

MARCH, 1960

THE MISSIONARY MONTHLY



A NIGHT SCHOOL CLASS FOR STUDENTS WHO MUST WORK IN THE DAYTIME.

(Standing at rear) MISS ANNIE THEXTON.

AT THE FAMILY LIFE CENTRE, HONG KONG

(See also pages 1-4)

EVERYBODY ENJOYS THE CONCERT



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

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XXXV

TORONTO, MARCH, 1960

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THE MISSIONARY MONTHLY

MISS HELEN G. DAY, *Editor.*

MISS MARY R. HARTON, *Secretary-Treasurer.*

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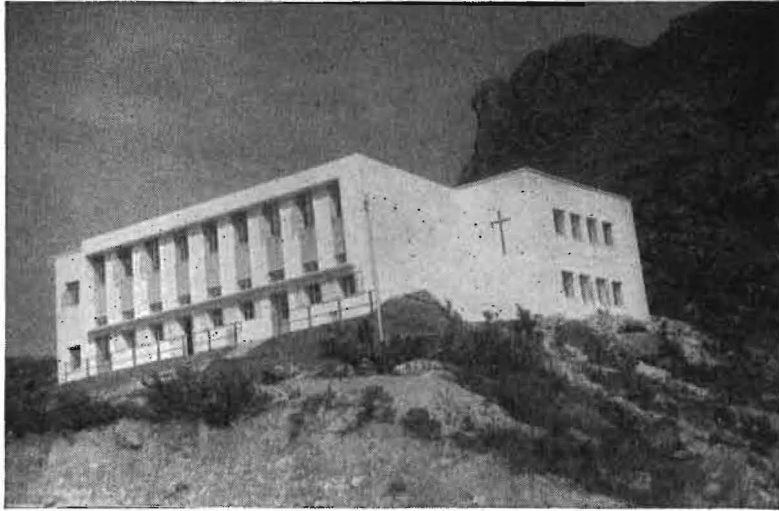
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The Missionary Monthly

TORONTO, MARCH, 1960



THE FAMILY LIFE CENTRE, HONG KONG

FAMILY LIFE CENTRE

THE FRIEND IN NEED

Three years ago the Family Life Centre opened its doors to the people on Chuk Yuen hill in Hong Kong. Behind the Centre crouches the Lion Rock, before and on either side are the hundreds of tiny cottages on terraces that stretch to the foot of the hill. These make up the resettlement area which the Family Life Centre serves.

The residents of Chuk Yuen area were folk in urgent need of housing, and placed there by the government. They came from sidewalks, stair landings, burnt out squatter areas, and felt fortunate indeed to have a terrace lot large enough to build their 12 x 14 cottages, in which to house their family. Above them on the hill was their larger home,

the Family Life Centre. From this Centre was issued their initial food and garment supplies from the Church World Service. Here their children could come for their first opportunity of "going to school". Here medical treatment and advice were offered, or when work failed, advice and introductions to further work were available. Here adults and children met with the staff in worship and church services, and learned that the source of this bounty without cost came from and through Christians, and that there was an open door for all who wished to join this Christian fellowship.

The Chinese people have once more shown their industry, and ability to face

(Continued on page 4)



"O.K. NURSE!"

School children are an active group of the clinic's patrons who range from babies to senior citizens.



HAPPY BIRTHDAY

Two members of the Senior Citizens Club receive gifts at a meeting held during their birthday month.

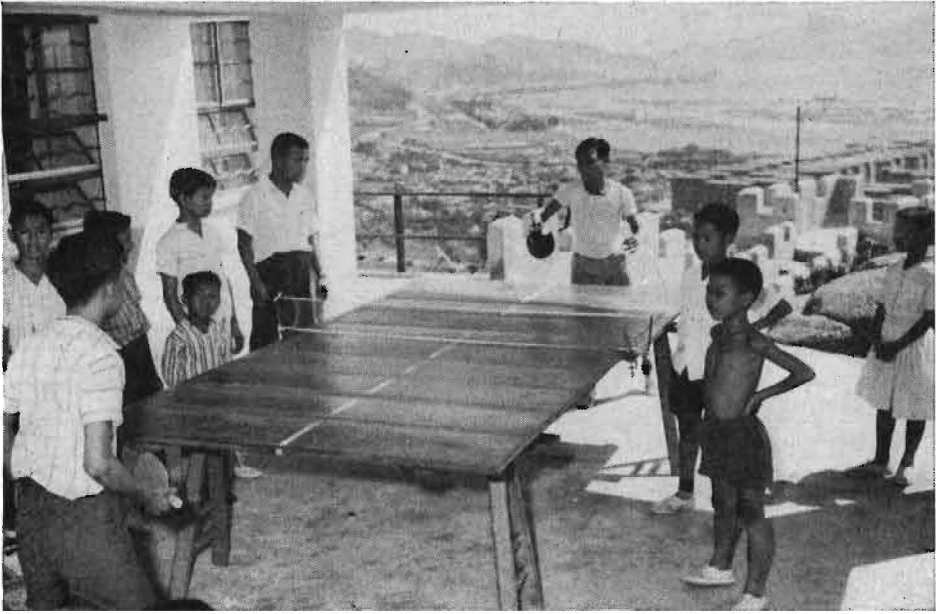


TABLE TENNIS CHAMPIONS-TO-BE

Boys and girls and adults find it a great boon to have the opportunities for recreation provided by the Family Life Centre. Note hilly background of Hong Kong.



FUN FOR ALL

In the playground carved out of the hillside, happy youngsters enjoy the equipment provided by Pui Ying High School students.

(Continued from page 1)

hardship with a smile and self-reliance, and the cottages now show basic furnishings and the residents are suitably clothed. Many of the mothers carry on cottage industry, having learned their tailoring or machine stitching and secured their machines through the Centre. Teen-age girls are now acquiring these skills and taught to make their own clothes. Senior citizens (over 60) have their association and monthly meetings. The women have their organization and meet in monthly meetings and in craft groups. The school is now registered and of government standard. Scholarships are offered to outstanding children at Grade 5 and 4 levels, for continuing study in higher grade Christian schools. Our playground has been levelled and equipped (partly from a fund raised by Pui Ying School students) and community folk of all ages find recreation facilities.

Great progress has been made in community health through the feeding programs carried on with the school children, needy children and mothers of the community, and noon meals for a group of children suffering from malnutrition. An average of ninety patients per day attend the clinic.

Miss Annie Thexton, a W.M.S. missionary, has been the supervisor of the Family Life Centre, while the director, eight teachers, the doctor and nurse are Chinese. The Hong Kong Council of the Church of Christ in China undertook



PLEASED WITH THEIR SCHOLARSHIPS
Five children from the Family Life Centre who have won scholarships at Hip Woh School.

this Family Life Centre as its first Centre of Welfare work. Many of the families in Chuk Yuen area are now able and willing to give the low fees charged for school and health services. The chief sources of income, however, are the Mission groups like our W.M.S. which work within the Church of Christ in China. Government authorities have co-operated whole-heartedly with this Centre, which seeks to serve the community and make known the Christian message and Christian way of life.

During January word has been received of the passing of four of the Society's retired missionaries—Miss Florence F. Jack, Miss Lottie Déacon, Miss Margaret E. Armstrong and Miss Adella J. Archibald. Our Society's tribute to them will appear in the next issue of the magazine.

"No Church so critically needs renewal as the Church so obsessed with self-perpetuation and self-assertion, that it cannot see the wide-open door of missionary opportunity—a world diseased, distracted, disillusioned, and desperately in need of the Gospel of Jesus Christ."

—"GOD AND HIS PEOPLE"

Concerning **NEIGHBORS**

BANTU ELOQUENCE Dr. John T. Tucker had a deep understanding and knowledge of Bantu lore and customs and a genuine appreciation of their abilities and capacity for expression. He relates how African Christians frequently quote well-known proverbs and fables in sermons and talks. Usually it is necessary to cite only the first word of a proverb or legend knowing that listeners will take the cue. Dr. Tucker gives us two well-known African fables as illustrations in special contexts.

A young African Christian named Sanji suffered severe persecution from relatives who left him one day in the veldt, bruised and bleeding. He was brought by friends to a Christian hospital for treatment and after remaining there for only a short time Sanji appeared one morning with his kit packed and ready for the road. The missionary who had treated him tried to dissuade him from returning without further treatment, but Sanji stood firm, and justified his action by relating,

THE FABLE OF THE TORTOISE

During a year of drought when all the rivers and springs had dried up, the forest animals came together to hold a conference to decide what to do. The big animals stood in a great circle and solemnly declared that they could do nothing, that all must die.

Just then a humble tortoise who had slowly crawled into the ring, croaked out that it was not necessary to die for he knew where they could find water. On hearing this, the leopard attacked the tortoise, throwing him outside the conference ring. But the tortoise rose and crawled back, repeating "I know where there is water." It was now the elephant's turn to show his indignation against the tortoise for daring to lift his voice in

such an august assembly. He threw him out with his trunk but the tortoise only crawled back and repeated, "I know where there is water." This time the hippopotamus trod on the tortoise but the sand was soft and his shell hard and when the hippo removed his foot, the tortoise rose and returned to the great assembly still croaking, "I know where there is water." This time a thirsty antelope lowered his head and huskily asked the tortoise to lead him to the water. Off the two started and there in an underground cavern the antelope drank deeply of the perennial spring and bounded back to call all the other animals.

"Now," said Sanji, "my village folk may treat me as they like; I must go back to them for I know where there is water."

* * *

Madeleno Chipa illustrated the text, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you," by offering a bit of forest lore,

KEEPING THE ELEPHANT IN MIND

In the old days hunters went far afield seeking big game, such as elephants, hoping to come back laden with tusks which they would sell for high prices. The wise hunter keeps Njamba the elephant first in his mind. If a little antelope or a hare should cross his path, he will not shoot it, lest he exhaust his scanty supply of powder. He does not practise shooting birds in the trees. When he comes to Njamba's bode in the forest he stealthily creeps towards the animal and taking careful aim, brings down the mighty beast. He sought first the elephant letting the unimportant animals go; now that he has the elephant he has all things. The tusks are his, and he is rewarded indeed, but in addition to this he can exchange the meat for all the antelope he may desire, obtaining also

(Concluded on page 6)

EDITORIAL

Present and Future

At the present time, when a pattern for the future of a women's organization in our Church is beginning to take shape, but has not yet emerged — we have a period which can be used to great advantage. It can be both a season of fulfillment and a season of preparation.

The old phrase about "putting one's best foot foremost" seems applicable to this season. If each one of us in the Woman's Association and in the Woman's Missionary Society now puts her best foot foremost, our present organizations cannot but find themselves going forward in a way that will give evidence of their belief in the purposes for which they were organized. Because it is intended that the new organization shall find part of its strength through conserving the values which the women's organizations have already contributed to the life of the Church, it is important that the organizations shall be at their peak—so that they bring a membership that is grateful for its past opportunity for service—and that is eager to enlarge the sphere of that service. Such a membership will not only be putting its best foot foremost, but will be using both feet to the best advantage.

It can mean a thrilling time of achievement in the areas for which we have been responsible—and that achievement, with its attendant enthusiasm, will be the best kind of preparation for a new organization, worthy of the past, but seeking to answer the challenge of the present and future in a greater area of service than has hitherto been possible.

About Books

As you read book reviews, like that of "High Tower of Refuge" and book lists, as on the Literature Page, do you sigh and shake your head regretfully because

of the price? Here's the answer supplied by the Dominion Board Literature Secretary, which could apply in many instances:

Too Expensive? Why not make these books available in two ways?

1. Co-operate with other groups in your congregation in their purchase for your Church Library.

2. Ask for them in your local Public Library and recommend that they be purchased.

Either way, all the church membership will have access to them.

About World Refugees

In this World Refugee Year, special emphasis is being placed on our Church's Relief program, which is being carried on through Overseas Relief and Aid to Refugees, and through the Inter-Church Aid Department of the World Council of Churches. Through the Canadian Council of Churches, our Church is also co-operating with the Canadian Committee for World Refugee Year, which has its headquarters at 113 St. George St., Toronto 5. This organization has been responsible for the setting-up of many World Refugee Year Committees in communities across Canada. United Church members, as active workers in community affairs, will doubtless be sharing also in the special community efforts of these local "WRY" Committees, and thus aiding the Canadian Committee for World Refugee Year (CCWRY).

Concerning Neighbors

(Continued from page 5)

meal for his caravan for the homeward journey and wax and rubber, which bring him added gain. "Seek first . . . and all other things shall be added."

FRANCES BONWICK

THE MISSIONARY MONTHLY

Means School Students at Home

FRANCES WALBRIDGE

Angola, P.W.A.

On one occasion, while on a brief holiday, Miss Walbridge had an opportunity to visit in the homes of several of the girls who were students at Means School. Here is the story:

During this holiday in Galangue, we visited the homes of Means School pupils who had travelled with us from Dondi. Imagine their joy at making a surprise visit to their parents after six months' absence. Only Fernanda, a fourteen-year-old freshman had a sad homecoming. As she stepped out of the car she learned of the burial of her mother the day before.

The next afternoon we visited the funeral, as the Ovimbundu call a visit to the bereaved family. A dozen women mourners squatted on mats outside the house while others cooked over campfires for the numerous guests. Some had come long distances and would spend many days with the family. Fernanda's father invited us into the house where he described in great detail the events leading to his wife's death. Against the advice of the church elders he persists in roving over the countryside for months at a time trading cattle, leaving his wife to fend for their family of five. We feared he might keep Fernanda at home to look after the others, and were greatly relieved when he said he had made other arrangements. So, barring another family catastrophe, Fernanda will finish school as her mother would have wished.

Later in the week we visited the home of Fernanda's cousin, Ana, also studying at Means School. As we toiled up the steep path through the cornfield Ana's home came in view. It was a fine adobe house with glass windows and a tile roof. Ana's parents are intelligent, industrious

Christians who do not squander their money on wine and immorality, the twin curses of this country. Ana's stepmother, Silvina, proudly showed us through her six-room house.

