INDOKE

When we reached our Jharda camp, our fire was the centre for the village Christians. Here they gathered after the evening meeting and to the accompaniment of harmonium, cymbals, and dholak (village drum) they sang and sang and sang, interspersing the singing with bits of testimony and verses of Scripture. A fresh piece of wood on the fire, a steaming cup of tea and away they would go with more music. Here came, too, some enquirers who listened, asked questions and had their questions answered. May they soon be willing to follow Him of whom they had heard.

In another camp at Indoke, a police officer who had been sent there to investigate a theft asked if he might spend the night beside our fire as he did not trust the people of this village and he knew he would be unharmed if he stayed in our camp. So he spread his bedding on the ground beside our fire and we went off to our tents to sleep. Were we protecting the police or was the officer protecting us? A nice question.

IN ADDITION

But the year was not all spent in touring in the villages. There were other demands on our time. The maternity ward had its full quota of babies. One was the daughter of one of our own orphan girls who had come "home" to have her first baby. What a joy this little one is to her who had never had anyone of her very own before. Antenatal care is given whenever possible and the nurse is ready to give prenatal care as well but usually she is called or the patient brought in at the very last min-

ute or when the village mid-wife has done all she could do and has not known what to do next. We long for the day when the village women will want the help we can give and will come for it sooner.

Due to the departure on furlough of Mr. Story and the lack of other personnel, the oversight of the men's work also fell into my hands. I have been sorry that I have not been able to do more but it has been impossible. I was already in charge of the Girls' Hostel as Miss Best was on furlough. It was a great day for us when she returned to take up the work again in October.

When Mr. Connor went on furlough, I kept an eye on the fields which had been his care. I could not carry on any experiments as he did. I do not know much about fields so we did not have success every time but we have been able to grow some vegetables which have found

a ready market here in the village where there is no regular vegetable market and where the people have been only too eager to get green vegetables and tomatoes.

Among the bright spots of the year have been my visits to a group of railway people who are cut off from all church services and who have missed the fellowship of other Christians. It is not actually part of our area but it is a needy place — just to keep these Christians shepherded. They are so grateful for the help we are able to render and it has been pure joy to work with them.

And now my term of service in India comes to an end. It has been a privilege to work here in this corner of the needy field and to meet and know the village people and the boys and girls, sharing with them their joys and their sorrows and trying to lead them nearer to the One who came to redeem them.



ON BUSINESS BENT

Mrs. J. Y. MacKinnon, President of the Dominion Council of the Woman's Association and Mrs. Ernest E. Long, presided at a special joint meeting of the Executives of the Dominion Council and Dominion Board which was held early in February. Presidents of Conference (W.A.) and Conference Branch were present from across Canada. Their business was that of consultation and discussion of the proposed new women's organization.

They Came . . . Without Being Asked

Youth Springs to Aid

"We never sent out a single letter nor made any special appeal, yet an amazing thing happened. Students and youth from Tokyo, Kyoto, Osaka and Kobe areas rushed to the Nagoya area (after Typhoon Vera struck, September 26-27) carrying rucksacks on their backs and holding their own shovels and picks. They came voluntarily without having been asked.

"The typhoon casualties were the worst in the history of Japan, but at the same time, the number of Christian students who voluntarily rushed to the scene, and their dedication, motivated purely by the love of their fellow-man and by the Christian stewardship principle, was also 'the most' in our Christian history in Japan.

"Within a few days after the disaster 22 work camps were organized, all based at local churches in the Nagoya area. The camps did relief and reconstruction work for a month and a half. When they disbanded at the end of November, almost 500 youth had served, having given more than 3,000 work days."

Such was the story written to other youth leaders abroad by Rev. George Nishido, Secretary of the Youth Commission of the United Church of Christ in Japan (Kyodan).

Another story of youth's assistance comes from the International Christian University, Tokyo. The Student Association of the University issued a call for volunteers to give a week's work in the disaster area in the holiday period between the autumn and winter terms (December 3-10). An immediate response came from more than ten per cent (78) of the student body, and five faculty members. The group, which included seven students and one faculty wife from North America, was about equally divided between men and

women. Camps were set up in three typhoon-battered farming villages, where dormitory-like facilities had been arranged for by the Friends International Work Camp Committee and the Church of the Brethren. The three sites were chosen because the victims had no way of helping themselves and no previous outside aid.

Each camper had paid his or her own expenses, which ran about 1,700 yen (\$4.72) of which 1,000 yen (\$2.78) went for transportation and 700 yen (\$1.94) for food during the seven-day stay. The students did their own cooking, and the schedule for one week was strictly maintained from 6 in the morning until 10 at night. Their work was mainly devoted to the reconstruction of damaged schools, village offices and individual homes.

Although the typhoon had swept Japan two months earlier, the work campers found the storm-ridden area much more extensively damaged than what had been imagined or reported. One of the villages in which they worked had been inundated for nearly fifty days after it was hit by the violent winds.

"Besides the National Self-Defense Force who worked on the roads and dikes," wrote one work-camper, "we were the first group from outside the community to help. When the villagers asked, 'Where are you from?' they were amazed to learn that we had come all the way from Tokyo to assist them to get back on their own feet without expecting any material reward."

"Presents from Christians"—from around the world

Not only was the demonstration of "togetherness" shown in the whole program of rescue work and aid carried on in the Nagoya area, but in that of giving as "Christians" as well. This was brought

to a focus on December 15th when 7,500 futons (quilts) purchased with money given by Christians all over the world, were presented to the governor in an ecumenical setting.

Forty trucks displaying a banner "Presents from Christians" rolled up in front of the prefectural office for the afternoon presentation ceremony. There also were 120 church representatives composed of national church leaders and also diplomats, students and missionaries representing churches around the world.

The service opened with a prayer and Scripture reading, followed by an explanation by Mr. Ken Buma of the Japan Church World Service (JCWS). Rev. Mr. Muto of the National Christian Council, gave the main address; then representatives from various areas gave short speeches, after which Rev. Mr. Manabe, Chairman of the Japan Church World Service, gave the futons to the governor. The ceremony closed with the governor's response and then some of the representatives went with the trucks to deliver the futons.

The total cost for the quilts was \$28,075, approximately \$4.00 a piece. Another 3,000 were distributed by JCWS through the generosity of the

Christian Reformed Church in the U.S.A. Plans are to distribute even more.

This demonstration of brotherly concern was made possible through the gifts of the following bodies: Church World Service, Lutheran World Service in New York, Christian Reformed Church in the U.S.A., Presbyterian Church in the U.S.A., Brethren Service Commission in the U.S.A.; *Anglican Church of Canada, United Church of Canada*;^{*} National Council of Churches in New Zealand, Council of Organizations for Relief Overseas, Inc. New Zealand; Australian Commission for Inter-Church Aid; Burma Christian Council, Thailand Christian Council, Malayan Christian Council, Indian Christian Council, Indonesia Christian Council; World Council of Churches, Geneva, Lutheran World Federation, Geneva, Mr. and Mrs. Hents, Geneva; British Council of Churches; Innere Mission and Hilfswerk der Evangelischen Kirche, Germany; Church of Denmark; Mr. Mabbs, Lebanon; Directors of the Association of Evangelical Academy in Germany and local contributors.

^{*}\$5,000 from Overseas Relief funds.

EASTER

Behold! Behold!
The stone is rolled away,
And angels guard the precinct where
The risen Master lay.

Rejoice! Rejoice!
Let there be seemly mirth;
For strife and hate will soon recede,
A Saviour rules the earth.

Proclaim! Proclaim!
Glad news this Easter Day;
For love will vanquish deadly night
And roll the mists away.

ALICE ANN DOREY

Suggestion!

The Presbyterial has been sending THE MISSIONARY MONTHLY to the Nurses' Residence in connection with "X" General Hospital for some years now. Last year they opened a new residence and I advised the Director of Nursing that we are sending two copies this year. Here is part of her letter in reply—"I will be more than pleased to have these copies coming in, as we have been aware of the interest taken in this periodical by the students for some years. I can assure you that they will be appreciated."

—Presbyterial Missionary Monthly and
World Friends Secretary

THE LITERATURE PAGE

MRS. E. W. HICKESON

*The Secretary for Literature,
The Woman's Missionary Society*

What ideas do you associate with the phrase "Into All the World Together"?

Big ideas, no doubt, such as co-operation . . . interdenominationalism . . . ecumenicity . . . unity. So you may guess a little of the sweep and scope of our 1960-61 mission study theme, "Into All the World Together". More specifically, you can make a head start now by collecting news items, articles, pictures and stories from resources within your reach and by getting acquainted with two new publications:

ONE BODY, ONE GOSPEL, ONE WORLD (50 cents) written by the newly appointed General Secretary of the International Missionary Council, Bishop Lesslie Newbigin, and

THE SHIP UNDER THE CROSS (1.25) by Dr. John Webster Grant, the recently named editor of The United Church Publishing House.

Brief biographies lend themselves to pass-around reading (all 50 cents or less).

MY CUP RUNNETH OVER —Chung Choon Kim of Korea	\$.50
DARK ISLAND —John Geddie of the New Hebrides	.10
STORM OVER MADAGASCAR —David Jones (Eagle No. 7)	.25
HER CHINESE CHERUBS —Elizabeth McLennan of China	.10
HER FIGHTING LINE —Eglantyne Jebb (Eagle No. 67)	.25
SHARING HER VISION —Kim Yong Oon of Korea	.05
A TORCH IN JAPAN —Michi Kawai of Japan	.35

Many more true life stories are listed in **BUILDING WITH BOOKS**, 1960—Free.

FRANCES BONWICK



G.B.A.—1960 means "Gifts for Building Advance". What are they? How does the plan work? What has been accomplished?

Read for yourself what your extra gift can do. Order this free leaflet NOW.

A MEMBERSHIP CARD FOR FEDERATIONS has been prepared jointly by W.A. and W.M.S. Suitable to carry in a purse or wallet, it is printed with the aims of the organization and space for member's name, address and date of meeting. 5c. each.

A SOUND OF GOING—an article by Dorothy M. Young printed in the December 1959 **MISSIONARY MONTHLY** has been reprinted as a leaflet and is free. It will prove useful in preparing for programs and discussions on the progress in the study of women's work in the church or for clarifying personal understanding or problems involved.

THE SECRETARY FOR CHRISTIAN CITIZENSHIP—the leaflet for portfolio secretaries has been revised and brought up to date. Every Citizenship Secretary needs this. Free.

REMEMBER—Cash with order saves the Society money!

Order from and make cheques and money orders payable to:

The Literature Distribution Centre,
299 Queen Street West,
Toronto 2B, Ont.

THE MISSIONARY MONTHLY AND WORLD FRIENDS

A SECRETARY WRITES

"Dear Miss Harton,

After reading your letter with reference to the importance of our Magazines and the opportunity there is for promotion, I decided to see if there was something more that could be done in our own community. I contacted several ladies, who are not members of the W.M.S. or W.A. groups, to see if they would be interested in taking out a subscription to **THE MISSIONARY MONTHLY**. As a result here are 12 additional subscriptions. One is from a lady 88 years of age."

Are you interested in making an extra special effort to have more readers in your church and community?

* * *

And—from an order for **WORLD FRIENDS**:

"Oh dear, I forgot! Please renew my subscription. It's a wonderful, inspirational little paper. I even use some material for the Auxiliary, especially the worship."

* * *

MARY R. HARTON,
Secretary-Treasurer, Periodicals



The W.M.S. Looks and Listens

SEE HOW THE LAND LIES

Colored sound film

Service charge \$3.00 and transportation

10 years and up

13 minutes

For a few seconds you will look at a scene of dreadful need and desolation in an old African village. Even the corn that the women squeeze from the ground is minus most of its needed nourishment and their families for whom they work so hard will have nutritional diseases. This beginning is similar to the filmstrip **Angola Awakes** reviewed in January. But in this case, right into the despairing village comes the Christian agriculture team with friendliness and strong arms, with experience in contour ploughing and crop rotation, in sanitation and building. Would you be able to say what a tile floor and a tile roof have to do with health in Angola? The answers for floors and roofs are not the same, but the team explains and demonstrates how the tiles can be made by the villagers themselves with their own terra cotta mud. This film is infinitely satisfying to the practical side of our minds which enjoys seeing something being done to relieve distress as well as watching the manual and mechanical method of doing it. It also satisfies our sense of urgency concerning men's hunger for the knowledge of God as we watch what takes place under the brilliance of the African moon when team and villagers have finished the day's toil.

If you haven't had your Mission Festival or your Family Night yet:

If you are having a special meeting to which you are inviting other groups or the men (over ten) in your family and church:

If you are having an evening program for adults during Vacation School:

THIS FILM WOULD MAKE A GOOD VISUAL-AID

Order from: The Audio-Visual Centre,
Board of Information and Stewardship,
United Church House, 85 St. Clair Ave. East, Toronto 7, Ont.

INTERVIEW—MISS ANNE DAVISON

Tape recording

Purchase Price \$2.00

Adult

15 minutes

Here is another valuable visual aid to add to February's list of films, filmstrips and tapes on refugees.

Many Canadians saw or heard Miss Anne Davison, W.M.S. missionary in Korea, in person or over the air during her last furlough. But those who did not, or those who did but would like to refresh their minds about the efforts of Korea Church World Service and other groups will welcome this concise interview. Since the end of the Korean War Miss Davison, who has social work training, has invested her heart and her abilities in large scale planning for the aid of refugees. She has dispensed emergency relief and organized both simple and complicated, long-term projects in rehabilitation. Perhaps you have been saving damaged nylon stockings for some time and sending them to Overseas Relief. But did you

know that they were unravelled by blind girls and by older women, and that a Jewish firm in Japan had a share in setting up the workshop in which widows turn our nylons into strong and needed articles?

It may be that some of the figures given by Miss Davison in this interview will have changed. Since 1958 the numbers of widows reached by Miss Davison and her Korean co-workers and by other missionaries will certainly be more than 11,000 and there may be more than 525 orphanages in 1960. Unfortunately the number of widows and orphans in Korea will also have grown! There is no place for those already there to go and new ones from North Korea are being added to the total every week.

Order this tape from: Berkeley Studio

315 Queen Street East, Toronto 2, Ontario

Also available for residents of Alberta, Saskatchewan and Quebec from:

Christian Education Office, Alberta College, Edmonton, Alta.

Christian Education Office, "E" Lloyd's Building, Regina, Sask.

Rev. D. Pilkey, 9 Strathmore Blvd., Dorval, Quebec.

ISOBEL McFADDEN



SINGERS AT THE "CHORUS FESTIVAL", TOKYO

The Christian high schools in Tokyo sponsored a Chorus Festival to commemorate the 100th Anniversary of Protestant Evangelism in Japan. Many hundreds of students shared in this festival which was held in Tokyo's great municipal auditorium.

Christianity and Politics in Africa

By J. V. Taylor

127 pages

Reviewed by FLORENCE MCNAIR

When from press, radio and TV we are bombarded with news and views about Africa, it is helpful to read a thoughtful analysis of the varying situation, particularly as to the Christian's share in the emerging society.

The author of "Christianity and Politics in Africa", John Vernon Taylor, served in Uganda, Africa, under the Church Missionary Society for several years. Since 1954 he has been doing research for the International Missionary Council on the work of the younger Churches, particularly in Africa.

Believing that Christians should be concerned with politics, he proves this from the teachings of both Old and New Testaments and the relative concerns of church and state, concluding: "a religion which is not related positively to the total developing life of the community will never do for Africa."

John Taylor does not claim to have all the answers; but if the vital tasks he sug-

gests were carried out to the full, the Church would have a greater influence. Unfortunately, it is limited by the lack of well-trained clergy and responsible lay leadership. Consequently, above all the corporate action, he stresses the witness of the individual Christian, and urges that more Christians take an active share in local government, journalism, labor unions and politics.

At this time the disturbing tensions caused by the interaction of race-discrimination and the political control of Africans by foreigners call for the "ministry of reconciliation" as a special function of the Christian Church.

The author concludes on a combined note of hope and urgency: the end is in God's hands but the present moment is in ours.

An excellent bibliography provides suggestions for further reading and study. 40c.

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By providing a legacy for The Woman's Missionary Society, you will help to maintain the missionary enterprise which you have supported in your lifetime. You will continue to share in answering the prayer, "Thy Kingdom come."

For suggestions as to the form of the clause in your will, etc., communicate with:

MISS MARION McILWAIN, Assistant Treasurer
United Church House, 85 St. Clair Ave. E., Toronto 7, Ont.

Concerning NEIGHBORS

When Rev. Walton Tonge* represented Hong Kong's Chung Chi College at a conference in Singapore last summer, he met teachers of theology from many Asian countries: 85% of the delegates were Asian nationals. "It was most enlightening", he reports, "to hear the viewpoints and to see Christianity as it is seen through the eyes of Asians." These are some of the things he noted:

(1) There is a deepening desire to be obedient to the call of God in the new stage of the church's life in which we live. The younger churches have assumed large responsibilities, in many cases in areas of work which they did not originate and in which their experience has been limited. They are concerned for a more indigenous expression of the Christian faith and an increasing reliance upon the leadership of the Holy Spirit. While they do not want to be independent of other Christians, there is a strong desire to stand on their own feet and contribute, rather than be wholly the recipient of others' help.

(2) The desire for unity is strong among Asian Christians. In fact, it would appear that it has been the younger churches that have been largely responsible for placing the issues of Church Unity before the whole church, in East and West. There is a growing conviction that we cannot be faithful to our high calling in Jesus Christ, the Light of the World, while we remain divided among ourselves.

(3) There has been a remarkable increase in the sending of missionaries from the young churches to the "region beyond" their own borders. This can be

seen in the sending of missionaries from Japan, the Philippines, Korea, India, Burma and other countries to various parts of the world. It is a characteristic of these missions in many cases that they are not denominational, but interdenominational in character.

(4) In many areas there are unprecedented opportunities for Christian evangelism and witness. This needs to be remembered since this is also a time when some doors which were formerly open are now closed. Among those countries which include areas that in a special sense appear to be responsive to the Gospel are Korea, Formosa, Sarawak, Pakistan, the Philippines and Hong Kong. In addition, chaplaincies to the nation's forces offer new opportunities to the churches in Korea, Indonesia and the Philippines.

(5) The growth and strengthening of theological education in every country is one of the most encouraging signs of the times.

(6) The vision and vigor of youth work is a most encouraging sign. *Ecumenical Work Camps* have helped youth to know the problems of the churches of Asian countries other than their own and have encouraged them to be concerned about the great issues facing the Church. The willingness of youth to assume responsibility gives hope for the days ahead.

(7) Finally there is a great cry going up throughout Asia, especially in those countries where forms of socialism are being tried, for men to serve their fellowmen, and in each case it is Christians who are given the most important roles of trust and responsibility, because gov-

(Continued on page 30)

*A missionary of The United Church of Canada.



—E. G. Dohnert from A. Devaney, N.Y.

"THY WILL, NOT MINE, BE DONE."



"CHRIST IS RISEN." GO—TELL.



THERE ARE STILL REFUGEES TO WHOM THE
CHURCH MUST MINISTER.

THE MISSIONARY MONTHLY

HALF-WORLD

by

ISOBEL McFADDEN

Characters (*who take part*):

Mrs. Marie Ripka—discouraged, tired, carelessly dressed.

Cordula—her 15-year-old daughter.

Granny Petric—an elderly woman, small but wiry. Very neat. Might wear a white collar or a bright flower.

Miss Anna—Granny Petric's daughter, a woman in her 40's.

Mrs. Brahms—quick and decisive, a little "dressed-up".

Marianna—a young woman.

Characters (*who don't appear*):

Mr. Karl Ripka—is in another room or in an alcove behind curtains.

Joachim Brahms—who is in hospital and rehabilitation centre.

Marianna's Baby—who can be a doll.

Note: 1. By following a few suggestions this play could be *read* by six women participants and a *narrator* who would describe the setting of each scene and read the necessary actions of the characters such as the serving of coffee, and Mrs. Ripka's visits to her husband's room. She could also be responsible for sound effects such as knocking at the door and the dramatic crash in Scene 2. Those taking the part of the characters might wear their names on placards to help the audience identify them quickly. If possible the characters should enter and exit as required.

2. For an acted presentation of HALF-WORLD it is particularly important that Mrs. Ripka and Granny Petric have clear, carrying voices and, when they are in with Mr. Ripka, that they stand near the opening and face the audience—although they are, of course, invisible. The most important speeches in the play are those spoken to Karl, so they must be heard.

Changes of setting are simple.

SCENE 1

Setting: Inside the Ripkas' shack in a refugee camp in Europe. Curtain of sacking blocks off room or alcove where Mr. Ripka is supposed to be sitting in a chair. Room is scantily furnished. Clothes drying on a line. A few unwashed dishes on bare table. A pot and kettle on a Coleman stove (or electric plate) on a box in a corner. A violin or violin case should be somewhere. A lamp is lit to indicate evening.

Cordula, in front of a mirror, is tying first one and then another kerchief on her head or around her neck. In the midst of this she goes to curtained door, looks in, and returns to her kerchiefs. She does not turn when her mother enters wearily, carrying a paper bag.

Mrs. Ripka: Really, Cordula, at least you might have washed the dishes.

Cordula: There's no hurry, Mamma. I was so hungry, I ate the rest of the rations at supper so we won't be having breakfast until nearly noon to-morrow. (*Hearing her mother put down the paper bag she turns quickly.*) You've brought us something from your hospital kitchen! Bread? (*She snatches a crust of dark bread from bag.*)

Mrs. R.: No, wait! That's for your father. You can have some of the bean soup. (*Takes a jar of soup from bag and during conversation puts some on the stove to heat.*)

Cordula: Bean soup! Mamma, my stomach aches as if it had teeth in it gnawing at the sides. Soup just goes splash, splash! Father doesn't notice whether he eats or not, while I have nothing to do but think about bread and meat and . . .

Mrs. R.: You have lessons to think about. Your father's sick and the relief nurse said we must build him up. (*Slices a bit off bread.*) Here's a crust for you, then. How has your father been?

Cordula (*ravenously chewing bread*): Same as always. He watched the kids play ball in the mud out there until after the postman went past our door. (*Slight pause.*) Every time I've looked since he's been asleep in his chair.

Mrs. R. (*pouring soup into two bowls*): The nurse says he sleeps too much; we ought to rouse him . . . interest him.

Cordula (*drinking from one of the bowls*): What is there to interest anyone in this muddy dump of a camp?