Afterward we had tea in the living room. Its walls were white-washed. There was a tiny fireplace, a gramophone and chairs enough for all of us. Silvina served us pancakes, and tea in pretty pyrex cups. She herself drank from an old cup minus a saucer.

When Ana's father arrived we asked him about a snapshot which had been placed at a conspicuous angle to attract our attention. He smilingly pointed out members of his 1927 graduation class of Currie Institute. Obviously, he was proud of having graduated from that school. He has made a good contribution to the Christian community. In addition to being a good tailor-farmer he is treasurer of Galangue Church, a position of trust and honor.

We left hurriedly at sunset, anxious to put the woods behind us before nightfall. Though Silvina had a big household waiting for supper she accompanied us a distance down the path, an Umbundu courtesy which is commonly observed. Her parting gift was a basket of eggs and vegetables. I will eventually acknowledge this by sending pictures for her living room wall, a gift which will give her real pleasure.

On another afternoon we followed a winding woods trail to Flora's house. A fascinating variety of flowers, grasses and edible mushrooms lured us frequently from the path. Isabel, our guide, neatly balanced her mushrooms on her head while we, being unskilled in this art, carried them in our hands.

Flora's house seemed poor in comparison to Ana's. It was a little three-room wattle and daub affair with gloomy mud walls. Daylight entered through the door and chinks in the wall. No doubt the rain and wind came in the



—Berkeley Studio

How the knitting needles click as Emi Hama (standing left) and Edith Clark assist in a Village Betterment Class—one of the ways to help in “breaking old chains”!

same way. Flora, a husky girl in the Fourth Year, ushered us into the house with such graciousness that we forgot its dinginess. Actually the only pretty object in the whole house was a square of factory cotton which Flora had embroidered at school. After visiting awhile we began the three-mile walk to the mission. This time our gifts were oranges from the family tree and yard-long lengths of freshly-cut sugar cane for Isabel. Flora’s parents have had a real struggle to keep her in school. Although missionaries helped to clothe the girl, Flora’s father had to borrow for other school expenses. This he repaid faithfully through the year, bit by bit.

BREAKING OLD CHAINS

What do we do for the Ana’s, Flora’s and Fernanda’s who attend Means School? Perhaps I can best answer by

describing what an outstanding teacher, Maria Chela, is trying to do to break the chains which, from time immemorial, have bound African women. Here are some of the links she is weakening:

Link No. 1. *African women are not intelligent.*

An old African with a gift for making revealing statements, exclaimed to me, “I *didn’t* know an African girl could learn to speak Portuguese as well as Maria Chela can.” This, in effect, was “I *didn’t* know girls could be as intelligent as we men.” Unfortunately, it is not only the older generation that believes this, but also the girls themselves. To combat this Maria has gone higher in liceu grades than any other Umbundu woman. While she climbs these “dizzying heights of learning” with one hand she leans down to grasp with the other the hands of

girls following in her path. Slowly, they are finding courage to TRY!

Link No. 2. *A girl is not a person.*

A girl, by Umbundu definition, is any female who has failed to bear a *live* baby. Girls frequently hurry into unsuitable marriages rather than stand the jibes of the old women and the complaints of parents ashamed of having unmarried daughters. Young women, like Maria Chela, who are doing so much for the uplift of their tribe, are still girls with no social status. Slowly, however, the church is recognizing their fine contribution.

Link No. 3. *The old ways are always best.*

As a result of her experience in Canadian youth groups, British work camps and the seminary in Portugal Maria covets wholesome contacts for African boys and girls. Conserving the best in the old and introducing the best in the new is a ticklish task. As Maria pioneers in this field she has many a heartache, not only from critical elders, but youths who equate freedom with licence, and thus discredit her efforts.

Link No. 4. *Marriage is a business proposition.*

High bride prices often handicap the young couple for years. Poor health

gives a husband the right to cast off his wife. Death brings a swarm of relatives with the right to carry off all the property earned through the efforts of the one who died. Maria fights all this as she welcomes successive quartettes of Fourth Year girls to her cottage. There they get a new vision of a Christian home.

Link No. 5. *Hate is a useful weapon.*

Pupils sometimes continue family feuds in school and so do teachers. It is a brave teacher who "fails" the child of an unfriendly, powerful parent. Maria Chela uses peaceful overtures to combat hatred, and at least one breach has been healed this year.

Link No. 6. *Let the underdog fend for himself.*

All too often our pupils refuse to help their illiterate sisters in the villages. This would lessen the prestige their learning gives them. Maria Chela is sending dozens of our undergraduates to villages, for a month at a time, to teach the women. This taste of the joys of helping others cannot help but show results in future years.

When these and other links are completely broken then our Ana's, Flora's and Fernanda's will know a fuller, more Christian life.

For YOU - For OTHERS

The Guaranteed Annuity Gift Plan combines a gift with an income. It will provide:

FOR YOU—a fixed regular income for life and

FOR OTHERS—health, education and the preaching of the Gospel through the work of the W.M.S. missionaries.

Write today for booklet "A Safe and Reliable Investment" to

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

IN YOUR WILL

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:

Questionnaire No. 2 – Your Answers!

“Yes” – “No” – “Certainly” – “We suggest . . .”

Is that what it sounded like when the women's groups in your church discussed the answers to Questionnaire Number Two, concerning the proposed new women's organization for the United Church?

Believing that you would be interested in the way other churches answered the questions over which you laboured, we bring you some facts about results to date. Only a thousand replies have yet been received, but these could be regarded as representing a fair cross-section. As more replies come in, we will keep you informed, especially if there are any startling changes.

There has been a surprising uniformity of findings except in a name for the new organization. The variety of names was most interesting and showed much thought and imagination.

Ninety-one per cent favoured a group plan in organizations which were large enough to warrant such. Ninety-four per cent were prepared and willing to provide adequate leadership for a new organization.

“Do you think your present women's organizations can be led to accept and follow the broad purpose outlined for the new women's organization” was the most important question on the Questionnaire—Seventy-two per cent said a simple “Yes” and this increased to seventy-eight per cent when those who said “Yes—eventually” were included. Only six per cent said “No” or were divided in their minds.

“How can we meet the needs of: (a) Young married women; (b) Employed married women; (c) Business and profes-

sional women; (d) Older women?” It was felt that success in meeting these needs depended on (1) Time of meeting; (2) Kinds of groups; (3) The programme planned both for group and general meetings. Seventy-four answers suggested either a baby-sitting service or a “nursery” for small children during the time of the meeting.

“If groups meet monthly, how often should the women's organization hold a meeting?” Over half the answers said “Monthly” but twenty-seven per cent said “Quarterly”.

“Should there be an Annual Membership Fee? How much?”

Eighty-seven per cent felt that there ought to be an Annual Membership Fee but there was a wide divergence of opinion in the amount. It ranged from \$12.00 to 20 cents per year but the greatest number mentioned 50 cents.

The question concerning possible financial problems at the congregational level brought another set of varied answers. Twenty-nine per cent saw no great problems to be met. However, there was real concern that the financial support both for the needs of the local congregation and its community outreach and for the wider outreach of the Church, be sustained. Twenty-four per cent felt that great thought and care must be given to the division of the funds secured by the new Women's Organization.

The Commission on the Work of Women appreciates the thought that you have given to this subject, which is such a vital one for our Church. Will you please express to your minister also the sincere thanks of the Commission for his share in this effort?

SISTER CHURCHES OF EAST ASIA

ROBERT B. McCLURE, M.D.*

In the rapidly changing conditions that surround the Christian churches of East Asia today there is more and more need to learn from each other as to better methods of living and improved methods of carrying on the great mission of the Church of spreading the gospel among the people. Though there are great differences in different countries, yet throughout Asia there are sufficient common problems that we can learn from each other in method, and contribute to each other in spirit. The common factors exist much more among the people of Asia, one with another, than they do today between the mother churches of the West and the daughter churches of the East. A chance to revisit Hong Kong and Taiwan (Formosa) was therefore a most welcome occasion for us, as it had been twenty-eight years since we had worked in Taiwan for a three-year period.

To read about "world-wide brotherhood" and talk about "the fellowship within the Christian Church" is one thing, but to travel around and to experience this is something new enough to surprise the best of us.

In Bangkok, in Hong Kong and in Taiwan one was warmed deeply by this spontaneous and sincere fellowship. Perhaps it is because on the one hand there is some mounting prejudice against the Christian community, or at least recognition of it as a community, and on the other hand the practical side of fellowship has been put to the test in the war

*Dr. McClure is a medical missionary of The United Church of Canada, now serving in India, but also with earlier years of service in China. Although Dr. McClure penned this article to fellow-members of the Church in India, we, as western members of the Church, welcome an opportunity to read it.

Reprinted from
"The Central India Torch"

years and the refugee conditions of the post-war period. Whatever its causes, it is there. When visiting a new city in a western land it may not even be appropriate to announce the fact that one is a member of the Christian Church. In East Asia today the announcement of this fact will immediately open up friendships and bring one invaluable help. A person who is not a Christian will often extend great friendship in order to see that one meets those who are Christians in his city. When one meets a fellow Christian one is at once made to feel as a member of the family.

Perhaps it is because so many of these people have lost their entire families in the holocaust of World War II or the Korea War or the Indo-China War or from Communism afterwards; but whatever it is, they make one feel that they are looking for more members of their family. I have no doubt that they expect reciprocity in these matters, too. They would certainly not appreciate too much reserve and even the suspicion that they might meet with if they were to migrate tomorrow to some Western lands.

Again, may this "primitive" feeling that was so marked between Greek and Hebrew in the early Church, and which is now such a part of the Church in East Asia, may this not become one of the contributions of the younger churches? If a refugee family drifts to a new city and the members are themselves Christians, the church is the first place they go to for help and for introduction to others. In some lands it is one of the last places that one might think of going to as a refugee. Anyway here we are at a stage where "the family of Christ" is a living thing.

The other feature that impresses the visitor to these parts is the evangelistic fervor of the Christians and the rapid expansion of the Church membership as a fruit of this effort.

There is a feature that is most interesting and that is the daughter church. Practically every congregation that we visited had a *daughter* church. Sometimes the city church has its daughter church in the neighboring district; sometimes the up-town better-off church will have its daughter church in one of the more depressed parts of the city. Quite often the city church has its daughter church right out in the country.

Wherever it is located, the daughter church becomes as much a part of the mother church as the Sunday School or the choir. There is no vague "sponsorship". After the morning service in the mother church the main part of the congregation gets out to work in the district of the daughter church. The pastor or one of the laymen takes the service in the daughter church. The Sunday School teachers and choir of the mother church become the assistant Sunday School teachers of the daughter church. Some will lead in house-to-house calls, and some may go in for street preaching in the district of the daughter church. This is not Sunday activity only, but throughout the weekly activities of the daughter group, the mother church will have workers available. Voluntary and consistent effort of this type has become the normal picture of Christian activity. It is not confined to some enthusiasts. It is expected of a decent church member.

Thus every member takes part in the evangelistic work of the church. Every member realizes that, if he is to call himself a Christian, spreading the word becomes an obligation upon him. It is not something he can leave to the pastor or a small group of professional church workers.

Moreover the evangelism of the layman working for his God has a profound effect on the listener. He feels "Here is a man doing this, taking time out of his busy life, not only without pay, but arranging his own transportation or walking long distances, and all because he cares for me. I must listen to him and I must always receive him".

Thirdly it gives a great outlet for the energies of the young people in the Christian Church. Some of them may even teach day school classes in the daughter church after hours. There are Scout groups to be supervised, home study work to be carried on, as well as the routine Sunday Schools and Sunday services. The choir members who have any gift at all are busy teaching singing of hymns in the daughter church. The result is that even for the newest church member there is a great amount of work to be done, and he is thrown into this work. It becomes his habit. He never learns anything else. It is the normal procedure.

The success of this program is very marked. Many new churches have been built since the war ended in 1946, and it must be remembered that the expansion of other buildings has made materials very limited in many of these parts. One marvellous case is in Hong Kong. The mother church is on the island of Hong Kong. The daughter church is across the ferry in the New Territories in Kowloon, and this daughter church is a congregation of some 1,400 people with one of the most modern and beautiful churches in the Far East. This new church was built about 1952 or 1954, but already they have a daughter church in one of the overcrowded areas within a mile of the church in a little rented workshop site.

In closing let me say that the terrific dynamic that shows itself in the outgoing movement of the church also shows in the operation of each individual congregation and the use of its property.

In all this area the destruction of war and the influx of immigrant refugees has put all building accommodation at a premium. In response to this, the energetic churches have designed to use their premises throughout the entire day and every day of the week.

There are meetings for various groups, such as sewing classes for women, nursery schools for pre-school children, meetings of the Boy Scouts and night school classes. One church we visited had a large room with desks and fluorescent lighting, where high school and college students came to study every night except Sundays. You see in the refugee housing projects there is so much noise, and lighting is so poor, that a

student often fails in his examinations just because he does not have the facilities of quiet and good lighting for studying. The church provides these needs.

Little wonder that these young people who benefit in this way keep in touch with church activities and are ready, when their holidays come or when they graduate, to help out in church work voluntarily to repay their debt to the church. There are endless ways in which the church can serve the people of its community, and in doing this service deepen her own spiritual life.

Yes, we had a nice trip, thank you, and we caught a new vision of the Asian Church in action.

TO KEEP A TRUE LENT

Is this a fast, to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look, and sour?

No; 'tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife
From old debate
And hate
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin:
And that's to keep thy Lent.

ROBERT HERRICK (1591-1674)

YOU ARE THAT HAND

(MRS. K.) JEAN R. WOODSWORTH

There are many lonely people in our Canadian communities. In the mushrooming suburbs, in crowded city streets, in small villages, in smooth running institutions and hospitals—wherever you go, people are in need of friendliness, kindness, compassion. For some it is such a loneliness that there can be no faith in the human or Divine, until some hand reaches out.

As human love is given, strength and faith in a God of love binding men together and to Him, begins to comfort and sustain.

You have chosen to be that hand. In this complex society there needs to be women like you who give special thought and planning to this outreach in our communities. This past year, as a staff member of a family agency, working with folk in need of many kinds of help, my conviction has grown, that women in church organizations have a tremendous responsibility and opportunity.