Mrs. R.: A letter would interest your father. Even now it might rouse him . . . the right letter. (*Carries soup and bread toward bedroom.*)

Cordula: Ten years he's been waiting for that kind of a letter. Now, even the wrong kind doesn't come any more. If father had applied for a course in—in metal work or something.

Mrs. R.: That would dull his ears and put callouses on his fingers. Farming would hurt his hands too. (*Trying to be hopeful.*) They say that people in other countries are beginning to learn more about us, beginning to open their door.

Cordula (*quickly responsive*): The Schmitz' went, didn't they? After eight years. Mamma, if we get over there soon I might still be a nurse, mightn't I? It wouldn't be too late?

Mrs. R.: It will be if you don't keep on with your night school here. (*Disappears into bedroom. Is heard speaking to her husband.*) Now, Karl, my husband, you will rouse yourself and try to eat it? You want the bread in your soup? I forgot about your sore mouth. Yes, of course, I am thinking of you all day, but my feet get so sore in the hospital corridors that my thinking is muddled—especially after the poor nights.

Cordula (*tying a kerchief on her head*): Mamma, I'm going out.

Mrs. R. (*putting her head around curtain*): It's not your school night. You know your father doesn't like you to go out after dark.

Cordula (*desperate rather than rude*): I'm going! This life may be all right for Granny Petric and her gloomy Miss Anna next door, but not for me. In Canada girls of fifteen go out lots to clubs and movies and parties. I've been jailed up here all afternoon. (*Goes out slamming door.*)

Mrs. R. (*looking after her*): It isn't all right for anybody, this life. (*Goes back behind curtain.*) It's no use looking at me like that, Karl. What can I do about her? Living in a half world like this is hard on the young. (*Comes to entrance but looks in, still talking to her husband.*) When I was fifteen there was school and clothes to think about, Christmas and festivals. Saturday nights our friends came to sing. You used to come, Karl, with your violin, and I was angry because you couldn't see that I was no longer a little girl. And then . . . (*She sighs, comes into room, pours herself some hot water and sits down to sip it.*) That's in some other time. Cordula hasn't even those innocent problems. . . .

(*A knock on outside door, which opens to admit Miss Anna, carrying a mug of coffee.*)

Anna (*handing her the coffee*): We heard Cordula leave so we knew you were home.

Mrs. R.: Isn't that like Granny Petric! Coffee just when I'm weak with the long day.

Anna (*mockingly*): Isn't that just like the reaction of everyone in this block of shacks . . . pouring out gratitude to mother. I was under the impression it was my feet that walked in from next door with your coffee! (*Sits down.*)

Mrs. R. (*worried*): You know I didn't mean it that way, Miss Anna. (*Mr. R.'s bell tinkles and she goes into him.*) Why—of course, Karl, perhaps coffee would lift your spirits a bit. No, drink it all. (*She returns without the coffee as the door opens again and Granny comes in with another cup of coffee.*)

Gran: Humph! Just as I thought. (*Lowering her voice as she gives Mr. R. the coffee.*) I tell you, Marie Ripka, you carry self-sacrifice too far. It would be better for your family if . . .

Anna (*interrupting, though not rudely*): Have you heard the news, Mrs. Ripka? About Joachim . . . Joachim Brahms?

Gran: Anna, you crow as if the boy had been given back his legs instead of having behaved like a poor young fool.

Anna: Did he? Maybe it would have been better for his mother, widow as she is, if the nurse hadn't found him in time.

Mrs. R.: Miss Anna!

Gran: Sometimes I cannot understand how you happened to be my daughter!

Anna: Is it so strange that the lad would think that his mother would be better off without him?

Gran: Poor Joachim! When we're young we think death ends every problem.

Mrs. R.: Nothing ends a problem any more—not for those without a country. It gets bigger, that's all, and has more parts to it.

Anna: Some are lucky. Look at the Hungarian escapees. All the comfortable people in the world fell over themselves to help them. But us! Year after year we sit in muddy camps and disintegrate like unharvested potatoes! Why?

Gran (*matter-of-factly*): Because we have wrinkles and rheumatics . . . because we have lame legs or hearts with broken down motors. Most of the Hungarians were strong and young and alert.

Mrs. R. (*glancing toward the curtain*): So were we, 12 years ago, before he got the fever in the first camp. He'd have got better if we could have got out. It was all the letters in flowery words saying, "No, we don't want you. What good is a violinist to us when we want farmers and highway builders?"

(*The others all nod in silent agreement.*)

It was all the red tape forms that took so long and came too late when a letter with hope in it came. It was these that made him like he is! . . . Worrying about what will become of Cordula keeps me awake in the dark.

Anna: Listen now! I cannot think why some people scold about my realistic remarks when everyone thinks the same way.

Gran (*tartly*): You tell me what you think so often that I tire of hearing it. There, there, Anna. I only half meant it. I . . .

(*Commotion and knocking at door*)

Cordula (*calling urgently*): Mamma—open the door. Mamma!

Mrs. R. (*opening door*): What is the matter with you, Cordula? Have you been with those rowdy young people again? Have you . . . (*stops*) Cordula!

Cordula (*enters with a baby in her arms. Speaks over her shoulder*): Come in, Marianna. Don't be scared.

(*Marianna, white-faced, dishevelled, walks woodenly in, eyes staring.*)

Mrs. R. (*knowing instantly that the girl has had a terrible experience*): You are tired. Sit down with us. I will boil some water quickly.

Cordula (*holding out a packet*): The Frau Director at the Church Rest Centre sent some coffee, mamma.

Mrs. R.: You might have told me that you were going to the Church Centre, Cordula. You shouldn't let your mamma and father worry so.

Cordula: I didn't know I was going. The Frau Director called me in. Listen, mamma, this is Marianna.

Gran: And the baby, it is Marianna's?

Cordula (*Nods "yes", glances at Marianna who doesn't seem to be aware, lowers her voice*): Its father was arrested the day they planned to escape. Marianna went on anyway. The baby got born after. . . .

(*Mr. R's bell tinkles and Mrs. R. goes in to him.*)

Marianna (*suddenly in a hoarse voice or a monotone*): He made me promise to go on if he didn't arrive. He wanted his baby to be safe . . . and free. (*Returns to trance. Gran guides her to a chair.*)

Cordula: She keeps repeating that. She came from another camp today and the Frau Director does not want to put her into a room alone . . . (*as her mother appears in the room again*): I said we would take her and the baby in with us.

Mrs. R.: Cordula! Are you crazy now? Where will she sleep? Tell me that! And the baby. . . .

Cordula: Marianna can have the couch. I can sleep on the table like I used to . . . it is only for a little while.

Gran: You are bigger now, child. (*To Mrs. R.*) We can take them, Marie. Anna and I can squeeze into one bed. . . .

(*Mrs. R. goes to make coffee.*)

Anna: Oh, no, we can't! Why should we?

Gran: Anna, look at her face. How can you ask? Think of your sister who perished with her baby in the snow where we were escaping. (*More quietly.*) Marianna will be company for me while you are at the factory.

Marianna (*suddenly, hoarsely again*): He wanted his son to be free . . . and safe.

Mrs. R.: (*with coffee*): Drink this, dear.

Marianna (*more lucidly*): He made me promise to go on to Newyorke Amerika.

(*Everyone looks at one another, skeptically.*)

Anna (*helping herself to coffee*): Dreams are not yet rationed in our half-world.

Gran (*sharply aside*): Then let her have hers. (*Rising and moving toward door.*) Anna and I will fix our couch for Marianna and one of the bureau drawers for the baby to sleep in.

Mrs. R.: Thank you, Granny. Cordula will take them in to you in a few minutes.

(*Gran and Anna go out.*)

SCENE 2—several days later

Setting: Gran and Miss Anna's room. Furniture about the same but the kettle shines, there is a cloth on the table and a neat curtain at the alcove. *No violin, of course.* There are a few photographs of children. Gran and Marianna are sewing, Marianna in a vague sort of way. She looks better, but not well. Cordula is on floor by drawer with baby in it.

Cordula (*lifting drawer and baby*): May I borrow him, Marianna?

Marianna: Yes. (*anxiously*) Do not play with him all the time. He must sleep.

Cordula: He can sleep while I do my homework. (*Exits with baby, as Miss Anna enters with Mrs. Brahms. Gran and Marianna pay no attention.*)

Gran (to M.): The baby is a blessing for Cordula. She no longer wastes her time, her mother says, but is faithful to night school and her homework. She wants to be a nurse in a children's hospital. Poor child!

Marianna: Why "poor child"?

Anna: Because it cannot happen so. If Mr. Ripka does die his wife will be too old and worn for emigration, and Cordula will stay here working in a factory like me.

Gran: Perhaps Cordula will be able to train in a hospital in Europe.

Anna: Who will pay for it? Who will look after her mother? No! After a few years she will marry a young refugee as hopeless as herself.

Marianna: Does no one leave this camp then?

Anna (turning to Mrs. Brahms): Oh, a few are fortunate!

Gran: Marianna, this is another of our neighbours—Mrs. Brahms. Anna, I see that you have discovered some news again. . . .

Mrs. Brahms: I am going to Canada.

Gran (incredulously): Joachim has been accepted?

Mrs. Brahms: Is it likely? No, I am going without him.

Marianna: Without him? Without your child?

Anna: Joachim is twenty years old.

Mrs. Brahms: Even then it is not easy when he is an invalid. But if I stay, every-day I will listen for a knock on the door that will tell me my son has taken his own life.

Gran (sharply): Joachim is not one to try that again.

Mrs. Brahms: How can I know? It was for me he tried. Frau Director has arranged for him to learn to be a tailor and to stay in a Rehabilitation Centre while he learns. But what good will that be if he has no machine, no steam irons, no shop in which to work? In Canada I will earn money to set him up in business, and he will study his tailoring, content to think of me away from this place of desolation. He is too young to know that being away from him is greater desolation.

Anna (to Marianna): There are ways you see.

Gran (making a good job of being cheerful): Anna, the other day I heard of a Home for old folk. An artist has painted murals on the walls and there is an orchestra. I'll ask the Frau Director if I can enter—and you can apply for a visa. You have no rheumatism and are not yet old. . . .

Anna (genuinely shocked): Mother! As if I would leave you! As if I could eat or sleep knowing you were alone.

Mrs. Brahms: And that Home is in Greece! There's an opening for a language teacher in a girl's school in Canada. They will take me, they . . .

(A sudden crash from next door)

Marianna: My baby! Cordula has dropped my baby!

Cordula (*appears at door looking terrified*): Granny! Miss Anna!

Marianna (*trying to pass her*): My baby! You've dropped him! (*runs out*).

Cordula: No, not the baby. It's . . . it's . . . (*cannot continue*).

Gran (*goes to her and shakes her gently*): Speak up, child. What's happened?

Cordula: It's father. A letter came and . . . and he made me bring it to him. It began like all the others, "We are very sorry". Father looked queer, terribly queer . . . and fell out of his chair. (*Frantic again.*) Quick, Granny. Come quickly!

Gran: Yes, yes. Run, child to Frau Director and ask her to phone your mother. No . . . run first to the hospital barracks and get the nurse. Anna, you will help me. (*Exeunt.*)

SCENE 3—several months later

Setting: The Ripka's room, which looks even more muddled. Lamp is lighted, and clock is at midnight. Gran is sewing. Anna pretends to sketch, but her head nods. Everyone is bundled in a heavy sweater and looks cold. Heavy breathing sounds from Mr. Ripka's alcove. Mrs. Ripka comes from alcove and sits down.