Social workers recognize that many, many times the troubles that come to us, whether in parent-child, or in husband-wife relations need not have developed so tragically had there been some trusted person to turn to for help and encouragement. In fact the need for such trusted friends is so great that in one community, a social agency is studying the possibilities of building up a group of volunteers to give their time as needed.

These volunteers would be asked to give of themselves, of their friendliness and sympathy in many situations. It might be a young mother, far from family and all friends, who needs a regular friendly visitor. It might be an aged person, needing help with her shopping or needing the friendship of a young person. It might be a deserted

mother, needing another adult to talk to about the problems of her growing family. It might be a young family desperately struggling with inadequate income and in need of encouragement. There are many, many occasions in which such volunteers could be helpful, and their help would be of crucial importance in maintaining strong family life in the community.

In the field of mental health also, volunteers are being organized for regular hospital visiting and there is a growing recognition of the importance of this service.

As one notes these developments, those of us who are familiar with church organizations are forced to ask—"but what about us?—that's the job we are set up to do, why are new organizations being established?" The shocking fact is, that the great majority of those who come to our social agencies with problems of inadequate incomes, alcoholism, delinquency, or unhappy homes do not turn to the church for help. In my own experience, only some 5 per cent of the folks with whom I have worked have had any church connections, and an even smaller number turned to someone in the church for counsel or help.

Worse still, there are occasions when church women fail to meet need where a request is made to them, as for example when one woman tried for weeks to find six church women who would give one afternoon a week to visit folks in a home for the aged.

What a tragedy this is for us if we fail to meet the needs of the lonely and troubled! Certainly we would agree that we need family courts, social agencies, homes for the aged and mental health clinics, but just as surely it is funda-

mental to our Christian witness that we reach out in friendliness, to comfort and succour those in distress.

What can we do to take our rightful place in our communities? I would like to suggest that as we recognize our own great potential for helpfulness, and, on the other hand, accept the indictment of failure which these facts force upon us, we will be on the way to more dedicated, imaginative efforts in community friendship.

We need to agonize with the question, "how, how, how, can we reach out to the needy?" We need to seek out those who are closely in touch with need and ask them this question. We need to agonize with the question—"What is there in us that prevents us?"

Is there a feeling among the needy and rejected of our community that we church women are too respectable, too

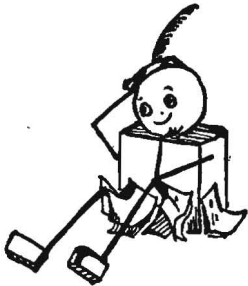
pious, too well dressed to be able to understand human frailty? Is there a feeling that we hold ourselves in judgment of the alcoholic, the inadequate homemaker, the delinquent youth? Have we in the past put the emphasis on the number of calls made, the number of new W.M.S. members, the number of new church members?

Is this an effort which requires disciplined training? Are there ministers, "Y" leaders or social workers in our community who would help set up such training? Would it be helpful once a year to call together ministers, juvenile court workers, social workers and teachers to discuss and assess the community needs and how best to use our efforts?

I leave these questions with you. I feel that their answers are of crucial importance—crucial for the communities in which we live, crucial for the Woman's Missionary Society.

RIGHT YOU ARE, MRS. Y. WAIT!

You do need **THE MISSIONARY MONTHLY**
and the children should have **WORLD FRIENDS**.



I did not seem to get it across very well, at our Fall meetings, that subscriptions must be in eight weeks in advance if the January issues are to be received on time.

However, I'll send your order, along with others, to our Presbyterian Secretary today—and you WILL get the back issues.

More and more women are seeking information for Programs, Reading, Bible Study and about the part we play in the Mission of the Church at home and overseas.

Our children want to know about children in other lands and the interesting things that are being done here at home.

MARY R. HARTON
Secretary-Treasurer, Periodicals

HARD DECISION

ISOBEL McFADDEN

The day was so young that even on the roof top that was a workshop Mrs. Kim had difficulty seeing the stitches her machine made on the peacock blue skirt band. If she could finish it before she had to leave for the Widows' Sales Shop it would be one more article to earn the fees for little Tuk's school.

She glanced anxiously at the empty chair beside her. A jacket, three quarters embroidered, lay across it. If Su Chung finished that before she had to leave for the Rehabilitation Centre they would have enough for the first payment and a little left over for some fish for herself and Tuk. Su Chung had been invited to eat rice with her friend at the hostel and would get some fish there.

This thought opened another cupboard of anxiety . . . there was no end to them since the war. Wouldn't it be better if Su Chung stopped seeing that girl, Tong Soonie now? It was bound to make her unhappy, seeing her friend go on with her studies. Strange that Miss Fitzgerald, the missionary, encouraged the friendship that was certain to distress Su Chung under the circumstances. If the children's father had not been killed by a stray bomb en route from North Korea to Seoul, Su Chung and her brother could both have had an education. But . . .

"Have morning tea with me, Mrs. Kim." Mrs. Cho who, with her two children, shared a one-room apartment with the Kim's, interrupted Mrs. Kim's troubled thoughts with a bowl of steaming tea. "Su Chung is getting dressed," she said, seeing the girl's mother glance worriedly at the empty chair.

Several flights of steps down Su Chung was braiding her glossy hair with extra care. Then she struggled into her freshly ironed skirt. Before the day had begun

she was tired and shivered in the winter frostiness, but excitement soon removed these discomforts from the level of conscious thinking.

"Tuk, little scamp, bring back my other crutch," she called to her small brother who was using the crutch as an American western pony, riding it over the chalk line into the forbidden territory of Mrs. Cho's side of the room. "Come, I must leave for the Rehabilitation Centre in an hour so I can share in Dr. Jennifer's morning worship, and I want to finish my embroidery first."

"Aren't we going to eat breakfast today?" Tuk asked anxiously.

"You are," his sister assured him, getting a bowl of rice from the food box. "I'm in too much of a hurry." This was only a half truth. Had there been enough rice for both of them Su Chung knew she would risk being late in order to warm the chilly emptiness of her stomach. But hadn't her mother gone hungry often so that she, Su Chung, could have the extra nourishment needed to help her recover from the amputation of her gangrenous leg and learn to walk with an artificial one? Now it was her turn to sacrifice so that Tuk might grow into a sturdy lad.

Leaving Tuk with his bowl of rice, she limped on crutches past four-year-old Oaki Cho and the baby, somehow still fast asleep under a thick quilt. It was convenient living in the same building as the roof-top workshop, although it took her a long time to navigate the stairs. It was several minutes before she was stitching dark embroidery into the little jacket front. Mrs. Cho had crossed to her sewing machine some yards away.

"You are going to visit Tong Soonie after you leave the Rehabilitation

Centre?" her mother asked during a pause in the hum of her machine.

Su Chung nodded, keeping her eyes on her work, but seeing without looking her mother's troubled frown.

"It will only upset you," her mother persisted. "Tong Sooni hasn't a brother who must go to school." She hesitated. "We cannot afford to let you take any courses. It will take both of us to keep the boy in school."

"I know," Su Chung half agreed. "But Tong Sooni is my friend. We were together in the hospital before our operations. We had physiotherapy together. You liked her then."

"But yes, she is a nice girl. That is not the problem. As an orphan and only child she is free to accept opportunities from missionaries and the church leaders. You are not free."

Making an excuse of threading her needle, Su Chung did not respond. This was a greater sacrifice than breakfast. Mrs. Kim sighed more deeply. Everyone's life was hard since the war, but that of women was weighted like those lead weights and pulleys Su Chung had worn for weeks in hospital.

* * *

The afternoon sunshine had taken some of the chill out of the winter as Su Chung later walked up to the door of the Christian Hostel for Teenage Girls, and the good lunch with her friends at the Centre had warmed and comforted her physical being. For a few minutes life did not look too bleak. Before she could knock the Hostel door opened.

"Su Chung! I've been so impatient," Tong Sooni welcomed her friend and led her into the reception room. She poured tea for both of them. "Su Chung, you are only using a cane . . . not crutches!" she exclaimed suddenly noticing the cane hanging on the back of her friend's chair.

Su Chung sipped the clear green tea. "I graduated from crutches today," she said. "Dr. Jennifer, the new missionary physiotherapist and our good friend Yong Jae, who made my leg, all stood around and congratulated me on my progress, and then decided I could manage with a cane. The physiotherapist and Yong Jae gave me lessons and at first I stumbled about like a chicken without its head. They asked how long since I had breakfast. I—I didn't say I hadn't had any; I just sort of stuttered, and the physiotherapist made me have lunch. After that I did much better with the cane, but that is why I am late."

Tong Sooni was elated. "Now you'll be able to come to live here and begin classes at the High School," she said. "The wound in my back has healed at last so I can wear a brace all day. And Su Chung, there's an empty bed for you in our room so we can do our homework together. Just imagine!" She paused. "What's wrong? Why don't you smile, Su Chung? Aren't we still friends? Don't you want to come here?"

Su Chung had to explain that it was Tuk who must go to school, while she, his big sister must help to make the money to pay his fees.

"Oh, Su Chung!" moaned Tong Sooni, who, being orphaned, had come to count on Su Chung as at least part of a family to steady her when her back throbbed, to plan with her for the future.

Su Chung couldn't keep a tear from spilling into her tea. It had been such a wonderful dream, the dream of going on with her studies. Dr. Jennifer had encouraged them to begin during the long weeks after surgery. Perhaps, she said, they would be teachers in a hospital for sick children. . . .

"I can't believe it!" exclaimed a vigorous voice at the door. "Two young friends in one room and not a whisper! The matron will welcome your quiet

influence here, Su Chung." Miss Fitzgerald sounded gay, but she came on into the room with vertical lines between her brows. Something was wrong here. She looked questioningly at Tong Sooni and Tong Sooni told her.

"This," said Miss Fitzgerald, "is too bad."

The girls nodded. "It's a lot easier to sing hymns about sacrificing for other people than it is to do it," Su Chung said in a small voice.

* * *

Warmed by the little stove in the sales shop and by the satisfaction of temporary wealth, Mrs. Kim counted coins into her purse. Yes, now she could pay several weeks of Tuk's school fees and by then she and Su Chung would have more money. The shop was a wonderful help. Timid women like herself would never be able to merchandise the articles they made. They wouldn't even know what would sell well, as the shop owner who had started the business seemed to know. Indeed she had customers waiting for skirts and jackets today so that Mrs. Kim had been able to get the needed coins at once.

"Good afternoon, Mrs. Kim."

Mrs. Kim's heart sank. Just now she was not anxious to see Miss Fitzgerald who was certain to bring up the question of Su Chung's future. A missionary just couldn't be expected to understand how a Korean widow felt about her only son's future. Not that Miss Fitzgerald had said very much, but you could see that she had the western viewpoint that exaggerated the importance of girls. But as they left the shop together and walked along the crowded streets the only reference Miss Fitzgerald made to Su Chung was to tell her mother about the girl's graduation from crutches to a cane. Then she chatted about how plump Mrs. Cho's baby was growing with the extra milk it was now getting and about how many

more people could read the modern Korean translation of the Bible. They seemed to be going a round about way home, but, politely, Mrs. Kim didn't mention it; just trotted along in her soft Korean shoes.

"Come in here with me a minute," Miss Fitzgerald interrupted herself in the middle of a sentence as they reached one of the larger Christian churches. "Sit down here where it's warm while I speak to the pastor," she indicated a chair. Mrs. Kim sat down gratefully. From the chair she could see into a room of young children sitting in neat rows at little tables. Suddenly a bell tinkled and in a moment they were tumbling out, tying their books up in bright three cornered cloths as they came.

"Are you the mother of one of my pupils?" asked the Korean teacher who shepherded the last two out. "You look surprised? Didn't you know we had a primary school in the church?"

Slowly Mrs. Kim shook her head. "It is for the children of your church members?" she asked.

It wasn't limited to them, the teacher explained. If they had room any child whose family couldn't pay the higher cost of the regular schools could attend for a small fee, and Christian friends from overseas often sent books and pencils and slates. When Miss Fitzgerald returned from talking to the pastor about some young beggar urchins they were both trying to help and from accepting his invitation to preach in his pulpit the following Sunday, she found Mrs. Kim in the school room!

Education was not mentioned as they finished the walk to Mrs. Kim's home apartment building. Both women were busy avoiding the crowds of home coming children and workers . . . and thinking their own thoughts. Mrs. Kim's were not comfortable ones. Yes, of course,

it would be a solution to send Tuk to the cheaper Christian school and leave Su Chung free to study. Mrs. Kim knew quite well that this had been in Miss Fitzgerald's mind the last hour. But even if they would have more room with Su Chung spending all but the weekends in the Hostel, she herself would have less of that inner support and companionship that Su Chung was now old enough to give her.

"It is hard being a woman sometimes," said Miss Fitzgerald. "A mother has many heartaches."

Mrs. Kim was startled at being understood, startled . . . and warmed in spirit. "Two or three years will soon pass," she said bravely after a minute. "Su Chung will be back with us. If you are going back to the Hostel, Miss Fitzgerald, tell my daughter that I have changed my mind, that we have found a way."

KAUFMAN SCHOLARSHIP AWARD

The Kaufman Scholarship for 1960-61 has been awarded to Miss Sara E. Harrison, M.A., Supervisor of Field Work and Dean of Residence at the United Church Training School.

Miss Harrison is a graduate of Mount Allison University with her M.A. in Romance Languages from the University of Toronto. She taught high school in Moncton, N.B., before coming to the United Church Training School, graduated from the United Church Training School in 1954 and worked as Director of Christian Education and Assistant to the Minister in Wesley United Church, Montreal. She has been a member of the staff of the United Church Training School for three years and will be on leave while she studies in Britain.

The Kaufman Scholarship, which is awarded through the United Church Training School, is given by Miss Emma Kaufman in order to make possible study and travel abroad on the part of a university graduate who has had experience in the work of the Church or related social agency, and looks forward to future service to the Church and community.

The Scholarship has been in existence since 1947, and has been held by Miss K. Harriet Christie, Principal of the United Church Training School, Miss Dorothy Young, Home Organization Executive



SARA HARRISON, M.A.

Secretary of the Woman's Missionary Society, Miss Lois Neilson, now Mrs. G. Tait, Wooster, Ohio, U.S.A., Miss Inez Morrison, Dean of Women at Mount Allison University, Miss Eleanor Gamble, on study leave from the staff of the United Church Training School, Miss Dency McCalla, Director of Christian Education in Grace United Church, Saskatoon, Sask., and Miss Bernice Moore, Deaconess of Carlton United Church and part-time on the staff of the United Church Training School.

Miss Harrison plans to study theology in Britain and to travel there and on the Continent, visiting women's training colleges and finding further information with regard to the training of women for the work of the Church.

GREETINGS

"Please, Miss Thomson, help me make an African drum—and teach us another African song."

Such familiar words from my younger friends in Newfoundland, still resound in my ears. Meet four of them as they were pictured one day when we went for a drive along the Humber River.

This fall has been a busy one with two most interesting and rewarding months spent in Newfoundland. I met in Missionary Education Workshop sessions with many younger group leaders and with officers and interested members of Auxiliaries, Affiliated Societies and some W.A. groups. The last two weeks I shared in leadership with Christian Education personnel both from Newfoundland and Board of Christian Education.

One woman in an isolated area expressed her appreciation this way:

"I am so thankful this meeting has happened and with the building of the new road last year we can try now to get out to meet with other women's groups."

A young teen-age boy greeting Miss McColgan after a Church Service in a northern outpost said:

"Miss McColgan, you haven't forgotten us, have you? We want to have a boys' group too."



THE UNITED CHURCH AT CLARENVILLE, NFLD.



NEWFOUNDLAND FRIENDS

Have you an answer for the boy or girl in your Church or community? Have we a responsibility in giving Christian leadership in our homes, in our Church and in our community?

I welcomed the invitation to meet in January with Federation representatives in the Toronto area in Workshop Sessions in Missionary Education Program Planning.

By the time you read this issue of *THE MISSIONARY MONTHLY* I shall have worked with many of you in Alberta Conference Branch. I am looking forward to working in British Columbia from March 12 to April 14, and again in Alberta from April 20 to May 14.

I am welcoming the opportunity to share part of my itinerary with Christian Education personnel in both British Columbia and Alberta.

MARION THOMSON
Field Secretary

THE MISSIONARY MONTHLY

AMATEUR SHOPKEEPER

EILEEN TAYLOR

Another story from a British Quaker social worker who has been serving in refugee camps in West Germany and in resettlement areas for some years.

—Reprinted from "Wayfarer"

Every Saturday morning I envelop myself in a white overall several sizes too large for me and take my stand behind the counter of my Ukrainian friend's shop. During the rest of the week I am what is known as a welfare worker, and those whose lives I try to direct the way I think they should go are known as displaced persons: that mixed group from various eastern European countries who are now trying to settle down on the alien soil of western Germany. From Monday to Friday they come to me with their troubles, and on Saturday they stand before me with their shopping baskets and grocery lists.

After having floundered about from camp to camp for the past fifteen years Pascha, my Ukrainian friend, was recently given the opportunity to start a shop. As however she had not a penny to her name, applications had to be made to various benevolent loan societies; and for two years we have struggled together, filling up forms, signing declarations, and trying to cut our way through a network of red tape. Our perseverance was rewarded in the end, and the day came when Pascha stood amid rows of shining tins of foodstuffs. She is not yet quite owner of all she surveys, because all the loans will have to be paid back and for five years at least her little shop will groan under a load of debt. Hence it is, then, that she cannot afford paid help on busy Saturday mornings.

My first appearance in the voluminous white overall caused a minor sensation. My flock, who usually associate me with a tap at the door and an open notebook, gathered outside the shop window to gape and grin. I tried to ignore them; but I was horribly conscious of their

increasing merriment when I dropped an egg and in trying to retrieve it knocked over a milk bottle. As for my antics with the electric sausage machine, they howled with amusement when I nearly sliced off the ends of my fingers.

Later they crowded into the shop, giggling and pushing their way to the counter where I cringed behind the milk-pump. Obviously I was worth my weight in gold to Pascha, and she winked at me as she totted up figures at the cash desk.

How those customers kept me running about! I had an impression that they did not really want half the things they demanded. I hacked off hunks of cheese for them, weighed out pounds and pounds of sugar, ferreted for packets of paprika powder, peppercorns and those spicy flavourings so dear to their taste. Down into the cellar I staggered for heavy bags of potatoes and when there seemed to be a moment to breathe, somebody at once appeared out of nowhere holding a milk can to be filled.

One of my major troubles was that I did not know the correct prices of things and was constantly having to ask my customers what I ought to charge them. My mental arithmetic, moreover, is always a matter of counting on my fingers, and so there were moments of shame when I had to hide behind the tub of sauerkraut in order to avoid Pascha's eye. Goodness knows whether I was an asset or liability during those first weeks!

Time, however, was my friend and I gradually became an experienced saleswoman, and Saturday became known as "Miss Taylor's day." The milk-pump no longer terrified me: I swung its gleaming handle in the manner born; the price

list became indelibly printed on my heart and I knew exactly where the most obscure powders were to be found.

Unfortunately, as I grew more confident, I found that I was apt to revert to type and to mix the job of saleswoman with that of welfare worker. "Good morning, Frau Z.," I would find myself beginning. "What can I do for you? Milk? A pint and a half, yes . . ." And I would clamp her can under the nozzle and begin pumping. "And how is your husband getting on in his job? Not so good, you say? Stomach pains? O dear . . . Then don't give him too much fatty food and make him go to the doctor if . . ." And then I would realize that I had completely forgotten how much milk she wanted. "I'm sorry, how much milk did you say? Yes, it looks more than a pint and a half, doesn't it? You'll take it all? That's sweet of you. Good for the children anyway. Yes, pay as you go out."

But there were some who did not particularly care for my presence in the shop. They hung about outside, waiting for me to have occasion to disappear into the cellar for something. Then they lurched in and tried to stuff bottles into their sagging pockets before my return. Often I would catch them at it, and my disapproving look would send their bloodshot eyeballs rolling. . . .

Poor Herr M., although a heavy drinker, was somewhat different. Still a young man, he drank to pass the lonely hours because he had no wife to cook for him and keep him warm;

because he had ulcers; because his family in Serbia never wrote to him; because he had no job—and because indeed he had but little wish to live. When he wandered into the shop I would say: "Come now, Herr M., instead of just schnapps for dinner, what about a good nourishing goulash—onions, carrots, lots of paprika if you like it hot, and a packet of meat soup? The meat you'll have to get round the corner." And all the time I would drag him from one corner of the shop to the other, filling his pockets. "Fry the meat first in fat and don't forget a good spoonful of salt. And when I've finished here this evening, I'll come and see if it tastes good." Poor man, it was the only way of getting food into him.

At the end of a day in the shop my feet ache. The customers gradually ease off, and Pascha makes coffee which we drink together in the little back room before tackling the job of cleaning up. Lovingly I wash all the chromium part of the milk-pump and scrub the sausage racks while Pascha adds up the day's taking; and there is great jubilation when a record is reached and we discuss together plans for the future. In two years' time perhaps she will be able to afford a delivery van; in three years half the debt will be paid; in five years the shop will be hers and she will be able to put money into the bank for her children.

I take off my hat to her and her vitality—which, in spite of the soul-destroying years of camp life, has not been extinguished.

"A modern preacher divides people into two classes, thermometers and thermostats. A thermometer records, registers and reveals the temperature; its behaviour is definitely determined from without. A thermostat has the same characteristics plus one important factor, the element of control. It is not the environment that determines the thermostat, but the thermostat that determines the environment.

"At its best the Church has always manifested the thermostatic principles."

—"GOD AND HIS PEOPLE"

A. Leonard Griffith

GREETINGS from THE ISLE OF HAPPY HEALING

IRENE MOORE HANFORD,
HONG KONG

Once again I am writing you to send greetings and also to give you a few glimpses of life as lived in the leprosarium at Hay Ling Chau, near Hong Kong.

The Nursing Staff and Patients

Just a year ago a new hospital wing was opened so that our work has doubled as a result. We have a few more patient dressers* than we had before but have employed only one more graduate nurse. The nurses have had to take more responsibility for dressings and for exercises of limbs preceding and following surgery. They have also had more to do with preparation of special diets.

We have three graduate nurses in the wards who, in turn, take night duty. In addition to them and the patient dressers, we have two non-graduate nurses. This is our staff for at least sixty-eight patients and we usually have additional patients on camp beds. In addition to the matron, one graduate nurse assists in the operating theatre and is responsible for the very busy out-patient department which includes medical, surgical, eye, and dental care as well as casualty.

In the wards are some patients who come into hospital in preparation for surgery. They remain in hospital for a long time after tendon transplantations. The limb is placed in plaster and left for six weeks until healing takes place. Then there is the long period of exercises to help strengthen the muscles. There are, however, many conditions, where hands or feet have to be dressed, daily. Most of these, we find, have no feeling in the limb which is affected.

*Patients who have been given some training and who assist the nurses.

One day at rice time as the dresser was collecting dishes he came and said that the new patient who had just been admitted from Hong Kong had a blister right across his hand where he had picked up a hot mug of soup. He had failed to use the rattan case provided for each mug. As he had no feeling in his hand he enjoyed a good meal before he knew he had a blister. So many of our injuries result from the inability to feel pain. Later I went to this patient's bedside and spoke to him. He did not answer. Then I realized with something of a start that he was asleep, although his eyes were not closed. They could not close because leprosy had damaged the nerves to the eyelids and the muscles were useless. With treatment the man will have improved health but his eyes will never be much better.

Not long ago a patient was ready to leave hospital after having had a partial amputation of the foot. We had socks knitted for him—socks that would fit smoothly over his shortened foot as he, too, had no feeling. We reminded him that he must examine his foot every time he took off his socks to see that there was no break in the skin.

Teaching the patients the importance of caring for themselves is one of the aspects of our work which has to be carried out day after day, and hour after hour. It means giving a patient the same instructions time after time in order to help him take care of himself.

Refugees in Hong Kong

Occasionally we go to Hong Kong which is about ten miles from our island. Come along with us and get a glimpse of life there as lived by the refugees, this



DAILY EXERCISE

Doctor exercises the foot of a patient who has had a tendon transplantation. After recovery, patient has work awaiting him outside the hospital.

being the year of the Refugee. From the launch we can see small shacks, row on row high on the hillsides. One wonders how people have the energy to walk up and down to work and to carry water, food and fuel up to their homes. One marvels at the courage and patience of these hillside dwellers.

Then there are the refugees who live in the new resettlement areas. These are huge seven-storey blocks of one-room homes, each room having one door and window opening onto a balcony and having a minimum of five persons. Altogether there are 2,500 homeless people under the same roof, the rooms all wrapped around by cement balconies. Spread out your largest blanket and then imagine yourself and four to six others in a space as big as the blanket or a little larger, but surrounded by walls, all of you—living, bathing, eating in the one room. It is crowded, but the building is concrete so there is no danger of fire. Neither do the residents know the fear

of those on the hillsides of heavy rains or of shifting boulders destroying their homes.

The Church of Christ in China had their first camp for children from the Refugee Resettlement Areas in August of this year at the Hoh Fuk Tong Centre. Here is one paragraph of a report on this camp:

“This was the life for the children, playing without restraint in the Centre grounds. For some it was a welcome rest from carrying the family water supply up some hill from a public tap. They could swim every day, eat three times and as much as they could manage, and there was even a small snack before bedtime. No wonder it was a wrench to leave so soon. One child said: “This has been the happiest time I have ever had. It would be better not to go back.” A final note added that this Camp seemed one of the most rewarding experiences they had had at the Hoh Fuk Tong Centre.

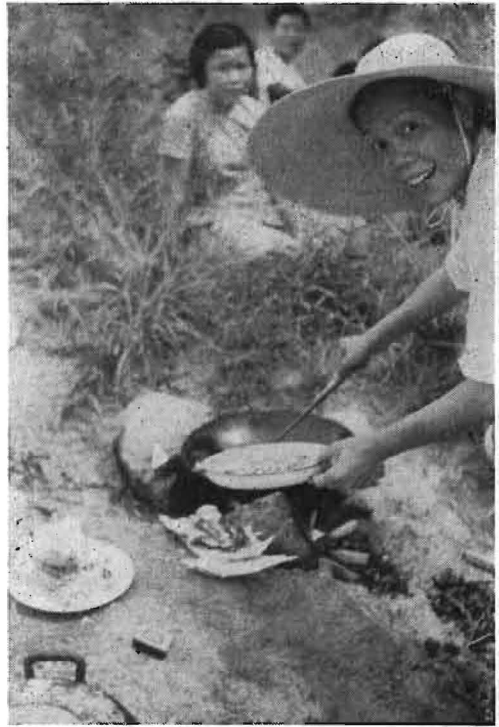
Refugees at Hay Ling Chau

We too have refugees on Hay Ling Chau among the patients and staff. Our graduate nurses like most of these people have come from the mainland, two fairly recently. All have families whom they are helping to support. One of these nurses contracted tuberculosis last year and had to rest for several months. Another was hospitalized for a time and had a long rest because of gastric ulcer. A third one came out to Hong Kong a short time ago. Occasionally she still shows signs of strain but is usually cheerful and very willing to work. These three are the only graduate Chinese nurses we have on the wards. Because of illness or difficult experiences we have to see that all are constantly helped with their responsibilities or problems. In work such as we have the problems are legion! You can understand that this adds much to our overall work and responsibilities. We are fortunate that our nurses have graduated from Mission Hospitals. Not only are they well trained registered nurses, but their Christian background is a great help in caring for people who suffer from leprosy.

Welcoming a new missionary

There was one happy occasion which was a highlight for us when we recently welcomed a new W.M.S. missionary—Miss Jean Windsor, who had come all the way from the Maritimes to Hong Kong. Her arrival was the occasion for a get-together dinner of our Canadian missionaries as guests of the Kilborns, as usual, and a jolly party it was, too.