Anna (*rousing*): This isn't the first time he's been like this since he took to his bed four months ago.

Mrs. R.: Five months ago . . . and ten days. His breath never rattled like this. Even when you talked about it's being midnight and Cordula not home, his breathing didn't change. This time I wish he had heard. This time I wish he would worry.

Anna: Has she been careless about going to night school again?

Mrs. R.: No, no. She's been studying with a sort of frenzy. But she's been growing more and more independent and when she isn't studying she can't seem to endure staying in this room. She's been visiting Joachim Brahms since his mother went to Canada, and the way he works against all difficulties to learn the tailoring business has put purpose into Cordula.

Anna: Joachim, eh?

Mrs. R.: Don't say it like that, Miss Anna. She doesn't even wear lipstick or her best kerchief for Joachim. But he's good for her; he's a fighter, as she says. (*Pause.*) She never understood why her father didn't fight hard, why he just lived on hope instead of learning a new vocation, even a mechanical trade. As a little thing it was her father she worshipped. (*Stops to listen.*) It's stopped! (*Gets up and goes into alcove.*) Karl! Karl!

Gran (*follows her in. Pause*): He's just fallen asleep. See, the covers rise and fall.

(*They come slowly back.*)

Mrs. R.: I thought he had gone. (*As she and Gran sit down Cordula opens door stealthily, looking confused when she sees everyone.*) There is no need for tip-toeing, Cordula. Where have you been? Close that bitter wind out.

Cordula (*closing door*). Is father worse?

Gran: He's had another relapse, child.

Mrs. R.: Where have you been that your mother had to depend on neighbors to help her in her trouble? (*Voice rises.*) Where have you been, I asked?

Cordula (*alarmed, backing up*): Only to a concert in the town, Mamma. Joachim's mother sent him some money for his birthday, and he and I and a rehabilitation worker went.

Anna: A girl of your years should know enough to let her mother know.

Cordula: I was afraid she'd say I couldn't go. (*Rebelligiously.*) I can't stand being treated like a child when I have to worry like a grown up all the time. (*Pulls a sealed letter out of her pocket.*)

Mrs. R.: What's that?

Cordula: Just another "We are very sorry". They even sent it special delivery and the Frau Director gave it to me when I reported back just now. (*Hysteria in her voice.*) Let's not open it this time. Let's never open any letter again! I can't stand hearing how insignificant we all are here!

Mrs. R.: Hush, child. (*Takes letter, opens and read.*) "We will be very pleased to welcome you and your family to New Zealand. We . . ." (*Stops, suddenly aware of what she has read.*)

Cordula: Mamma! Mamma . . . it says . . . we can. . . .

Mrs. R.: (*rushes into her husband*): Karl . . . it says "yes". Karl . . . listen . . . rouse yourself . . . it is not yet too late . . . (*In a different tone, full of apprehension and then of grief.*) Karl! No! . . . No!

(*Cordula moves a couple of steps then seems paralyzed. Gran goes into alcove . . . comes out and goes to the girl. There is silence in the alcove. Gran puts her hands on Cordula's shoulders.*)

Cordula (*dully*): My father's dead.

Gran: No, child, he's alive again. It is here he has been dead (*gently*). Go into your mother, now. She needs you . . . she will continue to need you. (*Cordula goes slowly.*)

* * *

In the Middle East the basic refugee ration—flour, beans, sugar, rice, fats—amounts to 1,500 calories a day. The average Canadian consumes more than twice as much, about 3,050 calories.

Forty national organizations and voluntary agencies have formed the Canadian Committee for World Refugee Year, the first time that so many Canadian organizations have united their efforts in a single cause.

WHAT IS YOUR CHURCH DOING

about

WORLD REFUGEE YEAR ?

Dear Supply Secretaries:

By this time you will have learned of the gift of \$250,000, which our Church, through the Missionary and Maintenance Fund, is giving this year, World Refugee Year, to the World Council of Churches for its work in "Inter-church Aid and Service to Refugees". This is in addition to the grant, well over \$100,000, which has been contributed yearly to this work for some years, and to the clothing moving through our Overseas Relief Depots.

What was your response upon hearing of this promised gift? Yes, I am sure you immediately said, "How can I help?" There are several ways in which you can be of great assistance. Maybe you are already working them out. In case you would appreciate a few suggestions I would like to offer these.

Perhaps the first thing to do is to talk the matter over with your Auxiliary President. If she doesn't know about all the information concerning Refugee work which you, as Supply Secretary, possess, do make her acquainted with it. If your church has a cabinet you might, through her, offer to supply it with your information. Your minister has been sent several pieces of literature concerning World Refugee Year and the role to be taken by the United Church. Perhaps he, too, would like to talk to you and your president about it. The Woman's Association also will have received notification of this appeal. Do try to co-operate with all groups in your church, helping to acquaint them with the need of the waiting, unwanted folk we call Refugees. Encourage these groups to develop a generous interest among their members in the work of the World Council of Churches' department of Inter-Church Aid and Service to Refugees, and in the work of the Canadian Committee for World Refugee Year which may need support in their community.

Your Church will be adopting some special measures designed to arouse concern on behalf of the refugees. Do give these your full and enthusiastic support. Our own Society cannot adopt a special project for this but urges individuals to contribute through the M. & M. funds of their congregations, or by "super-gifts".

For use by you or as information for others in your church there is appended to this letter a list of books, skits, films, etc., which may be helpful.

While doing all this please do not let your interest in Overseas Relief lag. The need in this field is still great. Indeed this year may be a time when your whole church can be educated in the work and the needs of Overseas Relief—the need for good clothing and money for shipping expenses.

I wish you much success in your efforts to help.

Sincerely,

(MRS. P. E.) MARY E. AULT

Secretary

A successful World Refugee Year could mean the re-establishment of some 28,000 handicapped refugees. World Refugee Year is their great hope.

WHERE TO LOOK FOR INFORMATION

Books	1. "We Strangers and Afraid" by Elfan Rees (Total Refugee problem)	\$.25
	2. "High Tower of Refuge" by Edgar Chandler (True stories about refugees)	6.50
	3. "Risk and Hope" by Andrew Roy (Hong Kong Refugees)50
	4. "Come Wind, Come Weather" (Limited number on hand)	free
	(Report of the Junk Bay Relief Council—Hong Kong)	
	5. "Make Way for Brotherhood" by Frances Bonwick (Korea and Far East)15
	6. "The Church Is There" by Dr. Leslie E. Cooke (Work of the World Council of Churches Among Refugees)95

Skit Puppet Show—November, 1959, *MISSIONARY MONTHLY*.

Articles *MISSIONARY MONTHLY*, December and January; *Observer*,
December 15, 1959.

Films	1. The Long Stride—black and white with sound, 30 min.	}	<i>See Note Below</i>
	2. We Very Much Regret—black and white sound, 13 min.		

Filmstrips	1. Wait a Minute—(children)	\$1.00	+	return postage
	2. Birthday Cake for Rima (children)	\$1.00	"	"
	3. The Year that Flowered (adult)	\$1.00	"	"

Taped Interviews—With Dr. Leslie E. Cooke \$1.00 " "
On World Refugee Year and Inter-Church Aid
With Miss Anne Davison

Free Leaflets—As available

NOTE: Enquiries about printed materials may be directed to the Inter-Board Committee on World Refugee Year, 85 St. Clair Ave. E., Toronto 7, Ontario.

The book "High Tower of Refuge" should be ordered through the Literature Distribution Centre and "The Church Is There" from The United Church Publishing House.

Check with local film libraries about where to secure the film "We Very Much Regret" and with Conference M. & M. Chairmen about "The Long Stride". If films cannot be secured locally write the Audio-Visual Centre, 85 St. Clair Ave. E., Toronto 7, Ontario.

Enquiries about taped interviews should be directed to The Berkeley Studio, 315 Queen St. E., Toronto, Ontario.

Concerning Neighbors

(Continued from page 19)

ernments are quick to appreciate that the Christian alone, because of his honesty and his desire to serve and not count the cost, can possibly make their systems work. Here is a new line of service, and a new opportunity to witness for Christ and His Kingdom, even in

countries where most doors have been closed.

In concluding, Mr. Tonge comments, "I have returned from Singapore appreciating as never before that the Church of Christ is continually reaching out to bring new hope and peace to a disillusioned world."

FRANCES BONWICK

CHRISTIAN STEWARDSHIP

"Christ the Lord is risen today!" How our hearts should warm within us, and our thoughts turn to the greatest event in all history, as we hear these words read and sung during this Easter season.

Easter is the greatest miracle we know. Without the Resurrection of our Lord and Saviour, there would be no Christian Church, no message of hope and salvation for this needy world.

In these early days of spring we always marvel at the wonders of nature. During the cold winter months in many parts of our country, the elements have wrought havoc, due to ice and snow and floods. Many of our beautiful trees were broken and twisted, and all seemed disaster as we viewed them standing like skeletons. The warm rains and sunshine of spring are changing the scene to one of renewed life, as the sap starts flowing from the great roots up to the other parts of the tree. The buds are forming, and we know that in a few weeks the green leaves will appear. The seeming disaster is changing to one of life and beauty.

This is true in our lives. We suffer defeats and failures. We are buffeted by sickness, storms of social evils, worldliness and indifference, yet we do not walk alone. We see a flash of illumination through some simple happening that lights up the whole path we have been travelling, and we see the reason for each detour, and the lesson of each defeat. We know God has been leading us by the hand. His love is still available for us to strengthen us and guide us, if we will let Him. He can heal the broken spirits, turn our sorrows into joy, our fears to courage, and give us renewed life.

On the road to Emmaus, Cleopas and his friend were discouraged and sad. Their hopes of a Redeemer had been

destroyed at the Cross. Jesus drew near them, walked along beside them and talked to them, interpreting the Scriptures beginning with Moses and the prophets, and all things concerning Himself. Their hearts were warmed, their eyes opened and they knew Him. They rose up and returned to Jerusalem full of joy, because they had seen and talked with the Risen Lord. The darkness of the present dissolved in a new insight. The Kingdom which they thought had vanished forever, became possible, because they realized at last its true meaning.

May we at this Easter tide be renewed in spirit, faith, and action, as we go forward to serve our Risen Lord and Saviour who still walks with us. Life begins at Easter.

*My risen Lord, I feel Thy strong
protection;
I see Thee stand among the graves today;
"I am the Way, the Life, the Resur-
rection",
I hear Thee say.
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey
gladly
This Easter Day.*

(Author unknown)

(MRS. R. P.) GARNETTE M. LOWERY,
*Dominion Board Secretary for
Christian Stewardship*

Rev. Hans Skoutajan, of Halifax, has been appointed secretary of the United Church's Inter-Board Committee on World Refugee Year. He was part-time Chaplain and Immigration Officer for the United Church at Halifax. He will also serve part-time in a Toronto pastorate while engaged in the special refugee work of the Church.

Auxiliaries, Federations, Affiliated Societies and Mission Circles

NOTE: *When you are preparing to lead Worship in World Refugee Year, read and ponder these Scripture selections, hymns and prayers, then plan a service of your own.*

SCRIPTURE:

Psalm 137 By the rivers of Babylon, there we sat down yea we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

or **Psalm 126**

When the Lord turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing:

Then said they among the heathen, the Lord hath done good things for them.

The Lord hath done great things for us; whereof we are glad.