In closing, let me share with you the impression I still have of a candlelighting service conducted a few months ago



PICNIC PREPARATION

Patient, who is on executive of woman's group of the church, cooks rice for guests, who are elders of the church and children.

by the woman's group in the church. They are Christians but they have leprosy. The president, herself a badly crippled patient, gave a brief concluding message. Pointing to the lighted candles which at that moment were giving of themselves to provide light for us, she reminded us that we, too, must give of ourselves in service to others, ever looking to the Light which is eternal.

That this joyous and comforting Light may enter and fill your heart is my earnest wish and prayer.

The Annual Meeting of the Dominion Board of the Woman's Missionary Society will be held May 24-31, at Emmanuel College, Toronto. The theme of the meeting will be "Into all the world together".

CHRISTIAN STEWARDSHIP

Plan!

Many times we read in the newspapers and current magazines "Let us help plan your trip" or "Let us help plan your vacation". This is the month many people are planning such activities. To plan well helps to ensure a successful venture.

Planned meetings are also essential. It is necessary to provide an educational and inspirational program that will attract women to the meetings. The Missionary Monthly aids in providing suitable material, also Facts and Figures and Missionaries at Work, in addition to the Study packet, and other sources.

The new GBA leaflet (Gifts for Building Advance) is full of interesting projects. In it we find new opportunities that should stir the interest of every woman. Imagine, if you will, the effect of a Christian Radio Broadcast throughout the country of Korea and new areas to see and hear evangelistic programs through the medium of T.V. Surely the fields are white unto the harvest!

How may we plan to help in these GBA projects, which can only be done after our allocation for maintaining present work is reached? The answer is—by using the Budget Plan.

Budget!

The Budget should include (1) amount of allocation; (2) estimated expenses; (3) generous amount for GBA.

First—list estimated RECEIPTS or SOURCES OF INCOME.

- (1) Annual members fees (Fees should be paid early in the year.)
- (2) Life memberships.
- (3) Monthly envelope givings.
- (4) Thank-Offering envelopes.

- (5) Other sources—donations, mite-boxes, Associate Members givings, collections—offerings of W.M.S. Sunday services.

Then—list the DISBURSEMENTS.

- (1) Legitimate expenses (See Auxiliary By-Law XXXIII in Facts and Figures, page 201).
- (2) Amount to be sent to Presbyterial.

In order to make this plan effective, the Auxiliary should work to have one-fourth of the Budget on hand at the end of each quarter.

It is in this first quarter of the year that allocations are received from Presbyterial. This allocation is the Auxiliary's privilege of sharing in the work of the whole Society for the advancement of God's Kingdom of Love.

Question!

Let us ask ourselves two questions—(1) Why am I here? (2) What is my purpose for living? The early Christians had an answer—"to glorify God". Do we plan, build and create to glorify God? That should be the purpose of all Christians.

We have an assignment from God, to manage our lives and the things He has entrusted to our care—homes, farms, children, jobs, money, opportunities, time, intellect, housework, schooling, abilities, talents. Being thus endowed we have a responsibility to use these gifts of His goodness for His honor and glory. This is Christianity lived responsibly—this is Stewardship.

What is the measure of a Christian's giving? It is the measure of his faith in Jesus as Saviour and Lord.

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

HIGH TOWER OF REFUGE

EDGAR H. S. CHANDLER

Director of Refugee Services for World Council of Churches

Here is a moving and compassionately told story of refugees the world over and of the churches' attempt to help them. In a graphic way the story points out that whether in Austria, Germany, Greece, Gaza, Korea or Hong Kong, the basic need of the refugee is to be considered as "a human being, a man with a soul".

Full credit is given in this book to the splendid work of the official agencies working with refugees but many disturbingly sad personal tales prove the worth and need of the voluntary groups. The operation which the churches have set up through the World Council of Churches is the largest and most widespread of the voluntary agency programs.

In his capacity as Director of Refugee Services of the World Council of Churches, Dr. Chandler has visited refugee areas in every part of the world. His book gives accurate, albeit harrowing, pictures of the camps and their homeless, helpless, well-nigh hopeless occupants. He describes too how the churches have supplied spiritual, moral and financial encouragement. Personal stories illustrate how aid was extended

by what the refugee needed most—a round-the-clock, sympathetic friend who endeavoured to "smooth out his troubles, find sponsors in lands of new opportunities, locate jobs and care for the aged and sick."

Heart-warming and inspiring are the accounts of the work done by dedicated people such as Margaret Jaboor and Mollie Rule, M.B.E., and many, many others. Their success in refugee work is attributed to "their infinite capacity for loving their fellow human beings and for forgiving them their failings". And, as Dr. Chandler says, "at times there is a lot to forgive".

"High Tower of Refuge" should be the Book of the Hour for it is the first complete account ever to be written of refugee relief throughout the world and it is a challenging statement of one of mankind's greatest problems today. The information it contains is a "must" for all who would work for World Refugee Year.

Price, \$6.50 (See also page 32, and "About Books," page 6.)

(MRS. P. E.) MARY AULT

GOING OVERSEAS?

TO THE PERSON GOING ABROAD AS A TOURIST

(Could that person be you?)

Each year many thousands of Canadians go abroad. The number is increasing rapidly. Many stay on this continent and go as far as the Carribean and to Latin America. Several thousand Canadians go to Europe each year, and a lesser number to Asia and to Africa. To every land, however, each year the number of Canadians who go there

seems to be on the increase. Do you expect to be one of those who will leave Canada for some country or island or on an overseas tour of duty? If so, this is addressed to you.

Things to remember:

(1) The fact that you have left your own country and gone to some one else's means that you will be an object of attention.

(2) In most countries to which you go you will be considered a "Christian" even though you have never done much at it. David Paton, jokingly, but with a lot of truth said, "A missionary is a person east of Suez".

(3) If you were asked why you are a Christian and had to give an answer for the faith that is within you, could you do it? Before you set out on this tour of yours why not take some time off to ask yourself just what you do believe and why?

(4) Will you be willing to accept the discipline of Christ as your criterion of conduct during this tour of yours?

(5) Will you be prepared to seek out a place of worship wherever you go abroad? Will you make worship a real concern?

(6) Will you remember that wherever you go that God is there and His Church is there too? The Church of God is in the Caribbean, in all Latin America, in Europe and the Near East, as also throughout all Africa and the Far East too. It may not be of the denominational

category in which you were raised, but it will be a member of the Body of Christ and your spiritual need will transcend the language, national and denominational barrier.

(7) Will you make it a point to worship, even if it means worshipping in a language you do not understand?

(8) Believe it or not, but most Canadians going abroad are illiterate where their Bible is concerned. Could it be that you are one of these? Before you set out for your holiday cruise, or on your tour of duty overseas will you take time off to brush up your Bible knowledge? And will you carry your Bible with you?

(9) If the Department of Overseas Missions of the Canadian Council of Churches can help you to know where there are places of worship in the countries to which you will be travelling, please write us at 2 Spadina Road, Toronto 4, and we shall be happy to assist.

(Signed) (REV.) R. M. BENNETT

From The Missionary Monthly Mailbag

ADDRESS: Carmanah Point Light,
via Clo-oose,
British Columbia.

CORRESPONDENT: Mrs. H. C. Pearce

Sending in the money for renewal of her subscription to The Missionary Monthly Mrs. Pearce writes, in part:

I live at the lighthouse as above. For five years we were on the east coast of Vancouver Island, where the terrific seas of the Pacific did not worry us. We could leave our station for periods of three hours at a stretch as often as three days in a week. It could be rough, of course, so that we were land-tied for a ten-day period.

But for the past eighteen months we have been on the west coast, fourteen to fifteen miles from Cape Flattery on the American coast. We have seen it so rough here that no boat was able to land for a five-week period—often too dangerous for small crafts to leave a sheltered cove. But I would not trade this life for any other, or go back to the hustle and bustle of a busy city.

We are termed by the Department as one of the loneliest places or rather isolated places of the coast, yet we are on the mainland of Vancouver Island. A trail runs along the shore line some thirty-two miles from our back door to

(Continued on page 29)

On the Church's Mission

PROCLAMATION

from

The United Church of Christ in Japan

November 4, 1959

(Unofficial Translation)

We stand in the anniversary year of the first century of Protestant Christian mission in this land. In the beginning, the door of Christian mission was opened by missionaries from abroad. Through the clear insight of those who have gone before us, the first church—the Japan Christian Church—was established as non-denominational. For many years this early ideal lay submerged, but through God's gracious providence, the prayers of our forerunners of the first period were realized through the formation of the United Church of Christ in Japan in the year 1941. Thus, under one confession of faith, we now can look upon a unity in Christ unknown in the past.

As we review the past one hundred years, we offer reverent thanks for the evangelistic efforts of our predecessors

Missionary Monthly Mailbag

(Continued from page 28)

Bamfield, but there is no store in the area, so we depend entirely on the government boat for our supplies from Victoria. This is a distance of sixty-three miles—a good six-hour run. An Indian village made up of three divisions is six miles or more west of us. Here we get our mail if a boat can be launched to rendezvous with a larger coastal boat.

I left a fairly active missionary group in Courtenay to take up this isolated life because of my husband's health, but as his health improved so did mine.

The season's greetings!

in the faith, done in the midst of suffering and hardship. At the same time, we bow in contrition because the work of Christian mission in our days falls so far short of that to which our Lord calls us.

We who during the past five years have labored together in the program of evangelism preparing for this one hundredth anniversary, look now to the second century, resolving by the grace of God to move forward with even greater vision. As laymen we seek the keen sense of being witnesses of our Lord scattered abroad in society, as ministers of the church we dedicate ourselves afresh to the purpose that, within the characteristic spiritual conditions and traditions of Japan, the Gospel may penetrate the lives of our countrymen at every level.

We remember that a century ago the Gospel came to us from across the seas. In this second century, we press steadfastly toward adequate fulfillment of our task in carrying the Gospel to other lands and toward becoming a church that truly bears its share of the universal calling to Christian mission in the world.

Come, Holy Spirit, come and send us forth that in the coming one-hundred years this, Thy calling, may be fulfilled.

"A living Church will always be more than a religious fellowship; it will be a witness-society dedicated to the mission of proclaiming the great deeds of God and the events through which he has intervened in the world for the salvation of men."

—"GOD AND HIS PEOPLE"
(The Lenten Booklet)

ONE SHORT STORY

Let me tell you one short story.

He could not have been more than eight years old. His face was clean even though his tattered shirt was grubby, and his outsized shorts had long since needed a good scrubbing. Over his dark-skinned arm hung his mistress' shopping basket into which he placed the newly-purchased loaf of bread. The bakery was not too busy, a few people stood quietly to be waited on, and one tall farmer poked an enquiring finger into trays of buns and cakes, choosing an assortment.

The young boy glanced longingly into the trays, and the hot, fresh smells circled his head. "Madam. How much these?" he said in a hesitant voice, his eyes barely showing above the tray on the counter which held golden brown sausage rolls.

The clerk peered at him on her way to make change for a customer, peered into the tray, then back to the boy, tried

to think of two things at once, and in frustration cried in a curt voice, "Just wait a minute, can't you?"

The boy did not understand. He only felt the rebuff and heard the sharp, brittle voice. He was used to that tone of voice. Slowly he tore himself away from the sweet smells and the warmth of the shop and stepped outdoors into the cool, unfriendly air.

He gripped the basket a little tighter, held his head a little higher. He walked along scuffing his bare heels on the pavement, trying to whistle a few notes of a private melody. Never mind, he thought to himself, with a proud flash of his dark eyes. One day he would be a man and maybe by that time he would be able to walk the streets as a human being. Perhaps by that time the white man with his harsh insults would be no more.

THELMA CONWAY CLEAR
Northern Rhodesia



TRINIDAD DELIGHT

What could taste better than a mango? "Four mangoes," say these girls of the Iere Home in Princes Town.

BEQUESTS

During the fourth quarter of 1959, the following bequests were received by the Finance Department, all of which are gratefully acknowledged:

Mr. Wm. Anthony Atkinson, Mosa, Ont.—For Overseas Work	\$ 100.00
Mrs. Anna Effie Ball, through W.M.S. Zion United Church, Liverpool, N.S.—For work in Angola, P.W.A.	300.00
Miss Maud Bawden, through Afternoon Auxiliary, W.M.S., Metropolitan United Church, Victoria, B.C.	1,000.00
Mrs. Clara E. Biffin, through W.M.S. Balfour United Church, Brantford, Ont.	241.38
Mr. John Breadner, Tisdale, Sask.	1,163.20
Mrs. Ida May Cooper, through W.M.S. United Church, Oil City, Ont.	100.00
Mr. Thomas Copp, London, Ont.	3,000.00
Miss Edith Miles Cottle, through Nellie Forman Auxiliary, Central United Church, Stratford, Ont.	638.81
Mrs. George M. Daniels, through Afternoon Auxiliary, W.M.S. Sherbourne Street United Church, Toronto, Ont.	822.85
Mrs. Eleanor Agnes Daugherty, Thamesville, Ont.	200.00
Mrs. Florence E. Disher, through Sara Brackbill Auxiliary, Memorial United Church, Ridgeway, Ont.	1,470.00
Miss Jeanette W. Douglas, through W.M.S. United Church, Strathroy, Ont.	100.00
Mr. A. T. Fife, Kenora, Ont. (on account)	691.74
Mr. A. B. Frizzell, through W.M.S., Centennial United Church, Toronto, Ont.	300.00
Mrs. Mary Spraggett Frost, through W.M.S. Dufferin United Church, Toronto, Ont.	833.96
Mrs. Amelia J. Green, through W.M.S. United Church, Newboro, Ont.	50.00
Miss Annie E. Harris, Toronto (on account)	2,367.94
Mrs. Isaac, through Afternoon Auxiliary Sherbourne Street United Church, Toronto, Ont.	450.15
Mrs. Kate Laidley, through Afternoon Auxiliary, Sherbourne Street United Church, Toronto, Ont.	451.41
Mrs. Annie Laird, through Afternoon Auxiliary, Sherbourne Street United Church, Toronto, Ont.	923.88
Miss Jean D. Macabe, through W.M.S. St. Andrew's United Church, Toronto, Ont.	2,000.00
Mrs. Carrie Rose Matthews, Putnam, Ont.	100.00
Miss Mary Ellen Mills, through Afternoon Auxiliary, W.M.S., North Parkdale United Church, Toronto, Ont.	100.00
Miss Celia E. Mitchell, through Andrew Baird Evening Auxiliary, Augustine United Church, Winnipeg, Man.	68.13

(Continued on page 33)

THE LITERATURE PAGE

Mrs. E. W. HICKESON

The Literature Secretary, The Woman's Missionary Society

YOUR BIG

AFRICA PARTY has appeal for old and young, in fact for everyone in the congregation. Invite a representative from each organization to sit on your party-planning committee.

WHAT KIND OF PARTY? "Safari?" "A Great Palaver?" or a "People of Africa Program?" Detailed plans for these three different special programs are described in **FUN AND FESTIVAL FROM AFRICA** (60 cents).

WHO PARTICIPATES? Answer—every group with a contribution for the program. **Primary children** can provide drum calls preceding all announcements.

Juniors can demonstrate African games, etiquette or teach a song.

Teens might (1) explain the Laubach method of learning to read, using their own picture cards, (2) explain the political status of countries of Africa under the heading "Today and Tomorrow", using a coloured map of Africa (\$1.00).

Circleites might "put on" part or all of the one-act play, **EDGE OF THE VILLAGE** (50 cents).

Auxiliary members can (1) introduce a film feature, such as "New Faces of Africa" (29 mins.) or "The Ones from Oputu" (13 mins.) or "See How the Land Lies" (10 mins.). For information about these, write to Audio-Visual Centre, 85 St. Clair Ave. East, Toronto 7, Ont.

(2) Impersonate briefly several men and women from **AFRICA DISTURBED** (\$1.95) using conversation from the text. (3) Tell about the book you enjoyed most and why. (4) Sum up main gains from the Africa Study.

WHAT RESOURCES ARE THERE?

Worship: **RAIN ON THE EARTH** (60 cents) links scripture passages and prayers to stories set in Northern Rhodesia; **WORSHIP SERVICES ON MISSION AND WORLD OUTREACH** (15 cents) planned worship services.

Songs and Games: **PRACTICAL BOOK—AFRICA** (65 cents); **FUN AND FESTIVAL FROM AFRICA** (60 cents). See also Primary and Junior Leader's Guide on Africa.

Stories: **AFRICAN MANHUNT** (\$1.25), **JUNGLES AHEAD** (\$1.50) and **RAIN ON THE EARTH** (60 cents). **Background:** **THIS IS AFRICA** (75 cents); **THE WAY IN AFRICA** (\$1.50).

Decorations: Place mats; 2 kinds (small maps, 50 cents a dozen; African Manhunt facsimile, 35 cents a doz.) and table napkins with African design, 35 cents a doz.

Note: for further information about materials for an **AFRICA PARTY** write to—

FRANCES BONWICK,

Board of Information and Stewardship, 85 St. Clair Ave. East, Toronto 7, Ont.

AFTER THE PARTY you will want to settle down with an interesting book on a fresh new theme. Here are good additions for your library:

PEOPLE, LAND AND CHURCHES by Rockwell C. Smith (\$1.50)—a commonsense approach to town and country problems with emphasis on the mission of the church in the rural community. (Home Missions)

ON GOOD SOIL by Wilfred Bockleman (\$1.50)—a collection of "case studies of churches", the witness of Christian congregations in farming neighborhoods and small towns in North America.

TO FLOW WITH HOPE by Donald K. Faris (\$4.25)—the world's "population explosion" and organized efforts to feed the hungry millions. Order from The United Church Publishing House.

THE HIGH TOWER OF REFUGE by Edgar H. S. Chandler (\$6.50)—a timely book in World Refugee Year. See review page 32, and "About Books", page 6.

Note: Extra copies of the Easter worship service, **AT THE NAME OF JESUS**, as printed in this issue of the magazine may be ordered at 3 cents each. See also the February Literature Page for a list of Services.

Order from:

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

or from your Conference depot, except when otherwise indicated.

Bequests

(Continued from page 31)

Mrs. Adeline Jane Moir, through W.M.S. United Church, Merrickville, Ont.	\$1,412.23
Mrs. Adeline Jane Moir, through (W.M.S.) United Church, Burrits Rapids, Ont.	1,412.23
Mrs. Maud Murgatroyd, through Deborah Auxiliary W.M.S., United Church, Smithville, Ont.	500.00
Mrs. Helen McGuire, through Afternoon Auxiliary, W.M.S. Robinson Memorial Church, London, Ont.	100.00
Mrs. Eliza Jane Nelson, Caistor Centre, Ont.	522.08
Miss Jennie Reid, through W.M.S. United Church, Teeswater, Ont.	100.00
Mr. George Verne Robinson, through W.M.S. United Church, Dresden, Ont.	500.00
Mrs. W. E. Rundle, through Afternoon Auxiliary, Sherbourne Street United Church, Toronto, Ont.	472.08
Mrs. Mary Young Rutledge, Monteaale Valley, Ont. (on account)	203.96
Mr. John Wesley Showler, through W.M.S. Centennial United Church, London, Ont.	245.75
Mr. Robert Sim, through W.M.S. Trinity United Church, Holstein, Ont. (balance)	50.00
Miss Clara M. Sutherland, Toronto, Ont.	500.00
Mrs. Elizabeth Mary Totton, through W.M.S. St. John's United Church, Campbellford, Ont.	200.00
Miss Annie W. Watson, Toronto, Ont. (on account)	93.69
Mrs. Grace J. Zavitz, through Sara Brackbill Auxiliary, Memorial United Church, Ridgeway, Ont.	250.00

A SERVICE OF WORSHIP FOR EASTER AT THE NAME OF JESUS

R. CATHERINE MCKEEN

CALL TO WORSHIP: "Praise our God, all ye his servants, and ye that fear him, both great and small. . . . For the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him". (Rev. 19: 5b, 6b, 7).

INVOCATION: O Thou in Whom dwellest majesty and glory, Thou Who art grace and love, Thou Who didst give Thine Only Son to be our Savior and the Savior of the whole creation, reveal Thyself and Thy purpose anew to us here in this hour, that we may offer Thee worship that is worthy, through Jesus Christ our Lord.
Amen.

HYMN: "Ye servants of God, your Master proclaim", *The Hymnary* 44.

READINGS FROM SCRIPTURE: When Jesus was here in the flesh, He one day asked His disciples, "Who do you say that I am?" Peter answered, "You are the Christ, the Son of the living God". (Matt. 16: 15, 16. R.S.V.) Ever since that day, His followers have acknowledged Him as the Christ, the Lord, Lord of their lives, Lord of all creation, Lord of history. Let us hear again from the New Testament records the early Church's declarations of the Lordship of Christ.

After the healing of the man at the Beautiful Gate, when he and John were brought before the elders, Peter declared, "Be it known to you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved". (Acts 4: 10-12. R.S.V.)

Again, the writer of the Letter to the Hebrews proclaims the uniqueness of Christ saying, "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. (Heb. 1: 1-3a. R.S.V.)

Paul's preaching was always on the sufficiency of Christ for all men and for the whole creation. To the Colossians, he wrote, "For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross". (Col. 1: 19, 20. R.S.V.)

In his first Letter Peter spoke confidently of the outcome of history and the ultimate victory of Christ, in the words, "By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time". (I Peter 1: 3b, 4, 5. R.S.V.)

Once more we turn to Paul for declaration of unwavering faith in the Lordship of Christ. To the Philippians he wrote, "Being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father". (Phil 2: 8-11. R.S.V.)

This is the Christian's confession in every age and generation. In the life and death and resurrection of Christ, God was acting on behalf of all men for all time. The decisive victory over evil has been won, and Christ is the Victor. Sometimes it may seem to us that the Day of the Lord tarries, but nevertheless our Easter faith is that Jesus *is* Lord, that none other Name is given, and that the day comes when every knee *shall* bow at the name of Jesus, and every tongue confess that He is Lord to the glory of God the Father. This is the faith and the Good News we have to proclaim to the world: the Lord God omnipotent reigns; Jesus Christ is Lord.

LITANY

LEADER: For the love that gave Jesus Christ for us men and our redemption,

RESPONSE: We praise Thee, O God.

LEADER: For the gracious coming of Thy Holy Spirit ever and again, making us aware of our need of Thee and of Thy loving purpose for us,

RESPONSE: We praise Thee, O God.

LEADER: For our failure to make known Thy love, and our lack of concern for those who have not heard the Gospel,

RESPONSE: We pray Thy forgiveness, O Lord.

LEADER: That we may become Thy faithful servants, ever willing to proclaim the Good News of Jesus Christ,

RESPONSE: We offer ourselves to Thee, O Lord.

LEADER: That all men may hear and believe the Gospel, and that all may live in obedience to Thy will,

RESPONSE: We pray Thee, O God.

LEADER: That the day may quickly come when at the Name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to Thy glory,

RESPONSE: We beseech Thee, our Father.

LEADER: For Thine is the Kingdom, and the Power, and the Glory forever and ever.

ALL: Amen.

HYMN: "At the Name of Jesus", *The Hymnary* 113.

BENEDICTION: "Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen". (Rev. 7: 12. R.S.V.)

STUDIES IN THE ACTS OF THE APOSTLES

WINNIFRED THOMAS

STUDY VII Acts 15: 36-41; 17; 18; 19.

For Personal Study—Follow the suggestions given in the December issue of *THE MISSIONARY MONTHLY*. Secure "The Adult Class" quarterly for January-March, 1960. It will be helpful to have for reference, in addition to the Standard Revised Version of the New Testament and "Ambassador for Christ" by William Barclay, one copy of "The Young Church in Action," a new translation of Acts by J. B. Philipps.

FOR GROUP DISCUSSION

1. Ask eight members to tell of Paul's visit to each of the eight cities, not only presenting the facts but seeking to picture the happenings in imagination and to discover all they can about these places as they were in the first century A.D. Consult the reference books above and other sources.

As these reports are being given, the Leader might draw attention to the situation on the map of all places mentioned (See No. 1 for "Personal Study". There are excellent maps in "The Young Church in Action.") If desired, she might trace on the map the route followed.

2. Chapter 16 marks a dramatic event in the work of Paul from a modern point of view in that he crossed from Asia to Europe. [In Acts "Asia" refers to a Roman Province in the western section of what we now call Asia Minor and Macedonia and Achaia (Greece) were simply other Provinces of the Roman Empire.]

What do we in North America owe to this event?

3. Where did Luke probably meet Paul? What does the Christian world owe to this meeting? (It is thought that Luke may have been a native of Philippi, "a man from Macedonia." Some Commentaries state that Luke, like Paul, was

a Greek-speaking Jew; others that he was a Greek.)

4. No. II in "For Personal Study" will have been completed but might be reviewed in this study. We need in studying these chapters to realize that many Jews became Christians (See Acts 21: 20) and that many of the leaders themselves, Paul, Silas, etc., were Jewish Christians. In these chapters "*the Jews*" means those Jews who opposed Christianity. The Judaizers or circumcision party were those Jewish Christians who still (See chapter 15 and 16: 4) claimed that Gentiles should be circumcized and observe the Jewish law in full before becoming Christians.

5. Where in these chapters do we get glimpses of the work of other missionaries besides Paul?

6. Give time for No. III. Ask several members of the group to study and report on these other leaders, such as Silas, Luke, Apollos, Aquila and Priscilla. (Consult a good Concordance. Note, for example, I Cor. 1: 12; 3: 4-9; 16: 10, 12, 19. Col. 4: 10; II Tim. 4: 9-11; Philemon 24.)

7. Get reports on III. How, do you think, did Paul receive the guidance of the Holy Spirit?

8. What does Philippians 1: 1-10, written about ten years later, reveal as to the progress of the church at Philippi?

9. What does I Cor. 6: 9-11 reveal as to the moral and social condition in Corinth?

Closing—See Study III.

STUDY VIII

1. Discuss the visit of Paul to Ephesus. What evidences are there of the remarkable success of Paul's work not only in Ephesus but throughout the Province of

Asia? (19: 9 probably a rented hall; 19: 19 about \$10,000. The temple of Diana (Artemis) was one of the seven wonders of the world. "Those of the Way", the Christians. (Note I Cor. 16: 8, 9.)

remote from Judea, become disciples of John the Baptist?

3. In advance of the meeting, ask two members to study and report on "the Collection" from these Gentile Churches to the Christians in Judaea [20: 4,

2. How would Jews in a place so

(Continued on page 46)

The W.M.S. Looks and Listens

Two Filmstrips

1. **BACKGROUND TO NORTHERN RHODESIA**—Black and White.

2. **EVERYDAY LIFE IN EAST AFRICA**—Color.

Manuscript with each.

Juniors and Adults.

Service charge, \$1.00 each.

15-20 minutes.

These filmstrips provide good historical, geographic and industrial background on Northern Rhodesia and East Africa in the manner of classroom social studies. In addition they picture and describe some of the efforts of the church to give the Christian message and to work with people who must cope with increasing tensions and opportunities and conflicts in their own country.

Boys and girls will be interested in the sequences which show and tell about village crafts and small factories, about export crops and about major industries, and picture men and women actually mining copper, making bricks. They will like to see how in *Everyday Life in East Africa*, sisal is turned into the string we use to tie parcels and cloves from Zanzibar are prepared to flavour our baked hams and spiced puddings. Younger children will appreciate the animal pictures in *Background to Northern Rhodesia*.

The advantage in using *Background to Northern Rhodesia* will be its emphasis on Christian work in this area where our United Church of Canada and our Woman's Missionary Society has missionaries. In *Everyday Life in East Africa* the color, especially in handicrafts, scenery and clothing is a distinct asset. Its three Rhodesian scenes could be supplemented with material from *Missionaries at Work* or the current Africa study packets.