Turn again our captivity, O Lord, as the streams in the south.

They that sow in tears shall reap in joy.

or **2nd Corinthians 1: 3-11**

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort,

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

or **Psalm 22:**

My God, my God, why hast Thou forsaken me?

Psalm 27:

The Lord is my light and my salvation; whom shall I fear?

Psalm 40:

I waited patiently for the Lord and He inclined unto me and heard my cry.

HYMN:

Come, Thou long expected Jesus, *The Hymnary*, 132

O Master of the waking world, *The Hymnary*, 261

God is our refuge and our strength, *The Hymnary*, 651

POETRY:

We are confused, we ordinary people,
Refugees move in slow procession
Across the highways of the World,
There is suffering everywhere,
But what can we do?
We have our lives to live,
We escape for a time,
Last night a party,
Today the cinema,
Tomorrow, shopping,
Sunday we go to church
Trying to find God:
We say a prayer, hoping, believing;
We are comforted,
We put pennies on the plate. . . .
Then comes Monday.
You see what we mean?

—“BY THE WATERS OF BABYLON,”

BY JANET LACEY

Permission, Edinburgh House Press

Prayer: for World Refugee Year; for agencies working with refugees; for refugees themselves. D. M. Y.

BE A GOOD CITIZEN

BE A GOOD CITIZEN reads the huge and beautiful sign planted out on a green slope by the highway. No speeding motorist could miss its message. In fact, it made an unforgettable impression because of the irony of its setting: Burwash Prison Farm.

Be a good citizen! Citizenship wears many faces—the faces of the hungry and homeless far away, and the faces of our near neighbors and dear families. We can be good citizens in small, simple ways and through generous, world-wide gestures. We express good citizenship by attitudes, by studying, by outward expressions of inward conviction.

How can we learn to be good citizens? How may we practice citizenship? Here are a few ideas to start you thinking:

The C.B.C.

Are you listening to your radio this season, and gaining rewards on your investment in time?

A wealth of provocative citizenship

ideas has been aired over C.B.C. in recent months. Within a single hour one morning, there was an excellent talk on race prejudice which drew a clear line between tolerance and prejudice; a ten-minute school news broadcast on Africa reviewed her past colonial history to make present problems more understandable. Once again, modern communication served to clarify thinking and broaden sympathy.

You are familiar with regular programs such as Citizens' Forum, but are you listening or watching regularly? Are you alert for the unexpected items that bring deeper insight into our shared concerns? E.g: The Tabloid interview on “The Population Explosion”? or the recent broadcast, “The Invisible Rain”?

How frequently do you write to commend programs you have found worthwhile?

World Refugee Year

“We Very Much Regret” is a short film

(13 minutes) about the everyday life of refugees in a camp, always hopeful of being acceptable to another country, continually disappointed and destined to live out their lives—parents and children—in a squalid camp. This brief picture is excellent material for pinpointing to one small family the broad subject of World Refugee Year. Could you plan to use it? It is now reserved through the Audio-Visual Centre, 85 St. Clair Avenue East, Toronto, with a charge for transportation only. Other films dealing with the Refugee situation may be available through a local committee on World Refugee Year in your community.

In this World Refugee Year we are discovering that some individuals and groups are eager to "be good citizens" by adopting a Korean orphan or by organizing their church membership to sponsor a refugee family. Since immigration regulations do not make it possible to bring Korean children into Canada, we urge that help for Korean children be sent through the Missionary and

Maintenance Fund of our church which makes Overseas Relief grants available each year to assist families, orphanages, widows and students and to encourage self-help projects where possible.

Responsible church groups and others have been pressing for changes in immigration laws that might make possible sponsoring of refugee families from Europe with ill or handicapped members. Groups undertaking this at the present time must agree to accept full responsibility for an indefinite period for seeing that such families do not become dependent on public services in any way. At present however it is possible to provide aid for refugees by contributing to World Council of Churches programs through the M. & M. Fund or by assisting in camp clearance programs through contributions to the Canadian Committee for World Refugee Year. World Refugee Year seals to be used on letters may be secured through some local committees.

(MRS. JAMES G.) LOUISE DUNCAN
Secretary

"If we Christians are failing to bear spiritual fruit, it can only be that the branch has become detached from the vine and hangs loose and limp and withering. The branch, to be fruit-bearing must form a solid part of the tree, and this can be effected only by an operation of grafting. The branch must be cut through so as to lay bare the whole interior structure of it, and a similar incision made in the stock upon which the branch is to be grafted. Such must be the pattern of the Church's renewal—a laying bare of its inmost nature to Christ's inmost nature, that a vital relationship may be restored.

"On his part Christ has uncovered his deepest feelings and spirit. In his life and in his death he submitted to the severest surgery which was the necessary

preparation for his receiving fruitful branches. Such radical surgery the Church must undergo, a cutting away of pride and an utter surrender to Christ that the life which was in him may also be in us."—"God and His People."

A. Leonard Griffith

The United Church of Canada is taking an active part in negotiations with the Canadian Government's immigration department with a view toward easing immigration restrictions which would allow sponsorship of refugee families by Canadian congregations. Many United Church congregations have indicated that they would like to sponsor a refugee family. Rev. John R. Leng, of the United Church's Board of Home Missions, is in charge of the Church's immigration program.

STUDIES IN THE ACTS OF THE APOSTLES

WINNIFRED THOMAS

STUDY IX—

Acts 22, 23, 24, 25, 26.

FOR PERSONAL STUDY

See suggestions in the December issue of *THE MISSIONARY MONTHLY*. Continue your study of I, III, IV.

Read and think about the outline for Group Discussion given below. If you have not secured it, purchase a copy of "The Young Church in Action" by Phillips (50 cents). Read the whole book of Acts in this translation.

FOR GROUP DISCUSSION—

1. Ask one member to outline briefly in her own words the events connected with Paul's last visit to Jerusalem, and another, his visit to Caesarea.

2. Ask one member to read aloud the account of Paul's conversion as given in Acts 9: 1-22, while some members follow the account in Acts 22: 1-21, and others, the account given in Acts 26: 1-23, reporting any differences or additions found in the latter accounts.

3. What is noteworthy about the treatment Paul received from Roman authorities in Jerusalem and Caesarea? (Note: It was contrary to Roman Law to scourge anyone without trial and also to scourge a Roman citizen under any circumstances. A Roman citizen had the right to appeal to Caesar if he felt he was not likely to get a fair trial in one of the provincial courts.)

4. On what doctrine did the Pharisees and Sadducees disagree?

5. During the two years in Caesarea Paul was free to see his Christian friends (Acts 24: 23-27) among whom were

Philip and his four daughters (Acts 21: 8, 9). It is assumed that Luke was with Paul. How might Luke have used this time?

6. Acts 24: 5, 6. What two of these three charges were false?

7. What qualities of Paul's character are revealed in these passages?

STUDY X—

Acts 27, 28.

1. What two friends accompanied Paul on his journey from Caesarea to Rome?

2. Trace this journey on a map. (Note: without compass, ships were steered by sun and stars. The last two boats in which Paul sailed were the largest in use, the corn boats, which carried corn from Alexandria to Italy. It was now near the close of the season for shipping when boats must reach harbors where they could winter.)

3. We do not know who founded the Church in Rome to which three years earlier Paul wrote the letter, preserved in the Book of Romans. How may the Gospel have come to Rome? (Acts 28: 14, 15.) What wish did Paul express in his Letter to the Romans? (Acts 19: 21; Rom. 1: 8-14; 15: 24-33.)

4. What qualities in Paul's character are revealed in this journey?

5. Study carefully Acts 28: 16-31. (Note: Several explanations have been given for the abrupt ending of Acts, namely, that Luke intended to write a third book or that he did so, but the book was lost, or that he died or was put to death before Paul.)

6. In what sense do these verses mark a climax in the Story of the Early Church as given in the Book of Acts? (Read again the first two chapters and think of the spread of the Gospel from Jerusalem to Rome as we have studied it. Compare Acts 1: 8 and Acts 28: 14. See also 2nd Timothy 4: 7, 8.)

7. Review the record of the group on number II in "For Personal Study", and in the light of this progress read Col. 3: 11; Gal. 3: 27-29; Ephesians 2: 11-22.

8. In connection with number IV note Acts 23: 11, where Paul speaks not of the guidance of the Holy Spirit, but of a message from the Lord. This is typical, as in his Letters Paul speaks of the "Holy Spirit", the "Spirit of God", the "Spirit of Christ".

9. Though chained to a soldier, Paul was free to continue his missionary work in Rome. What was the twofold result of his presence and work in Rome? (Philippians 1: 12-14; 4: 22. Acts 28: 30, 31.)

10. What was Paul's expectation for the future when he wrote to Philemon (verse 22) and to the Philippians (1: 21-26, 2: 22-24)? ("There is a tradition that he was acquitted and resumed his work for a time, perhaps even carrying out his intention of visiting Spain, but nothing is certain. . .". He may have perished in the Neronian persecutions.)

11. "Paul is still a living and active influence on the thought of men and on the belief of the Christian Church." While in prison in Rome, in addition to his preaching, Paul wrote the Letters to the Colossians, Philippians and Ephesians, and the brief epistle to Philemon.

Ask each of four members to read one of these Letters, realizing the circumstances under which they were written, and select one or two of the greatest passages to share with the group. For a full understanding of these Epistles, the group will need to pursue its studies. (It

is significant that Letters such as these were written to new Christians just won from paganism, and yet, if we heard a sermon so profound we would say that it was "over our heads". Perhaps, as someone said our heads are too low!)

MARY MAGDALENE

I went to the Master's tomb today
As dawn's light touched the eastern sky.
There was no light within my heart,
For I had seen Him die.

Only three days ago, and yet
It seemed a long eternity
Since cruel men had crucified
The Man of Galilee.

Blinded by tears, I scarcely saw
Light that dispelled the garden's gloom,
Until my unbelieving eyes
Beheld the empty tomb.

The spices that were in my hands
Could not anoint His body now.
Then One I thought the gardener asked,
"Woman, why weepest thou?"

"Please tell me where you've laid Him,
sir,
That I His body may reclaim."
"Mary," He said, and heaven was in
The voice that spoke my name.

I knew Him then. My soul cried out,
"Master!" I fell on bended knee.
'Twas the same voice that once had said,
"Thy sins forgiven be."

That I, unworthiest of all,
Should chosen be to first behold
The Risen Lord! The story will,
In days to come, be told,

How Christ sent Mary Magdalene,
And how she went with utmost speed
To bear the tiding to His friends—
"The Lord is risen, indeed!"

EDITH M. PHARE

THE MISSIONARY MONTHLY



The Auxiliary Vice-President for Younger Groups

THEIR SUMMER DREAMS

Have the Junior and Teen-Agers in your congregation begun to dream about Summer 1960? Do their dreams include Camping?

Think of the number of hours available for Christian Education, and how widely separated they are, in the Sunday Church School and in weekday Girls' Groups through the year. Think of the number of hours available at a Camp over a week or ten-day period. Think of the opportunity for girls at camp to gain new understanding of the Christian Mission, especially if an Overseas Student or a Missionary happens to be there.

Think what a camping experience could mean to a girl!

How many girls from your congregation will go to Camp in 1960?

R. C. M.

Mission Circles

TOGETHER WITH ONE VOICE

"Athens was big!" This was one impression made on the 3,600 students from the U.S.A., Canada, and over seventy other countries by the 18th Ecumenical Student Conference on the Christian World Mission at Athens, Ohio, during the past Christmas vacation.

"Frontiers of Mission" were discussed early and late. Frontiers such as Technological Upheaval, Racial Tensions, Militant Non-Christian Faiths, New Nationalisms, Modern Secularism, Responsibility for Statesmanship, University World, Communism, and Displaced, Rejected and Uprooted People. Big issues!

Among the 3,600 students were seven young women from the United Church Training School—Wilma Unwin from Penticton, B.C., Pat Reid from Palmerston, Ontario, Greta McCormick from Hamilton, Ontario, Oriole Vane from Stockton, Manitoba, Adele Hodgson from Calgary, Alberta, Marilyn Vivian from Toronto, Ontario, and Joan McLean from Downsview, Ontario. Here are some of

their comments about this experience of meeting with Christians—and some non-Christians—from so many parts of the world.

"Athens gave me a new understanding of the power of the witness of Christians from 'Younger Churches'."

"It came home to me at Athens that I was prejudiced. I realized that my attempts not to be prejudiced proved that I was!"

"It was good for us to hear an African nationalist like Bola Ige (a young Christian lawyer from Nigeria) speak of the aspirations of people like himself, and of the resentments that African nationalists have against any kind of colonialism—in church or state."

"Athens made me aware of the depth of Christian witness in many places—going on without our realizing it."

"Athens proved to me that God is at work in the world. The world really is in His hands. We don't have to bring Him into the world—we join Him there."

"It was good for us to hear Africans

suggesting ways that Canada might be improved as a nation."

"American negroes asked me, 'What about Canadian Indians?'"

"The most exciting thing was meeting people!"

"People made issues and problems come alive. I have read about Communism, for instance, but at Athens I talked with people who had lived under Communism."

"Every vocation is a Frontier for the Christian mission."

The name of the song book specially printed for this Conference was *Together with One Voice*. This name expressed both the experience and the hope of those who went to Athens. As the delegates sang *Together with One Voice* to the praise of God, they had a vision of a Day when all men would join in the song.

R. C. M.

Affiliated C.G.I.T. Groups

NO ONE EVER TOLD ME

We had been talking about the many ways women could serve professionally in the Church. The middle-aged wife said, "I had no idea there were such opportunities for service, or so many places that needed trained Christian women. No one ever told me—how I would have loved to be a missionary nurse!"

The girls in your C.G.I.T. Group need never say this in the future—because you can tell them! Write to the Personnel Secretary for Women Workers, 85 St. Clair Ave. East, Toronto 7, for attractive folders for your own information and for the girls.

P.S. Has your Group done something about World Refugee Year?

R. C. M.

A "MUST" FOR MISSION BANDS THIS YEAR

One of the basic purposes of missionary education is to develop within children a Christ-like concern for the needs of all of God's little ones. One of our objectives as leaders is to provide for our children opportunities to share what they have with those who are in need. So it follows, does it not, that the tragic needs of children in the refugee centres of the world must be a matter of concern for the members of our Mission Bands?

This spring sun that warms our spacious countryside and cheers our comfortable homes brings neither warmth nor cheer to households where children cry with hunger and families are crowded together like sheep. The gentle spring rains that we welcome bring no

assurance of flowers or crops to those who live in leaky huts in refugee areas. Summer holds no promise for men and women and little children who have neither home nor country to call their own.

As adult Christians we have a responsibility to become well acquainted with these facts ourselves, and to do considerable soul-searching in regard to our own response. In presenting the situation to children, however, it is not necessary to dwell in detail on the hardships of life in a refugee community. Little children will be challenged by the simple facts of boys and girls going to bed hungry, or shivering for lack of warm clothing, or wishing they had homes and schools as

we do. Most Canadian children are familiar with pictures of ill-clad refugee youngsters that can be found in any magazine. They should know that many refugee children have mothers and fathers who love them dearly, but their parents need our help in order to be able to find homes and earn money for their families.

Since Africa is not a field to which Bands may send gifts of their own gathering or making, leaders may help their Bands decide to direct their practical service projects towards the needs of refugees this year. An Overseas Relief leaflet, entitled "My Little Brother Needs" is available (single copies free on request) from the Literature Distribution Centre, 299 Queen St. West, Toronto 2B, Ontario. It lists the items of good used clothing and the contents of the towel kits, check-pos and so-pos that are needed, with directions for making and mailing them.

If your Band or mine decides to collect used clothing for children in refugee areas, let's keep their standards high by reminding them to bring only warm, clean articles that they themselves would

be happy to receive. To allow little children to give to others only that which they themselves would not want is to provide them with a damaging, unworthy experience that limits their understanding of Christian sharing and stunts for the moment their growth in developing true concern for other people, which is surely missionary education. Sharing a well-loved, but outgrown, article of clothing is quite different from getting rid of something shabby in which they themselves would not want to be seen.

When the towel kits are assembled, or the check-pos or so-pos made, or the good clothing gathered, let us talk with the children about the meaning of what we are doing and let us plan with them in a spirit of love and Christian concern a meaningful service of dedication of the articles. Just two words of caution here—it is sacrilege to dedicate to God that which is unworthy, and it is impossible to dedicate with sincerity that which has been prepared half-heartedly.

(See children's films listed page 30)

(MRS. J. L.) GENEVIEVE CARDER
Secretary



MOTHERS CAN HELP

Baby Bands

There is still plenty of time for Baby Band Mothers to do something about World Refugee Year.

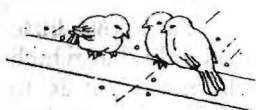
Have they seen and/or heard the Audio-Visuals reviewed in the February MISSIONARY MONTHLY, pages 16 and 17, and in this issue, pages 16, 17, 30.

Have they read articles such as "A Child Is Crying" in the February magazine, page 33? "The Refugee—A Symbol" in the January magazine, page 28?

Suggestions of ways to help are offered in the Overseas Relief Leaflet, available free from your Literature Depot, or from the Literature Distribution Centre, 299 Queen Street West, Toronto 2B, Ontario, and in the World Refugee Year Leaflet which has gone to your minister.

Mothers will want to help.

R. C. M.



AT WORK IN THE CONFERENCE BRANCHES

Anniversaries

HAMILTON CONFERENCE BRANCH—Members of Rockton W.M.S. Auxiliary (Hamilton Presbyterial) celebrated their 43rd anniversary when they had members of the Copetown Auxiliary as guests. This Auxiliary was organized in 1916, and in 1917 a Mission Circle was organized with Miss Clara McKnight as vice-president. Miss McKnight is now Mrs. Stanley Edworthy, President of Hamilton Conference Branch. The members were pleased that Mrs. Edworthy could be present at the celebration. She brought greetings from Conference Branch, and made a presentation to Mrs. James, the first president of the Mission Circle, on behalf of the Auxiliary.

Alberta

Press Secretary, Mrs. M. N. Jones, 1807—17th Ave. N.W., Calgary, Alta.

Treasurer, Mrs. R. L. McLeod, 2016—47th Ave. S.W., Calgary, Alta.

ST. PAUL UNITED PRESBYTERIAL—Amid the beautiful surroundings of Grace United Church, Wainwright, the annual Presbyterial meeting was held. A meditation based on the 23rd Psalm, given by the President, featured the morning worship service. The Literature Secretary, Mrs. H. Morgan, recommended a number of books from the fine literature display and much interest was taken in the literature table. Incidentally, Mrs. Morgan had driven 125 miles and had brought with her nine delegates, including those from Saddle Lake and Goodfish Lake. The Treasurer noted that the allocation of \$2,611 had been raised and there was \$65 for G.B.A. This was to be divided between the Mindolo Women's Training Centre, Northern Rhodesia, and scholarships. The new allocation of \$3,000 for 1960 was accepted. Reports of the different secretaries showed there were 313 members, and many parcels of new and used clothing were sent away. There are 11 Affiliated Explorer Groups and 20 Affiliated C.G.I.T. Groups. The Christian Citizenship report told of work done in temperance and immigration. The Community Friendship report told of visits made to senior citizens and the welcoming of

newcomers. There are 111 members in the Mission Bands and 244 in Baby Bands. Nearly all auxiliaries make use of the local press to tell about meetings they have held. "Mission to the Uttermost" was the theme of a talk by Mrs. N. McLean, Lloydminster, as she shared with Mrs. A. Goheen in conducting the afternoon worship service. The African melodies played on the organ were greatly enjoyed. Miss Ruth Ebbern, who serves in Southern Rhodesia, gave an account of her work there. She said that the aim of missionaries in Africa is to teach Africans to teach others; to build a self-supporting African Church. Miss Ebbern showed colored slides of Southern Rhodesia.

Bay of Quinte

Press Secretary, Mrs. E. Free, Sunderland, Ont.

Treasurer, Mrs. A. Scriver, 145 Hunter St. E., Peterborough, Ont.

COBOURG PRESBYTERIAL—The annual meeting of the Presbyterial took place at Frankford with an attendance around 126, and opened with an inspiring worship service. "Mission to the Uttermost" was the theme for the day. Much was gained from a challenging talk and discussion by Mrs. W. A. Dunk on "Bible Study, as an Individual, in a Group," which brought to light that the reason for Bible study is to increase knowledge. The achievements of 1959 revealed the following: increase in reading indicated by increase of subscriptions to *THE MISSIONARY MONTHLY* and *World Friends*, increase in Affiliated C.G.I.T. Groups, increase in membership and number of meetings of Baby Bands, increase in use of radio, 28 auxiliaries used Study Packet, common use of "Facts and Figures" for reference, and films were used on Family Night programs. Very active interest was shown in Community Friendship in all communities and in our County Home, "Golden Plough Lodge". The Treasurer reported the allocation was reached with \$730 for G.B.A. The slogan, "Give to the Uttermost" was suggested by the Christian Stewardship Secretary as she presented the increased new allocation. G.B.A. was voted to Indian work in Canada and Mindolo Women's Training Centre in Northern Rhodesia. The Mission Band Secre-

tary presented awards and told of the real interest shown in Mission work—calendars sold, Family Nights, and a desire to adopt a missionary for prayer. Mrs. B. H. Soper, Conference Branch President, gave a challenging address about taking responsibility for bringing the Gospel to all people, trusting in God for leadership, giving ourselves as part of our allocation as well as our money. A vivid picture of the continual changes in Formosa was described by Miss Gretta Gauld, a missionary born in Formosa. The rapid growth of the Church there is due to World War II when people became ready to take leadership. A buzz session led by Mrs. Allen gave insight into today's needs, program planning, local responsibilities, co-operation with the W.A. The new organization for women now being discussed may be a new beginning in response to the day's needs for a more unified witness and may result in all men and women of the Church becoming more missionary-minded.