Order these filmstrips from: AUDIO-VISUAL CENTRE,
Board of Information and Stewardship,
United Church House, 85 St. Clair Ave. East,
Toronto 7.

INTERVIEW WITH MRS. COLLINS

A Tape Recording

Adult

Purchase Price \$3.00, Rental Price \$1.00

30 Minutes

This tape is crammed with fascinating anecdotes and valuable information that will appeal to mothers and wives particularly, all told in a clear and lively manner. Members of a Mother's Club, young mothers and grandmothers who attend a Baby Band Party would enjoy it. The raconteur is Mrs. Collins, whose husband has been a director of The Theological Seminary in Angola for 11 years.

Mrs. Collins herself teaches in the Seminary and shares in the training courses for pastors' wives. Until recently they came into the college area for short term courses only. Now they are encouraged to come and keep a home for their husbands who are studying and to attend classes on Child Care, Hygiene, Literacy, Music, Bible Study and so on during the whole three years of their husbands' theological training.

Leaders of younger groups who listen to this tape recording will be charmed and perhaps stimulated by stories such as the one about the children who dramatized—in ad lib fashion—all they had learned about a healthy village and how to have one. One child played the part of a malaria carrying mosquito. Four others were germs who fell over dramatically when water boiled.

Associate Members Secretaries and Community Friendship Secretaries with their visiting committees will find in the INTERVIEW WITH MRS. COLLINS some good stories about handicapped Christians in Angola who shared in the Christian fellowship and in the outreach of the gospel.

Order from BERKELEY STUDIO, 315 Queen Street East, Toronto.

SUGGESTIONS:

1. To promote good discussion after any audio-visual aid, appoint a small committee (3-6) to preview it and prepare a few questions or comments as "jumping off places" for discussion at the meeting.

2. Look at pictures imaginatively!

3. When possible divide into small groups to listen to tapes. In this way the leader can notice when some part causes comment and can stop the recorder for a spontaneous discussion or make a note of the place for reference afterward. Tapes are excellent for rallies, workshops, Presbyterials, when one groups can listen while another is doing something else. Other groups listen in turn. Leaders have found this most effective.

ISOBEL MCFADDEN

THE FELLOWSHIP OF FOOD

Ever notice how the conversation picks up after the coffee is served?

After a morning of work and a delicious Christmas luncheon in the home of our gracious chairman, the portfolio secretaries got out their notes for the circular letters that we customarily send to Conference Branch Secretaries in December. We each read a letter and then we discussed the contents, adding and subtracting as our thoughts were shared.

One secretary had a brand new idea for me—It wasn't new to her! She suggested that our "visiting departments"—Associate Members, Baby Band, Community Friendship, should be sure to

contact any Social Work Agencies or Social Workers in our area. We thought of people like teachers, visiting nurses, neighborhood workers, Public Health, Red Cross and Children's Aid personnel. You may think of others! These folk often long for some contact with people like us. We can do so much for some lonely person whom they may have discovered long before the church has. The service works in reverse just as often!

So the next time you plan to get together the people, who are especially interested in visiting, why not make it "lunch" and invite these women in their noon hour?

What to serve? Why not "Johnny

Marzetti"? Fairly enough, the recipe comes from an ex-V.O.N. nurse—now a doctor's wife and on the Executive of Dominion Board. You can "stretch" it, you can prepare it ahead, you can freeze it, you can share it. It serves twelve hungry ones!

Melt

2 tablespoons butter in a large pan.

Add and Simmer

½ lb. ground beef and ½ lb. ground pork.

Toss in

2 large onions

1 green pepper

1 cup celery

½ lb. or 1 can mushrooms

} chopped

Add

1 large can of tomatoes, salt and pepper.

Boil

1 package of small round noodles for about 3 minutes, drain and add.

Pour mixture into casseroles—top with grated cheese and bake at 350 degrees for about 45 minutes.

It seems only fair to tell you that we named the recipe after the family in whose home the V.O.N. nurse first sniffed, then tasted and then "got" the recipe.

May God bless your fellowship and use you all to extend His Kingdom

(Mrs. K.) GRACE JULL,
Secretary

SOMETHING TO TALK ABOUT

(DISCUSS THE FOLLOWING STATEMENTS IN YOUR GROUP,
IN YOUR EXECUTIVE OR WITH YOUR FRIENDS)

Missionary Strategy Today should Stress—

Unity — interdenominational

— international

— interclass

— interracial

Why?

"Indigenous" forms of church organizations, government, worship, rather than western patterns.

Why?

Training of national leadership and missionaries for specialized tasks.

Why?

Preparation of missionaries to "care much but care little" to be expendable, to be mobile, to master language.

Why?

Stewardship and wise use of funds. Where? At home? On the mission fields?

Why?

Research, study, encounter with other faiths!

Why?

New frontiers of mission: industrial areas—the inner city—the laity.

Why?

Wholeness in mission—a whole gospel for all of life for the whole person and for the whole world.

Why?

The power of the Holy Spirit more than statistics.

Why?

Obedience and faithfulness more than success.

Why?

D. M. Y.

Mission Circles

"What Can YOU Do?"

In the summer of 1959, twenty-five young people—an inter-racial, international, and ecumenical group—came together in a Work Camp to dig the foundation for a new youth centre which would serve the people of a slum section of a city. The campers not only paid their own travel, but worked six hours daily without pay. They lived a community life, had Bible Study and discussion, took part in the worship of the local church, and told each other about their different denominations. One spoke in a church service about the unity of the Christian Church.

Can you visualize the impact such an experience would have made on you? One camper said: "I caught a glimpse of the Church as it ought to be—a living, serving, witnessing community bound together as one in love in Christ".

Over one thousand campers returned to their homes from fifty Work Camps with a new understanding of the meaning of the word "Ecumenical" and a determination to challenge their local congregations and communities "to see the Church of Christ as it really is—the whole Church in the whole world with the whole Gospel for the whole man".

Most of you cannot attend work camps or go to other countries under World Youth Service Projects, but you can do something where you are—and now. In a recent issue of "News Sheet" published by the Youth Department of the World Council of Churches (see below for subscription rates) John Garrett reminds us that "while the ecumenical movement needs big international meetings from time to time, there is no true ecumenical Christianity

without ecumenical action in the local congregation". He then lists a ten-point program for action by members of local youth groups. In brief these points are:

1. Plan conferences with other youth groups in your area at least four times a year.

2. Begin with worship, with the ministers presenting denominational traditions—not preaching sermons.

3. Plan a series of ecumenical programs; Refugee Night; Work Camps; Younger Churches; an Ecumenical Study night.

4. Recommend to your minister and governing body of your congregation: a regular minimum figure in the budget for Inter-Church Aid and Service to Refugees; travel for a member to attend a Work Camp.

5. Support your local (if any) and national Council of Churches. Plan to hear speakers from each.

6. Set aside afternoons for miniature Work Camps to do painting, carpentry, gardening, cleaning, with other local churches.

7. Keep informed by reading books on Christian Unity.

8. Pray for fellow Christians and their needs.

9. Be a good listener and learner. Try to understand people from other church backgrounds; share differences and face them.

10. Golden rule for individuals; remind locally-minded people of the Church Universal; remind the "big ecumenical thinkers" about the local congregation.

This is a ten-point program *you* can follow! For the complete article by John Garrett, write for News Sheet No. 2, 1959, available singly or in packets of 4.

World Council of Churches
156 Fifth Avenue, New York 10, N.Y.
"News Sheet" is a quarterly publication,

at \$1.00. Other valuable literature you should read:

"Youth"; "Youth Shares"; "Youth Serves". Single copies free, from the same address.

(Mrs. S. J.) JESSIE PATTERSON,
Secretary

Affiliated C.G.I.T. Groups

WHAT ARE YOUR SUMMER PLANS?

Is the Mission Study Project a highlight in your C.G.I.T. year? Have you wished you had more time for it? Have you thought of Camps? Did you know that the C.G.I.T. Camp program gives another opportunity for Missionary Education. Are you familiar with the packet of material prepared each year by the National C.G.I.T. Committee for a Camp Missionary Education Project?

Before long you will probably be receiving from your Girls' Work Secretary a letter asking whether you would give leadership at Camp(s) in 1960. Have you considered offering to do

Missionary Education at Camp(s) this year?

If you would like to know more about the opportunities Camp affords for making the Christian Mission come alive for teen-age girls, write to your Girls' Work Secretary, or to the Woman's Missionary Society, Secretary for Younger Groups, 85 St. Clair Avenue East, Toronto 7.

It is not too early to be making your summer plans.

R.C.M.

P.S.—Don't miss Frances Walbridge's story about Means School girls on page 7.

Affiliated Explorer Groups

GIFTS—AND THEIR WORTH

"And they brought unto him gifts". Who? The wise men? No! Explorers across Canada. Were your Explorers among the number?

There are many different ways and circumstances in which Explorers may make a gift. Just now, we think particularly of their Treasure Chest Gift,—the willing contribution made by Explorers toward their own "Special Object". How valuable was that gift?

We do not mean how much in dollars and cents was the cheque sent to the Presbyterian Treasurer of the W.M.S. We simply mean what did the gift do for individual Explorers in the group?

A group that makes a "token contri-

bution" from its treasury to the W.M.S. in order to be listed as "affiliated" may feel that it has met its obligations in payment of "dues". But it never will reap the rewards in joy that come to the cheerful giver!

An affirmative answer to the following questions will be some indication of the worth to your girls of their money gift.

—Did the Missionary Exploration result in enthusiasm for sending a money gift to the W.M.S?

—Did your girls understand that this gift was to be applied to their own "Special Object"? —And do they know what that "Special Object" is?

—Did each girl in your group make an

individual effort to add to the amount of the gift?

—Was interest in watching the gift grow renewed in each of the Expeditions by using the Treasure Chest?

—Did your girls finish their Missionary Exploration with a sense of out-going good will toward the folk in Africa?

—Did you use the Explorer Affiliation Service? —And was that service filled with meaning for your Explorers?

For those whose Exploration is not yet completed, there is still time to assure that the gift giving of your Explorers may be of great worth. Even groups that have passed to another

topic may have their sense of values sharpened, their sense of worth increased through recall and discussion.

Do you remember "The Vision of Sir Launfal" in which the voice of the Christ is heard to say:

*"... the gift without the giver is bare.
Who gives himself with his alms
feeds three,—
Himself, his hungering neighbour and
me."*

There, indeed, is a gift of worth!

(MRS. S. J.) BEATRICE MATHERS,
Secretary

Mission Bands

MOTHERS AND BABIES AT SCHOOL TOGETHER

One of the most attractive of the pictures included in our Primary study packets this year will be put to good use at Mission Band Easter Thankoffering meetings. It is the picture of children in the creche at Mindolo (no. 16). This picture will speak more eloquently than any words of the value of the creche and kindergarten where care for babies and toddlers is provided while their mothers attend the Mindolo Women's Training Center and prepare themselves for Christian leadership.

This Women's Training Center, with courses in home-making and Christian leadership, is a new venture of the Christian churches of the Copperbelt, and our W.M.S. missionary Mrs. Essie Johnson has been giving leadership in it. Most of the women who attend the four-month courses have to bring at least one small child with them. So the creche and kindergarten are absolute necessities, if mothers are to have any freedom for study.

In addition to leaving the mothers free from the responsibility of their small ones, the kindergarten is making a significant contribution to the lives of the boys and girls themselves. Many of

them are frightened and shy when they first arrive, but as they learn to play and share, and sing and listen to stories, new horizons open before their shining dark eyes and new ideas begin to take root in developing minds. This is the beginning of their long road of preparation for Christian living in a rapidly-changing Africa.

The picture of the children at Mindolo might be framed with bright cardboard and placed above the offering receptacle for the thankoffering meeting. This special object lends itself to impromptu dramatization or role-playing, too. Choose some children to be teachers and helpers in the kindergarten, and others to be newcomers whose mothers have just come in from different villages to enroll in the school. End with a game that all will enjoy, preferably one that might be played at Mindolo. (See Games from Africa in Guide.)

There are several delightful stories about the Mindolo Training Center in the current Newsletter for Associate Members.

(MRS. J. L.) GENEVIEVE CARDER,
Secretary



At Work

in the

Conference Branches

Hamilton

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

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

HAMILTON PRESBYTERIAL—Special meetings were held in Winona United Church and Marshall Memorial Church, Ancaster, with Miss Frances Walbridge, missionary on furlough from Angola, as guest speaker. She illustrated her talk with colored slides and presented a poignant picture of life in Angola. Very good crowds attended both meetings.

London

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

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

London Conference Branch is deeply grateful to Dominion Board for assigning Miss Frances M. Walbridge to our Presbyterials during part of last November, and also very thankful to Miss Walbridge for the wonderful sharing of herself and her experiences with the women and young people of this area. The following accounts of some of her visits express for themselves the appreciation and gratitude of all who were privileged to meet and hear her message.

ALGOMA PRESBYTERIAL—Miss Frances Walbridge was the guest speaker at a very successful rally held in Sault Ste. Marie, when filmstrips on Angola were especially enjoyed as well as recordings of African singers. Miss Walbridge was interviewed by a reporter from the Sault Daily Star, and also appeared on TV.

ELGIN PRESBYTERIAL—The visit of Miss Walbridge to Elgin Presbyterial was one of the exciting occasions of the year. Africa lives in the hearts of many as they saw it through the eyes of our missionary. Women of the west section rallied at Dutton where an informal

afternoon was devoted to her pictures and discussion.

In Aylmer a large group of women from several denominations in the east section were entertained at an African Safari. The auditorium had been given an African atmosphere with murals and decorations by Affiliated Explorer and C.G.I.T. Groups. On arrival one was sent on a safari with a certain group to study African worship, songs, games, drama, rhythm, dancing and food. Following this everyone shared in the worship service. Miss Walbridge's pictures and address were the highlight of the evening. Children at a well-attended rally on Saturday morning enjoyed the worship, songs and games of Africa and asked eager questions about the pictures.

On Sunday Miss Walbridge spoke at church services in Aylmer and St. Thomas, where Explorer and C.G.I.T. Groups were special guests. One of the highlights of her visit was one whole morning spent with the 700 students of the district high school at Aylmer, where she received a most enthusiastic response. Time was also spent with the girls at Alma College where she met great interest in her work. Altogether a week-end long to be remembered in Elgin!

ESSEX PRESBYTERIAL—Before Miss Walbridge left the depot in Windsor she was interviewed by a reporter from the "Windsor Star" and immediately afterward she was whisked off to C.B.E. radio station. A tape-recording was made of her interview and was broadcast two days later.

At Cottam, Miss Walbridge addressed the Mission Circle members of the county in the afternoon, and in the evening nearly 300 members of missionary societies from every part of the county gathered at Chalmers United Church, Windsor. A choir of C.G.I.T. girls from Kingsville and Essex sang African hymns. In clear, ringing tones, Miss Walbridge told the interesting story of conditions in Angola and the precious work that is being done there.

Her address was illustrated by the very fine film, "Angola Awakes" accompanied by recordings of songs by beautiful African voices in harmony.

KENT PRESBYTERIAL—The afternoon of November 24th Miss Walbridge met about 100 mission Band members and friends at the Highgate United Church. The filmstrip, "A School Bell Rings in Angola" was presented. Miss Walbridge talked and answered questions. The children loved it. The evening of the same day she addressed a capacity audience in Park Street Church, Chatham. C.G.I.T. and Explorer Groups, in uniform filled the centre pews. Miss Walbridge said that many changes had taken place in Angola during her 20 years' service. An African worship service recorded by Rev. Anson Moorhouse closed the meeting.

LAMBTON PRESBYTERIAL—At Corunna, a truly Family Night was planned. All organizations of the church—Sunday School, C.G.I.T., Explorer, Mission Circle, Mission Band, Baby Band, Junior and Senior Choirs—formed a processional into the sanctuary and took part in the service. The junior group sang African songs. Miss Walbridge used slides to illustrate the many changes in the African way of life due to Christianity. Education in its many phases, medicine, the preaching of the Gospel have all contributed to this changed standard of life.

At Warwick, Miss Walbridge was the guest at their Thankoffering Tea to which six United Church Auxiliaries were invited as well as neighboring ladies of other denominations. Miss Walbridge spoke of what Christianity has done for the women and girls of Africa, and of what they in turn do for their own people. Miss Walbridge also spoke at Camlachie.

MIDDLESEX PRESBYTERIAL—Two meetings were planned with Miss Walbridge for Auxiliary members, the first at Ilderton on Friday afternoon, the second at Lambeth on the evening of the same day. In between these engagements she found time to address the Ilderton public school children. As in other places Miss Walbridge used the film "Angola Awakes" to make more vivid her story of the work of the Church in Angola, especially in education.

On Saturday, Miss Walbridge addressed a luncheon meeting in Dundas Centre Church, London. The audience was composed of leaders of Mission Bands, superintendents of Baby Bands, counsellors of Explorer and C.G.I.T.

Groups, senior C.G.I.T. girls and Mission Circle girls and leaders. After the address the girls divided into workshop groups which Miss Walbridge visited and discussed questions and problems with them.

Manitoba

Press Secretary, Miss Alice Price, 400 Waverley St. Winnipeg 9, Man.

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

BIRTLE PRESBYTERIAL—The joint training project for leaders of the United Church youth groups held at Hamiota had as its theme "What doth the Lord require of us?" In spite of unfavorable roads and weather conditions over fifty leaders gathered at this workshop sponsored by the Committee on Christian Education of Birtle Presbytery and Birtle W.M.S. Presbyterial. Leaders of Baby Band, Mission Band, Explorer, C.G.I.T., Tyro, Sigma-C and Hi-C groups met in conference to discuss their work, learn of the new programs and for fellowship with other leaders in the same work. Book displays along Christian Education lines and also on the missionary program pointing up Africa as the study of the year were featured. Colored slides of the junior groups at Camp Wasaga this past summer were shown by Rev. R. E. Clark of Hamiota.

At the evening session Mrs. G. Long, Presbyterial President, Miniota, led in the worship service based on the theme of the conference. Miss Lillian Parsons, Associate Secretary of Christian Education for Manitoba as guest speaker, spoke on the theme and also explained the counsellor system in Presbytery Christian Education work and stressed its value. The film, "I'll Sing, Not Cry" was shown. The Rev. G. W. Tindale, of Russell, Presbytery Convener of Christian Education, presided and led in the closing worship.

The Thankoffering meeting of Knox United W.M.S., Binscarth, was held with a record attendance, including visitors from Birtle, Foxwarren, Silvertown and Angusville. Our C.G.I.T. formed the choir and sang a lovely anthem. Our speaker was Mrs. C. N. Halstead, of Winnipeg, Past President of Conference Branch, who, in her homey amiable way, brought us some idea of the drastic plight of the refugees in Hong Kong and of the missionary work going on there. She had gone to Hong Kong for six months with the idea of visiting her

sister, Miss Annie Thexton, but found she could assist in a number of ways such as teaching conversational English. She was given a sincere welcome and experienced a great feeling of kindness, oneness and happiness. Mrs. Halstead described the "Family Life Centre" built on a hill where 400 children are taught sewing, etc. Playgrounds are cement, having to be built out from the hills.

CARMAN PRESBYTERIAL—A workshop offering help in planning more creative and meaningful programs in women's church groups, was organized by the afternoon Auxiliary of Carman United Church. Mrs. L. E. Brownell, President and Mrs. H. A. Bayne, Corresponding Secretary of Manitoba Conference Branch, gave very valuable assistance both in the planning and presentation of the day's activities. The singing of old favorite hymns as we quietly waited for registration to be completed, set the tone for Mrs. Brownell's beautiful opening worship service and later discussions on "How can we make our worshipping together more meaningful?"

The second morning workshop considered "How can we make our group program more creative and meaningful?" Four different methods, all having the same theme, and each taking only twelve minutes or less, were demonstrated. (a) Twenty Questions—a quick device for pointing up some special fact or news item and focusing attention; (b) A skit which showed dramatically how NOT to present a program; (c) A symposium where many learned for the first time just what a symposium is, and enjoyed the learning; and lastly a puppet show which followed the script written by Mrs. W. Nelson of Brandon, which was published in the November 1959 Missionary Monthly. A slight addition at the end brought in our common theme. An experienced puppeteer on the committee was able to give constructive suggestions in the use of the unfamiliar method.

After a jolly get-acquainted box lunch the workshop re-convened under Mrs. Bayne's guidance to discuss in buzz sessions, the merits, demerits and possibilities of the morning's demonstrations. Their findings were later discussed by the whole group. A Question Box panel on local program problems was conducted by Mrs. Brownell, Mrs. Bayne and Mrs. W. Wilton, Presbyterian President. Creative use of visual aids occupied the balance of the program. The first part consisted of demonstrations of various types of posters, their preparation and

usefulness in a church program. Mrs. Noble Shaw then demonstrated the steps necessary to assure success and value in the showing of a film or slides. The film chosen was "Where Trails Meet".

Maritime

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

Treasurer, Mrs. Roy Vail, Box 310, Sherwood Park, Rockingham, N.S.

MIRAMICHI PRESBYTERIAL—We were favored with fine weather, large attendance and good fellowship at the sectional rally in St. Stephen's United Church, Black River Bridge. The Presbyterian Secretary of Christian Citizenship gave a most interesting talk on her branch of work, also a very interesting review of missionary literature, urging the women to read more in order to be informed and up-to-date on missionary work. Miss Donalda Jardine, as guest speaker, stressed the need of a Church relationship for children and youth, relating several experiences from her work; she also gave a preview of the study of Africa. A fine report of the School for Leaders at Berwick was prepared by the Presbyterian delegate, Mrs. L. A. Edwards.

MONCTON PRESBYTERIAL—Two fall rallies were held in Little Shemogue and Middle Coverdale respectively. At Little Shemogue a panel entitled "Our Magazines in the Church", was presented to show how much better the work of the W.M.S. can be performed through the use of The Missionary Monthly and World Friends. Three skits from the "Visitor's Packet" for W.M.S. and W.A. members, were presented by members from MacDougall's and Scotch Settlement, Salisbury and Coverdale. After the evening meal Dr. Frank Archibald told of their visit to Angola and spoke of the wonderful work done by Dr. and Mrs. Sidney Gilchrist, Dr. and Mrs. Strangway and many others.

At Coverdale Miss Annetta Rose, missionary from Korea, as guest speaker, stressed the need for aid for 500,000 orphans in Korea, only about half of whom are in orphanages. She also gave great help regarding the type of things needed for supply work and how to pack materials to the best advantage.

PICTOU PRESBYTERIAL—Members of 19 auxiliaries met at the United Church, Merigomish, for the fall rally. A highlight of the meeting

was the financial report which showed an increase for the first half of the year. A report on the Berwick School for Leaders was given by Mrs. Clyde Ward, who spoke of the outstanding personalities present and of the work done there. She mentioned particularly Miss Anetta Rose, missionary from Korea. The proposed one woman's organization was the topic of a short address by Mrs. D. C. Boothroyd in which she reported on the progress made by the commission set up by General Council to study the question. "The Wonder of the Human Touch" was the topic of an address by the Rev. Douglas MacEachern of Hopewell and Eureka at the afternoon session when he spoke from the parable of the Good Samaritan. The Samaritan acted so because he loved his neighbor, he wanted to help his fellowman.

An unusual Mission Circle Rally was held in Stellarton when the International Team visited this area. The girls felt they *must* have their annual rally, and they *must* hear the Team. Plans were made accordingly and the Mission Circles of Alma, New Glasgow and Stellarton formed part of the congregation in Sharon-St. John United Church for the event. Senior C.G.I.T. groups of the county also attended in a body. Professor Chough spoke about his work as Dean of the Theological Seminary in Korea and the contribution of Christians to the life of Korea. Mrs. Collins gave vivid word pictures about women she knows in Angola and the need for our loving concern for them. Rev. Roy Neehall won the hearts of all with his warm personality and stirring address. In summarizing the event Rev. H. M. Dawe of Amherst, the Missionary and Maintenance Field Secretary of the Maritime Conference, appealed for an offering to the missionary cause. The service was brought to a close with the benediction being pronounced in four languages, Korean, Umbundu, Hindi and English.

Saskatchewan

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

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

CYPRESS HILLS PRESBYTERIAL—Cypress Hills Presbyterial is fortunate in having Miss Florence Gruchy residing in this area. A visit to Maple Creek was sponsored by the afternoon Auxiliary when Miss Gruchy took the morning church service in Maple Creek and the afternoon ser-

vice at Motherwell. She gave a vivid account of her life as a nurse in India and the strides that nursing had made in the 39 years that she was there. At a well attended public meeting on Monday evening in Maple Creek Miss Gruchy gave an illustrated address on her work in India. Following the meeting members of the Maple Creek Evening Auxiliary assisted with refreshments.

While en route to Eastern Canada from a speaking tour of B.C. Conference Branch, Miss Margaret Dawson, missionary on furlough from Angola, Africa, spent the weekend of December 5th in Swift Current visiting relatives and friends. On Sunday morning Miss Dawson addressed the congregations of both morning services at First United Church where a number of her paintings were on display. Prior to the church services Miss Dawson met members of the Mission Band bearing her name. She presented the leader with a copy of one of her paintings for the group. Following the church services, Miss Dawson was guest of honor at a luncheon.

Studies in Acts

(Continued from page 37)

6 members of the delegation which included Luke ("we") I Cor. 16: 1-4; II Cor. chapter 9; Romans 15: 18-33]. What may we learn here about Christian giving? What concept of "the Church" does this enterprise reveal?

4. What was Paul's "strategy", i.e., what determined his choice of places to visit? How did the Gospel spread to other places in the area? (It is said that many of the places Paul visited are important ports and railway and road centres today.)

5. Study Paul's address to the elders of Ephesus. (21: 34; 18: 1-3.) What is the significance of the fact that this and other congregations were organized before Paul left?

6. In what centres on his journey to Jerusalem did Paul find groups of Christians? [It is believed it was from Phillip (21: 8) that Luke gained material for Acts 1-15. See 6: 1-6 and 8: 26-40.]

7. Why was Paul so determined to go to Jerusalem? In what ways did he seek reconciliation with the Jerusalem Christians? (Note 21: 20 and compare 21: 25 with Chapter 15.)

8. What led to Paul's arrest? ("Assassin"—zealots—on a stone which separated the Court of the Gentiles from the more

sacred courts were the words: "No alien must set foot in this enclosure on pain of death".)

9. What attitude to Paul on the part of Roman authorities is revealed in the incidents we have studied?

Closing—See Study III

DO YOU CARE?

To see them bound should be
To want them free,
To walk one's self in endless liberty
Should be enough incentive to proclaim
To captive men, the Lord's redeeming
Name.

To see them fear should be
To want them glad.
To walk in joy one's self with others sad
Can never be. For joy is ever shared,
And he who hoards his joy
Has never cared.

—G. HUYLER

WATCH

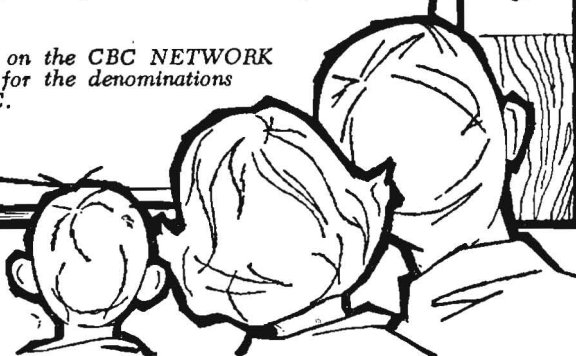
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MAR. 6—THE FAITHFUL OPTIMISTS—An unusual documentary showing an Anglican missionary's work with the Eskimos.

MAR. 13—LE BON DIEU EN TAXI—Tells the story of Father Paul Aquin's church on wheels in Montreal which serves 15,000 taxi drivers and their families.

MAR. 20—BOMBSHELL IN BRAEMAR—A self-satisfied country church is stirred up when city people move in but don't "fit in". Life changes dramatically as they face the situation. (United Church)

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