LINDSAY PRESBYTERIAL — Over 200 women representing 29 auxiliaries and one affiliated society gathered in Queen Street Church, Lindsay, for the annual meeting of Presbyterial. The President said that she wished all members would take Romans, chapter 12, as her message to the Society. The Secretary of Christian Stewardship presented the 1960 allocation, explaining that the increase would help to augment the present pensions for our retired missionaries. Presbyterial cheerfully adopted the new allocation. The 1959 allocation had been exceeded by \$400 and the decision of the meeting was to divide this equally between our Indian work in Canada and the Mindolo Women's Training School in Northern Rhodesia. Two inspiring prayer periods were held. The one in the morning for Overseas Missions was conducted by Mrs. C. W. M. Service, Lindsay. In the afternoon, Miss F. Nancekievill, Cannington, made intercession for Home Mission work. Both these ladies have been actively engaged in Mission work. As Candidate Secretary, Miss Nancekievill again stressed the need for each member to be ever on the lookout for recruits for fulltime service in the Church. A new feature in the program was the Bible Study led by Miss V. McIntosh, Fenelon Falls. With the assistance of five ladies from her auxiliary, she centred the study and discussion on the Acts of the Apostles, telling of the development of the Christian Church from its earliest beginning at Jerusalem. Miss

E. Highfield, Home Mission Executive Secretary, imparted a wealth of information regarding Home Mission work in all its aspects. She told of the great need for more nurses and teachers and for fulltime workers in our large cities where an ever-increasing population of Indian people are coming from the Reserves. Their new way of life is baffling them and they have a great need for information, friends, security (a place to live) and a Church home.

British Columbia

Press Secretary, Mrs. K. Crowe, 3521 West 28th Ave., Vancouver 8, B.C.

Treasurer, Mrs. G. R. Chapman, 2265 East 38th Ave., Vancouver 16, B.C.

VANCOUVER SOUTH PRESBYTERIAL — A joint Leadership Day was held in Knox United Church, Kerrisdale, when officers of the W.M.S. and the W.A. of the local churches met for discussion and inspiration using the theme, "Setting Our Course for 1960". The purpose of the meeting was to encourage and revitalize members in the work of the various departments and to assist the newly-appointed officers in Auxiliaries, Mission Circles and Federations. Mrs. Eric Kelly for W.M.S. and Mrs. J. Lane for W.A. presented interesting information about the work of the various departments under the heading "Assessing Our Values". It was profitable to note that, in general, the work of W.M.S. and of W.A. ran in parallel lines and had a single purpose. The afternoon session was taken up with group discussion and time was also given for questions and problems.

Hamilton

Press Secretary, Mrs. Lloyd Wilson, Box 103, Scotland, Ont.

Treasurer, Mrs. John Inglis, 1081 Huron St., Niagara Falls, Ont.

Mrs. Sanford E. Marshall died in Ottawa on January 4, 1960, one week after her 92nd birthday. Mrs. Marshall always took a very active interest in the work of the Woman's Missionary Society. She served on Hamilton Conference Branch as Press Secretary for several years and later as 3rd vice-president, as well as having been president of many local auxiliaries. She gave many addresses, and conducted many worship services at W.M.S. conferences, particularly in the Alberta,

Montreal - Ottawa and Hamilton Conference Branches. She remained active up to the last, at 91 taking part in the worship service of the auxiliary at Southminster United Church, Ottawa, and presenting a life membership at Parkdale Church last June. She was of great assistance to her husband in his various pastorates.

BRANTFORD PRESBYTERIAL—With registrations well over 425 one of the largest annual meetings of this Presbyterian was held in Wesley United Church, Brantford. As the eyes of the world are on Africa, so were the thoughts of those attending the sessions, from the morning when Mrs. P. Chalmers of Niagara Falls, 1st Vice-President of Conference Branch, gave a presentation on Africa, through the evening meeting which featured the showing of a sound and color film related to the book, "African Manhunt". "Mission to the Uttermost" was the theme for the day. Equality of human rights is a basic principle of Christian faith, Mrs. Chalmers pointed out, and Church members are deeply involved, taking a stand against race prejudice. "A faith that is valid only sometimes and in some places is not enough," declared Mrs. Chalmers. "Africans are looking to us for the validation of the Christian faith in our lives." Groups were formed to discuss "Race in Africa" and "Women in Changing Africa" and findings were brought back to the main group. Miss Dickie Sada of Berkeley Studio, Toronto, with the camera man, Mr. Edmond de Fay, presented the film, "I'll Sing, Not Cry". Miss Sada first explained the correct use of audio-visual aids, then pointed out that the picture was not so much to show the Missions as to portray the Mission of the Church, and a larger understanding of the work. Another feature of the program was a panel discussion by Miss Sharon Campbell of St. George, who is studying at the United Church Training School, and Miss Enid Horning, on furlough from Church work in Japan. Closer co-ordination and integration of women's work in the church was the theme of an address by Dr. W. M. Mustard, minister of Alderwood United Church, Toronto. Another important feature of the afternoon was a poster witness to show the work being done in various departments.

SUPERIOR PRESBYTERIAL—Copper Cliff United Church was host to the annual meeting of Sudbury Presbyterian. The theme of the

gathering was "Mission to the Uttermost" and worship periods led by Mrs. G. Wright in the afternoon and Mrs. J. W. E. Newbery in the evening enlarged on this theme. Reports showed the allocation exceeded and satisfactory progress in all fields of W.M.S. work. A slightly higher allocation was accepted for 1960. Guest speaker at both sessions was Mrs. Eric Read who, with her husband, has spent four years in Ndola, Northern Rhodesia, Africa. She spoke of the Copperbelt area where they were, as being densely populated, modern and urban. The federation of Northern and Southern Rhodesia and Nyasaland is approaching a political crisis which could result in violence. Racial prejudice is a problem there as in other parts of Africa. The Church Training Centre in Mindolo to teach women domestic skills and literacy is the greatest thing that ever happened to them, said Mrs. Read. A period of Bible study and conference of auxiliary secretaries with their respective Presbyterian secretary added interest to the meetings.

London

Press Secretary, Mrs. F. C. Ball, 214 Ridout St. S., London, Ont.

Treasurer, Mrs. D. M. Davidson, 1271 Kildare Road, Windsor, Ont.

OXFORD PRESBYTERIAL — Nearly 200 ladies attended the 16th annual W.M.S. School for Leaders held in Dundas Street United Church, Woodstock. Miss Dorothy Young, Home Organization Executive Secretary, advised that program and business sessions of each meeting should be planned in advance, have purpose and arouse concern. She divided the audience into groups to plan programs. The results were reported back to the main group. Miss Young also dealt with the study book, "Africa Disturbed". She opened and closed her talk with prayers written by Africans. Mrs. K. Oates led worship services on the theme, "That We All May Be One". Miss Beulah Bourns, on furlough from Korea, said Korea has many troubles; many families have been separated since the country was divided in 1950; there are many refugees, and a great many orphans, now cared for in orphanages. The Church is growing slowly with 6 per cent of the population Christian. Conference Branch secretaries for the younger groups conducted workshops for leaders of Mission Bands, Baby Bands and

Affiliated C.G.I.T. Groups. Members of the Presbytery W.A. executive discussed "The Past, Present and Future of McKinnon House in London". Departmental emphasis was given to Associate Members by a skit, "Unsought Treasure" which dealt with increasing their interest through information; to THE MISSIONARY MONTHLY and *World Friends* by a skit, "Our Magazines in the Home Church" which illustrated the use of articles from these magazines in programs. For Supply, it was suggested that a scrapbook be kept of activities, and the Candidate Secretary stressed the need for full time Church workers in Canada and overseas.

PERTH PRESBYTERIAL — The joint W.A.-W.M.S. rally for the south section of this Presbyterial met at Wesley United Church. Our morning worship service was taken by the Kirkton Auxiliary after which a very interesting talk was given by Miss Beatrice Wilson, Executive Secretary of W.A. Dominion Council. She explained the proposed women's organization. Literature from both W.A. and W.M.S. was on display. The afternoon session opened with a worship service by St. Mary's W.A. Mrs. Dickinson Wesley gave a splendid account of the School for Leaders at Alma College which she had attended as a delegate. In a brief talk on Temperance, Mrs. L. A. Ball stressed the need of the support of all in the coming vote.

The rally for the north section was held in Carthage United Church. Atwood Auxiliary (afternoon) was in charge of the afternoon worship service and developed the theme "That They All May Be One". Mrs. G. M. McKay, Linwood, spoke on the theme, "The Unchanging Christ in a Changing World". Mrs. McKay and Mrs. Lavery gave timely observations on the Temperance question. An excellent report of the School for Leaders at Alma College was given by Mrs. H. Clarke and Mrs. O. R. Sawyer, and both ladies urged that anyone given the opportunity, be sure to go. The afternoon discussions dealt with (a) Younger Groups; (b) W.M.S. Annual Reports; and (c) Every Woman a Member, which produced an excellent exchange of ideas and successful ways of carrying them out. The Listowel Auxiliary (afternoon) opened the evening session with a worship service which also followed the theme. Miss B. Wilson, Executive Secretary of W.A. Dominion Council, outlined the aim for the new women's organization in the United Church.

Manitoba

Press Secretary, Miss Alice Price, 440 Waverley St., Winnipeg 9, Man.

Treasurer, Mrs. James Hercus, 363 Oak St., Winnipeg 9, Man.

PORTAGE LA PRAIRIE PRESBYTERIAL — The combined rallies of the W.M.S. and W.A. of this Presbyterial were held at Carberry, Gladstone, McCreary and Portage la Prairie with a total registration of 270. The theme, "Facing This Hour" was used in each place with very interesting buzz sessions with reference to the individual in the home, in the community, in the church, in the nation and in the world. Miss Beulah Bourns, missionary nurse from Korea, was a most interesting speaker at Portage and Gladstone. She told about the churches that had sprung up since the war, of the assistance from Church World Service at Severance Hospital, Seoul, and described the gifts of money and supplies that have flowed from the West to Korea. She asked for its continuance because of the extreme needs of the people. An interesting film, "I'll Sing, Not Cry" gave us a picture of Angola, Africa. Mrs. J. Y. McKinnon, President, W.A. Dominion Council, spoke at Carberry and Mrs. D. Holtzman spoke at McCreary on the proposed new organization for United Church women.

Maritime

Press Secretary, Mrs. J. K. MacInnes, 86 Henry St., Halifax, N.S.

Treasurer, Mrs. Roy Vail, Box 130, Sherwood Park, Rockingham, N.S.

MONCTON PRESBYTERIAL—The Junior Auxiliary W.M.S. of Sackville as usual held their Christmas meeting at Tantramar Haven, the home for older people, and as usual, a wonderful time was had by all. First the lighter side, Mrs. Irma Milton was Santa Claus with red suit and all the trimmings, Mrs. Fern Wilson brought a lovely Christmas tree, and all the members brought gifts to make it a real party. Age, or the lack of it, did not seem to matter, and "it was hard to say who had the most fun, the girls of the auxiliary or the ladies at the Haven." This very young auxiliary is active and growing. They have gone well over their allocation for the past year, all by voluntary giving.

TRURO PRESBYTERIAL — The annual Presbyterial meeting was held in St. Andrew's United

Church, Truro, with a good attendance. The Treasurer reported the allocation had been exceeded by \$667.00 and the new allocation of \$13,330.00 was accepted. The theme for the meeting was "Mission to the Uttermost" and the delegates discussed this under five headings, (1) Women in changing Africa, (2) Angola looks to the future, (3) Africa contributes to the good life, (4) The Church faces tension in Northern Rhodesia and (5) The conflict of Christianity and other faiths. In the evening a Youth Rally was well attended, worship service being conducted by several C.G.I.T. Groups and Mission Circles in the Presbyterial. Miss Elma Inman, missionary from Trinidad, was the afternoon guest speaker. She told of her work in that Mission field, and the great need for more workers. In the evening, a film "I'll Sing, Not Cry" was shown to the younger groups and an interesting discussion was led by Dr. E. J. O. Fraser and Mr. Cyrus Kagira. Mr. Kagira is from Kenya presently studying in Nova Scotia.

The editor of the W.M.S. page of *The United Churchman* enjoyed attending a meeting of the W.M.S. Auxiliary of Upper Musquodoboit during the Christmas season. A feature of the service which impressed the visitor was a circle of prayer in which every member took part. This is a regular part of the evening auxiliary meetings too, she was told. After the worship service the time was given over to a study of the proposed "One Organization for United Church Women".

Montreal-Ottawa

Press Secretary, Mrs. W. E. Hodge, 3047 King St. W., Sherbrooke, Que.

Treasurer, Mrs. Arthur H. White, 377 Third Ave., Ottawa 1, Ont.

DUNDAS - GRENVILLE PRESBYTERIAL — Four very successful rallies were held at South Mountain, Jasper, Elma and Roebuck. Mrs. John Milne, Presbyterial President, gave a short but challenging address on the motto of the W.M.S. "Pray — Study — Work — Give". She said, "We need to pray for guidance for ourselves and others, and we must wait upon God with a listening ear. We must study to show ourselves approved and to learn of the faith. We must be willing to accept responsibility and work for the cause of right. We must give sacrificially of the abundance God has given us." Interesting reports were given

from the ladies who had attended School for Women held in Point aux Trembles. Literature flashes commented on several helpful books connected with the study of Africa, also stressed the importance of reading for information as well as relaxation. The book display of materials from the Literature Distribution Centre was all that could be desired. A skit, "The Purple Armband", dealing with the work of our port worker, Miss Mayova, was well presented by the Mountain Auxiliary. Another skit, "How to use our MISSIONARY MONTHLY and *World Friends*", was presented by the Kemptville Auxiliary. Miss Frances Walbridge, missionary on furlough from Angola, gave an interesting address and showed films on African life. In comparing the African to the Canadian, Miss Walbridge stressed the point that if the educational, agricultural, economic and spiritual facilities had been available to the Africans for a length of time comparable to Americans, they certainly could be classed as a most intellectual people. Though eager to learn new ways of life the African is hedged in by inherited fears and superstitions of the past. Miss Walbridge was guest speaker for South Mountain and Jasper rallies. Guest speaker at Elma and Roebuck was Miss Gwen Suttie of the staff of the Girls' High School in Tokyo, Japan. She said great advance has been made in the democratic way of life since the last war. She described the United Church of Christ in Japan. At the present time there are two Japanese missionaries in Canada. Mrs. H. Van Allen, President of Conference Branch, brought highlights from Dominion Board. The Candidate Secretary stressed the importance of a home atmosphere that will tend to interest young people in full time church work.

OTTAWA PRESBYTERIAL—Another fine Presbyterial annual meeting is over. It was held for the first time in Westboro United Church with all its new facilities. Registration was down somewhat from last year but not the inspiration, enthusiasm and hard work put into the program. The theme was "Mission to the Uttermost". We had four speakers, our well loved Mrs. Ralph Collins, her son Stephen, Rev. A. L. Shorten, and Rev. Anson C. Moorhouse, Director, Audio-Visual Services for The United Church of Canada, Board of Information and Stewardship. Mrs. Collins spoke on Tuesday afternoon using several African proverbs which tied in with the theme. "My neighbor's child is my child." Think what that

would do for refugee year if we applied it! And again, "The child sings the song it hears from its father." We could give great assistance in dissolving discrimination of race, creed and color if we remembered this proverb. In the evening Stephen, who is a student at Carleton University, used beautiful slides to illustrate the need and opportunities for young people in the Mission field. Mr. A. L. Shorten, minister of Southminster United Church, Ottawa, gave a graphic talk on "The Unified Organization". Using a flip chart he told of the "why" of the organization, the purpose, function, program, finance and proposed time-table. He ended with a quotation, "If you wish to make it work, it will!" Mr. Moorhouse spoke of the great changes he himself has seen in Africa—the change in economy from produce to coin, the change in the people. What does an African think who comes from the interior to work in the port towns? It could be dynamite! People say, "Why do you go in and disturb their simple happy life?" It never has been simple or happy. They are constantly driven by fear—fear of everything. He ended his talk with a recorded worship service in which the ladies assembled sang Hymn 426 with the choir on the record singing it in their own language. This was a very moving experience. Wednesday morning we had a lesson in "Bible Study" by Miss Jean Pauley, Christian Education Director for Westboro United Church. This was a most dynamic talk urging all W.M.S. groups to put time to institute Bible study into their program. This was followed by actual Bible study in groups under several competent leaders. Summaries of all secretaries' reports were mimeographed and distributed to delegates. In Supply Work 3,000 pounds of used clothing were sent to Mission centres as well as student kits, layettes, cotton for bandages, nylons for Korea and toys for Missions. The Treasurer reported that there was \$2,150 for G.B.A., which was voted to be given to the Mindolo Women's Training Centre in Northern Rhodesia. Fine departmental conferences were held with skits, demonstrations and discussions.

Saskatchewan

Press Secretary, Mrs. Frank E. Hill, 1161 Redland Ave., Moose Jaw, Sask.

Treasurer, Mrs. T. H. Babcock, 931 College St., Regina, Sask.

MOOSE JAW PRESBYTERIAL — The annual meeting of this Presbyterial was held in Grace

United Church, Moose Jaw, with the theme "Mission to the Uttermost". Mrs. A. Dalke was guest speaker the first evening. She and her husband are doing missionary work in Venezuela. Mrs. Dalke showed a film, "Black and White" which depicted the racial problems in South Africa today. Mrs. R. J. Davidson, Conference Branch President, was guest speaker at the luncheon. She dealt with "The Proposed New Women's Organization" within the church tracing the steps that have been taken since the idea was first formulated. Mrs. Davidson stressed that if women are to have representation on the Boards of the Church through the new organization, they must be willing to take responsibility at lower levels. Miss Beulah Bourns, missionary on furlough from Korea, said she is very glad to be in Korea where the need is great. No country in the world has suffered as Korea has, but today a new Korea is being born. An encouraging factor is that the number of Christians is increasing in Korea—from one per cent to six per cent since the war.

REGINA PRESBYTERIAL — The people of Trinidad are taking their place as leaders of the Presbyterian Church in Trinidad said Miss Mabel Brandow at the annual Presbyterial meeting held in Lakeview United Church, Regina. "United Church missionaries go to Trinidad as co-workers," she said. Using colored slides to illustrate her talk, Miss Brandow described her work in Trinidad. In the evening Miss Beulah Bourns, W.M.S. missionary nurse in Korea, gave an illustrated address. "No land has had as much devastation, sorrow and broken homes as Korea has experienced in recent years," she said. "Yet the country is being rehabilitated." Miss Bourns told of the training of nurses at Severance Hospital in Seoul, Korea, and also described the many orphans who have been a major concern of hers. The Rev. Allen Crewe led discussion groups in Bible study which dealt with the 15th chapter of Acts.

YORKTON PRESBYTERIAL—The Yorkton Enterprise paid special tribute to Mrs. Essie Johnson, W.M.S. missionary in Northern Rhodesia, in a recent issue of their weekly paper. The tribute was contained in a column entitled "This Week's Snapshot". While in this area special meetings were arranged so that as many people as possible would be able to hear her. There were rallies held at Melville, Bredenbury and

Canora and an African Party in Kamsack. It is understood that she was much in demand as a speaker in Yorkton too. She was a great inspiration to all who heard and came to know her.

Toronto

Press Secretary, Mrs. C. D. Matheson, 53 Playter Cres., Toronto 6, Ont.

Treasurer, Mrs. H. B. Richardson, 22 Kirk Bradden Road East, Toronto 18, Ont.

TORONTO EAST PRESBYTERIAL—The annual Presbyterian meeting was held in Kew Beach United Church with the retiring President, Mrs. J. E. Corcoran, presiding. The three sessions were well attended. The report of the Treasurer showed \$34,500 raised during 1959, an increase of \$1,700 over the allocation. The total number of auxiliaries and affiliated societies was 68, an increase of four over last year. The feature of the afternoon was a panel discussion on "One Women's Organization" by Mrs. C. S. Patterson, 1st vice-president of W.M.S. Dominion Board, and Mrs. K. R. Rose, past president of W.A. Dominion Council. They reviewed the work of the special Commission

set up by the General Council to discuss the amalgamation. They asked the women to prepare themselves spiritually so that when they enter this new organization they will be prepared to do their best to make it work as a dedicated movement in the United Church. The Rev. H. W. Kerley gave a challenging worship service. Mrs. H. D. Taylor, speaking to the evening session, stressed the fact that most Africans want political independence.

TORONTO WEST PRESBYTERIAL—Mrs. H. J. Leach was elected the new Presbyterian President at the annual meeting held in Runnymede United Church, Toronto. The theme was "Mission to the Uttermost". The special speakers included the Rev. Hugh G. Pritchard, minister of the church, Mr. Idris Hamid from Trinidad, and the Rev. Wm. Hincks of Northern Rhodesia. The Treasurer reported that \$3,100.00 had been received for G.B.A. Mrs. R. P. Lowery, Christian Stewardship Secretary for Dominion Board, announced that the allocation for 1960 would be \$54,000.00.

YORK PRESBYTERIAL—Dr. Margaret Arkinstall presided at the third annual Presbyterian meeting held in Stouffville United Church. York

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Presbyterial is growing steadily both in membership and in financial assistance to W.M.S. work. "Mission to the Uttermost" was the theme chosen for both sessions. The Rev. Douglas Davis of Stouffville United Church conducted the worship service basing his remarks on Joshua 14 where Caleb speaks of spiritual mountaineering. In her address on "New Friends Overseas", Mrs. J. L. Halpenny of Toronto gave a vivid account of the "Kirchentag", a movement of the lay Protestant people of Germany. It was inspiring to hear about this large group of 80,000 people meeting outdoors in August at Munich to listen to the great leaders of the church with their messages, "We must be witnesses". The lay people must stand for the things of God before the world. While in London, Mrs. Halpenny learned what was being done through the Church to help the young and the aged. The Treasurer reported an increase of \$1,106 over the year's allocation, which was voted to be divided equally between the women's training centre in Mindolo, Northern Rhodesia, and scholarships. Mimeographed copies of all reports were given to each auxiliary for use in future meetings. "Reading is part of your stewardship of time" was the advice of the Literature Secretary who presented reviews of a number of books on Africa. A tape recording of an African choir singing "From every stormy wind that blows" provided a time of relaxation and worship. The afternoon session opened with a film, "New Faces of Africa" which depicted various changes in African life today. Continuing the Presbyterial theme Mrs. B. Dike led in a worship service. "Every Christian has a mission, all must be faithful witnesses."

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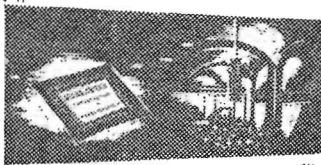
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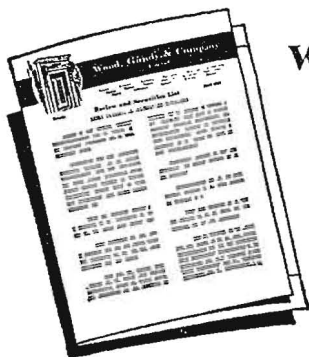


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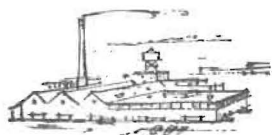
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